

ISLAMIC POLITICAL THOUGHT AND ITS ROLE IN LEADING AND MANAGING STATES DURING THE ERA OF THE PROPHETHOOD, AND DURING THE ERA OF THE RIGHTLY GUIDED CALIPHS

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Abstract

This study dealt with one of the important problems in Islam, which pertain to the state, governance, politics and administration. It seemed clear that the Qur'an text did not deal with this issue in detail, but rather it was general rules. As for the details, they were left to human diligence, so this study was to find out what is the size of politics in Islam, as the political thought in the Islamic state was clarified in the prophetic period and in the period of the Rightly Guided Caliphs, as the study showed the most important characteristic of these periods. And that this administration developed and drew many unprecedented policies, rules and principles, and rightly exceeded modern theories in politics and administration.

Keywords: Political Thought, Rightly Guided Caliphs, prophet.

INTRODUCTION

Since ancient times, Muslims have dealt with politics and the state in a wide way, because it is linked with the issues of the group and they are just like the rest of the previous nations, and in the Islamic religion we find a connection between the concept of religion and the state, while Christianity and Buddhism tended to leave the problems in life and turn to spiritual meditation to reach eternal happiness, We notice that Islam allocates a large part of the instructions to clarify the relationship between the individual and the authority and this relationship should be based on the Islamic faith(Turabi,2003). Politics in Islam took a large part, through the first experience of Islam in its first era, the centrality of the political issue was found, and this is found in the contents of the message of Islam. There should have been a political authority for this group and a spokesman for it. Politics imposed itself from the first day of the death of the leader Prophet (Belkeziz, 2005). The Qur'an presented legislative details that included most aspects of Islamic social life, such as trade, contracts, rights, divorce provisions, covenants, and many other rulings. However, the Qur'an did not provide legislation specific to politics, but Islam calls for the necessity of establishing a state in which there are rights, duties, and limits. The system of government in Islam is called legal policy, and it is intended to manage the general affairs of the Islamic state so that the interest of all is achieved and does not cause harm to anyone, but without transgressing the limits and principles of legitimacy. Therefore, the political authority in Islam is a civil authority, not a religious authority.(Amarah,1988) The main objective of this study is to try to find out the origin of the concept of leadership and management of states in Islamic political thought.

THE STUDY PROBLEM

The books of jurisprudence indicate that Islam has defined the general framework for the establishment of the state in general, by defining the specifics and generalities except for clarifying the concept of leadership and its original rulings related to the ruler (Caliph) and the structure of the state, the form of authority, and this is what is called today the constitutional law and administrative law. Both laws contain basic rules that show the nature of public authorities, the distribution of specializations, and contain legal rules that organize the work of the administrative authority and its activity in performing its duties, and show the administrative organization of the state. From here, the main problem in Islam appears with regard to the state, governance and politics. The political issue cannot be hidden from human society, and it is a necessity of human society. Here the problem of the study is to know the size of politics in Islam and the relationship between Islam and politics, and is there an Islamic political theory Regulate the state and its institutions within the framework of Islamic Law?

Study questions

1. What is the relationship between religion and politics in Islam?
2. What is the position of politics in Islam?
3. What is the necessity of the state in Islam?
4. What are the stages and establishment of the concept of the state in Islam?
5. How is state administration in Islam and what are the features of state administration?

Study hypothesis

Islam did not talk about the political matter clearly, but the Islamic community, since its inception, sought the necessity of a state in which there are the provisions of the Islamic message, containing rights, duties and limits that protect those rights.

The importance of the study

1. This study deals with the issue of the state in Islam, an important issue that has occupied the minds of Muslims since the time of the Prophet until now.
2. This study shows the administrative political formations and structures, especially in the Prophet's era and the era of the Righteous Caliphs , because those periods were the basis on which Islamic thought was based on the state and how to manage it. Therefore, this study is useful for Islamic parties that want Islam to lead the nation as a political system.
3. This study attempts to distinguish between Islam as a religion that seeks to achieve faith among Muslims, and the Islamic state as a political system developed by humans.

OBJECTIVES OF THE STUDY

1. The main objective is to try to find out the origin of the concept of state administration in Islamic political thought at the beginning of the Islamic era.
2. The study aims to investigate issues related to the establishment of an Islamic society and state in which there is justice, as indicated by the Qur'an, the Sunnah of the Prophet, and the jurisprudence of the Righteous Caliphs.
3. The study aims to remove misconceptions among Muslims, such as the separation of religion from the state and that there is no politics in religion.

Study Approach

The researcher used several types of research methods in the social sciences:-The analytical descriptive approach by collecting information to know the concept of state administration in Islam in order to study and analyze it in order to reach the reality of the concept of state administration in Islam.

The comparative historical approach: It is the research and survey of the past and the experiences that it contains, and it is the research that uses history for a scientific knowledge of the events of the past, or for the interest of scientific research. We use it to learn general laws about a particular phenomenon by comparing the forms of this phenomenon throughout history.

Previous studies

There have been many studies and researches that dealt with the issue of the state in Islam, and this indicates that Muslims tended to the fact that the Holy Qur'an did not contain texts on the establishment of the state, hence the jurisprudence appeared. Not mentioning the state in the Qur'an and calling for its establishment is considered legislation, and accordingly we present some studies that dealt with aspects pertaining to the state and its relationship to religion.

Al-Turabi's study (Hassan, 2003), where the researcher dealt with many issues of politics and the ruler, the most important of which is legitimate politics. The researcher focused on rulings and their details, such as the constitution, legislative rulings, and moral rulings. Then the researcher explained the issue of the sources of legislation in its various forms of faith, diligence, consensus and basic legislative systems. He considered that the principles of religion in life are general.

Belkiziz's study (Abdullah, 2005) The writer dealt with the issue of the state, especially the experience of establishing the state of Medina during the era of the Prophet, and it extended to include the establishment of the political group, especially after the death of the Prophet. This book is a study of the political project of the great prophet and leader Muhammad.

The writer Hatem (Al-Mutairi, 2008) dealt with the historical stages of legitimate political discourse, and clarified each stage and its most important features. The study summarized many issues, the most important of which is that it is permissible to benefit from the experiences of previous nations in organizing rights and duties, just as Umar Ibn Al-Khattab benefited from the administrative systems of the Persians and Romans. The researcher summarized the

peaceful transfer of power between political parties within the framework of the state and its general system, which is Islamic law. In a study by Ahmed Al-Momani (Ahmed, 2007) in which he explained the legal policy, and touched on the state and its elements by mentioning the first newspaper written by the Prophet Muhammad, in which the rights and duties of Muslims and other Jews, Christians and Magi are mentioned. The most important thing in this study was the methods of selecting and removing the president in law and Islamic law, and he summarized that the first state in Islam under the leadership of the Prophet Muhammad is the first model in achieving a legal state in which there is freedom, loyalty, and a balance between rights and duties.

Theoretical framework

Political Theory and Political Thought

Political theory and political thought are synonymous, but not necessarily the same thing. Political thought is a general term that includes all ideas, theories, and values of a person, group of people, or society, and expresses the decisions and activities of the state. These people can be philosophers, poets, politicians, etc. Political thought does not have a fixed form, it may be political speeches and comments, etc., political thought is time-bound because government programs change from time to time, it is the core philosophy of an entire era, it is clear that political theory is the guess of a specific thinker, while political thought It pertains to a specific period and political theory is explicit and can be separated from the political reality of a specific period. (Mukhi, 2010)

Meaning of State

The state is the most powerful and universal social institution. Wherever people live together for a period of time, there is organization and authority, and when there is organization and authority, there is the nucleus of the state. The origin of the state is a controversial and debatable concept. Political philosophers began to talk about the existence of the state, and there was a different opinion among them. (Heywood, 2004)

According to Greece, the state is a necessary nature and institution. The state is natural as it was born from the basic human instinct through the gradual growth of man. Aristotle said that man is by nature a political being and therefore he must be a member of the state: he was not above or below the state. Contemporary writers talk about the political instinct of man. This means that the state it has its natural roots and it cannot be easily eliminated. (Kelly, 2011) there are a large number and variety definitions of state, among them, are:

1. The state, from Aristotle's point of view, is defined as a union of families and villages to achieve a complete and self-sufficient existence. The common wealth is the gathering of a large number of men, among whom there is a common agreement about laws, rights, and the desire to achieve mutual benefits.
2. - As for Garner, he says that the state means political science and public law, and it is a group of people, more or less in number, that has a specific part of the lands, and the state is independent and has external control and has a government that regulates the

population in it.

According to Lasky, the state is a people who permanently occupy a specific area, they are linked together in general customs and traditions, and they have a sovereign government that controls all people within the borders of the state, capable of making war and peace and entering into international relations with the world's societies.

Elements of State

Territory: All political thinkers agree that there must be a fixed area in order for there to be a state. The modern state requires a specific part of the land, as this symbolizes the sovereignty of the state, and requires the presence of natural resources to support the population of the state. The land provides a sense of security and opportunities for life. It is a subject of emotional attachment. People love their motherland and they are ready to make great sacrifices in order to protect and maintain the territorial integrity of their state. (Asirvatham and

Misra, 2013) Region is a geographical border, different countries are divided by seas, mountains or other natural boundaries. Despite the difference of opinions about the political benefit of small or large states, Plato drew a close analogy between the importance of the state for a ruler who governs it well and the natural size of the state, and Aristotle tended towards the moderate size of the state, while Rousseau took his hint from Plato's analogy and emphasized that the small state is relatively stronger than The big ones. Montesquieu said that there is a necessary relationship between the size of a country and the government best suited to it. (Kapur, 2016)

Population

The state is a human institution, so the population is an essential component of the state. However, the population alone can form a state only when there is a common interest among them and a general respect for common rules. It is not possible to determine the size of the population, but it is better for them to have self-sufficiency to meet the requirements of life. If goods and services are required to be purchased from other countries, the country must be able to pay for them. The population should not belong to a single race, religion, language or culture. A homogeneous population is not an essential feature of the modern state. The modern state claims to reconcile the common interests of its citizens. (Gaub, 2005)

Government

The purpose for which people live cannot be achieved if the organization is not done properly and according to certain rules. The entity that regulates the rules of conduct and ensures obedience is called the government. Government is the common purpose of the people who have a definite land. Through this method, common policies are determined, common affairs are organized, and common interests are promoted. The people will be disorganized and incoherent and will divide themselves into warring groups and parties. Chaos and even civil war will occur. For this reason, it is necessary to have authority and order wherever people live. It is a prerequisite for human life. Government is an essential component of the state. The state cannot exist without a government. The form of government depends on the nature of the state

and largely on the political thought and personality of the people. (Kapur, 2016)

Sovereignty

The most important thing that distinguishes the state is its sovereignty, that is, it is not enough for a group of people to live in a specific part of the land, and it must have internal sovereignty and be free from external control. Sovereignty has two aspects: internal sovereignty, which is the state's monopoly of power within its borders, and the second aspect is external sovereignty. Each authority is independent of the other, and each state is independent of other states and is not affected by any external sovereignty. (Kapur, 2017). Therefore, each country must have its own population, a defined territory, a government, and a sovereignty in due order.

Spirituality (Religion) and Governance

There is disagreement about what "spirituality" means, but it is something that is recognized in every human society that searches for a deeper meaning in the challenges of life. Thus spirituality refers to the inner meaning of our humanity (Swidler, 2013) Regimes maintain their identity and vocation through spirituality, but they always work to change reality through people's loyalty.

Spirituality is an innate and intangible fact that sustains life, and it is an important resource that makes the individual move from selfishness to focus on the general interest of the whole society. (Sheerattan-Bisnauth, 2009), In the Christian religion, spirituality focuses on a lifestyle, mysticism, and piety to achieve a specific goal. In the Islamic perspective, spirituality is subject to what God wants through the guidance of His Prophet Muhammad (PBUH). Religion and the rule of states have been inseparably linked for centuries and thousands of years of human history. Religion provided the basis, justification, and the limits of governance. The rule of states turned into religion due to its legitimacy and authority. Religions played a role in laying the foundations for correct and just state rule. Today, religion and governance have been destroyed for a long time. The ability of previous religions to unite and resolve conflicts has been overcome by the ability of religious institutions of different religions and sects to divide, suppress and subjugate. (Usman & Shettima, 2010).

One of the debates about spirituality is whether spirituality influences governance. The idea of separating religion from politics is a new concept, particularly in Africa and the Global South where there is a conflict between tradition, modernity and heterogeneity. In general, there are three ways of religion through which politics can influence governance, first through the direct participation of clerics in politics, second by merging the two (religion and politics) together and thus implementing politics on the basis of faith or religious laws (Omogbe, 2003), finally applying Religious principles of individual leadership in the governance process.

The meaning of the political system in Islam

The political system in Islam is defined as a set of basic rules that define the relationship between the ruler and the ruled. As for the form of government, it is the one that determines who assumes the presidency of the state and how to obtain it, which is determined by the system of government (Saber, 2005). It indicates that the leadership must be chosen according to a

legal rule of the political system, which is the right of the nation to choose the head of the state, where Abu Bakr Al-Siddiq was first chosen, then Omar bin Al-Khattab was chosen, and then Othman bin Affan was chosen. The Islamic political system and thought was formed through a set of pillars, in which good governance is evident and cooperation between the ruling and governed authorities. These pillars are:

- ❖ **The message:** Islam is a comprehensive human message to all the people of the earth, and it is a requirement for the establishment of goodness, truth and justice in life.
- ❖ **High fixed values:** Islam has goals represented in achieving the pleasure of the Creator, and every work in this world that is done by the individual, society or the government must seek to achieve those goals.
- ❖ **Independence and non-dependency:** The Islamic society is an authentic society that does not follow external parties. It is a capable, cooperative and balanced society.
- ❖ **Public freedoms and rights:** Islam entrusted to people, individuals and groups, legal duties and guaranteed them rights that no one has the right to transgress. They are free, honored, not enslaved.

The nation is the source of authority

The representatives of the nation in Islamic political thought were called the people of the solution and the contract and the people of choice. This means that the nation is the source of authorities (Al-Baz, 2006), this concept is based on three important pillars: pledge of allegiance, shura, and trial of rulers. The concept of allegiance indicates the contract and agreement between two parties, according to acceptance and offer, and it was represented in Islam in the first allegiance of Aqaba, in which the acceptance of the ruling was for the Prophet Muhammad. And the meaning of shura in the field of politics is the right of the group to choose and bear the responsibility for the decision in public affairs, and the term shura is deliberation in opinion and the search for the right thing, and it is a survey of opinion among those with experience in order to reach the truth¹. The ruler is subject to accountability or even depriving him of his position, when he deviates from the right things, and if he does not consult the people, the ruler is responsible from the Creator and he is responsible from the nation and the law. The Holy Qur'an made it clear that the nation is the one who ultimately rules and commanded not to submit to obedience to the corrupt ruler. The nation has the right to watch them over all their deeds and to correct them if they make a mistake or even to dismiss them.

The political system and thought in the Prophet's era

There is a lot of evidence indicating that the Prophet Muhammad practiced political work, and this can be reached from the biography of the Prophet, in which it is clear that the Prophet Muhammad, from the beginning of the call, laid the foundations and pillars that helped the establishment of the Islamic state. The internal construction in the city and what the Prophet did when he chose an ambassador for him, Musab bin Amir, who was assigned by the Prophet Muhammad to supervise the development of the city's affairs and to teach the Muslims the matters of the Islamic religion. (Ibn-Hesham, 1977) With the arrival of the Messenger to

Medina, a new phase of the prophetic political action began. The Messenger realized, since his arrival, that the society of Medina is a heterogeneous society. He found that some had entered Islam and some remained on his Judaism, so it was necessary to organize, and this organization should include all aspects of life. The Prophet established a charter that was later known as the newspaper (Sahifa) (Belkeziz, 2005). What was mentioned in the newspaper can be summarized as follows:

1. Al-Sahifa approved the diversity of society and the multiplicity of its groups.
2. The society unified as a political state led by the Prophet Muhammad, who charted the policy of war and peace.
3. Commitment to freedom in belief and practice of different religious communities.
4. Acceptance of tribal and clan reality.
5. Considering the Jewish community as part of the political community and its participation in war and peace with the Muslim community.

The Prophet emerged as a political and military leader who exercises power, like any man who issues decisions, appoints and dismisses, declares war and signs treaties, All of this indicates the nucleus of a political system that arose in the experience of the first Islam under the leadership of the Messenger Muhammad, as this nucleus developed and grew during the era of the Rightly Guided Caliphs until it reached a democracy. One of the most important political indications in the Prophet's era is to uphold the nation's opinion, and the means for that is the pledge of allegiance, and his acceptance of his rule. This was represented in the first and second pledges of Aqaba, as well as the pledge of the tree.

Political thought during the era of the Rightly Guided Caliphs (the Rashidun era)

With each change of the leader of the government, the political policy of the state also changed, more or less. Thus, what happened after the death of the Prophet Muhammad (PBUH) continues during the era of the Rightly Guided Caliphs, A unique situation in Islamic history has ended, which is the existence of a leader who had spiritual authority based on prophecy. This situation will not be repeated because the Prophet Muhammad is the seal of God's prophet.

Although the Prophet Muhammad did not specify a successor for him, but the Muslims realized that there must be a ruler, the succession of the Messenger was based on consultation, not inheritance. Then came the mandate of Omar bin Al-Khattab, which was also by Shura, and after Umar, the Muslims did not trust one person, so they gathered and chose Othman bin Affan and Ali bin Abi Talib, and the majority chose Othman.

The nation described this caliphate as the "righteous caliphate," a term that means that it was distinguished by advantages that no one else was distinguished from after it, and the most important thing that distinguishes it is that it is an electoral caliphate, as Omar Ibn al-Khattab nominated Abu Bakr al-Siddiq as a successor to the Messenger of God, so the people of Medina accepted him, pledged allegiance to him, and chose him without pressure (Al-Tabari, 2004) And Abu Bakr recommended the caliphate to Umar ibn al-Khattab after his death, so the people

gathered in the Umayyad Mosque and agreed to him, and even after the killing of Othman they chose Ali ibn Abi Talib and he said this to the people of the Shura and after they agreed on him he became caliph. It is characterized by a shura government, where the rightly guided caliphs consulted and took the opinion from the people of opinion among the Muslims. Where Abu Bakr Al-Siddiq used to search in the Book of God (the Qur'an) if a specific issue occurred with him. And if he does not find a solution for him, he searches in the saying of the Messenger of God (Hadith), and if he did not find a solution, he gathered the best people in knowledge and reason and consulted them (Sunan Al-Darimi). It is clear that the Rightly Guided Caliphs did not put themselves above the law, rather they were equal with the people although they appointed judges and treated the judge as if he was one of the people. It is evident that the Companions were genius in politics, upon the death of the Messenger, and despite their choice of a quick and decisive decision in choosing Abu Bakr Al-Siddiq to be the successor of the Messenger, he was chosen before the Prophet was buried, and the advantages of this quick decision appeared when news came to some tribes that they remained on Islam (Amara, 1997).

RESULTS AND RECOMMENDATIONS

The study reached the following conclusions:

1. It turns out that there are many indications that Islam is a political system capable of leading and organizing the nation in a way that achieves the interests of religion and the world. This is what we sensed in the early days of Islam through the political practice of the Prophet Muhammad and his successors after him.
2. The study dealt with many well-known political terms such as authority, political system, the nation is the source of authorities, the authority in Islam is a civil authority and not a religious authority, and it is a necessary phenomenon for the establishment of a new society with a new belief. As for the political system in Islam, it is dominated by the general character, holistic values and lofty purposes.
3. The study showed that the Prophet Muhammad practiced political action. The Prophet established a state, equipped armies, concluded alliances and concluded treaties.
4. Political thought emerged in the beginnings of Islam and was evident in the state of Medina that the Prophet established, and this state continued during the era of the Rightly Guided Caliphate, then expanded due to the Islamic conquests.
5. The study showed that governance and power are a necessary phenomenon for human society, and that power is a political phenomenon. This means that Islam is a social and political system that is not complete without the state.
6. After the death of the Messenger, the political succession was necessary, and it is a political succession, not a religious one. There were many ways to choose the caliph.

CONCLUSIONS

It has been shown through the study that Islam came with general principles that govern the political organization in all countries time and place, such as the principles of justice and equality, shura and the guarantee of freedoms, the responsibility of rulers and the restriction of their powers strengthen the will of the nation. These principles are mentioned in the Qur'anic texts and the sayings and deeds of the Messenger, may God's prayers and peace be upon him, and these principles, by their general nature, are valid for every time and place. It can be applied in different ways. The Messenger, peace and blessings be upon him, established an Islamic state since his migration to Medina. It is proven that he practiced political work; with the death of the Prophet, it was necessary to have someone to succeed the Prophet in leading the state, preserving this civilized achievement, and undertaking the politics and administration of the state and the nation. So the first caliph, Abu Bakr, took over the authority and administration of the Islamic state, and the Muslims pledged allegiance to him. He was named the successor of the Prophet, and the succession was political. Then the caliphate was for Umar ibn al-Khattab, and it was after his choice by Abu Bakr before his death, but it was done for Omar after the approval of the people of the contract and the solution, then the rule of Othman ibn Affan, then finally the Rashidun caliph Ali ibn Abi Talib, after the killing of Uthman. The pledge of allegiance to Ali was completed and it was a general pledge.

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