Book Review

Title: Early Islamic Lego-Political Institutions An Exploratory Study

Author: Dr.Muhammad Yusuf Faruqi

I) Book Summary

Dr. Muhammad Yusuf Faruqi is an Islamic scholar and academician known for his work on Islamic law, the development of *Usul al- fiqh*, and the structure of early Islamic legal and political institutions.

The book Early Islamic Lego-Political Institution is a significant contribution to understanding the theoretical foundation, historical development, legal and political structure of the Islamic state. The author provides an insight into the emergence of the Islamic institutions after the demise of the Holy Prophet Hazrat Muhammad (SAW). He analyzes the growth of the fundamental institutions of *khilafah, Ahl Al-Hall waal_Aqd, Bay'ah, Shura, Ijma*,and *Ijtihad.* These institutions formed the constitutional and political structure of the early Islamic state and governed the relationships between the rulers and the public.

The author argues that the governance structure of early Islamic institutions was deeply rooted in religious values, faith, moral principles, and consultation among the companions. Unlike other

political systems of that era,the purpose of the Islamic state was not merely the exercise of power; rather, it aimed to preserve faith,ensure the welfare of the people, and maintain justice.

During the formative phase of Islamic political institutions, their legitimacy and framework were derived from the Holy Quran, the Sunnah of the Prophet (saw), and *Ijma* among caliphs. However, over time, with the expansion of the Islamic state and the development of *Fiqh*, the prominent scholars *(fuqaha)* presented different theories regarding the functioning of these institutions. Jurists like Almawardi, Ibnkhaldun, Al-Ghazali and IbnTamiyahlater systematized these ideas and presented systematic political theories.

The author also explores the doctrines of *Ijma and Ijtihad*,highlighting its pivotal role in the development of Islamic legal and political institutions. *Ijma* served as a means to preserve the unity of the Muslim community and to resolve disputes. At the same time, classical jurists and rulers frequently exercised *Ijithad* to address new challenges in accordance with the Quran and Sunnah. Overtime, *Ijma* and *Ijtihad* evolved into formal legal doctrines offering adaptability to Islamic institutions.

II) Critical Analysis and Reflections

The book is a significant contribution to understanding the evolution, purpose, and governance structure of the Islamic state. The author argues that Islamic state institutions are founded on Islamic faith *(Aqidah)*. Its purpose was not merely to establish a political association but rather a system founded on faith and guided by its principles.Despite the existence of different forms of governance among the Arab and other nations, the companions agreed to establish *Khilafah.* In this framework, the concept of *Tawhid* acted as a guiding principle in Islamic political thought. The Jurists relied on religious sources in determining the role and responsibility of Islamic

Institutions. The author also relates these principles to morality and argues that Islamic Institutions are derived from the faith, with the aim of providing justice, and welfare to the people in accordance with the teachings of Islam.

Another important aspect of the book is that it highlights the democratic nature of governance in the early Islamic state, rather than an authoritarian system. The author analyzes the role of consultation *(Shura)* of the companions and electors *(Ahl al-Hall wa al-Aqd)*in the decision-making process. He further explains the selection process of the early caliphate and demonstrates that the institution of *khilafa* was based on moral legitimacy and public acceptance. Similarly, the institution of allegiance *(Bay'ah)* also served as a form of political contract between the ruler and the community.

Furthermore, the book also provides flexibility in the selection process of the leadership. The author argues that the constitutional framework of the Islamic institutions was not rigid but adaptable to circumstances. To support this argument, he analyzes the selection of the first four caliphs of Islam.After the demise of the Holy Prophet Hazrat Muhammad (SAW), the first caliph,Hazrat Abu Bakr(RA), was elected through consultation among the companions. Hazrat Umar (RA) assumed the caliphate through the nomination of Hazrat Abu Bakr(RA). While an electoral council elected Hazrat Usman (RA). Similarly,Hazrat Ali (RA) became caliph through public allegiance *(Bay'ah)*. This demonstrates the flexible nature of the constitutional framework, which could be adopted according to changing political and social circumstances.

The author also analyzes the correlation between the institution of *Ijma* and *Shura* and how they evolved within Islamic jurisprudence and governance. He argues that on the basis of the institution of Shura political issues were resolved through consultation. In this way, decision

making relied on collective wisdom rather than individual. Similarly the doctrine of Ijma also contributed to the development of legal principles and resolving emerging legal issues.

Furthermore, the author also explains the dynamic nature of Islamic Lego-political Institutions. He explores the doctrine of *Ijma* and *Ijtihad* as a mechanism of institutional adaptation. The author also criticizes the contemporary discussion that portrays Islamic law as rigid and static. Instead, he argues that *Ijma* and *Ijtihad* are mechanisms to address the emerging issues and ensure the adaptability and continuity of Islamic Institutions.

However, despite these strengths, there are certain limitations. Firstly, the author does not sufficiently discuss the political conflicts, succession disputes, and ideological differences present in the early Islamic history. A more critical analysis of the Islamic Lego-political history could have provided a more balanced understanding. Secondly, the work does not adequately provide the factors that resulted in the decline of Khilafat and its impact on Muslim unity. Lastly, the book lacks critical analysis of the modern Lego political system, which could have helped to connect the historical analysis with the contemporary Lego-political system.

III) Personal Insights and Application

The book demonstrates that the principles of Islamic Lego-political systems were not theoretical but were properly implemented in the early Islamic governance system. This system balanced the principles of authority, consultation, and accountability.

Another significant insight from the book is its emphasis on legal reasoning. Early Lego-political instituions adopted *Ijma* and *Ijtihad* to address emerging social, political, and legal issues. Classical jurists exercised the doctrine of *Ijma* and *Ijtihad* to develop the legal systems. This principle encourages readers to understand the significance of legislation and its application of emerging issues.

Similarly, the book encourages the reader that early Islamic legal Institutions were ahead of other contemporary empires. Rather than rule by power, or a monarch the rulers in an Islamic State were selected through deliberation and consultations. This reflects the presence of a structured institutional framework and a close relation between ruler and community. These institutions encouraged reasoning, values, and public welfare.

Overall, the book develops a thoughtful analysis of the early Lego-Political Institutions, examining their foundation, evolution, and objectives within the framework of the Islamic state.

Submitted By:

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