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Nature of Democracy in the Political Leadership of Muhammad ﷺ: In the Context of Pakistan and Iqbal

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ABSTRACT

The concept of democracy, as we understand it today, did not exist during the time of Muhammad (peace be upon him), the prophet¹ of Muslims, but evolved over time and is rooted in the principles of equality, participation, consultation, social contracts, and justice. Muhammad ﷺ has established these principles, and in this study, it is to be argued that the principles are democratic in nature. His leadership qualities have a significant link with the politics in Pakistan² and with the dreamer of this country, Iqbal. It is a descriptive study; the primary objective is to focus on exploring the democratic thoughts of Prophet Muhammad ﷺ through historical incidents from his life. The secondary objective is to explore Allama Iqbal's thoughts on democracy³, which are influenced by the political thought of Muhammad (PBUH). It is also argued that Iqbal, the spiritual father of the East, through his poetry, has emphasized the importance of social justice, individual freedom, and education; these are also the basic principles of democracy. The books and literature used for this research depict the political leadership qualities of the Prophet Muhammad and their impact on Pakistan. So, being the most influential leader of Muslims, the "thoughts" of Muhammad ﷺ are explored, which have the potential to bring positive changes to democracy in a country. For promoting democratic values in Pakistan specifically and in Asia in general, this study can play an authentic role. It will provide insights into the potential for democracy to create just and prosperous societies. It can be inspiring for individuals and institutions and would be a new piece of creation incorporating the leadership qualities of Muhammad (PBUH) and Iqbal's thoughts on democracy and democracy in Pakistan. A triangle needs to be understood.

Keywords: Muhammad ﷺ, leadership, Iqbal (national poet of Pakistan), democracy, Pakistan.

INTRODUCTION

Muhammad (PBUH), the prophet of Islam, lived in the 7th century in a different historical and cultural context, was a political leader who founded and led the Islamic community in Medina, known as the Ummah⁴. He was not only a religious leader but also a political figure who

played a significant role in shaping the political and social landscape of the Arabian Peninsula. To lead his people and establishing a strong and cohesive community, he built alliances, and ensured justice which served as a model for future Muslim leaders. It is important to note that Muhammad (peace be upon him), did not specifically

¹ Muhammad, the prophet of Islam, lived in the 7th century in a different historical and cultural context, where the concept of democracy, did not exist as the political and social structures of that time were different, and decision-making processes were not necessarily based on democratic principles.

² A country in South Asia, gained independence from British colonial rule in 1947 and adopted a constitution in 1956, which provided for a parliamentary form of government.

³ Allama Iqbal was a prominent philosopher and poet who lived in the 20th century and wrote extensively on a wide range of topics, including democracy, who also dreamt of Pakistan.

⁴ A concept of Muslims saying that all the Muslims of the world belong to one nation.

address the concept of democracy but his teachings and principles, as outlined in the Quran⁵ and the Hadith (the sayings and actions of the Prophet), have some implications for democracy in the world today. Firstly, the emphasis on consultation and consensus-building in Islamic governance can be seen as similar to the democratic principles of participation and representation. Regarding the democratic thoughts of Prophet Muhammad, it is important to note that democracy as we understand it today did not exist during his time. However, the principles of justice, equality, and consultation (shura) that were practiced in early Islamic societies can be seen as a precursor to modern democratic values. Prophet Muhammad established a system of consultation with his companions, seeking their opinions and advice on important matters, which is an important aspect of democratic decision-making. His emphasis on the importance of justice and equality, and his teaching that all people, regardless of their social status or background, should be treated with fairness and compassion, is an aspect of democratic thought as well.

A prominent philosopher and poet, Muhammad Iqbal, who lived in the 20th century, is considered one of the most influential spiritual leaders of Pakistan and played a key role in the creation of this country as a separate state for Muslims in South Asia and his poetry and philosophical writings were deeply rooted in Islamic thought and spirituality. He believed that democracy was not just a political system but a way of life that empowered individuals and communities to pursue their dreams and aspirations. He emphasized the importance of individual freedom, social justice, and equal opportunities for all citizens. In Iqbal's view, democracy should be based on the principles of consultation, accountability, and transparency, which are essential to creating a responsive and responsible government. He believed that democracy should also be inclusive and recognize the diversity of the society it represents. The key to the revival of the Muslim ummah, according to Iqbal, was a return to the teachings of Islam. Iqbal's vision of a spiritual revival of Muslims in South Asia inspired many Muslims to work towards the establishment of a separate homeland for Muslims. Islamic principles or the principles established by Muhammad (PBUH), do share similarities with democratic principles of today, such as

the emphasis on the value of human dignity, equality, and justice.

Pakistan was created in 1947 and since that time, its democracy has been facing several challenges, including corruption, weak institutions, and a lack of accountability. There have also been instances of censorship and restrictions on the media, which has raised concerns about freedom of speech and press. The influence of the military in Pakistan's political affairs is another issue that has been the subject of much debate and criticism, although because of its security issues military has been given much importance since its inception. Despite these challenges, Pakistan's democracy continues to function, with a free and vibrant press, an active civil society, and a diverse range of political parties. The country has made progress in areas such as women's empowerment and minority rights, and there is a growing awareness of the need for transparency and accountability in governance. Islamic governance is a distinct system based on its own principles and values. However, the principles of consultation, justice, and accountability in Islamic governance can have implications for the functioning of democracy in Pakistan (Husain, 1999). There is a connection between Muhammad's leadership style and the political economy of any Muslim country like Pakistan:

"The principles of social justice, fairness, and compassion are essential for promoting economic growth and development. Muhammad's leadership style provides a useful model for the political economy of Pakistan, which has faced significant economic challenges in recent years. Weak institutions, lack of accountability, and a lack of political will to pursue meaningful reforms have hindered progress" (Husain, 1999).

Prophet Muhammad (PBUH) was a political and military leader as well as a religious leader. He played a pivotal role in unifying the Arabian Peninsula under Islam. After receiving his first revelation from Allah, He began preaching the message of Islam to the people of Mecca. His message was met with opposition from the powerful leaders of Mecca, who saw his message as a threat to their power and influence. In the face of this opposition, Prophet Muhammad (PBUH) and his followers migrated from Mecca to Medina in 622 CE, an event known as the

⁵ Holy book of Muslims

Hijra. This migration marked the beginning of a new era for the Muslim community, as they established a new political and social order in Medina, where Prophet Muhammad (PBUH) acted as the political and military leader of the Muslim community. He established a constitution known as the Constitution of Medina, which served as a basis for governance and law in the community. He also led military campaigns to defend the community against external threats and to establish the authority of Islam here. Under his leadership, the Muslim community grew stronger and more united, and his political and military skills were crucial to ensure the success and survival of the community. Therefore, Muhammad (PBUH) was not only a religious leader but also a political and military leader, he played a critical role in the establishment and success of the early Muslim community.

OBJECTIVES

This study has two main objectives:

- The primary objective is to focus on exploring the democratic thought of Prophet Muhammad (PBUH) through the historical incidents from his life. The secondary objective is to explore Iqbal's thoughts on democracy.
- Subsidiary objectives are to encourage critical thinking for the development of democratic societies, particularly in Muslim-majority countries like Pakistan, and to inspire individuals and institutions to promote democratic values in their personal and professional lives.

PROBLEM STATEMENT

Iqbal, the spiritual father of the East was influenced by Muhammad (PBUH) and as a result influenced the politics of Pakistan. There is a triangular nature of democracy, among Pakistan, the political leadership of Muhammad (PBUH), and Iqbal's thoughts on it, which need to be understood.

RESEARCH METHODOLOGY

The nature of the study is qualitative, data is collected from various books, encyclopedias, and research articles. It is descriptive research exploring primary as well as secondary sources, like the Quran the holy book of Muslims, books and articles by different authors and scholars including the books of Iqbal.

REVIEW OF LITERATURE

Muhammad ﷺ was born into the most powerful tribe in Mecca, the Quraish, around 570 A.D. There are several books that explore the leadership qualities of the Prophet Muhammad ﷺ, in "Leadership Lessons from the Life of Prophet Muhammad ﷺ", it is explored (Baig, 2012) that these qualities of Prophet Muhammad ﷺ are based on his actions and teachings (Baig, 2012). It discusses how he managed to lead a community in the face of challenges and how his leadership style can be applied to modern-day leadership. Similarly, in "The Leadership of Muhammad ﷺ" the writer analyzes the leadership of the Prophet Muhammad based on his life, actions, and teachings (Adair, 2010). It discusses how his leadership style was unique and how he managed to inspire and motivate his followers. In the book "The Prophet's Methods for Correcting People's Mistakes" Muhammad Salih al-Munajjid, explores the Prophet Muhammad's ﷺ approach to correcting mistakes and resolving conflicts (Adair, 2010). It discusses how his leadership qualities enabled him to maintain harmony and unity among his followers (Munajjid, 2008). In "The Ideal Muslim: The True Islamic Personality of the Muslim as Defined in the Qur'an and Sunnah", although Dr. Muhammad Ali Al-Hashimi did not specifically talk about leadership, he explores the qualities that the Prophet Muhammad ﷺ encouraged his followers to embody, including humility, justice, compassion, and sincerity (Al Hashmi, 2005), the qualities essential for effective leadership. In the same way in "The Prophet Muhammad ﷺ: A Role Model for Muslim Minorities," the writer explores the leadership qualities of the Prophet Muhammad from the perspective of Muslim minorities (al-Ghazali, 2006). It discusses how his leadership style can be applied in the context of contemporary challenges faced by Muslim minorities around the world. Overall, these books provide valuable insights into the leadership qualities of the Prophet Muhammad ﷺ and how his teachings can be applied to modern-day leadership. But the present research will specifically explore the leadership qualities of Prophet Muhammad ﷺ and its link with democracy. It would be a new angle of research to understand the deep insight into the nature of democratic principles of the "political thought" of Prophet Muhammad ﷺ and the "political thought" of a new-age man who is directly relevant to the creation of Pakistan, Allama Muhammad Iqbal. "The 100: A Ranking of the Most Influential Persons in History" is a

book written by Michael H. Hart. It was first published in 1978 and provides a ranking of the individuals who, in Hart's opinion, have had the most significant impact on human history. If we analyze the life of Muhammad (PBUH), phase by phase we see the jewels of democracy like moral values, honesty, wisdom, generosity, and respect throughout his era. In his book "Muhammad at Mecca," the writer examines the early life of Prophet Muhammad (peace be upon him) and his role as a leader in Mecca (Watt, 1953). Even before receiving his prophethood, Muhammad ﷺ was known for his moral leadership. He was respected for his honesty, integrity, and wisdom, and was trusted by many in the Meccan community, being a social leader in Mecca (Hart, 1978). He was known for his generosity and compassion and was involved in various social activities to help those in need. Watt argues that Muhammad's (PBUH) religious leadership emerged gradually during his time in Mecca. He began to receive revelations from Allah and started preaching the message of Islam to the people of Mecca. Despite facing opposition and persecution from the Meccan leaders, he continued to spread his message and attract followers. Muhammad's ﷺ political leadership is not as prominent here in this book as in his other works. Watt notes that he was involved in political activities in *Mecca*. He was a member of the influential Hashim clan and was involved in negotiating various treaties and alliances with other tribes. So, he was a multifaceted democratic leader in *Mecca*, with moral, social, religious, and political dimensions to his leadership. One of the most important battles in Islamic history, which marked a major turning point for Muslims was the *Battle of Badr*. It was led by Prophet Muhammad ﷺ, the Muslim community fought this battle against an army of the Quraysh that was led by Abu Jahl near Badr, Medina province. To date, the Battle of Badr holds great importance among the Muslim community and continues to be highly relevant in the Islamic culture. The *Battle of Badr* was fought in 624 CE. A major battle in Islamic history, the *Battle of Badr* even finds its mention in the holy book Quran. This battle also saw the killing of important *Qurayshi* leaders, including Abu Jahl, at the hands of Muslims. According to popular beliefs, the victory of Muslims in this battle paved the way for the strengthening of Prophet Muhammad's ﷺ position. In this battle, we see his role as a political leader who seeks

opinions from his companions.⁶ He gradually gained more followers and developed his religious message. Democracy is a system of law and order based on the principles of diplomatic skills. In his book "Muhammad at Medina," W. Montgomery Watt examines Prophet Muhammad's (peace be upon him) leadership in Medina, where he established the first Islamic state. Muhammad's (PBUH) role as a political leader became more prominent (Watt, 1956) in Medina, where he was able to establish a system of governance for the Muslim community. He was the head of state and also the leader of the Muslim army, and he worked to build alliances with other tribes in the region. Muhammad's (peace be upon him) military leadership was also a significant aspect of his leadership in Medina. He was able to lead the Muslim army to victory in various battles, despite being outnumbered and outgunned by their opponents. Muhammad's ﷺ diplomatic skills in Medina are also sign of his being a great leader. He was able to negotiate alliances and treaties with various tribes in the region, which helped to strengthen the Muslim community and ensure its survival. His social leadership continued in Medina, he established a system of charity and social welfare to help the poor and needy, and he also worked to address social issues such as tribal conflicts and disputes. Watt argues that Muhammad's ﷺ religious leadership continued to evolve in Medina, as he received further revelations from Allah and continued to spread the message of Islam. He also established a system of law and order based on Islamic principles. He was a multifaceted leader in Medina, with political, military, diplomatic, social, and religious dimensions to his leadership. His leadership was crucial in establishing the first Islamic state and ensuring the survival and growth of the Muslim community. Muhammad's ﷺ skills like Foresightedness, negotiation, consultation, Justice and fairness, and Military leadership, are the true picture of his political leadership (Watt, 1961). Prophet Muhammad (peace be upon him) had a vision for the future and was able to foresee the challenges and opportunities that lay ahead. He was able to develop a long-term strategy for the Muslim community and made decisions that would ensure its survival and success. We can see Prophet Muhammad's (peace be upon him) diplomatic skills, noting that he was able to negotiate alliances and treaties with other tribes and communities. He was able to build bridges between

⁶ Leadership Qualities from Muhammad PBUH. | 11th

Hour Season 2 | Ep. 12

different groups and establish a system of mutual cooperation and protection. Watt highlighted the importance that Prophet Muhammad ﷺ placed on consultation and consensus-building. He sought the advice of his companions in making important decisions and valued their input. This approach helped to build a sense of unity and cooperation within the community. Prophet Muhammad ﷺ was committed to establishing justice in society and ensuring that people were treated fairly and equitably. He established a system of law and order and ensured that people's rights were protected. His military leadership skills are also noteworthy. He noted that he was able to motivate and inspire his troops and was able to lead them to victory in battle.

Muhammad ﷺ was a visionary leader who was able to build a strong and cohesive community through his diplomatic skills, consensus-building, commitment to justice, and military leadership. He is a model for future Muslim leaders and one of the most significant political leaders in history. While not all writers have explicitly compared the political leadership qualities of the Prophet Muhammad ﷺ with the political thought of Iqbal, the dreamer of Pakistan, there is a significant body of literature that explores the connections between the two and how they can influence political thought and leadership in South Asia. For example, the book "The Political Thought of Muhammad Iqbal" by Muhammad Munawwar explores the political thought of Iqbal and its connection (Munnawar, 1985) to the political leadership qualities of the Prophet Muhammad ﷺ. The author argues that Iqbal's political thought was deeply influenced by the teachings of the Prophet Muhammad and that he viewed the Prophet as a model for political leadership in the modern world. Similarly, the book "Iqbal and the Concept of Political Leadership" by Muhammad Aslam Chaudhry examines Iqbal's views on political leadership (Chaudry, 1994). It compares them with the leadership qualities of the Prophet Muhammad ﷺ. The author argues that Iqbal saw the Prophet as a paradigmatic political leader who embodied the values of justice, compassion, and wisdom.

SOME MOVES OF MUHAMMAD (SAW) AS A POLITICAL LEADER

The concept of democracy has evolved over time and is rooted in the principles of equality, participation, accountability, and respect for individual rights.

Muhammad ﷺ, the prophet of Islam, lived in the 7th century, when the political and social structures of that time were different, and decision-making processes were not necessarily based on democratic principles. But as a political leader, Prophet Muhammad ﷺ made several moves, incorporating the principles of the Quran as it says "Indeed, Allah orders justice and good conduct" (Surah An-Nahl 16: 90), that were attractive and effective in achieving his goals. These moves were also democratic in nature.

One of the most significant political moves of Prophet Muhammad (peace be upon him) was the establishment of the Constitution of Medina, which laid out the framework for governance and law in the Muslim community. This constitution recognized the rights of different religious and ethnic groups and established a system of mutual cooperation and protection. "His leadership was based on consultation and consensus-building, and he valued the opinions and input of his followers" (Saud Al-Ajeen & Hameed Al-Khateeb, 2014). The establishment of a constitution in present times can be democratic in several ways, depending on the country and its political system. For example, a democratic constitution-making process involves the participation of the public. This can take the form of public consultations, town hall meetings, and forums for discussion and debate, providing an opportunity for citizens⁷ to express their views and concerns for the future of the country (What is a Constitutional? 2014). This process also involves representation from diverse groups in society. This includes marginalized groups, women, youth, ethnic and religious minorities, and also indigenous peoples. In short, representation ensures that the Constitution reflects the needs and aspirations of all citizens. A democratic constitution-making process should be transparent and open to scrutiny, the public must be informed about the decisions made. This includes publishing the draft constitution and making it available for public review and comment. A democratic process is overseen by an independent body. This can include a constitutional commission, an independent review committee, or a body of experts, ensuring that the process is fair and objective. The constitution should not be influenced by political or special interests. In some cases, this process may involve a referendum which allows the public to vote on whether they support the proposed

⁷https://constitutionnet.org/sites/default/files/what_is

[_a_constitution_0.pdf](#)

constitution or not. It provides an opportunity for citizens to express their views and have a direct say in the process. The *Treaty of Hudaibiyyah* depicts the principle of public participation in the context of democracy. In the biography of Prophet Muhammad (peace be upon him) known as "Sirah." One of the well-known sources for the life of Prophet Muhammad is "Al-Sirah al-Nabawiyyah" by Ibn Ishaq, here we can see a treaty.⁸ In the year 628 CE, the Prophet Muhammad and his followers sought to perform the pilgrimage to the sacred city of Mecca. They were initially prevented from entering the city by the Quraysh, the dominant tribe in Mecca but after negotiations, a truce known as the *Treaty of Hudaibiyyah* was agreed upon between the Muslims and the Quraysh. This treaty demonstrated a remarkable example of public participation and democratic principles in action. During the negotiations, Prophet Muhammad consulted with his companions and sought their opinions on whether to accept the terms of the treaty or not. This inclusive approach allowed the Muslim community to participate in the decision-making process and express their views. Initially, some Muslims were not satisfied with the terms of the treaty, as they felt it was unfavorable to their interests. However, the Prophet Muhammad encouraged them to express their concerns openly and engaged them in a democratic discussion. Ultimately, after considering the opinions and insights of his companions, Prophet Muhammad accepted the terms of the treaty in the best interest of the Muslim community.

Prophet Muhammad's willingness to consult with his companions and take their views into account demonstrated a democratic spirit, where the voices and opinions of the people were valued and considered. It showcased the importance of consensus-building and collective decision-making within the community. The Treaty of Hudaibiyyah eventually led to a period of peace and allowed for the expansion of Islam in the Arabian Peninsula. It serves as a valuable example of how public participation and democratic principles can foster understanding, and resolution of conflicts, and pave the way for peaceful coexistence. Prophet Muhammad (peace be upon him) was skilled in the art of diplomacy and used it to build alliances and resolve conflicts (Watt, 1956). He sent emissaries to neighboring tribes and leaders, negotiated peace treaties, and formed alliances to strengthen the position of Muslims. Muhammad's

diplomacy was based on justice, compassion, and respect for human dignity. He worked tirelessly to resolve conflicts and to promote peace and reconciliation (Watt, 1953). Diplomacy can be democratic in nature in present times in several ways. A democratic approach to diplomacy involves multilateralism, which means working together with other countries and international organizations to address global challenges. This approach ensures that decisions are made through consensus and reflect the interests of all parties involved. It includes a strong commitment to human rights, promoting bilateral and multilateral discussions and negotiations. Transparency is the basic requirement, which means making information about negotiations and decisions available to the public and engaging with civil society groups and stakeholders. Muhammad peace be upon him established diplomatic relations with neighboring tribes and communities. He was respected for his fairness and impartiality in dealing with them. A democratic approach to diplomacy involves public participation (Malik, 2009: 41). This means engaging with civil society groups, NGOs, and other stakeholders to ensure that their perspectives and concerns are heard and considered in diplomatic negotiations and decisions. Governments and diplomats are accountable to their citizens, and they act in the best interests of their people. A democratic approach ensures that the diplomatic process is fair and inclusive and reflects the interests and concerns of all stakeholders involved.

During the early years of Islam, Prophet Muhammad faced various challenges and opposition from different tribes and communities. The story of the *Treaty of Hudaibiyyah* shows not only public participation but also the effective use of diplomacy by the Prophet (PBUH). Prophet Muhammad (peace be upon him) encouraged consultation and consensus-building among his followers, which helped to build a sense of unity and cooperation within the community. He sought the advice of his companions in making important decisions and valued their input. Consultation (shura) is a key principle of Islamic governance, and it was emphasized by Prophet Muhammad as a means of ensuring participatory decision-making and effective governance. He sought their input and advice in matters of governance and public policy. He established a culture of consultation and consensus-building in the early Muslim community, and

⁸ "Al-Sirah al-Nabawiyyah" by Ibn Ishaq

he valued the diversity of opinions and perspectives that it fostered. Prophet's emphasis on consultation reflects his commitment to democratic values and institutions, and it continues to be a foundational principle of Islamic governance to this day (Usmani, 2017).

Encouraging consultation is democratic in nature in present times in several ways. Encouraging consultation ensures inclusivity. It allows for diverse perspectives to be heard and considered, including those from marginalized groups, minorities, and civil society organizations. This ensures that decisions are made through consensus and reflect the interests of all parties involved. Encouraging consultation involves transparency. This means making information about the consultation process available to the public, including the objectives, timelines, and outcomes. This ensures that the public is informed and can participate meaningfully. Encouraging consultation involves accountability, which means ensuring that governments and decision-makers are accountable to their citizens and that they act in the best interests of their citizens. This can include providing feedback to stakeholders and incorporating their feedback into the decision-making process. Encouraging consultation involves participation. This means engaging with stakeholders through a variety of channels, such as public meetings, online platforms, and surveys. This ensures that stakeholders have the opportunity to express their views and concerns. Encouraging consultation also involves collaboration. This means working together with stakeholders to identify solutions and make decisions. This ensures that decisions are made through consensus and reflect the interests and concerns of all stakeholders involved. Overall, encouraging consultation is democratic because it ensures inclusivity, transparency, accountability, participation, and collaboration. These elements ensure that decisions are made in a fair and inclusive manner and that they reflect the interests and concerns of all stakeholders involved.

Prophet Muhammad (peace be upon him) was committed to establishing justice in society and ensured that it was a cornerstone of his governance. He developed a system of law and order and ensured that people were treated fairly and equitably. His establishment of justice was one of the most remarkable achievements of his life. He created a society that was based on justice and equity, and he

ensured that everyone was treated fairly, regardless of their social status or background. Muhammad's emphasis on justice reflected his deep commitment to the principles of Islam, which emphasizes the importance of fairness and equality in all aspects of life. He established a system of law and governance that was based on justice and equity, and he appointed judges and administrators who were known for their honesty and integrity.⁹ A democratic establishment of justice involves the rule of law where everyone is subject to the law, including those in positions of power. It ensures that justice is applied equally and fairly to all citizens, regardless of their status or background. A democratic establishment of justice involves an independent judiciary. This means that judges are impartial and not subject to political pressure or interference. It ensures that justice is administered fairly and without bias. Individuals accused of a crime are given the opportunity to defend themselves and their rights are protected throughout the legal process. A democratic establishment of justice involves access to justice, which means that everyone has the right to legal representation and that legal services are affordable and accessible. It ensures that justice is available to all citizens, regardless of their financial resources. A democratic establishment of justice involves accountability. This means that those responsible for crimes are held accountable and that justice is served. It ensures that justice is administered fairly and that individuals are held accountable for their actions. In short, a democratic establishment of justice involves the rule of law, independence of the judiciary, fair trial, and access to justice, and accountability. These elements ensure that justice is administered fairly, without bias, and that everyone has equal protection under the law.

While diplomacy and consultation were important tools, Prophet Muhammad (peace be upon him) also recognized the need to use military force to defend the community and establish its authority. He led military campaigns to protect the community against external threats and to establish the authority of Islam in the region.

"According to Islam, war can only be waged in self-defense, and that too as a last resort. Military force is not used to impose the will of the state, but to protect the sovereignty and security of the state and its people. The Islamic political system

⁹ Muhammad Husayn Haykal's book "The Life of Muhammad"

is based on the principle of shura, which is a consultative and democratic process. The aim of shura is to achieve consensus among the people and their representatives through broad-based consultation and decision-making."¹⁰

The use of military force is a sensitive and complex issue, and it can be difficult to view it through the lens of democracy. However, there are some principles that can be followed to ensure that the use of military force is democratic in nature. A democratic use of military force requires legitimacy, which means that the use of force is authorized by a legitimate authority, such as a democratically elected government or an international organization like the United Nations. A democratic use of military force involves proportionality. This means that the force used must be proportional to the threat or harm being addressed. It ensures that military action is not excessive and that the use of force is necessary and justified. A democratic use of military force involves transparency. This means that the reasons for the use of force are clearly communicated to the public and that the military action is subject to public scrutiny. It ensures that the public is informed and can hold decision-makers accountable. A democratic use of military force involves respect for human rights. This means that military action is conducted in accordance with international human rights standards and that civilians and non-combatants are protected. It ensures that military action is conducted in a manner that upholds democratic values and protects individual rights. A democratic use of military force involves a commitment to the aftermath. This means that efforts are made to ensure that the use of force achieves its objectives, and that long-term stability and peace are pursued. It ensures that the use of force is not an end in itself but is part of a broader effort to achieve democratic goals. So, a democratic use of military force requires legitimacy, proportionality, transparency, respect for human rights, and a commitment to the aftermath. These elements ensure that military action is conducted in a manner that upholds democratic values, protects individual rights, and achieves democratic goals. The Battle of Badr not only marked a significant military success for the Muslims but also served as a turning point in the struggle for survival and self-defense (Watt, 1956). It demonstrated that the Muslim community had the right to protect themselves against aggression and oppression.

In the books of *seeratun nabi* like Ibn Ishaq's "Sirat Rasul Allah" and Ibn Hisham's "Al-Sirah al-Nabawiyah." We can see the story of the battle of Badr. During the early years of Islam, the Muslims faced significant hostility from their adversaries in Mecca. The Muslims endured physical assaults, economic boycotts, and even plots to assassinate the Prophet Muhammad (PBUH) and his followers. In order to protect themselves and ensure the survival of the Muslim community, the need for self-defense became crucial. The *Battle of Badr* took place in the year 624 CE. The Quraysh, a powerful tribe from Mecca, assembled a well-equipped army of approximately 1,000 soldiers with the intention of crushing the Muslims and putting an end to Islam. Prophet Muhammad (PBUH) received intelligence about their plans and had to make a critical decision. Realizing the imminent threat posed by the Quraysh, Prophet Muhammad (PBUH) consulted with his companions and sought guidance from Allah. After careful consideration and divine revelation, he decided to confront the enemy force at Badr, a strategically important location. The Muslim army, consisting of around 313 poorly armed men, marched towards Badr to defend themselves and their faith. Despite their limited resources and military experience, they were determined to protect their community from oppression and establish the freedom to practice Islam.

On the day of the battle, Prophet Muhammad (PBUH) displayed exemplary leadership, inspiring his companions with courage and conviction. Through his strategic planning and tactical guidance, the Muslims were able to achieve a decisive victory against the much larger Quraysh army. It is important to note that while Prophet Muhammad (PBUH) and the early Muslims engaged in battles to defend themselves and their faith, Islam emphasized the principles of peace, justice, and self-restraint. The use of force was always a last resort and was carried out within the framework of self-defense, preserving the freedom to practice and propagate their religion. The principle of proportionality, which emphasizes the balanced use of force in response to a given situation, can be observed in an incident from the life of Prophet Muhammad (peace be upon him). This incident highlights his commitment to justice and the importance of proportionality in dealing with conflicts.

¹⁰ Maududi, S. A. A. (1976). *The Political System of Islam*

(3rd edition). Lahore: Islamic Publications Ltd.

The *treaty of Hudaibiyyah* was established between the Muslims and the Quraysh, the dominant tribe of Mecca, allowed for a temporary ceasefire between the two parties and granted Muslims the opportunity to perform the pilgrimage to Mecca the following year. However, the Quraysh violated the treaty by supporting an ally tribe that was in conflict with the Muslims. As a result, Prophet Muhammad decided to lead an expedition known as the Expedition of *Khaibar* in response to this breach of the treaty. The objective was to address the Quraysh's violation and ensure the safety and security of the Muslim community. This story illustrates how he practiced and advocated for the principle of proportionality in his dealings with others. During the early years of Islam in Medina, the Muslim community faced numerous challenges and threats from various tribes and factions in the region. One such incident involved the Jewish tribe of Banu Qurayza, who had entered into a treaty with the Muslims but later betrayed it by conspiring with the enemies of Islam. The concept of proportionality, as applied in ethics and law, seeks to ensure that the response to a given situation or action is commensurate with the harm or benefit involved. In the life of Prophet Muhammad (peace be upon him), there are examples that highlight the use of proportionality in various contexts. The Prophet and his companions, numbering around 1,400, sought to perform the pilgrimage in Mecca. However, the Meccan authorities, fearing the growing influence of the Muslim community, prevented them from entering the city. *The treaty of Huddaybia* included several provisions that initially seemed disadvantageous to the Muslims. For example, it stipulated that the Muslims would not be allowed to perform the pilgrimage that year and would have to return to Medina. The terms of the treaty were met with disappointment and confusion among some of the Muslims, who felt that the concessions made were disproportionate to the circumstances. However, the Prophet recognized the long-term benefits of the peace treaty and upheld the principle of proportionality. The treaty not only prevented bloodshed and ensured a temporary period of peace between the two sides, but it also allowed the Muslims to build stronger alliances and gain support from other tribes. The peace and stability provided an opportunity for the Muslim community to grow and spread its message peacefully. Leaders must support the oppressed, the weak, and the deprived and stand up to the raw power of the

oppressors, no matter who they may be (Baig, 2012: 16). So that he can inspire trust, the very foundation of leadership. One day, a poor elderly woman approached Prophet Muhammad (PBUH) with a complaint against a wealthy man from her community. She expressed her grievance, stating that the rich man had unlawfully taken possession of her small piece of land, leaving her homeless and without any means of support. Prophet Muhammad (PBUH) listened attentively to the woman's plea and called upon the wealthy man to appear before him. The man arrived and stood arrogantly, convinced that his wealth and status would protect him from any judgment against him. The Prophet (PBUH) calmly addressed the rich man and said, "This woman has accused you of unjustly seizing her land. What do you have to say in response?" The wealthy man, confident in his denial, dismissed the woman's claims as baseless and fabricated. He insisted that he had acquired the land through legal means and denied any wrongdoing. Prophet Muhammad (PBUH) looked towards the elderly woman, observing her humble demeanor and tearful eyes. He then turned his attention back to the rich man and said, "If you are truthful, then provide evidence to support your claim." The wealthy man promptly presented his legal documents, which seemingly supported his case. However, the Prophet noticed that the elderly woman was unable to read or understand the written language. With wisdom and compassion, Prophet Muhammad ﷺ proposed a solution. He suggested that both parties swear an oath to support their statements, and if the woman's oath matched the man's, her claim would be dismissed. However, if their oaths contradicted each other, the land would be rightfully returned to the woman. Despite being illiterate, the elderly woman agreed to the proposal, placing her trust in the justice and fairness of the Prophet (PBUH). The rich man, on the other hand, hesitated, realizing that he would be taking an oath in the presence of the Prophet (PBUH). Witnessing the rich man's hesitation, Prophet Muhammad (PBUH) advised him, "Do you fear that your oath before me will be false, while your oath before Allah in private is true? Release this woman's land, and I guarantee you a place in Paradise." Moved by the Prophet's words and fearing the consequences of false oaths, the wealthy man chose to release the land to the elderly woman. He confessed his wrongdoing and sought forgiveness for his actions. This

story exemplifies the commitment of Prophet Muhammad ﷺ to fairness and compassion.

Despite the difference in social status between the parties involved, he ensured that justice was served by giving the marginalized woman an opportunity to assert her rights. The Prophet (PBUH) upheld principles of fairness, showing compassion to both the oppressed and the oppressor by guiding the wealthy man towards repentance and forgiveness. These moves were effective in achieving his goals of establishing a strong and cohesive community, building alliances, and ensuring justice and security. They also served as a model for future Muslim leaders in how to govern and lead effectively. The teachings of Islam, as conveyed by the Prophet Muhammad, do contain principles of justice, equality, and respect for human rights. The Quran and Hadith emphasize the importance of consultation, accountability, and respect for the dignity of all individuals. These principles can be seen as democratic values that are in line with modern democratic ideals. It is also worth noting that various forms of democracy have existed throughout history, and democratic practices have evolved over time. Therefore, it is important to view historical figures and eras within their historical and cultural contexts, rather than simply applying modern democratic standards to them.

IQBAL'S THOUGHT ON POLITICS AND PAKISTAN

Iqbal "relies on the teachings of the Holy Prophet (PBUH) and regards it as his final word. The Muslims all over the world are members of the society founded by the Prophet of Islam (PBUH)" (Tayib & Perveen, 2018). There is a strong link between politicians and poets, Iqbal says nations (Iqbal, 2008: 142) are born in the hands of poets; they prosper and die in the hands of politicians. His poetry reflects his belief in the principles of democracy, which he saw as being consistent with the teachings of the Prophet Muhammad (PBUH). Iqbal celebrates the idea of freedom and democracy, as being fundamental to the Islamic tradition. He argues that every revolutionary is alive for the purpose of achieving freedom, which is the ultimate goal of democracy. He emphasizes the importance of democracy as a means of achieving social and economic justice arguing that the principles, such as

equality and justice, are fundamental to the Islamic tradition (Iqbal, 1922).

"Hazon Saal Nargis Apni Benuori Pe Roti Hai /Badi Mushkil Se Hota Hai Chaman Mein Didahwar Paida" (For a thousand years, the narcissus weeps over its own blindness/it is very difficult for a visionary to be born in the garden).

In this poem, he highlights the importance of democracy as a means of enabling visionary leaders to emerge and take charge of society. He thinks that the democratic process is essential for creating an environment in which visionary leaders can emerge and contribute to the development of society. Iqbal's thought on democracy was influenced by Muhammad's thought on democracy, and he saw democracy as being consistent with the teachings of Islam in other words with the teachings of Muhammad (PBUH). Iqbal learned a lot from the West, always remained in touch with the Western scholars, and desired to know their viewpoint about his new publications, he has also confessed (Chaghtai, 2003: 12) in one of his letters that it was the West made him a true Muslim, but he never forgot to criticize openly the concepts of Western democracy (Chaghtai, 2003: 12). Iqbal wants Muslims to know Islam and the political system of Islam clearly as it is said in the Quran about Ijtihad¹¹ that "And to those who exert we show our path" (Quran 29:69). The Whole of his poetry is linked with the Quran in one way or the other. Teachings and principles of Muhammad ﷺ, as outlined in the Quran and the Hadith, have some implications for democracy depicted by Iqbal. He talks about the strength of Muslim Nations (Iqbal, 1990: 277) depending upon religion while the other nations value their ancestry and country.

قوتِ مذہب سے مستحکم ہے جمعیت

تری

(They value their country and ancestry, and your religion gives you, unity and strength.)

West depends on Nationalism and caste system while Muslim polity is based on religion because of which they have a strong political system. Iqbal was a great political ideologist. Talking about nationalism he says: "Both nationalism and atheistic socialism at least at the present state of human adjustments must draw upon the psychological forces of hate, suspicion and resentment

¹¹ The principle of movement in the structure of Islam is known as 'ijthihad'--means 'to exert'. In the terminology of Islamic law, it means to exert with a

view to form an independent judgment on a legal question. This idea originates in a well-known verse of the Quran: "And to those who exert we show our path".

which tend to impoverish the soul of man and close up his hidden sources (Iqbal,1934:178) of spiritual energy” Iqbal discourages Nationalism, territorial nationalism as Islam is a League of Nations which recognizes artificial boundaries and racial distinctions are only for facility of reference. The Quran also talks about the same topic:

“O mankind, we have created you of a male and female, and made you into nations and tribes that you may know one another; verily, the most honorable of you, in the sight of Allah, are the most pious of you,” (Quran, Soorat Al Hujrat, 49:13.)

Muhammad ﷺ's life is the true picture of the Quran, and the Quran is a complete code of life that covers all aspects of personality and life, and all dimensions of the universe. “Iqbal has rightly elaborated on this fact in his lectures. (First Lecture) There are a number of verses of the Holy Quran that illuminate this aspect. For Islam, the Quran has used the term *Din*, which is more comprehensive than all other terms like faith, belief, and religion” (Tahir, 2013: 767). Iqbal, in his poetry, depicts the picture of a polity (Iqbal, 1990) which is very authentic talking about the principles followed by the Prophet Muhammad (PBUH).

اپنی ملت پر قیاس اقوام مغرب سے نہ کر
خاص ہے ترکیب میں قوم رسولِ ہا
شمی

(Do not seek approval of the West for your nation, the nation of the Prophet, has a different formulation)
(When religion is separated from politics, then only the cruelty of Changez (Genghis Khan) remains.)

The West repels religion in the field of politics whereas Iqbal welcomes it. He rejected the notion of the separate identity of religion and the world, he negated the idea that religion is one's private affair and nothing to do with temporal life. Iqbal does not believe in the “duality of matter and soul”¹² Iqbal's thoughts are to denounce the stand of the Western-minded Muslims that religion and politics are two separate things. The only difference between Western democracy and the democracy which is depicted by Muhammad (PBUH) lies here which is well-versed by Iqbal. Democracy is “the belief in freedom and equality between people, or a system of government based on this belief, in which

power is either held by elected representatives or directly by the people themselves” (Democracy, 2016). Iqbal solved the problem of a united India, Hindu Muslim problem, in a very rational way by explaining the role of Islam “Islam is an ethical ideal plus a certain kind of polity has been the chief formative factor of the life-history of Muslims of India.”¹³ Islam is giving the people those basic emotions which is the source of unification of individuals. So here lies the basic difference between the thoughts of Western and Eastern politics, between the thoughts of Iqbal and West. He takes inspiration from the Quran and in his view, a form of government is a very significant factor in human destiny. So, if we take a verse from the Quran, we see that from the perspective of democracy Quran declares:

“And seek, in whatever God has bestowed upon you, the next world, but do not forget your participation and share in this world, and be nice as God has been kind to you, and never seek to do corruption in the earth verily God does not love corruption” (Al-Quran 28:77)

Although Iqbal (Vahid, 1992: 51) has accepted some of the principles of democracy, he is rejecting the secular and material angle of the philosophy of democracy by his broad understanding of Islamic principles.

“Iqbal's acceptance of some principles of democracy and his rejection of some aspects of democracy is based on his broad perception of Islamic fundamentals and concepts. It implies that Iqbal accepted only those principles of democracy which he deems compatible with Islam but at the same time he rejected the secular foundation of the same principles as well as all those principles and core concepts of democracy that he thought incompatible with the Islamic philosophy of life and Islamic polity” (Vahid, 1992: 51).

Iqbal has given a strong logic in his poetry for the rejection of some concepts of democracy because it is unreasonable to accept any of the Western concepts or ideologies without any critical scrutiny and it is also illogical to reject Western concepts of democracy only because they are initiated in the West. On the other hand, Pakistan of Iqbal “inherited elite political culture from the

¹² Allahabad Address 1930

¹³ Muhammad Iqbal's presidential address of 29

December, 1930 available online on <http://www.cyberistan.org/islamic/iqbal1930.htm>.

folds of British India. Not only was the leading leadership of the All-India Muslim League but the majority of politicians from the Unionist Party had also a feudal background” (Ashfaq & Roofi, 2023). Politics in this country is not depicted in the picture given by Iqbal or Muhammad (PBUH). Since its inception governments have been making two kinds of promises to the people, general promises and promises that are specific. General promises are of higher living standards while specific promises are to smaller parties and to individual politicians, who are offered individual favors to themselves, their families, or their districts in return for their political support. Patronage and kinship form the basic element (Lieven, 2011: 204-206) of the Pakistani political system- if water chemically speaking is H₂O then Pakistani politics is P2K where P is for patronage and K is for kingship (the basic elements of Pakistani politics).

FINDINGS

Muhammad ﷺ As a Political Leader

As the leader of the Islamic state, Muhammad (PBUH) was responsible for resolving conflicts and disputes among the members of the community. He also led military campaigns in defense of the Islamic state and negotiated treaties with neighbouring tribes and kingdoms. The “techniques in his leadership played a significant part in achieving his goal to deliver the message of Islam to the world. He had all the necessary leadership attributes for success in every aspect of life” (Al-Olaqi, 2015). His leadership was characterized by a strong emphasis on justice and mercy, and he sought to establish a society that was based on the principles of Islam. Under his leadership, the Islamic state grew and prospered, and it became a center of trade, culture, and scholarship. His teachings and example continue to be a source of inspiration for Muslims around the world, both as a religious leader and as a political figure who embodied the principles of justice, compassion, and good governance. Muhammad’s (PBUH) leadership principles and political skills played a significant role in the success of the Islamic State. Muhammad (PBUH) was a political leader who founded and led the Islamic community in Medina, during the early seventh century. He was not only a religious leader but also a political figure who played a significant role in shaping the democratic and social landscape of the Arabian Peninsula.

After being expelled from Mecca, Muhammad ﷺ migrated to Medina in 622 CE, which is known as the Hijra. In

Medina, he established a constitution that laid the foundation for the Islamic state. The constitution was based on the principles of justice, equality, and mutual coexistence, and it established a system of governance that was based on consultation, or Shura. In Islamic governance, the concept of shura or consultation is central, which involves seeking the opinions and views of people in decision-making. This is similar to democratic principles, which also emphasize the importance of people's participation in decision-making through voting or other means of representation. Another aspect of Islamic governance that aligns with democratic principles is the idea of accountability. Islamic governance emphasizes the importance of justice, and those in power are expected to be accountable to the people they serve. In a democratic system, the same principle applies, where elected officials are accountable to the people who elected them. However, there are also some differences between Islamic governance and democratic governance. For example, in Islamic governance, the ultimate source of authority is considered to be God, whereas in a democratic system, sovereignty lies with the people. Moreover, Islamic governance is not based on the concept of majority rule, as decisions are made based on the principles of justice and consultation. This means that even if a majority of people hold a particular opinion, it may not necessarily be adopted if it is not in line with the principles of justice and fairness. In conclusion, while there are some similarities between the leadership principles of Muhammad (PBUH) and the present democratic principles, his governance is a distinct system based on Islamic principles and values, with a unique emphasis on consultation, justice, and accountability.

Iqbal as a Spiritual Leader of Asia

Allama Muhammad Iqbal is considered one of the most influential spiritual leaders of Pakistan. He was a poet, philosopher, and political activist who played a key role in the creation of Pakistan as a separate state for Muslims in South Asia. Iqbal's poetry and philosophical writings were deeply rooted in Islamic thought and spirituality. He believed that the key to the revival of the Muslim ummah (community) was a return to the teachings of Muhammad (PBUH) and a renewed focus on spiritual and moral values. Iqbal's vision of a spiritual revival of Muslims in South Asia inspired many Muslims to work towards the establishment of a separate homeland for Muslims. His famous speech at the Allahabad session of the Muslim

League in 1930, in which he proposed the creation of a separate Muslim state, is considered a key moment in the movement for Pakistan's independence. Iqbal's spiritual leadership was not limited to his role in the Pakistan movement. He was also a champion of religious tolerance and interfaith dialogue. His poetry and writings celebrated the diversity of cultures and religions in South Asia, and he believed that it was possible to build a society based on mutual respect and understanding. Today, Iqbal's poetry and philosophical writings continue to inspire millions of people around the world. His message of spiritual renewal, social justice, and interfaith harmony remains relevant and important, not only for Pakistan but for all those who seek a better world based on the principles of compassion, justice, and peace.

Democracy in Pakistan

Pakistan is a democratic country with a federal parliamentary system of government. It has had a tumultuous history of democratic governance, with periods of military rule and political instability. In the early years of Pakistan's independence, the country experienced periods of democratic rule, but these were often interrupted by military coups. The first military coup took place in 1958, and Pakistan was ruled by military dictators for a total of over 30 years in the 20th century. In 2008, Pakistan returned to democratic rule after a long period of military rule. Since then, it has held several general elections, which have been marked by allegations of electoral fraud and irregularities. However, the 2018 general elections were considered by many to be relatively free and fair, with the opposition party winning a significant number of seats in the parliament. Pakistan's democracy faces several challenges, including corruption, weak institutions, and a lack of accountability. There have also been instances of censorship and restrictions on the media, which has raised concerns about freedom of speech and press freedom. The influence of the military in Pakistan's political affairs is another issue that has been the subject of much debate and criticism. Despite these challenges, Pakistan's democracy continues to function, with a free and vibrant press, an active civil society, and a diverse range of political parties. The country has made progress in areas such as women's empowerment and minority rights, and there is a growing awareness of the need for transparency and accountability in governance. This country needs to focus on the teachings of its most influential leader, from

the 7th century regarding the democratic values which he has taught. These democratic values can also be seen and reconsidered in the poetry of its spiritual leader and its dreamer from the 20th century.

CONCLUSION

The political thought and leadership of the Prophet Muhammad ﷺ had a significant impact on the politics of Pakistan, as the country is home to one of the world's largest Muslim populations. Pakistan was founded in 1947 as a Muslim state, and its constitution explicitly references the Quran and Sunnah as sources of law. Although the political leadership qualities of the Prophet Muhammad played an important role in shaping Pakistan's political culture and institutions still it has problems. Working on its objectives, this study explores the democratic thoughts of Prophet Muhammad ﷺ which can bring positive changes for democracy in Pakistan specifically and in Asia in general. As a primary objective, through the incidents from the life of Muhammad (PBUH), it is analysed how Prophet Muhammad established a system of governance based on equality and social justice. Prophet Muhammad's political leadership has provided valuable insights for the development of democracy. Their emphasis on justice, equality, consultation, and spirituality can help create a democratic system that is responsive to the needs of all citizens and promotes personal and social transformation. To cover the secondary objective of the study Iqbal's thought on democracy is explored. Allama Iqbal through his poetry, has emphasized the importance of personal and collective spiritual development as a means of achieving social transformation. His political thought is also democratic as he has taken inspiration from the life of Muhammad ﷺ. So, it is recommended that by following these examples, many countries like Pakistan can build a just and prosperous society that is grounded in the principles of democracy as well as principles of the governance of Muhammad ﷺ, the most influential leader of the world.

RECOMMENDATIONS

Prophet Muhammad ﷺ from the 7th century, taught that all human beings are equal and should be treated with respect and dignity, regardless of their social status, ethnicity, or religion. These democratic principles can be merged into Pakistan's democratic system to make it a more inclusive and equitable society providing equal opportunities for all citizens. By promoting the principles

of consultation, justice, and equality, countries like Pakistan can strengthen their democratic institutions and incorporate the ideas given in this study. Pakistan can strengthen its democratic institutions and ensure that the people of Pakistan have a voice in their governance. By promoting individual freedom and social justice, a more vibrant and prosperous society can be created that empowers its citizens. Demonstration of a participatory approach to governance can be applied. Muhammad ﷺ, established the concept of Shura, or consultation, in his leadership. He consulted with his companions and sought their advice before making important decisions, so demonstrating a participatory approach to governance can be a precursor to modern democratic principles, which emphasize citizen participation and consultation in decision-making. He established a social contract between himself and his followers, which is a form of democratic governance. This contract was based on mutual obligations and responsibilities, with both the leader and the followers having specific roles to play in the community. Moreover, Muhammad promoted the idea of equality and justice, which are fundamental principles of democracy.

To remain steadfast in the mission to spread and establish justice is another recommendation of the study. The life of Prophet Muhammad (peace be upon him) offers valuable lessons on dealing with the cruel attitude of authority within the context of democracy. The story of how Muhammad ﷺ dealt with the cruel attitude of authority is a powerful example of his wisdom, patience, and commitment to justice. It highlights the principles of compassion and fairness that he upheld throughout his life. During Muhammad's (PBUH) time in the city of Mecca, the society was predominantly governed by tribal structures and had no formal democratic institutions. The ruling authorities of Mecca, particularly the Quraysh tribe, were resistant to Muhammad's teachings and the message of Islam. They perceived his teachings as a threat to their power and authority, leading them to adopt a cruel attitude towards Muhammad and his followers but he remained steadfast in his mission to spread and establish justice. He understood that dealing with the cruel attitude of authority required a strategic and patient approach. Muhammad ﷺ emphasized peaceful coexistence and encouraged his followers to persevere through patience and non-violence. Muhammad's ﷺ commitment to justice and his peaceful resistance became evident during the incident of Ta'if. When he

faced extreme persecution and rejection in Mecca. This principle of consultation can be seen as compatible with the democratic principle of representation, which emphasizes the importance of people's participation in decision-making through voting or other means of representation today. The concept of justice emphasizes fairness, equality, and the protection of rights, the important principles for any democratic system. Similarly, the idea of accountability in governance, where those in power are expected to be accountable to the people they serve, is also an important democratic principle. Pakistan's political parties often invoke the Prophet's leadership qualities, such as justice, compassion, and wisdom, in their political rhetoric and have frequently used the language and symbolism of Islam to gain legitimacy and support among the country's Muslim population. The influence of the Prophet Muhammad's ﷺ political thought can also be seen in the country's foreign policy. For example, Pakistan has often acted as a mediator in conflicts between Muslim countries, based on the Islamic principles of peace and justice. While the influence of the Prophet Muhammad's ﷺ political thought and leadership on Pakistan's politics is complex and multifaceted, it is clear that his example and teachings continue to shape the country's political culture and institutions.

On the other hand, in the 20th century, Iqbal's ideas which were influential in the movement for Pakistan's independence are also true depictions of democracy. His vision of a Muslim state guided the country's early political leaders. His emphasis on the importance of Islamic values and principles also influenced the drafting of Pakistan's constitution, which references the Quran and Sunnah as sources of law. Iqbal's political thought continues to shape Pakistan's political discourse and cultural identity. His poetry and philosophy are widely read and studied not only in Pakistan but throughout Asia, and his ideas on the importance of self-respect, social justice, and democracy continue to be relevant to contemporary politics. Iqbal's philosophy was rooted in Islamic principles, he also believed in the importance of modern ideas and social progress. One of the key implications of Iqbal's thoughts on democracy for Pakistan is his emphasis on the need for individual freedom and self-realization. Iqbal believed that democracy should promote individual liberty and protect the rights of citizens. This idea is important for Pakistan, where there have been concerns about restrictions on

freedom of speech, press, and human rights. Iqbal also believed in the importance of social justice and equality. He argued that democracy should be based on a fair distribution of resources and opportunities and should address the needs of the poor and marginalized. This principle is relevant for Pakistan, where poverty and inequality are significant challenges. Moreover, Iqbal's emphasis on the importance of education and intellectual development can also have implications for democracy in Pakistan. He thinks education is crucial for the progress of society and the empowerment of individuals. In Pakistan, there have been concerns about the quality of education and access to education. However, it is important to note that Iqbal did not specifically address the concept of democracy in his writings, and his ideas on governance were more focused on the idea of a just and equitable society which can be understood through his critique of Western politics. Nonetheless, his emphasis on individual freedom, social justice, and education can provide important insights and guidance for the development of democracy in Pakistan.

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