

The Fundamental Principles of Islamic Political System: A Brief Overview

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Abstract

The political aspect is one of the most important parts of human life, while not being the whole of it. We (the Muslims) consciously believe that Islam views our life as a compact whole and does not divide it into many separate and conflicting parts. Islam as a complete code of life has given solution to all problems of our individual, social, economic, political and global lives. It has laid down some principles of our political affairs. This paper is an attempt to identify the actual relation between Islam and Politics. The Article is also a short brief about how this relation makes politics acceptable in the view point of Islam and how it proves Islam as a complete code of humanity.

Keywords: *Islam, Politics, Al-Deen, Khalifah, Shura and (Al-Qada) Judiciary.*

Introduction

We know and believe that *Islam* is a complete system of life and politics is very much a part of our collective life. If anyone admits that *Allah* is his Creator, then it follows that he should obey what That Creator tells him to do, and what He tells not to do. Because He knows best, what is good for His creatures and what is bad for them. But most of us stop at just admitting that *Allah* has created us. So the problem of humanity is not in admitting the supremacy of *Allah* in terms of being the Creator, but their problem is in refusing to accept His guidance, commands and directions as to how we conduct our lives.

Therefore, we have to know what *Islam* means and what does Politics mean as well. We also have to know either if there is any relation between them or not? In addition, what kind of relation it is?

Meaning of *Islam*

Islam is an Arabic word which means submission and obedience. Submission is acceptance of *Allah's* commands. In addition, obedience

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means putting *Allah's* commands into practice. Submission and obedience to *Allah* bring peace. That is why *Islam* also means peace. A person who accepts the Islamic way of life and acts upon it is a *Muslim*. As a religion, *Islam* stands for complete submission and obedience to *Allah* – that is why it is called *Islam*. The word '*Islam*' is from the root SLM (pronounced *silm*) which means (a) to surrender, to submit. Thus, '*aslama amrahu ila Allah*' means 'he committed his cause to *Allah*' or 'he resigned himself to the will of *Allah*'.¹ In the holy *Qur'an*, *Allah* the exalted said:

“When his Lord said to him, “Submit (be a *Muslim*)” He said, “I have submitted myself (as a *Muslim*) to the Lord of the '*Alamin* (mankind, *jinn* and all that exists)”.² (b) ‘To become reconciled with one another’, ‘to make peace’. *Salm* means peace. *Islam* means entering into *salm*. And *salm* and *silm* both signify peace. Man can achieve real peace of body and of mind only through submission and obedience to *Allah*. And such a life of obedience brings peace of the heart and establishes real peace in society at large. That is why the Prophet (*Saw*) says in a tradition:

“The true *Muslim* is one, from whose tongue and hand other *Muslims* remain in safe.”³

Historical Background of *Islam*

Through the ages, the basic doctrine of *Islam* has remained the same. Hundreds of prophets whom *Allah* selected for human guidance have promulgated the basic doctrine with remarkable similarity.

The prophet *Mohammad* (*Saw*) was the last Prophet sent to mankind. The *Qur'an* and the *Hadith* literature contain many pieces of evidence that the message of the Prophet *Mohammad* is linked with the message of all previous Prophets. From the many sayings of the Prophet to this effect, the following quotation is closely related with the principal theme of this work. The Prophet (*Saw*) said:

“The example of myself in relation to other Prophets is like a person who has built a house which has been constructed well, with an excellent finishing, leaving only a gap of a brick. When people enter the house, they are greatly impressed by the beauty of the house and wonder about the gap left by the (missing) brick.” [The leftover brick is the Prophet and the house is the house of *Islam*.]⁴ The Prophet of *Islam* also said:

“I am most appropriate to *Isa Ibn Maryam* in this world and in the hereafter. And the Prophets are stepbrothers of each other. Their mothers are different; but their religion is one.”⁵

Islam is the only true religion professed by all prophets from *Adam* (A) to *Muhammad* (Saw), the last of the chain of prophethood. A *Muslim* should therefore believe in all the prophets and make no distinction between one and the other.

Islam: A complete code of life:

Islam is a complete way of life. It is the guidance provided by *Allah*, the creator of the Universe, for all humanity. It covers all the things people do in their lifetime. *Islam* tells us the purpose of our creation, our final destiny and our place among other creatures. It shows us the best way to conduct our private, social, political, economic, moral and spiritual affairs of life.

Islam and *Muslim* are the words of the *Qur'an*. The *Qur'an* says: "Surely, the way of life acceptable to *Allah* is *Islam*."⁶

"He named you *Muslims* before and in this"⁷.

The message of all the Prophets and Messengers from *Adam* down to *Mohammad* (Saw) is the same. They asked people to obey *Allah* and none other. This message, sent through prophets was completed at the time of *Mohammad* (Saw) who was the last of the chain of prophethood. This completion is mentioned in the *Qur'an*:

"This day I have perfected your religion for you, completed My favor upon you and have chosen for you *Islam* as your way of life."⁸

Islam is not only a religion; it is a complete code of life. That is why the Holy *Qur'an* declares *Islam* as '*Al-Deen*' (الدين), which means adherence. *Islam* is an all-comprehensive Divine guidance in all aspects of human life. The Prophet of *Islam* established a model Religio-socio-politico-economic Society where *Qur'anic* Laws were implemented.⁹ The *Qur'an* also states:

"And whoever seeks a religion other than *Islam*, it will never be accepted of him, and in the Hereafter he will be one of the losers."¹⁰

So, it is required to all human beings to maintain the entire lifestyle according to the guidance of *Islam*; even those who are entitled as *Muslim*. *Allah* the Almighty orders:

"O you who believe! Enter perfectly in *Islam* (by obeying all the rules and regulations of the Islamic religion) and follow not the footsteps of *Shaitan*. Verily! He is to you a plain enemy."¹¹

Meaning of Politics:

The word 'politics' is a noun, used as singular and plural as well. It means the science of government, the management of political affairs,

the political principles etc.¹² The politics referred to the activities involved in getting and using power in public life, and being able to influence decisions that affect a country or a society.¹³

Politics is, in brief, the art and science of government. Elaborately, it is defined as: The art or science of government or governing, especially the governing of a political being, such as a nation, and the administration and control of its internal and external affairs.

Islam and Politics:

Religion and politics are the same in *Islam*. They are intertwined. Just as *Islam* teaches us how to perform *Salah*, observe *Sawm*, pay *Zakah* and undertake *Hajj*, it also teaches us how to run a state, form a government, elect councilors and Member of Parliament, make treaties and conduct business and commerce. *Allah*, the Almighty, has created the humanity to be His vicegerent on the earth. Thus, the first man was the first prophet and was gifted by His guidance from the very beginning. The *Qur'an* states:

“We said: ‘Get down all of you from this place (the paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve’.”¹⁴

From that time *Allah's* guidance was continued. This guidance is not merely some rules of worship, but also the legal ways of how to conduct our life in this earth. That is why the Prophets and Messengers were not only the religious leaders but also the rulers as well. They have either tried to establish the *Allah's* rules on His earth, or tried to keep it established. Because, this was *Allah's* target by sending them as prophets and messengers. As the *Qur'an* declared:

“It is He Who has sent His Messenger [*Muhammad (Saw)*] with guidance and the religion of truth (*Islam*), to make it superior (victorious) over all (other) religions”.¹⁵

Therefore, we can easily state that the politics is not different from the religion. Nevertheless, it should be controlled by the religious guidance.

What does Islamic Political System Mean?

Political system is the system through which a government governs, like the different political systems established and applied in the current world, such as – Democracy, Nationalism, Communism, Socialism, etc.

So in short, the political system is a form of government. And the Islamic political system is the form of an Islamic government.

Almighty *Allah* is the Creator and sustainer of this Universe. He is only owner of all creatures and maintainer of them. No body has any right to command or forbid them except Him. So, it is essential that His laws rule the world. That is why *Allah* has given a full-fledged system to rule and govern this world, which can be named as Islamic Political System.

Importance of Islamic Political System:

There are many *Ayats* in the holy *Qur'an*, which talk about *Allah* and government. For example, in one *Aya* it says what means: "Is it not His to create and to govern?"¹⁶ This concise *Aya* puts *Allah's* authority in direct relation to His creation. So if we admit that *Allah* is the Creator then we have to admit that He is also the One Who should govern. Governing here does not mean governing the universe in terms of physical phenomenon but also (setting) moral, social, political, economic laws- these are all ultimately the dominion of *Allah*.

In a similar way, in the *Qur'an* *Allah* has described as follows: "And it is He (*Allah*) Who is the only *Ilah* (to be worshipped) in the heavens and the only *Ilah* (to be worshipped) on the earth. And He is the All-Wise, the All-Knower".¹⁷ In other words, the domain of *Allah* is not only the spiritual aspect of life; human life is not just prayers and supplication; it includes economics as much as it includes social as well as political aspects.

The *Qur'an* also describes those who refuse to rule or judge in accordance to what *Allah* (*SWT*) has revealed as 'unbelievers', 'wrong doers' and 'transgressors'.¹⁸ This means that if the person's ruling does not comply with the rules that *Allah* has set down, then all of these three descriptions apply to him. Also in the same *surah*, *Allah* directs His message to the Prophet *Muhammad* (*Saw*): "And that you should judge between them by what *Allah* has revealed".¹⁹ This means that even the Prophet himself was directed to implement the laws of *Allah* and not to take his role as merely preaching them.

The *Qur'an* is full of direct and indirect, implicit and many times explicit indications that show that the establishment of the Islamic order is a requirement on *Muslims* whenever possible. In addition to the *Qur'an*, there are several sayings of the Prophet *Muhammad* (*Saw*) talking about government, even if just three people are traveling together, they should choose one of them as their leader. The Prophet *Muhammad* (*Saw*)

himself within the wider scope of his role as a Prophet was also a head of the state.

So, according to the above mentioned discussion we may conclude that Islamic political System is a most essential thing in the life of *Muslims*.

The Fundamental Principles of Islamic Political System:

The Islamic Political System is based on some fundamental principles. These are as follows:

1. **Sovereignty of *Allah*:** The word Sovereignty is derived from Latin word Superanus, which means power of a person over another.²⁰ Sovereignty means the dominion, the territory, and the source of power. Sovereignty of *Allah* means the supreme power and authority of *Allah (SWT)* over His creatures. *Shariah* is the path leading to *Allah*. *Allah*, being the only Sovereign, has the right to ordain a path for guidance of humanity.²¹ The *Qur'an* declared:

“The command (or the judgment) is for none but *Allah*. He has commanded that you worship none but Him, that is the (true) straight religion, but most men know not.”²²

In *Islam*, *Allah* is the source of all powers and laws. All human beings unitedly cannot change His law. The *Qur'an* states in this regard:

“He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son (children or offspring) and for Whom there is no partner in the dominion. He has created everything, and has measured it exactly according to its due measurements.”²³

“Blessed is He in Whose Hand is the dominion; and He is Able to do all things.”²⁴

Allah knows what is good and what is bad for His servants. His command is final; no parliament or law-making body can change it. He declares: “As for the thief- male and female, chop off their hands. It is the reward of their own actions and exemplary punishment from *Allah*. *Allah* is Mighty, Wise.”²⁵

To be Sovereign one must have the power to do whatever he likes and whenever he likes without consulting anyone. This quality is not applicable to any human being or institute.²⁶ As *Allah (SWT)* says:

“Indeed your Lord is the Accomplisher of what He plans.”²⁷

According to *Islam*, this order is unchangeable by any parliament or any government which claims itself to be Islamic. The *Qur'an* states in this regard: "And whosoever does not judge by what *Allah* has revealed, such are the *Kafirun*; such are the *Zalimun*; such are the *Fasiqun*."²⁸ The *Qur'an* also states: "These are the limits ordained by *Allah*, so do not transgress them. And whoever transgresses the limits ordained by *Allah*, then such are the *Zalimun* (wrong-doers)."²⁹

"The Qur'anic concept of sovereignty is simple. God is the Creator of the Universe. He is its real Sustainer and Ruler. His Will prevails in the cosmos all around. As all creations are His, His command should also be established and obeyed in man's society. He is the real Sovereign and His Will should reign supreme as the Law."³⁰

Allah (SWT) has permanent laws, firm regulations and fixed rules by which He governs the Universe. As the sun, the moon, the earth, the air, water, trees and animals are subject to His Law, so we human beings are bound to His Law. As our birth and death, our childhood, youth and old age, our respiration, our digestion and circulation of blood and our sickness and health are controlled by the definite and indiscriminate laws of *Allah*, so in an exactly similar manner the ups and downs of our history, our rise and fall, our progress or decay, our personal prospects and the destiny of our nation or country are controlled by the same unavoidable and indiscriminate law of *Allah*.³¹

Allah (SWT) is sovereign and we are His representatives. He has given us many more laws in the holy *Qur'an* concerning our life. We must follow those rules and laws in our practical life for the well being of ourselves. An Islamic state must put those laws into practice for the greater good of its citizens.

2. ***Khilafah* of Mankind:** The word '*Khilafah*' means succession or representation, and the word '*Khalifah*' means successor or representative. In Islamic constitutional law, *Khilafah* refers to statehood and *Khalifah* refers to the head of the state/government. That is why the title '*khalifah*' resumed with ascension of *Abu Bakr Siddique* as the first head of the state of *Madinah*. He is better known as *Khalifah Abu Bakr*, followed by *Umar bin al-Khattab*, *Usman bin Affan* and *Ali bin Abu Talib*. They themselves claimed to be (*khalifaturrasul*) the *khalifah* or successor of the Prophet (*Saw*).

In the Islamic political sense, *Khilafah* means that human beings would implement the will of *Allah* on earth as His deputy or agent. As *Allah's* agents, we the human beings should carry out the will of *Allah* on His behalf as a trust (*Amanah*). And the Caliphs (*Muslim* governments) are simply representative of *Allah* for the establishment of '*al-Din*' (the way of life) on the method of the prophet (*Saw*).

Allah is only the sovereign and we are His slaves and subjects. *Allah* will not come to the earth to execute His sovereignty; but we (the vicegerency of *Allah*) are representative of *Allah* on earth to make it a safe place for our living. *Allah*, the Almighty, states in this regard at the very beginning of the creation of mankind:

“And (remember) when your Lord said to the angels: ‘Verily, I am going to place (mankind) generations after generations on earth.’ They said: ‘Will you place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks and sanctify You.’ He (*Allah*) said: ‘I know that which you do not know’.”³² The *Qur'an* also states:

“And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others that He may try you in that which He has bestowed on you. Surely your Lord is Swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.”³³

So, man's designation is *khalifah* and his mission is to establish *khilafah*. It is indeed a great honor and prestige to a man to be the *khalifah* or representative or vicegerent of *Allah* (*SWT*) among all of His creatures. And such honor is given to him only, not even to the angels. As the vicegerency of *Allah*, he must do as *Allah* commands him to do. But he has a choice to either obey or disobey Him. And because of this freedom of choice, he will be tested on the Day of Judgment.

3. **Legislation by *Shura*:** *Shura* is an Arabic word. It means consultation or to take advice from the experts in a particular subject related with the administration of the state. The Arabic term '*Al-Majlis Al-Shura*' means the consulting body or advisory council. And the term '*Uzb al-Shura*' means the Member of *Shura* or the Member of Parliament in modern political system.

Shura means to take decisions by consultation and participation. It is the law making body of a state. In addition, this is an important part of the Islamic political system. *Islam* teaches us to run a government by the process of *Shura*. There is no scope for dictatorship in *Islam*. The *Qur'an* and the *Sunnah* will be the basis of legislation in *Islam*. Regarding consultation *Allah*, the Almighty, commands His Prophet (*Saw*):

“(O Prophet) Pass over (their faults) and ask (*Allah's*) forgiveness for them and consult them in the affairs. Then when you have taken a decision (based on consultation), put trust in *Allah*, certainly, *Allah* loves those who put their trust (in Him).”³⁴ So, if it is such important for the Prophet (*Saw*) it will be obviously more essential for any other leaders of the world.

Allah, the Almighty, also states: “True believers are those who answer the Call of their Lord, establish regular prayer, who conduct their affairs by mutual consultation and who spend of what We have bestowed on them.”³⁵

The Prophet (*Saw*) used to take any decision by consultation. *Abu Hurairah* ® reported that, “I have never seen any one in consulting with the companions more than the Prophet (*Saw*).”³⁶

The legislative refers to the law making body of a state. There are many things involved with the legislative body of the state. The one of the functions of legislature is to consult with other experts of relevant field in making law. *Islam* does not allow for an *Imam* or Executive to order or to forbid his people what he likes. He must follow the rules of *Shariah* and consult with experts among them.

Here are some examples of consultation that have taken place during the life time of the Prophet (*Saw*). Such as:

- a) During the time of the Battle of *Badar*, the question was raised as to whether the enemy was to be fought against or not. The Prophet (*Saw*) asked for the opinion of the *Muslim* and consulted the matter with them. The *Muslim* expressed their opinion in favor of fighting against the enemy.³⁷
- b) Setting up of camp in the field of *Badar* was made through the suggestion of one of the companions of the Prophet. Initially the Prophet decided to camp in a particular place, then that *sahabah* asked the Prophet whether the decision of setting up was based on

revelation or not? The Prophet said that, it was based on his own thinking. Then he suggested the Prophet to shift the camp in another place, which is near to water channel and strategically good. The Prophet accepted the opinion of his companion, which bore benefit to the *Muslim*.³⁸

- c) During the Battle of *Uhud*, once again the Prophet (*Saw*) sought the opinion of the companions as to whether the fighting was to be made within the capital *Madina* or outside *Madina*. Though the Prophet (*Saw*) was in favor of having it within the capital, but due to the enthusiastic opinion of the young companions he agreed with them and decided to go outside the capital for the battle of *Uhud*.³⁹

Legislation by *Shura* means democratic system of government that opposes autocracy. This is the dominant principle of Islamic system of government.

4. **Accountability of Government:** The Islamic political system makes the government responsible firstly to *Allah* and then to the people. The government is elected by the people to exercise powers on their behalf. He shall have to work for the welfare of the people according to the *Qur'an* and *Sunnah*.

A government is a servant of the people of *Islam*. Both the government and the governed are the *khalifah* of *Allah* and both will appear before *Allah* and account for their actions on the Day of Judgment. But the responsibility of the government or ruler is heavier than the governed or ruled.

This accountability of government is not related only with the Day of Judgment but also in the present life. Any ordinary citizen of an Islamic state has the right to ask any question on any matter to the ruler and the government. That is why there is an oath taking ceremony of the head of state before the dignitaries and important organs of the government. And that is why the impeachment of head of state is a legal right of *Muslim Ummah* if he does not carry out the responsibilities trusted upon him. As we see the first caliph *Abu Bakr* ® following his election to the post of the head of state of *Madina*. He said: "Obey me as long as I obey *Allah* and His Messenger, when I disobey Him and His Messenger, then obey me not."⁴⁰

The second caliph *Umar Ibn Khattab* is more advanced than his predecessor in this regard. He said: "obey me if I obey the *shariah*. Correct me if I am deviated from the right path."⁴¹

And like were the other right guided caliphs also. It is the responsibility of the government under Islamic Constitution to assist the oppressed and less fortunate people and to upgrade their position as to the position of fortunate one. Moreover, the concept of helping of oppressed automatically disbursts the concept of oppression. And this is the prime objective of Islamic *Shariah* as well. Prophet *Muhammad (Saw)* said:

“I am guardian of the orphan, who left wealth behind him is for his successors; but who left debt, I am responsible to payment it”⁴²

If the government is unable to provide them all their needs they cannot apply *hudud* on them. We can also see the example of that at the time of *Umar @*. In the same meaning the Prophet of *Islam* said:

“Surely, all of you are responsible and all will be questioned about their responsibilities”⁴³.

A government under Islamic Constitution will play a prime and vital rule for upholding the right and dignity of oppressed people of the world. Even, who opposes *Allah* and His messenger and Islamic Constitutional government, this government does not owe any obligation towards them. As *Allah* says:

“O Messenger [*Mohammad (Saw)*] Let not those who hurry to fall into disbelief grieve you, of such who say: ‘we believe’ with their mouths but their hearts have no faith. And of the Jews are men who listen much and eagerly to lies- listen to others who have not come to you. They change the words ...”⁴⁴

5. **Independence of Judiciary:** In the Islamic political system, the Judiciary is independent of the Executive. The head of the state or any government minister could be called to the court if necessary. They would be treated no differently from any other citizens.

The *Qur'an* has many injunctions about justice. One of the main functions of the Islamic state is to ensure justice to all of its citizens. The *Qur'an* states in this regard:

“Verily! *Allah* commands that you should render back the trusts to those to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (*Allah*) gives you! Truly, *Allah* is Ever All-Hearer, All-Seer.”⁴⁵

The *Qur'an* also states: “O you who believe! Stand out firmly for *Allah* as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety; and fear *Allah*. Verily, *Allah* is Well-Acquainted with what you do.”⁴⁶

In *Islam*, the judiciary is not placed under the control of the executive. It derives its authority directly from the *Shariah* and is answerable to *Allah*. The Government will no doubt appoint the Judges but once a judge has occupied the bench he will have to administer justice among the people according to the law of *Allah* in an impartial manner.⁴⁷ *Allah* (SWT) ordained:

“O you who believe! Stand out firmly for justice, as witnesses to *Allah*, even though it be against yourselves, or your parents, or your kin, be he rich or poor, *Allah* is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you avoid justice; and if you distort your witness or refuse to give it, verily, *Allah* is Ever well-Acquainted with what you do.”⁴⁸

So, the judiciary will be totally separate and independent from the Executive. The ruler and the government has no right to interfere in the system of justice.

6. **Equality before Law:** The Islamic political system ensures equality of all citizens before the law. It does not recognize any discrimination based on language, colour, territory, sex or descent. *Islam* recognizes the preference of one over the other only on the basis of *Taqwa*. The *Qur'an* declares:

“O humanity! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with *Allah* is that (believer) who has *At-Taqwa*. Verily, *Allah* is All-Knowing, All-Aware.”⁴⁹

The Prophet of *Islam* has said: “All men are equal like the teeth of comb.”⁵⁰

As regards equal treatment of the offender or accused there are plenty of precedents in the judicial history of *Islam*. The famous (precedent) one is the decision of the Prophet *Muhammad* (*Saw*), against lady belonged to *Makhzumiah*, one of the most reputed tribe of the *Quraish*. Though she was with her dignity or position in the society, yet the Prophet angrily replied to the pleader of the *Makhzumiah* tribe by saying:

“O *Usamah*! Do you want to intercede with me to violate one of the fixed punishments of *Allah*? The nations before you have gone astray because they used to punish their poor people and let the rich go unpunished for the same offence. By *Allah*, if *Fatima*, the

daughter of *Muhammad (Saw)* committed theft I would have ordered to cut off her hand.”⁵¹

In *Islam*, the highest executive authority of the Government is also liable to be called upon to appear in a court of law as a plaintiff or defendant like any other citizen of the state. The Ruler and the ruled are subject to the same law and there can be no discrimination because of position, power or privilege. Even two children of the same mother, though they may be equal from the point of view of common ancestry, will have to go their different ways in life if their beliefs and moral conduct differ from one another.⁵²

So, all are the same and equal in *Islam*. Only one who fears *Allah* most is the noblest in *Islam*.

Conclusion:

Islam organizes human life in all its aspects: economic, political, cultural and social. It lays stress on the right way to solve the relevant problems. *Islam* is mainly a belief rather than a law. While in *Makka*, the Prophet (*Saw*) concentrated his efforts on *Tawhid*. He applied *Shariah* (Legal Way) later, after he moved to *Al-Madina* to establish the Islamic State.⁵³ *Islam* is not only a religion; it is a complete code of life. That is why the Holy *Qur'an* declares *Islam* as '*Al-Deen*' (الدين), which means adherence. *Islam* is an all-comprehensive Divine guidance in all aspects of human life.

Islam looks upon life in its totality and not any specific aspect of it. Thus, it provides guidance for every field of activity according to the principles of the private life of the individual and social life of human beings. It also states the relationship of man with his Lord, with his state and with other creatures. In this meaning, the Holy *Qur'an* declared that the way of life acceptable to *Allah* is only *Islam*.⁵⁴

Therefore, *Allah (SWT)* urged that a believer in *Islam* should accept it as a whole. Accepting some part of *Islam* and rejecting some others is an absolute hypocrisy and perversity. *Allah (SWT)* says in the holy *Qur'an*: “Then do they believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And *Allah* is not unaware of what you do.”⁵⁵

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