

See discussions, stats, and author profiles for this publication at: <https://www.researchgate.net/publication/349279291>

Political Islam: Theory and Function

Article · February 2021

CITATION

1

READS

380

1 author:



Mohammad Mushfequr Rahman

University of Derby

86 PUBLICATIONS 29 CITATIONS

SEE PROFILE

Some of the authors of this publication are also working on these related projects:



Probability and Statistics - Overview [View project](#)



Middle East Politics - Islamic Perspective [View project](#)

Political Islam: Theory and Function

M. Alashari/Mohammad M Rahman

Contents

Essential Concepts.....	1
Theological and Legal Justifications	5
Quran: The Book of Divine Government	7
Quran: Al Wala Wa Al Bara	8
Religio-Political Mission of Prophet Mohammad	10
The Constitution of Medina	13
The Concept of The Ummah	15
Why Muslims Need Political Islam?	18
Political Islam and Global Jurisdictions.....	19
Liberty and Freedom in Political Islam	22
Political Islamic Security	24
Political Islamic Economy.....	26
Not a Shia vs Sunni War.....	29
The Need for Change in Islamic Preaching	30
The Success of Political Islam.....	32
Realizing Political Islam.....	33
Further Reading.....	35

Essential Concepts

Islam is a political religion as evidenced from the five pillars of Islam as Sunni brothers have accepted. The central tenet of Shia understanding is “Islam believes in and seeks justice” which also establishes the political nature of Islam. Islam is not literally a religion of peace, but Islamic peace is conditional on achievement of justice. Why would prophet of Islam create conflict in the Meccan society and wage multiple wars if Islam was only a religion of peace? Prophet could have listened to the demands of the pagan oppressors and cease Islamic mission thereby creating peace and avoiding conflicts and wars. In fact, divine missions of prophets have always

been conflicting against the establishments because it sought to seek peace through achievement of justice. For example Jesus stated *“For I have come to turn “a man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law”*.¹ In similar way the early Muslim believers fought against their pagan fathers, brothers, uncles etc. to achieve Divine justice resulting in true peace.

The political nature of the five tenets of Islam:

1. Faith in Allah and disbelief in Tagut. Belief in His authority and laws and disbelief in authority and laws which contradict His laws.
2. Prayer such as Friday prayer which is a place for raising Muslim issues and problems of their society and governance as the Prophet and His Ahl Bayt did.
3. Fasting is a practice to persevere political and socio-economic oppression and subjugation for sake of God.
4. Zakat as the foundation of Islamic socio-economic welfare and taxation under the supervision of the Islamic government through state appointed zakat collector as mentioned in Quran 9:60.
5. Hajj is the symbol of accepting God's authority and rejecting the tyrants and persecutors as stated in Quran 9:3.

So political Islam consists of the aspects of Islam dealing with Islamic activism (Jihad by tongue, pen and finance), Islamic governance, Islamic law and Islamic wealth management. Political Islam is the tool to realize Islamic self-determination in Muslim countries all of which have been under colonialism or is a result of colonialism. Islamic self-determination is unlike Hindu self-determination or Jewish self-determination or Buddhist self-determination or for that matter any ideologist self-determination because Islam is unique and structures the best form of tolerance and inclusivity. Political Islam achieves this by organizing and unifying Quranic

¹ Mathew 10:35

Muslims and rallying all non-Muslims under Islamic jurisdiction to the cause of rational freedom and divine humanity².

Political Islamic rule is established by theocratic meritocracy and not by the ignorant democracy. In Islam there are two levels of political models. One is the imamate model which has been determined by the Prophet (PBUH) and another is the secondary subservient model to appoint a leader of any group and this can be translated to the highest level of governance in the absence of 12th imam. In an Islamic model of governance, the people of merit will be only allowed to choose the leader of the state and other relevant offices. These potential voters will be required to pass tests on primary concerns of the state: Islamic faith and law, Islamic history both classic and contemporary, morality and ethics, economy, local and international security and leadership. These tests/exams must be modelled by Islamic law, Islamic history, famous Islamic biographies and contemporary developments in these fields. Imam al-Sadiq (AS) said, *'He who knows [the workings of] his time is never overwhelmed by its obscurities.'* [Tuhaf al-`Uqoul, no. 356] .

As to modern democratic and election systems are broken and impotent: Voters are unqualified, gullible, sentimental, ignorant, political parties are paid by the corporatocracy, electoral doesn't mean majority will, citizens submit themselves to few elite people who are themselves chosen by their inter party dirty politics and rivalry, the party system which is divisive at the religious, national and social levels and most importantly democracy is baseless of morality and divine guidance. Democracy lacks any purpose except to divide people, win votes and empower capitalist-politician marriage.

If Islam is political then still why do Muslim royals and Muslim secularists hate political Islam or at least reject it perhaps innocently? Today Muslim politicians, rulers and royalties admiration of Prophet is as much as it justifies in their minds their misguidance and secular rule. These so-called Muslims are detached from religiosity, spirituality and spirit of jihad through political *wala wa bara*. However political Islam demands Islamic adherence in the political and

² Rahman, Mohammad M. "Towards Islamic Rule." Researchgate.com, ResearchGate, 2020, www.researchgate.net/publication/348805034_Towards_Islamic_Rule. Accessed 2021.

governance level, so this means political Islam demands end to corruption, fraud, tyranny, vanities and dishonesty from these Muslim royals and secularists. Political Islam demands from them humility, justice, discipline, rule of law, welfare for people and judgement by Shariah law. Quran and Prophet with his Ahl Bayt have demonstrated Islam in a multifaceted model comprising of politics and governance, law and administration, economy and finance, military and war, personal spirituality and morality and international relations. So, duty of these Muslim politicians is to implement this model collectively and individually in Muslim countries.

Political Islam will Islamize various important sectors of politics and governance such as the parliament (if any) will have to filter any new legislation through Quran and Sunnah before being passed so that will mean the parliamentarians must be well versed in Islamic law, history and sciences. Political Islam will establish an Islamic jurisdiction where Islamic laws will be authoritative. Political Islam will establish Islamic security which is the collective security of the Muslim and non-Muslim people under Islamic rule. and Islamic peace which is the collective peace of Muslims and non-Muslims under Islamic rule. Political Islam will establish the Islamic economy and the Islamic tax which are based on equity, interest-free financial system and non-exploitation of the workers, and where taxes are based on Zakat, Kharaj, Ushur, Khumus and Jizya. Political Islam will wage Islamic war which is defend Muslim people or the Islamic ummah and Islamic rule, territory and those who are under oppression irrespective of religious, gender or racial affiliations. Political Islam will help the refugees and immigrants who is an individual Muslim or non-Muslim under persecution and hardship under a secular tyranny who seeks refuge under Islamic rule. Political Islam will protect the Dhimmi who is a non-Muslim minority under legal protection of Islamic rule.

The aim of political Islam is to unite all Muslim countries. When Muslim countries adopt political Islam then it must result in a confederacy of Islamic governments or a single empire of Muslim countries with a single centralized or distributed federated government. In absence of the twelfth Imam who will be the leader of all Muslims we can only pursue such a form of distributed or centralized government and create a platform for his arrival ready to show allegiance and support, and at the end create God's empire for thousands of years with never before seen global peace and justice.

The liberals and secularists will reject this outlook of Quran and Islam and they will bring their own deviant interpretations. However, their so-called interpretations make Quran non-functional, impotent and useless.

Theological and Legal Justifications

Fatalists say God has a plan and so we do not need to do anything because irrespective of our free will and Jihad God's plan will come to life so better not act and just sit idle and be patient. These misguided fatalists should understand that if God has a plan then Quran is definitely part of God's plan and so God's plan is related to our Jihad and free will. Those who follow Quran will have a consequence different from those who do not follow Quran.

Based on fatalism several Muslim scholars have said we do not need political Islam. These fatalist scholars misunderstand the plan and the will of God. Quran commanded Jihad for Islamic revival and Muslim self-defense. Hadith also states Jihad is continuous to the end of days. Any who opposes Jihad to favor secularism is favoring the weakening of Islamic rule and Islam thereby contradicting God's will. Even though Islam may exist marginally among individuals but that is not what God asks or wants of His religion.

These fatalists say God will decide when Islam needs revival or awakening. These people need to understand God will never send army of Angels to revive Islam while men sit idle. According to Quran 5:54 God will either create a new people who will do Jihad, or an existing people will choose to do Jihad and God will help them. So, in either way it is men who must do Jihad to revive Islam and defend the oppressed. If we delay, we only prolong our suffering as hinted in Quran 4:75 and God will say "you did not ask my help by Jihad" as hinted in Quran 47:7. In fact, God sends Angels only when we do Jihad as stated in Quran 41:30 and other verses. There is no room for apathy and idleness while at the same time hoping for God's plan to empower Islam

and Muslim diaspora even if all Muslims were to be massacred. If we abandon God's commands God will abandon us³.

Political Islam is an activity and also a movement. Any movement needs supporter, even the movement for God. Jesus had his close supporters who spread his message against a tyrannical Roman empire and misguided Sanhedrin of the Jews. Likewise, prophet of Islam had also supporters and so did Imam Ali and Imam Hussein. God is commanding us to be supporters of Him as well in Quran 5:56. If religion was personal, private and fatalist we would not need to support God as a collective whole, so religion of Islam is not only personal and fatalist but also has a wider implementation in society, politics, war and economy etc. Our help to God will be almost complete when we establish Islamic rule and vow to flourish it and defend it. Quran 61:14 and Quran 13:11 proves that God will help believers when believers will help themselves. Sitting idly and allowing tyranny and persecution to go on is the way of the fatalists and Muslim liberal fools who say if God wants He will decide, but they forget according to verses of Quran cited and other verses we can make God decide for us and make Him help our struggle as this will earn His blessing in this world and hereafter. Without struggle it is possible countless Muslims lives will be lost as happened and countless will be persecuted even more, but still God will not help because God, then, will make these Muslims martyrs and will hold accountable those who were reluctant to resist tyranny by Jihad of all forms as in Quran 4:75 and many other verses of Jihad. Jihad is a command as important as prayer or fasting. We do not abandon prayer just because God allegedly does not fulfill our supplications and neither should we abandon Jihad.

Another excuse Muslim rulers and politicians give is inability to do Jihad. Jihad starts somewhere and it is possible to initiate Jihad always because God will always provision resources when we initiate Jihad. Most prophets of God started from position of weakness and through Jihad and perseverance many won yet many were martyred but left a huge impact on their societies and nations. So, we must create ability and utilize resources as we achieve them

³ "Why Does Not God Help the Oppressed?" Researchgate.com, ResearchGate, 2020, www.researchgate.net/publication/347440829_Why_Does_Not_God_Help_The_Oppressed. Accessed 2021.

or possess them to do and empower our Jihad. Today Muslim countries have enough resources to work for Islamic revival and empower Islamic rule and Muslim diaspora.

What is the meaning of Quran 2:286, 24:61. Lot of Muslim liberal governments give excuse that God does not burden us beyond our capacity and ability? By this excuse they abandon all efforts towards political Islam and thereby Islamic revival. God does not burden us beyond our ability and capacity- true but these two are rooted in our mental and physical capacities. All other conceptual models of capacity and ability such as economic, military political etc. come down to this mental and physical abilities and capacities. Ability is the skills and knowledge required to do something whereas capacity is the maximum productivity of mind and body beyond which we break down mentally and/or physically. This is the limit that Quran 2:286, 24:61 talks of, and not the hardship that the liberals will get if they work for Islam. Jihad is a hard work, but it is not always beyond ability and capacity. Even in battle of Badr the fight was militarily impossible to win but mentally and physically Muslims were able and capable, determined. Even though colonialism has left Muslims devastated in terms of spirituality, morality and human capital but in today's age our ability needs to be earned and then we must give our maximum capacity for Islamic revival. We must not be scared for the hardships of enemies sanctions and so we need to do continuous Jihad and in the process achieve success for political Islam.

[Quran: The Book of Divine Government](#)

Several verses of Quran establish the political nature of Islam. Political Islam finds validity from these verses. Quran 21:92 and 3:103 identifies the Muslims as one nation of faith under God with one system of guidance called Islam. Then Quran 12:40 establishes Islamic law as the only source of law for this unity and polity. Quran 9:71 and 3:118 establishes one peace, one solidarity and one security of this Islamic polity. Quran 4:139, 3:28 establishes united Islamic political identity and political independence. Quran 5:44 and Quran 5:45 establishes the supreme authority and jurisdiction of Islamic law over Muslim demography. Quran 49:13, 60:8 and 5:1 establish the importance of international diplomacy, equitable and peaceful

coexistence with non-Muslims yet at the same time Quran 4:75 obligates Islamic humanitarian war to save the oppressed wherever oppression is on God's earth because this Islamic polity must be the overseer of global peace and justice as in Quran 2:143 and Quran 3:110. Quran 49:9 rejects Muslim civil war and obligates the Islamic polity to crush any rebels who wish to divide the Islamic unity. Quran 6:116 rejects secular democracy and Quran 5:8, 4:135 and 4:58 obligates rule of law and justice while rejecting racism, nationalism, tribalism, aristocracy and dishonesty in administering law and justice. Quran 59:7, 4:37 and 3:130 establish the Islamic economy based on equity, non-exploitation and interest free loan schemes. Quran 49:11 rejects injustice and discrimination based on ethnicity, tribe, nationality or economic class. Quran 5:47 allows limited self-administration of non-Muslims under Islamic rule. Quran 4:34 establishes patriarchy⁴ which means men must be given the opportunities and incentives to excel so that they can become effective and efficient protectors of women and society. This is the social construct that needs to be designed and evolved. Quran 33:35, 2:177, 2:156, 6:162 and 22:41 establish the character, mindset and intention of the Islamic public officials and employees.

[Quran: Al Wala Wa Al Bara](#)

To preserve Islamic polity from internal demise and decay Quran has warned the Muslims of their adversaries. Islamic political planning should be based on keeping distance from these people against whom Quran has warned. Quran has identified them by their religious and ideological affiliations. As their religions and ideologies are the main pillars of their existence for which they also are motivated for against Islam and Muslims hence Quran has identified them by their religions and ideologies.

In Quran 3:118 it prohibits Muslim political leadership and establishment to be involved or interlinked with anyone against Islamic cause and Muslim issues. Intimacy in political and security can be disastrous for the Islamic polity. We see this in history when American

⁴ Feminism which seeks to establish matriarchy in direct challenge to God is a populist irrational ideology. Patriarchy and polygamy are two evolutionary features of humanity which Islam has preserved and defined. Women due to their biology, psychology and cognition have different roles, rights, duties and responsibilities than men. Refer to the section *Further Reading*.

capitalists hunted American communists even though both were Americans. This is what Quran means when it says, "*other than yourselves*" and our selves are the selves of faith and loyalty to Islamic rule. Quran 3:100 warns us to not obey a party of Jews and Christians and this in the political sense can be the political leadership of Jews and Christians who want Muslims to change their way of life and structure of governance against Islam.

Quran 3:120 reminds us that this party when something good happens to Muslims by which they are empowered socially, politically, economically, culturally or militarily among other empowerments, then they never like it. In current world history, Iran, when it adopted Islamic cause in 1979 and when the good of Islam uplifted them and freed them from American-Zionist grip, the enemies of Islam were distressed so much so that they declared war against Iran through Saddam. When the harm of war was devastated Iran, they rejoiced and refused to listen to Iran's complains of gas attacks from Saddam, at the United Nations. Also, Iran's self-sufficiency over the wars have distressed the enemies of Islam so they continued to sanction Iran. Iran's patience and struggle have safeguarded their Islamic revolution, self-reliance and independence against enemies' plots and wars.

Quran 5:82 reveals a current political truth. Historically and today some segments of Jews and polytheists were the most hostile to Islam and Muslims. Today Zionist Jewish Israel and Hindutva India are the most bloodthirsty persecutors of Islam and Muslims whether in occupied Palestine or occupied Kashmir. Today also some Christian segments are sympathetic to Islamic and Muslim cause such as the Christians of Palestine or Christians in many western countries. Also, Quran 5:51 has prohibited political dominion by, and intrusive partnership with, Jewish and Christian political establishments. Transparent and common existence of trade with peaceful Jewish and Christian political establishments are not self-defeating alliance or political dominion provided such trade does not make Muslims subservient to their policies and decisions as is happening with regards to China and Muslim countries today. Keeping peaceful and amicable relationship with non-hostile non-Muslim is permissible as part of Quran's general humanity towards the mankind.

We see that Quran warns Muslims of their political enemies and identifies them by their ideology or faith as ideology/faith is the foundation of any person or nation. Quran also obligates us to be politically independent and established on Islamic system. Quran warns us of consequences of failing to do so. Today Muslim world is paying the price of this Muslim hypocrisy. Islamic republic of Iran has turned back to Quran and have been saved from becoming misguided and/or unbelievers. In order to be truly independent and achieve Islamic self-determination in Muslim countries, Muslim political leadership and establishments must follow and implement Quran's political and diplomatic guidance and obligations.

Religio-Political Mission of Prophet Mohammad^{5 6}

Political Islam can find no validity unless it is from Quran or the Prophet but both Quran and Prophet gives it validity and justification because political Islam is an integral part of Islam. This is evident from Prophet's holy blessed mission. Prophet preached that is Prophet gave dawah. Purpose of dawah is not only personal Islam but also political Islam, that is when there are enough Muslims suitable to form a polity then the political Islam shall be the framework for this Muslim polity. This is what had happened through the Prophetic dawah. It was not possible in Mecca but was fruitful in Medina. The Meccans saw that the Islamic dawah of Prophet was not only going to affect their personal morality but also their political, social, cultural, military and economic existence i.e. a new framework of Meccan polity and existence through God. Prophet's participation in Hilful Fudhul is a clear proof of the political mindset of Prophet pbuh and that he not only wanted personal changes of the Arabs but also their political changes. In fact, the two are interlinked.

When Prophet pbuh called the Meccans for first time it was not a call to some parts of Islam while rejecting others, rather it was a whole call, a call to a complete package through the wordings "obey God and His Messenger". Obedience of God and His Messenger for the early

⁵ Abdul-Rauf, M. (1996). *The life and teaching of the prophet Muhammad*. Lagos, Nigeria: Islamic Publications Bureau.

⁶ Ibn Hishām, '., Harun, ', & Farid, I. (2000). *Sirat Ibn Hisham*. Cairo: al-Falah Foundation.

Meccans is different from today's people as they were called to an initial incomplete Islam while today's call is to the complete Islam. Irrespective of whether people accept or not, the pure message of God and His Messenger must not be changed to fit people's sentiments and impulses. This is why, the first Muslims were persecuted because Islam as much as it was complete then, was not going to be changed to fit the Meccan sentiments and agenda.

Facing the pagan persecution, the first Muslims who were also the first political activists of Islam emigrated to Ethiopian king who offered them protection and sanctuary and, who also converted secretly to Islam later on. Failing to defeat the first Islamic movement, the Pagan movement, through persecution, the pagans offered Prophet wealth and beauty i.e. economic and financial opportunities and personal comforts which were also rejected. Failing to persuade the Prophet through world beauties and wealth the pagans decided to sanction the Prophet's clans of Hashim and Mutallib. There were sanctions on marriage and trade. Therefore Abu Talib took the clans to a hill Shi'b Abi Talib. Unfortunately, it is difficult to find this today as Saudis are destroying all the Prophetic historical sites in the name of economic developments. For thirteen years in Mecca, the pagans did their very best to stifle the new religion, but their opposition itself provided the necessary publicity. Tribes from all corners of Arabia flocked to Mecca at the time of the annual pilgrimage. Pagans from all over Arabia were marveled by the beauty and message of Quran. Despite all this the Prophet still was unable to attain political authority over Mecca. He didn't have any power to dictate the affairs of the pagan state of Mecca.

During this time an opportunity rose through the pledge of Aqabah. It was the first pledge with the people of Medina. This pledge had both moral and political dimensions. The pledge established Prophet's authority (political, military, economic, social and legal) and moral laws for the adherents. These new adherents went back to Medina and through their preaching more people converted and pledged to Prophet through second pledge of Aqabah. As this movement gained pace at an alarming rate the pagans of Mecca finally plotted to kill the Prophet pbuh but their plan was foiled through divine intervention. This is exactly what the Islamists such as Imam Khomeini and Muslim brotherhood asked: allegiance to Islam and establishment of Islamic rule. Imam Khomeini succeeded but Muslim brotherhood in Egypt

failed even when they had temporary success through President Morsi. This shows that many Muslim societies have become rotten inside.

In Medina Prophet was the ultimate authority. Prophet had established a system of governance, trade and finance among the people of Medina, the first Islamic state. This in a time when Arabia lacked any organized political system, when crimes of all sorts, loot and plunder were rampant across Arabia. While the country was so strife-ridden internally, dangers from outside were no less. The Roman and Persian empires had extended their domain to the fertile provinces of Yemen, Oman and Bahrain and had established their sovereignty over them. The Romans had occupied Syria, Ghassan and some other Arab tribes, who had embraced Christianity, had been set up as the latter's feudatories. Prophet had made a pact (covenant or contract) with the Jews and other minorities. All those who agreed with the Islamic rule, this Prophetic authority were treated as part of the nation of Islam. They were treated with justice, humanity and tolerance. All Muslims were required to obey peace and avoid war. One Muslim's war would be all Muslims' war and one Muslim's peace would be all Muslims' peace. The minorities could follow their religion in peace. The Jews were required to defend this first Islamic state with the Muslims as well. Vigilante justice was prohibited, and universal peace and order were ordained. Anyone who joined the Islamic rule under this prophetic covenant submitted to the authority and rule of Prophet, the first Islamic ruler.

In time these internal enemies of the young Islamic state, the Jews who had economic connections with a foreign state Mecca, conspired with the Meccan pagans. Being in league with the Jews and the hypocrites (apparently Muslims), the Meccans started harassing the Muslims. Under the leadership of Karz ibn Jabir al-Fahri, they started raiding up to the very outskirts of Medina, destroying fruit-bearing trees and carrying away flocks. News began pouring into Medina that the Meccans were allying with other tribes to launch a massive attack against the Muslims. These enemies of Islam were committed to economic aggressions and building an alliance against the young Islamic state. Today similar patterns exist as well. The secularists are the internal enemies of Muslims who are allying with liberals of west to thwart

Islamic rule and revival. Islamic republic of Iran has been battling this internal enemies for long time. These Iranians who are against Islam and Islamic rule are the hypocrites of today similar to the Jews and pagans of the first Islamic state.

Why didn't the pagans of Mecca accept the call to Islam? Simply put because the call to Islam which Prophet presented was not only merely a call to change our personal selves but also a call to change our political, economic, social, military and cultural existence. Prophet welcomed everyone who accepted this change but accommodated everyone according to their faith. This new system ruled by Islam was meant to establish divine humanity, justice, equity and framework of human government. Prophet had achieved this Islamic rule, in other words *hukm Allah* by being a father, a preacher, a political leader, a general, a spy master, a financier and a judge. Hence when God commands us to preach Islam by wisdom and argument it merely asks us to achieve the end-product of this Prophetic mission i.e. Islamic rule through Sharia law, over our personal selves and our collective existence. The Prophetic mission is a framework and roadmap towards that end. Any non-Muslim are welcome to join this Islamic rule and he or she will be respected, protected and his or her religion tolerated. One thing is clear from the discussion of Prophet's mission is that He fought pagan secularism and any or all forces which threaten Islam's sovereignty. A favorable ground must always be found to initiate the Prophetic journey. Prophet's purpose and objective of strategic, political, military and diplomatic decisions were to empower Islamic rule and extend it, help the oppressed from oppression and unify the first Muslim diaspora.

[The Constitution of Medina](#)

The constitution of Medina established sovereign Islamic rule through God (Quran) and Prophet (Sunnah). It is not a secular piece of legislation but a religious one, an Islamic one. This has shown how Islam as a religion can be inclusive and tolerant. It was formed in a time of pagan chaos and disorganization of Arabia; A model of law and order. It has essentially discussed morality, war, economy, religious freedom, criminal laws, immigration and family issue.

One of the first multi-cultural constitution is the constitution of Medina drafted by Prophet Muhammad pbuh. It is hard to say whether Medina was a Muslim majority country when Prophet initially arrived. The Islamic rule of Prophet was achieved through transfer of governing power from elders of Medina to the Prophet pbuh. This transfer of ownership was based on justice and righteousness, equity and good for the community. It may be that the first Islamic state was not a Muslim majority state eventually all of Arabia will become Muslim by God's grace and People's acceptance of Islam.

Prophet pbuh who acted on three levels: Ruler, Judge and a Prophet. The constitution of Medina establishes laws and protocols of maintaining peace and order through Islam as sovereign, among Muslims while giving protection to all innocent people, immigrants and prohibiting collective judgement and punishment. In other words, Prophet as the Islamic ruler with Islamic governance-maintained peace, order and dispensed justice thereby defining the limit and standards of tolerance and freedom. He kept the unity and polity of Muslims and non-Muslims.

Freedom and tolerance are thus defined and demarcated by the sovereignty of Islamic system which translates to Shariah law, as only God (Quran) and Prophet (Sunnah) were the ultimate authority without restriction. We can make a statement such as, "in an Islamic governance freedom of minorities apart from freedom in their religions, do not mean aggression against Islamic laws. Any freedom which aggresses on moral health of society is rejected.

Constitution of Medina established the sovereignty of Islamic system or rule through transfer of power to Prophet the Islamic ruler, irrespective of whether Muslims were majority or not. The power structure of first Islamic state thus establishes two principles of Islamic rule. First, power can be transferred from current rule to Islamic rule and second, power can be assigned to Islamic rule through the consultation of the elders (call it meritocracy). Islamic rule is thus established in these two ways. Third way is through war of defense as had happened through prophetic wars. The twelve Imams of Islam have been assigned by Prophet so their power is

Divinely appointed under rule 1. Muslims today can follow rule 2 on behalf of rule 1 and through rule 3 (fight against Tagut).

Can a non-Muslim become the ruler of people? This is like asking can a foreigner become a head of state. In secular and/or nationalist system nationality is priority and similarly in Islamic system piety is priority. This is justified discrimination and rational. This is justified because only a pious ruler can be a barrier against corruption. Lack of godliness and piety in secular system is an essential reason of people's suffering. Hence Islam demanding a Muslim pious ruler is not supremacy of Islam or Muslims but due to the wellbeing of the people. Another reason that goes with piety is knowledge of the religion as well. A person lacking Islamic knowledge and contemporary knowledge of his time is inefficient to attend to the matters of Islamic rule.

One of the most important aim of the first Islamic state was to identify and marginalize hostilities and hostile elements against Islamic rule. Treaties and laws were already in place for maintenance of peace between Muslims and Jews. This meant no harm to Muslims and no harm to Islamic rule (Prophetic rule) and in return peace and safety for the Jews. Violating either of the two, prophet reacted in the following ways: a) Punishment of the guilty by Islamic law b) eviction of the accused (conspiracy, covert action etc.) as individuals or as part of a group due to association with the hostile and criminal Ideology c) War. Such measures were not racist, xenophobic or kafirphobic but rather common-sense security measures against criminals and active hostilities.

Islam provides not only laws of ritual but laws of our worldly activities so Islamic laws even though religious i.e. related to God, are also rational and relevant to our worldly affairs. Brushing aside Islamic laws by the excuse of secularism is naïve and ignorant.

[The Concept of The Ummah](#)

We Muslims are defined by the Divine values and not by our races, ethnicities, nationalities or ancestors so we have been named the Ummah, and our united lands to be under Hukm Allah

and thus we have been named *Khaleefa*. The divine morality is collection of the values which Allah has cherished for humanity and His believing servants. Our shared values among all Muslim races, nationalities, classes and tribes is the divine morality. This is what define us and has defined us as Quran and Prophet have stated in many verses, the farewell pilgrimage and in many numerous Hadiths. Verses and hadiths which talk of one community of believers, one body of the believer, disregard for skin color and wealth distinction, Muslim marriages among different races, tribes, nationalities and classes are all based on and proofs of oneness of our values and faith. These values and faith are what is divine morality: Allah assigned good and bad, right and wrong i.e. the criterion of judgement and salvation.

A Muslim of one race/nationality/tribe/class must not fear the culture of Muslim of another race/nationality/tribe/class due to differences among their cultural perception and practices as long as such practices and perceptions are Shariah compliant. We must not be afraid of our foreigner Muslim brethren just because their Shariah compliant culture is different from us. This fear is being secular and xenophobic, racist.

So in order to usher the era of divine morality among Muslims we need to have one universal common jurisdiction to practice and enforce Shariah law even though this jurisdiction is divided among multiple Muslim demography, localities and rule. When we have established a universal jurisdiction among Muslim geographies, we can forget the preferences of locality, nationalism, tribalism, aristocracy and racism. We will have a universal domain for the pious and merited to rule over us and have no fear and lack of trust of the foreigner vis-à-vis local. This is the true spirit of Quran 3:103.

As being the just Ummah (*ummatan wasatan*) in Quran 2:143 we are also not isolationists and exclusionists of non-Muslims. We are the representatives (*Khaleefa*) of Allah and not representatives of our races, nationalities, tribes or classes and this means we must be just and fair towards all servants of Allah whether humans, animals and even the nature we exist in.

We must break free from the shackles of colonial legacy and transcend to the conscience of

divine morality in faith and practice. We must forget defining and boasting ourselves as Malaysian, Iranian, Arabian, Indonesian, Pakistani, Bangladeshi, Turkish etc. all these jahiliyya superficial identities and affiliations imposed upon on us by enemies of Allah and rather only use such terms to identify geographies and locations which however need to express the divine morality thereby universally declaring these identities and affiliations as almost monolithic. So, to say I am Iranian, or Turkish is nationalist tone because it portrays ideological racial/ethnic inclination but to say I am from Iran or Turkey is acceptable because it portrays a geographical root. These self-identifications by “I am Iranian, Turkish, Malaysian” etc. represent a secular value-based identity which Muslims and non-Muslims have created while Islamic identity is unique and faith-based sourced from the Divine and not from the lifeless land of your ancestors. The Islamic society does not need these secular self-identifications to be inclusive of non-Muslims. The Islamic society is also the Ummah and Ummah can also include the minority non-Muslims as Prophet named the Jews of Medina part of the Ummah as long as they submitted to the Islamic rule and the Islamic society.

So, the Muslim needs to return to the verse 59:10 which shows believers are one community with a conscience of solidarity and empathy among themselves. This unity and monolithic empathy on faith rejects nationalism, racism, tribalism and aristocracy. This rejects veneration of pagan ancestors be they Cyrus, Carthage, Pharaohs or any others. The veneration and admiration of Islamic ancestors is because of their faith and devotion to God and because they helped the evolution of Islamic lineage and Islam i.e. God’s rightful dominion and rule. These people are the true citizens of heaven while those who die for nationalism, racism etc. are the citizens of a *jahiliyya*. One community of believers thus demand unity. Unity is a relationship which consists of continuous interaction among the members of this unity. This interaction can be personal, social, political, economic and military as well. For political, unity can be achieved by achieving one legal jurisdiction, one peace and one territory for example.

Contradicting the concept of Ummah is concept of nationalism racism and tribalism. For example this has resulted in disunity. Some examples are: Muslim countries lack bite when it comes to implementing pro-Islamic foreign policies. It is because they are not biting with all the

teeth! Muslim countries' interests are not only divided but also conflicting because their aims and plans are not coordinated and collaborated in Islamic unity, such as when one Muslim country makes a policy in relation to another foreign non-Muslim country it doesn't consider how it will affect other Muslim countries, or for example trade, skills, technology and research are not being shared and collaborated in and as a result their security services and armed forces do not collaborate and share intelligence to protect Islam's and Muslim security and interests. Note that I am only calling those countries Muslim whose governments have shown even minimal loyalty to Islam and Muslim diaspora and not those who are sold to America and Zionists. So for example Turkey, Iran, Qatar and Pakistan must be the first to initiate Islamic unity. Iran has hinted towards when they called for an united Islamic military to protect the Rohingya⁷.

Why Muslims Need Political Islam?

Due to absence of the rule by political Islam Muslims have been harmed. Muslim abuse of Islam by polluting Islam with their racism, nationalism and tribalism has intensified envy, hostility and suspicion among themselves. Muslim mock Islam by portraying Islam along with morally reprehensible actions. Examples will be praying and going to Mecca for pilgrimage but at same time looting people and cheating them. Secular engineering of religious schools (Medrasa) to remain stupid, backwards and impotent to challenge secular intellectuals. Muslims mixing backwards culture with Islam such as honor killings or forced marriage of adult Muslim girls. Muslim practicing brutish, cruel and predatory manners and behavior that have labelled Muslims as Camel Jockey, Raghead, Osama, Mussie, Quran thumper etc.

To cure these reprehensible traits, Muslim countries need an Islamisation approach to create correct mindset of its people and public servants by reviving Political Islam. Without the correct inclination and motivation, the system will not survive, and government will fail to achieve efficient and effective result. Political Islam will create a system of recompense and justice. It

⁷ <https://www.mei.edu/publications/iranian-leaders-call-forming-joint-islamic-army-defend-myanmar-muslims>

will show to the world the justice of Sharia law and its deterring effect on the vilest forms of crimes. It will show to world that bad Muslims are not the standard of Islam but the justice of Sharia that defines Islam and Muslims. Political Islam will create a system of accountability, transparency and equity based on Shariah through the model of meritocracy. As the system will choose leadership from the best and most noble and moral section of society: "The intellectuals and pious", the chances of corruption and political destructive rivalry, as it exists in democratic model, are diminished.

Political Islam will establish a government which will implement morality based analytical education to build a strong and moral human capital, implement fair, effective and efficient protocols and supervision of nation's private and public sectors and will do the right thing but not the popular or vote winning thing. Political Islam will achieve these, among other means, through education reform. The purpose of Islamic education is to make your ego (kibriya nafs) submit to a higher power while secular education only makes you believe in yourself your ego restrained to no one but yourself. When you are your God you do what you want and the consequences you fear are as much as you fear loss of your material possession. Atheism that's why, have created greatest criminals of human history. These criminals when they reached the level of absolute power fearing no consequences, they unleashed their ego.

The power and purpose of Islam is to change our base humanity to that of the godly one. Islam reveals to us our true purpose and journey of this life. Through learning and following Islam both in heart and body as individuals we change ourselves and the society overall. Also, Islam not only changes our individual but also our overall human existence. Without political Islam the Islamic identity, culture and values will be lost, and Muslims will be just there for the census only, useless existence for namesake as is the case today.

[Political Islam and Global Jurisdictions](#)

Western world has divided the world in Eastern block and Western block when there were two great powers: The USSR and the USA. One collapsed and the other remained. It has also divided the world in to two other blocks on the basis of economy: North and South. Amidst these

divisions it is wonderful to ask how come Islam divided the world being a religion chosen by God? Islam divided the world on basis of faith and disbelief. These divisions however were never intended to wage unending warfare, but these divisions were primarily done for the application of Islamic law. The divisions were: Dar Al Harb and Dar Al Islam. These were primary divisions by the classical jurists. Within these two divisions lay subsidiary divisions if we are to make sense of the other divisions and they are: Dar Al-Amn and Dar Al-Ahd. These connotations are a semantic implication of the collective Quranic and Prophetic texts.

When people said the communist block, they meant that the political and legal jurisdictions lie with the communist rulers and the system. In this same way when it was stated Dar Al-Islam it was meant the political and legal jurisdictions lie with Islamic law and Islam. Classical jurists defined it as the land where the laws of Islam reign supreme or mostly, even if most of the subjects are non-Muslims. This is the correct view because today we see many Muslim majority countries are living in misguidance on western secular laws which directly reject God's law. This state of existence cannot be called Dar Al-Islam.

A land becomes Dar Al-Harb if Muslims are persecuted there and the law of kufr reigns supreme. This addition of "persecution is important", because it obligates Dar Al-Islam to initiate humanitarian intervention on the basis of the verse (4:75). Proof of Dar Al-Harb was the very existence of Mekkah. Modern day equivalence would be Burma and persecution of Rohingyas, or Palestine and persecution of Muslims there or Angola and their reported banning of Islam etc. During the cold war each of Soviet Union and Western democracies intervened in nations to save what they believed was the right system. However, their way of interventions created misery for global population. The cause cannot be attributed to the impotence of democracy or communism primarily but also to the morals they followed in establishing their respective dominions. They crossed all moral boundaries knowingly and out of greed for power of their ideologies which were nationalism. Islam proposes a purpose and establishes strict protocols of war which supersedes even international humanitarian laws.

Islamic humanitarian intervention is different from secular ones. Secular humanitarian intervention is hardly humanitarian because these are based on an ethical philosophy which

states moral actions as right and wrong, good and bad based on what empowers and supports the racial or national or tribal cohesion and survival irrespective of the consequences and rationality of such actions. Since nationalists see national strength as the only thing that makes a nation "good," nationalists will use any means necessary to achieve that goal as happened with western democracies and Soviet Union. Islamic humanitarian intervention is based on Quran 4:75 and Quran 4:135. Quran obligates war to help the oppressed. This altruistic goal of Quran is against the selfish goal of nationalism which sees war as a way to colonize, subjugate and plunder others for national and racial empowerment. So, while Quran obligates to sacrifice finance and well-being of Islamic establishment for the sake of oppressed against the oppressors, nationalism obligates to sacrifice others for sake of their own selves and their identity.

Dar Al-Ahd is the land which was at war with Muslims but has entered into a peace treaty with Dar Al-Islam. Proof of this is the treaty of Hudaibiyya with the Mekkans and Muslim sanctuary in Mekka after the treaty. Today Hamas also enters in peace treaty occasionally with Zionist occupation.

Dar Al-Amn is where Muslims are allowed to practice their religion peacefully but have no jurisdiction to implement the Islamic law. Proof of this is the first Muslim refugees taking sanctuary at the Christian Ethiopian king.

It is essential that these division remain, or else Islamic law will lose proper context relating to pinpointing jurisdictional issues. For example, without knowing Dar Al-Harb Jihad cannot be declared and likely it is declared against Dar Al-Amn or Dar Al-Islam. Studying legal frameworks, constitutions, legal systems of world nations and political developments will help us understand which is what. The introduction of United Nations does not change these classifications but rather enhances it because UN addresses war, peace, treaties, ideologies and UN is not supposed to interfere in the political and territorial sovereignty of any state.

Liberty and Freedom in Political Islam

Islamic system, sharia law accommodates everyone Muslim or not. Only Muslims are obligated to perform and implement laws which require faith such as rituals and family law. Non-Muslims are required to follow laws which do not require Islamic faith and is in the interest of community such as jizya, Islamic economic laws, criminal laws, ethical moral laws and other state laws. Non-Muslims can follow their religious laws among themselves as long as it doesn't impede Islamic administration of law and governance or contradicts public interest determined by Islamic law, Usool and Qawaid. This is Islamic multiculturalism and inclusivity way more than what west allows to minorities. In west the legal system is monolithic. Such a multi legal system will have conflicts and all will be settled in Islamic court which also will consider the non-Islamic religious laws for non-Muslims. Think of it as Islamic law and minority law like federal law and state law. A reference to administer this multi legal system can be: Muslim to Muslim is Islamic law, Muslim to non-Muslim is Islamic law and non-Muslim to non-Muslim their law agreed by them and allowed by Islamic judiciary.

Muslim secularists often misunderstand Quran and they interpret Quran often in detachment with other relevant Quranic texts and Sunnah of Prophet. As an example of apostasy when we talk of human freedom to act then we must understand this freedom as existential freedom and freedom under a legal jurisdiction. You may be free to believe that drug is good. You may be even be free to take drugs when possible, but this existential freedom contradicts legal freedom and sometimes also both existential freedoms agree with legal freedom. So, when Quran states freedom to belief in Quran 18:29 then it is existential freedom because apostasy is textually prohibited under law⁸.

Islamic legal rulings are all encompassing in the sense that these rulings define human existence and those who adhere to these are believers and Muslims. God says in Quran that our body

⁸ Understand that under an Islamic system when an apostate following his apostasy tries to convert Muslims to Islam then it is a declaration of hostility against Islamic system much like how western democracies perceived communist recruitment and activities an hostility against democracy and vice-versa. You cannot exist in a political system then start promoting a system against the de facto and de jure political system and that is why Islam being a political Islam also apostasy demands death penalty.

parts and we ourselves will be questioned and accounted by God on the day of judgement, a theology and metaphysical reality of existence which will see the emergence of a new world and a new reality. Of course atheism has no regard for final judgement or absolute justice and hence in atheism sin has a ticket to escape specially when the sinners hold positions of power and influence and fear no accountability.

These Islamic rulings has been classified as obligatory, prohibited, permitted, recommended, disliked. These legal rulings address human existential activities and when I say existential, I mean all possible forms or models of human endeavors. In the most basic sense, we can say these legal rulings define human beliefs and actions and are normative both in their personal and collective levels. These rulings apply to various scopes of human beliefs and actions in their varied activities such as:

- A legal ruling can be applied to sight such as prohibition of seeing a woman, man or beast sexually unlawfully.
- A legal ruling can be applied to hearing such as prohibition of willingly listening to sexualized music or willingly indulging in sinful words and statements of others.
- A legal ruling can be applied to touch such as touching a woman unlawfully.
- A legal ruling can be applied to smell such as smelling something can cause death.
- A legal ruling can be applied to taste such as eating or drinking something prohibited.
- A legal ruling can be applied to sentiment, impulse and desire such as prohibition of desiring a secular life, practicing apathetic sentiment or hedonistic impulse.
- A legal ruling can be applied to belief and outlook such as prohibition of belief in atheism or obligation of belief in patriarchy.

A legal ruling can be applied to intelligent human action which can be expressed in verb. This is a broader aspect and also includes models of collective authority such as political, military, economic, financial, legal and criminal, familial, ritualistic etc.

Islamic legal rulings as has been discussed depend on *taklif* and that demands rightful responsibility. Such as a person who has *taklif* of prayer is also rightfully responsible to pray or a

person who has *taklif* of ruling is also rightfully responsible to rule or a group who has *taklif* of Jihad is also rightfully responsible to fight etc. So, a person who has *taklif* is a *mukallaf* and the basic prerequisites are being adult, discerning/intellect/sane and ability. Depending on the type of legal ruling and the type of legal act/belief ability will depend. Generally, ability can be mental, physical and/or financial. Some scholars impose being Muslim or a believer is also a condition, but this is wrong as having faith or the act of belief in God is also itself an obligatory legal ruling. In many actions thus faith should be a condition of performance but not condition of being a *mukallaf*. This is because Islamic legal rulings are not only limited to Muslim performance or adherence but also non-Muslim under Islamic *hukm* or jurisdiction.

In a secular democratic existence, we think that there is an objective definition and objective measurement of tolerance. Well this is wrong and deceptive to believe in but nonetheless we believe in it due to colonial legacy and colonial mentality. In truth tolerance is a compromise among different ideologies and groups rather than objective, and for Muslim people God has defined the extent and standard of this compromise but the we Muslim people abandoned God. What kind of tolerance is that where one group has to sacrifice and give up most of their God defined demands even though they are the majority? This is nothing but slavish submission and definitely not compromise. When Muslims rightfully state that a country is Muslim people get mad because they are confused thinking that claiming a country as Muslim is intolerant and exclusionary to non-Muslims there. Calling a country Islamic or Muslim is no different than calling a country democratic or communist or socialist.

Political Islamic Security

Why Islam is not a religion of the monks? The philosophy of the monk is turning the other cheek, irrational forgiveness and submission. However, forgiveness in Islam is conditional on avoiding harm of the religion, ummah and the oppressed. If forgiveness result in harm of

Muslims or oppressed or empowerment of the enemies then such forgiveness is meekness and slavery. All verses of Jihad are to protect Muslim honor, Muslim wealth, the oppressed, Islam's sovereignty and for self-defense against tyrants and oppressors while as verses which are for forgiveness is for the weak and the lost. Then there are verses which command patience and avoidance, and neither jihad nor forgiveness, and these verses are when Muslims are weak and fragile unable to fight back oppression and tyranny. Forgiveness in Islam is essentially for the weak and the lost who fail to realize their wrongs or evils. Forgiveness is also encouraged in Islam if such a forgiveness will not violate another's right and if such forgiveness may guide or cause the perpetrator of evil turn to good. No forgiveness should embolden evil or cause evil's persistency because then such forgiveness will be a cause of evil's growth. If you cannot decide then if you are able then seek the course of justice over forgiveness to preserve your existence and the social order of justice. Justice is a right while forgiveness is a charity.

Islam not only legislates punishments for crimes or wrongdoings but also models and prescribes protocols so that the probability of crime or wrongdoing occurring is greatly reduced. Hence the western notion that you need only more trained police to reduce crime is ridiculous. Imagine pubs and nightclubs, the more there are the higher is the probability of crimes, immorality and character degradation. Police can only intervene mostly after when crime has taken place. Islamic law prohibits bars and nightclubs thereby almost reducing to zero, crimes related to organized crimes, alcohol, nudity and drugs etc. People from these immoral places not only commit crime but also take the contagious evil with them to home and society.

The men of political Islamic security must be colored by Islamic morals. Governance and administration at the end always return to the nature of the individual in position of power, authority or decision making. Political Islam proposes a system to ensure these individuals of security are highly evil proof. This is achieved by a training model. As the world becomes more tempting and sinful people are being engulfed by this temptation. They are being engineered to respond to their sinful impulses to commit variety of haram deeds. This affects not only the unemployed or the poor people from but also the rich and the educated. When the security apparatus is touched by this tempting world the possibilities are dreadfully scary. There have been countless number of incidents where security personnel have committed haram actions in

the form of organized corruption, crimes and other activities. The reason is simple. They are affected by the tempting world as well as the need of their families. An Islamic upbringing through the disciplined madrasa system, Islamic economic welfare and Islamic criminal laws will teach them to resist this temptation and also strive in face of hardship. But madrasa system has been neglected by the secularist corrupt political establishment. It has been deliberately engineered to be a failure so that no Islamic political mind can challenge the secular establishment. Also, for decades the Madrasa system has been exploited by secularist security apparatus such as CIA and Pakistan's ISI to fight their country's dirty wars in the name of Jihad. It has started in Pakistan and spread throughout the subcontinent. It has given America and west more opportunity to intervene in Muslim countries and dictate terms.

The madrasa system has been linked to mosque where students pray in the mosques and are taught in the ways of speech and addressing the people. The course of instruction at a madrasa included the Qur'an, tradition, Arabic language, theology, arithmetic, geometry, astronomy and, often, medicine; however, the study of Islamic law (shari'a) provided the core of the madrasa's rigorous curriculum. Initially, madrasas were founded to provide specialized instruction in one of the four Sunni legal schools. In time, legal instruction in one or more of the Sunni legal schools might be offered in a single madrasa. This should reflect the Islamic legal system of the Islamic republic/state. As potential security personnel are accustomed to the legal system of the state from an early age this will foster their understanding of the law of the land in the long run. This will prepare potential recruits for the security apparatus. At the end the students are eligible for a license or certificate. This should include certificate of character and certificate of religious understanding. The security apparatus then can recruit from these licensed students the future personnel and train them further.

[Political Islamic Economy](#)

Political Islamic economic system proposes a welfare system of exhaustive taxation models⁹ for both Muslims and non-Muslims. Such a system is designed to minimize the inequality gap by maintaining a quantified wealth flow between the rich and the poor. Welfare economy such as proposed by Islamic system is based on the idea that not everyone will become intellectual champions and not everyone will become successful in business and knowledge. An Islamic economic system does not allow taxable wealth (tangible or not) to be rotting in bank accounts and safe houses. It either needs to be invested or taxed. This ensures circulation of the wealth which makes the economy run balanced in the long term. There is no disproportionate wealth accumulation or expenditure like those of American capitalists whose billions of dollars are rotting in banks while the common people suffer. Growth without welfare and humanity is slavery.

Political Islam gives the solution to capitalist death economy. Through the framework and initiative of political Islam the rich nations, especially those Muslim nations ruled by political Islam, and poor nations mutually agree to help each other without forming a master-slave model and thus will retain right to self-determination. The poor nations will deserve concessions from rich nations when getting goods and services from them. The poor nations will have flexibility to repay bank debts without interest but instead mutually share the profit of the investments plus returning the value of capital investment as per Islamic finance model. Like this the rich nations will uplift the poor nations to be equal with them. Everybody will live in equity and economic justice and sustainable development will be achieved. The few will not suck the blood out of many. Human rights and environment will be saved. This will be a human oriented economy and not a death economy and political Islam believes in this.

Political Islam proposes a defensive cautionary investment model. This because foreign investments make a country heavily dependent on investor countries. This limits the invested country's political and military flexibilities. If a country can focus on creating local values to boost consumer spending and also international trade through export, then it can remain

⁹ Islamic taxation targets monetary items and natural resources divided in three broad categories: a) Zakat b) Khumus and 3) Jizya and 4) others. These categories have been deduced from Quranic texts and Hadith of Imams of Ahl Bayt (holy progeny and successors of Prophet (s)). For more on Islamic economy and tax see Further Reading "*The Islamic Society: The Sociological Perspective.*"

independent, self-reliant and empower its currency in the process. Muslim countries have become overly dependent on foreign investments such as that of China and others, and thus became locked in China's debt slavery and technological and logistical managements and maintenance. While assessing foreign direct investments Muslim countries and businesses should see how it benefits them whether short term or long term. Will FDI hamper local Islamic market? Will FDI bring in new technology to empower Islamic economy and human capital? Will FDI bring in immoral cultural practices? Will FDI empower Islam's enemies? Will it harm human rights and environment? So, before an FDI proposal is accepted a Shariah filtered feasibility study should be done.

Political Islam proposes a welfare model. In capitalist interest-based economy the interest-bearing scheme is a catalyst of inequality as only big businesses can sustain increasing interest value while others go bankrupt, defaults or may take years to repay the loan with interest that impedes their social, material and financial growth. This can be seen also in poor countries who take loans from world Bank or developed countries, whose large part of national budget or national resources are just used to repay loans with interest. Islamic welfare arises from the following facts:

1. Islamic taxation
2. Necessity of man to worship God
3. Obligation of Muslims to be witness over humanity
4. Islamic ruler as the ultimate guardian over its Muslim and non-Muslim subjects

Islamic welfare facilitates achieve these aims. So Islamic governance must ensure for free, the following, for unemployed and low-income people and their dependents:

1. Basic food and drink for every individual per day

2. Essential health care for people who are not repeated offenders against their health such illegal alcoholic, illegal drug addicts etc.
3. Basic shelter with quota-based free gas, water and electricity
4. Basic clothing for prayer, house and social activities
5. Basic income from Islamic taxation

Studying the cost of living of the Islamic jurisdiction will help us ascertain low income people and the quality and extent of the above welfare facilities. Shariah law creates a unique circumstance of security, morality and stability and so this welfare model will be best implemented under shariah jurisdiction, legal system and law. Therefore, the standard of living must target fulfillment of welfare and necessities of society, individual and environment. Analysis of standard of living should be an ongoing process as there will be somethings which will change its role and importance as time goes by, as human evolves his consumer mindset and behavior. It is thus essential that such changes for Muslims and Islamic jurisdiction be shaped and guided by Shariah law, objectives and purpose of Quran. Countries which guide their standard of living based on their own philosophies and world views are self-preserving nations. Countries which copy other nations to become like them are dependent nations and their human capital, research and policies will always be a reflection of who the others want to become.

[Not a Shia vs Sunni War](#)

Shia Sunni hostility is a product of historical racist and tribalistic politics. Imam Ali, Abu Bakr, Umar, Uthman never fought each other irrespective of their differences, to preserve Muslim unity and Islamic supremacy, but when Arab nationalism and tribalism took over Islam through Muwaiyah and Yazid, lots of bloodshed occurred and unity was broken. Today still Islam is plagued by nationalism, racism and tribalism of the backward, corrupt, criminal and sinful Muslim rulers, politicians and ethnicities. Those Muslim countries who wish to reject this

jahiliyya must come together and adopt political Islam as the system, and create an unity somewhat similar to the European Union but based on political Islam. Some features of this Islamic confederacy may be:

- Share wealth income equitably
- Distributed madhabs or Islamic legal schools
- Federal system i.e. distributed power between Muslim localities and federal caliphate
- Free skill based and humanitarian migration
- Leadership elected through meritocracy and piety i.e. only the learned, pious and morally upright people's vote from every local Ethnicity will count
- Centralized database of citizens
- Every ethnicity will be represented in the federal congregation of Shura.

The Need for Change in Islamic Preaching

From the prophetic mission we see the Muslims achieved Islamic society by awareness, organization, change (political and social institutions), transformation (for generations to come) and then ongoing development. Today the first step which is awareness can be achieved by the preachers. However, there is a large segment of preachers funded by Arab royalty who have abandoned the awareness program. Making Muslims aware about Islam, Islamic rule, Islamic honor through *wala wa al bara*, Islamic history, Islamic culture referenced from Quran and Sunnah, Islamic laws, Muslim diaspora and history of Islam's enemies and their ideologies is essential for political Islamic revival. Muslim mind today is a cesspool of confusion, misguidance and inferiority complex and they think secularism and liberalism are the universal standards which cannot be deviated from in the fear of being labeled as alien or strange. Islamic awareness program is being fought against by western bias social media and media in general. They are censoring strong and genuine Islamic critics in favor of secular worldview. They are afraid such genuine criticism can rekindle like a fire the Muslim mind and have a domino effect bringing about Islamic zeal in them. Even misguided secular Muslim politicians, to preserve

their corrupt and unjust rule, are facilitating this anti-awareness fight of western media and activist groups.

Islamic preachers can play a strong role against these hostilities. However, a trend among the preachers of royals have started which is designed to create ineffective, impotent, naïve, gullible and meek Muslims. These preachers are promoting implicit fatalism and the uselessness of Jihad as they believe we cannot do anything because everything is in God's plan already decided. These preachers of peace are also justifying Karl Marx. Why did Marx call religion the "opiate of the masses?" He based his understanding on Christianity and by this he meant that religious beliefs influence the poor to feel that their fate in life is God's will or a test of their belief in God. If they hold such beliefs, they will neither blame their poverty on the rich nor rebel against them. Religious beliefs help create false consciousness. But if Marx knew the Jihad of Imam Hussein his perception of religion would be totally different. Quran recognized the possibility of class oppression and class exploitation in many verses. So definitely Islam is not an opiate but an emancipator from tyranny and exploitation.

Quran is a book of action based on a set of beliefs that require and demand such actions. Motivational pacifism and false hope contradict this. So, these preachers must promote Islamic revivalism and need for political Islam and must not be limited to character building while also rejecting defeatism and submissiveness of Islam to tyranny, injustice and inequity. Islam is not about turning the other cheek but stopping the first slap and attacking for the second slap. Islam is not about loving the enemies and their ideologies but hating them as long as hostilities and aggression remain. This hate must translate to the preachers teaching the common Muslim masses about the flaws and harms of enemies' ideologies such as secularism, feminism, fascism, racism, communism, selfish individualism etc. and their policies and actions. Muslims must be shown the greatness and benefits of life by and under political Islam. The hopeful fact is Shia activists are engaged in this since the 1979 Islamic revolution, but they need an extremely high amount of exposure in Muslim demography. The Sunnis even hate their own as is proven by censorship of Zakir Naik and others. Also, while Islamic republic of Iran is censoring some minority hateful Shia clerics the Sunni rulers are promoting anti-Shia rhetoric to support western and Zionist geopolitics.

The Success of Political Islam

Islamic republic of Iran is the only country which is today founded on political Islam¹⁰. Since the Islamic revolution of 1979 Iran has only thrived and developed in various fields. A nation is what it's mind and actions are and these two have been evolved and shaped by Islam. Even under decades of cruel sanctions and west imposed war, Iran has thrived in economy, human capital, science and technology, geopolitics and military. If that is not success, then nothing is!

Iran is the 28th GDP of the world and 9th in Asia¹¹. Most data collected shows Iran has been having a trade surplus¹². Iran's local human capital is highly skilled¹³ and determined to support the Islamic republic. Iran is one of the top producers of scientific papers and nanotechnology of the world¹⁴. Apart from these materialistic developments the greatest achievements have been in spirituality, morality and justice.

Iran has also completely changed the geopolitics of middle east and has made it impossible for the greater Israeli project and total American dominance. This has given a glimmer of hope for the awakening of political Islam in the wider Muslim demography and many Islamic resistance groups have been formed or empowered. Militarily Iran is self-sufficient unlike most Muslim countries who buy from Islam's adversaries. Iran has the most powerful Missile technology in

¹⁰ -"Iran: The Only Islamic Country." ResearchGate, 2020, www.researchgate.net/publication/348063479_Iran_The_Only_Islamic_Country. Accessed 2021.

¹¹ "GDP Ranked by Country 2020." Worldpopulationreview.com, 2020, worldpopulationreview.com/countries/countries-by-gdp.

¹² "Iran Trade Balance [Up-To-Date Chart & Data]." Wwww.ceicdata.com, www.ceicdata.com/en/indicator/iran/trade-balance. Accessed 13 Feb. 2021.

¹³ CHANGING NATURE of WORK a World Bank Group Flagship Report WORLD DEVELOPMENT REPORT Public Disclosure Authorized Public Disclosure Authorized Public Disclosure Authorized Public Disclosure Authorized. , 2019.

¹⁴ Akhondzadeh, Shahin. "Iran Science, Research & Technology Achievements since the Islamic Republic Revolution Era – (1979-2018)." Journal of Iranian Medical Council, vol. 1, no. 2, 1 Dec. 2018, pp. 49–49, www.jimc.ir/article_81662.html. Accessed 13 Feb. 2021.

the Middle East¹⁵. It has a special branch for foreign operations against imperialist forces. It has a war hardened military.

Now compare these with the Shah era of Iran which was extremist secular. The secular nationalist Iran was poor, and poverty stricken, totally dependent on America, valued no skills or knowledge, religion was at the bottom of Iranian concerns and immorality and vices were rampant. Today's Islamic republic is not perfect. There is corruption and inefficiency in the government, but it is still striving to be better. Sanctions have a huge impact on resources allocation and usage, and this may be impeding the development in this field. One must differentiate between the government and the theocracy to understand occasional gaps between the two. There is great hope that once Iran can trade like most countries of the world sanctions free then Islamic republic will be one of the most developed nations in the world. However, this scares western imperialism and they continue to sanction Iran.

Realizing Political Islam

Today Muslims are no longer living under a brutal and oppressive pagan leadership like Meccan era. Muslims today are in the billions and they have vast amounts of natural resources, territories, human capitals, militaries and massive population. With all these possessions Muslim countries have no excuse to reject authority of Quran and Prophet over their lives and their countries. Failing to realize political Islam will either make them apostates or close to it as if the faith of Muslim political landscape is hanging by the thread. However, those Muslim countries who wish to realize political Islam as the system of governance and society how should they proceed? The realization of political Islam can be a gradual process with the initial step is declaration from the political establishment and Muslim political parties. Like the

¹⁵ "Missiles of Iran." *Missile Threat*, missilethreat.csis.org/country/iran/.

Sahabas Muslim politicians and parties must submit and willingly declare that they are ready to do everything to realize political Islam even letting go of their powers or roles as needed.

Another form of realization is revolution as a response to secular oppression on Islam and Muslims. This has happened to Iran by the Islamic revolution of 1979 which started decades ago. We can also say the Prophetic movement was also a revolution when the Prophet received prophethood. Revolution is gradually realized by a sudden and imminent overturning of the status quo. The path to revolution starts with preaching the message of political Islam to the common masses and the existing political establishment as the Prophet did. The holy Prophet sent persuasive letters to heads of empires and the pagan elites of Arabia as well as he spread the message of Islam to the common people depending on their social, economic and religious circumstances but every Muslim was required to submit to the authority of Islam. So Islamic preaching and preachers' and activists' political participation to change the status quo to political Islam is of utmost importance.

The fear of Muslims towards political Islam is understandable and its temporary material loss as a result of Political Islamic rule. Muslims must practice loss as much as they are able by denying consumption of goods or services sourced from hostile entities. Muslim must tell himself or herself that the mental or physical lacking or loss that may result in abandoning the enemies creations must be tolerated for the glory, honor and success of Islam. This mentality will make them adapt to the lacking and shortage they may face when they declare political Islamic rule and this will also prepare them to be contributing to empower Islamic rule which resulted from adversaries hostilities. Imam Khomeini has believed and practiced this philosophy when he said, *"If our enemies besiege us economically, we are the children of 'Ramadhan', and if they besiege us militarily, we are the children of 'Ashuraa'"* and also Imam Khomeini to fulfill this vacancy created by enemies' hostilities stated that one day the Islamic republic will achieve mastery of advanced technologies. The point is we cannot be innovative and creative if we are continuously dependent. Innovation and creativity are results of need, lacking and a zeal to be self-sufficient and self-fulfilling.

How can the individual Muslim contribute towards political Islam? Every Muslim individual has a resource which he or she can use. Some people own business, some people own cash, some people own power of pen and tongue, some people own connections and some people own influence for example and some can be a hybrid entity. These are all resources Muslims can use for Islamic activism. Someone who has connections may use this resource to make people aware about known identities, threats and dangers of Islamophobic personalities, businesses and activities. The individual Muslim activist may inform the security apparatus of Muslim countries about them and/or the individual Muslim can inform his connections about them and make them aware. Someone who has a business as resource may implement filtering mechanism to root out Islamophobic identities, practices and activities. The business owner may enforce all potential employees and employees to reject Islamophobia, identities and groups which are Islamophobic such as Hindutva, Zionism, Fascism etc. The business owner may also use the tools to boycott and/or direct action against these identities, practices and groups so their existence become miserable or even ceases. Individual Muslim can also support Islamic causes, sentiments and displays online and offline by likes, donations, collaboration, joining and commenting. People with tongue and/or pen are learnt about Islam, its history and history of the enemies. They will contribute by persuasion and rhetoric. They will go in the offensive against the enemies online and offline. Never give benefit of the doubt to active hostiles, hostilities and hostile ideologies. Support each other by charity and other forms of help so that Muslims do not become victim of criminal and evil exploitation. Take initiatives and create platforms so that Muslim suffering and humiliation are brought to your localities' attention. By reaching out to non-Muslim people financially and emotionally who are suffering, through a religious front will also be an act of Dawah.

Further Reading

“Laws of Quran - Download the Holy Quran Tafsir Teachings Book in English.” LAWS of QURAN & IT’S COMMENTARY, lawsofquran.com. Accessed 13 Feb. 2021.

Alashari, Muhammad. “Understanding Macroeconomics for Islamic Economic Development.”

Journal of Organizational Psychology, vol. 20, no. 6, 30 Dec. 2020,

10.33423/jop.v20i6.3823. Accessed 13 Feb. 2021.

Alashari, Muhammad/Rahman, Mohammad M. “(PDF) The Islamic Society: The Sociological Approach.” *ResearchGate*, 2021,
https://www.researchgate.net/publication/347424572_The_Islamic_Society_The_Sociological_Perspective_4th_Ed Accessed 2021.

Alashari, Muhammad/Rahman, Mohammad M. “(PDF) Islamization: A Sociological Approach.” *ResearchGate*, 2021,
www.researchgate.net/publication/348563742_Islamization_A_Sociological_Approach
Accessed 2021.

Alashari, Muhammad /Rahman, Mohammad M. “Everything about the Shariah Law.” *ResearchGate*, 2020,
www.researchgate.net/publication/346934817_Everything_About_The_Shariah_Law
Accessed 2021.

Alashari, Muhammad /Rahman, Mohammad M. “Socio-Statistical Gender Study: Historical Patriarchy.” *ResearchGate*, 2020, www.researchgate.net/publication/346790609_Socio-Statistical_Gender_Study_Historical_Patriarchy Accessed 2021.

Rahman, Mohammad M. “Why Society Needs Patriarchy? A Scientific and Social Justification.” *ResearchGate*, 28 Apr. 2021,
www.researchgate.net/publication/351122477_Why_Society_Needs_Patriarchy_A_Scientific_and_Social_Justification Accessed 2021

Imam Khomeini “The Testament.” *Al-Islam.org*, 15 July 2015, www.al-islam.org/imam-khomeini-s-last-will-and-testament/testament.