

Concepts of Politics and Government in Islamic Study

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Abstract

The study found that: (1) political thinkers of Islam agree that Islam requires the state to grounding its teaching through three approaches, Shari'ah, philosophical-theological, and human functional; implementation of the government is based on the basic principles of political Islam that are contained in the Al-Qur'an and Al-Sunnah, the Islamic political and historical facts at the time of the Prophet Muhammad and *Khulafa al-Rasyidin* Caliphs and (2) that the Al-Qur'an and Al-Sunnah do not explicitly mention the country (daulah), but only its basic principles. It can be understood that the muslim community, at any age and place, can implement these principles in a government system that varies from generation to generation.

Keywords: *Politics, Government, Islamic.*

Introduction

Islamic political thought today can be perceived as a bias from fundamental differences among Islamic political thinkers who focus on the problem of the relationship between Islam and state administration. The views of contemporary thinkers (*ulama*) regarding this matter can be classified into three streams. The first stream holds that Islam is a complete religion in the complete sense with all kinds of instructions for all aspects of human life, including the system of government, by referring to the political patterns of the time of the Prophet Muhammad. and *Khulafa al-Rasyidin* as a model. The second stream believes Islam is the same as other religions and places the Prophet Muhammad SAW. as a spiritual leader without a mission to establish a nation. The third stream believes that Islam has a set of principles and ethical values for the life of society and the state (Sadzali, 1990, p. 235).

Meanwhile, Ibn Taimiyah, Dr. Abdul Karim Zaidan, and Fazlurrahman agree that Islam requires a state to propagate its teachings. Because with the existence of a state, muslims will be more effective and more controlled in carrying out *amar ma'ruf nahi munkar* in various aspects within it (Ma'arif, 1993, p. 162). Starting from the differences in the views mentioned above, this article wants to try to describe issues related to politics and government in Islam, whose studies cover the basic principles of Islamic politics, the concept of *imamah* and *khilafah*, as well as studies of Islamic legal theory regarding the enforcement of *imamah* and *khilafah* which are still being debated and become a political issue, especially in Indonesia.

Method

The research method used in this scientific paper is the content analysis method. The data sources used are books that explore Islamic studies related to politics and government, so the data collection technique is carried out through library research.

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The data collected in this study is qualitative, with a content analysis approach. Data analysis is carried out through the following stages: reviewing all the data collected, classifying the data into units according to the direction of this discussion, and correlating the data classified with the objectives determined earlier.

Result and Discussion

1. Meaning of *Imamah*, *Khilafah*, and *Imarah*

The word "imam" is often used to denote a person who leads congregational prayers. The literal meaning of the word priest is a person who stands in front to be a role model for those behind him. Thus the priest is a person who leads others. Meanwhile, in Islamic political theory, the *imamah* is an institution of leadership or government (Gibb, 1961, p. 166).

"Khilafah" literally means a replacement, meaning the replacement of leadership after the Prophet Muhammad, not as a prophet, but as head of state. People who hold the position of caliph are called caliphs (Raharjo, t.t: 346). So the person who replaces the first caliph should be called the caliph of the first caliph, and who replaces the second caliph is called the caliph of the caliph who replaces the first caliph. Thus the word caliph will be used multiple times. However, this did not happen because the term caliph became a word that means "head of state" in Islam after the death of the Prophet Muhammad.

"Imarah" means an institution of authority, ordering something from others. In the sense of the term, *imarah* is the same as "imamah" and "khilafah," namely leadership (Basyir, 1993, p. 57). The person holding the office is called an *amir*. The Head of State in Islam is often called *Amirul Mukminin*. This title was first used by Umar bin Khattab who replaced Abu Bakr. As explained above, he did not use the word caliph to avoid using the double caliph.

Thus, the three concepts above designate the person who leads or the person holding the position of head of state. Therefore Caliph al-Ma'mun did not object to including the word "al-ima" on the dirham, the money that was valid during his caliphate. At the same time, he had the title "Amirul Mu'minin."

It differs from the opinion of Ibnu Rusyd, who functionally distinguishes the essence of the meaning of the three concepts above. Ibnu Rusyd said that the three concepts could be differentiated. The theory of "khalifah" can be used to assess state phenomena, the theory of "imarah" can be used for symptoms of government, while the theory of "imamah" is for symptoms of leadership (Raharjo, t.t: 476).

According to one source, the Shi'a scholars were the first muslims to develop the theory of *imamah* (Jindan, 1995: 6). They argue that *imamah* is not only a system of government but also God's design. This belief is considered a confirmation of faith. Shi'a dogmatic books almost consistently repeat statements about the importance of absolute *imamah* by relying on a hadith that says: "Anyone who dies without knowing the true *imamah* of his time means he dies as an unbeliever jahiliyyah) (Al-Juhaily, 1989: 683)

This aspect of the absoluteness of the Shi'a concept of *imamah* is based on the assumption that the shari'a will not work without an absolute power that maintains and interprets the correct and pure understanding of the shari'a. After looking at the limitations, it is a sign of the imperfection of the human mind. The Shiites say that a person who fulfills the

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requirements to play the role of protector and interpreter of God's law is only a superhuman intermediary who is given instructions by the creator of the law (Salim, tt: 116)

Therefore, the Shi'ites developed their theory of *imamah* in line with the provisions of the imam being chosen by God and not the result of the people's (human) choice. The choice of God (Allah) is called "luft" or mercy (grace), while the priests appointing God are known as "Imamah." Even the Shi'ites claim that the Prophet appointed Ali bin Abi Thalib as the first Imam by order of Allah. Ali appointed his successor, and so on, until the 12th Imam Muhammad bin Hasan (al-Mahdi).

The latter priest is believed to have died in 871 M very young. Since his death, he has been declared a long-awaited figure (*al-muntadzar*) who will appear to replace and color him with justice (Jindan, 1995: 6)

2. Basic Principles of State Administration in Islam

Every system of Islamic government cannot but has to base political principles and legislation on the holy book of the Qur'an because that is the essence of the law. Al-Qur'an never mentions the parts in detail and specifically about it. It seems that it was deliberately left to be like that by Allah so that through *ijtihad*, the muslims could work it into a political system and legislation to the needs of the time and their environment.

The second primary source is al-Sunnah. Undoubtedly, al-Sunnah is the basic principle that is general in the system of government and considerations according to the time and conditions of Medina at that time (Al-Wa, 1983, p. 112). However, some of the primary sources of the two al-Sunnah are implementation guidelines that complement the existing norms in the Qur'an. Therefore constitutional and political principles are tied to these two sources.

These basic principles have a massive influence on the functions and characteristics of the government system. Therefore, a system based on these basic principles is binding to leaders, government officials, and the people's system. The notion of binding here is in the context of social needs (*mu'asyarah fial-mu'amalah*), not in the context of worship (in the narrow sense) (Al-Wa, 1983, p. 114).

The *fqhah* and thinkers of Islamic law have developed the basic principles of politics and state administration with various presentations. Among them, Muhammad Abu Zahrah mentioned ten principles, including human dignity, unity of the people, mutual assistance, tolerance, freedom, equality, justice, equality in law, fulfillment of promises, and fostering a sense of love and brotherhood. Muhammad S. al-Wa mentions only three principles. Meanwhile, other *fqhah* mention it in different numbers with different types (Pradja, 1995: 85).

DR. Juhaya S. Pradja mentioned six basic principles of Islamic politics, including 1) *Al-Hurriyah* (freedom); 2) *Al-Adl* (justice); 3) *Al-Musawah* (equation); 4) *Al-Shura* (deliberation); 5) *Al-Mu'aradlah* (community supervision); and 6) *Naqd-dzty* (auto-critique).

One thing that requires a deeper understanding of the above principles is the principle of community supervision (*al-Mu'aradlah*). The principle of *al-Mu'aradlah* is a continuation of the principle of freedom (*al-Hurriyah*) because it is only possible to implement this principle by guaranteeing the implementation of the principle of *al-Hurriyah* so that the people have freedom in politics and opinion. On the other hand, the principle of *al-Mu'aradlah* is needed

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as a manifestation of the general principle of Islamic law, "amar ma'ruf nahi mungkar" (Pradja, 1995, p. 85)

In the Islamic legal system, there is no distinction (in law) between government leaders and ordinary people. The people must submit to and obey the government leader as long as he carries out his obligations properly. Anyone who argues, opposes or rebels must be fought with force or power. Conversely, if a government leader abuses his position, the people have the right to ask for accountability or reject their authority as a government leader (Al-Mawardi, t.t: 17).

The right of the ummah to demand accountability from government leaders in the Islamic legal system has been implied in several verses of the Qur'an. (see: al-Qur'an, S. 38: 26 and S. 2: 205). Thus, if the government takes actions that tend to damage or follow its own will, then the people have the right to warn it not to continue with these actions. This is because the leader means he has left his obligation to uphold the truth and avoid "unjust" acts. If the leader does not ignore the warning, the people have the right to take over their responsibilities as government leaders. Rasulullah SAW. said: "All of you are leaders and must be responsible for your leadership (Al-Halaj, t.t: 263). On another occasion, Rasulullah SAW. said, "Every good servant of Allah must be obedient to guard the trust. Whoever neglects it, Allah will refuse him to enter heaven."

Based on this principle in his first sermon since being appointed caliph, Abu Bakr said: "Now I hold power over you. But that does not mean I am the greatest and have power over you. If I do good, help. If I do bad, take a right I am" (Audah, 1967, p. 35)

Such is the understanding of the principle of *mu'aradlah*. With this principle, every government policy can always be controlled through community supervision. However, it should be remembered that the application of the *mu'aradlah* principle in the state administration system is not in the sense of "opposition" as in the modern political system, where the minority party criticizes, and often denounces, various policies and actions of the ruling party which consists of the majority group (Pradja, 1995: 85).

3. Islam and Government

One of the questions that always arise in discussions about political Islam is the relationship between religion and government in Islam. Islamic political thought initially emerged from the empirical fact that the Prophet Muhammad SAW. from migrating to Medina 622 M until his death on June 6, 632 M, played the role of the unquestionable leader of the first Islamic state. As a prophet, he laid down the principles of the Islamic religion, led prayers, and gave various sermons. As a statesman, he sent ambassadors abroad, formed an army, and distributed *ghanimah* (spoiled treasure). Thus, the Prophet acted as the spiritual leader of the divine law and the leader of the Islamic government. This constitutional framework of government is contained in a well-known document, "The Medina Charter" or the "Medina Constitution" (Jindan, 1995, p. 1)

Perhaps the essential principles of the document can be summarized as follows: First, replace ethnic ties with Islamic ties. Second, the document stated someone they appointed as the head of government, namely Rasulullah SAW. Such stipulations are mentioned many times in the document. Third, the principle of equality is reinforced several times in the document, which rejects tyranny and injustice in the political life of the ummah. Fourth, the document has originality (the first) in history, equipped with principles that allow other parties to agree to a new agreement, then sign it. This principle is now accepted as a rule in international law. Fifth,

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it contains general principles related to the territory of the agreement, the principle of good neighborliness, mutual assistance in dealing with common enemies, defending the persecuted, and respecting each other and others. Sixth, it is advantageous if the document mentions the freedom of each party to carry out the old traditions they followed before Islam came (Alwa, 1983, pp. 39-41).

Those principles are contained in the Medina Charter as the foundation of the Medina "Islamic State" political system. It is also worth noting here that the document of the Medina Charter, seen from words and political descriptions, is an obvious reflection of the thoughts of the Prophet Muhammad—very genius. And also the equipment was sufficient to meet the need for the newly formed government to regulate political matters. Moreover, the words in the document are very accurate and characteristic. Several experts recognize this in interpreting international treaties in modern constitutions.

The fundamental regulations governing the powers of Islamic government become functional in the form of Islamic government in Medina. Then it was also developed in the *Khulafa al Rasyidin* era. The deeds and position of Rasulullah SAW. during that period and the verses of the Qur'an and the Sunnah of the Prophet constitutional characteristics of policies and norms that the government must obey in the future. Then, in modern times, questions arose about the relationship between Islam and the government, as mentioned above. So there are differences of opinion on the matter.

One of the prominent Islamic thinkers, Syekh Ali Abd al-Raziq, in his book *al-Islam wa Ushul al-Hukm*, has the view: First, the form of Islamic government can take any form, autocracy, monarchy, republic, and others. Second, the Prophet did not exist but was only a "messenger" whose job was to invite him to embrace Islam. So, its function is purely theological, not littered with tendencies to regulate the state and government. Third, Rasulullah SAW fought and did diplomacy in the context of da'wah (Alwa, 1983, p. 94).

To support this view, Abd al-Raziq edited several verses of the Qur'an and al-Sunnah, concluding, "If it is understood that the unity of a religion governs this world. Also, all these humanitarian issues are regulated under the unity of religion. However, wanting to rule the whole world under one government in a single political unit is almost outside human nature and contrary to God's will (Alwa, 1983, p. 95). Syekh Al Abd al-Raziq's view indeed invites self-defeating debate. Almost all Islamic thinkers reject his views and also reject his arguments.

Indeed, the term state (daulah) is not mentioned in the Qur'an or al-Sunnah, but the essential elements that form the basis of the state can be found in the holy book, such as justice, brotherhood, and obedience to leaders. Moreover, various important religious tasks determined by the Qur'an and al-Sunnah, such as collecting zakat, punishing criminal acts, and organizing *jihad*, cannot be carried out perfectly without official political intervention.

Ibn Taimiyah, with his rational arguments, argues that upholding the state is a sacred duty demanded by religion and is one of the tools to bring people closer to God (Taimiyah, t.t: 138). Dr. Abdul Karim Zaidan summed up Ibn Taimiyah's opinion by stating that muslims must uphold an Islamic State to implement shari'ah laws (Zaidan, 1970, p. 9). Likewise, Al-Mawardi, Al-Gharali, Abu Ya'la Parn, and other classical Sunni scholars of the era believed that upholding a caliphate was *fardlu* (mandatory) based on sharia provisions. Likewise, Shia scholars admit that it is obligatory to uphold the *imamah*, even though, in their view, the obligation to uphold the *imamah* is not considered a sharia requirement but is based solely on rational considerations.

Wahbah al-Juhaily, in his book *al-Fiqh al-Islami wa Adillatun* put forward three formulations (arguments) as his method of thinking in determining the obligation to uphold the *imamah*, including: 1). Legal argument (*al-Burhan al-Syar'iyah*). According to this argument, the obligation to uphold the *imamah* has been agreed upon (*ijma'*) among the companions and *tabi'in*, as evidenced by the incident of the *al-Syaqita* meeting where the companions as soon as after the death of the Prophet Muhammad. Held deliberations and appointed Abu Bakr al-Siddiq as caliph to replace Rasulullah SAW. *Ijma'* is an argument (legal reason) that is *qath'i* in determining the obligation to uphold the *imamah*;

2). Philosophical-theological argument (*al-Burhan al-Aqliyah al-Syar'i*). This argument states that no human being can achieve perfect prosperity in this world and hereafter unless he is joined in an association (*ijtima'*), realizing cooperation and helping each other. Cooperation and mutual help are intended to achieve benefits and prevent anything that harms them. Therefore it can be said that humans are "political beings" formed by nature. However, the human association needs to be regulated with various provisions that can prosper them both in the form of orders and prohibitions. They must have a leader and obey him. People who are not involved in a holy book over those who do not adhere to a particular religion, but obey their kings in all matters relating to worldly interests, can be right and can be caught in error. The above expression can be understood as the theory recognizes the universality of human needs for the government. Nevertheless, a politics free from religion can be trapped in various "wrong" interests. This "philosophical" theory appears to be based on religious beliefs and the principles of religious (theological) teachings; it is proven that this opinion follows the expression of a hadith: "if there are three people who go out to travel, then they should make one of them the leader" (Taimiyah, t.t: 138).;

3). The human functional argument (*al-Burhan al-Waditah*). The function of humans is as a caliph (leader) on earth, tasked with holding the mandate of Allah to uphold *amar maqf nahi mungkar* and other religious duties. The implementation of these functions and tasks requires a tool, namely an established power (government). The government is seen as an instrument to achieve the goals of human life as Allah desires (Al-Juhaily, 1989, p. 664).

4. Islam and Sovereignty

Jean Bodien (1530–1590) defined power as "an eternal supreme power not represented or delegated without limitations or conditions, inalienable and indescribable. Because power is the source of law, the law cannot limit it. The British political philosopher Thomas Hobbes (1588-1679) tried to display a more logical approach in his book *Levithan*; he said that power is indisputable, absolute, indivisible, and unlimited (Jindan, 1995: 95)

If western philosophers generally define that power has the criteria of "absoluteness," "infinity," and "unity," then what about Islamic political theory? In order to understand the Islamic political theory of power, we must return to the Islamic doctrine of the nature of power, which is based on divine law, namely the holy book of the Qur'an. Below, the author presents the Islamic doctrine of power (Al-Zain, 1987, p. 46).

1). Power belongs to Allah alone (*al-Wala' li Allah wahdah*). This doctrine states unequivocally that only God has power. He is the source of all power. None of a human being has absolute power. This doctrine is based on several references in the Qur'an, which explicitly explain the sources and scope of power in Islam. Among them are the following two verses: "To Allah belongs the kingdom of the heavens and the earth, and Allah is Mighty." (Q.S Ali-Imran: 189). "Say, O God who has a kingdom; you give the kingdom to whomever you want, you take it from whomever you want." (Q.S Ali-Imran: 26)

2). The legislator is only Allah (*al-Tasyri' li Allah wahdah*). The second doctrine emphasizes that no one has the right to make *tasyri'* and all muslims, even if they work hand in hand with one another, cannot make laws or change something Allah has prescribed. This is based on the word of Allah: "The law belongs only to Allah; he has commanded you not to change other than Him. That is the straight religion." (Q.S Yusuf: 40) . "They said: Is there anything for us (the right to intervene) in this matter? Say, "Indeed, the matter is entirely in the hands of Allah." (Q.S Ali-Imran: 154).

3). The Caliph is only the executor of Divine law (*al-Khalifah wa mu'awanuh manfudzun li al-ahkam al-syar'iyah*). The function of the caliphate institution as the executor and maintainer of shari'ah laws is because Allah is the holder of the progressive rights of power. It is just that, as mentioned in the Qur'an, Allah as the owner of absolute power, wants humans to act as His representative (khalifah) on earth. Thus humans can claim power as long as it is used only to carry out and fulfill His will. As Allah says in the Qur'an: "And it is He who has made you the rulers of the earth." (Q.S Al-Anam: 165). "O David, indeed we have made you your ruler in the earth, so give satisfaction (things) among people fairly." (Q.S Sad: 26)

4). Respect the *Ijma'* (consensus) of the ummah as law. *Ijma'* means universal agreement or consensus, and *ijma'* involves a collective effort involving members or groups or the whole community to reach a legal agreement on a particular issue. In Islamic law, the term has a more specific connotation. On the one hand, this doctrine arises from a basic metaphysical assumption about the innocence of the people. On the other hand, the path to the *ijma'* mechanism as an effort to reach a decision is associated with various controversial issues because there is no definite answer in the Qur'an or al-Sunnah (Al-Zain, 1987, p. 43). Ibn Taimiyah defines *ijma'* (consensus) as a process that encourages scholars to consult to reach a unanimous legal agreement or rules. As a result, he appreciated the clergy as figures representing the people. Moreover, because the people are innocent, no one is allowed to go against the rules that the people have decided through *ijma'* (Taimiyah, t.t: 136).

Conclusion

From the description above, it can be concluded as follows: First: Among Islamic political thinkers, it is agreed that Islam requires a state to ground its teachings through three approaches, shari'ah, philosophical-theological and human functional. The implementation of the government is based on the basic principles of Islamic politics contained in the Al-Qur'an and al-Sunnah, as well as the facts of the history of Islamic politics during the time of the Prophet Muhammad. and *Khulafa' al-Rasyidin*. Second: The Qur'an and al-Sunnah do not explicitly mention the state (daulah), but only its basic principles. This can be understood so that Islamic society in any era and place can implement these principles in a government system that varies from generation to generation.

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