Research Article

Islam and Politics: Separation or Collaboration of Religion and State

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Abstract. There has long been discussion and controversy about the relationship between Islam and politics, particularly in respect to the idea of separating religion and state. Religion has always been entwined with law and government in many Islamic societies. However, in countries with a majority of Muslims, the concept of keeping religion and the state apart, which is prevalent in many secular countries, has different meanings and uses. There are political systems in certain nations with a majority of Muslims that include aspects of Islam and politics working together as well as working apart. In many nations and situations, politics and Islam are frequently entwined. Like many other religions, Islam has tenets that can affect governance and political structures. Argue that Islam provides a moral compass for governance, while others emphasize the importance of individual freedoms and secular governance. Based on articles, books, and the comprehensive arguments of

some researchers, this paper showed the relationship between Islam and politics from the perspective of religion and state.

INTRODUCTION

The connection between Islam and politics has been a topic of intense debate and discussion for centuries, with scholars and policymakers grappling with the complex question of the separation of religion and state. While some argue that Islam is inherently compatible with secular governance, others contend that the two are fundamentally incompatible (Alenizi, 2015). One key aspect of this debate is the role of Islamic law, or Shariah, in the political system (Mir-Hosseini, 2002). Islamist groups that have come to power in some Muslim countries have sought to enforce Sharia as the law of the land, leading to concerns about the treatment of women and the compatibility of Islamic law with modern values such as sec ularism, democracy, and gender equality (Mir-Hosseini, 2002).

However, some scholars argue that the relationship between Islam and politics is more nuanced and that there is a range of administrative systems and governing approaches among Muslim-majority countries (Masoom, 2015). Indeed, the Islamic political system is built upon a set of principles that include the Islamic belief system, the concept of an Islamic republic, and the notion of limited government and public participation (Hussain, 2013). Another important consideration is the tension between the private and public spheres of religion and politics. While the functions of religion are often seen as related to the private sphere of life, history has shown that religion and politics are deeply interconnected and influence each other in significant ways (Masoom, 2015).

In some countries, Islamic law, or Sharia, is integrated into the legal framework, affecting legislation and judicial processes. For example, countries like Turkey and Indonesia have secular governments that strive to maintain a balance between Islamic principles and modern governance. Additionally, political movements in certain regions may identify with Islamic ideologies, using religious principles to influence policies and government actions. The relationship between Islam and politics can vary widely, depending on historical, cultural, and social factors in different countries. The relationship between Islam and politics is a complex and multifaceted one, with a long and diverse history. There is no single, definitive answer to the question of whether Islam and politics should be separated or collaborated. This study focused to show the relationship between Islam and politics in the perspective of seperation or collaboration of state and religion.

Islam

It is said that Islam is a religion of peace and the work of religion is to establish peace. Despite being a religion, Islam emerged at a period of injustice, malicious intentions, and violence in Arabia, bringing out peace via the founding of Hazrat Muhammad (PBUH). The Islam established through Muhammad (PBUH) exists now and will continue till the end of the world. Just as each case has its own enemies within itself, Islam has its own enemies who distort and exaggerate Islam to serve their own interests and present it to various mass media and people of other religions. This makes it seem as if Islam is a religion of unrest which is completely baseless, rather Islam is a religion of peace. Once more, it is demonstrated that Islam is a challenging religion; that is, it is challenging to adhere to its precepts, but if you do, harmony exists both inside yourself and within the surroundings. Those who truly follow Islam learn from Islam to sacrifice and live together and not covet.

Islam promotes peace, tolerance, globalism, and forgiveness. Life is sacrosanct, according to Islam, and believers have an obligation to defend justice and the truth. The fundamental tenet of Islam is justice for all. It is the individual and social responsibility of every Muslim to pursue justice in the face of injustice and misery. Islam is frequently misinterpreted as a faith that endorses violence for the purpose of conversion, despite the fact that the tenets of nonviolence are not thoroughly articulated within the religion. The foundation of Islamic teachings is the idea of peace. "Salaam" refers to a social order that is peaceful, harmonious, and just for everyone, free from conflict or violence (Yazdani, 2020). Muslims are portrayed as zealous, intolerant, ferocious fundamentalist, sexist, and foreign in the negative stereotypes of Islam that are spread globally. However, Muslims are normal local residents who are family-oriented, tolerant, calm, and simple living (Dunn, 2001).

Politics and Islam:

Politics in Islam is mainly derived from Quran, Sunnah, history of Islam and various political movements and struggles. Elected leadership has traditionally been an important issue in political concepts in Islam. Politics can be associated with Islam and not. There is no saying that Islam should be involved in politics. But Islam engages in politics to govern the country through peace and Islamic rule of law. Islamic discipline means conducting political activities according to Quran and Hadith. If the political strategies and principles are against the Quran and Hadith, then the Islamic politics will take a fragile form and will fall apart. In order to establish an Islamic political system in the current context, some surrounding changes or enhancements must be made in accordance with the times while keeping the foundation of Islamic rules and regulations in place. Islam does not mean to impose anything, but Islam is to follow the Qur'an, correct hadith, accept everyone's opinion, and move forward (Rahim, 1988).

Politics and Islam are closely linked and connected. Since the beginning of Islam's culture and civilization, Muslim society has been characterized by the blending of Islam and politics, sometimes known as Islamism or political Islam (Islam & Islam, 2018). In its widest meaning, political Islam refers to the variety of contemporary political groups, intellectual fads, and state-sponsored initiatives aimed at granting Islam a position of authority in political life. Founded by Hasan al-Banna in 1928 in Isma'iliyya, Egypt, the Muslim Brotherhood organization is the driving force behind institutionalized political Islam. It has associated and semiaffiliated groups across the Muslim world and nations where Muslims are a minority (March, 2015).

Muslim people are bound to establish a united state and administrative system. Allah's Qur'an and the Prophet's Sunnah have given clear and loud orders for that, which they are all obliged to obey. Institutions of the state and administrative system are absolutely essential for the implementation of the complete life rules and prohibitions of Islam (Rahim, 1988). The provisions given by Allah and the Messenger to be observed and followed in the personal, political and economic life of people cannot be effective and implemented without a state and sound administrative system. It is essential to establish a state and administrative system - government - to establish Islam, to practice the religion of the people without hindrance and to have the opportunity to live an ideal life free from all kinds of fear and hindrance.

The prominent reassertion of Islam in Muslim politics, which began in the late 1960s and 1970s, was rooted in a religious revivalism that affected both Muslims' personal and public life. The contemporary religious resurgence is marked by a need for identity, authenticity, and community, coupled with an aspiration to provide meaning and order on both personal and societal levels. On the one hand, many became more religiously observant, emphasizing prayer, fasting, dress, and family values. Conversely, Islam resurfaced as a religio-political option in response to the shortcomings of nationalist doctrines (Esposito, 2004).

The notion of the Islamic State, from its resurgence following the dissolution of the Caliphate in Turkey during the 1920s to the late 1970s, alongside the Muslim reaction to the encroachment of foreign, contemporary ideologies such as nationalism, democracy, and socialism (Enayat, 2005). The crisis surrounding the Caliphate led to a significant doctrinal shift, introducing the concept of the Islamic State as a viable alternative to the Caliphate. This concept became central to the discourse surrounding religion and politics. The factors that led to this shift include a blend of circumstances stemming from the conventional reaction to Turkey's secularization (Enayat, 2005).

The Qur'an, the Sunnah of the Prophet, and the history of the early Muslim Ummah clearly guide that the Muslim Ummah will elect its rulers, administrators and leaders. Of course, they will do it according to the Islamic rules and regulations and

on the basis of the criteria set by Islam. The right of the Muslim Ummah to elect these rulers and leaders determines the nature of Islamic government. And this election system establishes the Islamic political system in a completely independent and distinguished status from the democratic and other government systems in the world (A. Rahim, 1988). Any Islamic influence can only be as real as Rousseau and Voltaire's understanding of Islam as a religion of *iman,* **taqwa***,* and **ihsan***,* which remained superficial. In reality, as Elmarsafy also demonstrates, the deist defenders of Islam were, just like its medieval detractors, only interested in representing it in their own image in the Europe and conquered lands of their respective times and their own personal obsessions and ambitions (Elmarsafy, 2014).

In some Muslim-majority countries, there are political systems that incorporate elements of both separation and collaboration between Islam and politics. For example, countries like Turkey and Indonesia have secular governments that strive to maintain a balance between Islamic principles and modern governance. Conversely, countries like Saudi Arabia and Iran have established political frameworks significantly influenced by Islamic law and principles. In these countries, the government plays a significant role in enforcing religious codes and regulations, which can impact various aspects of public life. The creation of a democratic government in Iraq, likely a lengthy process if achievable, could ultimately provide a significant rationale for the war effort. It may also represent an initial move towards reshaping the political and social landscape of the Middle East, fostering more accountable governance and alleviating the grievances of its people (Millard, 2015).

In certain instances, there exists a convergence of interests between Islamic brotherhoods and political leaders, leading to a collaborative exchange that benefits both parties. The phenomenon appears to be prevalent in contexts where influential leaders assert significant religious authority, such as the Ayyubids, the Seljuqs, and the Ottomans, among others (Bowering, Crone, Kadi, Stewart, Zaman, & Mirza, 2012). Generally, prominent Islamic leaders provide their backing—both in terms of followers and spiritual endorsement for the ruler—in return for royal or state backing. This support typically manifests as financial contributions, donations, recognition, or influence in decision-making processes. The collaboration of Sufi groups with the governing authorities was likely the predominant type of political engagement among pre-modern Islamic relationships (Bowering, Crone, Kadi, Stewart, Zaman, & Mirza, 2012).

The fundamental premise of the majority of other works on political Islam is that Islam has a special link between religion and politics that makes it impossible to separate the two domains (Ayoob & Lussier 2020). It is important to consider the diversity of opinions and interpretations within the Muslim community when discussing the relationship between Islam and politics. Some argue that Islam provides a moral compass for governance, while others emphasize the importance of individual freedoms and secular governance. Moreover, the principles of justice,

equality, and human rights, which are central to Islamic teachings, can provide a foundation for governance that respects the dignity and rights of all individuals, regardless of their religious beliefs. By upholding these values while also embracing the principles of democracy, transparency, and accountability, Muslim-majority countries can strive to build inclusive societies that promote peace, prosperity, and social justice for all (A. Rahim, 1988).

Islamic Governance:

In early Islamic history, there was no strict distinction between religion and politics. The Prophet Muhammad served as both a spiritual leader and a political leader, setting the precedent for later Islamic caliphates where rulers were seen as both religious and political authorities. Islam conveys principles of inclusivity, acceptance, harmony, and the pursuit of understanding. Islam emphasizes the sanctity of life and the responsibility of the believer in promoting truth and justice (Yazdani, 2020).

Governments and Islamic movements, both moderate and militant-extremist, used religion to mobilize popular support for their programs and policies. Faith and politics combined to address the problems of political and social injustice (authoritarian governments, repression, misdistribution of wealth, and corruption as well as unemployment, inadequate housing, and poor social services) while also seeking to preserve Muslim religious and cultural identity and values that had been threatened by international Western dominance (Esposito, 2004). Aydin (2004) states that Christian civilization has shaped and represented modernity over the past three hundred years. In contrast, Muslim civilization initially dismissed modernity because of its Christian roots during the eighteenth and nineteenth centuries, only to later seek to replicate this modernity upon recognizing it as a necessary strategy for staying alive in the face of Western expanding.

Citizens are not just blindly obeying Islamic law. They must keep a sharp and careful eye on whether the government has done good or bad. Obliged to cooperate with the government and take an active part in the discharge of government duties, not merely to obey. However, the condition is the government's 'doing well'. This cooperation can be done only if the government works well, and if the government works well, the government can ask for cooperation from the people. No government can function without this cooperation. Therefore, the head of the government must seek this cooperation from the people and the government must find ways and opportunities so that the people can cooperate in the work of the government. In the eyes of Islam, government is not an external or extraterrestrial matter. The work of the state is done only through the mutual cooperation of the government and the people. That is the Islamic state and government. And for this reason, Islam has not only given the right to criticize citizens constructively like the

western secular democratic states, but it has also been declared as the religious duty of every citizen to do so (A. Rahim, 1988).

In terms of official ideology, Saudi Arabia surpasses Egypt, Jordan, Morocco, and even Pakistan significantly. Islam serves as the state religion, forming the essential basis of the Saudi political framework and exclusively governing daily life in Saudi Arabia. It shapes both domestic legislation and foreign policy (Salamé, 1987). On the other hand, those who advocate for collaboration between Islam and politics believe that Islam provides a comprehensive system of guidance that should inform political decisions. They argue that Islamic principles can help create a just and ethical society, and that religious values should play a prominent role in governance.

Shariah (Islamic Law):

Sharia has played a central role in Islamic governance. In many Muslim-majority countries, it forms the basis of legal systems or at least influences them to varying degrees. This complicates efforts to fully separate religion from governance. Those chosen to lead the Islamic state after Muhammad Sallallahu Alaihi Wasallam are called caliphs. In Islamic political thought, Islamic law or Shariah is paramount to the governance of the state. Traditional Sharia is an oppressive, extreme Islamic legal and political framework that serves as a crucial weapon for the perpetuation of contemporary radical Islamic power dynamics, with the objective of establishing an Islamic State (Shokri, 2016).

According to Sharia law, elected rulers take decisions in consultation with the people on various matters. After the early caliphs, including the Rashidun caliphs, from Muawiya II onwards, various Muslim kings ruled over Muslim-majority populations or conquered territories. Due to the prevalence of various modern political ideologies in modern times, they have been mixed to varying degrees under the influence and combination of Islam in Muslim-majority regions. The Islamic scholars claim only the caliphate first and the Muslim monarchy second as the Islamic legitimate political system and while declaring the rest of the political systems haram, they judge their use as a way for Muslims to come to power to establish Islamic rule (A. Rahim, 1988). It is a fact that some countries administrations are not allowed to issue religious bylaws, which has prevented them from implementing so-called Sharia Regional Regulations (Dijk & Kaptein, 2016). After the fall of the Ottoman Empire in 1924, a great change began in the political arena of the Muslim world. In the 19th and 20th centuries, the implementation of Sharia law in Islamic states was a major issue in the politics of the Muslim world.

In Shariah governance, people exercise the sovereignty of Allah with a strong sense of literal accountability to Allah. Because no man has absolute authority here. Not the entire society. It is a very essential quality to be trembling every moment with a strong sense of keeping the trust entrusted to Allah and being accountable

to Him for it. The public is the source of administrative power. Of course, it is not an absolute source. It originates only in the exercise of Allah's sovereignty and the promulgation of Islamic laws.

In Islam, the people are responsible for establishing government and administrative institutions, appointing and electing ministers. It is only possible for this organization to lead the people towards welfare. This organization will implement Allah's Sharia law in the collective field. Because in the addresses of Allah, this society - the people - is addressed. It is their obligation to choose someone to carry out this task on their behalf since none of them can do it on their own.

Islamic Social System:

Considering the rights of individuals and groups from the perspective of Islam, there is no way out without recognizing the separate existence of both in their own spheres and environment (Choudhury, 1991). The uniqueness, rights and equal responsibilities of both must be accepted. The Holy Qur'an looks at society from the point of view of this right. It recognizes that society has existence and non-existence, life and regeneration, fixed periods and progress and backwardness, etc., as in the case of the individual (Choudhury, 2007). Such importance to the history of the society cannot be observed in any other religious system or collective practice of the world. However, it is essential to recognize that the development of character and the cultivation of humane values can only occur within the context of society. For this reason, society is essential for the fulfillment of the individual. The conflicting variety and variety of human character and ideology can be polarized and homogenized to some extent within the social environment. And from other points of view, it is difficult to imagine 'person' without person (A. Rahim, 1988).

This is the reason why the important rules of Islam such as Salat, Hajj, Jihad and spending of money are recognized as the basis of society and for these entities to effectively carry out their fundamental roles as the bedrock of society, the implementation of Islamic governance is crucial.

It is this commandment that practically implements the laws of Islam, protecting the limits set by Allah. As a result of all this, the society with auspicious and holy mentality is formed, it is the moral development of the individuals and that is the main way to get close to Allah. Due to these various factors, Islamic society has the potential to advance and achieve greater welfare compared to other societies globally (A. Rahim, 1988).

In the Islamic social system, certain duties have been made essential for the individual. Such as five daily prayers, fasting for a month, showing respect to parents and many other such acts that a person must do. Similarly, many responsibilities and duties have been prescribed for the Islamic society, which should be socially implemented and no excuses or neglect should be made in this regard. Islamic teachings must be actualized to free humanity from ignorance, injustice, and

stagnation. Moreover, it ought to be incorporated into academic literature to drive social transformation (Muliyaningsih, 2013). Subsequently, the analytical perspective emphasizes its insights on addressing issues by focusing on the governmental framework (Al-Hamdi, 2013).

The social system has been entrusted with the responsibility of performing the duties of those tasks which can be performed by the society, but which cannot be performed by an individual (Kuran, 986). The society can appoint one or some people from among themselves to perform those collective duties (Al-Hamdi, 2013).

Islamic Leadership:

The appointment of an 'Imam' or leader for each Muslim community has been established as obligatory by Shariah and the practices of the followers. As the first act after the death of Rasool Kareem (PBUH), the Sahabahan chose Hazrat Abu Bakr Siddiq (RA) as the Caliph and proved the importance and necessity of this work irrefutably (Eleftheria & Louis, 2017).

The Muslim community needs to have an Imam-the leader-of course (Ahmad & Ogunsola, 2011). He will enforce the laws, impose specific punishments, stop all dangers, keep the army well-armed and always ready to stop the aggression of the enemy. He will receive and distribute zakat, sadaqat, etc., from the people, suppress the rebellious miscreants, thieves-bribes and robbers-robbers with strict rule. Establish the Friday and Eid prayers and lead them, take evidence to prove the rights of the people (initiate the judiciary). Will arrange marriages of orphaned weak disabled boys and girls, will distribute national wealth among the people. Islam-based groups are expected to advocate for the interests of the people and uphold civil rights, addressing issues like poverty and backwardness, combating corruption, and revamping educational systems (Al-Hamdi, 2013). Leadership within the Muslim community is shaped by the provision of controlled political authority to elites, who frequently possess a distinct composition and perspective compared to the diverse individuals they aim to represent (Abbas, 2007).

This list of duties and responsibilities of Imam-state givers clearly states that just as the state system is necessary for the proper life of the Muslim Ummah, so is the need for an Imam or head of state (Siregar, Rafiki, and Alamana. 2021). Otherwise these urgent tasks can never be carried out. Additionally, the leader of state designated to carry out these significant duties may be the one who has all of the necessary attributes. Having those qualities of a head of state is an essential condition for becoming a head of state. Qualities according to that condition are essential conditions for becoming a head of state. If there is no head of state with qualities according to those conditions, it will be inevitable that the national leadership will go astray completely, deviate from the simple right path of justice and fairness (Jamil, 2015). The outcome of such actions will lead to profound misdirection, pervasive suffering, and significant harm to the whole community. If

Muslim individuals can confront their leaders through secular and rational frameworks, it necessitates that both behavioral and institutional transformations have occurred within the economy, and that merchants are willing to sever their historically strong ties with religious authorities (Platteau, 2008).

Separation or Collaboration:

Some argue that Islam inherently rejects the separation of religion and state because it provides a complete framework for human life, including politics. Political Islam represents a political ideology instead of a religious or theological framework (An-Na'im, 2000). At its core, supporters of political Islam hold the view that Islam, as a comprehensive belief system, offers significant insights into the organization of politics and society in today's Muslim world, advocating for its application in various forms (Ayoob, 2004). Those who support the separation of religion and state believe that political decisions should be made independently of religious influence. They argue that a secular government can better protect the rights and freedoms of all citizens, regardless of their religious beliefs. Ultimately, the approach to the relationship between Islam and politics can vary depending on cultural, historical, and political contexts (Teti, 2008).

In contrast, countries like Iran and Saudi Arabia have established political systems that are heavily influenced by Islamic law and principles (Forte, 1984). In these countries, the government plays a significant role in enforcing religious codes and regulations, which can impact various aspects of public life (Forte, 1984). The discussion of whether there should be a separation or collaboration of religion and state in Muslim-majority countries is a complex and ongoing debate that continues to shape political systems and societies around the world. Each country must navigate these issues in a way that reflects its unique history, culture, and values (Moten, 1993).

In the midst of these ongoing debates, it is crucial for societies to find ways to promote dialogue, tolerance, and understanding among individuals with different perspectives on the relationship between Islam and politics (Pandya & Laipson, 2009). Collaboration and engagement between religious and political leaders, scholars, and the broader community can lead to policies that are inclusive and representative of diverse viewpoints (An-Na'im, 2005). The principles of justice, equality, and human rights, which are central to Islamic teachings, can provide a foundation for governance that respects the dignity and rights of all individuals, regardless of their religious beliefs (Kumar, 2011). By upholding these values while also embracing the principles of democracy, transparency, and accountability, Muslim-majority countries can strive to build inclusive societies that promote peace, prosperity, and social justice for all (Kumar, 2011).

When discussing the collaboration or separation of religion and state in the context of Islam and politics, it is important to recognize that there is not a one-size-

fits-all approach. Different countries and societies have unique historical, cultural, and social contexts that shape their views on this matter (Yemelianova, 2014). In some cases, the separation of religion and state may be necessary to ensure the protection of individual rights and freedoms, prevent discrimination, and promote social cohesion in diverse societies. On the other hand, collaboration between religion and state can be seen as a way to provide a moral compass for governance, uphold ethical standards, and promote social justice based on religious teachings (Ibrahim, 2021).

It's important to note that there are different interpretations of Islam within the Muslim world, and different schools of thought have different views on the relationship between religion and politics (Zarkasyi, 2008). For example, some Muslims may advocate for a strict separation of religion and state, while others may support a greater role for Islam in government.

Argumentative Points for Separation

Protection of Religious Freedom: Some argue that separating religion and state is essential for protecting the religious freedom of all citizens, including those who are not Muslim. This ensures that no one is forced to adhere to religious laws or practices against their will.

Preventing Religious Tyranny: Critics of mixing religion and politics point to historical examples of religious persecution and tyranny that have occurred when religious leaders have held political power. They argue that separating the two institutions helps to prevent such abuses.

Promoting Tolerance and Pluralism: A clear separation between religion and state can encourage tolerance and pluralism by creating a space for diverse religious beliefs and practices to coexist peacefully.

Secularism: Some argue that the separation of religion and state is essential for the protection of individual liberties and the promotion of a pluralistic society. This view emphasizes the importance of a neutral state that does not favor any particular religion.

Historical precedent: Some point to the early history of Islam, where the Prophet Muhammad governed a state that was both secular and religiously tolerant.

Modernization: Many argue that for Muslim societies to thrive in the modern world, they need to adopt a more secular approach, allowing for freedom of belief and expression.

Argumentative Points for Collaboration:

Islamic Law and Governance: Many Muslims believe that Islamic law, or Sharia, provides a comprehensive framework for governing society. They argue that

it is possible to implement Islamic principles in a way that is just and equitable for all.

Moral Guidance and Values: Some believe that religion can provide moral guidance and ethical values that are essential for good governance. They argue that incorporating Islamic principles into politics can help to create a more just and compassionate society.

Historical and Cultural Context: The history of Islam is deeply intertwined with political and social institutions. Many Muslim societies have traditionally viewed religion as an integral part of public life, and separating the two can be seen as a departure from this historical and cultural context.

Divine law: Many Muslims believe that Islamic law (Sharia) should be the basis for governance and that the state should uphold Islamic values.

Community identity: Some see the integration of Islam into politics as a way to strengthen the Muslim community and its identity.

Moral compass: Many believe that Islam provides a moral framework for governing and that incorporating its principles into the political sphere can lead to a more just and equitable society.

Balancing Rights and Freedoms: The challenge lies in finding ways to balance the rights and freedoms of all citizens, regardless of their religious beliefs, while also respecting the religious practices and traditions of the Muslim community.

In some cases, the separation of religion and state may be necessary to ensure the protection of individual rights and freedoms, prevent discrimination, and promote social cohesion in diverse societies. On the other hand, collaboration between religion and state can be seen as a way to provide a moral compass for governance, uphold ethical standards, and promote social justice based on religious teachings.

Modern Islamic Political Movements:

Some scholars and political movements argue for the compatibility of Islam with modern democratic values. Figures like Muhammad Abduh and Jamal al-Din al-Afghani advocated for reforms that would allow Islam to coexist with modernity, including more democratic governance structures. Movements like the Muslim Brotherhood in Egypt and other Islamist groups advocate for governance based on Islamic principles. They argue that Islam is not just a religion but a complete way of life that includes political and social dimensions.

Turkey: Founded as a secular republic, Turkey has maintained a separation between religion and state, although this balance has shifted in recent years under the rule of the AKP party, which has emphasized Islamic values in public life.

Egypt: Egypt has swung between periods of secular military rule and the rise of Islamist movements, particularly after the Arab Spring in 2011 when the Muslim Brotherhood briefly held power.

Tunisia: After its Arab Spring revolution, Tunisia's new constitution was seen as a compromise, blending Islamic and secular principles, reflecting a middle ground approach.

CONCLUSION

The relationship between Islam and politics is a multifaceted issue that requires careful consideration, open dialogue, and a commitment to upholding the rights and freedoms of all individuals. By working towards a balance between religious principles and governance, countries can navigate these complexities in a way that promotes harmony, progress, and collective well-being. When discussing the collaboration or separation of religion and state in the context of Islam and politics, it is important to recognize that there is not a one-size-fits-all approach. Different countries and societies have unique historical, cultural, and social contexts that shape their views on this matter.

In conclusion, the connection between Islam and politics is a dynamic and evolving issue that requires ongoing dialogue, critical thinking, and a commitment to upholding shared values of justice, equality, and human rights. By engaging in open and inclusive discussions, societies can work towards finding a balance that respects both religious principles and democratic values, leading to governance systems that serve the common good and foster peace and prosperity for all. It is essential for governments to respect the diversity of beliefs within their societies, safeguard the rights of all individuals, and promote inclusive decision-making processes that reflect the interests of all citizens.

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