CONCLUSION
CONCLUSION AND SUGGESTIONS

“It is He who brought you forth from the wombs of your mothers when ye knew nothing; and He gave you hearing and sight and intelligence and affection: That ye may give thanks (To Allah)”

(Al-Qur’an 16: 78)

A review of the important literature related to the Political Philosophy of the Quran reveals that the emphasis is generally made on the specific political theme. In such a condition it is not very easy to comprehend the full idea of political vision of the Quran. One does not get a complete picture of the political system supposed to be reflected from the Quran. Thus, keeping this need in mind, this study presents a comprehensive and direct account of all the important and few indirect references of the Quran which in harmony and agreement create a political vision for the Muslims specifically and for the mankind in general. To add value to this study, a congruent exposition of the comparative analysis of the western Political Philosophy and its Quranic perspective is being done. The whole analysis in this study is horizontal in its scope. The study includes a wide range of political themes, categories and subcategorizes and their different aspects.

The Muslims believe that the noble Quran is the final word of God revealed to humankind to be guide by His ways and show people how to get close to their Creator by fulfilling what He has ordained on them, and how to fulfill their mission on earth by taking care of their responsibilities towards others. It is the beacon to guide humanity to the path of its Creator, and show them the way to save themselves in the turmoil of this life and enjoy the pleasure of Allah in this life as well as in the hereafter.

One of the unique characteristics of the Quran is that it is the book of all times and space. This means that the rulings and the teachings of the Quran are not restricted by time and space. They are universal and transcend-time. They can be applied today as they were applied fourteen hundred years ago and can
still be applied till infinity. Regardless of the change of our methods, knowledge, and approaches, this does not affect the validity of the teachings of the Quran. The Quran is a comprehensive book. Its ayat is a testimony to it which says,

“We have not neglected anything in the Book.” (Al-An’am 6:38)

The comprehensiveness of the Quran is necessary to enable people to function in their lives according to its guidance and apply its teachings in their lives. The Quran tells us that it was revealed to be followed and applied with the intention of achieving guidance to lead a proper life. The all embracing Quran provides solutions to their personal problems, families and community. It tells them how to plan their life in a way that makes it more fruitful, meaningful, and God-oriented. It is evident in the following ayat which says,

“Whoever does good whether male or female and he is a believer. We will most certainly make him live a happy life, and We will most certainly give them their reward for the best of what they did.” (An-Nahl: 16:97)

It tackles the issues of economy and politics in the same way as it deals with social problems and psychological diseases and the importance of seeking medication is leading a healthy life. It is a complete guidance to mankind.

The term concordance signifies the alphabetical listing of all the important terms of a text specially the Bible. Etymologically the term concordance talks about harmony and agreement of the passages and citations of a text. The very idea of harmony and agreement of the Quranic verses deals with a particular political theme and the sub-theme provides the conceptual framework to meet the above mentioned objectives. The whole of the thesis is organized around the idea of concordance as a tool to harmonize the passages in agreement with the political theme in the discussion of a point. This framework helps to structure the exposition on the human rights, state, government and law etc. as it appears in the Quran in the sequential order from its first to the last chapter.
The chapter one deals with the concept of Philosophy which is defined variously by different thinkers ranging from love for wisdom to the rational agreement and appeal to facts. It is defined as an attempt to explain and appreciate life and the universe as a whole. Out of this broad base comprehension of the term Philosophy, a specific branch is taken, termed as Political Philosophy. It is defined as philosophical reflection on how best to arrange our collective life. The Political Philosophy of the past centuries is generally grouped under two categories. First category is of those Political Philosophies which arise out of the general exposition of the philosophy and second category is of those Political Philosophies which are produced by the social thinkers who have little contribution in the field of Philosophy, whatever may be the nature of origin. These Philosophies generally seek to establish basic principles that will for an instance justify a particular form of state, human rights, distributive justice etc.

The history of Political Philosophy attempts to yield a connected account of past speculation on the actual and proper organization of men into collectivities and the discussion of those notions. Ancient Greece stimulated a sociological investigation of the stability and decline of political regions. Whereas, the early Muslim Philosophy in the medieval age emphasized an inexorable links between science and religion, and the process of Ijtihad to find truth. All Philosophy was political as it had real implications for governance. On the other hand, Political Philosophy of Medieval Europe was subordinated to theology. The Renaissance helped the emergence of secular Political Philosophy.

During the age of European enlightenment, Political Philosophy revolved around two issues; first issue was about the rights or needs of the people from states and second issue was that what the best form of a state could be in the modern era witnessed by communism and socialism as the most influential ideologies. In Anglo-American world anti-imperialism and pluralism gained currency. After World War II Political Philosophy faced
temporary eclipse in the Anglo-American academic world as political science turned towards statistical methods and behaviouralism, communism, Zionism, racism, colonialism, feminism, postmodernism and multicultural thought become significant during 1950s and 60s.

A theory of justice in 1971 by Rawls and Anarchy, state and Utopia in 1974 by Nazick helped revival of political philosophy. Several new lines of Philosophy were directed at critique of existing societies. The debates going on today in the western academic world distinguishes philosophy into the following five types:

1. Libertarianism – dealing with negative rights e.g. not be killed.
2. Socialism – valuing positive rings, such as rights to health care education etc.
3. Liberalism – A cross between above two.
4. Communitarianism – Alternative to libertarianism and liberalism, moderate socialism value to tradition, national idea.
5. Conservatism.

In the chapter two, the discussion revolves around the Quran as a book. The various aspects dealing with the attributes of the Quran proves it to be a universal and comprehensive book of guidance. It is perfect, complete, unique and most reliable book. An account of the Quranic revelation, compilation and preservation leaves no doubt about the historical veracity of the book. It is a widely accepted fact that this book has a divine origin and is meant to be communicated to the whole humanity through Muhammad (PBUH). The divine status of the Quran raises its authenticity above any other book or source of knowledge. This book successfully established the relationship between the God, the Creator and the Man, His creation. It speaks of the oneness and the supremacy of Allah. The subject matter of the holy Quran is man in relation to this guidance – his beliefs, attitudes and motives, personality character, individual and social life and his role in history. Tawheed is the basic theme of the Quran. The Quran deals with life of man both in this world and the
hereafter, it enters into the real life of man in the state politics and life here
means political life. The Quran says that only God has the right to rule over
man. The Quran was revealed piecemeal throughout a period of about twenty
three years. The Quranic verses have been divided into two parts: the verses
revealed at Mecca and those revealed at Medina.

The nature of the Makkan and Medani revelation is found noticeably
different. It points toward the changed socio-political realities of the nascent
Islamic community. In Medina Muslim started formal collective life under the
able leadership of the Prophet Muhammad (PBUH). The various situations
needed guidelines of different nature from the creator. It clearly appears that
the Quran recognizes the politics, collective institutions, rights, justice etc. as
valid human experiences and needs. And there is no doubt that the Holy Quran
furnishes instruction related to things which may be categorized as Political
Philosophy.

The most relevant point regarding the Holy Quran is that it is a book
which is a source of guidance for those who believe in one and the only God
and in the mission of His last Prophet Muhammad (PBUH). This very belief
makes the Holy Quran the most sacred authentic and perfect book. It further,
establishes its academic credential as the primary source of data on the various
aspects of human life including the Political Philosophy. The claim of its
authenticity increases manifold, as God Himself takes responsibility to preserve
its purity from any corruption. That is why not a single word of the Holy book
has changed since its revelation. The compilation of the Holy text was done
under the guidance of the Prophet Muhammad (PBUH), himself therefore the
sequence of chapters and verses is also same as they were at that time.

Any endeavor which is solely based on man’s recognition of his own
genius is faltered with flaw. The secular Political Philosophy and politics as
conceived from the time of Plato and Aristotle to this date is impure and full of
contradictions. The only Political Philosophy put forward by the Quran is pure
and original. This is what that is evident from the discussion in the coming chapters.

The third chapter deals with the ethical and normative context of the Quran and political philosophy. The Quran encompasses all the required knowledge as well as information to quench the thirst of metaphysical and ethical enquiries of human mind. The Quranic law is deeply rooted in ethics. If there is lack of ethical basis in politics and administration, it will be the major cause of the downfall, corruption and tyranny.

The consideration of the ethical concept is as old as the process of philosophizing in man. A mature perusal of their thought process clearly establishes that ethics and Political Philosophy were born and evolved simultaneously. In Political Philosophy ethics is broadly referred as a set of principles which influences our social action. Morality consists of the, "broad system of codes and conventions". Ethics deals with human conduct and is prescriptive in nature. It prescribes what people "ought" to do or "ought" not to do. It is normative for it tells what is right and what is wrong. In other words, ethics, or 'moral philosophy', is concerned with questions of how persons ought to act and be answerable to both the state and God. Ethics, or moral philosophy, is often divided into three broad areas. First one is Meta-ethics which investigates the source or basis of morality, including such questions as whether it is essentially objective or subjective in nature. Second is Normative ethics which focuses on the ethical standards on which moral conduct is based. Finally, Applied ethics brings philosophical theory to bear on practical issues such as abortion, euthanasia and just war.

In philosophical parlance, there are three such traditions of moral criterion to determine goodness or rightness of human acts. They are neither mutually exclusive nor do they exclude and contradict each other. They include Teleological, aspect which focuses on the good or bad consequences. For Formalist, their chief concern is with "ought" to be in ethical matters. The
ethical life means subordination, devotion and complete submission to moral principles. Utilitarianism deals with the human happiness.

Justice is a social condition which binds one man to another. It is opposed to what is ‘unjust’, ‘wrong’ or ‘unreasonable’. Sometimes justice has been explained as “Tit for tat” and sometimes as ‘Divine will’ or “the brunt of deeds in the previous birth”. Many thinkers have given their views in a beautiful manner like according to St. Augustine, justice is the highest principle in a divine state, without justice a state like a den of gangsters. In every decade this has been actively discussed like in ancient, medieval or modern times. It has been highly ranked in top position, because it binds one man to another. Actually, justice is the fulfillment of broad social welfare.

Slavery and serfdom were widely ‘justified’ in ancient and medieval Europe; Untouchability was ‘justified’ in India a few centuries ago; the inferior status of women was taken for granted the world over not so long ago; racial discrimination was justified till recently in some part of the world. But these conditions are now widely regarded as unjust. The Articles in the Constitution of India like Article 4, 5, 7, 8, 9, 11, 12, 17 are provisions which in fact ask for enforcement of justice and removal of injustice.

Political Philosophy is concerned with the association and interaction of human beings with each other. It covers more abstract and more fundamental human nature and relations of human beings as social and political creatures. The Quran teaches us how to live our lives in the most beautiful manner, because its aim is the relationship between human and their Creator between man and man and human beings and the society at large. The scope is so comprehensive; there is nothing in the world that could restrict its universalism. In short, we can say that the Quran speaks of all aspects of human life, including the state and its financial, judicial, military and missionary tasks. Whereas, the Creator of the universe is God, everything exists in the universe due to Him. The Quran is a divinely revealed book, covering both the mundane, secret, ethical and normative Philosophy of life. The Quran is a book
of guidance to mankind. Being a message or guidance from the Lord of the worlds, it encompasses all the required knowledge as well as information to quench the thirst of metaphysical, socio-economic, cultural and politico-ethical queries of human mind. It presents a thorough and complete code of conduct to be followed by man.

As the Quran is considered to be a divine book, it has its own concepts of ethics, politics, jurisprudence, economics and sociology. The Quran gives the lessons of peace and prefers a peaceful life at all level. Peace cannot be achieved without taking three basic steps; first, to enjoin the righteousness and forbid evil; second, to ensure justice and third, to foster unity and brotherhood.

The Quran orders people to be dignified, modest, trustworthy, kind, faithful mature and responsive. Apparently the Quranic law is deeply rooted in ethics. The Quran is the basic source of individual and social ethics. Justice has been emphasized as one of the greatest manifestation of nobility. It gives Luster, richness, and dignity to affairs of men, and save humanity from the evil consequences of force, fraud and aggression. By adoption of justice we can decide right or wrong. The Quran emphasizes that we should be “Honest”. Honesty is the individual quality and one of the greatest excellences of human being. Honesty ensures stability and happiness for mankind, while dishonesty, and is a sign of moral decadence. Honesty in profession shall save the society from corruption and sinful acts and temptation. It gives richness and dignity to human character. While dishonesty breeds aversion, social anarchy and contaminates moral life. Cheating, fraud, theft, perjury, dishonesty, pursuit of evil and usury paralyze the framework of social life and pollute the climate of the society. Truth is the foundation of human character and a basic factor which strengthens human faith. Politeness is a sign of culture and refinement; it creates peace, goodwill and amity in human relation and helps individuals to save themselves from many ugly situations. It is an essential characteristic of human behavior. A forgiving person is always in high esteem in a group. It creates an atmosphere of fraternity or brotherhood. Patience is indeed one of
the most important qualities in the struggle to solve the worldly problems as well as to reach the Almighty. Sympathy is a passion and is one of the most impressive graces of human character.

There is a need for profound investigation into the eternal problems such as the relationship between the ethics and politics or freedom and constraint, the state and the citizens, obligations and rights, power and coercion and the best types of government and moral degradation. If we analyses the changing patterns of thought from classical to present we discover that the ideal of the unity of ethics and politics has changed its form and content, but it did not vanish altogether. It still continues with changed degree but has not completely disappeared. It is evidently clear, that no political thought can divorce itself from ethical foundations, moral philosophy and normative issues altogether. Whereas the Quran has most ardently laid down a complete and consolidated code of conducts for entire humanity, immutably for all ages to come.

The fourth chapter presents a comparative account of the concept of rights and the human rights from the western and the Quranic perspective. Important rights are grouped under two broad headings of liberty and equality. The rights enjoyed by men are very much essential for their development. The aim of a society is to create the best man. The concept of rights has been different in different ages. The rights and duties arise out of social relationships of the people and form the basis of an organized society. Human rights are those rights which are considered to be absolutely essential for the survival, dignity existence and personality development of a human being. These are believed to be inalienable ingredients of human rights historically, though its phraseology is a twentieth century invention. These rights are believed to be a new version of natural rights. The doctrine of natural rights has profoundly influenced the English, the American, the French, the Mexican and the Chinese revolutions. The ideals of all these revolutions constituted the core of human rights. During the 17th and 18th centuries modernist conception of natural law
implying natural rights was elaborated. The credit goes to John lock for developing the notion of natural rights. The term human rights, was introduced in the United States Declaration of Independence which became effective from 10th December, 1948. Right to liberty is one of the important rights, because it helps the development of personality of an individual. Education and private property is the part of the liberty, because it helps the development of an individual.

During ancient times there was no concept of the rights, rather there were general ideas related to justice and education. During Medieval time discussion was focused on liberty which helped in determining the nature of relationship between state and man. In modern times a catalogue of rights has become standard feature of the constitutional apparatus of all contemporary states. Nineteenth century onwards, attention is being paid more to the right of individual than the powers of a state. The narration of this brief history of human rights in the West, makes it clear that the imagination of human rights, entered the language of political discourse only two or three centuries ago. They are old wine in new bottle. However, amazingly, the Quranic verses on human rights are so lucid, categorical and apparent. They present a perfect concordance with the articles contained in the convention on human rights.

The concept of human rights as known today seems to be already enunciated fourteen centuries ago by the divine revelation of the Holy Quran. The first and foremost basic right is the right to life. The Quran regards human life extremely sacred and it visualizes the murder of a single man as the murder of the entire humanity. The Quran gives this basic right to each and every person, irrespective of, cast, colour, region, race, nation or religion. The listing of relevant verses is testimony to prove this point. Moreover, after viewing the range of verses on property right, it becomes very clear that this right is assured by the Holy Quran to each and every human being without any discrimination. The verses of the Quran have set rules of inheritance as the basic right, and fixe share of several heirs in the property of a deceased person. The right to
education can be traced in the very first revelation of the Quran which is an incumbent duty of every individual.

Another important principle contained in the Quran is that it gives equality to all men and the only distinction made among men is based on their piety which includes righteousness and the extent of compliance with the Quranic code of conduct. The Quran prohibits any other type of discrimination. Piety is the only yardstick by which position of men and women in a Muslim society is determined. The existence of nomenclature of different tribes or races is only for their identity. It is crystal clear from several verses of the Quran that the male and female are given the same rights. According to the Quran everyone is born free. There is total prohibition to enslave a free person. It puts a great stress upon the honor and dignity of man.

The security of honour and dignity of every individual is emphasized but security and honour of women is specially taken care of. All the things are forbidden which attack the honour and dignity of an individual like abusive language, backbiting etc. The Quran prohibits any undue interference in the privacy of an individual. It also commands the man not to suspect anybody without a solid proof.

According to the Quran no person can be imprisoned without proving his guilt in an open court. It implies that nobody may be arrested on mere suspicion. The Quran declares freedom of thought and expression as the most basic human right. Thus, it gives the right of freedom of conscience up and conviction. The Quran declares that compulsion is not compatible with religion because religion is based on faith and will and it would be meaningless if it is based on force. The Quran guarantees the individual that his religious sentiments will be given due respect. Natural corollary to freedom of expression is right to freedom of organisation and assembly. The Quran even commands the believer to exercise these rights in order to check evil and wrong doing in the society. The Quran allows those who undertake noble and righteous work that they have right to support an active cooperation against
those who practice tyranny. The 'Believers' are commanded to participate in political affairs of the state and mutual consultation is promoted.

The right to justice is the constant principle of the Holy Quran which gives injunctions to justly deal with mankind. The important verses relating to justice substantiate the proposition that Islam has come to this world to establish justice. An individual is conferred the right to defend against aggression and unhealthy retaliation. According to the Quran every one shall have freedom to reside anywhere in country or in any part of the world. Exile is prescribed only for rebels. Moreover it is the fundamental right to raise the voices against oppression and suppression. Right to food, clothing and freedom from sickness is granted by the Holy Quran. Workers have rights to wages and compensation and benevolent treatment. The rights of the parents come first in purview of the rights related to mankind. It means almost total obedience to them. According to the Quran all pairs (zaujain) in the world are equal. Husband and wife have mutual rights and obligation towards each other. Both are equal, perfect each other, beautify and adorn each other and make each other more useful and beneficial. Children have right to protection, peaceful life and equal treatment. Morality must be inculcated in them and good education be provided. The Rights of relatives, orphans, poor, weak and needy have been given a very importance place in the Quran. They deserve kind treatment. The Quran recognizes the right to respond to everyone, whether Muslim or non-Muslims, who are the citizens of an Islamic state known as 'Zimmis'. They have freedom to follow their own laws and traditions in the religious and the customary matters.

A comparative analysis of the western outlook on human rights and the Quranic standpoints reveals many interesting points. According to the western political thinkers right to liberty is indispensable for the development of personality of an individual. It makes him creative and master of his own destiny. Education, free from an economic liberty is a pre-condition to enjoy political liberty. The Quranic approach to liberty or freedom stems out of its
estimate of human nature. The Quran recognizes man's tremendous aptitude to do good and at the same time his inherent tendency to do evil. Therefore, man needs guidelines and disciplinary rules, but at the same time he deserves enough freedom of thought and action. Unlike the western notion of right to education, according to the Quran, it becomes a duty as well. Education plays an important role in establishing a proper relationship between God and man.

In the Political Philosophy, property right is accepted as natural on one hand and destructive to human civilization on the other hand. The Quran fully recognizes private property and provided categorical ordinances in this regard. The Quran and the western view of human rights set a limit for man's inherent freedom even in the freest societies freedom in restrained, though on a very small scale. Equality means a condition where special privileges are abolished and equal opportunity has been provided to all for development. Some thinkers in the west are against the equality and believe in slavery. But in the Quran all the human beings are equal before God.

No system of social life before Islam held equality between man and woman. But the Quran beautifully and honourably explains the human nature of women, her place and duties, her rights and responsibilities etc. In the Quran women are completely independent entities and fully responsible human beings. The Quran recognizes woman as a complete and equal partner of man in procreation and survival of mankind. She is entitled to enjoy the equal rights and undertakes equal responsibility of her partner. She enjoys spiritual, moral, economic, political, legal, social and educational rights like her counterpart. Whatever differences exist is due to natural, physiological and psychological differences of man and woman. The Quran does not tolerate any prejudice against women or any discrimination between men and women.

The term justice can be defined as the equality of being just 'right' or reasonable. The concepts of justice in the verses of Quran are in exhaustive. Justice is an attribute of the highest rank of existence and this attribute is one of His greatest attributes. It is clearly mentioned repeatedly in the verses of the
Quran. It covers the universe and all the particles existing there. Justice is a social condition which binds one man to another in Plato’s thought. Justice is the foundation of his Philosophy which was used in ethical sense. A just man will act according to his individual instinct of appetite, spirit, and wisdom, the three elements of human nature. To Aristotle justice epitomizes into distributive justice, that is public post should go according to the ability of the individuals. Another form of justice is corrective justice regulating social life. For Cicero justice is acting according to the law of nature dictated by right reason. It means providing equality of opportunities to all. St. Augustine regarded justice as the highest principle in a divine state. In general justice is a contentious issue, a relative concept which is bound by historical phases.

Even today the concordance and compatibility of the Quranic and western human rights systems is quite continuous and traceable. The concept of justice is very extensive and it is an attribute of Allah. The whole universe and every particle within it are governed by the principle of justice. The Quran gives every individual the widest range of human rights and does not leave it to the impulses of man.

The fifth chapter is devoted to the discourse on state, government and law. The focus is on tracing the evolution of the concept of the state in the western civilization and its intellectual tradition. The genesis of the idea of state is rooted in the Greek and Roman civilization. Right from the time of Aristotle till today, Political Philosophy is engrossed in defining what the term state means through all these definitions ruin the common thread of the idea of organization of people as a unit. These people have a territory with a permanent habitation also. The purpose of organization is to maintain order by rule of law. The government is a force to execute the law and state maintains sovereignty and freedom from outside control. Thus population, territory, government and sovereignty are the constituent elements of a state.

In the Political Philosophical moorings, state is an end in itself which is the manifestation of the highest material development of man. There was a
dominant organic view of the state during Greek times and was considered an ethical institution. A contrasting view regarding the state, however, emerged during medieval times. St. Augustine regarded the state as a product of human sin conforming to the well established dogma of the Church in Europe. Later on, the tectonic shift happened and Machiavelli discredited state as an ethical institution. Rather it was discussed an institution to further its own interest. Hobbes gave another turn to the idea of state, as he denied that the state is a result of man’s social instinct. Rather to him, man was at constant war with one another in the state of nature and no civilization grew, therefore state become necessary to remove uncertainty of war. But Locke and Rousseau visualized the nature of state as peaceful, conversely idea of Hobbes. For material growth state becomes necessary. Later on, there was a return of the idea of the state as a moral entity. To Hegel, state is the ‘March of God on earth’. The contractual idea was rejected by Hegel, to whom State was a natural organism with its rational will. To Bentham the obedience to state is due to its utility. It promotes the greatest happiness of the greatest number. On the other hand, J.S.Mill considered the state as a necessary evil and thus advocated that it should be given minimum power. Karl Marx had another idea of the state as class institution based on violence and of class interest.

The very idea of government is reflected in people being organized and following some rules of conduct with an institution of authority to ensure obedience to these rules or laws. For the existence of a state the government is indispensable and through it state is represented.

The popular description of government in the western Political Philosophy recognizes it as an agency or machinery of the state regulates common affairs. The government implies idea of control and obedience, authority and submission. To Plato, in his book The Republic, the government should be made of few knowledgeable people. Aristotle assigned ethical function to government. He also proposed types of government and regarded polity with the rule of law as the best form of government. Thomas Aquinas
thought that the government was good or bad according to its work. To Bentham democracy was the most utilitarian form of government. On the other hand for J.S. Mill the best form of government is that which promotes maximum virtues and intelligence of the people and democracy. Thus historically, the democracy or representative form of government has evolved as the best form of government in the western political thinking. Law is the most conspicuous arena where theory and practice meet. The general feature of law is that it is made up of those general rules of external affairs, and human behaviour which have a distinct and formal recognition. Law is backed by the authority of the government. Thus it is a body of rules to guide human action and regulate human life.

Plato in his book The Republic regards law as an evil thing and was against it. Later on, he came to accept the necessity of law in his book the Statesman. For Aristotle every good government must be based on law. To Cicero, the law of nature is the dictate of right reason. Aquinas presented four fold classification of law, eternal, natural, divine and human. Machiavelli says that law is indispensable for the society. In Leviathan, Thomas Hobbes defines law of nature as a precept or general rule, based on reason. Law is a brute force which for the sake of convenience changes into a law of peace and is eternal. According to Locke, law of nature is not a natural impulse rather it is based on reason which regulates the conduct of men in natural condition. For Rousseau law is an expression and the organ of general will. According to Bentham Law is a command, an expression of the will of the duly constituted political authority, the purpose of which is to reconcile individual and public interests. For Harold J. Laski, law is rooted in individual conscience and can be disobeyed by a person if his conscience disapproves it.

The idea of state according to the Quran was manifested into the Islamic state of Madinah at the time of the Prophet (SAW). The need of the state is constructed on the principles of Sharia (Principle of practical conduct of the believers) which is based on the Quran and Sunnah and the Hadith. The
The state according to the Quran is patterned on the socio-ethical and religio-political principles derived from the Quran. Fundamental to it is that God is the sovereign authority because He is the Creator of everything including man. Man is His Khalifa. Theoretically the concept of the Quranic state encompasses the whole earth, as everything lies in Allah’s domain. The state is a human society which is politically organized and inhabits a defined territory. It is an effort to realize spirituality in a human organization. Loyalties other than to Allah are accidental.

The state is the general will of an organized community of believers not conditioned by geographical boundary. It is an organic unity based on the cooperative efforts of the whole community. The state is ideological in nature. It is an instrument and a mean’s to an end. Everything in the universe has a purpose. Hereafter is the ultimate end or the final purpose. Unto whom everything returns is Allah (SWT). Thus state fits into the scheme of means and not purpose. The Quran places high ideal before the state for the achievement of its goals, it must use all the means at its disposal, encouraging virtues, righteousness, goodness etc. and prohibiting vile, evils, vices etc. The Quran constantly demands that the principle of morality must be observed by the state at any cost, in all the walks of life, as by individuals, only by collective submission of the organized community of the believers before God. The state according to the Quran is theocratic in a limited sense. Anybody can join the state and the Islam. Even without Islamic belief a person can live peacefully under the protection of state because religion has no compulsions. The citizens in this state have equal right to participate in the governance according to the principle of equality, justice, liberty, fraternity etc.

The basic purpose of state according to the Quran is to prepare the individual for the life in the Hereafter and its mission is to establish virtue and justice. It is duty of the state to establish the system of salah/namaz, zakah, and khums-poor-due. Moreover every vice which is prohibited by the Quran and prophet’s Hadith should be removed from the society. Thus, basically, states
ultimate purpose is to implement with all the resources of its organized power, that reformatory programme which the Quran has given for the betterment of mankind. Thus the state according to Quran is duty bound to implement the laws of the Quran and the Sunnat-ul-awwalin.

Sovereignty means the source of power and authority. There are numerous verses in the Quran which provide clear evidence that Allah is the source of all powers and laws. He is an absolute sovereign. Human beings must not change His law. He has complete control on His creation. Thus, the injunctions in the Quran will be the only source for deriving the legal and constitutional formula of the state. It is based on the principle of controlled democracy which means the Quranic injunctions form the absolute, unalterable and supreme law of the land, and the people exercise their freedom within the limits imposed by the Quran. The organization in a society charged with the responsibility to establish the small-state according to the Quran is called government. Its role is to establish rule of justice for the welfare of the people. Government is always based on mutual consultation (shura). Citizen has the right to question the ruler and government in any matter as both are accountable to Allah. The leader of a government is called Amin who is entrusted with the responsibility to administer. He is elected by a popular vote for the citizens. He must be knowledgeable, pious and eligible. He has to rule in consultation with the community. The legislation is done within the limits prescribed by the Quran. But still a wide scope is available for this activity. Judiciary derives direct authority from Allah. There is a rule of law even for the highest authority. No specific form of government is prescribed by the Holy Quran. Consequently the important differences between the Quranic model of state, government and law to their western counterparts are mentioned. Unlike the western concept, the sovereignty in a Quranic state belongs to Allah.

The real position and place of man according to the Quran is that of a vicegerent, the agent or the representative of Allah Almighty on the earth. Man should do that which Allah commands him to do, as he will be answerable to
Allah on the Day of Judgment. In term of state, the Quran acknowledges the position of vicegerency of man instead of sovereignty. Since the sovereignty belongs to Allah, any power holder or ruler is only a vicegerent of Allah. Power and rulership is promised to the whole community of believers and not to a single person, family, tribe etc. In political sense Khalifa should implement the will of Allah on the earth as His deputy and consider this position as Amanah (trust).

There are two important rights of state over its citizen according to the Quran. The first is to get obedience or loyalty. Obedience to ruler refers to obedience to Allah. It should come from his heart. But obedience is conditional. It pertains, only to the lawful matters not for sinful things. Obedience to anti-shar’ia orders as well as disobedience to the orders of shar’ia amounts to incurring punishment as it is disobedience to Allah. Thus, the Quran specifies the limits of obedience or loyalty to state. The second right is the protection of Darul-Islam. It is obligatory for a believer to defend the Islamic state in time of peril. That is to do ‘jihad’. It is duty of the state to formulate institutions to discharge its obligation. But the non-Muslim citizen (zimmi) is not bound to do jihad. If they desire to fight for the protection of Islam then they are exempted from ‘jazia’ or tax.

Theoretically, this state is non territorial as the entire ummah is a nation. Modern democratic or socialist states are governed by the man made laws, based on their custom, tradition etc. The state according to the Quran is ideological and exists for a purpose, regardless of ethnicity, language or privileges. Western democracy is based on popular democracy, whereas the Quranic state is based on popular khilafa. In the former people are sovereign whereas in the latter, people’s are His creatures and He is their sovereign. In the western tradition people make their own laws whereas in a, state based on the Quran, laws conform to its verses and the shari’a. In the former case the government fulfills the will of people and in latter it fulfills Allah’s will. In the previous case there is an absolute authority in an uncontrolled manner. The
Islamic democracy is subservient to the Divine laws contained in the Quran. Moreover a non-Muslim cannot be elected as a khalifa. Man made laws evolved in accordance with man's need. Whereas Shari'a is perfect and covers all aspects of life. Law's made by man are not permanent but Shari'a is unchangeable in time and place. It is so because the Quranic verses are infallible and its wisdom surpasses time and space.

Shura means to take decision by consultation and participation among the teachings of the Holy Quran. It is an attribute of the believers. In the governmental context this doctrine lives to the idea of consultative committee. No room is left for tyranny. Shura is essential for the proper function of the government. Shura is derived from shara which signifies the idea of system of divine law. It is an entire body of Islamic religious law. It is just the right way of religion. It forms the complete code of social and individual conduct, as it envelops socio-political, legal, economic and moral affairs. It protects basic human rights.

The marufat (virtues) are divided into three categories: 'firdh and wajib', Mustahab and Mubah. Mankirat (vices) are grouped into two; haraam and Makruh. Shari'a is for both the ruler and the citizen. It is protected from any error as it is based on revelation. The four sources of shari'a in order of preference are The Quran, the Sunnah, Ijma and Qiyas. Our concern here is with the Quran exclusively.

The concluding account of the study leads us to another stage of inquiry. The exhaustive deliberation on the Political Philosophy as contained in the Quran creates a vision for humanity. In the larger scheme of God man relationship and man-man relationship, political injunctions take their due place. The verses which enlighten men regarding their political nature and commands, which enjoin upon mankind their political duties, create normative framework on human endeavor. No other domain of social life as emerges from the verses of the Quran is more instrumental in achieving the goal of enjoining right and prohibiting evil as of the political sphere.
The message of the Quran is ethico-political, juridico-scientific as well as normative. It exhorts the world to establish righteousness and justice. Thus, the findings of the study logically confer the responsibility upon the shoulder of the researcher to come up with some suggestions to contemporize and contextualize the political vision of the Quran.

The exhaustive deliberation on the political philosophy as contained in the Quran, creates a vision for humanity. The verses which enlighten men regarding their political nature and commands and which enjoin upon mankind their political duties create normative framework for human endeavour.

On the whole, the Quranic teachings contained in its verses are holistic in nature. The Quran is a universal and comprehensive book for guidance which is perfect, complete, unique and most reliable and leaves no doubt about the historical veracity of its text. Its teachings prepare and motivate citizens to follow ethical, moral, human, spiritual and social values, so as to become self-integrated global citizens by reversing destructive tendencies and behavior. They are meant to inculcate humanitarian excellence, positive, cooperative and constructive behavior so as to live in peaceful coexistence and harmony with mankind and nature. These virtues will not only beautify one’s life in this world but also glorifies the hereafter. The political tenets of the Quran should be explained and understood in their right perspective by stopping the western misrepresentation and misreporting.

Successfully and arguably, I have brought out substantive and definite answers to a close, though not complete concordance of political philosophy and the Quran. Later on, with calibrated effort, some overarching theories can also be evolved by other researchers.

There are no inherent contradictions and inconsistencies in the Quranic principles regarding political organizations of human society. Barring a few areas, there is almost total concordance with the western Political Philosophy. The Quran, being a divinely revealed Book of guidance, provides the best
standards for political organizations of the society which accords with human nature and transcends boundaries of time and space. Rich diversity exists in Political Philosophy with regard to ideas, values, morals, institutions and various problems of power and their solutions as relative to their specific situations. Political philosophers present specific answers to specific questions. But the teachings as known today has already been enunciated fourteen centuries ago by the divine revelation of the Quran and nowhere even a single alphabet changed till now and never will be, because God himself has taken the responsibility to protect it. That's why political philosophy is considered inconclusive in nature. Whereas the Quranic text gives conclusive answers relevant forever.

Most of the proclaimed universal truths/principles of western political traditions are already encapsulated in the Quran in the most refined and noblest form as its teachings are proclaimed within ethico-normative framework, piety and good governance.

The basic hypothesis of this research is;

(1) There is no inherent contradiction and in consistencies in the Quranic principles regarding political organization of human society.

(2) The Quran being a divinely revealed book of guidance, it provides the best standards for political organization of society which accords with human nature.

(3) Most of the proclaimed universal truths/ principles of western political traditions are already encapsulated in the Quran in the most refined and noblest form as its teachings are proclaimed within ethico – normative framework.

My basic assumption is to concord the political philosophy especially (from Plato to Marx) and to harmonies it with the political philosophy contained in the Quran.