

CHAPTER IV

The Exegetical analysis type on the relation of Religion and state in the classical- conservative and Liberal-Secular Perspective

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

“Oh believer people you should obey your God, your prophet and ulul amri among you”. See Qur'an surah al-Nisa: 59

In the intellectual Muslim circle there were many type of interpreting the Qur'anic verses, it caused that Islamic religion thinking was multi-interpretation based on the condition of each own period, because the Islamic revelation brought by prophet Muhammad saw was religion with fully content of teaching and laws, objectives to create human get the happiness in the world and life of her after. Hence, there were many kind of sect in understanding and interpreting the Qur'anic verses related with the problem of world life and the last day.

It was proven by the groups with the different interpretation in the controversial verses, does the verse show the real concept of Islamic state or not?

I. Classical-Conservative

a. Rasyid Ridha

As classical scholar, rasyid Ridha believed that the institution of *Usmani* sultanate belong to the caliph, however they did not belong to the

therefore, human could not make policy contradicted with God desire. This politic concept, according to al-Madudi belongs to Theo-Democracy.

The renewal politic thinking of Madudi, on the theory of politic government based on three principles, according to him, the Islam politic system based on these three principles: the unity of god (*tauhid*), prophethood (*risalah*) and caliphate (*khilafah*), therefore, the aspect of Islamic politic difficult to understand without understanding those three principle.

The unity of God means God was the only creator and author, all of sovereignty of the universe held by God. Hence, all of command and prohibition were laws, therefore there is no one has the right to claimed has the sovereignty.

The prophethood according to Madudi was God's law reveled to the prophet, received to all of human being. The prophet activities, interpreted within laws by his words and activities called *sunnah* (tradition). It was called by Risalah Muhammad (prophethood of Muhammad), contain all norm and life style of human, called *syari'ah*.

He explains caliphate using expression, human of universe given position as caliph (representative), means human was vice of God in the universe. The human means include to all communities who believe and accept the principle, that the holder of leadership and the authority of universe was god, the highest sovereignty.

1. Prophet Muhammad did not built the state and it authority, but were pure propagation
2. Islam did not established the system of definitive government, cause Islam could choose whatever the better government
3. The typical government after the dying of Prophet Muhammad has basic in the Islamic doctrine. The system adopted by Arabic people and rename by caliphate to give the religious legitimate
4. The system being trapped resource for part of Islamic world because used to legitimate of tyranny and made the decadence within Islamic communities.

In this chance ali abdul raziq try to different which one the Arab, Islamic caliphate, the Arabic state, and the politic. The basically problem of Ali Abdul Raziq's work such clarified by Muhammad Diya al-Din al-Riyas that Islam did not not have any relation with caliphate, according to him the caliphate belong to the authority of *khulaf'u al-Rasyidin*, does not Islamic system nor religiously, but basically was the worldly system.