

Political Islam in Perspective

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Abstract

The paper critically evaluates the notion that political Islam is a threat to world peace. The argument is developed in the light of Islamic history and fundamentals of Islam and the research is based on primary and secondary sources. There was a time when magical influence of Muslims in every field of life (socio-economic, Political scientific) was conspicuous. For instance, Al Farabi's books influenced platonic theories. Similarly influence of Sufism on the works of William James, Goethe, August Comte, Nietzsche, Voltaire and Rousseau also cannot be over looked. Muslims taught geology, geography understanding of mathematics rules of philosophy and Industrial Arts and quality of products. Islamic state and society showed many signs of internal decay by 11th Century. The symptoms of decadence were discernible even earlier, the decline of the power and prestige of the caliphs even in their own capital. So, the problems lay with Muslim rulers and parties in rule but not with political Islam. The result was weak administration which shook the foundations of Islamic Empire. It is very important to have a state in order to preach Islam that is why, Mohammad (SWS) established Madina as a political entity to prevail justice on the lines of Quranic injunctions.

Key Words: Political Islam, Pakistan, Muslim World, Terrorism, Dialogue, Collaboration

Introduction

Is that which holy loved by the gods because it is holy, or is it holy because it is loved by the gods?

Plato – 429 – 347 BC: Euthyphro (Knowles, 1997).

Plato beautifully expressed himself which represents the modern, globalized and terrorized world. Where 'religion' is used as a tool to gain power, prestige and portfolios. The word religion has always been sensitive, different and sometimes leads man away from skirmishes to wars. But in fact, it fulfills the quest for the

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rediscovery of man. Religion stresses revelation and reason, faith and knowledge, grace and nature, courage and anxiety (Zakaria, 1989).

I have tried to present Islam in historical perspective, its impact on societal changes, its derivations from Quran and Sunnah, ways of caliphate lay down by great four caliphs, political discourse of Islam. Furthermore, I have compared the emergence of the secular state in the Christian world while in Islam, according to the some scholars there is no place for such a state (Zakaria, 1989).

I tried to logically analyze the governance, infrastructure and what Islam practically teaches about administration, consultation in legislature, conquests, treaties and execution of policies for the welfare of people. Before analyzing historically what political Islam is, it is very crucial to comprehend its meaning and views according to different sources and scholars?

Meaning of Political Islam

As an aside, Islam excludes ‘Kafirs’ in every way from its religions practice. Since the kafir is outside of Islam, the term “Political Islam” is used to describe the doctrine of Islam as it is applied to the ‘others’ the kafirs. So 61% of the Quran is about political Islam (Warner, 2008). Political Islam is not obscurantism, fanaticism and sectarianism. Political Islam is first of all an intellectual movement with thinkers and writers (Adelskog, 2011).” The reassertion of Islam and Islamic values in Muslim Politics and society over the past thirty years is political Islam” (wikipedia, 2013).

So from above we may confer that, “Political Islam is the amalgamation of Quranic laws given by Almighty Allah to practice by man as His vicegerent on earth and to inculcate justice in Muslim society.”

Definitions

Political aspects of Islam are derived from the Quran, the Sunnah, Muslim history and sometimes elements of political movements outside Islam’ (Institution, 2014) “Islam Siyasi” or “Political Islam” is a set of ideologies holding that Islam is “as much a political ideology as a religion (wikipedia, 2013).”

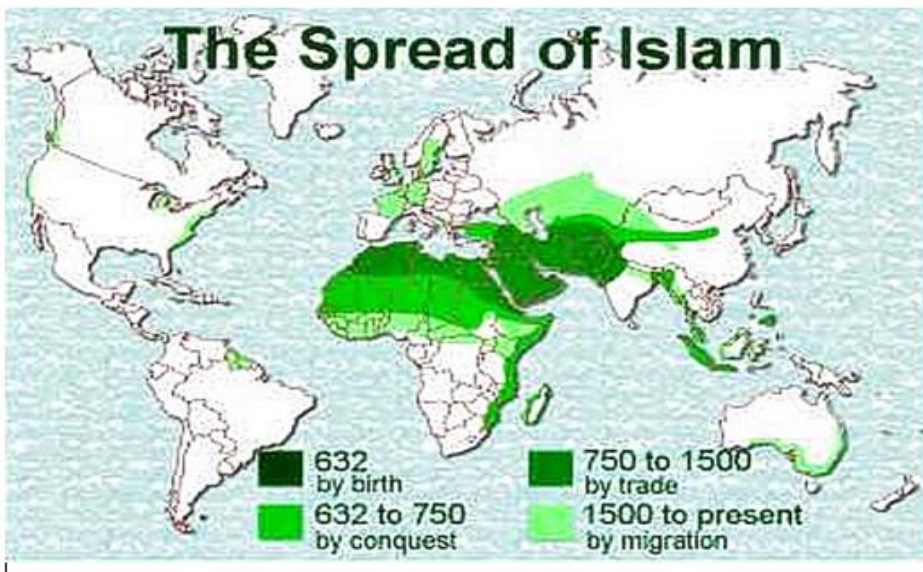


Image1 Retrieved from <http://nrnmind.blogspot.com/2015/08/is-islamic-imperialism-christian-west.html>

Spread of Islam

In the 7 and 8 centuries the religion of Islam spread by conversion and military conquests throughout the Middle East and North Africa. By 733, just 100 years after the death of Holy Prophet Mohammad, the founder of Islam, ordered an Islamic state stretched from Indus Valley in East to Spain in the West (Institution, 2014).

Political Islam in Historical Perspective

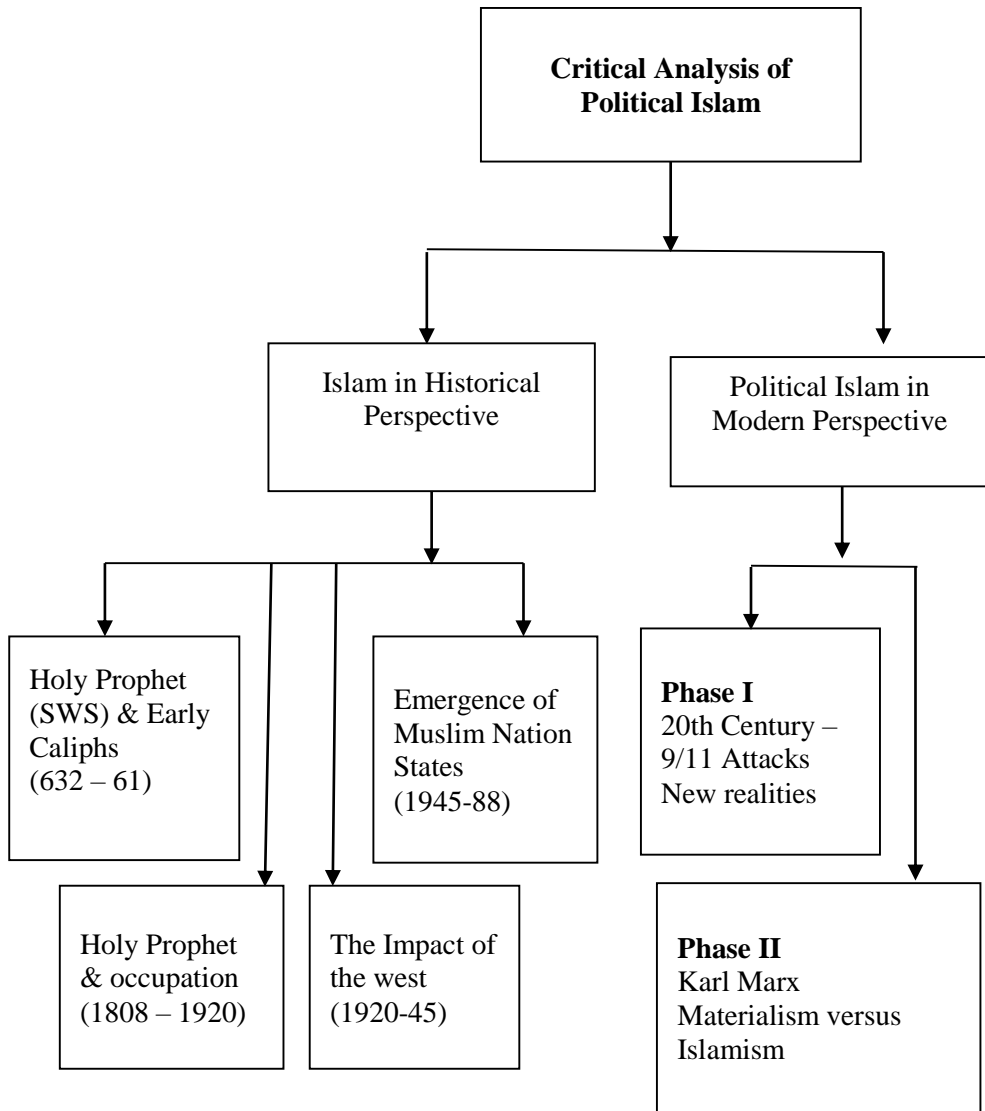
Middle East is considered to be the hub of three historical and great religions, Judaism, Christianity and Islam. Adherents of these three religions are called the children of Abraham – Prophet Ibrahim- Muslims believe in oneness of Allah finality of Holy Prophet (SWS) as the last prophet and other prophets as well. Allah revealed His message on Musa (Moses) through Taurat (Torah), on Esa (Jesus) through Injeel (Bible), on Doud (David) through Zabur (Psalms) and on Mohammad (SWS) through Quran (Esposito, 1994).

Quran is the complete code of life. Its Ayaths conveys message of worldly affairs and to strive for good to have better life in hereafter. Every Muslim's responsibility is to preach and practice Islam. Here, a ruler finds how to rule, law makers find how to make laws, Qazi finds how to expense justice and decide. So Quran tells basics of life from socio - economic dealings to women rights, from religious obligations to worldly affairs even shows how to deal with elderly people especially parents, children, animals and how to entertain minority rights through tolerance.

The splendid time of Baghdad during Abbasids cannot be ignored; it was the center of civilization and called as Darul Islam. That time it was famous for its Arab architecture, pavilions, mosques, bazaars, markets, hotels, orchards and site of literary history (Ahmad, 1978). The death of Harun al-Rashid (809), resulted in disintegration of Muslim Empire slowly. Unified political Islam started its phase of chaos but somehow in East, the Turkish, the Persian and the Mughal took its shape. Islamic body politic was revived with the new conquests and element of vision in 1358; Turks crossed Hellespont and conquer Balkan Peninsula thus Europe was also enlightened with rich culture and literature. In 1453, it was Italy from where New Learning spread to England and Europe. This glorious period saw its end, catastrophe terribly occurred due to condemnation of modern scientific knowledge as anti -religious tendencies started growing among Muslims, they merely gloried their forefathers' achievements while west were busy in utilizing the knowledge of Muslim scholars and scientists and modern weapons of inquiry (Ahmad, 1978).

Political Islam from then started to be blamed as Muslims frittered away into theological and trans-empirical nature. It's very important to discuss historically how first political state was established by Prophet Mohammad (SWS), and then transferred to caliphate.

Table No. 01 Critical Analysis of Political Islam



Holy Prophet (SWS) and Early Caliphs (632-61)

Medina was the first Islamic Community state in the few centuries AD and its foundations were laid down by prophet Mohammad (SWS) and that's how Islam's involvement with politics started. Under the Political leadership of prophet (SWS) and the caliphs afterward, extended Islam throughout from who now is, Saudi Arabia influenced it by Islamic culture and Islamic empires across North Africa, through the middle – East and into Asia and Europe. Today, Islam witnesses almost 1.3 billion followers in the world.

Table No. 02 Growth of Islam

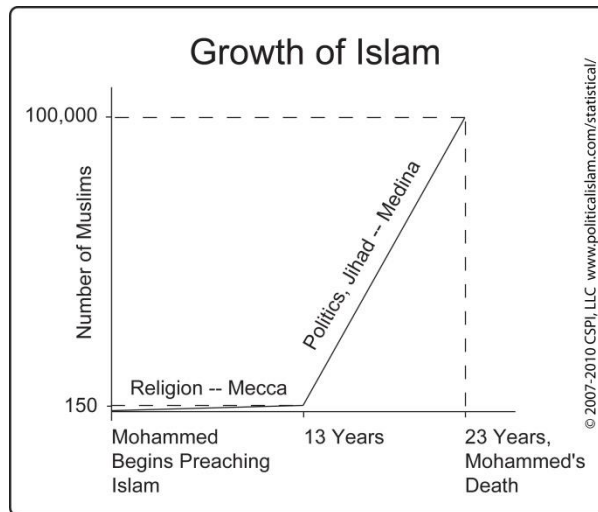


Image2Retrieved from <https://counterjihadreport.com/2014/12/27/islam-is-primarily-a-political-ideology/>

Above graph shows how Islam flourished during life of Holy Prophet Mohammad (SWS) in religio-political sphere. After the death of holy Prophet (SWS) in 632 AD, the question of who would be the successor of Holy prophet Mohammad (SWS) raised. As a result the congregation at Saqifa Bannu Saida, elected Abu-Bakr to run the affairs of Madina city state. He very wisely not only consolidated Islam but also conquered Syria (Commander Osama) and Mesopotamia (Khalid Bin Walid) as well. His rule was ended at his death and that's how in 634 AD, brightest period of Umar started. His rule's writ reached into the parts of fertile crescent, including Iraq, Syria and the Gulf regions –

Palestine, Egypt the greater part of Tabistan , Azerbaijan and Armenia. He was able to successfully develop military base, administrative procedures, compact financial system with effective fiscal policies and competent bureaucracy. It was him who assumed the title of Amir-al Mominin and framed Majilis –e- Shura for deliberation and implementation. He was assassinated by an Iranian slave in 644 AD but he left very powerful state. In 644, Othman became third caliph. He was Umayyad and continued his annexation towards Iran in East and Egypt in west. His rule brought him many privileges but jealousies. It was his time that “fitna” civil war broke out and he could not handle it that is why he was brutally murdered in his house in 656. His greatest contribution was to develop “text Quran” and its codification with uniform edition.

Ali was the son – in – law of holy prophet Mohammad. In order to maintain discipline, rule of law and uniformity he got control of rebellious elements at first and then he had to abandon Madina for Kufa as his headquarter. Ali fought the battles of came land Siffin 656and657. He also accepted Muawiya’s arbitration in good faith but his followers didn’t accept his decision and called him betrayer of the faith, he was murdered by one of them and thus Shiaism originated (Zakaria, 1989). Hence, altogether the Early caliphs period was very mixed one, annexations and peaceful treaties, polices promulgated and foundation of new political and administration set up started.

Four caliphs were followed by the Omayyad’s rule and made many conquests, organized powerful fleet in Mediterranean and first Naval force in Islam, reached to Afghanistan as well. His son yazid and Waqai – ye- Karbala divided Muslims into perfectly Sunnis and Shias. He was followed by his son Muawiya II, then rule was taken over by Marwan bin – al – Hakam, he declared himself caliph. He was succeeded by Abd-al- Malik at Damascus. In 750,the dynastic rule of Umayyad was ended by Al-Saffah the founder of Abbasid Dynasty. In this dynasty art, literature became prominent especially in Mamun’s era. The reign of the first – Abbasids witnessed greatest Eastern Saracens. The History of Islam also ushered the era of glory and magnificence during Harun’s rule. He conquered Asia Minor by defeating Romans.

Era of “Party kingdom” started in 1031 in Spain. The Seljugs in 1055, from Turkistan conquered Khurasan, Mar and Naysabur and thus seljugs era started. In 1095 to 1187, many Christian rulers organized the crusades to destroy the might of Islam. In first crusade seljugs and others could not stop them but in second crusade, they resisted well and Nurudin once again got the control of Jerusalem in 1187.

In 1260, Halagu with Mongol hordes conquered Transoxiana and Khurasan, destroyed the mosques in Bukhara and killed people of Samarqand. (1260 – 1807) witnessed the rule of Ottomans. Ghazan Khan conquered Byzantine territories like Karaste valley, Yenincheshir near Basra, AK Hisar and Bosphorus in 1326. The Haman Sultan Murad II MahmoodII entrenched

and reached to Europe. In the mean while Babar Marched and prepared attack in 1526, took the hold of Indian subcontinent, that's how "Mughal era" started. All the successors of Babur tried to maintain art, literature, annexations, administrative political policies and invented Din –e- Ilahi by Akbar to bring Muslims and Hindus in one fold, but later on incompetent rules of the Dynasty could not resist the Britain and Bahadur Shah Zafar of the last of the kingdom gave way to East India company (Zakaria, 1989).

European Penetration and Occupation (1808-1920)

In 1813, Russia invaded Iran and ceded Caucasia while in 1857 British forced Iran to accept Afghanistan's independence and leave it. During WW I (1914-18) Iran suffered heavily and became the center point to British, Russian and Ottoman to battle on. In Afghanistan pro-Russian policies of the Afghan Ruler Emir Dost Mohammad Khan in 1839 paved the way for British to Conquered Afghanistan. Central Asia was under Khanates and under the influence of czarist onslaughts and Russians influence became prominent. By the end of 19th century, largest Muslim Populations of Bukhara, Khiva and Kokand came under Russian Rule.

Arabia faced the civil war in 1833 between Christians, Muslims and Druze which resulted in troops to come and invade Beirut, so by 1899 Britain took control of Eastern and southern Shores of Arabian peninsula. Likewise Fertile crescent, Egypt, Northern Sudan, ancient Nubians, Tunisia, Algeria, India were for same time under Muslim Ottoman and other rules but took over by East India Company and thus British influence increased more (Zakaria, 1989).

The Impact of the west, (1920-45)

By 1920, all ottoman territories fell one by one; Turkey ended the caliphate (Khilafat) under Mustafa Kemal Ata Turk, and declared to be the "Republic" _____ Turkey quickly started adopting civil codes of Switzerland, Italy and Germany in (1925-26). Arabic surnames were replaced by Turkish. During W.W.I. Turkey declared to be the neutral state (1939-45) but Russia and Britain continued attacking Iran and divided it into two zones -I, A Azerbaijan, G plan, Mazanderan, Gorgan and Khurasan - II , and the Britain the rest of the country. Iraq was given independence in 1932 by entering into League of Nations while in Palestine, Jewish penetrated and started to settle in which, Muslims all over the world started resentment (1933-36)(Zakaria, 1989).In India Hindu- Muslims continued their struggle against British. The struggle was comprised of bloody revolutions, wars and riots which forced British to give independence and thus divided subcontinent into two, India and

Pakistan in August 1947, later on in 1971 Pakistan's East wing got separation and became Bangladesh. There was no proper constitutional framework for subcontinent's transfer of power.

Emergence of Muslim nation – states (1945-88)

[*Al Quran Surah 9:71-72*] “And the believers, men and women, are protecting friends one of another; they enjoin the right and forbid the wrong, and they establish worship and they pay the poor-due, and they obey Allah and His messenger. As for these, Allah will have mercy on them. Lo! Allah is Mighty, Wise. Allah promised to the believers, men and women, Gardens underneath which rivers flow, wherein they will abide blessed dwellings in Gardens of Eden. And greater (far)! Acceptance from Allah. That is the supreme triumph (AlQuran, 2015).”

All Muslim countries one by one started getting independence. To prevail sense of belongingness, oneness and unity – they established Organization of Islamic Conference in August 1954. Qatar, Pakistan, Jordan, Egypt, Lebanon, Syria became independent and UAE came into existence too. Likewise, Sudan, North Yemen, South Yemen, Libya, Algeria, Tunisia, Saharra, Chad, Mauritania, Gabon, Comoros, Djibouti, Somalia got freedom from the clutches of Britain and France (Suleri, 1978). With the disintegration of USSR, five states appeared on the map of the world. While looking into details of the historical analysis of Muslim world formations, legal battles, caliphs' rule and later on --- Islam and politics could not be separated according to which a ruler is an administrative, Military chief, dispenser of justice, creator of harmony, promoter of religious beliefs, establisher of Islamic code of life and above all responsible for his acts to the people and Almighty Allah. As Allama Iqbal beautifully says,

“Juda Ho Din Syasat Se Tou Reh Jati Hay Changezi”

Modern Perspective

The question which really needs to be addressed in this post- colonial phase, “Whether Political Islam is really a threat for west, as they propagate it or Islam teaches mutual co-existence, peace and true exercise of justice? “To start with, few Quran verses will suffice the proof that Islam is not only the peaceful religion but in any field of life doesn't pose any sort of threat to anybody. “And when We made a covenant with the Children of Israel, Worship none but Allah (only), and be good to parents and be kind and to orphans and the needy, and speak kindly to mankind; and establish worship and pay the poor due (means charity)” Surah Baqra, 82 (Quran, 2015). George Bernard Shaw in ‘The Genuine Islam,’ Vol, No, 8, 1936 says about Islam, “If any religion had the chance of ruling over England,

may Europe within the next hundred years, it could be Islam”. He further elaborated and wrote that, Islam is the only religion of Mohammad (SWS) to be held in high estimation due to its wonderful vitality. It has the assimilating capacity of adaptability to the new phase of changing life and hence appealing to every age. Due to his extensive study on Holy prophet Mohammad (SWS), George Bernard Shaw considered him as the true Savior of Humanity and far from being an anti-Christ or any sort of threat to anybody, religion and region. In fact if today he is to give the charge of modern world, he would succeed in solving its problems in a way to bring happiness and peace through his true practice of Islam and wisdom. He prophesied about Islam as a faith of Mohammad and Mohammad himself to be acceptable to Europe of tomorrow as accepting by the Europe of today (Uktamilan, 2015).

Phase – I: 20th Century – 9/11 ATTACKS: (New Perceptions and Realities)

This argument here I have tried to analyze in 20th and 21st centuries’ changing conditions such as ‘Cold War’ – to ‘War on Terror’. Cold War really divided the world into two war zones U.S and allies, U.S.S.R and member states. This bifurcation of the world consumed all continents some were on U.S side and some chose U.S.S.R while several remained as neutral states. In this regard Muslim states were also supposed to be in the ‘game’ especially Afghanistan which was the last and centered stage of battle. U.S through arms flow policy made mullahs empowered in Afghanistan and thus when U.S.S.R attacked Afghanistan, it faced tremendous blow and crumbled into pieces, as a result five Muslim states got independence and world became unipolar. . 9/11 attacks were a big event which brought many changes in global politics.

The era of “war on terror” has undermined the true nature of Islam broadly and Political Islam particularly. This was the reason George Bernard Shaw in ‘The Genuine Islam’ proves to the West that how Al- Baqra is more than enough times shows that Islam intends well throughout Quran “*why do the Non-Muslims lie about Islam? Why brand a beautiful religion as anti-Christ? Why do they lie to their own people and drive fear into their hearts? What is their plan why do they try and brand beauty is bad when in fact this beautiful religion offers the world only the best of things?*” (Quran, 2015).

According to “Islam and Islamo- Phobia”, (ISR 25th March – April, 2007) article shows historically how political Islam emerged, what were the conditions and traces back its history from Madinan – city state and Muslims splendid rule throughout the world in 20th century and how political course changed. Islamist organizations are the natural result of Islam, there are fractions in it which have become with the passage of time very active, rigid extremist and emerged as fundamentalists, and these groups have destroyed the real image of Islam and still pursue their own extremist concepts. This is also one of the reasons for “Political

Islam” image. Particular economic and political conditions have led to such destroyed image to political Islam in the eyes of west.

Islam is the only religion which is highly adoptable to new circumstances through Ijma, Qiyas. It is very peaceful too. Those who think it to be a fundamentalist religion then Hindu Fundamentalism and the New Rights in U.S are also rise of fundamentalism (Kumar, 2011). While the very roots of word ‘fundamental’ lie in Christianity not Islam (Microsoft Student Encarta) (Institution, 2014). According to Sarah Joseph, in her participation in “Doha Debates” – she was against the motion of “Political Islam is a threat to west”.

“If today all these Christian democrats and west talk about, what is good and what is bad, what is legal and what is illegal, rights of women, alleviation of poverty, rewards and punishments, speaking for orphan and stressing on justice (law and order) in their societies is what?, but religious injunctions in roots as politics does not teach them but religion do so. All these are the codes of life in a disciplined way and to administer them in legal boundaries. So, why political Islam is analytically criticized, the basics are same – peace, tranquility, brotherhood, rights and duties and rule of law.

Gandhi very beautifully said once, “For those who says religion has nothing to do with the politics, do not know what religion is (Shaykhspeersahib, 2009).” This view is supported by Shaadi Hamid (leading scholar) in his participation in Doha Debates along Sarah Joseph side against the motion.

“There is largest Muslim Brotherhood (Ikhwan –ul- Muslimin) in M.E, Egypt. Jordan, Morocco. ICM in Turkey they all fulfill two very important conditions.

(1) They propagate peace.

(2) They dedicated themselves for the democratic process; they also accepted the very foundations of Democracy like alternation power, popular sovereignty and protection of minority rights. They are interestingly reaching out to western audiences and government officials. Iraq and Turkey are the two closest allies of U.S and having directly elected Islamist Parties, if Political Islam is such a threat then why U.S west are friendly towards Saudi Arabia and why against Iran as both exercises the same Islamic ideologies and run through ‘Political Islam’ concept. It is just their vested interests. He further says that there are brotherhood leaders in Jordan and Egypt they are willing to say now to accept Israel’s real existence as part of true states solution. Ibrahim al Hudaybi even intent to write for such matter. There are western thinkers and scholars who believe in moderate Islam significantly, Political Islam is not liberal but is socially conservative”.

Sarah Joseph who accepted Islam twenty years ago says, it is always west and U.S to portray some image like Iraq – as scary as a monster the fake story of WMD (weapons of mass Distraction) was told to every state in the world, horrified and terrorized picture was shown to the world which forced U.K, U.S and NATO troops to enter in Iraq but what they found nothing and for face saving they started talking about “Democracy and Regime Change” (Shaykhspeersahib, 2009).

Pakistan has always served a good example, when we discuss “War on Terror,” because U.S needs an ally and Pakistan has always served such cause. While playing a specific and very centric role in fight against Taliban, severe civilian casualties happened. Pakistan is still paying price in the form of personnel loss, unstable infrastructure and down trodden economic condition. Since its creation in 1947, Pakistan came into the fold of Political Islam discourse as well. This is the reason that Pakistan and other Muslim states condemn those extremists, militants and activist elements should be eliminated from society. So when we say political Islam, basically we refer to the injunctions of Quran in true spirit as well. The Quran has proclaimed that false hood will never overtake it Quran is described as “a healing and a mercy for those who put their faith in it”. (17:83).we are reminded “O mankind, there has indeed come to you an exhortation from your lord and a healing for whatever ills there are in the hearts, and guidance and a mercy for those who believe.” (10:58).

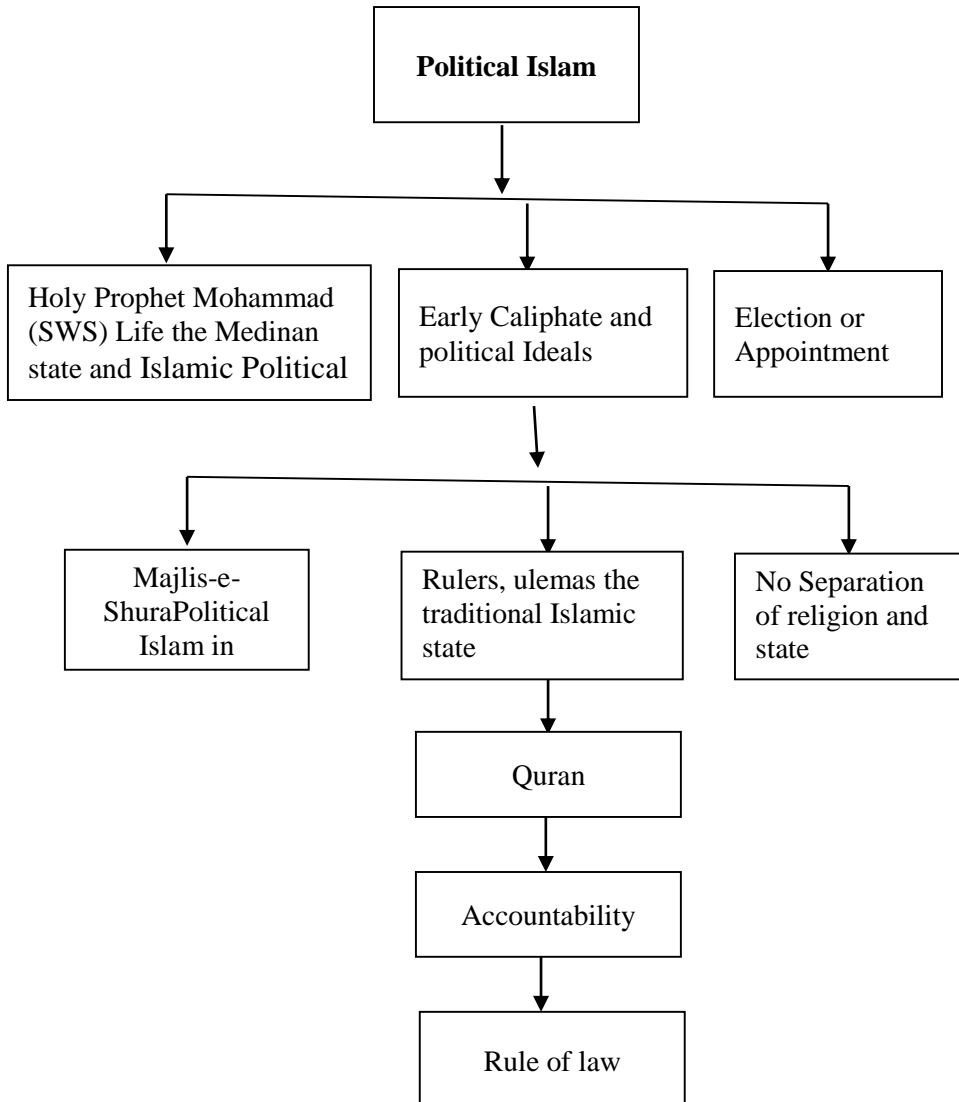
Quran has stressed on guidance, love, peace, tranquility, tolerance and forgiveness then it’s very difficult to consider political Islam as a threat to west. Islam is for all, each and every individual (Syed, 1982).Islam demands total submission to Allah and no emancipation. Politically it emphasizes on ‘Sharia’ which depicts the socio-cultural and religion political aspects of Islam (Khan, 1962).The essence of Political Islam is pure and clear as shown by the four caliphs and long Muslim’ rule but when emperors became incompetent, ease loving, dependent and involved in mal practices everything went wrong. They ceased to develop in fields such as, art and culture, science and technology, peace and tranquility, rules of governance, Islamic principles hence from religion to politics and art to governance, which their fore-fathers with blood and sacrifices.

Islam is a faith of 1.3 billion which proves its peaceful and progressive nature in the sense that appeals to every age group (Ikram, “Critical Evaluation Of Political Islam.”, 2012).The West considers Political Islam as a threat, firstly 9/11 and then subsequent attacks like 7/7 in Britain and train bombings in Spain, so we are talking about high profile attacks all over the world that not only includes West but also Islamic lands like Indonesia (Bali Bombings).All those different acts of terrorism were perpetrated in the name of Islam. What Muslim states should do about it? They should first think about what is wrong and what is right for them, they should concentrate on identity problems, poverty alleviations and education.

Strong western nations since 60-70 years have been supporting Arab league which, a few years back was composed of 22 nations. 11 out of them were kingdoms and the rest were dictatorships (Ikram, 2012). Traditionally Madrassahs are the institutions of highest learning of Quran, Tajweed, Iijma, Diyyat and every practical aspect of Islam (Ikram, Deeni Madaris and its Role.”, 2012).

Table No. 03 & 04: Political Islam

According to political Islam tentative outline.



Doha Debates put a motion in front of its audience about “Political Islam is a threat to west”. In response of which 51% said ‘No’ and 49% said ‘Yes’? So the argument needs to be rethought by the west (Shaykhspeersahib, 2009). In 1960s and 70s already the capitalist bloc supported religious political parties in the Muslim world which opposed the socialist bloc. Some experts are of the view that 9/11 attack was a backlash of that game of capitalist bloc against the socialist bloc (Amin, 2001).

It should not be underestimated that many religious political parties collaborated with the west throughout the cold war era (Talk, 2012). After the disintegration of the USSR Samuel Huntington introduced his clash of civilization paradigm (Armstrong, 2003). This Islamophobia should be addressed first and that the followers of political Islam are not “reactionary anti-western”. Muslim Majority states should not be confused with the actions of some militants. This is the western media which has given the impression as violent form of fundamentalism and called it as apure Islamic phenomenon. There are seams of violence in the fabric of every major religion such as Judaism, Hinduism, Buddhism, Christianity, Sikhism and Confucianism, is it justice to magnify only that of Islam? (Suleri, 1978) Media do not give any coverage to may Muslim activists who are engaged in humanitarian and welfare activities such as medical care, educational training, students counseling program, sports facilities and women’s uplift programs’. In short Islam set forth the very tenets of relationship with each other and Almighty Allah, socio – economic infrastructure and immortality in the life hereafter.

Conclusion

There was a time when magical influence of Muslims on Christians in every field of life (socio-economic, political and scientific) was conspicuous. For instance, Al Farabi’s books influenced platonic theories and divisions Philosophize. Similarly influence of Sufism on the works of William James, Goethe, August Comte, Nietzsche, Voltaire and Rousseau also cannot be over looked. Muslims taught geology, geography understanding of mathematics rules of philosophy and Industrial Arts and quality of products. By the 11th Century, Islamic state and society showed many signs of internal decay The symptoms of decadence are discernible even earlier: in the fragmentation of Europe regional Sovereignities, the decline of the power and prestige of the caliphs even in their own capital, where they fell under the rules of alien and heretical Mayors of the palace. So, the problems lay with Muslim rulers and parties in rule but not political Islam. The result was weak administration which shook the foundations of Islamic Empire, the legacy of Byzantine and Sassanid Iran (Suleri, 1978). It is very important to have a state in order to preach Islam that is why Mohammad (SWS) established Madina as a political entity to prevail justice on the lines of Quranic injunctions as in Quran Allah says, “Allah orders you that whenever you decide among people keep justice intact” (Surah Nissa, Ayat, 57). An Islamic Ideological state should exhibit, “relation between religion and politics, obedience to one Allah and Prophet Mohammad, system of Shu’ra, *Amar bilmaruf wa nahianil munkir*, basic human rights ,establishment of justicee,caliphate system, welfare state, educative role of a state, principles of obedience, ways of governance and state’s policies towards other states (Suleri, 1978).”

Alike for those who for To-Day prepare,
And those that after sametomorrow stare,
A Muezzin, from the
Tower of Darkness cries,
“Fools your Reward is neither Here nor there”
(OmarKhayyam (Khayyám, 2012):

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