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# God, the Prophet and the State in Islam

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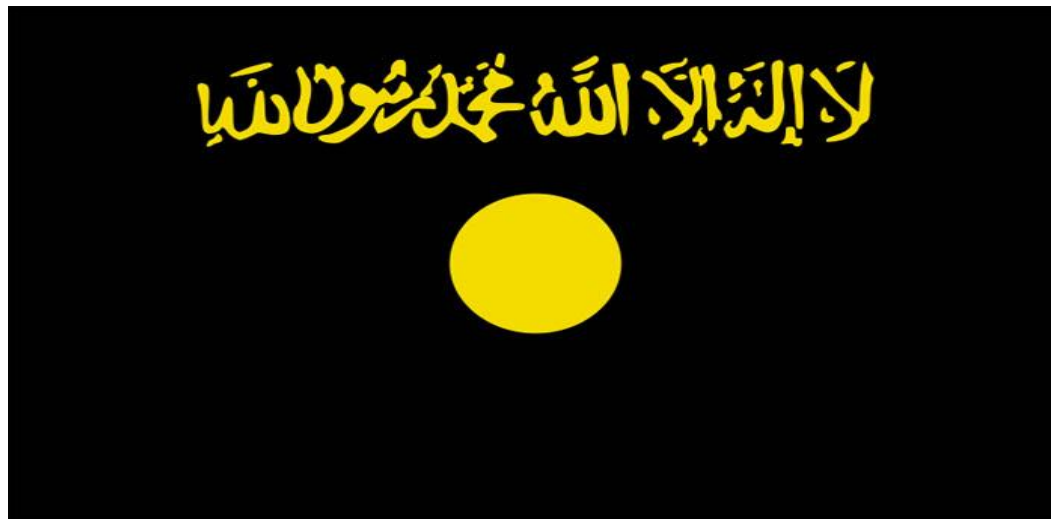
# Dā'ish



Dā'ish



# Al-Qaida



Dā'ish

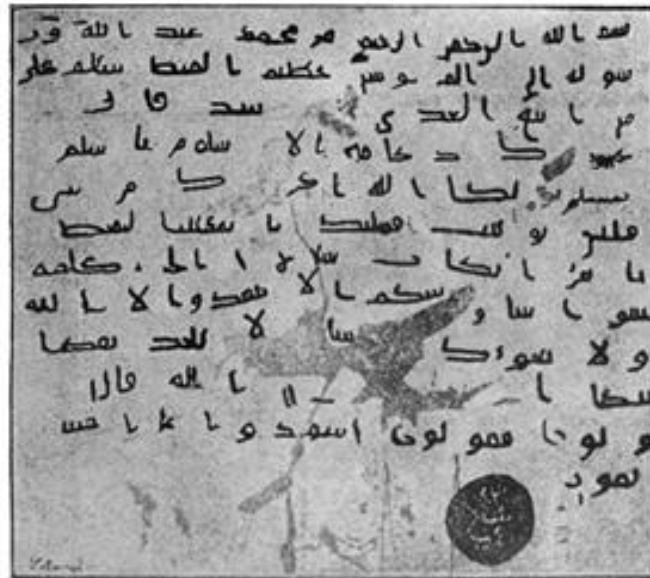


Muhammad's Letter to the ruler of Bahrain al-Mundhir bin Sāwā t-Tamīmi

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مُحَمَّدٌ رَسُولُ اللَّهِ  
الْمُرَرَّبُ. سَأُوِي سَلَامٌ عَلَيْكَ يَا عَمُّكَ اللَّهُ  
الَّذِي لَا إِلَهَ إِلَّا هُوَ وَنَسَبُ الْإِلَهِ الْإِلَهِ  
اللَّهُ وَأَرْحَمُكَ عَلَيْهِ وَرَبِّكَ بِمَا سَدَّ قَالِي أَرْضِي  
لَهُ اللَّهُ خَيْرٌ مِنْ بَابِهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
سَلِّمْ وَسَلِّمْ عَلَيْهِمْ قَدْ أَطْعَمُوا مِنْ يَدَيْهِمْ  
أَرْضِيهِمْ صَلَاتُهُمْ كَرَامَتُهُ كَرَامَتُهُ  
مُدَّ يَأْتِيهِ لِلْمُسْلِمِينَ مَا سَلِمُوا إِلَيْهِ وَنَسَبُ  
أَرْضِيهِمْ نَسَبُهُمْ قَادٍ مِمَّا صَلَّمَ عَلَيْهِمْ مِنْ أَرْضِهِمْ  
عَامِرٌ عَلَى كَتَبِهِ وَنَسَبُهُ وَنَسَبُهُ



## Muhammad's Letter to al-Muqauqis



# Dā'ish-Flag







Mohammed is not but a messenger; Messengers have passed away before him. Why, if he should die or is slain, will you turn about on your heels? If any man should turn about on his heels, he will not harm God in any way; and God will recompense the thankful.

(Q 3:144)

Muhammad is not the father of any one of your men,  
but the Messenger of God, and the Seal of the Prophets; God has knowledge of everything.

(Q 33:40)

But those who believe and do righteous deeds and believe in what is sent down to Muhammad – and it is the truth from their Lord – He will acquit them of their evil deeds, and dispose their minds aright.

(Q 47:2)

Muhammad is the Messenger of God, and those who are with him are hard against the unbelievers, merciful one to another. Thou seemst them bowing, prostrating, seeking bounty from God and good pleasure. Their mark is on their faces, the trace of prostration. That is their likeness in the Torah, and their likeness in the Gospel: as a seed that puts forth its shoot, and strengthens it, and it grows stout and rises straight upon its stalk, pleasing the sowers, that through them He may enrage the unbelievers. God has promised those of them who believe and do deeds of righteousness forgiveness and a mighty wage.

(Q 48:29)

And when **Jesus son of Mary** said,  
'Children of Israel, I am indeed the  
**Messenger of God** to you, confirming the Torah  
that is before me, and giving good tidings  
of **a Messenger who shall come after me,**  
**whose name shall be Ahmad.'**

Then, when he brought them the clear signs,  
they said, 'This is a manifest sorcery.'

(Q 61:6)



Glory be to Him, who carried **His servant** by night from the Holy Mosque to the Further Mosque the precincts of which We have blessed, that We might show him some of Our signs.

He is the All-hearing, the All-seeing.

(Q 17:1)

Blessed be He who has sent down the Salvation upon **His servant**, that he may be a **warnor** to all beings;

(Q 25:1)

Shall not God suffice **His servant**, though they frighten thee with those apart from Him? And whomsoever God leads astray, no guide has he.

(Q 39:36)

When the **servant of God** stood calling on Him,  
they were well nigh upon him in swarms.

(Q 72:19)



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Then remind them!  
Thou art only a **reminder**;

(Q 88:21)



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O believers, obey God and His Messenger,  
and do not turn away from Him,  
even as you are listening

(Q 8:20)



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Those are God's bounds. Whoso obeys God and His Messenger,  
He will admit him to gardens underneath which rivers flow,  
therein dwelling forever; that is the mighty triumph.

But whoso disobeys God, and His Messenger,  
and transgresses His bounds, him He will admit to a Fire,  
therein dwelling forever, and for him  
there awaits a humbling chastisement.

(Q 4:13-14)

And when thy Lord said to the angels,  
'I am setting in the earth a viceroy (*khalīfa*).'

They said, 'What, wilt Thou set  
therein one who will do corruption there,  
and shed blood, while we proclaim

Thy praise and call Thee Holy?'

He said, 'Assuredly I know that you know not.'

(Q 2:30)

'David, behold, We have appointed thee a viceroy (*khalīfa*) in the earth;  
therefore judge between men justly, and follow not caprice,  
lest it lead thee astray from the way of God.

Surely those who go astray from the way of God –  
there awaits them a terrible chastisement,  
for that they have forgotten the Day of Reckoning.'

(Q 38:26)





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*khalīfat Allāh*  
God's deputy



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Al-Ḥasan al-Baṣrī  
(d. around 728 CE)



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*Dawla*



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If a wound touches you,  
a like wound already has touched the heathen;  
such days We deal out in turn (*nudāwiluhā*) among men,  
and that God may know who are the believers,  
and that He may take  
witnesses from among you;  
and God loves not the evildoers;

(Q 3:140)



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*The Testament of Ardashir,*  
“kingship and religion are twins ...  
religion is the foundation of kingship  
and kingship the protector of religion”



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Abū Naṣr al-Fārābī  
(d. 950 CE)



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Ar-ra'īs al-awwal



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Ibn Sīnā/ Avicenna  
(d. 1037 CE)





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*Al-‘ilm al-madani*



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Ibn Rushd/ Averroes  
(d. 1198 CE)



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Abū l-Ḥasan al-Māwardī  
(d. 1058 CE)



God ... ordained for the people (*al-umma*) a Leader through whom He provided for the Deputyship of the Prophet and through whom He protected the Religious Community (*al-milla*); and he entrusted government (*as-siyāsa*) to him, so that the management of affairs should proceed (on the basis of) right religion ...

The Leadership became the principle upon which the bases of the Religious Community were established, by which the well-being of the people (*maṣāliḥ al-umma*) was regulated, and affairs of common interest (*al-umūr al-‘āmma*) were made stable, and from which particular public functions (*al-wilāyāt al-khāṣṣa*) emanated.



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Ibn Taymiyya  
(d. 1328 CE)



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*Siyāsa shar‘iyya*  
religious governance



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# Turkey's Abolition of the Caliphate 1924



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Rashīd Riḍā

(near Tripoli, Lebanon 1865 – Cairo 1935)





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‘Alī ‘Abd ar-Rāziq  
(1888-1966)



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All political functions are left to us, our reason,  
its judgments and political principles.  
Religion ... neither commands nor forbids [such things],  
it simply leaves them to us so that in respect of them  
we have recourse to the laws of reason,  
the experience of nations and the rules of politics.



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Ḥasan al-Bannā  
(1906 - 1949)



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Muslim Brethren

*(jamāʿat al-ikhwān al-muslimīn)*



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Abū l-‘Alā’ al-Mawdūdī  
(Haydarabad 1903 - Pakistan 1979)



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Islamic Association  
(*al-jamāʿa al-islāmiyya*)



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Sayyid Quṭb  
(1906-1966)



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The Caliphate is a duty/necessary matter  
(*amr wājib*) which the Muslim Community  
(*al-umma*) has to fulfill.



*Thank you for your attention!*