GOVERNING SOCIETY IN ISLAM
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I. INTRODUCTION

Islam means peace but the Muslim world especially the present generation is still longing for it because chaos exists everywhere. Political instability, economic stagnation, social injustice and cultural crisis are common among many Muslim states today. The most horrible sign of these problems is civil war which affected directly or indirectly almost all Muslims in the world. While there are many approaches undertaken to address the contemporary problem, the formula adopted is ineffective due to incoherence of both principles and practices. In governance for example, public policies are focused on strengthening the role of the state or government—paying small attention to other stakeholders who are part and parcel of society. If the problem is reforming the society socially, economically, politically and culturally, then it is necessary to look upon something that has realized this end successfully and Islam and Islamic history comes to the fore immediately.

This article follows the view of Islamic governance through oneself, family and society. It also advances the idea that reforming the society involves revolutionary process where several actors need to cooperate to make the system functional. Three key players are identified as agents of change within a society since they are already involved in the art of governing. These agents are the individual, family and society. The objective is to find justification on why the government cannot be separated from the governed; why there is no overnight and direct solution; and, why governance only works on many levels.

Based on descriptive methodology, the principal research instruments have focused on library research, personal observation and critical analysis. Placing Islam as paradigm for governance necessitates the discussion of Islam and Islamic law, history of early Muslim society and the relevance of the past to the present. It describes the kind of governance that can change the people's condition and prescribes the re-evaluation of what institutions may work out well and what means are available at hand. The experiences shown by the early Muslims on matters of governance from family to society coupled with the analysis derived from the Holy Qur'an and Sunnah of Prophet Muhammad (peace be upon him) become the underlying principles of this work.

II. EARLY HISTORICAL LANDSCAPE

Overview of Islam

Islam is an Arabic word and connotes submission, surrender and obedience. As a religion, Islam stands for complete submission and obedience to Allah (Maududi, 1989: 1). It is the religion revealed to the last Prophet, Muhammad (570-632), peace be upon him, in Makkah and completed in Madinah in 632 A. D. Islam has been completed for 23 years and its message; perfected as the Holy Qur'an mentions in Sura Al-Maida, *"alyawma akmaltu lakum dinakum"* (5:30) but its universal message—*"wa ma arsalnaka illa rahmatan lil alamin",* (Qur'an,

21:107), continues to guide humanity for many years to come. Islam is the youngest monotheistic faith and is the fastest growing religion (Salmi et al, 1998: 22). The one who accepts and follows Islam is called Muslim. As of 2020, there are about 1.9 billion Muslims inhabiting the world and will soon outnumber Christianity (today's largest religion) by 2060 (Pew Research Center 2020).

The basic foundations of Islamic religion consist of two things: Islam and Iman. The former is best explained by the Prophet (pbuh) when he said that Islam is built on five pillars: *Shahadatayn* (testimony of faith), *Salah* (prayer), *Zakat* (alms-giving), *Saum* (fasting in the month of Ramadan), and *Hajj* pilgrimage while the latter consists of belief in Allah *subhanahu wa taala*, belief in *Malaikah* (Angels), belief in *Kutub* (Scriptures), belief in *Rasul* (Messengers), belief in *yawm al-qiyama* (the day of Judgement) and belief in *qadar qal qada* (Pre-ordainment) both its good and bad aspect (Al-Bukhari). Together, the two forms the basic principles and practices for a Muslim to become a full-fledged member of *Ummah al-Muslimin* (Islamic society).

Islamic law or *Fiqh* in Arabic

Islam is a complete religion (Qur'an, 5:3) which guides human life from this temporal to eternal world. The word *fiqh* is an Arabic term meaning "deep understanding" or "full comprehension." *Fiqh* has been defined by Abu Hanifa in a general way as "the one's knowledge of what is to its advantage and disadvantage. It has also been defined in a specific way by other Muslim *fuqaha* as "the deduction of the *Shari'ah* values relating to conduct from their respective particular evidences." In summary, the term *fiqh* corresponds to Islamic Law, whereas *Shari'ah* corresponds to *din* or Islam completely (Akgunduz, 2010: 19-23). Islamic Law has four sources which are divided into primary and secondary. Primary sources are the Holy Qur'an or the words of Allah sent to Prophet Muhammad (pbuh) through the Angel Jibril (*alayhi assalam*) and the *Sunnah* of the Prophet (pbuh) which comprises his words, actions and his silence. Secondary sources are *Ijma* or the unanimous agreement of the Muslim scholars and *Qiyas* or Analogical Reasoning.

Brief History

Arabia before Islam is unknown (Haykal, 1976:9) or even if the Arabs have existed and possessed some degree of organization; they experienced an unparalleled [weak] spiritual condition (Khatab, 2006:11) which stunted the growth of their society. It was characterized by ignorance, lack of knowledge and absence of clear signs of civilization (Abdelhak, 2016:19). Idolatry, monopoly, tyranny and persecution are widespread which breed social conflict for the Arabs in particular and backwardness for Arabia in general. Saudi Arabia, the cradle of Islam was not spared from these stumbling blocks. Barbarism, slavery and armed conflict existed everywhere. Several problems continued to disturb social conditions and affected many aspects of lives from family to society. Social unity was hampered by suspicion; economic growth was trapped by inequality; political integration was impossible because power remains under tribalism and cultural sensitivity was twisted by fanatical ideology. In the context of Islamic

literature, this condition (from 300-610 A.D.) is termed the "Age of *Jahiliyyah*"—Age of Ignorance and Darkness).

Jahilliyah signifies that a man (or a community) has become oblivious of God and has turned its back to the Sunnah of His Prophet[s] (Khan, 2009:1). In the past, most of the Prophets were Bani Israel sent by God in different period of times to take care of the society and to remind people of the purpose of life yet the people continue to rebel against their teachings and thus the wrath of Allah was sent to them. Some of them were drowned; some were punished by earthquake and winds and some were swallowed by the soil as experienced by the people of Prophet Nu, Shua'yb, Salih, Musa (*alayhim assalam*). Prophet Muhammad (pbuh) was the last Prophet sent to the last nation to reform the Arabian Peninsula after the people extorted the original teachings of Islam. Corruptions in the past engulfed not only religious matter but also other aspects of life.

When the Prophethood of Muhammad (pbuh) commenced in 610 A.D., Islam re-emerged as a revolutionary movement (Salmi, 1998), Lapidus, 2002:3), (Masood, 2018: 81-89) aiming to end corruptions and all its forms and to reform the people in order to establish Islam-based civilization. The Arabs have instituted theirs but it was human and material-centered and akin to those in the west whose allegiance to reason, philosophy and emotions are strong. Even at the beginning of the Prophet's mission, he had to resort to war (after exhausting all diplomatic means) because idolaters and all their accomplices were stubborn to accept reality. It is to be noted; however, that war is only permitted in Islam if it is a form of defense (Ibn Muhammad, 2013:63) and (Bangura, 2004:6). In a span of 23 year-mission of the Prophet (pbuh), the Muslims had organized 80 military expeditions; 20 involved fighting against the people of other faiths. Casualties reached thousands including massive loss of wealth and territory. The point, however, is not to resurrect the past to deal with the present. Every generation has its own singularity. According to Islamic tradition, for every one hundred years, there emerges a reformer. Fortunately, this time, a favorable condition, the opposite of the past, exists. If there is something that can be done to reform society without scarifying lives and resources, studying and applying Islamic guidelines in general and re-visiting framework of governance in particular is one.

The Contemporary Muslim Societies

The trend in the Muslim world today is ironical. Muslims are often stuck with small ideas. Some are locked in battles raging around political parties, others in conflicts regarding ethnic Identity. Although Islam emphasizes balance and order, many Muslim societies show signs of internal warfare and confrontation (Ahmed, 2001:4-5). The great misery is that early Muslims then were only small in numbers yet they were able to control almost one-half of the world. The Caliphate system from Umayyad to Ottoman (750-1924) though the latter has already shown decline, was successful in handling matters of governance which culminated in the establishment of Golden Age of Islam and the institution of peace and development that attracted the attention and interest of people of other faith. Some non-Muslim scholars like (Armstrong, 2000), (Sonn, 2002), (Hart, 1993) and others attested to this fact. Now, about one half of the earth is

populated by the Muslims yet they were locked in continues crisis such as civil war, poverty, corruption and disunity.

Islam is not a hostile religion nor do the Muslims possess aggressive behavior. In fact, there are many alternatives to address problems socially, economically, politically and culturally. For one generally, the Muslims should strive hard to understand Islam originally, and in its entirety and specifically, Islamic governance should be resurrected or instituted in the light of changing social circumstances. It must be noted however that at the start of the Prophet's call to Islam, he always pursued his mission diplomatically; exhausting all available and pacific means just to avoid violence, destructions and bloodshed if possible. This is one of the interpretations of the Prophet's saying that *"Addinu nasiha"* (religion is notification).

The Relevance of Islam

Political scientists have long been searching for the realization of ideal society since time immemorial. Their theories and methods of analyses were becoming more and more as time passes by yet until today, no one was able to provide a complete guide as was Islam to the Muslims especially during the time of Prophet Muhammad (pbuh) in 7th century. People of other faiths from ancient to present have exerted great effort to examine the problems of society but only gave little if not least contribution towards peace and development. According to scholars, only the Muslims then were able to achieve a landmark civilizational advancement. Prophet Muhammad (pbuh) was successful in realizing the ideal society in just 23 years while the west was still longing for it (as depicted by theories of Plato to Marx) for thousands of years but their vision remains unrealized.

The Religion of Islam is suited to all times and all people. The *Shari'ah* (Islamic law) addresses men and women as human beings, not as people living in a particular time or place. It does not regard humans as just economic or social beings, rather as an integrated whole, with each person having various needs, be they social, economic, procreational or otherwise. The beauty of Islam is that it has come for the whole of mankind (A-Ansari, 1996: 7). If the Muslims then were able to achieve stages of Golden Ages, why not return to its teaching and squeeze principles and practices of administration to achieve social justice (Qutb, 2000:19); why not use the God-given resources to improve social conditions and to mitigate human suffering as these are among the major goals of Islam (Chapra, 1992:8); and why not adhere to a an Islamic political system or governance that strives to uplift human being, regulates power and protection of society (Moten, 1996:19-21). These and other similar advocacies of the Muslim scholars are worth heeding because Islam nowadays is under-sieged and the Muslims are hypnotized by western models of modernization. To counteract this trend, the Muslims should apply Islam from family to society.

III. LEVELS OF ISLAMIC GOVERNANCE

Governing Oneself

Islam addresses human concerns from cradle to grave. Governance is one among those essential elements of a successful life and it is part of the obligatory mission enjoined upon human being. According to Islamic religion, life is just a trust from Allah and hence need to be spent according to His law. A number of Hadiths of Prophet Muhammad (pbuh) have explained why governance of oneself is the foundation of all human engagement. For example, the Prophet (pbuh) said: *Kullukum ra'in* (all of you [his nation] are leaders). *Wa kullu ra'in mas-ulun an ra'iyatihi* (and every leader is accountable to his subject). He (pbuh) also said: "within the human body is a condensed blood; if it becomes good, everything will become good. But if it becomes bad, everything will be ruined. And that is the heart." Reforming one's heart requires self-control and hence self-governance. Several verses from the Holy Qur'an also affirm to this matter. In Sura *Al-Baqara, 2:195*), Allah *Subhanahu wa Ta'ala* reminds the people about the importance of life when He said *"wa latulqu aydikum ila tahlukati"*, (do not throw [yourselves] with your [own] hands into destruction). In the same *Sura*, Allah *Subhanahu wa Ta'ala* warns the people about the traps and illusion of the devil when He said that *"wa la tattabi'u khutuwatis shaytan"* (Do not follow the footsteps of the devil) [Qur'an, 2:168 and 208] since it is clear to all Muslims that (*shaytan*) evil spirit will only lead to sin and darkness as the Qur'an mentions in the same Sura, 2:257) *"wallajina kafaru awliyauhumut taghut, yukhrijunahum minannuri ila dhulumat"* (and those who disbelieve, their allies are *Taghut*. They take them out of light into darkness). According to the commentary of the Holy Qur'an by Saheeh International (1997), the meaning of darkness includes disbelief, doubt and error (Saheeh International, 1997:53). Abdullah Yusuf Ali, a well-known Muslim exegete interprets *Taghut* as Evil ones (Yusuf Ali, 1937:104). In addition, it is clear from Islamic history that the beginning of humanity's sins and probably the causes of all corruptions is caused by Iblis (other term for evil spirit) as depicted by the story of Adam and Hawa (*alayhim assalam)* (Ibn Kathir, 2003: 32).

Sunni Islam believes in the autonomy of human being. The Holy Qur'an Sura At-Takwir, 81:28) states *"liman shaa minkum an yastaqim"* (for whoever will among you to take a right course). This is a clear basis that humans have the power to choose the kind of life they would like to spend. They have powers over their reason, emotions and decision which shape their courses of action. Majority of scholars labelled this thing as "free-will" or the ability of humans to shape their destiny. However, Allah *Subhanahu wa Ta'ala* added His message explaining that free-will is not absolute, *"wa ma tashaauna illa an yasha Allahu rabbul 'alamin"* (and you do not will except that Allah wills—Lord of the Worlds) [81:29]. In short, without personal autonomy, Allah *Subhanahu wa Ta'ala* will no longer tell the people not to go into destruction; not to follow evilness and all verses of direct commandment and prohibition would be questionable if they do not have the power to do so. Hence, the right course of life can be administered by human being himself and this is why governing oneself in accordance with Islam is necessary. Humans cannot argue for more justification. They have been given faculties to understand, differentiate and analyze things backed by the explanation of all things in the Holy Qur'an. Acceptance, responsibility and dedication, bound together, are needed to make life worthy of living.

The essence of life is struggle and the greatest struggle is one against oneself which was misperceived to be armed struggle or war. Prophet Muhammad (pbuh) returning from the battle was reported to have said "we have returned from lesser struggle to a greater one." in the Arabic lexicon; this struggle is called *Jihad An-nafs*. In a normal struggle, power, strategy and mechanisms are necessary to win the war and sometimes it requires financial resource to continue the cause. But it is no longer a problem. Humans have been given abundance of resources which only needed to be discovered and developed otherwise brain and body would be meaningless. In addition, they have also been given the Holy Quran—a complete blueprint of life from beginning to ending, and which contains no error, no doubt (2:1) and no discrepancies (4:82). What is required is only understanding and application as what the early Muslims achieved (mentioned in Sura Al-Baqara, 2:285) when they declared *"wa qalu sami'na wa ata'na"* (we hear and we follow). Humans were not left in isolation to grow and develop on their own. Guidance and directions were given in succession from the Holy Books to the Messengers and reformers to the scholars. If they will heed to their teachings they can understand life better and govern their destiny *insha* Allah (if God's will). Life must be governed well on personal level if humans want to achieve success.

Governing Family

Family is a social group who are united by ties of marriage, ancestry or adoption, and who are recognized by the community as constituting a single household and as having responsibility for rearing children (Palispis, 2007:310). Family is called a germ cell of society (Wahlers, 2006: 7) and the most basic element of social institution. Family is formed out of marriage and marriage or wedding is a legal union of a man and woman, in other words, it is an agreement under which a man and a woman live as husband and wife by legal or religious commitments. Marriage in Islam is a divine bond between husband and wife to enjoy social and intimate relationship with each other and to have children (Cheema, 2008: 6).

Family is one of the agents of socialization or the process where culture is acquired and transferred. It is considered as the basic source of education where teaching learning process occurs with parents as the teachers and children as the learners. The purpose of family is legalizing social union (Cheema, 2008:6), socialization (Bourqia, 2006:48), procreation or continuation of human life (Mohagheghi, 2006:71), and salvation (Hadith). With diverse roles attached to the family, the statement that "the future of the world lies at home" is worth noting.

Governing family is a basic requirement of a successful marriage. In Islam, this role is played by the parents in general and the father in particular. In the Holy Qur'an, Allah *Subhanahu wa Ta'ala* reminds men on the one hand of their nature and also the women. In Sura An-Nisa:34, the roles of men and women (or husband and wife) are clearly explained. The first line of the verse explains that *"arrijalu qawwamuna alan nisa"* (men are the protectors of women) while the last describes the women's role as guardian of household (when the husband is

absent) if they want to become obedient and righteous wife. Rearing of children is the responsibility of both partners.

In the story of the life of the Prophet of Islam, Muhammad (pbuh) who is described by the Holy Qur'an as the perfect model *"uswatun hasana"* (Al-Ahzab, 33: 21) and whose reputation has gained popular recognition as the great leader as acknowledged by Michael Hart, George Bernard Shaw, Watt Montgomery and others, we see that family is part and parcel of success. In the world civilizations and parables there is a saying that: Behind every great man there is always a great woman" (Awad Qaiman, 2013:159) and two of the Prophet's wives for example have played this important role: Khadjah's comfort, advice and support upon the first revelation and Ummu Salamah's idea of leadership by example when the companions of the Prophet (pbuh) were dismayed by the Treaty of Hudaybiyyah, yet later on, however, appreciated its essence. Strong family built upon love, trust, obedience and cooperation, builds strong social institution while weak family characterized by hatred, disobedience and suspicion tears apart this important social fabric of society.

Governing family is indirectly governing society. A perspective view of society will reveal that some of the problems affecting society are actually family in nature. Such problems as divorce, wealth succession, poverty, juvenile delinquency and violations against women and children are family in origin. Public policies of the government cannot concentrate or give much focus on development for they are pre-occupied with civil cases. The key point here is simple. If people want to have good society, they have to raise a good family. Prophet Muhammad (pbuh) said that *"kullu mawludin yuladu ala al-fitra"* (every child is born in fitrah [state of originality] or some interpret it as simply Muslim). The Hadith continues that it is the parents who shape the destiny of their children through their teachings and actions. If they are Muslims, their children are likely to become Muslims; and if they are Jews, Christians or Zoroastrians, their children might turn the same as the Prophet (pbuh) explained it. In addition, the Holy Qur-an also speaks the same language. In Sura Ar-Rum, 30:30, Allah *Subhanahu wa Ta'ala* says *"fitratallahi allati fatarannasa alayha"* [Adhere to] (the *fitra* of Allah upon which He has created all people). Indeed, the origin of all human beings is *fitra* or Muslim and if they are Muslims only Islam can guide them into the straight path.

Establishing a good family does not start from marriage. According to well-known Muslim scholar who is popularly called Mufti Menk, one of the rights of marriage in general and the child in particular is for a man to choose a good woman or wife. This is because the mother is the first teacher in the family. Upon building family, Islam obliges both parents to teach their children the basics of life such as creed, worship, dealings, education and among others. Essential values such as love, modesty, justice, honesty, dedication and generosity, to mention a few, are crucial in shaping the life of a person. Take honesty for example. In some state's policies, particularly in government service, dishonesty is a crime and often leads to dismissal. Graft and corruption is the worst manifestation of dishonesty. This is why the saying 'honesty is the best policy' emerges.

Islam, however, is far more advanced in treating dishonesty 1400 years ago. Although the term sounds different, honesty can mean *Ihsan* in Arabic.

Prophet Muhammad (pbuh) explains *Ihsan* as: *"anta'buda Allah kaannaka tarahu fa in lam takun tarahu fa innahu yaraka"* (To Worship Allah as if you see him, if you cannot see Him, Surely, He sees you). To connect this into practical life, a person commits crimes because no one sees him. He steals because no one is guarding; he kills because no one is protecting; he lies because no one is witnessing; and, he accuses because no one is defending. Just imagine if *Ihsan* is present in all these circumstances; a person may be spared from people's eyes but he cannot from Creator's and hence he will behave as responsible as he can. This is why *Ihsan* is in one way a key to good governance (Muqtedar Khan, 2019: 209) as all institutions are composed of individuals who make decisions. The bottom line is whenever a child is trained to behave well inside his home, he will become a good citizen when he goes outside the community and the government will not find burden in facilitating societal transformation.

Governing Society

In its most general sense, 'society' denotes a collection of people occupying the same territorial area (Heywood, 2004:40). It is a social system that is made up of individuals and groups that interact in a relatively stable and patterned manner (Palispis, 2007:254). In this sense, society is an institution organized collectively to perform functions necessary to sustain the people and protect the territory; having a group of individuals regularly interacting to maintain social, economic and political stability; and, establishing patterned of behavior to promote social unity.

In western literature, the quest for ideal or perfect society has been searched for thousands of years yet remains unrealized until today. Several conceptions and theories of societal governance emerged, from ancient to present, towards perfection of civilization but achievement is only little. Classical, medieval and contemporary thinkers have contributed a lot in this course. Accordingly, society becomes good if it is governed by a philosopher-king—one that combines wisdom, justice and order (Plato); if it is governed by the 'middle class' or rule by the many for the interest of all (Aristotle); if there is absolute government that regulates freedom (Thomas Hobbes); if it follows majoritarian values to promote life, liberty and property (John Lock, Jean Jacques Rousseau and Adam Smith); if it becomes a classless society—one that abolishes private property and replaced by a system of collective or social ownership (Karl Marx and Frederick Engels); and, if it is able to identify who governs and who gets what, when or how (Robert Dahl and Harold Laswell). Overall, these views represent human-based ideology envisioned by classical period; consumed by the Middle Ages and reformed by the contemporary yet the result remains the same—clash of civilizations. After all, the question is worth raising: has the world realized world peace and development and stable society?

Contrary to what the west has advocated, governance in Islam is divinely-inspired. Governing is not only a societal requisite but also an obligation which is rewarded when followed and condemned when neglected as an eminent political thinker and prolific Muslim writer Abu Hasan Al-Mawardi explained that *imamiyyah* or governance is prescribed to succeed prophethood as a means of protecting the *din* (religion) and of managing the affairs of this world. It must be

known that it is incumbent in a social and collective way, like the Jihad and the acquisition on knowledge (Al-Mawardi, 10-11).

The Holy Qur'an in Sura Ali-Imran, 3: 104) commands the Muslims to organize themselves and to perform functions necessary to keep society strong and stable. Allah *Subhanahu wa Ta'ala* says *"wal takun minkum ummatun yad'una ilal khayri, wa ya'muruna bil ma'ruf, wa yanhawna anil munkar, wa ulaika humul muflihuuun"* (and let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right, and forbidding what is wrong those will be the successful). In this verse, Allah *Subhanahu wa Ta'ala* lays down the foundation of governance in Islam: first, the institution of *ummah* or social organization is necessary for there can be functionaries without collectivity and collective effort of a group is always better and more effective than the sum of their individual efforts (Jabnoun, 2012:27).

The term *ummah* has no equivalent in the west though some use state, nation or people for interpretation. *Ummah* is a comprehensive term. It is not defined on the bases of
territory and culture but on belief and loyalty. Ummah carries social, economic and political meanings (Moten, 1996:63-71); and this may be the reason why the Muslims are addressed in the name of the Ummah. Second, *ummah* or Islamic Social Order (Moten, 1996: 63) is required to perform three important functions: invitation to the good; enjoining what is right and prohibition of wrong or evildoings. And third, if the *ummah* is able to perform such functions then they will attain success as the end of the verse stressed—*ulaika humul muflihun*—those will be the successful. Yusuf Ali interprets the word success to include both the first world and the second to come (Yusuf Ali, 1937:150). These three principles of governance must come together for if they are partly enforced, success cannot be expected, much less realized.

The contemporary Muslim society is plagued by several conflicts ranging from poverty, economic and political instability, environmental degradation, civil war and terrorism. The Muslim world has suffered much since the abolition of Ottoman Caliphate in 1924 to the Arab Spring of 2011 and its aftermath. Who would be responsible for this tragedy? Some government-supported scholars proposed regime change while others are of the opinion of people-empowerment where freedom and equality are placed above government. It must be noted, however, that the Holy Qur'an (Sura Ar-Rad, 13:11) is very clear on matters of change when it declared that *"innallaha la yughayyiru ma bi qawmin hatta yughayyiru ma bi anfusihim"* (Allah will not change the condition of the people until they themselves would change theirs). The answer to this problem is put upon two agents of society: government and people.

The government being the guardian of society can put pressure upon its constituents through the use of power, authority and influence. No individual person can change the course of society and bear the cost of reform. It must be initiated by the government and then support must come from the people. The Qur'anic exhortation of enjoining good and forbidding evil, of upholding justice and other divine values and criteria, requires the participation of all members of society in the affairs of government are laid down by Allah *Subhanahu wa Ta'ala*. The Prophet (pbuh) stressed for organization and authority in society. The *Khulafa*

al-Rashidin and their companions recognized that the divinely mandated vocation to realize the will of Allah *Subhanahu wa Ta'ala* in history was communal as well as individual (Moten, 1996:20). From the victory of Badr (624) to the conquest of Makkah (630), the success of Islamic political order was a combination of leadership of the Prophet (pbuh) and fellowship of the people.

IV. CONCLUSION

Islamic approach on building state is Islamic governance through oneself, family and society. And reforming the society involves revolutionary process where several actors need to cooperate to make the system functional. Three key players are identified as agents of change within a society since they are already involved in the art of governing. These agents are the individual, family and society.

The Muslims were successful in handling matters of governance because firstly*,* governing oneself is the first mission enjoined upon every individual. The Qur'an emphasizes that the self has a strong inclination towards evil and this is why Prophet Muhammad (pbuh) stressed that struggle against oneself is greater than the struggle against the enemy or *Jihad al-qital* (War). A disciplined human being knows best his place, role and obligation and all his actions are contributing towards a good society. The government will not be disturbed much and will have enough time to think for the betterment of society.

Secondly, governing family is also part of a Muslim life. Marriage is a legal means through which human generation is prolonged. Family being the first institution should be responsible in making its offspring productive in many areas of life. Education starts from family. The Prophet (pbuh) said that all children are born Muslims but the state of being Muslim, Christian or Jews are shaped by what and how the parents teach their children. Most problems of society are family in nature. Parents should strive hard to orient their children.

And finally, governing society is the most decisive course as it deals with the overall institutions socially, economically, culturally and politically. Political leaders can make policies to regulate the conduct of individuals. They can deconcentrate the wealth through tax and taxation to ensure equality. They can be judged to avoid social discrimination and they can institute sanction to control power. In Islam, governing society should conform to the threefold criteria laid down in the Qur'an: inviting to all that is good, enjoining what is right, and forbidding what is wrong.

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