



La-Net

ISS 308

ISLAMIC POLITICAL THOUGHT AND MOVEMENTS



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Course code: ISS 308

Course title: Islamic Political Thought and Movements

Course credit load: 2 Units (C; LH 30)

List of Series:

- **Series 1:** Islam as a Total Way of Life and Governance
- **Series 2:** Principles of Government in the Qur'ān and Ḥadīth
- **Series 3:** Historical and Intellectual Development of Government in Islam
- **Series 4:** Political Institutions in Islamic Governance
- **Series 5:** Jihad Movements and Encounters with Western Imperialism

1 Islam as a Total Way of Life and Governance

Series Outline

This Series is organised into four main Parts:

1. **1.1 Islam as a Comprehensive Way of Life**
 - 1.1.1 Meaning and scope of Islam as a way of life
 - 1.1.2 Relationship between faith, ethics and social organisation
 - 1.1.3 The place of governance within the Islamic worldview
2. **1.2 The Concept and Purpose of Governance in Islam**
 - 1.2.1 Meaning and objectives of government
 - 1.2.2 Authority, responsibility and accountability
 - 1.2.3 Justice, consultation and public welfare
3. **1.3 Foundations of an Islamic Political Order**
 - 1.3.1 Human dignity and moral responsibility
 - 1.3.2 Justice and equality before the law
 - 1.3.3 Consultation and participation in public affairs
 - 1.3.4 Protection of rights and public interests
4. **1.4 Governance, Society and the Individual**



- 1.4.1 Responsibilities of rulers
- 1.4.2 Responsibilities of citizens
- 1.4.3 Ethical conduct in public life
- 1.4.4 Relevance of Islamic governance principles to contemporary society

Introduction

When people hear the word government, they often think of institutions such as the legislature, executive, courts, ministries and other public authorities. In the Islamic intellectual tradition, however, questions of governance cannot be separated completely from questions of belief, morality and social responsibility. Islam presents itself as a comprehensive way of life that guides the individual's relationship with Allah, personal conduct, family relations, economic activities and responsibilities towards society. Governance therefore forms part of the wider framework through which justice, order and public welfare are pursued. This perspective is important for understanding Islamic political thought and the historical development of Muslim political institutions.

The aim of this Series is to examine the place of governance within the Islamic conception of life and to introduce the fundamental values that inform political organisation in Islam. Particular attention will be given to authority, responsibility, justice, consultation, accountability and public welfare.

We shall commence this Series by examining Islam as a comprehensive way of life and locating governance within its wider moral and social framework. Next, we will consider the concept and purpose of government, including the responsibilities attached to political authority. We will then examine the principal foundations of an Islamic political order, with particular attention to justice, human dignity, consultation and protection of public interests. Finally, we will consider the respective responsibilities of rulers and citizens and reflect on the continuing relevance of these principles to contemporary society.



Series Learning Outcomes

Upon completing this Series, you should be able to:

SLO 1.1 **explain** the conception of Islam as a comprehensive way of life and identify the place of governance within it,

SLO 1.2 **analyse** the purpose of political authority and the responsibilities associated with governance in Islam,

SLO 1.3 **evaluate** the significance of justice, consultation, human dignity and public welfare as foundations of political order, and

SLO 1.4 **assess** the responsibilities of rulers and citizens in promoting ethical governance in contemporary society.

1.1 Islam as a Comprehensive Way of Life

Islam is not presented merely as a collection of private religious practices. The term **Islam** refers to submission and willing obedience to Allah, and in the Islamic worldview this submission has implications for both personal conduct and social relationships. A Muslim's beliefs and acts of worship are therefore connected with ethical behaviour, family responsibilities, economic dealings, social relations and responsibilities towards the wider community.

The comprehensive nature of Islam can be understood by considering the different dimensions of human life addressed by Islamic teachings. These include belief and worship, personal morality, family life, economic transactions, social responsibilities, conflict resolution and public administration. This does not mean that every administrative procedure is fixed in exactly the same form for all societies. Rather, Islamic political thought provides principles and values within which institutions and policies may be developed.

1.1.1 Meaning and scope of Islam as a way of life



The Qur'ān repeatedly presents guidance as relevant to human conduct. Islam establishes a relationship between belief and action, making moral responsibility an important feature of the Muslim life. Acts of worship such as ṣalāh, fasting and zakāh are not intended to exist independently of ethical behaviour. They are expected to contribute to the development of responsible individuals and a morally conscious society.

The idea of Islam as a **way of life** means that Islamic teachings provide guidance for multiple dimensions of human existence. A Muslim is expected to observe religious obligations while also acting justly, fulfilling agreements, respecting rights and avoiding conduct that harms others.

This broad conception is significant for Islamic political thought because political authority affects the lives of individuals and communities. Questions concerning the administration of justice, protection of rights, public order and distribution of resources can therefore be considered within the broader moral framework of Islam.

Fill in the blank: Islam as a way of life connects religious belief with _____ conduct and social responsibility.

1.1.2 Relationship between faith, ethics and social organisation

Islamic political thought begins from the premise that political life has a moral dimension. Faith influences the way individuals understand responsibility, justice and accountability. A person who believes that human beings are accountable before Allah is expected to consider the moral consequences of decisions, including decisions made while exercising public authority.

Ethics refers to principles that guide judgements about right and wrong conduct. In Islamic thought, ethical principles are not limited to private behaviour. They can also guide the conduct of rulers, public officials, community leaders and citizens. Honesty, justice, trustworthiness, fulfilment of obligations and concern for others are therefore relevant to public life.

Consider a public official who has access to government resources. From an Islamic ethical perspective, the official is not simply managing property belonging to an organisation. The position carries a responsibility to use public resources properly and avoid corruption or personal exploitation.



This relationship between faith, ethics and social organisation helps explain why Islamic political thought does not treat political authority as purely a technical matter. The exercise of authority is connected to moral responsibility.

Fill in the blank: Principles that guide judgements about right and wrong conduct are known as _____.

1.1.3 The place of governance within the Islamic worldview

Governance refers to the processes and institutions through which authority is exercised, decisions are made and public affairs are administered. Within the Islamic worldview, governance is concerned not simply with controlling a territory but also with maintaining order, protecting rights, administering justice and promoting the welfare of society.

The Qur'ānic and Prophetic traditions provide principles relevant to governance, while Muslim scholars and political thinkers have discussed how those principles may be applied in different historical circumstances. Consequently, Islamic political thought contains both normative principles and historical experiences.

It is also important to distinguish between Islamic principles and every political system that has existed in Muslim history. Muslim rulers and states were established by human beings and, like other political systems, their conduct could reflect both strengths and shortcomings. The study of Islamic political thought therefore requires learners to distinguish between the ideals presented by Islamic sources and the actual practices of particular historical governments.



Islamic Political Principles: Ideals and Practice

Islamic Political Principle	Core Conceptual Meaning	Examples of Practice: Upholding the Principle	Examples of Practice: Falling Short of the Principle
Justice (Al-'Adalah)	Core Meaning: Establishing fairness, equality before the law, and impartiality in judgment.	An independent judiciary that rules des impartially, even agaisner powerful figures.	Corruption and selective enforcement of the law favoring the elite.
Accountability (Al-Mas'uliyah)	Core Meaning: Rulers and officials are answerable to God and the people for their actions.	A transparent public budget and regular, free elections.	Censorship of dissent and lack of transparency in government actions.
Consultation (Ash-Shura)	Decision-making process involving counsel from qualified individuals and the community.	An active, representative legislative body or council of advisors.	Authoritarian rule where decisions are made by a single leader without input.
Public Welfare (Al-Maslahah Al-'Ammah)	Governance aims to secure the well-being, security, and prosperity of the entire community.	Investment in public education, healthcare, and infrastructure for all.	Neglect of social services while public funds are mismanaged or diverted.
Rule of Law (As-Siyadah Li Al-Qanun)	Governance is bound by a known, predictable, and just legal framework, based on Islamic principles.	A constitution that protects individual rights and limits the power of the executive.	Emergency laws used to suspend rights and consolidate power.

Educational Resource - Adapted from Islamic Political Thought Studies

Comparison showing the distinction between Islamic political principles and the historical practices of Muslim governments.

Table 1.1: Islamic political ideals and historical political practice

Understanding this distinction will help you approach later Series with an analytical rather than purely descriptive perspective. You will encounter historical institutions, rulers and movements, but these should be examined in relation to the principles and circumstances that shaped them.

Fill in the blank: Governance involves the exercise of authority, decision-making and the administration of _____ affairs.

Pilot Questions 1.1

1. What does Islam as a comprehensive way of life mean?
2. Which dimension of Islam connects belief with responsible conduct?
3. Define ethics.
4. What is meant by governance?
5. Why is it important to distinguish Islamic political ideals from the actual practices of historical Muslim governments?



1.2 The Concept and Purpose of Governance in Islam

Government exists because communities require mechanisms for making collective decisions, maintaining order, resolving disputes and protecting the interests of their members. In Islamic political thought, these functions are considered within a moral framework. Political authority is not regarded as an unlimited personal possession of the ruler. Instead, authority involves responsibility and is subject to ethical and religious principles.

The historical forms of Muslim government have varied considerably. Different periods witnessed caliphates, sultanates, emirates and other forms of political organisation. Despite these differences, Islamic political thinkers repeatedly addressed questions concerning legitimate authority, justice, obedience, consultation and the welfare of the community.

1.2.1 Meaning and objectives of government

Government may be defined as the organised exercise of public authority for the administration of a community or territory. Government makes and implements decisions, maintains public order, administers justice and performs functions necessary for collective life.

From an Islamic perspective, the purpose of governance is closely connected with the protection of justice and the welfare of people. Political authority should contribute to a stable society in which individuals can fulfil their responsibilities and their legitimate rights are protected.

The objective is therefore broader than maintaining the ruler's position. A government that maintains order while permitting injustice and abuse of authority would not fulfil the ethical ideals associated with Islamic governance.

Public welfare is often discussed using the concept of **maṣlaḥah**, meaning the consideration and promotion of legitimate benefit or welfare. Maṣlaḥah became particularly important in Islamic legal and political reasoning because public decisions may need to respond to circumstances that are not addressed by a single explicit rule.

Fill in the blank: The consideration and promotion of legitimate public benefit is commonly associated with the concept of _____.

1.2.2 Authority, responsibility and accountability



Political authority creates responsibilities. A ruler or public official who possesses power also possesses the ability to affect the rights, security and welfare of other people. Islamic political thought consequently emphasises accountability.

Accountability means being answerable for one's decisions and actions. In Islamic thought, accountability has both a worldly and an ultimate dimension. A ruler may be questioned by people and institutions within society, but the ruler is also morally accountable before Allah.

This principle places an ethical limitation on political power. A ruler cannot legitimately treat public office as a private possession. Authority is better understood as a trust that carries obligations.

The Qur'ānic concept of **amānah**, meaning a trust or responsibility entrusted to a person, is particularly relevant here. Positions of authority can be understood as forms of amānah because they involve responsibilities that must be discharged properly.

Imagine a governor responsible for allocating funds for hospitals, schools and roads. If the governor diverts public funds for personal benefit, the problem is not simply administrative inefficiency. It also represents a breach of trust and a failure of moral responsibility.

Fill in the blank: Being answerable for one's decisions and actions is known as _____.

1.2.3 Justice, consultation and public welfare

Three important values in Islamic political thought are justice, consultation and concern for welfare.

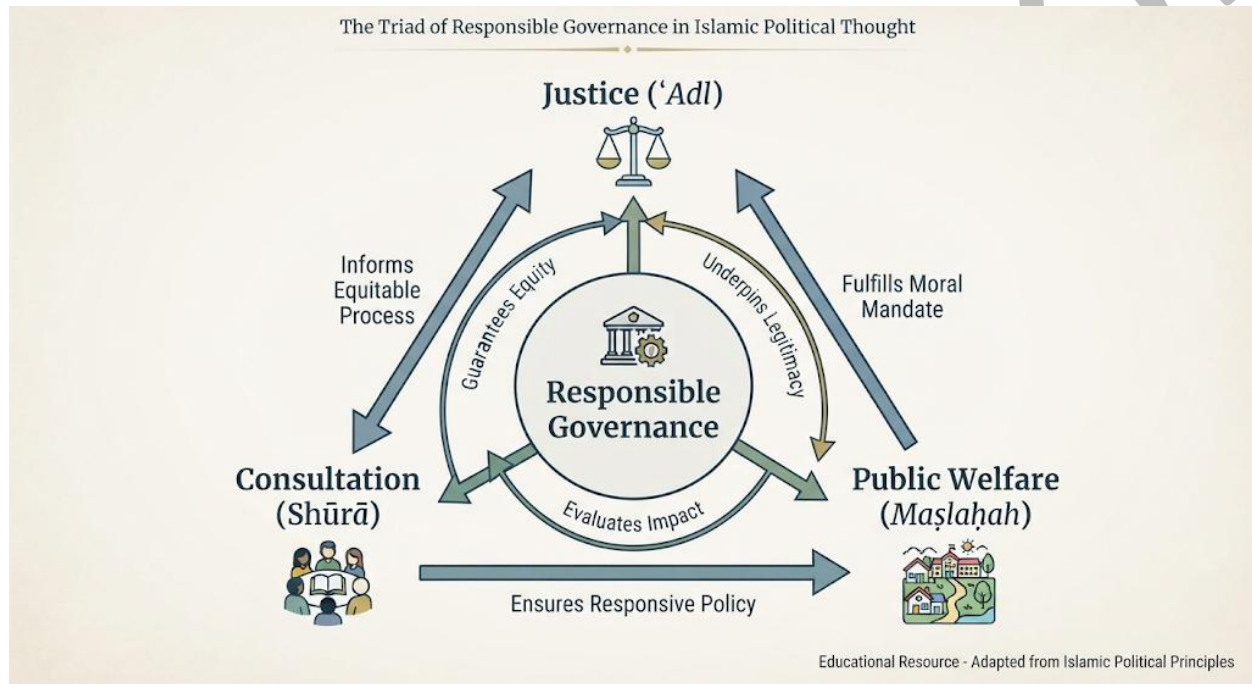
Justice, or '**adl**', refers to giving people their due and acting fairly. Justice requires impartiality and prohibits the arbitrary abuse of power. The importance of justice is reflected in Qur'ānic instructions concerning fair judgement and the treatment of people.

Shūrā means consultation or mutual deliberation. It represents the principle that important collective affairs should involve consultation rather than being determined solely according to the personal wishes of one individual. The Qur'ān praises believers whose affairs are conducted through consultation, and the Prophet Muhammad, peace be upon him, also consulted his Companions on important matters.



Public welfare refers to the protection and promotion of legitimate collective interests. A government has responsibilities concerning security, justice, social order and other matters affecting the community.

These principles are interconnected. Justice provides the moral standard, consultation provides a method of collective deliberation, and public welfare provides an important consideration in public administration.



Conceptual diagram showing the relationship between justice, shūrā and public welfare in Islamic governance.

Figure 1.2: Interrelationship of key governance principles

Fill in the blank: The Islamic principle of mutual consultation is known as _____.

Pilot Questions 1.2

1. What is government?
2. What is meant by maṣlaḥah?
3. Define accountability in the context of political authority.
4. What does amānah mean?
5. Explain the relationship between justice, consultation and public welfare in governance.



1.3 Foundations of an Islamic Political Order

The principles of Islamic political thought are concerned with the relationship between authority and the moral obligations of human beings. Political order is expected to serve society rather than simply empower those who govern.

The foundations discussed in this Part are especially important because they provide criteria through which political conduct can be assessed. A political system may have different institutional arrangements from another and still be evaluated according to whether it promotes justice, protects human dignity, encourages responsible participation and safeguards legitimate public interests.

1.3.1 Human dignity and moral responsibility

Islamic teachings recognise the dignity of human beings. The Qur'ān describes humanity as honoured and establishes moral responsibility as an important aspect of human existence.

Human dignity refers to the inherent worth and honour accorded to human beings. In political life, respect for dignity implies that individuals should not be treated arbitrarily or subjected to unjust humiliation or oppression.

Human beings are also understood as morally responsible agents. Political authority does not remove individual responsibility, and ordinary citizens are not without obligations simply because they do not hold public office.

This principle creates a two-sided relationship. Rulers have responsibilities towards the people they govern, while citizens have responsibilities towards one another and towards the wider community.

Fill in the blank: The inherent worth and honour accorded to human beings is referred to as human _____.

1.3.2 Justice and equality before the law



Justice is one of the central concepts in Islamic political thought. A government is expected to administer justice without allowing personal interests, wealth, family relationships or social status to determine how people are treated.

Equality before the law means that legal standards should not be selectively applied according to a person's social position. The powerful and the less powerful are both expected to be subject to justice.

This principle is particularly important in preventing arbitrary rule. If a ruler or official can disregard the law whenever doing so benefits a friend or political ally, public confidence in government is weakened.

Justice also requires the protection of legitimate rights. It therefore extends beyond punishment and courts to include fair administration, honest dealings and protection from oppression.

Consider two citizens accused of the same offence. If one receives different treatment solely because of wealth or political connections, the principle of impartial justice has been compromised.

1.3.3 Consultation and participation in public affairs

Consultation occupies an important place in Islamic political thought. Shūrā encourages the consideration of different views before collective decisions are made.

Consultation does not necessarily prescribe one permanent institutional structure for every historical society. Muslim political thinkers have therefore discussed how consultation may be organised according to the circumstances of a community.

The principle nevertheless establishes an important expectation: decisions affecting the community should not be based solely on arbitrary personal preference. Consultation can improve decision-making by allowing relevant knowledge and different perspectives to be considered.

In a modern context, the principle of consultation may be discussed in relation to representative institutions, advisory bodies, community participation and other mechanisms through which



people contribute to public decision-making. The exact relationship between these institutions and classical concepts of *shūrā* remains an important subject of Islamic political thought.



Educational image showing a historical consultation setting among Muslim scholars and community leaders, presented without depicting identifiable historical figures.

Plate 1.1: Consultation as a principle of collective decision-making

Fill in the blank: The Islamic principle that emphasises mutual consultation in collective affairs is called _____.

1.3.4 Protection of rights and public interests

A political order must protect legitimate interests if it is to promote social stability. These interests may include personal security, property, family welfare, freedom from unjust treatment and access to justice.

Islamic legal and political scholarship developed extensive discussions concerning the protection of human interests. The concept of **maqāṣid al-sharīʿah**, meaning the higher objectives or purposes of Islamic law, became especially influential in later Islamic legal thought. Scholars associated these objectives with the protection of essential human interests, although scholars have differed in their formulations and classifications.



For introductory purposes, the concept is useful because it demonstrates that Islamic legal reasoning has considered not only individual rules but also the purposes that legal and political arrangements should serve.

Public welfare must, however, be distinguished from whatever a ruler happens to regard as beneficial. A claimed public benefit should be assessed according to legitimate ethical and legal principles rather than being used as a justification for arbitrary power.

Fill in the blank: The higher objectives or purposes of Islamic law are known as the _____.

Pilot Questions 1.3

1. What is meant by human dignity?
2. Explain the significance of equality before the law.
3. Define *shūrā*.
4. How can consultation contribute to responsible decision-making?
5. What is meant by *maqāṣid al-sharī'ah*?

1.4 Governance, Society and the Individual

Governance involves relationships among rulers, public officials, citizens and institutions.

Islamic political thought therefore does not discuss only the behaviour of rulers. It also considers the responsibilities of members of society and the ethical standards that should guide public life.

A balanced political order requires both responsible leadership and responsible citizenship.

Where rulers disregard justice, governance becomes oppressive. Where citizens disregard social responsibility, public institutions may also become difficult to sustain.

1.4.1 Responsibilities of rulers

A ruler's authority carries significant responsibilities. These include administering justice, protecting the community, safeguarding public interests and ensuring that public affairs are managed responsibly.

The ruler is expected to exercise authority with fairness rather than personal interest. This expectation is closely connected with the concept of *amānah*. Public office is a trust, and the person who holds it is expected to discharge the trust faithfully.



Leadership also requires competence. Good intentions alone may not be sufficient for effective governance. A public official needs appropriate knowledge, judgement and administrative ability to perform responsibilities properly.

The ruler is therefore both a decision-maker and a trustee of public responsibility. This distinction is important when studying later Islamic political institutions because institutions such as the caliphate, vizierate and hisbah involved different forms of authority and administrative responsibility.

1.4.2 Responsibilities of citizens

Citizens also have responsibilities towards society. These include respecting legitimate authority, fulfilling obligations, protecting the rights of others, contributing to social welfare and avoiding conduct that creates unnecessary disorder.

Civic responsibility refers to the duties individuals owe to the wider community in which they live. In an Islamic context, civic responsibility can be understood within the broader framework of moral accountability.

Obedience to authority in Islamic political thought is not normally understood as an unlimited licence for injustice. Questions concerning legitimate authority, obedience, resistance and public order became important subjects of debate among Muslim scholars, particularly as political circumstances changed.

This makes the study of Islamic political thought more complex than simply asking whether citizens should obey rulers. It requires attention to the conditions, limits and moral responsibilities associated with political authority.

Fill in the blank: The duties individuals owe to the wider community are referred to as _____ responsibility.

1.4.3 Ethical conduct in public life

Ethical governance depends not only on formal rules but also on the conduct of individuals occupying public positions. Corruption, dishonesty, favouritism and abuse of office can weaken institutions even where formal laws exist.



Corruption refers broadly to the misuse of entrusted power or position for improper personal or private benefit. From an Islamic ethical perspective, corruption conflicts with the principles of trust, justice and accountability.

Public officials are therefore expected to demonstrate honesty, fairness and responsibility. Citizens also contribute to ethical public life by rejecting dishonest practices and by fulfilling their own obligations.

For example, if an official awards a public contract to a relative despite the relative's lack of qualification, the decision may constitute favouritism and undermine public trust. An ethical approach would require decisions to be based on legitimate criteria rather than personal relationships.

1.4.4 Relevance of Islamic governance principles to contemporary society

The relevance of Islamic political thought today can be considered through the values it places before political authority. Justice, accountability, consultation, human dignity and public welfare remain important questions in contemporary governance.

However, applying classical political concepts to contemporary states requires careful analysis. Modern states operate through constitutional arrangements, elected institutions, administrative agencies and international legal frameworks that differ from many historical Muslim political structures.

The contemporary relevance of Islamic political thought therefore does not necessarily depend on reproducing a particular historical institution exactly as it existed in the past. Instead, learners can examine how Islamic political values may contribute to discussions about ethical leadership, public accountability, social justice, responsible administration and the welfare of citizens.

This approach allows Islamic political thought to be studied as an intellectual tradition with historical foundations and continuing questions rather than as a simple description of one fixed political model.



CASE STUDY: THE ALLOCATION DILEMMA

Mayor Amina Khalil of Oakhaven faces a difficult decision. Her city council has received a one-time grant of \$500,000. The community is deeply divided on how to use these limited funds.

Proposal A: 'Safe Streets Initiative'. Allocate the entire \$500,000 to install modern LED streetlights and hire two additional community police officers in the underserved West Ward, which has seen a recent spike in petty crime. This is strongly supported by the West Ward Residents' Association.

Proposal B: 'Community Wellness Center'. Allocate the entire \$500,000 to expand the existing Community Wellness Center in the Central District, adding a free after-school tutoring program and a subsidized mental health clinic. This is supported by a broad coalition of teachers, social workers, and health professionals.

Mayor Khalil has met with both groups and held two public town hall meetings where tensions were high. Both proposals address pressing, long-term community needs, but the funds are only enough to fully implement one. The city's long-term development plan, adopted five years ago, emphasizes preventative social services. However, recent crime statistics make the safety concerns equally urgent. The deadline for the grant is in two weeks.

DISCUSSION QUESTIONS

1. **Justice (Al-'Adalah):** How should Mayor Khalil weigh the immediate security needs of one neighborhood against the long-term, preventative benefits of a city-wide wellness program? What constitutes a just allocation in this scenario?
2. **Accountability (Al-Mas'uliyah):** To whom is Mayor Khalil ultimately accountable when making this decision? How can she ensure her choice is transparent and justifiable to the entire community, regardless of the outcome?
3. **Consultation (Ash-Shura):** Mayor Khalil held town halls, but the community remains divided. What additional forms of consultation could have led to a more unified or accepted decision? How should she handle the competing demands of the two advocacy groups?
4. **Public Welfare (Al-Maslahah Al-'Ammah):** Which decision would best serve the 'public welfare' of Oakhaven? Does this term imply providing the greatest good for the greatest number, or prioritizing the most vulnerable? Explain your reasoning.

Box 1.1: Applying Islamic governance values to a contemporary public decision

A useful question to ask when examining any contemporary political issue is: **Which Islamic political value is relevant to this situation, and how should that value influence the decision?** This question encourages you to connect theory with practical governance without assuming that historical institutions can simply be transferred unchanged into the present.

Fill in the blank: The misuse of entrusted public power for improper personal benefit is broadly described as _____.

Pilot Questions 1.4

1. Mention two responsibilities of rulers in Islamic political thought.
2. What is civic responsibility?
3. Why is obedience to political authority not necessarily an unlimited licence for injustice?
4. Define corruption in the context of public administration.
5. Identify two Islamic governance principles that remain relevant to contemporary society.



Series Summary

This Series has introduced you to the idea of Islam as a comprehensive way of life and examined why governance forms part of its wider moral and social framework. We began by considering the relationship between faith, ethics and social organisation, while distinguishing Islamic political ideals from the actual practices of historical Muslim governments. We then examined the purpose of government and the responsibilities associated with political authority, including accountability, amānah, justice, shūrā and public welfare. We proceeded to explore human dignity, equality before the law, consultation, protection of rights and the objectives of Islamic law. Finally, we considered the responsibilities of rulers and citizens and examined how Islamic governance principles may inform contemporary discussions of ethical public administration.

By completing this Series, you should now be able to explain the place of governance within Islam as a comprehensive way of life (SLO 1.1), analyse the purpose and responsibilities of political authority (SLO 1.2), evaluate justice, consultation, human dignity and public welfare as foundations of political order (SLO 1.3), and assess the responsibilities of rulers and citizens in contemporary society (SLO 1.4). These foundations will prepare you for the next Series, where you will examine the principles of government found in the Qur'ān and Ḥadīth.

Glossary of Terms

Accountability: The obligation to answer for one's decisions, actions and use of authority.

Amānah: A trust or responsibility entrusted to a person, particularly relevant to the ethical exercise of public authority.

Civic responsibility: The duties and obligations individuals owe to the wider community.

Corruption: The misuse of entrusted power or position for improper personal or private benefit.

Ethics: Principles that guide judgements about right and wrong conduct.

Governance: The processes and institutions through which authority is exercised, decisions are made and public affairs are administered.

Human dignity: The inherent worth and honour accorded to human beings.



Islam: Submission and willing obedience to Allah, encompassing belief, worship, moral conduct and social responsibilities.

Justice (‘adl): Fair and impartial treatment that gives people their due and protects them from oppression.

Maqāṣid al-sharī‘ah: The higher objectives or purposes associated with Islamic law and its legal and moral framework.

Maṣlaḥah: Legitimate benefit or welfare considered in relation to the interests of individuals and society.

Shūrā: Consultation or mutual deliberation in matters affecting collective affairs.

Way of life: A comprehensive pattern of beliefs, values, practices and responsibilities through which human beings conduct their lives.



Concept Check Questions 1

Objective Questions

1. Which statement best describes Islam as a comprehensive way of life? **(Linked to SLO 1.1)**
 - A. It concerns only ritual worship
 - B. It provides guidance for belief, worship, morality and social responsibilities
 - C. It concerns only political administration
 - D. It is limited to private spiritual experience
2. Which concept refers to legitimate benefit or welfare? **(Linked to SLO 1.2)**
 - A. Amānah
 - B. Maṣlaḥah
 - C. Shūrā
 - D. ‘Adl
3. Which principle emphasises consultation in collective affairs? **(Linked to SLO 1.3)**
 - A. Shūrā
 - B. Amānah
 - C. Maṣlaḥah
 - D. ‘Ibādah
4. What does accountability require from a public official? **(Linked to SLO 1.2)**
 - A. Complete freedom from scrutiny
 - B. Answerability for decisions and actions
 - C. Personal ownership of public resources
 - D. Authority without responsibility
5. Which principle is most directly concerned with fair and impartial treatment? **(Linked to SLO 1.3)**
 - A. ‘Adl
 - B. Maṣlaḥah
 - C. Amānah
 - D. Shūrā



Short-Answer Questions

6. Explain why governance is considered part of the broader Islamic conception of life. **(Linked to SLO 1.1)**
7. State three responsibilities associated with political authority in Islamic thought. **(Linked to SLO 1.2)**
8. Explain how shūrā can contribute to responsible governance. **(Linked to SLO 1.3)**
9. Distinguish between Islamic political ideals and the historical practices of Muslim governments. **(Linked to SLO 1.1)**

Long-Answer Questions

10. Analyse the relationship between justice, consultation and public welfare as foundations of an Islamic political order. **(Linked to SLO 1.3)**
11. Assess the responsibilities of rulers and citizens in promoting ethical governance in a contemporary society. **(Linked to SLO 1.4)**

Answers to Concept Check Questions 1

Objective Questions

1. B. It provides guidance for belief, worship, morality and social responsibilities.
2. B. Maṣlaḥah.
3. A. Shūrā.
4. B. Answerability for decisions and actions.
5. A. ‘Adl.

Short-Answer Questions

6. Governance forms part of the broader Islamic conception of life because Islam provides guidance not only for belief and worship but also for moral conduct, social relationships, justice and collective responsibilities. Governance affects these areas and is therefore considered within the wider moral framework of Islam.



7. Responsibilities include administering justice, protecting the community, safeguarding public interests, maintaining public order and managing public affairs responsibly.
8. Shūrā encourages collective deliberation by allowing relevant views and knowledge to be considered before decisions are made. It can reduce arbitrary decision-making and promote more responsible public administration.
9. Islamic political ideals are principles and values derived from Islamic sources and intellectual traditions, while historical Muslim governments were human institutions whose practices could reflect or fall short of those ideals. They should therefore not automatically be treated as identical.

Long-Answer Questions

10. **Basic response:** Justice provides the moral requirement for fair treatment, shūrā encourages consultation in collective decision-making, and public welfare directs attention towards legitimate community interests. Together, these principles provide important standards for responsible governance.

Value-added response: These principles reinforce one another. Justice establishes the ethical boundary within which authority should operate, shūrā provides a means of considering different perspectives, and maṣlaḥah focuses decision-making on legitimate human and social interests. Their combined application can discourage arbitrary authority while encouraging accountable and welfare-oriented governance.

11. **Basic response:** Rulers are expected to administer justice, protect public interests, manage authority responsibly and safeguard the community. Citizens are expected to fulfil their obligations, respect legitimate authority, protect the rights of others and contribute positively to society.

Value-added response: Ethical governance requires a reciprocal relationship between authority and citizenship. Rulers must treat public office as an amānah and remain accountable for their decisions, while citizens should exercise civic responsibility and contribute to social stability. In contemporary society, these principles can inform debates about corruption, public accountability, fair administration, participation and protection of human dignity.



Part 1.1

1. Islam as a comprehensive way of life means that Islamic guidance encompasses belief, worship, morality, social relationships and responsibilities.
2. Ethics.
3. Ethics are principles that guide judgements about right and wrong conduct.
4. Governance is the process and institutional organisation through which authority is exercised, decisions are made and public affairs are administered.
5. The distinction is important because historical Muslim governments were human institutions and their practices could either reflect or fall short of Islamic political ideals.

Part 1.2

1. Government is the organised exercise of public authority for administering a community or territory.
2. Maṣlaḥah means legitimate benefit or welfare considered in relation to individual and collective interests.
3. Accountability is being answerable for one's decisions, actions and use of authority.
4. Amānah means a trust or responsibility entrusted to a person.
5. Justice establishes fair treatment, shūrā encourages consultation, and public welfare directs governance towards legitimate collective interests.

Part 1.3

1. Human dignity is the inherent worth and honour accorded to human beings.
2. Equality before the law means that legal standards should be applied fairly without giving preferential treatment based on wealth, status or personal connections.
3. Shūrā means consultation or mutual deliberation.
4. Consultation allows different views and relevant knowledge to be considered before collective decisions are made.



5. Maqāṣid al-sharī'ah refers to the higher objectives or purposes associated with Islamic law.

Part 1.4

1. Rulers are responsible for administering justice and protecting public interests, among other responsibilities.
2. Civic responsibility refers to the duties individuals owe to the wider community.
3. Islamic political thought connects authority with moral responsibility and does not treat obedience as an unlimited justification for injustice.
4. Corruption is the misuse of entrusted power or position for improper personal or private benefit.
5. Justice and accountability are two principles that remain relevant to contemporary governance.



References and Attributions 1

Primary Islamic Sources

The Qur'ān. Relevant passages concerning human dignity, justice, consultation, trust, judgement and social responsibility should be consulted when developing the final institutional version of this Series.

The Sunnah of the Prophet Muhammad, peace be upon him. Relevant reports concerning consultation, leadership, justice, public responsibility and treatment of subjects should be consulted alongside the Qur'ānic material.

Selected Scholarly Sources

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Illustrations and OER Attributions

Table 1.1: Islamic political ideals and historical political practice

Suggested AI-generated educational table. AI prompt provided within the instructional content. No external image attribution required if generated specifically for this SLM.

Figure 1.2: Interrelationship of key governance principles

Suggested AI-generated educational diagram illustrating 'adl, shūrā and maṣlaḥah. AI prompt



provided within the instructional content. No external image attribution required if generated specifically for this SLM.

Plate 1.1: Consultation as a principle of collective decision-making

Suggested AI-generated educational illustration. The proposed image deliberately avoids representing identifiable historical figures. AI prompt provided within the instructional content.

Box 1.1: Applying Islamic governance values to a contemporary public decision

Original educational case-study framework prepared for this Series. No external attribution required.

General Attribution

The instructional treatment of Islamic political principles in this Series is intended as an introductory academic presentation. Classical concepts such as *shūrā*, *ʿadl*, *amānah*, *maṣlaḥah* and *maqāṣid al-sharīʿah* have been discussed differently by Muslim scholars across periods and schools of thought. Later Series will examine specific Qurʾānic and Ḥadīth foundations, historical institutions and intellectual movements in greater detail.



Series 2: Principles of Government in the Qur'ān and Ḥadīth

Series Outline

This Series is organised into four Parts:

1. **2.1 Qur'ānic Foundations of Governance**
 - 2.1.1 Justice and fair judgement
 - 2.1.2 Trust and responsibility
 - 2.1.3 Obedience and legitimate authority
2. **2.2 Consultation and Collective Decision-Making**
 - 2.2.1 The concept of shūrā
 - 2.2.2 Qur'ānic foundations of consultation
 - 2.2.3 Consultation in the Prophetic practice
3. **2.3 Leadership, Accountability and Public Responsibility**
 - 2.3.1 Leadership as a trust
 - 2.3.2 Responsibilities of leaders
 - 2.3.3 Accountability and avoidance of injustice
4. **2.4 Governance and the Welfare of Society**
 - 2.4.1 Protection of rights and social order
 - 2.4.2 Justice and treatment of citizens
 - 2.4.3 Public welfare and ethical administration



Introduction

The principles of government in Islam are rooted primarily in the Qur'ān and the Sunnah of the Prophet Muhammad, peace be upon him. These sources provide moral and political guidance concerning justice, leadership, consultation, responsibility, obedience and the treatment of members of society. They do not simply address the technical organisation of political institutions. Rather, they establish principles intended to guide the exercise of authority and the relationship between those who govern and those who are governed.

In the first Series, you examined Islam as a total way of life and considered why governance forms part of its broader moral and social framework. This Series takes that discussion further by examining the principal foundations of government in the Qur'ān and Ḥadīth.

You will begin by studying Qur'ānic principles concerning justice, trust and legitimate authority. You will then examine **shūrā**, or consultation, and its significance in collective decision-making. The third Part focuses on leadership, accountability and the responsibilities attached to political authority. Finally, you will examine governance in relation to the protection of rights, social order and public welfare.

As you work through the Series, remember that the Qur'ān and Ḥadīth provide foundational principles, while Muslim scholars have differed in their interpretation and application of those principles across different historical contexts.

Series Learning Outcomes

At the end of this Series, you should be able to:

SLO 2.1 identify major Qur'ānic principles relevant to government and political authority;

SLO 2.2 explain the significance of shūrā in Islamic political thought and Prophetic practice;



SLO 2.3 analyse the relationship between leadership, trust and accountability in Islamic governance; and

SLO 2.4 evaluate the relevance of Qur'ānic and Prophetic principles of justice, rights and public welfare to government.

2.1 Qur'ānic Foundations of Governance

The Qur'ān is the primary source of Islamic guidance and provides principles that have informed Muslim thinking about political authority. Although it does not present a single detailed constitutional model applicable to every historical period, it establishes values that are highly significant for governance.

Among these values are justice, trust, responsible exercise of authority, fulfilment of obligations and appropriate obedience. These principles provide a framework for thinking about the conduct of rulers and the rights and responsibilities of members of society.

2.1.1 Justice and Fair Judgement

Justice ('adl) is one of the most important principles in Islamic political thought. The Qur'ān repeatedly commands believers to act justly, including when making judgements concerning other people.

In governance, justice requires public authorities to avoid arbitrary decisions and discrimination. A ruler or official should not allow personal relationships, wealth, hostility or social status to determine the administration of justice.

The Qur'ān states:



“Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice.”

Qur’ān 4:58

This verse connects two important principles: **trust** and **justice**. Public authority therefore involves both holding a responsibility and exercising that responsibility fairly.

The Qur’ān also warns believers not to allow hostility towards a people to lead them away from justice:

“Do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness.”

Qur’ān 5:8

The political implication is significant. Justice is not intended only for people whom one likes or agrees with. It is a general ethical requirement.

Example:

Imagine a public official handling a dispute involving two citizens. One is a close associate of the official while the other is unknown to him. Applying Islamic principles of justice requires the official to consider the evidence impartially rather than favouring his associate.

In-Text Question 2.1.1

The Islamic principle requiring fair and impartial treatment is known as _____.

2.1.2 Trust and Responsibility

The Qur’ānic concept of **amānah** is important in understanding political authority. An amānah is a trust or responsibility placed in someone's care.

Qur’ān 4:58 instructs believers to render trusts to those entitled to them. In political life, this principle can be applied to positions of authority because public office involves responsibilities affecting other people's lives.



A person who receives political authority should therefore regard that authority as a responsibility rather than simply as an opportunity for personal advantage.

This perspective challenges the idea that political power should be used primarily for private benefit. The authority of a ruler or public official carries obligations towards the people and requires responsible administration.

A minister entrusted with public resources, for example, should treat those resources as belonging to the public rather than as personal property.

In-Text Question 2.1.2

A responsibility or trust placed in someone's care is known as _____.

2.1.3 Obedience and Legitimate Authority

The Qur'ān also addresses obedience to authority. Qur'ān 4:59 instructs believers to obey Allah, obey the Messenger and those entrusted with authority among them.

The verse states:

“O you who believe, obey Allah and obey the Messenger and those in authority among you...”

Qur'ān 4:59

The same verse provides a mechanism for resolving disagreement by directing believers to refer disputes back to Allah and the Messenger.

This demonstrates that political authority is not presented as completely independent of higher moral and religious principles. Authority operates within a framework of accountability to Islamic guidance.

The concept of **ulū al-amr**, commonly translated as “those in authority”, has received different interpretations among Muslim scholars. Depending on the context, it has been discussed in



relation to rulers, political authorities, scholars or other persons entrusted with legitimate responsibility.

It is therefore important not to reduce the verse to an argument for unlimited obedience. The Qur'ānic framework places political authority within a wider moral order.

In-Text Question 2.1.3

Qur'ān 4:59 discusses obedience to Allah, the Messenger and those entrusted with _____.

Pilot Questions 2.1

1. What is 'adl?
2. Why is justice important in government?
3. Explain the meaning of amānah in relation to political authority.
4. What is meant by ulū al-amr?
5. Why should political authority not be regarded as completely unrestricted?

2.2 Consultation and Collective Decision-Making

One of the distinctive principles associated with Islamic political thought is **shūrā**, or consultation. Consultation recognises that collective affairs should involve deliberation rather than being determined solely according to the personal wishes of one individual.

The Qur'ān praises believers who conduct their affairs through mutual consultation. The Prophetic practice also provides examples of the Prophet, peace be upon him, consulting his Companions concerning important matters.



2.2.1 The Concept of Shūrā

Shūrā means consultation, mutual deliberation or seeking the views of others before making a decision.

The importance of shūrā lies partly in its recognition that individuals may possess different forms of knowledge and experience. Consultation can therefore improve collective decision-making.

It also has an ethical dimension. A ruler who listens to people and considers relevant advice demonstrates that authority does not necessarily require isolation from other perspectives.

Shūrā should not, however, be understood simply as a modern political institution. The principle existed before contemporary representative systems and has been interpreted differently by Muslim scholars.

2.2.2 Qur'ānic Foundations of Consultation

The Qur'ān describes believers as those:

“whose affair is [determined by] consultation among themselves.”

Qur'ān 42:38

This verse establishes consultation as a characteristic of the believing community.

Another important reference is Qur'ān 3:159, where the Prophet Muhammad, peace be upon him, is instructed to consult with his companions:

“And consult them in the matter.”

Qur'ān 3:159

The significance of this instruction is considerable. Even though the Prophet occupied a unique position as the Messenger of Allah, consultation was still part of his conduct in managing community affairs.



The Qur'ānic concept of shūrā therefore demonstrates that leadership can coexist with consultation. Consultation does not necessarily eliminate leadership; rather, it can help leaders make informed and responsible decisions.

In-Text Question 2.2.1

The Arabic term for consultation in collective affairs is _____.

2.2.3 Consultation in Prophetic Practice

The Prophet Muhammad, peace be upon him, consulted his Companions on a number of matters concerning the Muslim community. His consultation demonstrates that collective affairs could benefit from the knowledge and judgement of others.

The practice also provides an important lesson about leadership. A leader's willingness to seek advice does not necessarily indicate weakness. It can demonstrate confidence, openness and recognition of the expertise of others.

For example, where a community faces a difficult decision, a leader may benefit from hearing the perspectives of people with relevant knowledge and experience before reaching a conclusion.

This principle can be applied analytically to contemporary governance. Modern advisory councils, representative institutions and participatory decision-making mechanisms may be examined in relation to the broader value of consultation, while recognising that they are not identical to classical shūrā.



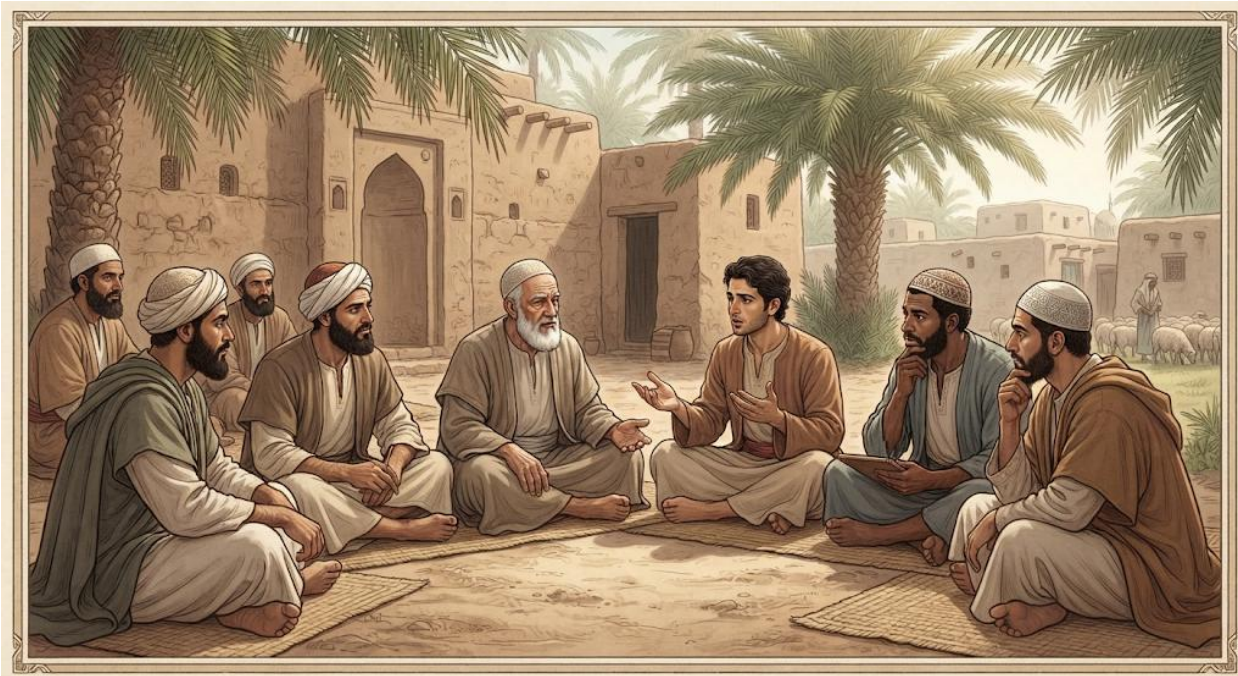


Figure 2.1: Consultation as a principle of collective decision-making.

In-Text Question 2.2.2

Consultation allows leaders to consider different _____ before reaching collective decisions.

Pilot Questions 2.2

1. Define shūrā.
2. Mention the two Qur'ānic passages discussed in this Part that are associated with consultation.
3. How does shūrā contribute to responsible leadership?
4. Why should shūrā not automatically be equated with one particular modern political institution?
5. Explain how consultation can improve collective decision-making.



2.3 Leadership, Accountability and Public Responsibility

Political authority gives leaders considerable influence over the lives of members of society. Islamic political thought therefore places substantial emphasis on the moral responsibilities attached to leadership.

Leadership is not merely a position of privilege. It carries obligations concerning justice, protection of people, responsible administration and accountability.

2.3.1 Leadership as a Trust

The concept of **amānah** provides an important basis for understanding leadership. When authority is entrusted to an individual, the individual is expected to exercise it responsibly.

The Qur'ānic instruction in 4:58 concerning the fulfilment of trusts provides an important foundation for this principle.

Leadership can therefore be understood as a form of responsibility. The ruler or official must consider how decisions affect the community rather than viewing political office exclusively as a means of personal advancement.

This understanding has implications for the selection of leaders. A person who lacks the ability or integrity necessary to perform a particular responsibility may not be suitable simply because he or she desires the position.

2.3.2 Responsibilities of Leaders

A leader's responsibilities include:

- administering justice;
- protecting legitimate rights;
- maintaining public order;
- safeguarding public resources;



- considering the welfare of society;
- listening to relevant advice; and
- avoiding oppression and arbitrary exercise of authority.

These responsibilities demonstrate that Islamic political thought connects authority with service.

A government may possess considerable institutional power, but power alone does not establish ethical legitimacy. The conduct of those who exercise authority must be evaluated against principles such as justice and accountability.

In-Text Question 2.3.1

Political leadership in Islamic thought is associated with authority as a _____.

2.3.3 Accountability and Avoidance of Injustice

Accountability means that a person in authority is answerable for decisions and actions. In Islamic thought, accountability has both social and religious dimensions.

A ruler may be accountable to the community through mechanisms of advice, criticism or institutional oversight. At the same time, the ruler is ultimately accountable before Allah.

This principle creates a moral restraint on political power. A ruler should not assume that possessing authority means being free from moral judgement.

The Qur'ān's emphasis on justice reinforces this principle. Political decisions should not become instruments of oppression.

Zulm, commonly translated as oppression or wrongdoing, is strongly condemned in Islamic teachings. A government that deliberately violates legitimate rights or exercises authority unjustly therefore contradicts the ethical principles that should guide political power.

Example:

If a public official uses government resources for personal enrichment, the problem involves



more than financial mismanagement. It raises questions of trust, accountability and justice because resources entrusted for public purposes have been diverted from their legitimate use.

In-Text Question 2.3.2

The Arabic term commonly associated with oppression or wrongdoing is _____.

Pilot Questions 2.3

1. Why is leadership described as a trust?
2. Mention four responsibilities of political leaders.
3. Define accountability.
4. Explain the relationship between authority and responsibility.
5. How does the concept of *ẓulm* relate to Islamic political ethics?

2.4 Governance and the Welfare of Society

Government exists within society and its decisions affect individuals and communities. Qur'ānic and Prophetic principles concerning justice, responsibility and welfare therefore have implications for the way people are treated and how public affairs are managed.

Islamic political thought emphasises that political authority should contribute to social order and protect legitimate interests rather than become a source of arbitrary harm.

2.4.1 Protection of Rights and Social Order

A functioning society requires the protection of legitimate rights. These include protection from injustice, unlawful harm and arbitrary treatment.



Government has a role in maintaining social order because disputes and conflicts can threaten the security and welfare of communities. The administration of justice provides a mechanism for resolving such disputes.

However, maintaining order does not mean that authorities may disregard justice. Order achieved through systematic injustice would conflict with the ethical foundations discussed in this Series.

2.4.2 Justice and Treatment of Citizens

The Qur'ānic command to act justly provides a broad principle for the treatment of members of society.

Justice should apply regardless of personal preference. Qur'ān 5:8 specifically warns against allowing hatred of a people to lead to injustice.

This principle is particularly important in politically divided societies. Political differences should not automatically become grounds for denying people their legitimate rights.

A government that treats citizens fairly can strengthen trust in public institutions. Conversely, selective or discriminatory treatment can create resentment and weaken social cohesion.

In-Text Question 2.4.1

Justice in Islamic political thought should not be restricted to people whom the ruler _____.

2.4.3 Public Welfare and Ethical Administration

The idea of public welfare connects government with the interests of society. Islamic political thought developed extensive discussions about how public interests could be protected within Islamic law and governance.



As discussed in Series 1, **maṣlaḥah** refers to legitimate benefit or welfare. In governance, consideration of public welfare can guide decisions concerning matters such as public security, infrastructure, social services and administration.

Public welfare should not, however, be used as an unrestricted justification for government action. Claims about what benefits society should be assessed according to legitimate ethical and legal principles.

This is especially relevant to contemporary public administration. A government may need to decide how to allocate limited resources among competing needs. Islamic political principles can provide ethical questions for evaluating such decisions:

- Is the decision just?
- Does it protect legitimate rights?
- Has relevant advice been considered?
- Does it serve a genuine public interest?
- Can those exercising authority be held accountable?

These questions illustrate how Qur'ānic and Prophetic principles can contribute to discussions of ethical governance without assuming that one historical political arrangement must simply be reproduced in every contemporary context.

Illustration 2.2: Ethical public administration



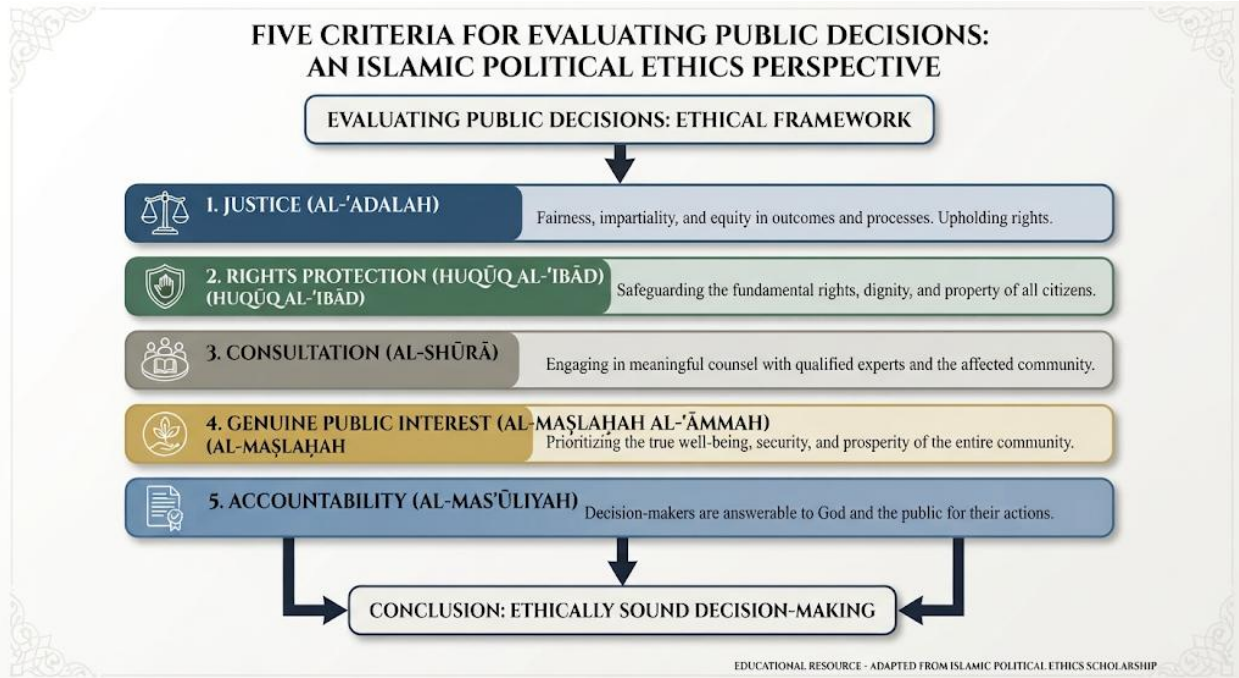


Figure 2.2: Ethical criteria for evaluating a public decision.

In-Text Question 2.4.2

The concept referring to legitimate benefit or welfare in Islamic legal and political reasoning is _____.

Pilot Questions 2.4

1. Why is protection of rights important to governance?
2. How does justice contribute to social stability?
3. Explain the meaning of maṣlaḥah.
4. Why should public welfare not be used to justify arbitrary government action?
5. Identify three questions that may be used to evaluate a contemporary public decision according to Islamic political principles.



Series Summary

In this Series, you examined the principal principles of government found in the Qur'ān and Ḥadīth. You began with Qur'ānic foundations, focusing on justice, trust and legitimate authority. You learned that political power is associated with responsibility and should not be understood as unlimited personal authority.

You then studied **shūrā**, or consultation, and examined its Qur'ānic foundations and place in the Prophetic practice. Consultation provides an important principle for collective decision-making and responsible leadership.

The third Part examined leadership as a trust and considered accountability, public responsibility and the avoidance of injustice. Finally, you examined governance in relation to rights, social order, justice and public welfare.

The central lesson of this Series is that Islamic political thought approaches government through a moral framework. Authority is connected with responsibility, leadership with trust, decision-making with consultation, and governance with justice and public welfare.

These principles provide the foundation for the next Series, where you will examine the **historical and intellectual development of government in Islam**.

Glossary of Terms

Accountability: The obligation of a person in authority to answer for decisions, actions and use of public responsibility.

Amānah: A trust or responsibility entrusted to an individual.

‘Adl: Justice, fairness and impartial treatment.



Ḥadīth: A report concerning the sayings, actions, approvals or characteristics of the Prophet Muhammad, peace be upon him.

Maṣlaḥah: Legitimate benefit or welfare considered in relation to individuals and society.

Qur'ān: The central revealed scripture of Islam.

Shūrā: Consultation or mutual deliberation concerning collective affairs.

Ulū al-amr: Those entrusted with authority; a Qur'ānic expression discussed in Islamic scholarship in relation to legitimate authority and responsibility.

Ẓulm: Oppression, wrongdoing or placing something outside its proper position.



Concept Check Questions 2

Objective Questions

1. Which Qur'ānic principle requires public officials to exercise authority fairly?

(Linked to SLO 2.1)

- A. Justice
- B. Consultation
- C. Migration
- D. Trade

2. What does shūrā mean?

(Linked to SLO 2.2)

- A. Obedience
- B. Consultation
- C. Taxation
- D. Warfare

3. Which concept describes political authority as a trust or responsibility?

(Linked to SLO 2.3)

- A. Amānah
- B. Zulm
- C. Shūrā
- D. Maṣlaḥah

4. Which concept refers to oppression or wrongdoing?

(Linked to SLO 2.3)

- A. 'Adl
- B. Amānah



- C. Ḥulm
- D. Shūrā

5. Which concept is associated with legitimate benefit or welfare?

(Linked to SLO 2.4)

- A. Maṣlahah
- B. Ulū al-amr
- C. Ḥulm
- D. Ḥadīth

Short-Answer Questions

6. Explain why justice is fundamental to Islamic government.

(Linked to SLO 2.1)

7. Describe the significance of shūrā in Islamic political thought.

(Linked to SLO 2.2)

8. Explain why political authority can be understood as an amānah.

(Linked to SLO 2.3)

9. How can Islamic principles of justice and public welfare contribute to contemporary governance?

(Linked to SLO 2.4)

Long-Answer Questions

10. Analyse the relationship between justice, trust and accountability in Islamic political thought.

(Linked to SLO 2.3)



11. Evaluate the relevance of Qur'ānic principles of shūrā, justice and public welfare to contemporary government.

(Linked to SLO 2.2 and SLO 2.4)

Answers to Concept Check Questions 2

Objective Questions

1. **A. Justice**
2. **B. Consultation**
3. **A. Amānah**
4. **C. Zulm**
5. **A. Maṣlaḥah**

Short-Answer Questions

6. Justice is fundamental because political authority affects people's rights and welfare. The Qur'ān requires fair judgement and warns against allowing personal hostility or preference to produce injustice.

7. Shūrā means consultation or mutual deliberation. It encourages leaders to consider relevant opinions and knowledge before making decisions concerning collective affairs. The Qur'ān associates consultation with the affairs of believers and instructs the Prophet, peace be upon him, to consult his companions.

8. Political authority can be understood as an amānah because a ruler or public official receives responsibility that affects other people. The authority should therefore be exercised responsibly, fairly and for legitimate public purposes rather than for personal benefit.



9. Justice can promote fair treatment and protection of rights, while public welfare encourages government to consider legitimate collective interests. Together, these principles can contribute to ethical administration and responsible decision-making.

Long-Answer Questions

10. Basic response: Justice requires fair treatment, trust requires responsible exercise of authority, and accountability requires leaders to answer for their decisions. These principles limit arbitrary political power.

Value-added response: Islamic political thought treats authority as morally significant. A ruler who receives political power receives a responsibility that must be exercised as an amānah. Justice establishes the standard by which decisions should be judged, while accountability ensures that authority is not treated as unlimited personal power. The three principles therefore work together to promote responsible government.

11. Basic response: Shūrā promotes consultation, justice promotes fair treatment, and public welfare directs government towards legitimate collective interests. All three can remain relevant to contemporary political administration.

Value-added response: Contemporary governments operate through institutions that differ from historical Muslim political arrangements, but the underlying ethical questions remain important. Shūrā can inform discussions of participatory decision-making, justice can guide equal and impartial treatment, and public welfare can encourage policies directed towards genuine social benefit. Their application requires careful consideration of contemporary political and legal contexts.

Answers to Pilot Questions 2

Part 2.1

1. ‘**Adl** means justice or fair and impartial treatment.



2. Justice is important because government exercises authority over people and must protect them from arbitrary or discriminatory treatment.
3. Amānah means a trust or responsibility. Political authority may be regarded as an amānah because public officials are entrusted with responsibilities affecting society.
4. Ulū al-amr refers to those entrusted with authority and has been interpreted by Muslim scholars in different ways.
5. Political authority operates within a wider moral framework and is subject to principles such as justice, trust and accountability.

Part 2.2

1. Shūrā means consultation or mutual deliberation.
2. Qur'ān 42:38 and Qur'ān 3:159.
3. Shūrā allows leaders to consider different views and relevant knowledge before making collective decisions.
4. Shūrā is a principle rather than necessarily one fixed institutional arrangement, and Muslim scholars have interpreted its practical application differently.
5. Consultation can improve decision-making by incorporating relevant knowledge and perspectives and reducing arbitrary decision-making.

Part 2.3

1. Leadership is described as a trust because authority carries responsibilities towards the people and must be exercised responsibly.
2. Responsibilities include administering justice, protecting rights, maintaining public order and safeguarding public resources.
3. Accountability is being answerable for one's decisions and actions.
4. Political authority creates corresponding responsibilities. The possession of power does not remove moral obligations.
5. Zūlm refers to oppression or wrongdoing and is contrary to the ethical requirement that authority should be exercised justly.



Part 2.4

1. Protection of rights helps prevent arbitrary treatment and supports social stability.
2. Justice strengthens public confidence by requiring fair and impartial treatment.
3. Maṣlaḥah refers to legitimate benefit or welfare.
4. Public welfare must remain subject to legitimate ethical and legal principles and cannot automatically justify whatever action a government claims to be beneficial.
5. A decision can be evaluated by asking whether it is just, protects legitimate rights and serves a genuine public interest, among other considerations.



References and Attributions

Primary Sources

The Qur'ān, particularly:

- Qur'ān 3:159, concerning consultation.
- Qur'ān 4:58, concerning trusts and justice.
- Qur'ān 4:59, concerning obedience and those entrusted with authority.
- Qur'ān 5:8, concerning justice even where hostility exists.
- Qur'ān 42:38, concerning consultation among believers.

The Sunnah and Ḥadīth literature concerning the Prophet Muhammad's, peace be upon him, leadership, consultation, justice, responsibility and treatment of the Muslim community.

Selected Scholarly Sources

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Illustration Attributions

Figure 2.1: Consultation as a principle of collective decision-making

Proposed AI-generated educational illustration. The prompt and OER search string are provided within the Series.



Figure 2.2: Ethical criteria for evaluating a public decision

Proposed AI-generated educational flowchart. The prompt and OER search string are provided within the Series.

No external image is required where the proposed illustrations are generated specifically for the SLM.



Series 3: Historical and Intellectual Development of Government in Islam

Series Outline

This Series is organised into four Parts:

1. **3.1 The Emergence of Islamic Government**

- 3.1.1 Governance in Madīnah
- 3.1.2 The Prophet Muhammad, peace be upon him, and community leadership
- 3.1.3 The Constitution of Madīnah

2. **3.2 The Khilāfah and the Rāshidūn Period**

- 3.2.1 Meaning and development of the khilāfah
- 3.2.2 Abū Bakr and the consolidation of the Muslim community
- 3.2.3 ‘Umar, ‘Uthmān and ‘Alī: governance and political developments

3. **3.3 Development of Muslim Political Thought**

- 3.3.1 Early debates concerning political authority
- 3.3.2 Major Muslim political thinkers
- 3.3.3 The relationship between revelation, reason and political thought

4. **3.4 From Classical Muslim Governance to Later Political Forms**

- 3.4.1 The Umayyad and ‘Abbāsīd periods
- 3.4.2 The development of sultanates and other political arrangements
- 3.4.3 Continuity and change in Islamic political thought

Introduction

In the previous Series, you examined principles of government derived from the Qur’ān and Ḥadīth. These principles provide an important foundation for understanding Islamic political thought, but Islamic governance also has a historical dimension. Muslims developed political institutions, exercised authority and responded to changing circumstances over many centuries.



The historical development of government in Islam did not follow one unchanging political model. The political arrangements of the Prophet Muhammad, peace be upon him, the Rāshidūn, the Umayyads, the ‘Abbāsids and later Muslim states differed in important respects. Muslim scholars consequently had to reflect on questions such as who should exercise political authority, what qualifications a ruler should possess, how authority should be transferred and how Islamic principles should relate to political realities.

The aim of this Series is to trace the broad historical and intellectual development of government in Islam. You will begin with the emergence of the Muslim community in Madīnah and examine the Prophet's leadership and the Constitution of Madīnah. You will then study the Rāshidūn period and the development of the khilāfah. The third Part introduces major debates and thinkers in Islamic political thought, while the final Part considers the transition from early caliphal government to later political forms.

As you study this Series, it is important to distinguish **historical description** from **normative political thought**. Historical governments were established and administered by human beings, whereas Islamic political principles express ideals against which political conduct may be assessed.

Series Learning Outcomes

At the end of this Series, you should be able to:

SLO 3.1 describe the emergence and early development of Islamic government in Madīnah;

SLO 3.2 examine the development of the khilāfah during the Rāshidūn period;

SLO 3.3 analyse major questions and contributions associated with classical Islamic political thought; and

SLO 3.4 evaluate the continuity and transformation of Muslim political institutions from the early caliphate to later political forms.



3.1 The Emergence of Islamic Government

The establishment of the Muslim community in Madīnah marked an important stage in the historical development of Islamic political organisation. Following the Hijrah from Makkah to Madīnah in 622 CE, the Muslim community developed social and political relationships that went beyond the small religious community that had existed in Makkah.

The Prophet Muhammad, peace be upon him, became the leader of the developing community. His responsibilities included religious guidance as well as matters involving social organisation, dispute settlement, security and relations with different groups.

3.1.1 Governance in Madīnah

Before the Hijrah, the Muslims in Makkah lived as a minority community without independent political authority. The situation changed in Madīnah, where the Muslim community acquired the conditions necessary for organised political and social life.

Madīnah contained different tribal, religious and social groups. Managing relationships among these groups required agreements, negotiation and mechanisms for maintaining peace.

The emergence of organised governance did not mean that all aspects of political administration were suddenly fixed in one comprehensive institutional structure. Instead, political organisation developed in response to the needs of the community.

This historical experience is important because it demonstrates that Islamic governance emerged within a particular social and political context.

In-Text Question 3.1.1

The migration of the Prophet Muhammad, peace be upon him, and his followers from Makkah to Madīnah is known as the _____.



3.1.2 The Prophet Muhammad, Peace Be Upon Him, and Community Leadership

The Prophet Muhammad, peace be upon him, occupied a unique position in the early Muslim community. As the Messenger of Allah, his leadership cannot simply be separated from his religious mission.

At the same time, his leadership involved practical matters of community administration. He settled disputes, entered agreements, appointed officials, received delegations and directed the community in matters of security and collective responsibility.

This combination of religious and community leadership became important for later discussions of Islamic political authority.

However, the political role of the Prophet should not be interpreted as providing a simple institutional blueprint for every subsequent Muslim government. Later Muslim rulers did not possess the prophetic status of Muhammad, peace be upon him. This distinction became particularly important after his death when Muslims had to determine how political leadership of the community should continue.

Example:

When the early Muslim community faced disagreements or disputes, leadership required more than issuing commands. It involved mediation, judgement, consultation and maintaining relationships among different groups.

3.1.3 The Constitution of Madīnah

One of the most significant documents associated with the early Muslim community in Madīnah is commonly referred to as the **Constitution of Madīnah** or **Charter of Madīnah**.

The document established arrangements governing relationships among different groups in the Madīnah community. It addressed matters such as mutual obligations, collective security, dispute resolution and relationships among the participating communities.



The Constitution of Madīnah is significant for the study of Islamic political thought because it demonstrates an early attempt to organise a plural community through agreed rules and mutual obligations.

It also provides an example of how political arrangements could emerge from a specific historical context. Its study therefore requires attention to both its Islamic significance and its historical circumstances.

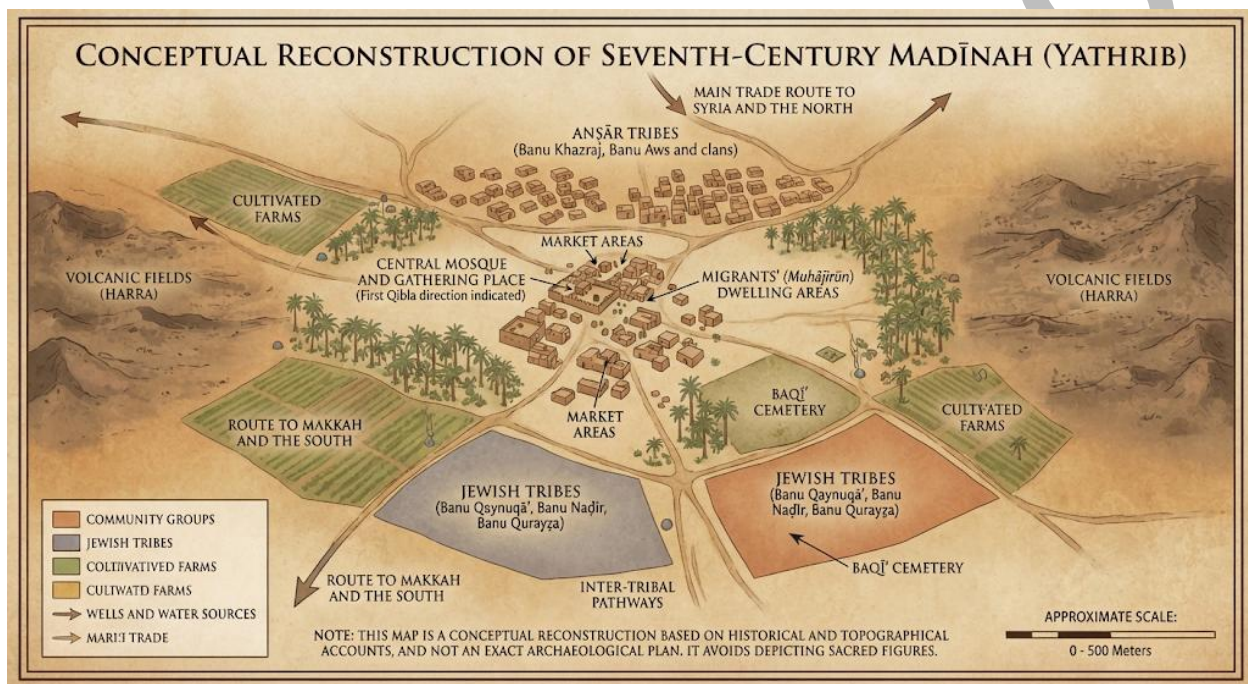


Figure 3.1: Major features of community organisation in Madīnah.

In-Text Question 3.1.2

The document associated with organising relations among different groups in early Madīnah is commonly known as the Constitution of _____.

Pilot Questions 3.1

1. What was the significance of the Hijrah to Madīnah for Islamic political development?
2. Mention two community leadership responsibilities performed by the Prophet Muhammad, peace be upon him.



3. Why is the political leadership of the Prophet unique?
4. What was the Constitution of Madīnah?
5. Why is the Constitution of Madīnah important to the study of Islamic political thought?

3.2 The Khilāfah and the Rāshidūn Period

After the death of the Prophet Muhammad, peace be upon him, in 632 CE, the Muslim community faced the question of political succession. The institution that emerged became known as the **khilāfah**.

The first four caliphs are commonly referred to as the **Rāshidūn**, meaning the “Rightly Guided”. Their period became particularly influential in later Islamic political thought because Muslim scholars frequently examined their leadership as an important early experience of governance.

3.2.1 Meaning and Development of the Khilāfah

The term **khilāfah** derives from an Arabic root associated with succession or succeeding another. In political usage, it came to refer to the institution of leadership of the Muslim community after the Prophet Muhammad, peace be upon him.

The caliph, or **khalīfah**, was not considered a prophet. The institution therefore represented political leadership after the end of prophethood.

The question of succession was politically significant because the Prophet had not left behind a universally agreed political procedure that all Muslims subsequently interpreted in exactly the same way. Different understandings of legitimate leadership eventually contributed to political and theological debates.

The early succession of Abū Bakr became a foundational episode in Sunni political thought, while the question of leadership developed differently in Shi‘i thought. Understanding this distinction is essential for studying the diversity of Islamic political traditions.



3.2.2 Abū Bakr and the Consolidation of the Muslim Community

Abū Bakr al-Ṣiddīq became the first caliph following the death of the Prophet Muhammad, peace be upon him.

His period of leadership was characterised by significant challenges to the unity of the Muslim community. Some groups withdrew from allegiance to Madīnah, while others refused to pay zakāh or followed individuals who claimed prophetic authority.

The conflicts that followed are commonly known as the **Ridda Wars**, or Wars of Apostasy. The response of Abū Bakr contributed to the preservation and consolidation of the political unity of the emerging Muslim community.

His leadership is also significant in discussions of succession because it demonstrated that political leadership after the Prophet required new mechanisms of communal decision-making.

3.2.3 ‘Umar, ‘Uthmān and ‘Alī: Governance and Political Developments

‘Umar ibn al-Khaṭṭāb succeeded Abū Bakr and is widely associated with administrative expansion and institutional development. During his caliphate, the Muslim state expanded considerably, creating new administrative demands.

His period is frequently discussed in relation to administrative organisation, judicial oversight and public finance. The expansion of territory required the development of methods for managing populations, resources and provincial administration.

‘Uthmān ibn ‘Affān, the third caliph, presided over further territorial expansion. His caliphate is also particularly associated with the standardisation of the written Qur’ānic text.

However, political opposition to his administration increased, eventually contributing to his assassination in 656 CE.



‘Alī ibn Abī Ṭālib, the fourth caliph in the Sunni sequence of the Rāshidūn, inherited a deeply divided political community. His caliphate was marked by major internal conflicts, including the Battles of the Camel and Ṣiffīn.

The events of this period had long-term consequences for Islamic political thought and contributed to divisions concerning legitimate leadership and political authority.

Table 3.1: The Rāshidūn Caliphs and major features of their periods

Caliph	Period	Selected historical features
Abū Bakr	632–634 CE	Consolidation of the Muslim community and Ridda Wars
‘Umar	634–644 CE	Administrative expansion and territorial growth
‘Uthmān	644–656 CE	Further expansion and standardisation of the Qur’ānic text
‘Alī	656–661 CE	Internal political conflict and major civil strife

In-Text Question 3.2.1

The first four caliphs in the Sunni historical tradition are collectively known as the _____.

Pilot Questions 3.2

1. What is meant by khilāfah?
2. Why was the succession to the Prophet's political leadership significant?
3. What were the Ridda Wars?
4. Mention two developments associated with the caliphate of ‘Umar.
5. How did the political conflicts during ‘Uthmān's and ‘Alī's periods influence later Islamic political thought?



3.3 Development of Muslim Political Thought

Historical political developments generated intellectual questions. Muslim scholars were not only concerned with what governments had done; they also asked what governments ought to do.

Questions about legitimate authority, justice, obedience, consultation, leadership qualifications and the relationship between religious principles and political power became central to Islamic political thought.

3.3.1 Early Debates Concerning Political Authority

The early Muslim community experienced disagreements concerning leadership and political legitimacy. These disagreements eventually contributed to the emergence and development of different theological and political traditions.

The **Khawārij**, for example, developed a strong emphasis on the moral qualifications of political leadership and argued that a ruler who seriously violated Islamic principles could lose legitimate authority.

The **Shi'ah** developed a distinct doctrine of leadership centred on the authority and succession of 'Alī and his descendants, although Shi'i political thought itself contains several different traditions.

Sunni political thought generally developed a different understanding of the caliphate and communal leadership, emphasising the historical succession of the caliphs and the importance of political order, while also developing extensive discussions concerning justice and legitimate authority.

These traditions should not be reduced to simple labels. Each developed through complex historical, theological and intellectual processes.

In-Text Question 3.3.1



The theological and political tradition that developed around the leadership of ‘Alī and his descendants is generally known as _____.

3.3.2 Major Muslim Political Thinkers

Muslim scholars produced significant works addressing government and political authority.

Abū Naṣr al-Fārābī (d. 950 CE) discussed the ideal political community in works associated with his conception of the virtuous city. His political philosophy was influenced by Greek philosophical traditions while being developed within a Muslim intellectual environment.

Abū al-Ḥasan al-Māwardī (d. 1058 CE) wrote extensively on the caliphate and political administration. His *al-Aḥkām al-Sulṭāniyyah* became one of the best-known classical works on Islamic governance. He discussed qualifications of the imam or caliph, governmental offices and various administrative responsibilities.

Abū Ḥāmid al-Ghazālī (d. 1111 CE) addressed the relationship between religion, political order and moral life. His political reflections emphasised the importance of social order and the relationship between religious authority and political power.

Ibn Khaldūn (d. 1406 CE), although better known for his historical and sociological analysis, also made important contributions to the understanding of political authority. His concept of ‘**aṣabiyyah**, or social cohesion/group solidarity, helped explain the rise and decline of political dynasties.

These thinkers did not all present identical theories. Their works demonstrate that Islamic political thought developed through continuing intellectual engagement with changing historical conditions.



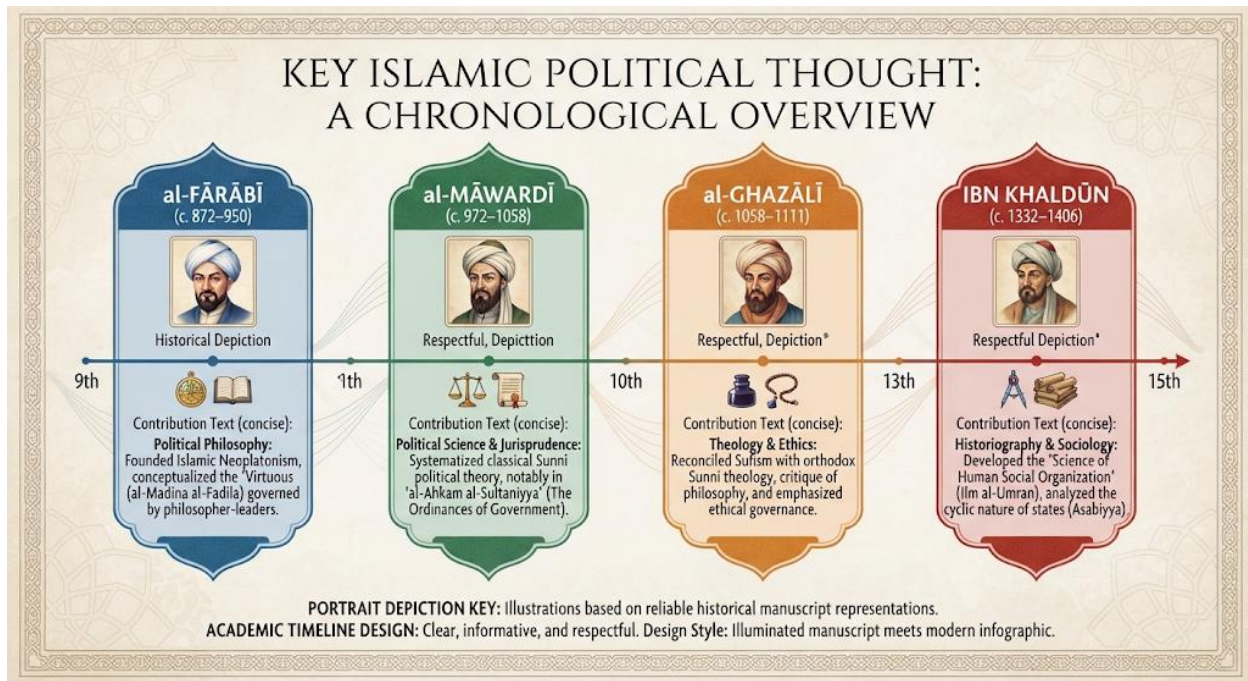


Figure 3.2: Selected classical Muslim thinkers and their contributions to political thought.

3.3.3 The Relationship Between Revelation, Reason and Political Thought

Islamic political thought developed through interaction between revealed sources and human intellectual reasoning.

The Qur'ān and Sunnah provided foundational principles, while scholars used interpretation, jurisprudential reasoning and political experience to address questions arising in their own circumstances.

Reason ('aql) became particularly significant in Islamic intellectual traditions. Scholars debated the extent to which reason could establish political and ethical principles independently and how rational arguments should relate to revelation.

Political thought therefore cannot be understood solely by examining historical institutions. It also requires studying the intellectual methods used by scholars to interpret Islamic sources and respond to political realities.



For example, a scholar may accept justice as a fundamental Islamic principle while still needing to reason about how a particular government should structure courts, taxation or administrative offices. The principle may be relatively stable, while its institutional application can vary according to circumstances.

In-Text Question 3.3.2

The Arabic term commonly used for reason or intellect is _____.

Pilot Questions 3.3

1. Mention three major traditions that emerged from early debates about political authority.
2. Who was al-Māwardī?
3. What was significant about al-Fārābī's political thought?
4. Explain the contribution of Ibn Khaldūn to the study of political authority.
5. Why is the relationship between revelation and reason important in Islamic political thought?

3.4 From Classical Muslim Governance to Later Political Forms

The political history of the Muslim world continued to develop after the Rāshidūn period. The Umayyads, ʿAbbāsids and later dynasties introduced different political and administrative arrangements.

This development demonstrates that Islamic political history cannot be reduced to one permanent governmental structure.



3.4.1 The Umayyad and 'Abbāsīd Periods

The **Umayyad Caliphate** emerged after the political conflicts of the first civil war and established its capital at Damascus. Under the Umayyads, the Muslim state expanded significantly and developed more centralised administrative structures.

The transition to Umayyad rule also generated debates concerning hereditary succession and the relationship between political authority and the earlier model of leadership associated with the Rāshidūn.

The **'Abbāsīd Caliphate** replaced the Umayyads in 750 CE and established its political centre first in Iraq and later at Baghdad. The 'Abbāsīd period became particularly significant for intellectual and cultural development, although the political authority of the caliphs varied considerably over time.

As central authority weakened in some periods, regional rulers and military leaders acquired increasing political power. The distinction between the symbolic authority of the caliph and the practical authority of other rulers became an important feature of later Muslim political history.

3.4.2 The Development of Sultanates and Other Political Arrangements

Over time, Muslim political organisation took many forms. **Sultanates**, emirates and dynastic states emerged in different regions.

The title **sultan** became associated with rulers who exercised political and military authority. In some historical circumstances, sultans operated alongside caliphs whose authority was partly symbolic or religious.

This development illustrates the distinction between the ideal of a unified political community and the actual political diversity of Muslim societies.

The Ottoman Empire, for example, eventually developed a major imperial political system that lasted for centuries. Other Muslim regions developed their own dynastic and administrative traditions.



These historical variations influenced Muslim political thinkers. Scholars had to consider how Islamic principles could be maintained when political authority was divided among different rulers.

3.4.3 Continuity and Change in Islamic Political Thought

Despite institutional changes, certain themes continued to appear in Islamic political thought.

These included:

- justice;
- legitimate authority;
- consultation;
- protection of society;
- religious and moral responsibility;
- political stability; and
- accountability.

At the same time, the meaning and practical application of these concepts changed according to historical circumstances.

This continuity and change is important when studying Islamic political thought. Islamic governance should not be treated as a political system that remained institutionally identical from the seventh century onwards. Rather, it represents an intellectual and historical tradition in which principles, institutions and interpretations interacted over time.

Example:

The caliphate of the Rāshidūn, the Umayyad state and later sultanates all involved Muslim political authority, but they differed in succession practices, administration and political organisation. Studying these differences allows you to distinguish between enduring political ideals and historically specific institutions.

In-Text Question 3.4.1



A ruler who exercised political and military authority under the title commonly associated with later Muslim states was known as a _____.

Illustration 3.3: Historical transformation of Muslim political institutions

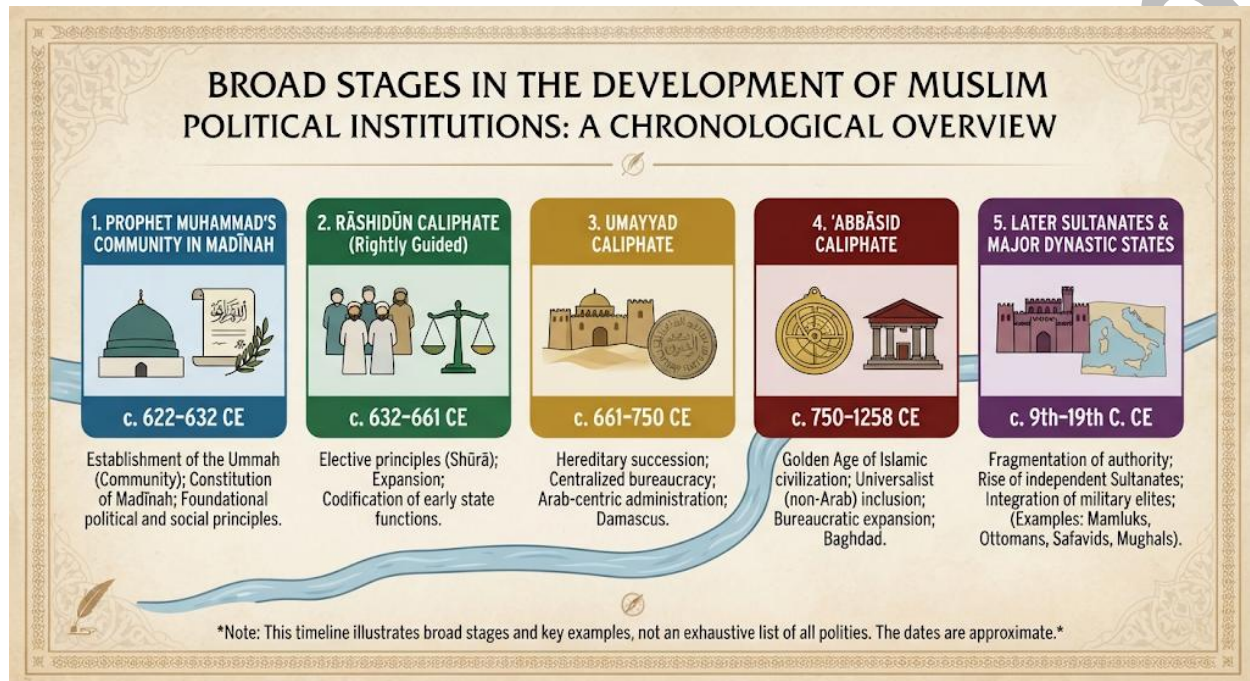


Figure 3.3: Broad historical development of Muslim political forms.

Pilot Questions 3.4

1. What was the Umayyad Caliphate?
2. Why was the 'Abbāsīd period important in Islamic history?
3. What is a sultanate?
4. Why did political authority become increasingly diverse in later Muslim history?
5. Explain how Islamic political thought demonstrates both continuity and change.



Series Summary

This Series examined the historical and intellectual development of government in Islam.

You first studied the emergence of organised Muslim governance in Madīnah. The leadership of the Prophet Muhammad, peace be upon him, combined religious guidance with responsibilities involving community administration, dispute resolution, agreements and collective security. You also examined the Constitution of Madīnah as an important historical document concerning relationships among different groups.

You then studied the emergence of the khilāfah following the Prophet's death. The Rāshidūn period provided an influential historical reference point for later Muslim political thought. The leadership of Abū Bakr, 'Umar, 'Uthmān and 'Alī occurred under different circumstances and contributed to debates about succession, administration and political legitimacy.

The third Part introduced the development of Islamic political thought. Early political disagreements contributed to different intellectual traditions, while scholars such as al-Fārābī, al-Māwardī, al-Ghazālī and Ibn Khaldūn made important contributions to discussions of political authority and society.

Finally, you examined the transition from the early caliphate to the Umayyad, 'Abbāsīd and later political forms, including sultanates. The major lesson is that Muslim political history involved both continuity and change. Islamic political principles remained subjects of intellectual discussion, while political institutions adapted to changing historical circumstances.

You should now be able to describe the emergence of Islamic government in Madīnah (SLO 3.1), examine the Rāshidūn period (SLO 3.2), analyse major developments in Muslim political thought (SLO 3.3), and evaluate continuity and transformation in Muslim political institutions (SLO 3.4).

The next Series will examine **political institutions in Islamic governance**, including **al-Wizārah, al-Khilāfah, al-Mazālim and al-Ḥisbah**.



Glossary of Terms

‘Aṣabiyyah: Social cohesion or group solidarity, a concept prominently analysed by Ibn Khaldūn in explaining political power and dynastic change.

Caliph (Khalīfah): A political leader of the Muslim community following the death of the Prophet Muhammad, peace be upon him.

Constitution of Madīnah: A historical document associated with arrangements governing relations among different groups in early Madīnah.

Hijrah: The migration of the Prophet Muhammad, peace be upon him, and his followers from Makkah to Madīnah in 622 CE.

Khilāfah: The institution or system of political leadership that developed in the Muslim community following the Prophet Muhammad, peace be upon him.

Khawārij: An early Islamic political and theological movement associated with strong views concerning the moral legitimacy of rulers.

Rāshidūn: The “Rightly Guided” caliphs, referring in Sunni tradition to Abū Bakr, ‘Umar, ‘Uthmān and ‘Alī.

Ridda Wars: Conflicts during the caliphate of Abū Bakr involving groups that rejected aspects of the authority of the early Muslim state.

Shī‘ah: Islamic traditions that developed a distinctive doctrine of leadership centred on ‘Alī and his descendants.

Sultan: A title historically associated with rulers exercising political and military authority in various Muslim states.



Sultanate: A political state or territory governed by a ruler bearing the title sultan.

Umayyad Caliphate: The caliphate established by the Umayyad dynasty after the first major Muslim civil conflict.

‘Ulamā’: Muslim scholars, particularly those with expertise in Islamic religious and legal sciences.



Concept Check Questions 3

Objective Questions

1. What major event established the Muslim community in Madīnah as an organised political community?

(Linked to SLO 3.1)

- A. The Hijrah
- B. The Ridda Wars
- C. The conquest of Baghdad
- D. The establishment of the 'Abbāsīd dynasty

2. Which document is associated with organising relations among different groups in early Madīnah?

(Linked to SLO 3.1)

- A. The Constitution of Madīnah
- B. The Treaty of Versailles
- C. The Ottoman Code
- D. The Charter of Damascus

3. Who was the first caliph in the Sunni historical sequence?

(Linked to SLO 3.2)

- A. 'Umar ibn al-Khaṭṭāb
- B. 'Alī ibn Abī Ṭālib
- C. Abū Bakr al-Ṣiddīq
- D. 'Uthmān ibn 'Affān

4. Which thinker is particularly associated with the concept of 'aṣabiyyah?

(Linked to SLO 3.3)



- A. Ibn Khaldūn
- B. al-Māwardī
- C. al-Fārābī
- D. al-Ghazālī

5. Which political form became prominent in several later Muslim states?

(Linked to SLO 3.4)

- A. Sultanate
- B. City-state only
- C. Colonial protectorate
- D. Parliamentary monarchy only

Short-Answer Questions

6. Explain the political significance of Madīnah in early Islamic history.

(Linked to SLO 3.1)

7. What was the significance of the Rāshidūn period to later Islamic political thought?

(Linked to SLO 3.2)

8. Identify two classical Muslim political thinkers and state one contribution associated with each.

(Linked to SLO 3.3)

9. Why should historical Muslim governments not automatically be treated as identical to Islamic political ideals?

(Linked to SLO 3.4)

Long-Answer Questions

10. Analyse the major historical stages in the development of Muslim government from the Prophet's community in Madīnah to the later caliphates.

(Linked to SLO 3.1 and SLO 3.4)



11. Evaluate the contribution of classical Muslim scholars to the development of Islamic political thought.

(Linked to SLO 3.3)

Answers to Concept Check Questions 3

Objective Questions

1. **A. The Hijrah**
2. **A. The Constitution of Madīnah**
3. **C. Abū Bakr al-Ṣiddīq**
4. **A. Ibn Khaldūn**
5. **A. Sultanate**

Short-Answer Questions

6. Madīnah was significant because the Muslim community developed an organised political and social order there. The Prophet Muhammad, peace be upon him, provided leadership in religious, social, administrative and security matters.

7. The Rāshidūn period became an important historical reference point for later Muslim scholars because it represented the earliest post-Prophetic experience of Muslim political leadership. Its succession arrangements, administration and political conflicts generated important questions about legitimate authority.

8. Al-Māwardī contributed to discussions of the caliphate and political administration, while Ibn Khaldūn analysed political authority and social cohesion through concepts such as ‘aṣabiyyah. Al-Fārābī also contributed philosophical discussions of the virtuous political community.



9. Historical governments were administered by human beings operating under particular circumstances. Their conduct could therefore reflect Islamic principles in some respects while falling short of them in others.

Long-Answer Questions

10. Basic response: Muslim political development began with the organised community in Madīnah, followed by the Rāshidūn caliphate, the Umayyad Caliphate, the ‘Abbāsīd Caliphate and later political forms such as sultanates.

Value-added response: These stages demonstrate that Muslim political organisation changed over time. The Prophet's leadership in Madīnah developed within a specific community context, while the Rāshidūn had to address succession and expansion. The Umayyads introduced a more dynastic form of political rule, while the ‘Abbāsids developed new administrative and intellectual centres. Later sultanates further diversified Muslim political organisation. Despite these institutional changes, questions of justice, legitimacy, authority and social order remained important.

11. Basic response: Classical Muslim scholars contributed by analysing political authority, leadership, justice, social organisation and the relationship between political institutions and Islamic principles.

Value-added response: Thinkers such as al-Fārābī, al-Māwardī, al-Ghazālī and Ibn Khaldūn approached political questions from different intellectual perspectives. Their works demonstrate that Islamic political thought was not static. It developed through engagement with revelation, reason, historical experience and changing political circumstances.



Answers to Pilot Questions 3

Part 3.1

1. The Hijrah established a new political and social environment in which the Muslim community could develop organised governance.
2. The Prophet Muhammad, peace be upon him, settled disputes and managed agreements and community affairs, among other responsibilities.
3. His leadership was unique because he was the Messenger of Allah as well as the leader of the early Muslim community.
4. The Constitution of Madīnah was a historical document associated with arrangements governing relations among different groups in Madīnah.
5. It demonstrates an early approach to organising a plural community through agreed obligations, collective security and mechanisms for peaceful relations.

Part 3.2

1. Khilāfah refers to the institution or system of political leadership that developed following the death of the Prophet Muhammad, peace be upon him.
2. It was significant because the Muslim community had to determine how political leadership would continue after the end of prophethood.
3. The Ridda Wars were conflicts during Abū Bakr's caliphate involving groups that rejected aspects of the authority of the emerging Muslim state.
4. 'Umar's period is associated with administrative development and major territorial expansion.
5. Political opposition and internal conflict during these caliphates contributed to later debates concerning succession, legitimacy and political authority.

Part 3.3

1. Sunni, Shī'ah and Khawārij traditions were among the major traditions that emerged from early debates concerning political authority.



2. Al-Māwardī was a major classical Muslim scholar who wrote extensively on the caliphate and political administration.
3. Al-Fārābī developed philosophical discussions of the ideal or virtuous political community.
4. Ibn Khaldūn contributed to the analysis of political authority and dynastic change, particularly through his concept of ‘aṣabiyyah.
5. Revelation provided foundational guidance, while reason and scholarly interpretation helped Muslim thinkers address political questions arising in different historical circumstances.

Part 3.4

1. The Umayyad Caliphate was the dynasty-based caliphate that emerged after the first major Muslim civil conflict and established its capital at Damascus.
2. The ‘Abbāsīd period was important for political, intellectual and cultural development and for the emergence of Baghdad as a major centre.
3. A sultanate is a political state or territory governed by a ruler bearing the title sultan.
4. As Muslim territories expanded and central authority changed, regional rulers and dynasties acquired increasing political power.
5. Islamic political thought demonstrates continuity through recurring concerns such as justice and legitimate authority, while it demonstrates change through different institutional arrangements and interpretations across historical periods.



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Illustration Attributions

Figure 3.1: Major features of community organisation in Madīnah

Proposed AI-generated educational illustration based on the historical discussion in this Series.



The image should be presented as a conceptual reconstruction rather than an exact historical map.

Figure 3.2: Classical Muslim political thinkers

Proposed educational timeline. Where historical portraits are unavailable or unsuitable, names, dates and manuscript-inspired visual elements should be used instead.

Figure 3.3: Broad historical development of Muslim political forms

Proposed AI-generated educational timeline. It should be clearly presented as a broad overview rather than an exhaustive political chronology.



Parts and Sub-Parts

4.1 The Institution of al-Khilāfah

- 4.1.1 Meaning and Historical Development of the Khilāfah
- 4.1.2 Functions, Qualifications and Responsibilities of the Khalīfah
- 4.1.3 Succession, Legitimacy and Accountability

4.2 The Institution of al-Wizārah

- 4.2.1 Meaning and Emergence of the Wizārah
- 4.2.2 Types and Functions of the Vizierate
- 4.2.3 Delegated Authority and Administrative Accountability

4.3 Al-Mazālim and Al-Ḥisbah

- 4.3.1 Meaning and Functions of Al-Mazālim
- 4.3.2 The Mazālim Court and Redress of Grievances
- 4.3.3 Al-Ḥisbah, the Muhtasib and Public Regulation

4.4 Interrelationship and Contemporary Relevance

- 4.4.1 Coordination of Political and Administrative Institutions
- 4.4.2 Justice, Public Welfare and Institutional Accountability
- 4.4.3 Lessons for Contemporary Governance

Introduction

Political authority in Muslim societies was not exercised through the office of the ruler alone. As Muslim territories expanded and public responsibilities became more complex, a range of political, administrative and supervisory institutions emerged to assist leadership, organise



government, protect public interests and provide avenues for addressing grievances. These institutions formed part of the historical development of Islamic political thought and practice.

The aim of this Series is to examine major institutions associated with classical Islamic governance and to explain the functions they performed. Particular attention will be given to al-Khilāfah, al-Wizārah, al-Maẓālim and al-Ḥisbah, as well as the principles of authority, responsibility, justice and accountability that shaped their operation.

We shall begin with al-Khilāfah by examining its meaning, historical development, functions and the responsibilities attached to political leadership. Next, we will consider al-Wizārah and the role of the vizier in supporting and administering government. We will then examine al-Maẓālim as a mechanism for hearing grievances and addressing certain abuses of authority, followed by al-Ḥisbah and the work of the muḥtasib in public supervision and market regulation. Finally, we will consider how these institutions interacted and what lessons, with appropriate historical caution, may be drawn for contemporary governance.

Series Learning Outcomes

Upon completing this Series, you should be able to:

- ☐ SLO 4.1 define al-Khilāfah, al-Wizārah, al-Maẓālim and al-Ḥisbah and explain their principal functions;
- ☐ SLO 4.2 analyse the responsibilities, authority and accountability associated with major institutions of Islamic governance;
- ☐ SLO 4.3 compare al-Maẓālim and al-Ḥisbah as mechanisms for protecting public interests and addressing wrongdoing; and
- ☐ SLO 4.4 evaluate the relevance and limitations of classical Islamic political institutions for contemporary governance.



4.1 The Institution of al-Khilāfah

4.1.1 Meaning and Historical Development of the Khilāfah

The term Khilāfah refers to succession or the exercise of authority by a successor. In Islamic political history, it came to designate the institution of leadership that developed after the death of the Prophet Muhammad, peace be upon him. The holder of this political office was known as the khalīfah, commonly translated as caliph.

The khalīfah was not a prophet and did not receive revelation. Prophethood had ended with Muhammad, peace be upon him. The caliphate was therefore a political institution concerned with leadership and administration rather than a continuation of prophethood. This distinction is important when studying the development of Islamic political thought.

The early period of Islamic history provided different experiences of leadership. The succession of Abū Bakr, ‘Umar, ‘Uthmān and ‘Alī became especially important in later Sunni political thought, while other Muslim traditions developed different interpretations of legitimate succession and authority. As Muslim political territories expanded, the practical organisation of the caliphate also changed.

It is therefore necessary to distinguish between the ideal purposes associated with the institution and the conduct of individual rulers. Political institutions are historical arrangements, and their operation can vary according to circumstances, personalities and political structures.

Fill in the blank: The political institution of leadership that developed after the Prophet Muhammad, peace be upon him, is called the _____.

4.1.2 Functions, Qualifications and Responsibilities of the Khalīfah

Classical Muslim political writers discussed the functions of the ruler in relation to the preservation of public order, administration of justice, protection of society, defence of the community, management of public resources and appointment of officials. These functions show that political leadership was understood as a responsibility towards the community.



Classical scholars also discussed qualities expected of a political leader. Al-Māwardī, for example, identified conditions connected with knowledge, justice, competence and the ability to discharge the duties of leadership. While scholars differed in the details, the discussion reflects a concern that political authority should be entrusted to persons capable of exercising it responsibly.

The idea of amānah means a trust or responsibility placed in someone's care. Political office can be understood as an amānah because the holder exercises authority that affects the rights, security and welfare of other people. The ethical use of authority therefore requires responsibility, justice and restraint.

A useful way to understand the role of the khalīfah is to connect authority with duties. The ruler was not merely expected to possess power. The exercise of power was expected to serve legitimate purposes and remain subject to moral and political evaluation.

Fill in the blank: Political office is described in Islamic ethical thought as an _____ because it carries responsibility towards others.

4.1.3 Succession, Legitimacy and Accountability

Succession became one of the central questions in Islamic political thought because the Muslim community had to determine how political leadership would continue after the Prophet Muhammad, peace be upon him. The early succession debates influenced later discussions of consultation, allegiance, qualifications, political order and legitimate authority.

The concept of legitimacy concerns the basis on which political authority is regarded as rightful or acceptable. Muslim scholars and political traditions did not always identify the same basis of legitimacy. Some discussions emphasised consultation and allegiance, while other traditions placed greater emphasis on particular forms of succession and religious authority.

Accountability is equally important. A ruler's possession of political power did not remove the ethical standards of justice and responsibility. Political authority could therefore be evaluated according to whether it fulfilled its duties and protected legitimate public interests.



The study of succession and legitimacy also reveals that Islamic political thought was shaped by actual historical experience. Political disagreement, dynastic change and conflict all contributed to the development of theories concerning obedience, authority and the preservation of communal order.

Fill in the blank: The question of whether political authority is rightfully held concerns its political _____.

Pilot questions 4.1

1. What is meant by al-Khilāfah?
2. Why is the khalīfah not regarded as a prophet?
3. Mention three functions associated with political leadership in the classical Islamic tradition.
4. Explain the meaning of amānah in relation to political office.
5. What is meant by political legitimacy?

4.2 The Institution of al-Wizārah

4.2.1 Meaning and Emergence of the Wizārah

The term Wizārah refers to the institution of the vizierate. A vizier was a senior official who assisted the ruler in administering government. The office became particularly significant as Muslim states grew larger and the range of governmental responsibilities increased.

A ruler could not personally supervise every department, official and administrative matter across a large territory. The development of the vizierate therefore reflected the practical need for delegation, coordination and specialised administration.

The office did not have exactly the same powers in every Muslim state. Its authority depended on the political system, period and relationship between the ruler and the vizier. In some settings



the vizier served mainly as an adviser, while in others the office exercised extensive delegated authority.

The emergence of the vizierate illustrates an important principle of government: effective administration requires an organised distribution of responsibilities. The office of the vizier became one means of connecting central political leadership with the day-to-day work of government.

Fill in the blank: The senior official who assisted the ruler in the administration of government was known as the _____.

4.2.2 Types and Functions of the Vizierate

Classical administrative literature distinguished forms of the vizierate according to the extent of authority delegated to the office-holder. Al-Māwardī, in his discussion of political offices, distinguished between a more restricted form of assistance and a more extensive form of delegated authority.

The functions of a vizier could include advising the ruler, coordinating government departments, supervising officials, overseeing correspondence, managing administrative affairs and participating in financial or military administration where such responsibilities were delegated.

The distinction between advice and delegated authority is important. An adviser may influence a decision without possessing independent executive authority, whereas a delegated official may act within defined limits on behalf of the ruler. The scope of delegated power therefore affects the structure of accountability.

Delegation can make government more efficient, but it also creates a need for supervision. An official who exercises substantial authority should operate within clear responsibilities and remain answerable for the use of that authority.

Fill in the blank: The transfer of defined governmental responsibilities from a ruler to an official is known as _____.



4.2.3 Delegated Authority and Administrative Accountability

The vizier occupied an influential position because the office connected political leadership with administrative practice. A capable vizier could help organise government, reduce delays and ensure that instructions were implemented effectively.

However, delegated authority can also create risks. If an official is given extensive powers without adequate oversight, the official may misuse public resources, favour particular individuals or obstruct access to the ruler. Classical political thought therefore paid attention to the selection and supervision of officials.

The principle of delegated authority means that power is entrusted to an official for defined purposes. Delegation does not necessarily remove responsibility from the authority that made the appointment. Reporting, supervision and review remain important for maintaining accountability.

In contemporary administration, similar questions arise whenever ministers, civil servants or regulatory officials exercise powers on behalf of a government. The historical vizierate should not be treated as identical to a modern ministry, but its study helps us analyse the broader problem of organising executive authority.

Fill in the blank: Delegated governmental power should remain subject to effective _____.

Pilot questions 4.2

1. What is al-Wizārah?
2. Why did the growth of Muslim states encourage the development of the vizierate?
3. Mention three functions that could be performed by a vizier.
4. Distinguish between advisory assistance and delegated authority.
5. Why is supervision necessary when authority is delegated?



4.3 Al-Mazālim and Al-Ḥisbah

4.3.1 Meaning and Functions of Al-Mazālim

The term al-Mazālim refers to grievances, wrongs or complaints, particularly those requiring special attention because ordinary judicial or administrative procedures may not adequately address them. The institution associated with this function became known as the mazālim court or tribunal.

Al-Mazālim developed within the wider machinery of Islamic governance as a means of addressing complaints against officials, powerful persons or administrative actions. The ruler or a designated authority could hear grievances and provide a remedy where an abuse of power or injustice had occurred.

The importance of al-Mazālim lies in the recognition that political and administrative authority can be misused. An effective system of governance therefore needs mechanisms through which individuals can bring complaints and seek redress.

The historical operation of mazālim institutions varied. Their existence should not be taken to mean that all historical rulers consistently provided equal or effective protection. Institutional ideals and actual practice must be considered separately.

Fill in the blank: The institution associated with hearing certain grievances against officials and powerful persons is called al-_____.

4.3.2 The Mazālim Court and Redress of Grievances

The mazālim function could include hearing complaints about government officials, investigating administrative wrongdoing and providing remedies in cases where ordinary procedures were inadequate. It could also be important where the influence of a powerful person made ordinary litigation difficult.



The idea of redress refers to a remedy or corrective action provided when a person has suffered a wrong. Providing access to redress is an important element of public accountability because it gives individuals a way to challenge improper exercise of authority.

Al-Mazālim should not be confused with the ordinary judicial process in every respect. Its special role was connected with grievances involving power and administration. This made it particularly relevant to the relationship between rulers, officials and members of the public.

The principle behind the institution remains relevant beyond its historical form. Modern systems may provide administrative review, judicial review, ombuds institutions or other complaint mechanisms. These are not identical to mazālim, but they address related questions concerning official accountability and access to remedies.

Fill in the blank: A remedy provided to correct an official wrong is a form of _____ for the affected person.

4.3.3 Al-Ḥisbah, the Muḥtasib and Public Regulation

The institution of al-Ḥisbah was concerned with promoting recognised good practices and preventing publicly observable wrongdoing within the framework of Islamic law. The official associated with this function was known as the muḥtasib.

The muḥtasib could supervise aspects of public life such as markets, weights and measures, commercial honesty, public order and certain standards of conduct. The precise responsibilities varied across different places and historical periods.

Market supervision was particularly important because dishonest commercial practices could harm members of the public. Accurate weights and measures, fair dealing and proper market conduct were therefore treated as matters of public concern.

Al-Ḥisbah was not simply another court. Its emphasis was generally supervisory and preventive. A court would ordinarily adjudicate disputes and issue judicial decisions, whereas the muḥtasib's work involved monitoring public practices and responding to certain forms of wrongdoing.



Fill in the blank: The official associated with al-Ḥisbah was called the _____.

Pilot questions 4.3

1. What is meant by al-Mazālim?
2. Mention two types of grievances that could be addressed through mazālim.
3. What is meant by redress?
4. Who was the muḥtasib?
5. Mention three areas that could fall within the responsibilities of al-Ḥisbah.

4.4 Interrelationship and Contemporary Relevance

4.4.1 Coordination of Political and Administrative Institutions

The institutions studied in this Series performed different but related functions. Al-Khilāfah represented central political leadership; al-Wizārah supported administration; al-Mazālim provided a mechanism for handling certain grievances and abuses of authority; and al-Ḥisbah provided public supervision in areas such as market conduct.

This arrangement demonstrates functional differentiation, meaning that different offices perform different responsibilities within the wider system of governance. Functional differentiation can make administration more manageable because duties are distributed among officials with specialised roles.

Differentiation alone is not enough. Institutions must also coordinate. Administrative officials require direction, accountability mechanisms require sufficient authority to operate, and political leadership depends on reliable information from officials. Poor coordination can create duplication, conflict or gaps in public administration.



The relationship among the institutions therefore illustrates a broader lesson: effective governance depends not simply on creating offices, but on defining their responsibilities, connecting their functions and establishing mechanisms of oversight.

Fill in the blank: The division of governmental responsibilities among specialised offices is known as functional _____.

4.4.2 Justice, Public Welfare and Institutional Accountability

The institutions of Islamic governance can be understood in relation to broader principles such as justice, trust and public welfare. Justice provides a standard for evaluating the treatment of people and the exercise of authority. Maṣlaḥah refers to legitimate benefit or public welfare considered within Islamic legal and ethical reasoning.

Al-Mazālim contributes to accountability by providing a means for grievances involving authority to be heard. Al-Ḥisbah contributes to public welfare through supervision of practices that may harm members of society. The wizārah contributes to administrative capacity, while the khalīfah occupies the central position of political leadership in the classical model.

These institutions should therefore be studied as parts of a broader system rather than as isolated offices. Their significance becomes clearer when connected with the objectives of responsible governance: justice, public order, protection of legitimate interests and proper administration.

At the same time, the presence of an institution does not automatically guarantee justice. Institutional effectiveness depends on competence, integrity, authority, resources and accountability. Historical analysis must therefore distinguish between what an institution was intended to accomplish and what it actually achieved.

Fill in the blank: The Islamic political concept concerned with legitimate public benefit is commonly expressed as _____.



4.4.3 Lessons for Contemporary Governance

Classical Islamic political institutions developed under historical circumstances that differ significantly from those of contemporary constitutional states. Modern governments commonly operate through constitutions, legislatures, ministries, courts, regulatory agencies and independent or semi-independent oversight bodies. It would therefore be misleading to reproduce a classical institution without considering its historical context.

Nevertheless, the functions performed by these institutions raise questions that remain relevant. The vizierate illustrates the importance of specialised administration and responsible delegation. Al-Mazālim draws attention to the need for mechanisms through which citizens can challenge administrative wrongdoing. Al-Hisbah highlights concerns about fair dealing, market regulation and protection of the public.

A contemporary comparative approach asks what governance problem an historical institution attempted to address and then examines whether modern institutions respond to a similar problem. For example, an ombuds institution may perform some functions comparable to grievance redress, while consumer-protection and market-regulation bodies may address concerns that overlap with aspects of historical hisbah.

The purpose of such comparison is not to claim that historical and modern institutions are identical. Rather, comparison allows us to identify enduring questions about leadership, administrative efficiency, public accountability, justice and the protection of legitimate interests.

Fill in the blank: When drawing lessons from classical political institutions for the modern period, a _____ approach is more appropriate than simply copying historical structures.

Pilot questions 4.4

1. What is meant by functional differentiation in government?
2. Why is coordination necessary among political institutions?
3. How does al-Mazālim contribute to public accountability?



4. How can al-Hisbah be related to the idea of public welfare?
5. Why should classical political institutions be studied comparatively when considering contemporary governance?

Illustrations

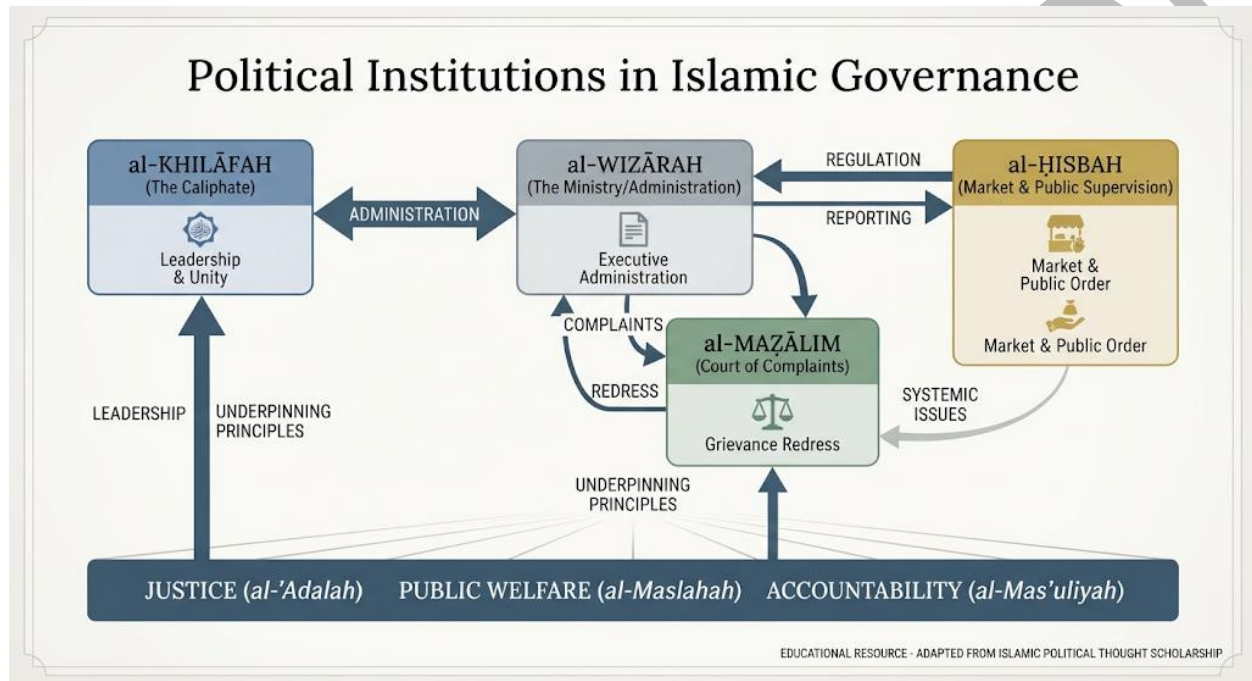


Figure 4.1: Functional relationship among major political institutions in Islamic governance.



Series Summary

This Series examined four major institutions associated with classical Islamic governance: al-Khilāfah, al-Wizārah, al-Mazālim and al-Ḥisbah. We began by considering al-Khilāfah as the institution of political leadership that developed after the Prophet Muhammad, peace be upon him. We examined the functions of the khalīfah, the qualities associated with responsible leadership, and the questions of succession, legitimacy and accountability.

We then studied al-Wizārah and the role of the vizier in the organisation of government. The vizierate illustrates the importance of delegation and administrative specialisation. Because delegated authority can create opportunities for both effective administration and abuse, supervision and accountability are necessary.

Next, we examined al-Mazālim as a mechanism for addressing grievances and certain abuses of authority. We also studied al-Ḥisbah and the work of the muhtasib in supervising aspects of public conduct and market practice. Although these institutions had different functions, both reflected concerns about justice and the protection of public interests.

Finally, we considered the interrelationship of the institutions and their contemporary relevance. The central lesson is that institutions should be understood in relation to the governance problems they were designed to address. Classical institutions cannot simply be copied into modern states, but their historical functions can provide useful material for comparative reflection on leadership, administration, regulation, justice and accountability.

You should now be able to define the principal institutions of Islamic governance (SLO 4.1), analyse their responsibilities and accountability mechanisms (SLO 4.2), compare al-Mazālim and al-Ḥisbah as institutions serving public interests (SLO 4.3), and evaluate their relevance and limitations for contemporary governance (SLO 4.4).

Glossary of Terms

Al-Khilāfah: The institution of political leadership that developed in the Muslim community after the Prophet Muhammad, peace be upon him.



Al-Mazālim: A mechanism for hearing certain grievances and addressing abuses or wrongs involving administrative or political authority.

Al-Wizārah: The institution of the vizierate, involving senior administrative assistance and, in some historical settings, delegated authority.

Al-Ḥisbah: An institution concerned with public supervision, recognised good practices and prevention of certain publicly observable wrongdoing.

Amānah: A trust or responsibility placed in someone's care.

Khalīfah: The political leader associated with the institution of the caliphate.

Legitimacy: The basis on which political authority is regarded as rightful or acceptable.

Maṣlahah: Legitimate benefit or public welfare considered within Islamic legal and ethical reasoning.

Muḥtasib: The official associated with al-Ḥisbah and its supervisory functions.

Redress: A remedy or corrective action provided in response to a wrong or grievance.

Vizier: A senior official who assists a ruler in government and administration.



Concept Check Questions 4

Objective Questions

1. Which institution refers to the central political leadership that developed after the Prophet Muhammad, peace be upon him? (Linked to SLO 4.1)

A. Al-Khilāfah

B. Al-Ḥisbah

C. Al-Maẓālīm

D. Al-Wizārah

2. Which institution is most closely associated with senior administrative assistance to the ruler? (Linked to SLO 4.1)

A. Al-Maẓālīm

B. Al-Wizārah

C. Al-Ḥisbah

D. Khilāfah

3. Which institution was concerned with hearing certain grievances involving officials and abuses of authority? (Linked to SLO 4.3)

A. Al-Ḥisbah

B. Al-Maẓālīm

C. Al-Wizārah

D. Khilāfah



4. Who was the official associated with al-Ḥisbah? (Linked to SLO 4.3)

A. Khalīfah

B. Vizier

C. Muḥtasib

D. Qāḍī

5. Which concept describes political office as a trust and responsibility? (Linked to SLO 4.2)

A. Amānah

B. Hijrah

C. Zakāh

D. Jihād

Short-Answer Questions

6. Explain the principal responsibilities associated with the khalīfah. (Linked to SLO 4.2)

7. Describe the role of the vizier in classical Islamic administration. (Linked to SLO 4.1 and SLO 4.2)

8. Explain how al-Mazālim could contribute to the redress of grievances. (Linked to SLO 4.3)

9. Distinguish between the functions of al-Mazālim and al-Ḥisbah. (Linked to SLO 4.3)

Long-Answer Questions

10. Analyse how al-Khilāfah, al-Wizārah, al-Mazālim and al-Ḥisbah could complement one another within a system of Islamic governance. (Linked to SLO 4.2)



11. Evaluate the relevance and limitations of classical Islamic political institutions for contemporary governance. (Linked to SLO 4.4)

Answers to Concept Check Questions 4

Objective Questions

1. A. Al-Khilāfah.
2. B. Al-Wizārah.
3. B. Al-Mazālim.
4. C. Muhtasib.
5. A. Amānah.

Short-Answer Questions

6. The khalīfah was associated with political leadership, administration of justice, protection of public order, defence of the community, management of public affairs and appointment of competent officials. These functions were understood as responsibilities rather than merely privileges.
7. The vizier was a senior official who assisted the ruler with government administration. Depending on the historical setting, the vizier could advise the ruler, coordinate officials, supervise departments and exercise defined delegated authority.
8. Al-Mazālim could provide a specialised route for complaints involving officials, powerful persons or administrative wrongdoing. It allowed grievances to receive attention and could provide appropriate redress where ordinary procedures were inadequate.
9. Al-Mazālim was principally associated with grievances, wrongs and certain abuses of administrative authority, while al-Ḥisbah had a supervisory and preventive role involving public conduct, markets and fair dealing through the muhtasib.



Long-Answer Questions

10. Basic response: Al-Khilāfah provided central political leadership, al-Wizārah supported administration, al-Mazālim addressed certain grievances and abuses of authority, and al-Hisbah supervised aspects of public conduct and market practice. Value-added response: Together, these institutions illustrate functional differentiation. Leadership required administrative support, administration required oversight, and public authority required mechanisms for addressing grievances and harmful practices. Their effectiveness depended on coordination, competence and accountability.

11. Basic response: Classical institutions remain relevant because they raise questions about leadership, administration, grievance redress, regulation and public accountability. Value-added response: Their historical forms should not be mechanically transferred to modern constitutional states because the institutional and legal contexts differ. However, their functions can be compared with modern ministries, administrative review bodies, ombuds institutions and regulatory agencies. Such comparison helps identify enduring governance problems without assuming that historical and contemporary institutions are identical.

Answers to Pilot Questions 4

Part 4.1

1. Al-Khilāfah is the institution of political leadership that developed in the Muslim community after the death of the Prophet Muhammad, peace be upon him.
2. The khalīfah was a political and administrative leader, not a prophet. Prophethood ended with Muhammad, peace be upon him.
3. Functions included political leadership, administration of justice, protection of society, defence, management of public affairs and appointment of officials.
4. Amānah means trust or responsibility. Political office is an amānah because the office-holder is entrusted with authority that affects other members of society.



5. Political legitimacy concerns the basis on which political authority is regarded as rightful or acceptable.

Part 4.2

1. Al-Wizārah is the institution of the vizierate, involving senior administrative assistance to the ruler.

2. As Muslim states expanded, administrative responsibilities became too extensive for the ruler to handle personally, creating a need for specialised officials and delegation.

3. A vizier could advise the ruler, coordinate government departments, supervise officials, manage correspondence and participate in delegated administrative or financial affairs.

4. Advisory assistance involves giving counsel without necessarily possessing independent executive authority, while delegated authority allows an official to act within defined limits on behalf of the ruler.

5. Supervision helps ensure that delegated authority is used for legitimate purposes and that officials remain accountable for their decisions and actions.

Part 4.3

1. Al-Mazālim refers to a mechanism for hearing certain grievances and addressing wrongs or abuses involving administrative or political authority.

2. Examples include complaints against government officials and grievances involving administrative actions or powerful persons.

3. Redress is a remedy or corrective action provided in response to a wrong or grievance.

4. The muḥtasib was the official associated with al-Ḥisbah.

5. Areas could include market practices, weights and measures, commercial honesty, public order and certain standards of public conduct.



Part 4.4

1. Functional differentiation means distributing governmental responsibilities among specialised offices or institutions.
2. Coordination ensures that specialised institutions work together, avoid unnecessary duplication and maintain clear lines of responsibility.
3. Al-Mazālim contributed to accountability by providing a route through which certain grievances involving authority could be heard and remedied.
4. Al-Ḥisbah could contribute to public welfare through supervision of fair market practices and public conduct that affected members of society.
5. A comparative approach is appropriate because classical institutions developed under historical conditions different from modern constitutional states. Their functions can be examined alongside modern institutions without assuming that the structures are identical.



References and Attributions 4

Qur'ānic and Islamic Sources:

- ☐ The Qur'ān, particularly passages concerning justice, consultation, trust, authority and public responsibility.
- ☐ Selected Ḥadīth and Sunnah literature relating to leadership, justice, public responsibility and social conduct.

Secondary Sources:

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Illustration Attributions:

- ☐ Figure 4.1: AI-generated illustration concept. Prompt designed specifically for this Series for use with an AI illustration platform such as Microsoft Designer or DALL·E. Suggested OER search string is provided under the figure placeholder.
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Parts and Sub-Parts

5.1 The Concept and Historical Context of Jihād Movements

- **5.1.1** Meaning and Context of Jihād in Islamic Thought
- **5.1.2** Social and Political Conditions Behind Reform Movements
- **5.1.3** Distinguishing Jihād, Reform, and Political Mobilisation

5.2 The Jihād Movement of Shaykh ‘Uthmān bn Fūdī

- **5.2.1** Background and Intellectual Formation of ‘Uthmān bn Fūdī
- **5.2.2** Causes and Development of the Jihād Movement
- **5.2.3** The Sokoto Caliphate and Its Political Organisation

5.3 Encounter of Islam with Western Imperialism

- **5.3.1** European Expansion and the Changing Political Environment
- **5.3.2** Colonial Rule, Islamic Institutions, and Muslim Responses
- **5.3.3** Intellectual and Political Responses to Imperialism

5.4 Legacies and Contemporary Interpretation

- **5.4.1** Historical Legacies of Muslim Reform Movements
- **5.4.2** Interpreting Jihād Movements in Their Historical Context
- **5.4.3** Lessons for the Study of Islam and Political Change

Introduction

The relationship between Islam, political authority and social change has taken different forms across Muslim societies. In several parts of West Africa, religious scholars and reformers responded to problems they perceived in religious practice, political administration and social



relations. Some of these movements developed into major political transformations. One of the most important examples in the history of West Africa is the movement associated with Shaykh ‘Uthmān bn Fūdī, which contributed to the formation of the Sokoto Caliphate in the early nineteenth century.

The word jihād has a broad meaning in Islamic thought and cannot automatically be reduced to warfare. Depending on context, it may refer to striving in the cause of God, including moral, intellectual and social efforts. In this Series, the term is used historically when examining particular movements that combined religious reform with political action. The purpose is to understand these movements within their own historical circumstances rather than to present them as simple models for present-day political action.

The Series also examines the encounter between Muslim societies and Western imperialism. European expansion altered political boundaries, economic systems, educational structures and institutions of authority across many Muslim societies. Muslims responded in different ways, including resistance, reform, accommodation, intellectual debate and attempts to preserve religious and cultural institutions.

We shall first examine the concept and historical setting of jihād movements. We will then study the life, ideas and movement of Shaykh ‘Uthmān bn Fūdī, including the conditions that contributed to the emergence of the Sokoto Caliphate. Next, we will examine the encounter between Islam and Western imperialism, paying attention to colonial expansion and Muslim responses. Finally, we will consider the historical legacies of these movements and the importance of interpreting them carefully within their particular contexts.

Series Learning Outcomes

Upon completing this Series, you should be able to:

- ☐ SLO 5.1 define jihād in its broad Islamic and historical contexts and distinguish it from narrower uses of the term;



- ☐ SLO 5.2 analyse the causes, development and political significance of the movement of Shaykh ‘Uthmān bn Fūdī;
- ☐ SLO 5.3 examine the effects of Western imperialism on Muslim political and religious institutions; and
- ☐ SLO 5.4 evaluate the historical legacies and contemporary interpretations of Muslim reform and resistance movements.

5.1 The Concept and Historical Context of Jihād Movements

5.1.1 Meaning and Context of Jihād in Islamic Thought

The Arabic term **jihād** is derived from a root associated with exertion, striving or making an effort. In Islamic thought, it therefore has a wider meaning than armed conflict. It can refer to serious striving in obedience to God, the struggle to uphold justice and moral conduct, and efforts undertaken for legitimate religious and social purposes.

The meaning of jihād must be determined from its context. Islamic scholarship discusses different forms and circumstances of striving, including personal moral effort and, under defined legal and historical conditions, armed struggle. It is therefore inaccurate to treat every use of the word as a reference to warfare.

Historical jihād movements must also be distinguished from the general theological concept. A movement may describe itself as a jihād while pursuing several interconnected aims, such as religious reform, political reorganisation, resistance to perceived injustice or the establishment of new institutions. Historians must therefore examine the movement's ideas, leadership, social conditions and political objectives.

Fill in the blank: The Arabic term jihād is broadly associated with exertion, striving or serious



5.1.2 Social and Political Conditions Behind Reform Movements

Religious reform movements usually emerge within particular social and political environments. Leaders may respond to practices they consider inconsistent with Islamic teachings, disputes over religious authority, unequal political arrangements, taxation, insecurity or weaknesses in governance.

In nineteenth-century West Africa, Islamic learning had developed through long-established networks of scholars, teachers and communities. Reformist ideas could therefore circulate through teaching, preaching, scholarly correspondence and relationships between religious leaders and rulers.

A reform movement can acquire political significance when its message attracts a substantial following and when existing political institutions are unable or unwilling to respond to the grievances identified by its leaders. At that point, religious reform, social mobilisation and political transformation may become closely connected.

Fill in the blank: Religious reform movements should be examined in relation to their particular social and _____ environment.

5.1.3 Distinguishing Jihād, Reform and Political Mobilisation

It is important not to treat jihād, reform and political mobilisation as identical concepts.

****Reform**** refers to attempts to correct, renew or improve religious and social practices.

****Political mobilisation**** refers to the organisation of people around political goals or grievances. ****Jihād****, in its broad Islamic sense, refers to striving or exertion, while historical movements may have used the term in more specific political circumstances.

These concepts can overlap. A religious reformer may mobilise followers around a programme of reform, and a historical movement may describe its political struggle as jihād. Nevertheless, careful study requires us to identify what each term means in the particular source or period being examined.



This distinction is especially important when studying West African history. It prevents students from assuming that all jihād movements had identical causes, objectives or methods. The movement of ‘Uthmān bn Fūdī must therefore be studied within the political and religious circumstances of Hausaland and the wider western Sudan.

Fill in the blank: Attempts to correct or renew religious and social practices are generally described as religious _____.

Pilot questions 5.1

1. What is the broad meaning of jihād?
2. Why should jihād not automatically be equated with warfare?
3. Mention two conditions that can contribute to the emergence of a reform movement.
4. Distinguish between reform and political mobilisation.
5. Why must historical jihād movements be studied within their particular contexts?

5.2 The Jihād Movement of Shaykh ‘Uthmān bn Fūdī

5.2.1 Background and Intellectual Formation of ‘Uthmān bn Fūdī

Shaykh ‘Uthmān bn Fūdī, also known as Usman dan Fodio, was an eighteenth- and early nineteenth-century Muslim scholar, teacher and reformer in Hausaland. He was born in 1754 in Gobir and received an extensive Islamic education through established scholarly traditions in the western Sudan.

His intellectual formation was shaped by Qur’ānic study, Ḥadīth, jurisprudence, theology and the writings of earlier Muslim scholars. He became a respected teacher and preacher, and his religious activities brought him into contact with communities across Hausaland.



‘Uthmān bn Fūdī criticised practices that he and his followers regarded as inconsistent with Islamic teachings. His reform programme included emphasis on religious education, moral conduct, proper worship and the application of Islamic legal and ethical principles.

His influence cannot be explained by personal scholarship alone. The movement developed within a wider social environment in which Islamic learning, political authority and local communities were already interconnected.

Fill in the blank: Shaykh ‘Uthmān bn Fūdī was a prominent Muslim scholar, teacher and _____ in eighteenth- and early nineteenth-century Hausaland.

5.2.2 Causes and Development of the Jihād Movement

The movement associated with ‘Uthmān bn Fūdī developed from a combination of religious, social and political factors. He and his followers criticised aspects of the existing political order in Gobir and neighbouring areas, including practices they considered contrary to Islam and the treatment of Muslim communities.

Preaching and teaching initially formed a major part of the reform effort. As tensions between the reforming community and the rulers of Gobir increased, the conflict became increasingly political. In 1804, after serious confrontation, ‘Uthmān bn Fūdī and his followers undertook the hijrah from Gobir, an event that marked a major turning point in the movement.

The subsequent conflict led to the establishment and expansion of a new political order. The movement gained support among sections of the population and among other Muslim leaders. By combining religious teaching, political organisation and military resistance in its historical context, the movement transformed the political landscape of much of the western Sudan.

The movement should not be explained as the result of a single cause. Religious reform provided an important ideological basis, while political grievances, social networks and the wider conditions of Hausaland affected its development.



Fill in the blank: The 1804 _____ from Gobir was a major turning point in the movement of ‘Uthmān bn Fūdī.

5.2.3 The Sokoto Caliphate and Its Political Organisation

The political transformation associated with ‘Uthmān bn Fūdī led to the formation of the Sokoto Caliphate, one of the most significant states in nineteenth-century West Africa. The caliphate consisted of a network of emirates linked to the central authority at Sokoto.

‘Uthmān bn Fūdī became the spiritual and political leader of the new community, while administrative responsibilities were distributed among appointed leaders. His brother Abdullahi dan Fodio and his son Muhammad Bello became important figures in the administration and subsequent consolidation of the state.

The political system drew on Islamic concepts of leadership, justice, consultation and accountability, while also adapting to the realities of West African political organisation. The state supported Islamic learning and scholarship, and centres of education became important features of its intellectual life.

The Sokoto Caliphate also had economic and social dimensions. Agriculture, trade, taxation, scholarship and local administration all contributed to the functioning of the state. Its influence extended across a large part of what is now northern Nigeria and neighbouring areas.

Fill in the blank: The political state that emerged from the movement of ‘Uthmān bn Fūdī became known as the Sokoto _____.

Pilot questions 5.2

1. Where and when was Shaykh ‘Uthmān bn Fūdī born?
2. Mention two areas of Islamic learning that influenced his intellectual formation.
3. Why did the relationship between ‘Uthmān bn Fūdī's reform community and the rulers of Gobir become increasingly tense?



4. What was the significance of the 1804 hijrah?
5. Identify two important figures involved in the administration of the Sokoto Caliphate after the movement's political transformation.

5.3 Encounter of Islam with Western Imperialism

5.3.1 European Expansion and the Changing Political Environment

Western imperialism refers to the extension of political, economic and military control by European powers over territories outside Europe. During the nineteenth century, European expansion intensified across Africa, including areas with established Muslim states and scholarly traditions.

The expansion of European power changed the political environment in which Muslim societies operated. European governments and companies sought territory, trade opportunities and strategic influence. Military technology, diplomatic pressure and economic interests contributed to the gradual imposition of colonial rule.

The encounter was not uniform. Different Muslim societies experienced European expansion at different times and responded according to their political circumstances. Some states resisted militarily, some negotiated, some adapted their institutions, while scholars and communities developed intellectual responses to the new political order.

Fill in the blank: The extension of European political and economic control over territories outside Europe is commonly called Western _____.

5.3.2 Colonial Rule, Islamic Institutions and Muslim Responses

Colonial rule affected Islamic institutions in several ways. Colonial administrations could reorganise political authority, alter judicial systems, introduce new forms of taxation, regulate education and redefine the relationship between religious scholars and political rulers.



In the territories connected with the Sokoto Caliphate, British conquest at the beginning of the twentieth century brought the caliphate and its emirates under colonial control. The colonial administration retained some existing rulers and institutions but placed them within a new political framework.

Muslim responses to colonial rule were diverse. Some leaders resisted colonial authority, some negotiated with colonial officials, and others concentrated on preserving Islamic education, family life, scholarship and religious practice. These responses demonstrate that Muslim societies were not politically or intellectually uniform.

Colonialism also produced long-term institutional changes. Administrative boundaries, legal structures, educational systems and patterns of economic control introduced during colonial rule continued to influence post-colonial states.

Fill in the blank: Colonial administrations often changed existing political, judicial and _____ institutions.

5.3.3 Intellectual and Political Responses to Imperialism

The encounter with Western imperialism generated major intellectual questions among Muslim scholars and political thinkers. They asked how Muslim societies could preserve religious identity while responding to new political, scientific, educational and economic conditions.

Responses included calls for educational reform, renewal of Islamic scholarship, political cooperation, anti-colonial resistance and selective engagement with Western knowledge and institutions. Muslim thinkers did not all reach the same conclusions. Some advocated reform through modern education, while others stressed the recovery or strengthening of established Islamic intellectual traditions.

It is therefore important to avoid presenting Muslim responses to imperialism as a single movement. Intellectual and political responses varied according to region, historical period, social class and the nature of colonial rule.



The experience of imperialism also encouraged Muslim thinkers to reflect on sovereignty, political independence, education, law and the place of religion in public life. These debates became important elements of modern Islamic political thought.

Fill in the blank: Muslim responses to imperialism included resistance, negotiation, educational reform and the preservation of Islamic _____.

Pilot questions 5.3

1. What is Western imperialism?
2. Mention two ways European expansion changed the political environment of Muslim societies.
3. How did colonial rule affect Islamic political and judicial institutions?
4. Why were Muslim responses to colonialism diverse?
5. Mention two intellectual or political responses that developed among Muslims under imperial rule.

5.4 Legacies and Contemporary Interpretation

5.4.1 Historical Legacies of Muslim Reform Movements

The movement of ‘Uthmān bn Fūdī left a major intellectual, political and educational legacy in West Africa. The Sokoto Caliphate became an important centre of Islamic scholarship, and its scholarly traditions influenced religious education across a wide geographical area.

The movement also shaped political institutions. The emirates that formed part of the caliphate developed administrative systems through which rulers, scholars and local officials managed public affairs. Although colonial conquest later transformed these structures, some traditional institutions continued to have social and cultural significance.



The legacy should be assessed critically. Historical states contained both achievements and tensions, and their institutions affected different communities in different ways. A balanced study therefore considers religious scholarship and political organisation alongside questions of power, social relations and historical change.

Fill in the blank: The Sokoto Caliphate became a major centre of Islamic _____ in West Africa.

5.4.2 Interpreting Jihād Movements in Their Historical Context

Historical interpretation requires attention to the language and circumstances of the period being studied. A movement described as jihād in a historical source should be examined in relation to its religious ideas, political environment, social base, leadership and objectives.

Modern discussions can distort historical understanding when they remove a movement from its original context. For example, applying present-day political categories directly to nineteenth-century West African movements can obscure the religious and institutional structures that shaped their participants' decisions.

At the same time, historical interpretation should not accept every claim made by a movement about itself without examination. Historians compare sources, consider different perspectives and distinguish between religious ideals, political claims and actual outcomes.

This approach allows you to study controversial subjects academically. The objective is not to glorify or condemn a historical movement without evidence, but to explain why it emerged, how it developed and what consequences it produced.

Fill in the blank: Good historical interpretation requires a movement to be studied within its original historical _____.

5.4.3 Lessons for the Study of Islam and Political Change

The history of jihād movements and Western imperialism demonstrates that Islamic political thought developed through interaction between ideas and historical circumstances. Religious



principles influenced political action, while political experiences also shaped scholarly debates about authority, justice and social order.

The history of ‘Uthmān bn Fūdī illustrates how religious scholarship can become connected with social reform and political transformation. The later encounter with European imperialism shows how external political forces could transform Muslim institutions and generate new debates about sovereignty and reform.

For contemporary students, the main lesson is the importance of historical awareness. Present-day political questions involving Islam should not be interpreted solely through examples from the past. Historical cases can provide insight into concepts and patterns, but each period has its own political, social and legal conditions.

Studying these movements also encourages critical engagement with sources. You should distinguish between primary historical accounts, later interpretations and modern political uses of historical memory. Such distinctions help produce a more balanced understanding of Islamic political history.

Fill in the blank: The study of historical political movements requires careful attention to historical _____ and evidence.

Pilot questions 5.4

1. Mention two aspects of the legacy of ‘Uthmān bn Fūdī’s movement.
2. Why should historical jihād movements be interpreted within their original contexts?
3. Why should historians distinguish between a movement's claims and its actual historical outcomes?
4. What does the history of ‘Uthmān bn Fūdī illustrate about the relationship between scholarship and political change?
5. Why is historical awareness important when discussing Islam and contemporary politics?



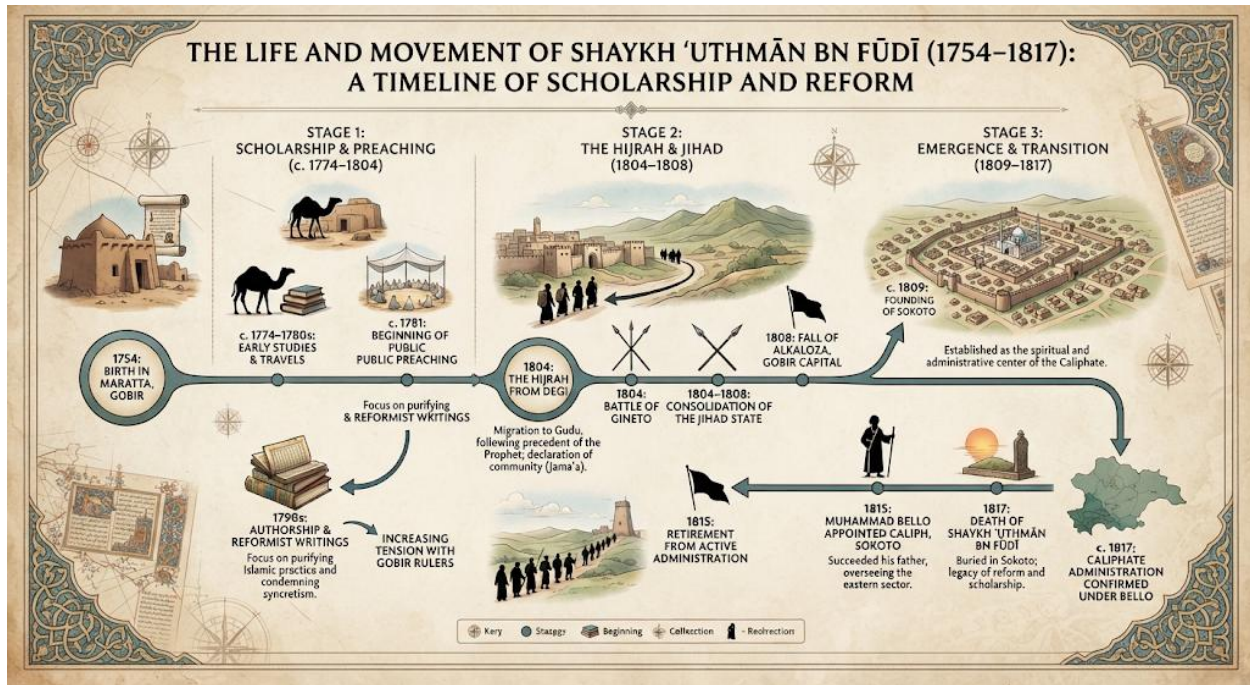


Figure 5.1: Timeline of the major stages in the movement of Shaykh 'Uthmān bn Fūdī.

Series Summary

This Series examined jihād movements, the movement of Shaykh ‘Uthmān bn Fūdī and the encounter between Islam and Western imperialism. We began by establishing that jihād has a broad meaning of striving or exertion in Islamic thought and should not automatically be equated with warfare. Historical movements using the language of jihād must be studied according to their particular religious, social and political contexts.

We then examined the background of ‘Uthmān bn Fūdī, his Islamic education and his reformist activities in Hausaland. We considered the religious and political conditions that contributed to the development of his movement, the significance of the 1804 hijrah, and the emergence of the Sokoto Caliphate. The political order that developed from the movement combined Islamic principles with the administrative realities of nineteenth-century West Africa.

The Series next considered Western imperialism and its effects on Muslim societies. European expansion altered political authority, judicial arrangements, education and economic relations. Muslim responses varied and included resistance, negotiation, educational reform and preservation of religious institutions.

Finally, we considered the historical legacies of these movements and the importance of contextual interpretation. The history of ‘Uthmān bn Fūdī demonstrates that Islamic scholarship, religious reform and political change can become closely connected under particular historical circumstances. The study of these subjects requires careful use of evidence and should distinguish historical analysis from modern political interpretation.

You should now be able to define jihād in its broad and historical contexts (SLO 5.1), analyse the causes and development of the movement of ‘Uthmān bn Fūdī (SLO 5.2), examine the effects of Western imperialism on Muslim institutions (SLO 5.3), and evaluate the historical legacies and contemporary interpretations of Muslim reform and resistance movements (SLO 5.4).



Glossary of Terms

Caliphate: A political institution or state associated with a caliph or khalīfah as a form of Muslim political leadership.

Colonialism: A system in which a foreign power establishes and maintains political control over another territory and its institutions.

Hijrah: Migration or departure; in this Series, it refers particularly to the 1804 migration of ‘Uthmān bn Fūdī and his followers from Gobir.

Imperialism: The extension of political, economic or military influence and control by one power over other territories or peoples.

Jihād: A broad Islamic concept of striving or exertion in a legitimate cause; its meaning depends on religious and historical context.

Muḥammad Bello: Son of ‘Uthmān bn Fūdī and a major leader involved in the consolidation and administration of the Sokoto Caliphate.

Reform: An effort to correct, renew or improve religious, social or political practices.

Sokoto Caliphate: The nineteenth-century Muslim state that emerged from the movement associated with ‘Uthmān bn Fūdī in the western Sudan.

Western imperialism: European expansion of political, economic and military power over territories outside Europe, particularly during the nineteenth and early twentieth centuries.

‘Uthmān bn Fūdī: An eighteenth- and early nineteenth-century Muslim scholar, teacher and reformer whose movement led to the formation of the Sokoto Caliphate.



Concept Check Questions 5

Objective Questions

1. Which statement best describes the broad meaning of jihād? (Linked to SLO 5.1)

- A. Striving or exertion in a legitimate cause
- B. Political office only
- C. Trade regulation only
- D. Colonial administration

2. Which event marked a major turning point in the movement of 'Uthmān bn Fūdī? (Linked to SLO 5.2)

- A. The 1804 hijrah from Gobir
- B. The founding of Sokoto University
- C. The arrival of British rule in 1960
- D. The abolition of all emirates

3. Which state emerged from the movement of 'Uthmān bn Fūdī? (Linked to SLO 5.2)

- A. Kanem-Bornu Empire
- B. Sokoto Caliphate
- C. Mali Empire
- D. Oyo Empire

4. Which of the following was an effect of Western imperialism on Muslim societies? (Linked to SLO 5.3)



A. Reorganisation of political and judicial institutions

B. Complete disappearance of Islam

C. End of all Muslim scholarship

D. Elimination of all local communities

5. Why should historical jihād movements be studied in context? (Linked to SLO 5.4)

A. Their meanings and objectives differed according to historical circumstances

B. All movements were identical

C. Historical sources are unnecessary

D. Modern categories always explain them completely

Short-Answer Questions

6. Explain the broad meaning of jihād and distinguish it from its narrower historical uses. (Linked to SLO 5.1)

7. State three factors that contributed to the development of the movement of ‘Uthmān bn Fūdī. (Linked to SLO 5.2)

8. Describe two ways Western imperialism affected Muslim political or religious institutions. (Linked to SLO 5.3)

9. Explain why Muslim responses to Western imperialism were diverse. (Linked to SLO 5.3)

Long-Answer Questions

10. Analyse the relationship between religious reform, social conditions and political transformation in the movement of Shaykh ‘Uthmān bn Fūdī. (Linked to SLO 5.2)



11. Evaluate the importance of historical context when interpreting jihād movements and Muslim responses to Western imperialism. (Linked to SLO 5.4)

Answers to Concept Check Questions 5

Objective Questions

1. A. Striving or exertion in a legitimate cause.
2. A. The 1804 hijrah from Gobir.
3. B. Sokoto Caliphate.
4. A. Reorganisation of political and judicial institutions.
5. A. Their meanings and objectives differed according to historical circumstances.

Short-Answer Questions

6. Jihād broadly means striving or exertion in a legitimate cause. It can include moral, intellectual and social effort, while in particular historical and legal contexts it has also been used for armed struggle. It should therefore not automatically be reduced to warfare.
7. Factors included concerns about religious practices and moral conduct, political tensions with the rulers of Gobir, existing Islamic scholarly networks, and social and political conditions that enabled the reform movement to attract followers.
8. Western imperialism could reorganise political authority and judicial systems, alter taxation and administration, regulate education, and change the relationship between religious scholars and rulers.
9. Muslim responses differed because societies faced different colonial circumstances and possessed different political institutions, social structures and intellectual traditions. Responses included resistance, negotiation, accommodation, educational reform and preservation of religious institutions.



Long-Answer Questions

10. Basic response: The movement began with religious teaching and reform and developed within a wider political environment marked by tensions with the rulers of Gobir. The reform message attracted followers, and political conflict eventually contributed to the 1804 hijrah and the formation of a new political order. Value-added response: The movement demonstrates that religious reform does not occur separately from society. Scholarly networks, community grievances, political authority and leadership interacted to produce a major political transformation.

11. Basic response: Historical context is important because the meaning and objectives of jihād movements and Muslim responses to imperialism varied across time and place. Value-added response: Contextual analysis prevents modern categories from being imposed uncritically on historical actors. It also requires comparison of sources, attention to different perspectives and distinction between religious ideals, political claims and historical outcomes. This approach produces a more balanced understanding of both reform movements and colonial encounters.

Answers to Pilot Questions 5

Part 5.1

1. Jihād broadly means striving or exertion in a legitimate cause.
2. Jihād has a wider Islamic meaning that includes striving and effort. In particular historical contexts it can refer to armed struggle, but the term is not synonymous with warfare in every context.
3. Possible conditions include religious grievances, political injustice, disputes over authority, social inequality, insecurity or weaknesses in governance.
4. Reform is an attempt to correct or renew practices, while political mobilisation involves organising people around political goals or grievances. They can overlap but are not identical.



5. Historical movements differed in their religious ideas, political objectives, social bases and circumstances, so context is necessary for accurate interpretation.

Part 5.2

1. Shaykh ‘Uthmān bn Fūdī was born in 1754 in Gobir.
2. His education included areas such as Qur’ānic studies, Ḥadīth, jurisprudence and theology.
3. Tensions increased because ‘Uthmān and his followers criticised aspects of the political and religious order and their reform activities challenged the authority of the rulers of Gobir.
4. The 1804 hijrah marked a major turning point, separating the reforming community from Gobir and contributing to the subsequent establishment of a new political order.
5. Abdullahi dan Fodio and Muhammad Bello were two major figures involved in the administration and consolidation of the Sokoto Caliphate.

Part 5.3

1. Western imperialism is the extension of political, economic or military power by European states over territories outside Europe.
2. It changed political boundaries and authority and introduced new forms of economic and administrative control.
3. Colonial rule could reorganise political leadership, judicial arrangements, taxation and education, and could place existing Islamic institutions under colonial oversight.
4. Responses were diverse because Muslim societies differed in political circumstances, social structures, intellectual traditions and experiences of colonial rule.
5. Responses included resistance, negotiation, educational reform, political mobilisation and preservation of Islamic education and religious practice.



Part 5.4

1. Legacies included the continuation of Islamic scholarship and educational traditions and the development of political and administrative institutions that influenced later West African societies.
2. Context helps explain the religious ideas, social conditions, political objectives and historical consequences of a movement without imposing modern assumptions on it.
3. A movement's self-description is only one source of evidence. Historical analysis also examines independent accounts, political circumstances and actual outcomes.
4. It illustrates that religious scholarship can provide ideas and networks that contribute to social reform and, under particular circumstances, political transformation.
5. Historical awareness prevents present-day political assumptions from being projected uncritically onto very different historical societies and institutions.

References and Attributions 5

Primary and Islamic Sources:

- ☐ The Qur'ān, particularly passages concerning striving, justice, social responsibility, leadership and relations among communities.
- ☐ Selected Ḥadīth and Sunnah literature relevant to jihād, ethical conduct, leadership and public responsibility.
- ☐ Selected writings of Shaykh 'Uthmān bn Fūdī and other Sokoto scholars where available in reliable editions and translations.

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