

Religion and Politics: Islamic Views

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Abstract

Politics in general refers to the procedure by which a society chooses its decision-making leaders. The leadership performs functions to achieve the collective welfare of the people of the society and plays an important role in solving the problems that arise. There is a debate about the role of religion in this process of society. Will religion be limited to the relationship between man and his Creator or will religion also play a role in the political process of society and state? The Middle Ages especially saw the exercise of extreme power by the Church. There was a conflict between the church and the rulers for a long time. The boundaries between church and state's authority were established at some point. The Church was recognized as the most authoritative institution in religious matters. Church's role in state or social activities was denied. By this means power is essentially divided between the Church and the King. By blaming religion as a whole, an ideology was created in favor of keeping religion out of political activities. Ideally, Secularism does not allow religion in any involvement of state affairs. Islam is a religion. But it is a complete way of life. Therefore, it is natural that Islam will have a role and involvement in one of the important aspects of human life i.e. political activities. In this article, an effort has been made to discuss the subject from the perspectives of Quran, hadith and Islamic history. Reviewing the Qur'an, Hadith, and historical evidence it reveals that Islam has made a strong statement regarding politics, a crucial aspect of human life. The relationship between Islam and politics is inseparable. Politics is not a separate issue in Islam. Politics is a fundamental aspect of the Islamic way of life.

Keywords:

Religion; Politics;
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Introduction

Religion and ideology play an important role in changing politics and society. Religion is an effective social force. People's religious beliefs control their political consciousness in many ways. Many political parties are based on religious ideologies. The religious beliefs of the majority of the people in society also influence the activities of the political parties. To the followers, Islam is considered as a complete way of life. Religion and politics are not separate issues in Islam. Politics is an integral part of religious law. The political role of Islam is not clear as there is no Islamic state in the full sense in today's world. There is confusion about the role of Islam in politics. In Muslim-majority countries, Islamic ideology-based political parties have not been in power, but Islam has been playing a significant role in governing, albeit indirectly. Some of the parties in different Muslim countries are continuing their activities by declaring Islam as their ideology.

2. Methodology

The study is basically qualitative in nature and based on historical approach. The paper is mostly dependent on secondary data. Most of the data have been collected from the secondary sources like books, articles, newspapers, research papers and from the Holy Qur'an, the original source of Islamic law. And the data has been analyzed in a qualitative and descriptive manner.

3. Religion and politics

Generally, religion refers to a supernatural controlling force, especially obedience to the Creator, whose influence is reflected in human behavior and beliefs. Religion is an integrated form or system of recognition, belief, and obedience to an invisible superpower. Religion is a kind of value that awakens the faith of the person concerned and inspires them to live according to the faith (Oxford Dictionary, 1970). Although religion has existed since the beginning of creation, positive and negative attitudes towards religion have been observed. According to their own points of view, scholars have been making positive and negative comments about religion. Fuller emphasizes that a good life is possible only through religion. According to Penn, religion is nothing but love for the Creator and man. Paine wrote, "The world is my country, all people are my brothers and doing good is my religion." On the contrary, many philosophers and intellectuals have written negative views on religion. Among them was Karl Marx,

the theorist of socialism. He compared religion to opium for the people. According to socialists, religion has been used as a tool of exploitation. Religion is a tool used by imperialist reactionaries. The promise of a heavenly kingdom given by religion, by the false assurance of a happy life in the hereafter, diverts the working people from the most obvious problems of reality and from the revolutionary struggle against exploitation for a just human society. Churches have suppressed science and persecuted scientists for centuries (Afanasyev, 2017).

Religion continues to play a significant role at various levels within the behavioral stages of all kinds of political systems, whether developed in the West, developing or underdeveloped in the East. The role of religion in social interaction was discovered by Max Weber. Marx did not deny the power of religion, but regarded religion so seriously that he regarded it as a powerful tool of class exploitation in order to preserve the mode of production and the state of production relations (Rashid, 1982).

Religion has always been more or less a social force in all societies. However, its effect and effectiveness in society is seen to be more or less. The influence of religion is being observed directly or indirectly everywhere in the world today. Religion is also playing a role as a political ideology. There are ten major religions and countless minor religions in the world today (Hund, 1959). According to Mathew Arnold, religion plays a vital role in the activities of mankind (Chaudhury, 1978). In fact, religion is the lifeblood of a person and the ultimate inspiration for his activities. Religion is the most influential force in one's life. The interrelationship of religion and political action can be seen in different forms in different societies. In fact, the difference between the structure and function of society and the state system is indicated on the basis of the interrelationship between religion and politics. Religion and politics have been intertwined since the beginning of civilization, when people started thinking about political and social organizations. In Plato's pre-Greek society, religious beliefs, nature, and the idea of political organization (with a few exceptions) were considered part of the same whole (Rashid, 1982).

The influence of religion is evident in the politics of underdeveloped and developing countries. Religious motivation was also behind the independence and partition of India from the British Empire. The states of South or Southeast Asia are mainly influenced by Islam, Hinduism and Buddhism. The influence of religion is directly active in the personal, social and political life of the people of these states. Religion also has a role to play in the political modernization of developing countries. One of the hallmarks

of political modernization is state and social cohesion. Religion is used to establish social cohesion. It is still considered a significant element in the political process in most states. Religion is still a major force in the daily life of the people of developing countries. The neo-secular elite groups in these states are often forced to use religion as a political force for various reasons (Coleman, 1971).

Not only developing countries but also the developed world and the people of the United States are religious. A survey found that 95 percent of Americans believe in God, more than two-thirds go to church, and 36 percent consider themselves devout Christians. Religion is not limited to prayer centers; the presence of priests can be seen from day care to in many things. The President of the United States regularly recalls how Jesus Christ changed his heart. Soccer players remember God before he touches the ball as if he were witnessing it from heaven (Naya Diganta, 2008). Religion still seems to be the driving force in US politics. During his campaign for the 1986 presidential elections, Jimmy Carter remarked, "The American people want their religion to be reflected in their government. And God willing, I will run for president. "Fascinated by such talk, Carter, a believer in the evangelical ideology won a landslide victory. Although the state and the church were supposed to be kept separate, President Richard Nixon directly said that religion should have an open role in government policy. Carter, Reagan, Clinton or Bush have all made extensive use of religious, especially biblical quotations in politics or election campaigns. Candidates in the 2008 presidential election (both Republicans and Democrats) have sought to identify themselves as religious (Naya Diganta, 2007).

Religion is considered as an influential force in the politics of developed countries of the world. In many countries, religion-based political parties run the government or influence government activities as the main opposition party. The Christian Democratic Union is working in America itself with the slogan of revival of Christian values. "We will soon emerge as a third force outside the two mainstream parties in the United States," the party's website said in a brief introduction (Naya Diganta, 2008). According to a German researcher, religion-based political parties have long been active in major democracies around the world, including the United States, Germany, Australia, the United Kingdom, Africa, Canada, and Italy. In India, one of the world's largest democracies, the Hindu-based political party Bharatiya Janata Party (BJP) came to power just 15 years after its formation. Establishment of Hindu Renaissance 'Ram Rajatta' is the announced program of this party. The Christian Democratic Party was the ruling party in Germany for a long time. The Netherlands is one of the most democratic countries in Europe. The largest party in the current coalition government

is the Dutch Christian Democratic Party. The coalition government also includes the religious Christian Democratic Union (CDU), whose main ideology is Christian democracy. The CDU says that the Bible is the source of inspiration for its members. The Christian People's Party, a coalition partner of the Swiss government, a country of neutrality, prosperity and beauty, is almost 100 years old. Italy is a country of multi-party democracy (G-7 member). The Christian Union is one of the main parties in this country. The Christian Social Party (CSP) was formed in 1893 under the leadership of Vienna Mayor Carl Luger, a leader of the extreme right movement in Austria, one of the richest and most democratic countries in Europe. After Austria gained independence in 1945, the CSP changed its name to the Austrian People's Party. With a landslide victory in 2002, the party was able to form a government on its own. Emerging from religion, the party has been the main political party in Austrian history for the last 125 years. The Christian Democratic Party was formed in 2000 in the Canadian state of Quebec in association with Roman Catholics. The party's main goal is to combine Orthodox Christian doctrine with Quebec nationalism. One of the parties in Australia, a multi-party democracy, is the Christian Democratic Party in New South Wales. Even in the socialist country of Cuba, the Christian Democratic Party, a religious party, is operating. Nepal is a small country with more than 60 percent Hindu population. Until May 16, 2006, it was the only declared Hindu state in the world. According to Krishna Bhattacharya, an ethnographer from Kathmandu, the 240-year-old monarchy in Nepal is largely rooted in Hinduism. Sanatan Dharma Samiti, the Nepali Janata Party (Nepali version of the BJP) is the main religious party, a member of the 'Vishwa Hindu Parishad', an umbrella organization of Hindus (Naya Diganta, 2008).

4. Islam: meaning and nature

The origin of Islam is from the Arabic word 'silmun' which means peace. It is commonly said that Islam means peace: Islam is the religion of peace. But gaining or establishing this peace is not an easy task. This peace can only be achieved through the full establishment of Islam. The word "Islam" also connotes submission, surrender and obedience. As a religion Islam stands for complete submission and surrender to Allah. Islam is the sum of all the rules that Allah, the Almighty, has sent through the Prophets and Messengers from age to age for the guidance of mankind. Islam is not a religion in the narrow sense; it is a complete way of life. As far as the complexities of human life are concerned, Islam has its own guidelines for everything from the details of personal life to international politics.

The term 'Islam' is used to refer to religion, state, and a particular culture or civilization (Hitti, 1962). When the word is used in a political sense, it means a state whose law is based on Islam. Islam is a complete way of life. All aspects of life are addressed in Islam. It is the guidance of Allah, the Creator of the universe, for mankind, and Islam has given guidance about all the activities of the worldly life. (Sarwar,1998) In the Holy Qur'an, Allah Ta'ala declares, "On this day, I have perfected your religion for you. Today I have completed the blessings that were bestowed upon you, and I have chosen for you the Islam as a way of life. (Al- Qur'an, 5:3) "

In the eyes of Islam, politics and religion are not separate issues. The rise of Islam is due to its natural and unadulterated ideological power of religion and politics (Wright, 1988). There is no aspect of social structure or relationship among human beings which are not covered by Islamic Jurisprudence of 'Fiqh'. According to a scholar who specializes in Islam, Islam has not shown as much interest in theology as it has from the beginning in regulating social life (Gibb, 1955). The main feature of Islam is that Islam is a system of life given by Allah and it is universal. As a way of life, Islam alone provides guidance for all aspects of human life, including personal, family, social, political, economic and cultural and international relations. Allah has perfected Islam through His Prophet Muhammad (peace be upon him-pbuh). The validity of the rules of Islam will not remain for a fixed period of time but will remain unchanged till the day of destruction of the earth. Islam is not specific to any particular geographical area, caste, tribe or nation. The door of Islam is open to people of any caste in any part of the world. Islam is not limited to any particular age or period. Islam is an innate religion. Islam does not impose anything against human nature. Islam has clear rules and regulations to meet all the biological needs of human beings in a lawful manner. Islam has harmonized the biological entity and soul of human beings. Islam has given freedom to the individual on the one hand and bound him to social responsibility on the other. There is no prohibition in Islam to acquire wealth legally through one's own endeavors. But Islam does not allow wastage of earned wealth. Believers in Islam have a role to play in social development and poverty alleviation. There is an unimaginable combination of freedom and sense of duty in Islam.

5. Islam and Politics: Theory and Practice

Islam is not just a ritualistic religion that is limited to the personal relationship of the Creator and the servant, spiritual progress and which includes kindness, generosity, public welfare and family code of conduct. Rather, Islam is a complete way of life

that includes every aspect of life. The verses of the Qur'an, the verses which are commanding besides the theoretical and informative as well as cognitive verses only, include worship, morality, propagation of religion, social behavior, marriage, divorce, rights of husband and wife, children and parents, inheritance, sale and purchase, donations, obligatory payments, loans, interest, trade, justice, war, treaties, etc. In the field of justice, specific punishments for specific crimes have been specified, such as amputation of limbs, flogging, imprisonment, or house arrest, stabbing, death penalty, deportations, etc. These commands are undoubtedly indicative of a complete system of life (Majidi, 1997). But there is confusion and misunderstanding about Islam. Conspiracy and attempts to keep Islam out of politics by portraying it as other religions have been going on for ages. But there is a clear difference between Islam and other religions. According to the Qur'an, Islam is the only religion or way of life chosen by God. The main source of Islamic ideology is not man-made law or knowledge but divine knowledge. Not only non-Muslims but also Muslims have misconceptions about Islam. In a speech at the Oxford Center for Islamic Studies in November 1997, Dr. Mahathir Mohamad, former Prime Minister of Malaysia and one of the leaders of the Muslim world, said that Islam is perhaps the most misunderstood in the world today, even across the pages of history. Not only non-Muslims, but Muslims themselves have not been able to understand this religion properly. Numerous sects and differences have arisen which have led to misconceptions and misunderstandings about Islam. According to him, the further Muslims move away from the Holy Qur'an and Sunnah, the closer they fall (Hossain, 2007). In Islam, religion and politics are not separate issues. The political theory of Islam is based on the idea that the Islamic society, state and system of government are built on the basis of divine law (Sharia). Therefore, the state and society, religion and politics, or morality and politics are not separate issues (Lambton, 1979). If politics means to give efforts to achieve a good life, then politics is the central issue of Islam (Moten, 1996).

Although politics is meant to govern in a narrow sense, it is one of the main themes of Islam. Commandments of good deeds and prohibition of evil, the promotion of 'justice', are important issues in Islam. For the implementation of these commands, it is necessary to participation in government activities. The Qur'an condemns anarchy and chaos. "But Allah does not like unrest and disaster at all. (Al- Qur'an, 2:205)" In this connection, Ibn Qutaybah quotes Hazrat Ka'b as saying, "Islam, government and people are like tents, poles, ropes and nails. The tent is Islam, the pole is the government, the rope and the nail is the people. No one can do anything alone without the help of

others (Moten, 1996).” Even if politics is defined as a struggle for power, politics is still central to Islam. Believing in Allah and declaring Tawheed means the unequivocal declaration of renunciation of Taghut (one who enjoys the absolute power and authority of Allah). The greatest injustice is to associate anyone with Allah. Islam seeks the eradication of all forms of oppression, including shirks. Politics is a legitimate way to gain power. Therefore, in Islam, politics is not only an approved subject but also vital.

According to a prominent Western scholar (Reference?), Islam was not just a name for a spiritual sect. Rather it became an empire. The fulfillment of Islam took place as a religious political movement in which politics was an integral part of the state and society (Esposito, 1987). According to Prof. Dr. I. H. Qureshi, religion is not a ‘Sunday suit’ for us, we will wear it when we enter a religious place of worship and take it off when we go about our daily activities (Chowdhury, 1991). Professor Wilfred C. Smith said that the specialty of Islam among the religions is that Islam has placed special emphasis on the social system from the very beginning. The Prophet (peace and blessings of Allah be upon him) not only preached the principles, but also established a state (Chowdhury, 1991). One aspect of life is not isolated from the other. Religious and secular are not two separate issues, they are basically opposite sides of the same coin. Everything in Islam is related to the Creator and His guidance (Ahmad, 1979). Islam is against the separation of religion and politics. The principle of ‘Give the king what he deserves, give to God What God deserves’ is completely contrary to the Islamic ideology. There is no opportunity in Islam to divide human life into religious and secular.

World-renowned Islamic scholar Muhammad Asad, in his study of Islamic law, the Holy Qur’an and the Sunnah, argues that the “blending of religion with politics” is a self-fulfilling prophecy of Islam. According to him, the establishment and management of the Islamic State is a prerequisite for a truly Islamic life (Asad, 1961). Politics is a process of trying to gain power. The Prophet (peace be upon him) was sent to make Islam victorious over all systems or political ideologies. The Qur’an declares that it is He Who has sent His Messenger with guidance and the religion of truth, so that it may make him victorious over all religions - no matter how hard it may be for the polytheists to endure (Al Qur’an, 61: 9). He has shown himself to be the head of state by implementing Islamic law.

Allah has sent His message to the people of the world through Prophet Muhammad (peace be upon him). The last prophet of Islam, Hazrat Muhammad (pbuh) explained

the commandments of Allah to mankind and implemented them in his lifetime. He is the only ideal to be followed (Uswatun Hasana). Allah has informed the world through the Qur'an: "Indeed, there was a good example for you in the life of the Messenger of Allah (Al- Qur'an, 33:21). Migration to Medina was one of the most important events of life of Prophet Muhammad (pbuh). There he established the first social system of Islam (Polity). Hazrat Muhammad (pbuh) was simultaneously the spiritual and worldly head of that polity. He led the prayers, directed the troops on the battlefield, judged them as judges, and formulated government policies. After his death, his four Rightly Guided Caliphs (Khulafa al-Rashidin) ruled the Islamic state established by the Prophet (peace be upon him) for almost 30 years. They too, as leaders of the society and the state, have implemented Sharia law, upheld religious rules and preserved their purity. There is no disagreement among scholars about the nature and function of the Islamic State established in Medina. The principles and norms of that period can be accepted and followed without hesitation. But the emergence of the Umayyad caliphate marked the beginning of the 'dynastic' trend in Muslim history, which later turned into a powerful monarchy (Mawdudi, 1975). But they continued to fight against the enemies of Islam and obliged to respect Islamic Sharia. Even after the caliphate passed from the Umayyads to the Abbasids, power was mainly confined to the people of kinship. The descendants of the Prophet (peace be upon him) and by preserving his dress and memory, the Abbasid caliphs gained more loyalty and respect in the Muslim community. For various reasons, the Abbasid caliphs embellished the religious aspects of the caliphate and openly declared themselves to be adherents of Islamic law. To prove their loyalty and respect for Islam, most rulers associate Allah and religion at the end of their names. Such as: Muntasir B-Allah, Al Qahir B-Allah, Salah Al-Deen, Muhi Al Deen, etc. (Moten, 1996).

Although later caliphs ruled without reference to the Shari'a and practiced keeping Islamic ideology separate from their politics, at least outwardly they refrained from unruly behavior. Either way, the arguments of Muslim rulers to keep religion virtually separate from politics cannot be put forward. The Islamic position must be evaluated by its principles, not by the perverted activities of the practitioners. With the exception of the Umayyad Caliph Umar bin Abdul Aziz, almost all Muslim rulers were not obedient to God's law. They were more concerned with their personal convenience and comfort than with establishing justice among the people. By deviating from the law of Allah i.e. the Qur'an and Sunnah and immersing themselves in the worship of worldly pleasures, opportunities and instincts, the Islamic empire gradually descended, and ignorance,

superstition and new invention (bidy'at) overwhelmed the Islamic society. Eventually the Muslim nation fell behind in all aspects including political, social and religious. The final abolition of the Turkish Caliphate (literally) in 1924 marked the ending of a long history of Islamic heroism. Politically, in the context of the Muslim nation's catastrophe, three main currents emerged in the history of Muslim intellectuals. These are: the Sufi community, the thinkers and jurists (madhhabs) and the Ulema class (Moten,1996). Imam al-Ghazzali has beautifully presented the relationship between Islam and politics. According to him, religion and worldly power are like twin children. The goal of politics is the welfare of the people in this world and the ultimate happiness of the hereafter (Rosenthal, 1968). Like the Muslim political scientist Al-Mawardi, Ibn Khaldun, in defining the Khilafah, says that the Khilafah is an alternative to Muhammad (pbuh) for the rule of the world and the preservation of religion (Rosenthal, 1981).

6. Politics and Islam: The Muslim world Experience

There are about 1.9 billion Muslims in the world. The Muslim world is made up of 57 independent Muslim states. Muslim countries other than Turkey are mainly members of the Third World. Religion is an influential force in the Third World political movement. Islam has influenced politics in Muslim-majority countries. Although the rulers of Muslim states do not fully implement Islamic principles, they do not openly speak out against Islamic values. The last half of the last century has witnessed an Islamic renaissance. With Islamist parties in state power in several Muslim countries, there has been a great deal of research into Islamic politics in the West and in the East. In particular, the Islamic Revolution in Iran in 1979, the formation of a coalition government of Islamic parties to counter Russia's aggression in Afghanistan, and the subsequent establishment of a Taliban government became the subject of much discussion around the world. The Islamic Salvation Front, a religious party based in Algeria, was not allowed to run for office despite receiving more than 60 percent of the vote in free and fair elections. In 1990 Military junta seizes power with the direct help of superpowers (Naya Diganta, 2008). In Turkey, the only European Muslim state, Nazim Uddin Arbakan, one of the country's leading figures in Islamic politics, was democratically elected prime minister in 1996 but was forced to resign under military threats. In Muslim-majority countries, religion-based political parties operate as one of the major parties. The following are the names of Islamic groups in some Muslim countries: Hezb-e-Islami in Afghanistan, Al-Islah in Bahrain and Yemen, Ikhwanul Muslimeen in Egypt, Syria, Jordan, Hezbollah in Lebanon, Justice and Development

Party in Morocco, Sudanese Islamic Front, An-Nadah in Tunisia, the ruling AK Party, and Sadat Party in Turkey Jamaat and Jamiat-e-Islami in Pakistan are notable (Naya Diganta, 2008). Not only in Muslim-majority countries but also in Muslim-minority countries Islam-based political parties continue their activities. In Hindu-majority India, Muslim League, Jamiat-e-Ulamaye Islam, Jamaat-e-Islami Hind and other religious groups are continuing their activities. Pakistan has declared itself as an Islamic republic. In the African countries of Sudan, Nigeria, and Somalia, Islamist parties are playing a key role in government and opposition. In Bangladesh, the third largest Muslim state, Islamic parties have not been able to come to power directly or individually, but they have been able to establish themselves as a balance of power. In Indonesia, the largest Muslim state, Islamist groups are recognized as a socially and politically influential force. Although the monarchy was established in Saudi Arabia, social and criminal laws were established in the light of Islamic principles. The intellectual influence of the Muslim Brotherhood is very strong in the Muslim countries of the Middle East. Between 1930 and 1950, the Ikhwan emerged as the most powerful popular Islamist group in Egypt. Egypt's Jamal Abdel Nasser government banned the Ikhwan in the 1950s as a threat to the governments of Egypt and neighboring countries. But despite the ban, the Ikhwan continued its movement to establish an Islamic state in secret and under other names. Finally, in response to government repression, a small part of it launched a jihad to establish Islamic society, eliminating Western influence and other un-Islamic activities by creating "armed groups" (Haynes, 1993).

7. Islam and political organizations

Human beings are social creatures. They have to live in a society. The need for concerted efforts, from the family to the international level, is undeniable. The organization has reached a complex and well-organized stage in the present age by going through different stages. Organizations are pyramid-like structures that are formed to meet specific purposes. Organized effort is essential for achieving any objective and accomplishment of work. Political parties or organizations are an essential element in the political process. In order for a political party to carry out its ideals and programs, it has to go through a specific organizational process. The first political parties and political organizations in the modern sense were formed in different countries of Europe. In the aftermath of World War II, Christian political organizations with different names began to form in various countries in response to the secular tendencies of the socialist movement that began in Europe in the last half of the nineteenth century (Gragia, 1966).

Organization is a formally intended structure for the role of individuals or groups (Wehrich & Koontz, 1994). The necessity of a political party or organization is undeniable. Apart from strong and effective organizations, it is difficult for the government to work for the development and welfare of the people (Weiner, 1967).

The importance of living an organized life is very high in Islam. Muslims have been instructed to join the organization through the Holy Qur'an and Hadith. The instruction of the Holy Qur'an is: Hold fast to the rope of Allah (Islam) unitedly, it will not be torn apart (Al- Qur'an, 3: 103). Obey Allah, and obey the Messenger, and those of you who are in authority (Al- Qur'an, 4: 59). One of the key elements of organization is leadership. And Allah Ta'ala has instructed Muslims to adhere to the leadership. Allah's Messenger (pbuh) also gave clear instructions about living an organized life. It was narrated on the authority of Hazrat Haresh al-Ashari that the Prophet (pbuh) said: I am instructing you on five things. Allah has instructed me about these, which are: organization, listening to the leader's instructions, following the leader's instructions, emigrating and taking part in jihad in the way of Allah. The person who leaves the Islamic organization and moves away for a while, loosens the ropes of Islam from his neck until he returns to the organization. And whoever calls to ignorance is hellish (Jahiliyah). The Companions asked, "O Messenger of Allah, if that person prays and fasts, is he still in Hell?" The Prophet (pbuh) said: If that person prays, fasts and considers himself a Muslim, then (he is hellish) (Mohammad, 1993).

A concerted effort is needed to achieve any goal. Allah sent His Prophet to make Deen, that is, Islam, victorious over all other religions (Al-Qur'an, 48: 28). Therefore, Allah Ta'ala has instructed the Muslims to live a united life and to carry out jihad (all-out effort) in the way of Allah in an organized manner. It would not have been possible to remain a Muslim during the lifetime of the Prophet if he had not joined *Al-Jamaa't* (the only Islamic party) under his leadership. In the absence of the Prophet the Muslim society under the leadership of *Khulafa al-Rashidin* conducted their political and social life. Even in the absence of the Sahaba, the activities of the Islamic party or organization in the Muslim society have been observed at all times. However, the existence of multiple Islamic organizations has been noticed at the same time. In the absence of the Prophet Muhammad (pbuh) there is no obligation for Al-Jamaat or the only Islamic organization.

On the basis of the Book of Allah, the Sunnah of the Prophet, and the consensus of the Companions, it is conclusively proved that there is no concept of unorganized life in the religion of Islam. Death without *Jamaat* (Organization) has been termed as death

of ignorance (Nizami, 2004). It is not possible to establish Islam fully without gaining state power.

A very small section of Muslims want to implement their programs through armed activities by adopting extremism. According to the principles and norms of Islam, the terrorist activities, suicide bombings and unjust killings are strictly prohibited. Islam has come to establish peace and welfare in the world. There is no place for militancy and terrorism in Islam. In the Holy Qur'an, Allah Ta'ala says, do not create chaos in the society. Allah does not like those who cause chaos. Allah says: He who kills one man, kills the whole of mankind (Al- Qur'an, 2:11).

Islam does not allow taking power through the use of force. The guidance of the Holy Qur'an and the approach shown by the Prophet is the correct method of Islam. Even if the terrorist activities are in the name of Islam, there is no scope to accept it as 'Islam'. 'Jihad' is an integral part of Islam. But 'Jihad' and militancy are not one. Militancy and terrorism have nothing in common with the purpose and method of jihad.

8. Islam and political development

Political development is one of the features of modern society. Pie (1965), Almond (1966), Binder (1971), Organsky (1965) and other Western social and political scientists have mentioned many criteria for the political development of developing countries. They also describe the obstacles that political development in these countries usually faces. Emphasis is placed on fulfilling the following phenomena and removing obstacles for political development. 1. Establishment of National Identity 2. Establishment of National Unity (National Integration) 3. People's participation in politics, 4. Legitimacy, 5. Solve the economic problems of the people, 6. Competitive party system, 7. Establishing control of civilian leadership over the military, 8. Secular politics, 9. Political dynamism, 10. High rate of education etc. (Mohammad, 1993).

The difference between Islamic concepts and the definitions and characteristics of political development given by Western scholars is not quantitative, but qualitative. Islam considers the participation or opinion of the people in the political system as essential. Islam has declared it obligatory to establish legitimate authority and to obey the orders of the authority. One of the main principles of Islam is the system of zakat declared to solve the economic problems of the people. The Prophet (pbuh) declared the acquisition of knowledge as an essential part of Islam. Islam considers development as a whole. According to Islam, all kinds of development, including moral, spiritual,

social, political and economic, etc., are interrelated. Islam calls for the best use of God-given resources for the benefit of mankind. Islam is not against any development, but it must meet the standards of ethics (Mawdudi, 1979). Discussing the role of religion in democracy, Huntington, (Huntington, 1984) said that political culture as a part of the broader culture of a society is often based on religion. Huntington noted the direct relationship between democracy and Protestantism and the mixed relationship between Catholicism. However, he said that Islam is not conducive to democracy. But his statement is inconsistent with reality (Siddiqui, 2002). In many Muslim-majority countries around the world, democratic struggles have been waged and democratic governments have been established since the fall of the dictators. Democratic governments were established in Bangladesh in 1990 and in Indonesia in 2000 by ousting dictators through democratic movements. The Muslim-majority countries like Gambia and Senegal are leading the way in preserving democratic values (Hadenius, 1995)

From the above discussion, it is clear that religion is not an obstacle to political development. On the contrary, in most cases, religion plays a positive role in establishing national unity and solidarity, motivating followers to participate in politics and other elements of political development.

9. Conclusion

Islam is a complete way of life. It is not a religion like others, which is restricted to the intimate connection between God and man. Allah has perfected Islam through Muhammad (pbuh). Allah sent down all the necessary rules for the human race through Muhammad (pbuh). Qur'an and Hadith are the primary sources for understanding Islam. Islam cannot be properly understood through individual opinions. It is not reasonable to exclude the most important aspects of human life from the consideration of politics and religion. That is why the role of religion has been observed in almost all societies. As a complete way of life, Islam deals with the solution of problems in all aspects and categories of human life. Politics, an important aspect of human life, is not outside of Islam. Prophet Muhammad (pbuh) was not only a preacher in the narrow sense. He has also served as a political and social leader. The Islamic Caliphate played an important role in the course of history. But the indifference of Muslim rulers and the power-hungry of individuals have spread confusion about Islamic politics. Islamic teaching is to make every effort for the welfare of this world and the hereafter. It is not possible to establish and manage a welfare society and state without a fair and proper political system. Islam has precise and clear instructions for political system. In Islam

we find all the necessary instructions for building a welfare state. Politics, therefore, is not something distinct from Islam but rather an essential aspect of Islamic way of life.

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