Political Challenges For The Contemporary Muslim World And Solution In The Light Of The Political Order Of Islam

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Article Info	Abstract
	The contemporary Muslim world is mainly focused on the notion of including the modernism aspect in the Islamic teachings in their laws and legislations. There are different reasons owing to which the political challenges have arisen, such as misperception of Islam, misperception of Muslims as enemy, sectarianism and western civilisation vacuum. The sectarianism challenge has become a political issue, in the sense, that it emphasises the aspect that Muslims are divided into sects of Shiite and Sunni and do not accept the ideologies of the other sect. The methodology used in the research article is secondary qualitative and the data analysis used is content analysis. The findings revealed that the aforementioned issues can be resolved through the implementation of the political order of Islam in the contemporary Muslim world. The teachings of the Qur'an and the Sunnah should be implemented as this would help in ensuring that relevant legislations are put in place that would help in resolving the political challenges. The political order of Islam would require including politics, law and society in Islam along with religion and ensure that every individual's rights and the teachings of Islam are maintained. The recommendations for the contemporary Muslim world are to ensure that Qur'an teachings are conveyed to Muslims through scholar that hasa stronghold of English language.

Introduction

In the modern world, contemporary Muslimworld is referred to as countries where though the Muslim majority is vast enough yet, the minorities are allowed to follow their beliefs and teachings with full freedom (Hamidullah, 2004). Meanwhile, the contemporary Muslimworld cannot be understood without the primary knowledge of the history of the Muslims and it is essential for the community to understand different beliefs which are incurred in the contemporary world of Muslims. (Cook, 2005). Islam is a religion possessing clarity in terms of belief, preaching and teachings by incorporating the contemporary terminologies including social, political and historical aspects of life. According to Holy Quran Chapter 3, Allah showers his blessings onto the Muslims when He united them after a hostility that erupted among them. In the contemporary world of Muslims, it is stated to ensure the feelings during suffering times, many scholars and researchers have covered the aspects of sufferings of Muslims in the new world order, However, it is also stated in Qur'an that Muslims are meant to suffer and test themselves during the hard times by asking their creator to be merciful upon them. (Sule, 2020).

The contemporary Muslim world refers to the issues and problems faced by the Muslims of the nineteenth century and onwards, while the issues remain equal and constant with the modern era of Muslims, many leaders have changed trying to resolve the issues faced by Muslim countries including poverty, hunger and diseases. (Iqbal, 2005). Hence, the problems related to socio-economic factors and political issues cannot be summed up by having the historical overview of the subject, however, the issues of the contemporary world of the Muslims cannot be proved by the results of either Islam or western terminologies. (Kuru, 2019). Dynamics of the Muslims life has changed in the contemporary world, meanwhile there is a connection between Muslims and contemporary lifestyle. Numerous researchers have highlighted various issues over the contemporary world of Muslims, stating some of the major problems of modern Muslims. (Ernst, 2003)

In the contemporary Muslim world, politics in Islam can provide an excellent stage in order to highlight the majority of the issues in the Muslim world. (Fuller and Kurpershock, 2004). However, the modern Islamic ulama are more intended towards the protection of the culture and tradition of the Islamic values instead of transformation towards the contemporary and emerging challenges of societies. Hence the political disorder and notion of the old terminologies of Islamic values instead of indulging growing trends disrupt the nurture of the community. As highlighted byCalfano,Lajevardi and Michelson (2017), the major political issues were according to the misrepresentations of Muslims as the fundamentalist of terrorism and the extremism due to the increasing media pressure over the disruption of image of Muslims even before the happening of saddest event

of 9/11. An increase in coordination, communication and discussion can help Muslims survive in the western economies in the contemporary world due to the disrupted image of Muslims. (Calfano et al. 2017).

Muslim world tends to be the most thoughtful religion, many conspiracies and intrigues has always been a part of a Muslim world. In the present era things are moving towards modernism, the modern Islamic has also been driven, where scholar tends to provide details of Islamic verses by new ways. (Ahmad Tijani, 2019). Struggle and striving towards better socio-economic societies has always been a part of Muslim world. However, in regards to role of Ulmah, the role of these stakeholders has not been found as significant (Ahmed, 2020). In the contemporary world of Islam, it has been notified that each Muslim wants to know the background detail of Islamic verses with their complete application. Nonetheless, Muslim in this era has not been making prompt on the objective of each segment with Islam in the light of Quran. (Rico, &Lababidi, 2017). For example for democracy in Muslim world, believers of Islam are looking towards scholars who can provide and explain the relationship of democracy and Islam. (Driessen, 2018). The traditional Islam provided Islamic teaching in different ways than in current era. In today's era, people are more tend to know about the details and background of Qur'anic verses. The contemporary in Muslim world has been reflecting the life of Muslims as their living standard has been changed and are being modernised with the change in time, the believers of Islam are being spread rapidly all over the world. Muslim has always been targeted as terrorist, this concept has been changing as Muslim world has been progressing in various fields and even being part of developed countries. (Rico, &Lababidi, 2017).

Moreover, with the contemporary in Muslim world the concept of sects has even increased, this is because different scholar provides different opinion which regards Muslims into different sects. (Poya, & Suleiman, 2017). However, the modern Islamic world is keen to know and equip various different things which can help them grow and stand out in the world. (Khan, &Jabeen, 2020). The change in the thoughts of Muslims, their culture, way of reacting, dealing with the circumstances, living standards, knowledge and even religious practices has been different than before and are being unique than before in the modern Islamic world. (Ahmad, 2017). The danger only occurs when Muslims adopt the huge difference of Islam with any other religion other than that Muslims tend to spread peace. (Hamid, 2020). Although many Muslim considers that there is a huge difference between the past Islam and the Islam being adopted today's world. The modernization present has somewhere not being shaped out in the religion of Islam which is therefore being mainly targeted by many Muslims. (Hinchcliffe, 2017). Additionally, the present era of Muslim world is living in an era where technology, innovation and change in mindset is the most common practice among people, however being a Muslim in this era it is necessary to adopt those ways and practices through which the standard of life and cultural practices can be in the accordance to Islam.

The contemporary Muslim world has been facing diverse political challenges that have been making it further difficult for Muslim to be able to live in a society that perceives them as foreigners. One of the political challenges that are being faced by them is the identity crisis that many Muslim are facing in the contemporary Muslim world. Shortle and Gaddie (2015) highlighted that many Muslims are living in a type of nostalgia that exists between the ideal past and the reality of the present. There are ethnic disputes, economic disequilibrium, corruption and political instabilities that exists along with the Western vested political and economic interest that are sinking most of the Muslim-majority countries into the dark ages of oppression. Aljunied(2016) further stated that the refugee aspects is one of the political challenges that the contemporary Muslim world is facing. The Qur'an focuses on the search for refuge, a new home if living in the country of birth becomes terrible. It is imperative to note that Qur'an stands for freedom of worship, protection of human rights and human dignity. It has been stated in Qur'an"

"And he who forsakes the domain of evil for the sake of God shall find on earth many a lonely road, as well as life abundant. And if anyone leaves his home, fleeing from evil unto God and His Apostle, and then death overtakes him-his reward is ready with God; for God is indeed much-forgiving, a dispenser of grace. (Surah 4:100)."

The aforementioned verse is related to the period when Prophet Muhammad (PBUH) and his companions had south refuge in Madinah. The refugee aspect can be considered as one of the political challenges that the contemporary Muslim world is facing currently. Apart from this, another political challenge that has been existing for the contemporary Muslim world is misperception regarding Islam being perceived from the aspect of one country. Ali (2015) highlighted that Islam has been perceived as a threat to world peace in the contemporary Muslim world. The terms like fundamentalists, extremists, and terrorists are linked with Islam, eventually leading it to be applied to the Muslim living in contemporary Muslim society. There is a need to understand that the western world is intentionally creating the misperception as a form of political challenge in order to ensure that the contemporary Muslim world is perceived as a major threat for any western country. According to Shafiq (2017), the political challenges existing for the contemporary Muslim world has increased to the point that it has been forcing numerous Muslim to move out of countries that they are residing in, most of which are western countries. There is a need for solutions to be implemented in order to deal with the political challenges that are existing for the contemporary Muslim world to ensure that Muslims are able to live

peacefully as well as that Islam is perceived in a positive way by the western world. Apart from the aforementioned challenges, there are other political challenges as well that are existing for the contemporary Muslim world, such as sectarianism and the western civilisation vacuum.

Research Methodology

The methodology of any research article is considered to be the key aspect as it emphasises the diverse approaches being implemented to analyse the research topic. Bryman (2016) highlighted that there are different research philosophies (such as positivism, interpretivism and pragmatism) that are used to analyse the topic. For the research article, interpretivism has been used as it would help the researcher in assessing the political challenges that the contemporary Muslim world is facing currently. The focus will be on the specific aspects of the political challenges that are affecting the contemporary Muslim world. The research approach that has been utilised in qualitative research. Patten and Newhart (2017) asserted that the qualitative research emphasises the exploration aspect of the topic, which in the current research article is about analysing the political challenges that are existing for the contemporary Muslim world The data for the research article has been collected from secondary sources, which are journals, books and articles that are relevant to the topic of the article. The researcher has ensured to keep the main focus on the journals that are ranging from 2010 to 2020. The purpose of selecting the specific time period for the secondary sources is to ensure that the relevant period is assessed in themes in light of the political challenges that have been existing for the contemporary Muslim world. The data analysis is mainly converting the raw data into a readable format for the reader (Gravetter&Forzano, 2018). In the current article, the data analysis has been carried out through content analysis. Litosseliti (2018) demonstrated that content analysis is mainly a procedure that categorises the data into specific classification/themes, summarise and tabulate the information. Within the current article, content analysis has been carried out by setting out 4 specific themes based on which the entire study has been focused upon. The information for the themes has been collected through secondary sources that are focused on analysing in detail the various political challenges existing for the contemporary Muslim world. Moreover, the solutions that can be implemented in light of maintaining the political order of Islam. The researcher has ensured to abide by the ethical norms. In the current research article, any information that was taken from other researchers' work was acknowledged and their work was cited in the article. The second ethical norm followed by the researcher was ensuring that any bias in light of interpreting the themes was prevented. The author of the article made certain to provide non-biased interpretation and provided fair observation of the entire work.

3.0 Area and Objectives of the research problem

The area of the article that is in focus is the political environment of the contemporary Muslim world, in light of the political challenges faced by the latter. In order to resolve the political challenges, there is a need to implement solutions that would be aligned with the political order of Islam. Farooq (2017) contemplated that there are diverse political challenges that the contemporary Muslim world is facing currently. These political challenges are the misperception of Islam, the perception of Muslim as enemy, sectarianism and the western civilisation vacuum. Supporting the notion, Zhang and Li (2017) asserted that misperception of Islam has been a major political challenge, in the sense, that western countries treat the Muslim world as an enemy and a force that is focused on destroying any form of world peace. Apart from the aforementioned notion, the political challenge of Muslims finding it difficult to find a refugee country and consider it as their own is another cause of concern for the contemporary Muslim world. Due to the extremist views that some Muslim countries continue to have in the contemporary Muslim world, it has become difficult for western countries to accept Muslim as part of their country. There has been a lack of research in the area of aforementioned issues (misperception of Islam, the perception of Muslim as enemy, sectarianism and western civilisation vacuum) in light of resolving them through the political order of Islam. The current research article will focus on the aforementioned aspect.

Considering the aforementioned gap, the following objectives have been created for the current research:

- To examine the concept of the contemporary Muslim world
- To analyse the political challenges existing for the contemporary Muslim world
- To recommend ways through which political challenges for the contemporary Muslim world can be resolve in light of the political order of Islam

Themes

Theme 1: Misperception of Islam

According to Pop (2016), the misperception of Islam is a political challenge that the contemporary Muslim world continues to face; irrespective of the diverse strategies that the contemporary Muslim world has implemented. The author further highlighted that the misperception of Islam is attributed to numerous aspects. One of the aspects is that this religion is perceived as a threat to world peace, especially after the 9/11 incident. Jamal et al. (2015) elucidated that another aspect that is added to the notion of misperception of Islam is the medieval outlook that the religion is perceived as by western countries. Numerous western countries believed

that Islam is a religion that restricts its women from any form of freedom and prevents the gender to be able to be part of the practical world, in terms of doing a job or starting a business. It is imperative to note that the aforementioned notion has significantly distorted the image of Islam among the westerners, and has turned the entire situation into a political challenge for the contemporary Muslim world. El-Aswad (2016) demonstrated that misperception of Islam is considered a major political challenge for the contemporary Muslim world because western media and scholarship have related Islam to global terrorism, Islamic jihadism, fanatic Islamism, fundamental fascism, and Islamic authoritarianism. The aforementioned notion has created an Islamophobia environment and leads to an irrational fear of Muslims among westerners. Green (2019) asserted that the notion of declining visas to Muslim from western countries has become a norm and the underlying reasons are usually the irrational fear of Muslim and the Islamophobia notion. However, El-Aswad also contemplated that it is indeed the Western scholarship and media that are the architects of Islamophobia and anti-Islam notion, along with initiating other political problems of poverty, unemployment and homelessness among the Muslim countries. The aforementioned aspects have contributed to political challenge for the contemporary Muslim world, in the sense, that it has become difficult for the Muslim world to be able to deal with Western countries in any area, especially when it comes to providing visas to former's residents for travelling or work purposes. The political situation has been significantly tense which has even led to many western countries not allowing any flights to numerous Muslim countries, creating a further halt in various business areas.

Theme 2: Perception of Muslims as an enemy (element of refugee)
Shafiq (2018) addressed the notion of refugees in their work by focusing on the period from when the concept of refugee began, which is from the time of Prophet Muhammad (SAWW). The notion of "refugee" as addressed by the Qur'an is:
"***And as for the first and foremost of those who have forsaken the domain of evil and of those who have sheltered and scoured the Faith, as well as those who follow them in [the way of] righteousness – God is well-pleased with them, and well-pleased are they with Him. And for them has He readied gardens through which running waters flow, therein to abide beyond the count of time: this is the triumph supreme!*" (Surah 9:100).**
As per the Qur'an, refuge indicted a better life, if the individuals are not able to find peace and better life in their existing place of residence. The aspect of seeking refuge should be considered as a freedom of life, religion, and being able to use human rights aspect by people who feel that their rights have been violated. Shafiq (2018) further stated that Muslim find it difficult to find refuge in western countries owing to the notion of Dar al Islam and Dar al Harb. Darl al Islam is focused upon the notion of allowing minorities in a country to practice their religion freely, which means the country is considered as an abode of peace; while the Dar al Harb is focused upon the notion of not allowing minorities in a country to practice their religion freely, which means the country is considered as an abode of war. Numerous Muslims that are residing in westerns countries are considered refugees as they have escaped to the new country due to unrest in their own country. However, if the western country restricts refugees from practising their religion (such as being done in France, currently); this is considered as a political challenge for the contemporary Muslim world (Al Jazeera, 2021). This is seen as a political challenge in the sense that it would create a form of unrest for those Muslim refugees which would lead to the notion of Dar al Harb. Any extremist individual with high intolerance level can cause unrest in the refugee country creating further challenges for the entire Muslim world to obtain any kind of visa for their nationals.

Theme 3: Sectarianism
Muhammed&Khuzaima (2019) elucidated that one of the political challenges that the contemporary Muslim world has been facing is related to sectarianism. The authors have described sectarianism as one of the major drawbacks in the growth and development of Islamic communities. This particular drawback has increased to the point that it is being used as a political challenge by western countries. A prime example of sectarianism is that a Shiite Muslim does not acknowledge a Sunni Muslim as his brother and vice versa. Moreover, scholar of both sects refuses to acknowledge the practices and traditions of others and stresses on the notion that their own view is the right way to follow Islam. The Muslim countries that are a prime example of the aforementioned notion are Iran and Iraq and Saudi Arabia, in which Saudi Arabia follows the Sunnism school of thought; while Iran and Iraq follow the Shia school of thought (Marcus, 2019). Both the aforementioned countries are constantly at loggerheads with each other over various issues. This has turned into a major political challenge for the contemporary Muslim world, as western media and scholarships have been using it to their advantage in preventing people from either country to enter western countries. Shafiq (2018) stated that the major reason sectarianism has been considered as a political challenge because many Muslims are divided on the notion of past and present. Most Muslims tend to lament their present and celebrate the past which has led to the present generation not being able to accept the present completely. The constant celebration of the past by some Muslims has made the present generation of Muslim confuse about the present aspect of Islam and what to follow, which has forced them to find refuge in countries that do not dwell on the bygone memories of Islam. The western countries continue to create political unrest in countries that are considered to be extremists (such as Afghanistan, Yemen and Sudan) and making the situation worse for people them causing them to find refuge

elsewhere. When people would leave their own countries to find refuge elsewhere, it would become difficult for the contemporary Muslim world to be able to hold on its own and be considered as a unified power that can deal with the western countries' power.

Theme 4: Western civilization vacuum

Muhammad and Khuzaima (2019) demonstrated that the western civilisation vacuum is another aspect that is being seen as a political challenge in the contemporary Muslim world. The authors further define that Islamic civilisation is focused on creating the Kingdom of God on Earth, while the Western civilisation is focused on establishing the Kingdom of Man. The Islamic civilisation is emphasised that limits of human actions are basically framed by the boundaries that are established by Allah, while the ideas of limits do not exist for the Western civilisation. An Ayat that can be quoted here is:

"O people, Allah is Generous and He, therefore, accepts only that which is good. And Allah commanded the believers as He commanded the Messengers by saying: «O Messengers, eat of the good things, and do good deeds; verily I am aware of what you do" [Al-Mu'minun: 51].

From the aforementioned Ayat, it can be observed that a boundary has been set for Muslims through which they must live their life. On the other hand, the Western countries do not believe in such a notion as according to them, there is no limit for a human being and the individual is free to indulge in any form of activity. The western civilisation vacuum is considered a political challenge as numerous Western countries have tried to westernise Islam and has tried to showcase or spread this notion through various means. It has affected the way Muslims perceive Islam, especially if they are residing in western countries. Moreover, Rane (2016) highlighted that this particular notion has been turned into a political challenge by provoking the notion that Islamic civilisation notion is backward and would restrict Muslims from any form of growth in their life. The situation becomes further worse as there is a high percentage of a Muslim scholar who does not have perfect command of English, which makes it difficult for them to understand the scholarship that Western civilisation is trying to implement among Muslims. The Western civilisations vacuum has become a political challenge for the contemporary Muslim world in the sense that the Western countries have twisted the Islamic civilisation notion for numerous Muslim making them confused regarding what is right and what is wrong. To a certain extent, extremism has also been promoted by the Western countries making it further difficult for the Muslim world to improve its image in the world.

Findings and Recommendations

According to Moten (1996), the political order of Islam is defined as creating an integral relationship of religion to politics, law and society in Islam. The idea is to share the world as per the patterns that are established and spread according to the Islamic order. The author further stressed that Islam and the political order are not equivalents in any way; however, the political order has been considered as an agent of religion. The political order of Islam is all about ensuring that the explicit Qur'anic instructions and tradition of Prophets are followed that would help the Muslim Ummah is being able to live a proper Muslim life. Considering the aforementioned notion, it is imperative to note that the four challenges that have been identified (Western civilisation vacuum, misperception of Islam, sectarianism and perception of Muslim as enemy) can be resolved by following the political order of Islam. Deedat (2015) highlights the Qur'an provides various ways through which the issues identified can be resolved considering the political order of Islam. An Ayat from Qur'an states:

"*As for those who divide their religion and break up into sects, you have no part of them in the least. Their affair is with Allah; He will in the end tell them the truth of all that they did*" (Surah Al-An'amverse 159).

It is important that the contemporary Muslim world emphasises implementing laws according to the Qur'an and ensure that people are informed about what the Qur'an states. The issues of sectarianism can be solved when people will be informed what the Qur'an actually states that creating any form of sectarianism is not acceptable and it is a matter that will only be dealt with by Allah. Pipes (2017) highlighted that there is a dire need of spreading awareness regarding what the Qur'an states in the contemporary Muslim world; as the influence of Western countries' opinions and views are spread out through various means which has affected the thinking and ideologies of numerous Muslims around the world. At this point, the perception of Islam and the perception of Muslim as an enemy political challenge can be resolved by ensuring that the wording of the Qur'an followed in improving both aspects. The Qur'an states:

"Invite (mankind, O Muhammad) to the way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Qur'an) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His path, and He is the Best Aware of those who are guided" **Al-Nahl 16:125.**

From the aforementioned Ayat, it can be observed that Qur'an states that one should invite other people to Islam through good behaviour and wisdom, and not to argue with them in any harsh way. The perception of Islam and Muslims can only be improved if the contemporary Muslim world works together to ensure that Qur'an teachings are implemented in their legislations and people follow them accordingly to live their life. It is the

responsibility of the government and the people to improve the image of Islam through their actions and words as is stated in the Qur'an. This would eventually lead to improving the image of Muslims as well.

Lastly, the Western civilisation vacuum political challenge can only be resolved if the contemporary Muslim world works together in improving the image of Islamic civilisation notions. Bakar (2015) asserted that Islamic civilisation is based on following the Qur'an and abiding by the limits that have been established by Allah. The contemporary Muslim world would need to implement legislation that considers the aforementioned aspect and create a political order which reflects Islamic teachings in the way that people accept them and make them part of their lives. According to March (2015) resistance usually occurs when Muslims are not able to understand the concept of Islamic teachings completely and tend to make their own assumptions which lead to them moving further away from Islam and Qur'an. This particular aspect needs to be fixed by ensuring that appropriate strategies are implemented that are aligned with the political order of Islam.

Considering the aforementioned analysis that has been carried out, the recommendations for the contemporary Muslim world to resolve the political challenges (misperception of Islam, misperception of Muslim as enemy, sectarianism and western civilisation vacuum) are:

- Inform Muslims about the teachings of Qur'an and how it can be made part of one's life through scholar that hasa stronghold of English language.
- Improve the image of Islam by holding seminars in different western countries to ensure that the image is improved and any misconception is cleared.
- The sectarianism challenge should be resolved by ensuring that every religious group is provided with equal rights and freedom to practice their religion.

Conclusion

The contemporary Muslim world has been facing diverse political challenges due to diverse reasons. One of the major reasons that have been identified is that many Muslims have no idea what the Qur'an states and how it should be implemented in their life. This has led to political challenges of misperception of Islam, misperception of Muslims as enemy, sectarianism, and western civilisation vacuum. These issues have been further instigated by the western countries agenda making it difficult for the contemporary Muslim world to be able to spread the message of Islam in an effective way. There are various reasons that have been discovered, such as Muslim scholar not having a stronghold on the English language to convey Qur'an's teachings, western media and scholarships playing a role in creating confusion among Muslims regarding Islam and its ideologies, and the internal issue of sectarianism being used by western media to create a political issue. The recommendations to resolve the aforementioned issues to create a political order of Islam as per the teachings of the Qur'an and Sunnah and ensure that the teachings are made part of legislations of every contemporary Muslim country.

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