The Evolution of Political Sovereignty in Islamic Political and Social Thought

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Abstract

The concept of "sovereignty" has its roots in the Latin phrase "SUPRANUS" and refers to the supreme power and will of a nation-state. In Islamic political and social ideas, it has been a subject of scholarly discourse. In Western political thought, sovereignty is often seen as a fundamental constituent of a state, alongside people, territory, and government. The idea has undergone several transformations, with prominent Western intellectuals like John Locke and Jean-Jacques Rousseau espousing its importance. In the 19th century, nationalism challenged the idea, leading to the rise of people's sovereignty, asserting that political authority comes directly from the populace. This concept has been a topic of contention within the Islamic intellectual tradition, eliciting varying perspectives among Muslim thinkers. The concept of political sovereignty has been a key part of Islamic political philosophy throughout history, shaped by factors such as the rise and fall of successive dynasties, the spread of Islam, and the challenges posed by colonialism and modernity. The evolution of political sovereignty is a dynamic process influenced by various political views, including those originating from Islamic social thought. The Islamic government is rooted in divine governance, prioritizing the role of the caliph, scholars, judiciary, and public input. Its fundamental objective is to serve humanity and establish global peace and justice. To address the concerns of the contemporary Western elite, it is crucial to recognize that an Islamic government is a holistic system that harmonizes worldly and spiritual dimensions.

Keywords: Sovereignty, Political sovereignty, Islamic political thought, Western political theory, Nationalism, The caliphate, Democracy

Introduction:

The notion of sovereignty, derived from the Latin term "SUPRANUS," pertains to the highest volition and aspiration of the state, grounded on authority.[1] The notion in question has held a prominent position within Western political thought, particularly as one of the four fundamental components of the state, namely people, territory, administration, and sovereignty. The presence of it is essential for any political entity to be deemed deserving of the designation of a state.

The concept of political sovereignty in Western thought:

The notion of sovereignty was first presented by the French philosopher Bodin within the realm of political science. Bodin's conceptualization of sovereignty encompasses the acquisition of supreme power to promulgate laws and ensure adherence to them. He contended that the absence of sovereignty would render a state incapable of upholding societal stability and safeguarding against threats to security. The aforementioned notion garnered widespread acceptance among future Western intellectuals, but with varying perspectives on the essence of sovereignty. Certain intellectuals, such as John Locke, posited the notion that the foundation of sovereignty lies in the agreement of the populace, whilst others, exemplified by Jean-Jacques Rousseau, contended that sovereignty inherently resides within the people themselves, with the government serving as a mere representative.[2]

During the 19th century, the prevailing notion of sovereignty encountered significant opposition due to the emergence of nationalist sentiments. Consequently, this gave birth to the emergence of popular sovereignty, a concept that posits the people as the supreme origin of political power. The notion of sovereignty has been a subject of contention within Islamic discourse, as many Muslim scholars have differing perspectives on its allocation. Some argue that sovereignty is vested only in Allah (ﷻ), while others contend that it resides within the Muslim community as a whole. Additionally, there are others who assert that sovereignty is bestowed upon the ruler, who is designated by Allah (ﷻ).

[1] Charles Knight, Political Dictionary, (London: Charles Knight & Co. Ludgate Street, 1846), Vol. II.

[2] R.H. Murray, The History of Political Science (Cambridge: W. Heffer & Sons, 1926), 18.

There are several viewpoints about the fundamental nature of sovereignty, which include popular sovereignty, divine sovereignty, and monarchical sovereignty. The concept of sovereignty has been a topic of substantial discourse within the domain of Islamic studies for several centuries.

The premise of sovereignty, as expounded by Jean Bodin, played a pivotal role in the establishment of sovereignty as a basic value within the framework of the state. Hobbes, Locke, and Rousseau each formulated distinct viewpoints about the concept of sovereignty, although they had an agreement regarding its fundamental role in the establishment and sustenance of a political entity.

Bodin's idea of sovereignty was a significant progression in Western political thought by establishing sovereignty as a fundamental principle of the state. Hobbes's theoretical framework pertaining to sovereignty functioned as a justification for the formation of absolute monarchy,[3] whereas Locke's theoretical framework sought to give an explanation for the presence of limited government.[4] On the other hand, Rousseau's theoretical framework about sovereignty presented a significant and revolutionary disruption to the established authority of the state.

In brief, the concept of sovereignty has been a subject of debate within the Islamic discourse throughout a prolonged duration. There are several perspectives about the essence of sovereignty; nevertheless, researchers generally concur that it is an essential prerequisite for the formation and perpetuation of a nation-state.

In the second part of the 19th century, the idea of pluralism emerged as a fresh conceptual framework pertaining to the notion of sovereignty. The thesis, initially posited by O.T.T. V. GIERKE and Mate Land, posits that sovereignty is the supreme manifestation of the state's volition and is predicated upon its capacity to exert force, so enabling the fulfillment of its objectives. The concept of sovereignty is a topic of debate in the discipline of political science, since some proponents argue against the premise that the state possesses absolute authority over sovereignty. Additionally, there are other organisations that possess sovereignty and citizens are obligated to comply with their authority.

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[3] Thomas Hobbes, Leviathan, ed. Ernest Rhys (New York: London, et al.: Everyman's Library, 1960), 89-90.
[4] Nasreen Waheeda Khan, Afkār-e Siyasi (Karachi: Sarsid Beck Company, 1964), 135.

LASKI has offered a critique of Austin's perspective on sovereignty, contending that it is not inherently infinite, absolute, and devoid of any constraints. On the contrary, the individual in question argues that sovereignty is accountable, adherent to constitutional principles, and characterised by pluralism. The case has been additionally weakened by the expansion of international law and growing financial interdependence across states. However, it is often emphasised in Western nations that sovereignty is solely entrusted to the populace.

An Overview of the Islamic Notion of Political Sovereignty:

The concept of political sovereignty in Islamic thought is a complex and contentious issue, leading to divergent interpretations among scholarly circles and different factions. However, it is possible to identify certain recurrent themes across these various perspectives.

One noteworthy subject is to the notion that political sovereignty is conferred to Allah (ﷻ). The assertion presented is derived from a certain phrase in the Qur'an, namely verse 3:189, which confirms that Allah (ﷻ) is attributed with the dominion over the heavens and the earth. This passage might be taken as implying that Allah (ﷻ) holds ultimate power in several domains, including the arena of politics.

Another significant area of focus is to the active engagement of citizens inside the realm of politics. The aforementioned statement is derived from a verse in the Qur'an, specifically verse 42:38, which emphasises the need of conducting business by mutual consultation. This passage is often construed as suggesting that it is advantageous for citizens to possess the ability to participate in the decision-making processes pertaining to their governance.

The Muslim Brotherhood is a prominent Islamic movement that advocates certain interpretations of the Islamic concept of political sovereignty.

The Muslim Brotherhood, established in Egypt in 1928, espouses the belief that governmental authority is vested in Allah (ﷻ), while acknowledging the participation of the populace in its implementation. The Brotherhood espouses a governmental framework that is grounded in Islamic jurisprudence and characterised by ideals of dialogue and involvement.

The Muslim Brotherhood has exerted significant influence in influencing the trajectory of Islamic political thinking during the contemporary period. The concepts put out by the individual in question

have been the subject of extensive scholarly and activist discourse on a global scale. Furthermore, these ideas persist in their pertinence to the contemporary issues confronting the Muslim community.

The Historical Perspective of Popular Political Sovereignty:

The establishment of the Islamic state in Islam occurs subsequent to the *Hijrāh* of the Prophet Muhammad (ﷺ) to the city of Medina. The Constitution of Medina can be likened to a "written constitution" due to its explicit delineation of the rights and obligations pertaining to the *Ansārs* of Medina and the immigrants from Mecca, as well as the rights and obligations of Muslims and Jews residing in Medina. The ideas pertaining to war and peace are expounded upon, with the acknowledgement of the political power held by the esteemed Prophet Muhammad (ﷺ).[5]

The idea of heterogeneity of sovereignty presents a counterargument to the conventional perspective that sovereignty is a singular and cohesive entity exclusively vested within the state. Conversely, the argument posits that sovereignty is distributed among several entities, such as the state, the populace, and additional societal factions. The notion of sovereignty in Islam is multifaceted, since it entails the Prophet Muhammad assuming the role of head of state and serving as the supreme political authority within the Islamic community. The significance of consent of the people and adherence to the rule of law is underscored by the Qūr'an and *Sūnnah* in Islam, resulting in the absence of a singular, conclusive response to the enquiry on the entity possessing sovereignty.

The initial two verses of the Qūr'an are frequently used to substantiate the significance of consultation within the Islamic faith, implying that consultation has a crucial role in the process of decision-making, including both religious and other worldly affairs:

1. وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ[6]

> "Their affair is conducted through consultation among themselves."

and engage in mutual consultation over their respective concerns.

[5] Abi Muhammad Abd al-Malik ibn Hisham, Sīrat al-Nabī ṣalá Allāhu ʿalayhī wa-sallam, (Cairo: [no publication date]), 2:119-120.
[6] Al Shura, 42:38.

2. وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللهِ[7]

> "and consult with them for their expertise on the subject. After reaching a conclusion, it is advised to place one's trust in Allah (ﷻ)."

The Prophet Muhammad (ﷺ) is frequently commended for his inclination to engage in consultation with others, even in situations when it was not obligatory. This attribute is regarded as indicative of his humility and dedication to the idea of seeking counsel.

In pre-Islamic Arabia, the tribal leaders had a significant position since they assumed the responsibility of making decisions on behalf of their own tribes, so garnering widespread respect. The Prophet Muhammad (ﷺ) engaged in consultations with these figures in order to establish a consensus and secure their backing. The ultimate authority in Islam is with Allah (ﷻ), and the primary sources of authority in Islam are the Book of Allah (ﷻ) and the *Sūnnah* of the Prophet Muhammad (ﷺ).

Following the era of the Prophet Muhammad (ﷺ), the Book of Allah (ﷻ) and the *Sūnnah* of the Prophet Muhammad (ﷺ) acquired the legal authority to establish the boundaries of sovereignty. Similarly, a comparable situation arose in the realm of political affairs during the era of the *Rashidūn* Caliphs. In instances where the caliph had divergent opinions from a particular assembly of learned individuals, he would seek the counsel of the general populace, presenting his own perspective to this extensive collective. Upon garnering the endorsement of this particular collective, he would proceed to execute its recommendations. This occurrence took place on several occasions throughout the caliphate of Hazrat Abū Bakr (□) and Hazrat Umar (□).

According to Muhammad Asad (Leopold Weiss), the *Rashidūn* Caliphs occasionally deviated from strict adherence to the principle of "Their affairs are decided by consultation among themselves." This departure was motivated by the rapidly changing conditions of the Islamic Caliphate, which made it challenging for them to possess comprehensive awareness of all aspects pertaining to the Islamic state. The individuals in question were cognisant of the potential peril associated with the influence of tribal interests on political attitudes and perspectives.

[7] Aal-e-Imrān, 3:159.

In his caliphate address, Hazrat Abu Bakr Siddique explicitly proclaimed the establishment of political sovereignty vested in the populace. The individual made a statement.

> "Dear individuals, I have been designated as your caliph, but I acknowledge that I may not possess the highest qualities among you. I implore you, should you observe me engaging in commendable actions, kindly extend your assistance. Conversely, if you perceive any erroneous conduct on my part, I humbly request your guidance to rectify it. It is crucial to recognise that fidelity lies in truth, while treachery resides in deceit."[8]

In summary, the Qūr'an underscores the need of consultation as a crucial aspect of decision-making, namely in topics pertaining to both religious and secular domains. The Prophet Muhammad (ﷺ) was renowned for his modesty and dedication to the idea of consultation, while the speeches of the *Rashidūn* Caliphs reflect their strong commitment to including the populace in decision-making processes.

During the formative era of Islam, the Prophet Muhammad (ﷺ) and his successors espoused the concept of popular sovereignty, a foundational tenet of Islamic democracy. The Prophet Muhammad (ﷺ) and his successors espoused the belief that individuals possess the inherent right to select their leaders and thereafter hold them responsible for their actions. The aforementioned idea had significant importance to the Prophet Muhammad (ﷺ) and the individuals who succeeded him.

During the caliphate of Hazrat Umar (□), political authority was also vested in the top echelons of society, who served as representatives of the people. The individuals have the authority to intervene in matters of administration and choose governors for the regions of Kūfa, Basra, and Syria in accordance with the preferences of the local populace. During the annual Hajj pilgrimage, individuals from various regions around the nation were in attendance. Hazrat Umar would rise and declare that in the event of any grievances against any authority, individuals are encouraged to step forth and voice their concerns. There were instances of grievances being raised, and subsequent to a thorough examination, they were effectively addressed.[9]

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[8] Asad, Muhammad, Islamic State and Principles of Government, translated in Urdu by Ghulam Rasool Mehr, 2nd ed. 1963, 9.

[9] Naumani, Shibli, Al-Farooq. Translated by Maulana Zafar Ali Khan, (Adam Publishers & Distributors, 2016), 246.

Hazrat Umar was renowned for his adherence to principles of justice and equity, as evidenced by his practice of appointing governors in accordance with the preferences of the populace and granting them the opportunity to register grievances against public authorities. He would undertake an enquiry and administer disciplinary measures against officials who were discovered to be engaged in corrupt or unfair practices. He showed a strong dedication to maintaining justice, extending his efforts to include even the most marginalised individuals within society.

Convening a gathering with the general populace and representatives from remote regions during the Hajj pilgrimage, and thereafter offering them assistance upon gaining knowledge of their circumstances, might be likened to a collective assembly. This incident serves as compelling evidence that Hazrat Umar held the belief that ultimate political authority resided with the people.

There exists a common misperception among certain individuals that Hazrat Umar employed coercive measures to impose his perspective upon the members of the *Majlis-e-Shūrā*, specifically in relation to their differing opinions over the allocation of territories in Syria and Iraq. Nevertheless, this assertion lacks veracity. When Hazrat Saad bin Abi Waqas, the conqueror of Iraq, corresponded with him, he brought out this issue before the *Majlis-e-Shūrā* and articulated his perspective that the territory ought not to be partitioned among the military forces. Conversely, it is imperative that the ownership of said entity remains within the hands of the local populace.

The elder Companions, including Hazrat Abdurrahman bin Auf and Hazrat Bilal, expressed their opposition to his stance and advocated for the division of the territory. Hazrat Umar posited that the allocation of conquered territories among the army would raise concerns regarding the financial resources necessary for future military preparations, safeguarding against foreign threats, upholding domestic tranquilly, and sustaining administrative operations. Abdullah bin Auf asserted that individuals who successfully wielded their swords in the conquest of the nation held a legitimate claim to ownership.

Hazrat Umar convened a collective assembly whereby the esteemed individuals from the *Mūhājirs* and *Ānsār*, comprising representatives from the five clans of Aus and five clans of *Kḥazrāj*, were in attendance. Hazrat Ali, Hazrat Usman, and Hazrat Talha concurred with the viewpoint of Hazrat Umar; yet, the matter underwent deliberation for an extended duration prior to reaching a resolution. Ultimately, Hazrat Umar engaged in a discourse with a verse from the Holy Qūr'an, contending that forthcoming

generations own a legitimate entitlement to the spoils of conquest. However, he posited that if the conquerors were to retain all the acquired territories, there would be a dearth of resources available for future generations.[10]

The notion of popular sovereignty within the Islamic framework is shown by the emphasis placed on Hazrat Umar, the second caliph of Islam, who ardently embraced this philosophy. The individual held the belief that the populace possessed the ultimate political authority and were entitled to use their prerogative in selecting their leaders and ensuring their responsibility. During the Hajj pilgrimage, Hazrat Umar engaged in interactions with both the general populace and delegations hailing from distant regions, therefore fostering a connection with them and actively seeking to address their grievances. Furthermore, he recognised the significance of individuals and placed great importance on their contributions.

The matter of the partitioning of the territories of Syria and Iraq presents a situation in which Hazrat Umar expressed dissenting views from the prevailing majority inside the *Majlis-e-Shūrā*. The majority advocated for the distribution of the territory among the troops, whereas Hazrat Umar held a differing stance. The author suggested that such an approach would engender inequity for subsequent cohorts and provide challenges in sustaining the military force, given the complete distribution of land among the enlisted personnel. Ultimately, Hazrat Umar's rationale emerged victorious, leading to the successful implementation of his chosen course of action.[11]

The election of Hazrat Usman, the third caliph of Islam, was conducted through a democratic process in line with the precepts of Islam. Nevertheless, during the latter phase of his caliphate, the consensus among the populace about the supreme authority began to waver, resulting in a state of instability that ultimately culminated in the death of Hazrat Usman.

The significance of popular sovereignty within the Islamic framework is shown by its profound importance to the early Muslim community, which was prepared to engage in combat to safeguard this principle. During the Umayyad era, the caliphate functioned primarily as a political institution, with the Umayyad line acquiring and consolidating power with

[10] Abu Yusuf, Kitab al-Khiraj, Al-Maktaba Al-Azhariya Li Al-Turath, (Cairo, Egypt, Pub. date none), 35-36.
[11] Tārīkh Ṭabarī (Urdu Translation), (Karachi: Nafees Academy), 3:401-402.

the support of tribe chiefs. Due to the Umayyads' decision to refrain from imbuing the caliphate with a religious character and instead delegating religious affairs to the scholarly community, their dynasty saw a swift decline, as the religious segment of the Muslim population shown a lack of willingness to lend their support.

During the closing years of the Bani Umayya dynasty, a number of religiously motivated political parties emerged, including the Murji'a. This particular movement staged a revolt against the ruling Bani Umayyads in the region of Transoxiana. The Murji'a, led by Harith bin Saraih, advocated the belief that the determination of an individual's faith or absence thereof should be delegated to Allah (ﷻ) rather than being self-determined. This perspective emerges from the recognition that Allah (ﷻ) holds the capacity to dispense both recompenses and penalties.[12]

The inception of the comprehension of political authority within the Islamic framework may be attributed to the early Muslim caliphates, which were founded upon the core concept of popular sovereignty. The Umayyad dynasty, which attained political dominance by military conquest, adopted a governing philosophy that deviated from the concept of popular sovereignty, instead demonstrating a preference for an authoritarian style of rule. The Abbasid dynasty is well recognised for its notable achievement in toppling the Umayyad monarchy, while also exhibiting a strong and concentrated system of rule. Nevertheless, it is evident that the Abbasids placed a higher degree of importance on religious legitimacy in comparison to their predecessors, the Umayyads.

The concept of popular sovereignty continued to hold importance inside the Islamic framework, even beyond the rise of the Abbasid dynasty. This remark underscores the complex and fluid character of the concept of political authority, as well as the capacity of religion to function as a justification for both dictatorial and republican forms of administration.

Despite the presence of weak caliphs within the Abbasid dynasty, the Abbasid caliphate, which played a pivotal role in the establishment of Islam, managed to sustain its religious authority for an extended period of

[12] The Murji'a was a sect that appeared in Damascus in the middle of the first century Hijri and was influenced by Christian beliefs in its thoughts. They believed that the faith or unbelief of an individual should be left to Allah (ﷻ) to decide, rather than being decided by themselves, because He is the owner of reward and punishment. (Dr. Hassan Ibrahim, Muslims' Political History (Urdu translation), (Lahore: Majlise Taraqqi-e-Adaab, 1955), 2:13).

time spanning many centuries. The attribution of the caliphate to Allah (ﷻ) for political purposes is evident, as demonstrated by Abu Ja'far ibn Muhammad al-Mansur, the second caliph, who emphasised the sovereignty of Allah (ﷻ) in his sermon delivered at Mecca. The aforementioned circumstances prompted Sunni Muslims to conceive of the caliphate as a concept apart from the collective existence of Muslims, and it was regarded as a fundamental tenet of their religious beliefs.[13]

In his work titled "*Al-Islām wā Usūl Al-Hikām*" ʿAbd al-Rāziq, ʿAlī posits that the sultans strategically employed religion as a protective shield for their throne, using it as a means to safeguard themselves from any rebellions. The proponents of this fallacious notion employed many strategies in their efforts to persuade the populace that compliance with the imams equated to compliance with Allah (ﷻ), whereas non-compliance with Allah (ﷻ) amounted to disobedience.[14]

The subsequent caliphs failed to meet the expectations of the populace about the designation made by Hazrat Abu Bakr (□). Instead, they maintained the sultan as Allah (ﷻ)'s representative on earth and as a dominant figure over his subjects, casting a pervasive influence. Academic scholars played a vital part in bolstering the authority of subsequent caliphs, providing unwavering support across various circumstances.

The evolutionary progression of the notion of political power within the Islamic context, with particular emphasis on the substantial impact attributed to the Abbasid caliphate. The central theme of this discussion pertains to the use of religion by the Abbasid caliphs as a means to solidify the authenticity of their governance.

This entailed the assertion of their legitimacy as the true successors of the revered Prophet Muhammad, therefore governing with the authority bestowed upon them by divine command. This enabled the Muslim population to garner support and legitimised their administration. The involvement of Muslim scholars was crucial in enhancing the legitimacy and influence of the Abbasid caliphs, offering theological validation for their governance and disseminating the notion that the caliphate constituted an indispensable component of the Islamic faith.

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[13] Ibn 'Abd Rabbihi, Abu 'Umar, Shihab al-Din Ahmad ibn Muhammad ibn 'Abd Rabbihi ibn Habib ibn Hadhir ibn Salim (d. 328 AH), al-'Iqd al-Farid, (Beirut: Dar al-Kutub al-Ilmiyyah, 1404 AH.) 2:179.

[14] Ali Abdul Raziq, Sheikh, Al Islam wa Usul Al Hikam, Islam aur usool-e-hukumat (Urdu), translated by Raja Muhammad Fakhr Majid, (Lahore: Bazm-e-Iqbal, 1995), 163.

These empirical observations demonstrate the many mechanisms via which religion may be employed to legitimise political authority, solidify governance, and influence popular sentiment.

Academic scholars played a vital part in bolstering the authority of monarchs subsequent to the caliphs, placing emphasis on the importance of deference to the ruler and accentuating their commendable attributes. Nevertheless, their focus on the science of politics was rather limited despite the numerous resources available for its research. The doctrine positing that the rule is derived from Allah (ﷻ) was deemed suitable for the prevailing period and circumstances, as it served to curtail the unrestrained authority of insubordinate rulers.[15]

During the period when the Ottoman Turks assumed control of the caliphate, intellectuals exerted a substantial influence over the ruling monarchs. The Ottoman Empire encompassed four distinct categories of laws, namely Sharia, Law, National and national customs, and Urf, all of which had a position of power beyond that of the sultan. The rules of Sharia held a position of supremacy over the sultan, with the scholars exercising full power in everything pertaining to it.

After the collapse of the Ottoman Empire, there was a significant transformation observed within the academic community, as scholars began to embrace an attitude of resistance against any sort of advancement or alteration. Sultan Abdul Majid (1839-1861) initiated a sequence of reforms known as Tanzimat, aimed at safeguarding the well-being of individuals and their possessions, ensuring religious liberties, and transitioning from an authoritarian system of governance to a constitutional one.

Due to a significant surge in public knowledge of the Eastern area, notable figures like Midhat Pasha rose to prominence. In December 1876, Sultan Abdul Hamid initiated the initial phase of implementing a democratic form of administration by convening a two- chamber legislative assembly. The members of the Senate were chosen through a nomination procedure, but the members of the House of Representatives were elected by a confidential voting system for a term of four years.

This research study examines the intellectual contributions made towards the conceptualisation of political power within the Islamic context. It starts by examining the endorsement of the Abbasid caliphs by

[15] Ali Abdul Razaz, Islam aur usool-e-hukumat, 57.

intellectuals, emphasising the significance of loyalty to the ruler and the validation of their authority through their lineage traced back to the esteemed Prophet Muhammad. The involvement of scholars was crucial in enhancing the legitimacy of the caliphs' authority by their endorsement of the caliphs' interpretation of Islamic law and administration, so consolidating their position of power.

The present discourse centres on the notion of political power in the framework of Islam, with particular emphasis on the influential role of scholars in moulding popular sentiment and providing backing to political figures. Furthermore, this situation highlights the usage of religion as a mechanism to validate and strengthen state power.

The narrative revolves around Sultan Abdul Hamid, who faced exile at the hands of sheikhs such as Abu al-Hūda. These sheikhs referred to the sultan as the earthly manifestation of the divine shadow of Allah (ﷻ). The populace was compelled to comply with their commands, resulting in the expulsion of Midhat Pasha and the installation of governors over Syria and Samarna. Nevertheless, the concept of independence among the Turkish population continued to flourish.

In the year 1908, the young Turks of Turkey undertook endeavours to establish popular sovereignty, resulting in Sultan Abdul Hamid being compelled to announce the formation of a constitutional government, which was modeled after the idea proposed by Midhat Pasha. Following the dissolution of the caliphate, the Republic of Turkey, under the leadership of Mustafa Kemal Ataturk, constructed a formidable stronghold upon the remnants of the former empire. The phenomenon in question garnered significant attention from the Christian community during the 20th century.

Power is a discernible idea within the domain of politics, deriving its foundation from authority, since Allah (ﷻ) has bestowed the responsibility of governing earthly affairs upon his virtuous adherents. Muslims exert a substantial impact on the political domain, and it is crucial for them to adhere to the teachings of the Qūr'an and Sunnah to maintain their sovereignty. Within the framework of an Islamic state, the locus of authority is bestowed onto the collective populace, wherein no institution is granted the right to promulgate law that runs counter to the divine commandments of Allah (ﷻ) and the teachings of the Messenger.

The establishment of political authority in Islam may be traced back to the caliphs' claim of their position as the successors of Prophet Muhammad, governing in line with his divine authorization. The

aforementioned claim had a crucial effect in solidifying the legitimacy of their leadership and acquiring the support of the Muslim community. The caliphs utilised religious ideology as a mechanism to establish the legitimacy of their absolute authority, declaring that their government was bestowed by Allah (ﷻ) and thus imposing a moral duty upon the population to conform to their rule. During the second half of the 19th century, and the early years of the 20th century, the Ottoman Empire implemented a series of reforms with the objective of transitioning towards a constitutional form of administration.

The transformation under consideration was instigated by a confluence of causes, encompassing the influence of European ideologies and an increasing desire from the Turkish populace for heightened political engagement. The aforementioned assertions posit that within an Islamic state, it is crucial for the populace to assume the role of the supreme authority, since they possess an inherent right to pick their leaders and build their own governmental structure. Perspectives of Prominent Scholars on Islam.

Antony: A Western thinker acknowledges in his book, the belief that sovereignty is attributed to Allah, and then, it is bestowed upon Muhammad (S.W.) and thereafter, it is determined by the collective judgement (Ijtihad) of Muslims.

> In his work, Antony, a Western philosopher, elucidates the concept of...
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> Islam does not advocate for a particular model of governance, but adherents are bound to comply with the commands of Allah and His Messenger. Consequently, Islam may coexist with several political frameworks, provided that these frameworks do not contravene its fundamental principles. Presented below are excerpts from the aforementioned publication:
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> In the Islamic world, a significant correlation existed between knowledge and power. The 'ulama, regarded as the custodians of knowledge, wielded substantial social influence. They possessed exclusive expertise in determining what was morally correct and possessed the authority to reject actions they deemed as morally incorrect. [16]

[16] Black, Antony, The History of Islamic Political Thought: From the Prophet to the Present, (Edinburgh: Edinburgh University Press, 2011), 347.

> The foundational books of Islam have facilitated the potential for certain adherents to reaffirm the connection between political power and religious authority. This is due to the absence of specific directives within these scriptures about the separation of political power from religious authority. [17]
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> In the context of the Islamic world, the concept of authority is perceived to originate from a divine source.[18]

Conclusion:

Throughout the history of political thought, there have been several conceptions of sovereignty, encompassing diverse notions of the origin of power, the governing authority, elected officials, judicial bodies, and other related aspects. Islam acknowledges the importance of these elements and bestows upon them a limited jurisdiction to govern within their own spheres. This statement suggests that individuals lack the jurisdiction to authorize actions that are prohibited by Allah, nor do they possess the capability to impede the implementation of actions that Allah has commanded. They possess the jurisdiction to use discretion within the confines of these boundaries. Public opinion, scholarly opinion, and the caliph's or ruler's discretionary power all have a role in Islam, as long as they do not contradict Allah's law. The role of the ruler has significant importance within the context of Islam, although with the understanding that the monarch's authority is not absolute. The authority of the monarch is constrained by the principles and guidelines set forth by Allah, hence precluding any governance that deviates from the teachings of the Qūr'an and Sunnah. Islam acknowledges the importance of public opinion. The engagement of the monarch in dialogue with the public and the acknowledgment of their aspirations and apprehensions are of utmost importance. Islam also recognizes and values the significance of academic endeavors. The primary responsibility of academics is to offer guidance and advice to both the monarch and the general public, while also assuring the appropriate implementation of legal regulations.

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[17] Ibid, p.348
[18] Ibid, p.349