

## Educational View of the Islamic Leadership: Are the Islamic Leaders Performing Their Responsibilities?

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### Abstract

*ISLAM is a religion that puts emphasis on the overall human life. It covers all aspects of the physical body, the soul or the spirit, the emotion and the intellect with the sole purpose of producing individuals who are able wholeheartedly enslave themselves to the Allah almighty in all sectors of their lives. This paper thus discusses on the responsibilities of a leader from the educational perspective. Inadvertently, the drive or thrust of an Islamic State does not encompass the administrative matters and the physical development only. However, it encompasses the efforts to develop human beings or individuals who are pure in mind, pure of heart and pure in deeds where they can function as a member of society who is civilized and has a high self-esteem. An individual's awareness towards one's responsibilities and a high self-esteem can bring for a peaceful and harmonious nation in spite of it being multi-racial and multi-religion. An Islamic society is form base on an irrevocable piety to the Almighty Creator. Thus, the establishment of the Islamic society base on the voice of development combines with material values and humanity. Because of this, the role of leaders of Islamic society should be proactive in plotting the path of a nation's educational system based on piety and faith. This is because education is the basic element in the development of mankind as well as the nation towards an excellent and outstanding society. The characteristic of Islamic Leadership that emphasizes a transparent and permeable culture makes it a high priority with the integrity of individuals as the core that can push forward an Islamic society towards an era that is excellent and glorious. Aside from that, the scenario of the role and responsibilities of leaders can make an individual realize and aware of the importance of piety, faith and self-esteem that create good geography and climate. It can also guide the economic, social and political aspects as well to nurture and keep the universal tradition and civilization.*

### Introduction

*Ad-Din al-Islam* encompasses all aspects of man's life and the Islamic state is a part of it. This is because Allah commands the believers to enter Islam perfectly. The Qur'an says, "O you who believe! Enter into Islam wholeheartedly..."<sup>1</sup> The fact that Islam presents many comprehensive senses which cover all systems of life and it has no elements of stagnation. "There is no dichotomy in Islam between the temporal and spiritual."<sup>2</sup> Muhammad Iqbal has said that, "The State according to Islam is only an effort to realize the spiritual in human organization."<sup>3</sup> Therefore, according to Maududi, in order to reform society, political power is necessary in Islam.<sup>4</sup> Thus, the purpose of this paper, in raising the subject of the Islamic leadership, is to point out from the educational view that the vital importance of Islamic leadership's responsibility is to establish all aspects of Islamic religion. These aspects refer to the establishments of the *iman* and the affairs of *ad-Din* besides worldly life affairs. The Islamic leadership is also the instrument and platform to enforce the *Shari'ah* in order to provide justice, peace, prosperity and harmony among people in society.

Maududi has noted that the main object of an Islamic leadership, according to the Qur'an, is "to enforce and implement with all the resources of its organised power that reformatory programme which Islam has given for the betterment of mankind."<sup>5</sup>

According to Muhammad S. El-Awa,

The objective in establishing a government in the Islamic state is twofold, each aspect supplementing the other. It is to establish *al-Din* (the Faith) and to secure the interests of the ruled. The establishing of faith is the fundamental goal to which the Islamic state must be committed. Indeed, it is the justification for its existence and the intangible quality which distinguishes it from other states.<sup>6</sup>

Therefore the Islamic leadership involved is not only concerned with the matters of administration and physical development but it also involves the crucial factor, particularly in the development of the character and the instilling of Islamic values in people so as to educate them on how to behave and how to work in society. This atmosphere is to provide people with a model of behaviour through the educational system, the life ethics and also the criteria for distinguishing between good and evil, and guide people towards full submission to Allah. Thus, people may be able to maintain and harmonise their personality with others and the living system properly in society or state.

### **The principle of the Islamic State and leadership**

In fact, *iman* in Allah is the main principle of the Islamic State. The Qur'an and the *Sunnah* are the fundamental sources for its principle, rules and constitution. Thus, if the leadership of the Islamic state is able to propagate and develop strong *iman* in himself and his people or his citizens, then the strong and good quality of moral character will be developed among the leaders, the people or citizens. But if he himself and his people or citizens are low and weak in *iman*, the moral character will accordingly be weak. *Iman* requires all individual Muslims to follow the guidance of the Qur'an and the *Sunnah* that leads to cultivate attributes of modesty, patience and fear of Allah which later may elevate their noble character. The higher state of *iman* may generate love for Allah and also a love for His Prophet which predominates over every other attachment. This is the most significant principle in the establishment of good quality in an individual's character as a citizen of the Islamic state. The natural outcome of this principle of belief creates love for everything in the universe, love for the country (patriotic) and love for the whole of humanity.

According to this belief, the whole universe and human beings are the creation of Allah who is Beloved. So that as long as this purity of character dominates and remains in the heart of every citizen of the Islamic state, then he/she will avoid any attitudes which will destroy the charm of life and bring about the destruction of the universe. This principle of belief also raises a Muslim above his/her desires and he/she therefore pays no attention to self-interest or selfishness that is prone to transgress worldly matters. Thus he/she works for himself/herself, his/her family, his/her community and all the people within the sphere of justice and the principle of virtue as prescribed in the Qur'an and the *Sunnah*. Therefore, the development of the spiritual aspect which is based on *iman* is crucial to preserve Muslim superiority, nobility and dignity as attested by the Qur'anic verse. "And indeed We have honoured the Children of Adam, and We have carried them on land and sea, have provided them *at-Tayyibat* (lawful good things), and have preferred them above many of those whom We have created with a marked preferment."<sup>7</sup> This is a precious gift from Allah which indicates that a Muslim has the potential to fulfil his/her *amanah* (trust) as a vicegerent of Allah particularly to rule the Islamic state within the sphere of *iman* and *ibadah*.

### **Promoting the concept of love among Muslim**

In addition, *iman* at all times makes all believers as Muslim brothers who must remain united through loving each other. In this regard Allah says: "The believers are nothing else than brothers (in Islamic Religion). So make reconciliation between your brothers, and fear Allah, that you may receive mercy."<sup>8</sup> The Prophet (pbuh) said, "The similitude of believers having mutual love, affection, fellow-feeling is like the whole body; when a limb of it aches, the whole body aches, because of sleeplessness and fever."<sup>9</sup> The Qur'an and the *Sunnah* have declared that a true *Mu'min* (believer) is indeed one who loves others as he loves himself. This quality of love is the outcome of *iman* which implies that a true believer has a strong sense of love for his brother in Islam. The bond of the brotherhood for the sake of Allah is stronger than brotherhood based on affinity.

In this state of love, then, a Muslim deals well with other persons (even non-Muslim) and respects their rights. This atmosphere is the most important factor for establishing and maintaining the justice of the social system in the Islamic state because every individual is concerned with the rights of others and constantly preserves their collective social interests.<sup>10</sup> In other words, the consequences of *iman* are the brightness and beauty of an individual Muslim's character, which ensures that the Islamic state will be kept safe and secure from evil and corruption.

However, the phenomenon of weak *iman* has nowadays become very widespread among individual Muslims. The effects of this shortcoming can be seen in the personality of Muslims, which sometimes stands in opposition to the real mission of Islam, particularly their *akhlaq*. Gulam Sarwar has noted, "Muslims today are greatly lacking in strong faith in Allah, faith that characterised their predecessors in the Seventh Century CE. The situation will only change when Muslims realise their mistakes and revive their faith, courage and determination."<sup>11</sup> The weakness of *iman* is the cause of every adversity in the Muslim community such as corruption, injustice, lack of integrity and solidarity among Muslims and so on. So every Muslim and Islamic leader must find out the nature and cause of the problem, and treat it straight away, before it overwhelms the community. According to Ghulam Sarwar, "The absence of a model Islamic education system in any Muslim country has added to the problem."<sup>12</sup> Therefore, among the solutions to this problem, the model of an Islamic education system (which exists not merely for the sake of gaining knowledge for fulfilling the job market but also generates good moral qualities and builds up a close relationship between people and Allah) needs to be established and implemented by the authority of the Islamic state in order to strengthen people's *iman*.

Furthermore, Islam is more concerned with the development of the *akhlaq* of an individual than with developing the network of its social system. If no attention is given to the reformation of this important aspect, individual life comes under the dominion of the dark forces and will be ruled by corruption.<sup>13</sup> According to Abd al-Rahman Azzam, "...the reformation of the individual is the basis for the reform of society."<sup>14</sup> This is because the corruption of an individual's *akhlaq* will cause the destruction of the system of the whole community. In this regard, Behishti and Bahonar have noted that, "The corruption of society originates from the corruption of the individuals. If every individual reforms himself, the whole society will automatically be reformed."<sup>15</sup> The ruler is bound to evolve an Islamic educational system, *da'wah* and establish institutions to provide knowledge of Islam in order to protect people's *iman* for the purpose of good quality of *akhlaq* among citizens of the state.

### **Are the Islamic leader perform these responsibilities in Islamic State?**

#### **a. The educational system**

The Islamic leader should realise that the Islamic educational system is a crucial factor for every citizen concerned with a comprehensive development of man in order to achieve betterment of life spiritually and materially. In this factor, the Islamic leaders must be aware of the western style of education which, with its nature, principles and philosophies that denounce religious aspects which are considered as the basis of individual development. This atmosphere of education is also a great challenge in preserving the qualities of Muslims particularly their moral character and their identities. This is because secularist ideology has failed to harmonize between the modern sciences and religious values. As a matter of fact, secular education is unable to solve a form of conflict between knowledge and values and to create a moral basis for society. However, the Islamic educational system has laid down the way towards the knowledge of Allah in order to shape the love of Allah in man's life. This may make man lead a life of purity in both conduct and character, in a way that is acceptable to Allah. Those who love Allah would be motivated to follow the Path shown by the Prophet Muhammad (peace be upon him) as laid down by the Qur'an. Allah says:

Say ( O Muhammad [peace be upon him] to mankind) " If you (really) love Allah then follow me ( i.e accept Islamic Monotheism, follow the Qur'an and the *Sunnah*), Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful."<sup>16</sup>

The feeling of love for Allah may encourage a Muslim to perform good deeds in his life and towards society solely for the pleasure of Allah and to gain His love.<sup>17</sup> The practice of this attribute in man will then develop a feeling of gratitude to Allah the Almighty. In the Islamic view, for signs of gratitude to Allah, Muslims will struggle for goodness, as explained by a Qur'anic verse, "Verily they used to hasten on to do good deeds, and they used to called on Us with hope and fear, and used to humble themselves before Us"<sup>18</sup> in their lives and in society.

In a man who has a strong feeling of gratitude towards Allah, a feeling of love is created in his heart for Allah, for the Prophet (pbuh), for other human beings and for the creation which surrounds him. Love of Allah the Almighty and love of the Prophet constitute one of the most significant principles in the establishment of good morality and justice in Islam. However, the absence of this love in man, according to al-Ghazzali, causes a disease in the heart which induces injustice and is the root of all the vices in conduct.<sup>19</sup> How can we correlate this love to the character of man? The fact is that a good feeling, which is then translated into good action, derives from anything we love. This is because “love is a natural inclination towards objects that give pleasure.”<sup>20</sup> Indeed, the love of Allah is absolute and is subject to no limitations. It signifies that believers at all times choose their activities in life through obedience to Allah and keep away from the temptations of *shaitan*. Thus, if this atmosphere of educational system is applied in the Islamic state and leadership, its members would continuously motivate themselves towards the perfection of character and the preservation of a good life with peace and prosperity. So, it is the duty of the leader of Islamic state to watch over all sectors of the educational system particularly its curriculum. This curriculum should be based on the ‘*Tawhidic* education’ in order to maintain the stability of society and its members.

### **Tawhidic Educational Aims**

Moreover, the aim of the Islamic educational system that should be focused on by the leader of the Islamic state is to educate every citizen in the awareness of Allah through the acquisition of knowledge, researching and studying the natural order. Therefore, when Muslims acquire knowledge and explore the physical world around them, they may draw meanings from it, may reflect in their hearts in order to arrive at the conviction that Allah the Almighty is the most powerful. In other words, Islamic education aims to direct the rational faculties of those who seek knowledge in all fields towards the search for truth and thereby invite them to praise the Greatness of Allah and thank Him for His Mercifulness. In this connection, Abdul-Rahman Salih Abdullah has explained that “The whole universe is considered as a book from which the learner has to acquire the facts...Facts which are gained through direct interaction with the objects could be described as *haqq al-yaqin* since the learner validates truth or discovers it by himself.”<sup>21</sup> The effects of this education may lead Muslims to deal with their knowledge for the benefit of themselves and for others in accordance with the teachings of Islam. Thus, if this type of education is applied by the leader in the Islamic state, its citizens would continuously motivate themselves towards the perfection of character and the preservation of a good life with peace and prosperity. Moreover, the citizens are almost ready to spend their life helping and sacrificing themselves for others.

### **b. The integrity of the rulers**

The Qur’an makes a clear statement on the question of the rulers of an Islamic state. Allah says,

Those (Muslim leaders) who, if We give them power in the land, (they) enjoin *Iqamat-as-Salat* [i.e. to perform the five compulsory congregational *Salat* (prayers), to pay the *Zakat* and they enjoin *al-ma’ruf* (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid *al-munkar* (i.e. disbelief, polytheism and all that Islam has forbidden) [i.e. they make the Qur’an the law of their country in all spheres of life]. And with Allah rests the end of (all) matters (of creatures).<sup>22</sup>

This verse shows that the ruler of the Islamic State has to develop those virtues which Allah wishes him to have and to be enriched by them, and to enjoin *ma’ruf* and to forbid *munkar*. Therefore, from the Islamic perspective, the leader of a state is governed by a sense of trust, whereby he is responsible to those by whom he is appointed and accountable before Allah for whatever is entrusted to him. The leaders of the state are responsible for the affairs of their people before Allah. The leader and the law should be able to function on the basis of justice for everyone and the basic requirements of people should be provided. This sphere of mutual responsibility may generate a harmonious interaction, a feeling of social solidarity, love and help, and an obligation to respect the rules and laws in society. Eventually, this will develop and maintain an atmosphere of peace and prosperity, maintain the supremacy of goodness and justice, and guarantee the protection of the lawful rights of all members of society. Thus, the Islamic state is under an obligation to establish *ad-din* and within the scope of the *Shari’ah*, it should provide the very basic requirements of its people and ensure the existence of an ideal society. To establish an ideal society, Muhammad Sharif Chaudhry has noted that, “...Islamic State is required to implement moral principles of Islam and educate its citizens to achieve self-discipline, *taqwa* and self-purification. Thus, the eradication of evil and sin, and the promotion of virtue and good is the basic aim of the Islamic State.”<sup>23</sup> This is because, in connection with *ad-din*, duty and responsibility, instead of being treated as the concern of the individual, become the responsibility of the state.

The corollary of this system is that the Islamic leader should create the values of morality on the basis of *ad-din*, such as having love for virtue, having hatred for evil and taking the necessary steps to eradicate it, and having concern for the welfare of its citizens.<sup>24</sup> In addition, the leader of the Islamic State should do everything possible to create righteous individuals, a righteous community and establish justice and ideal government.

### Propagation of Justice

Allah has created and designed His creation including the universe and its nature, and human beings in balanced proportions.<sup>25</sup> If there is any deviation from this balance, the whole system of creatures may collapse or function badly. Therefore, the leaders of the state must preserve this balance since they are dealing with others. In this regard, every leader is ordered to be concerned with the importance of justice throughout his power to rule the Islamic state. The establishment of justice encompasses all spheres of life and runs through the entire community alongside the process of law and judgement. In the comprehensive sense of a Muslim's life and his social relations, the ideal type of justice which he should practice is far beyond a reciprocal concept such as returning bad for bad as well as good for good. This means that Islam encourages and educates a Muslim to act justly to everyone, even to those who create hatred and who are at enmity with him. In this regard Allah says: "O you who believe! Stand out firmly for Allah as just witnesses; and let not the enmity and enmity 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."<sup>26</sup> In a more comprehensive sense, justice is a religious duty that should be performed by every Muslim leader in such a way that every act of his will should conform with the will of Allah. This means that he should follow the commandments of Allah and abhor what is forbidden to him by Allah. In other words, leader must practice justice on the basis of Divine Justice and not by measuring justice in his own favour. This is because Divine Justice always demands that a Muslim leader should maintain justice in all situations. The leader who adopts a system of ideal justice will carry out his duties and responsibilities for the cause of Allah without discrimination even against himself or his people. Hence, the encouragement and commandment of justice through the Qur'anic verses and the *Sunnah* may educate a Muslim ruler to practice justice in all spheres of his life and social contexts.

### c) Establishing an awareness a sense of discrimination between good and evil by Islamic Leader

Qur'anic verses clearly state a sense of discrimination between right and wrong or good and evil which is inspired by Allah in man. Allah says, "Then He showed him what is wrong for him and what is right for him."<sup>27</sup> Thus, every individual, particularly the Islamic ruler, is responsible for promoting good qualities (*amr ma'ruf*) and curbing any incentive which may expose himself and others to evil (*nahi munkar*). On *amr ma'ruf*, Jamaal al-Din M. Zarabozo has noted that, "It is a word that implies every act of obedience to Allah and every act that takes one closer to Allah, whether it be obligatory or recommended."<sup>28</sup> The word *munkar* is the opposite of *ma'ruf* and means "everything that is rejected or objectionable from a *Shari'ah* or rational point of view."<sup>29</sup> The Qur'an clearly explains the duty of every Muslim or leader to invite people to do all that is good and right, and to forbid all that is evil. Allah says, "Let there arise out of you a group of people inviting to all that is good (Islam), enjoining *al-ma'ruf* (all that Islam orders one to do) and forbidding *al-munkar* (all that Islam has forbidden). And it is they who are the successful."<sup>30</sup> In this regard also, the Prophet (pbuh) said, "Enjoining every kind of *Al-ma'ruf* (all that Islam orders one to do) is a *sadaqah*."<sup>31</sup> The quoted Qur'anic verses and the *hadith* demand every Muslim and particularly the leader to devise and establish ways and means which may help people discern between good and evil, and perhaps remind them of the right path which leads them to achieve success.

According to Abdul Qadir 'Audah, "Enjoining of good means that people should be induced to act upon the *Shari'ah* injunctions by their words as well as deeds. Prevention of evil means that people should be asked and induced to give up all such acts which are forbidden under the *Shari'ah*."<sup>32</sup> This duty is one of the foundations of *Din-al-Islam* and the purpose of the Prophet being sent to the people. Therefore, every Muslim and the ruler should be concerned with actions which ensure the benefits and the welfare of people in society.

Despite this duty, the Prophetic tradition indicates the proportion of what is required to eradicate *munkar*. The Prophet (pbuh) said:

Who amongst you sees something abominable should modify it with his hand; and if he does not have the strength to do it, then he should do it with his tongue; and if he does not have the strength to do it, (even) then he should (abhor it) with his heart, and that is the weakest of faith.<sup>33</sup>

This *hadith* implies that every Muslim or Muslim ruler is obliged to keep himself, his family and society away from any sort of corruption and evil. The leader who has power enough to repel evil must do so, if he is unable to do so he should try to sweep it out in accordance with any possible means such as by words, writing and intellect. The sense of the *hadith* makes it clear to us that every Muslim, particularly, the leader has to bear this duty in accordance with his capability. Although in fact, it is not easy to promote and establish good virtues and to remove evil. Historically, the Prophets never found this duty easy and they were faced with physical and mental hardship, trials and problems with their people.

The Qur'anic verse makes this point clearly,

Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, 'When (will come) the Help of Allah? Yes! Certainly, the Help of Allah is near!'<sup>34</sup>

Therefore, Islam gives high marks *muflihun* (plural, meaning those who are successful) to those who struggle for this purpose. Obviously, any Muslim or the ruler who wishes to perform this duty should do good deeds and follow the *Shari'ah*. The Qur'an lays emphasis on the point, "They believe in Allah and the Last Day; they enjoin *al-ma'ruf* and forbid *al-munkar*; and they hasten in (all) good works; they are among the righteous."<sup>35</sup> Otherwise, Allah condemns them, as stated in the Qur'anic verse. Allah says, "Enjoin you *Al-Birr* (piety and righteousness and each and every act of obedience to Allah) on the people and you forget (to practice it) yourselves..."<sup>36</sup> This helps us to grasp the idea that there is a great authority for the promotion of good which starts from oneself to others such as family, leader, relatives and society. Moreover, the meaning of this verse also indicates that every Muslim or Muslim leader is supposed to establish good deeds within himself and then invite others to perform them. Meanwhile, in the context of the community, the leaders of the state have great authority and responsibility to eradicate evil from society and promote good instead, and take care of their people's welfare. For example, to propagate Islamic teaching, enact the laws, and enforce them in society in order to forbid evil among the people.

#### **d. The leader's task to develop the individual character through education and punishment in the Shari'ah**

Moreover, the Islamic leader should inculcate in people a strong sense of *haya'* (shame), so that one who commits an evil deed will be ashamed of it. This sphere of education (*tarbiyyah*) leads the spiritual domain of the Muslim on the right path of Divine guidance. Therefore, in this way *tarbiyyah* creates a society where every individual Muslim feels ashamed of his evil deeds, is responsible for his actions to himself and others, and is aware of the punishment in this world and in the Hereafter for the sins and crimes committed. If this attitude is embedded in every individual Muslim, then a righteous society will eventually emerge. As a matter of fact, the punishment cannot be isolated from the Islamic *tarbiyyah* and its *akhlaq* development. They are inseparable and one supplements the other. The implementation of punishment is intended to preclude the sources of transgression and violation and to rehabilitate the criminal. This is because the punishments have an influence on Muslim conduct from the standpoint of orderliness.

In the light of this idea, it may be said that punishment itself is an element of *tarbiyyah* which may lead to reform and develop the Muslim *akhlaq*, either the innocent person or the offender. This is because the nature of *tarbiyyah* in punishment consists of three different stages, as follows; before, the moment of, and after the infliction of punishment. For example, before punishment takes place, Islamic teaching begins with advising, guiding and reminding people about the painful torments of Hellfire. The Qur'anic verses repeatedly present the method of *tahdid* (threat) in order to dissuade people from sin or evil action. The Qur'anic verses always stress "a great torment", "a painful torment" "disgracing torment", "severe torment" and so on, to inject the element of *tahdid* into man. Moreover, there are numerous descriptions of Hellfire in the Qur'an to indicate its severity such as everlasting fire whose fuel is men and stones, suffering from drinking boiling water and so on. These expressions wake people up to fear and so save them from the punishment of Hellfire before it is inflicted although this painful torment is far beyond human sense. Theologically, this warning is bound with the conviction of *iman*. It means that on this basis is laid down the principles on which the betterment of man relies not solely on the fear of torment but complemented by other aspects of Islamic teaching. Nevertheless, the believer with the conviction of *iman* does not expect to suffer severe punishment in the pit of Hellfire on the Day of Judgment.

According to Syed Habibul Haq Nadvi, "This fear curbs even the slightest motive for crime."<sup>37</sup> Further, based on the Qur'anic verses and *ahadith* every Muslim believes that punishment in this world lightens than Hellfire in the Hereafter. This belief may cause individual Muslims to perform good deeds and avoid committing crime, and follow the guidance of the *Shari'ah*.

Obviously, advising and warning are methods to make people realise that bad habits should be avoided. According to Abdul Rahman Salih, "Giving a warning helps the individual in evaluating the consequences of his behaviour."<sup>38</sup> Psychologically, they may note that certain behaviours are declared unsavoury and they will be punished if they occur. Some people according to Sir James Stephen, "probably abstain from murder because they fear that if they committed murder they would be hanged. Hundreds of thousands abstain from it because they regard it with horror."<sup>39</sup> In this regard, A.C. Ewing says, "...Punishment may reform by rendering possible the application of other educative influences, it may reform by deterring through the sheer painfulness of it..."<sup>40</sup> Hence, this approach may cultivate good behaviour because the unpleasant nature of punishments may cause a person to avoid doing evil deeds. This is because when a person fears something, he often seeks any means to flee from it and protect himself from it. These processes of *tarbiyyah* may make someone aware of his offences and the type of punishments which may result and thus he may adjust his bad behaviour and show responsibility in his everyday life, seek repentance from Allah, reform himself and stand in the right path. Therefore, the efforts to minimize sinful deeds and criminal tendencies have a great significance in the development of man's *akhlaq* and the reformation of offenders so that they become better members of society. This then allows people to live good and useful lives.

### Promotion of righteousness

Also before prescribing punishment, an Islamic leader is responsible for promoting righteousness in individuals and also for purifying its environment and precluding circumstances which may encourage sins and crimes. Only if there is proper order between the Islamic State and its members can just punishment be inflicted on criminals.<sup>41</sup> Otherwise, the implementation of legal punishment will be impractical and useless. To confirm this idea, historical evidence may demonstrate that prescribed punishment was only implemented by the Prophet Muhammad (pbuh) after the existence of a firm *iman* and an ideal social order in the Madinah community. The best example from historical evidence of firm *iman* among the people of Madinah is the prohibition of alcohol, where most of the Companions suddenly destroyed barrels full of alcoholic substances without reference to their established custom. Also, particularly with regard to the ideal social order, the Prophet (pbuh) never left the people without Islamic *tarbiyyah*, high ideals of morality, solidarity and so on. All these are the means whereby the Prophet (pbuh) successfully maintained and preserved justice and created righteous individuals and society.

Nevertheless, if a man still persists in committing crime after having received several reminders and warnings, education, then there will be infliction of punishment which is intended, as a last resort, to correct and reform him. It may deter criminals from committing further crimes. An offender may be deterred from repeating his crime by a taste of punishment. The fact that his suffering is a consequence of the condemnation of his evil acts by society may help offenders to realise the badness of their actions and so return to the right way. Moreover, the effect that suffering may have may be to lead someone to draw back or repent and live in the right way, as Allah says, "...in order that they may return (by repenting to Allah, and begging His pardon)."<sup>42</sup> It is in the nature of man to cry to his Lord when he is touched by some hurt or suffering and to turn to Him. The Qur'an describes this in several verses. In one of them Allah says: "And when some hurt touches man, he cries to his Lord (Allah Alone), turning to Him in repentance."<sup>43</sup> Here, the idea is that a taste of punishment may make someone aware of his offences and keep him away from them, and seek repentance from Allah and stand in the right path. In addition, if someone showed remorse for his past misdeeds, the chances that he will reform his conduct and resolve not to repeat his misdeeds in the future are generally high. In fact, this may lead the criminal and other potential criminals to cultivate self-discipline and self-reform.

### Conclusion

The creation of a good environment of the Islamic state relies upon the individual goodness which is a crucial element of the whole well-being of the state. Therefore, to attain goodness and to reject bad behaviour needs a great individual effort to strive and purify the *nafs*, and at the same time not to follow the bidding of lust and desires.

In this context, the responsibility of the Islamic leader is crucial in his efforts to uproot corrupt behaviour and to promote good character within man; particularly through believing in Allah (*iman*), promoting good qualities (*amr ma'ruf*) and curbing any incentives which may expose to evil (*nahi munkar*), and implementing the Islamic educational system. These are all done in order to inculcate good values and at the same time to disseminate knowledge of sciences. Thus, if every citizen is strong and firmly believes in Allah (*iman*), then the strong and good quality of his moral character will be developed, but if he is low and weak in *iman*, the moral character will accordingly be weak. As long as every citizen maintains him/herself within the process of spiritual development (*iman*) and the Islamic educational system, he will continuously do righteous and good deeds. This concept leads an individual Muslim to be always conscious of the fact that his inward feelings and outward actions remain under the observation of Allah. This sphere of consciousness generates the attribute of sincere obedience to Allah, which paves the way to goodness in every citizen. This in return may preserve him/her from any sort of punishments that may take place. All these processes of awareness are crucial and they need and is necessary to be taken into account by the Islamic leader in the process of governing the Islamic State's responsibilities.

## End Notes

- <sup>1</sup> The Qur'an 2 : 208
- <sup>2</sup> Shaikh Shaukat Hussain. (nd) **Human Rights in Islam**. New Delhi: Kitab Bhavan, p. 2
- <sup>3</sup> Muhammad Iqbal. (1999) **The Reconstruction of Religious Thought in Islam**. Lahore: SH. Muhammad Ashraf. p. 155
- <sup>4</sup> Sayyid Abul A'la Maududi.(1990). **The Islamic Law and Constitution**. Lahore: Islamic Publications (Pvt) Ltd. p. 5
- <sup>5</sup> *ibid*, p. 231
- <sup>6</sup> Muhammad S. El-Awa.(1980). **On the Political System of the Islamic State**. Indianapolis: American Trust Publication. p. 76
- <sup>7</sup> The Qur'an 17: 70
- <sup>8</sup> The Qur'an 49 : 10
- <sup>9</sup> Recorded by Muslim.(1990). **Sahih**. translated by Abdul Hamid Siddiqi, vol. 4 A, no. 2585. Lahore: SH. Muhammad Ashraf. p. 182
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