## **CHAPTER I**

### INTRODUCTION

#### I.1 Background

Is there state structure pertaining system in the Islam? The question might be interesting to be discussed, because there ware so many perspective of this concept in the Muslims circle it self. Munawir Sjadzali expresses the basic question about the Islamic responsibility toward state structure concept. Who does the resource of state authority belongs to? Who does the holder? What does the basic and how does the method to establish the holder of state authority and also whom does the holder of authority take responsibility to? Than, how does the style responsibility? It caused the turbulence of the thinking in the classical Muslim intellectual circles up to day.

Many variation of opinion appeared to analyze the theory of state position in the Islam, and might the classification onto three groups such clarified by Munawir Sjadzali colored the vision the Moslem intellectual in the contemporary period about the states conception according to Islam.<sup>1</sup>

The first opinion clarified that Islam was perfect religion with arrangement for all of the aspect of human life included to politic and human society. This group said that the social life Moslem should not imitate western implicated system but should apply the system of state structure that have been

<sup>&</sup>lt;sup>1</sup> H. Munawir Sadjali, *Islam dan tata Negara; Ajaran, Sejarah, dan Pemikiran*. Jakarta: UI-Press, 1990: 1-2

implicated in the prophet Muhammad period or *Khulafa Ar-Rosyidin* period in the early Islamic glorify. The prominent figur in the religius sect, political grouping are Sayyid Qutb, Syaikh Muhammad Rasyid Ridho, and the most vocal one was Maulana A. A'la al-Maududi.

The second group – such 'Ali 'Abdul Raziq – committed that absolutely Islam is pure religion, there is no relation with the state and it politic. According to this ideology, Prophet Muhammad just prophet such the prophets before, that having duty invite human to honorable life. And also according to this group prophet Muhammad never purposed to found the state. The most major famous figur of this sect was Dr. Muhammad Husain Haikal, a famous muslim author and also the author of book *Hayatul Muhammad fi Manzil al-Wahyu*.

While the third group did not agree that Islam was perfect religion that manages the state perfect system. But this group also disagrees if there is no relation between Islam and of politic state. According to this group, Islam was totality teaching of basic guidance. Therefore, however there is no state structure system in Islam (perfect theoretic), but there is value structure ethic of state life.

Beyond of those three opinions – does Islam forced his member of religious community to create the state system or not – in the reality, the Islamic member community still need the Islamic state structure system. Because, whatever, to save the policy needed authority or politic institute power. To erect the justice, to keep peacefulness and arrangement needed an authority too.<sup>2</sup> And if the policy pointed in the right of Islamic teaching than it also needed the

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<sup>&</sup>lt;sup>2</sup> Syafi'I Ma'arif, *Islam dan masalah kenegaraan; studi tentang percaturan dalam konstituente.*Jakarata: LP3ES, 1985: 15

Islamic arrangement. It was insult where there is hope to erect all of Islamic principles but using non-Islam system. From this point of view, the Moslem needs state with Islamic system.

The reality of Islamic histories showing, that in the development of preaching needed state structure system to easier the process of preaching. When Prophet Muhammad still domiciled in Mecca (611-622), for example, there is no more action in political activities and difficult his position as god massager to preach his ordered teaching. But after his migration to Medina (622-632) where he has the real communities whom promise leaving together with using agreement by Medina charter, than Prophet Muhammad get an easier to preach.

The authority Muhammad in Medina, by major intellectual Moslem has proven the existence of state life.<sup>3</sup> These judgment based on the reality which could be argued there was state in that time, either region, society or author. It also judgment toward prophet Muhammad in that time, he not only being a prophet but also being head state whom managing the law, decided it, sent and accepting delegation, and also lead the battle.

But the next problem is, prophet Muhammad did not leaving a determination or *Sunnah* about how to ménage the implementation of those state. For example, how does the elevation system of head state, who has right to determinate law, whom does the head state take responsibility to, and what the style of responsibility. Those problems bring about hesitation of the follower to establish the direction principles of the state. Because recognized or not, the

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<sup>&</sup>lt;sup>3</sup> Harun Nasution, *Islam ditinjau dari berbagai aspeknya*, Jilid I, Jakarta: UI-Press, 1986:

follower looks the domination of prophet in that time who posited him self as the head state too:<sup>4</sup>

First: as the prophet who always get the guidance from God. Second: the obedience of society to the prophet Muhammad more inclined because of his prophecy, however in the actualization of his life, prophet showed his dimensions as a human nature. Third: the implicated law more based on the God revelation, even his said and action always getting supervision by God.

These not clarity system showing there were many practice state structure pertaining system in the Islamic history that always changeable. In the *Khulafatu al-Rosyidin* period much found that there are variations in the establishing of state policy, especially in the establishing of successes system. Abu Bakar for example, in his elevation as *Khalifah* established by election system and the meeting in the second day of prophet Muhammad death. While Umar ibn Khattab gets mandate to be second *Khalifah* after Abu Bakar by assignment (testament) from Abu Bakar after discussing with his close friend exclusively in the days before. Usman ibn Affan was chosen as the third *Khalifah* by a group of Close friend whom pointed by Umar ibn Khattab before he dies. While Ali ibn Abi Thalib elevated as fourth Khalifah by more perfect election.<sup>5</sup>

While in the implementation state of Bani Umayah period more deviated from the practice system of the prophet Muhammad period. Mostly there was

<sup>&</sup>lt;sup>4</sup> M hasbi Amiruddin, konsep negara Islam menurut Fazlur Rahman. Yogyakarta: UI-Press, 2000:3

<sup>&</sup>lt;sup>5</sup> H. Munawir Sadjali, Islam dan tata Negara; Ajaran, Sejarah, dan Pemikiran. Jakarta: UI-Press, 1990:28-29

not practicing of discussion (musyawarah) in that period, especially in the succession. The tradition of discussion in the Khulafatu Al-Rosyidin in Bani Umayah period to establishing the succession system not implicated anymore. They established their leader by assignment to their generation, and it often caused the violent in managed the authority. It no more changed in the practicing system of state structure in Bani Abbasiyah period.

In the Islamic decline period, most member Moslem community did not have the state, because major of them life under colony of western such England, France, Portages, Spain, Italy, and Holland. But there still the desire of making own state. It was proven by movements of self separation from western colony. But after liberation Moslem communities start to face new problem, what actually the ideal Islamic state should be?

From that simple prolog above, researcher would like to discourse the phenomenon of state concept and it relation with Islam, by discoursing the exegetical type of Conservative-Traditional (classical) of intellectual Moslem thought, which would be compare with the exegetical type of Liberal-Secular of intellectual Moslem thought, Therefore Ali Abdul Raziq, figure an intellectual and Moslem politic activities, which know as the separates thought between state and religion, the figure that ever been chosen of the judge syari'ah in Egypt (1915) has written the work Al-Islam Wa Ushul al-hukmi: Bahsun fi al-Khilafah wa al-Hukumah fi al-Islam. (Islam and the basic of government: the discoursing of Khilafah and government in Islam) published at the first time in 1925, with

two years intervening of *Kemalis* revolution that completely remove the system khilafah at Turk in the last year of 1923.

On the book Al-Islam Wa Ushul al-hukm: Bahsun fi al-Khilafah wa al-Hukumah fi al-Islam, Leonard Binder (1988) in his book "Islamic Liberalism: Critical of development ideologies", clarified that grand point of intellectual character challenge sated by Ali Abdul Raziq within classical Moslem scholar of al-Azhar in al-Islam wa Ushul al-Hukm is the differences between politic community and government. In other world, does Moslem communities belong to the politic communities or religius communities and does the government being part of prophetic revelation. Thesis by Ali Abdul Raziq was sharply clarified that Moslem was religius communities and revelation did not have any relation with government, have been possessed as the best in Egypt liberal modern thought and as an interesting politic debating theme. There are many historian of Egypt thought discourse this book from the first published, particularly, Albert Hourani (1798-1939) in his work Arabic Thought in liberal age, and Muhammad Imarah in work al-Islam wa Ushul al-Hukm li Ali Abdul Razig.7

Both author above argued about the historical contacts of Ali Abdul Raziq published book. According to Imarah, Ali Abdul Raziq's work was contend of politic and objectives to reject the argument of Rasyid Ridho on the

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<sup>&</sup>lt;sup>6</sup> Leonard Binder, *Islam Liberal: Kritik Terhadap Ideologi-Ideologi Pembangunan.* Yogyakarta: Pustaka Pelajar, 2001: 120

<sup>&</sup>lt;sup>7</sup> ibid

caliph and also confused the designation of king Fuad from Egypt to be caliph.8 How does the portrait historicist of al-Raziq's work?

The new state of Turk, holded by Kemal Attaturk, legitimately broke up the caliph government 1924. hence, the restrained competition but also sized among Arabic authority to dominated the title of prohibited not dominated by other group. Caliphtic issue become an important politic problem approach the ending of Ottoman empire, because the simbol of Moslem spiritual leadership service of Ottoman empire, even when his authority on the domiciled region of Moslem communities in east of Euro have become weak. Those issue be more culminated by the movement of Moslems Hind to protect the caliphtic from the aggression of foreign powers in the battle word I. the leader of these movements support the Arabic vision to get the advantage from the strengthening of Arabic caliphtic. The king from Egypt was particulary get the title of caliph, and exploited the influence of al-Azhar kingdom to realize his desire. Rasyid Ridho, student of Muhammad Abduh one of publish the article of caliphtic in Al-Manar in the spring at 1925.9 At situation become the background of publishing the work al-Islam wa Ushul al-Hukm by Ali Abdul Raziq as the antithesis toward the discoursing of caliph in the time.

With the result that, his thought invited many controversy among intellectual Moslem and makes big polemic in Egypt until appear two groups be in conflict. First, the group with support to 'Ali 'Abdul Raziq's view cause believed as result of scientific discoursing. Second, the group who reject 'Ali

Muhammad Imarah, al-Islam wa Ushul al-Hukm li Ali Abd. al-Raziq. Beirut : ttp., 1972: 85
 Leonard Binder, Islam Liberal ... op.cit., hlm. 192-193

'Abdul Raziq's view, cause believed as effort of destroying Islam from the inside. Finally 'Ali 'Abdul Raziq thought condemned and expelled by Moslem scholar circle of Al-Azhar.

# I.2 Statement of the Problem

From the background above the state problem that to be discuss are:

- 1. How does the exegetical type of Conservative-Traditional perspective and Secular-Liberal perspective on the relationship between religion and state (Daulah)?
- 2. How does Ali Abdul Raziq's views as secular Moslem intellectual about relationship between religion and state (Daulah)?

### I.3 Identification of the problem

The objectives of this study, researcher would like to choose this title to:

- Knowing the exegetical type of relationship between religion and state
   (Daulah) according to Conservative-Traditional and Secular-Liberal
   perspective.
- Analyzing the difference exegetical about relationship between religion and state (Daulah) according to Conservative-Traditional and Secular-Liberal perspective.
- 3. Understanding the though and the exegetical of 'Ali 'Abdul Raziq on the relationship between religion and state which content controversies and also get condemn from the classical to contemporary intellectuals Moslem circle.

### I.4 Objectives of the Study

From the statement of problem statement of that has been identification in this work, researcher would like to:

- Knowing the exegetical type of relationship between religion and state
   (Daulah) according to Conservative-Traditional and Secular-Liberal
   perspective.
- Knowing the difference exegetical about relationship between religion and state (Daulah) according to Conservative-Traditional and Secular-Liberal perspective.
- 3. Explaining the type of Ali Abdul Raziq thought as Liberal-Secular figure on the relationship between religion and state (Daulah)

### 1.5 Significance of Study

Researcher hopes this study would significance in:

- From theoretic aspect this study will enrich the scientific treasure of Islamic politic, and also could be comparison to arrange the next analysis.
- Giving perception and understanding discourse of relationship between religion and state structure according to Conservative-Traditional and Secular-Liberal perspective.

#### 1.6 Definition of Key Term

Based on the epistemology and dictionary, the definition of key term in this mini thesis should be clarified operationally to be formulation in

understanding the objectives of this study and giving the right understanding of this study.

((The Exegetical Type of Relationship between Religion and State (Daulah) according To Conservative-Traditional and Secular-Liberal Perspective))
"Comprehensive Study Ali Abdul Raziq's Thoughts"

The Exegetical: The understanding of Qur'anic versus.

Relationship between Religion and State (Daulah): Means as relation rotated in the religion n state placement, the religius vieuws within state, also both of it ralation.

Conservative-Traditional: The understanding of defended the old teaching or believed.

Liberal-Secular: The understanding of individual freedom/particular

The Comprehensive Study Ali Abdul Raziq's Thoughts

**Thoughts** as etymology means, the way or thinking result.<sup>10</sup> Or process of solving problem.<sup>11</sup>

'Ali 'Abdul Raziq: an intellectual Moslem of Egypt and also the most controversial attorney general on his thought about separation between religion and state, his though controverter by intellectual Moslem circle and invited the great polemic in Egypt and finally get the condemn from Al-Azhar Moslem scholar impacted to removal of his position as attorney general.

11 ibid

<sup>10</sup> W. J. S. Poerwodarminto. Kamus Umum Bahasa Indonesia. Hal. 53

#### 1.7. Data Resource

The data resource in this study is taken from review of literature below:

#### 1. The primer data resource

- Al-Raziq, Ali Abd., al-Islam wa Ushul al-Hukm: Ba'ts fi al-Khilafah
   wa al-Hukumah fi al-Islam, Beirut: Maktabah al-hayah, 1966
- Al-Raziq, 'Ali 'abd., "Risalah bukan Pemerintah, Agama bukan Negara", dalam Wacana Islam Liberal; Pemikiran Islam Kontemporer tentang Isu-Isu Global, Chareles Kurzman (ed.), Jakarta
   : Paramadina, 2003

# 2. The secondary data resource such the supporting book, like

- H. Munawir Sadjali, Islam dan tata Negara; Ajaran, Sejarah, dan Pemikiran. Jakarta: UI-Press, 1990
- Pahrurroji M. Bukhori, Membebaskan Agama dari Negara:
  Pemikiran Abdurrahman Wahid dan 'Ali 'Abd ar Raziq. Yogyakarta:
  Pondok Pustaka Jogja, 2003
- Abdurrahman Wahid, Mengurai Hubungan Agama dan Negara.
   Jakarta: Grasindo, 1999

### 1.8. Step of Analysis

In the case researcher would like to use the step of analysis bellow:

#### 1. Data collecting (library research)

The data that needed in this review of literature is taken from it resource by the library research, by collecting books that having relation with the topic subject will be discussed, those books will collaborated with the primer data Resource.

#### 2. Data analysis

The method used in this study is descriptive qualitative method. It is analyzed the problem, or collecting the data by reviewing of literature or research of filed. It is done by discourse of literature such: books of science, document, thesis, exegetical, history, and many more. The focus of this method is in objectives of analysis and it result, getting the data and the method to analysis it. The analysis data with this method is using inductive-deductive perspective in the other word there was the continuity from the first up to the last.

#### 1.9. Outline of writing

This study divided in five chapter bellow:

Chapter I: content the introduction of the study: background, statement of the problem, identification of the problem, objectives of the study, significance of the study, definition of key term, Data Resource, step of the analysis, and outline of writing.

Chapter II: offering the basic theory, analyze the definition of relationship between religion and state in the common meaning and explain the condition of sosio-historicism perspective in classical and modern period.

Chapter III: Analyze exegetical type of Relationship between Religion and State (Daulah) according To Conservative-Traditional and Secular-Liberal Perspective.

Was Ali Abdul Raziq as Secular-Liberal figure and will analyze from his

biography, exegetical type and his thought about Relationship between Religion and State.

Chapter IV: Analyze exegetical type of Relationship between Religion and State (Daulah) according To Conservative-Traditional and Secular-Liberal Perspective.

Chapter V: contain of conclusion

