

Features of modern political thought in history

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Abstract:

Despite the prophetic status of the leader and head of this authority, the Prophet Muhammad, may Allah bless him and grant him peace, the governmental power of the Messenger's era was temporary in nature. This indicates that authority was exercised in relation to and in response to reality, as well as for reasons that came from the circumstances and grounds for its extension. As such, political power was not a fixed and typical behavior, but rather a practice that evolved depending on the situation. This was seen in the way the country was conceptualized and its fundamental components, as well as in the way the relationship with non-Muslims grew, mainly polytheists and Jews. As a result, the political doctrine of prophecy is polite, grounded in reality, moral, and interest-based. This idea was incorporated and applied by the Rightly-Guided Caliphs who followed the Prophet, may Allah bless him and grant him peace. This, however, did not last long for a number of reasons, some of which we covered in our book "The Emergence and Development of Islamic Political Thought." Above all, the Persian influence represented one of the main reasons, as we observed the gradual transformation of Islamic political thought into a field of texts, certainties, and constants, strongly pushing the Islamic political experience toward "the text." Early Islamic political books and practices did not make this obvious. As per your statement, do you have knowledge of the political concept's widespread popularity Unlike the texts that were subject to abrogation and whose rulings varied according to circumstances and conditions, the Islamic political idea is essentially moral, serving as the foundation for textual rulings. As such, the fundamental source for Islamic political thought, whether found in the Quran or the Sunnah, is a moral reference that is based on an integrated and entwined value system. For instance, if justice demanded, in the early days of Islam, that the spoils be divided equally between the conquerors and the mujahideen on the basis of merit, then at a later time, the same value required giving it up and substituting shares and wages, and so on.

The reader is not misled to believe that this issue includes

The Moroccan scholar Mohamed Jabroun's book "The Origins of Islamic Political Thought" (Al Jazeera)

You wrote in your book "The Origins of Islamic Political Thought" that political thought was shaped by the cultural context and was primarily oral exchanged, connected to the environment, and norms. How do you feel about that? And what impact did this have on the development of contemporary political theory?

Since Arab management and administrative customs and traditions influenced Islamic political thought, it is true that many of the practices followed by early Muslim leaders, including the Prophet, peace be upon him

. Thus, the prophetic political experience's uniqueness cannot and should not be observed in the historical and temporal aspects that it embodied. Instead, it must be found in the ethical framework that framed this experience and the manifestations of transcendence that it achieved as compared to other experiences—whether pre-Islamic, Persian-Sassanian, or Roman-Byzantine—that were in its immediate environment. In this context, it is important to remember that other traits—most of which were imported from the Persian heritage and some from the Greek-Byzantine/Caesarese heritage—emerged and ruled during the codification era, bypassing or overlooking these "innate" characteristics of Islamic political thought. As a result, classical Islamic political thought largely fails to reflect the inherent qualities of Islamic political thought.

distinct. The traits of the codification era—which are by no means particularly original—are largely reflected in classical Islamic political thinking rather than the intrinsic qualities of Islamic political theory as presented by the prophetic experience.

Which political theories, prior to the codification era, were the most influential? And what kind of appearance did they have?

Prior to the codification era, Islamic political philosophy could not be divided into categories based on the fields of study that were established afterwards. In brief, we may state that Islamic political thinking throughout this early period did not extend beyond the following categories if we were to categorize and restrict its expressions: political philosophy associated with wisdom and proverbs.

This grouping shows how straightforward Islamic political thought was at this point, and it also supports our understanding that it is simply historical and rational, and that it was not fully revealed at any point during the Qur'anic revelation or the emergence of the Sunnah.

What important features set apart the codification era in the creation of Islamic political theory?

The rise of many non-Arabs into Islam, specifically Persians and Levantines, and the decline of Arab culture in the face of the powerful and knowledgeable Persian culture had a significant and effective impact on the Islamic political expression that would be formed primarily in light of Persian heritage, whether.

The message that can be gathered from this aspect is that Muslims today have the full right to exercise their historical right to interact from the perspective of Islam with the era and its various civilizations, and its various entitlements. This early Persian influence or alienation of Islamic political thought was, on the one hand, at the expense of its Arabism. Consequently, we have strong evidence of the flexibility that this thought enjoys, and its ability to respond to the historical moment, as it is not a given or a static text, but rather a living thought capable of interacting with the context no matter how hard it is.

Nevertheless, Islamic political theory developed gradually, just like political jurisprudence does. Starting with money jurisprudence, it progressed to

states and the court, and then to royal decisions, which are the final chapters to appear.

As you have noted in your insightful analysis, Islamic thought was influenced by developments in philosophy, theology, jurisprudence, and royal literature. In what way? Is jurisprudential theology at the core of the issue facing Islamic political thought?

Islamic politics is a title for intellectual and cultural activity, and a multiple engagement with political issues and their reality; as such, it is neither a single line or a harmonic genre that can be identified in a definite and precise fashion.

In so as truly study and analyze Islamic political thought, it cannot be reduced to the study of law or theology; rather, we must consider the contributions made to other fields, like philosophy and literature, which are comparatively unrelated to the sciences and Sharia knowledge.

From this angle, the crisis in Islamic political thought is really a crisis in how people understand the relationship between religion, belief, and life. Many Muslims think that this relationship is well-defined and that it suffices for those who follow the rules to commit to it. They cite various past sources to define this relationship by outlining its prerequisites and costs, but the reality is

Like political jurisprudence, Islamic political thinking developed gradually. The money jurisprudence was the first stage of development, followed by the states and the judiciary, and finally the final chapter, which is the royal rulings.

Was the idea of obedience ingrained in the Islamic political thought system through its adoption of Sufi thought? Or did it establish the notion of opposition?

Two main currents drew Sufi political thought: one that provided fuel for political opposition and resistance, which was expressed in many Sufi currents, particularly in Andalusia with the movement of Ibn Qasi (d. 539 AH). Additionally, there was a current that supported spiritual resistance, the quest of transformation via wisdom rather than decrees, and its adherents

left the kingdom that was the senses to its owners, the sultans and jurists, and attempted to expand their authority over the kingdom of the soul. In actuality, though, the Sufi movement—which placed its wager on soul-refining as a means of transforming the universe and material existence—won out. In my opinion, political modernity is not something that needs to be anticipated or foreseen; rather, it is a reality that exists in Islamic countries and that we must adapt to in many ways. Today, the only goal we have is to construct it and free it from the material violence and abstract rationale that lead to countless tragedies. For this reason, consider the proverb about the.

The idea of the pledge of allegiance, which is deeply rooted in Arab tradition, is a revolutionary political idea. Unfortunately, it did not develop historically well due to the dominance and tyranny of the traditions of tyranny derived from the Sassanid and Tsarist experiences. However, European political modernity provided us with a cultural condition to restore its moral content, and thus root the idea of the pledge of allegiance. The pledge of allegiance is, at its core, a political contract between the ruler and the ruled, and it is this idea that constitutions represent. As a result, the pledge of allegiance is deeply moral.

The entire globe needs the Islamic state, which is legitimate because it is based on a moral view of the Quran and prophetic writings. It is not so much an institutional or technical concept, but rather a unique moral viewpoint on the role of the state and its humanitarian mission.

Given the difficulties of modernity, is it still possible to discuss the idea of the Islamic state, or has reality exceeded it?

The world necessitate the Islamic state concept, which depends on a moral reference from the Quran and prophetic writings. It is not so much an institutional or technical concept as it is a unique moral understanding of the state's role in humanitarianism. The principles of equity, liberty, freedom, and.

His view of the state:

The apostle Augustine did not give the organizational element enough consideration because he was more concerned in studying social life practices. This is because he was a Christian saint who was impacted by Christianity, which did not give autonomous political life any thought.

As was previously mentioned, the notion of dual allegiance holds that humans have two natures: a body and a soul. Saint Augustine subscribed to this theory. He thereby became a citizen of two states simultaneously: the earthly state, which is symbolized by materialistic goals and aspirations to rule and possess. And the divine state, which employs spiritual salvation and tranquility. Saint Augustine made an attempt Make a differentiation between what is political and what is spiritual and religious. Additionally, he attempted to explain human history as the outcome of a struggle between the earthly state, or the devil, as he called it, which is founded on evil resulting from human carnal instincts, and the state of God, or the state of Christ, represented by the church, which is governed by forces of good derived from the spirit. He declared that until the Day of Judgment, there will be strife between the two cities. It is interesting to note that, in spite of his harsh critique of the current temporal state, Saint Augustine did not reject it;

rather, he accepted it for what it was—a necessary evil that sustained Christianity.

The system of government.

According to Saint Augustine, the Christian state is the real one. According to him, if the state adopts Christianity, the church will reign, making it both a state and a church at the same time, capable of enforcing justice.

By building a global Christian empire where justice and peace rule, Saint Augustine supported the notion of the unification of Christian states (the "Christian Commonwealth").

We may sum up the characteristics of political life in Islamic culture after this succinct examination of political philosophy, whether it be in regard to the state, the political system, or the caliphate:

In Islam, the state is an ideological entity governed by an ultimate divine rule and headed by a leadership that upholds Islamic ideals. Because this state is founded on principles rather than on geography or race, it is more akin to the idea of a nation than it is to the idea of a modern state. This state disapproved of the idea of physical borders and had a global nature.

2. In Islam, achieving social justice and upholding values is the state's moral mission. Thus, the Islamic government's primary goal was to promote virtue and outlaw vice.

3. When it comes to the Islamic political system, we may recognize its key features in the.

B- The Islamic the leadership's goal is restricted to enforcing Sharia and overseeing Muslim issues. It was primarily founded on intrinsic components based on competency and knowledge of religious topics and rejects other arrangements.

C) The legislative process did not go beyond the interpretation of the general principles revealed in the fundamental Islamic sources, such as the Qur'an and the Prophet's Sunnah, and the legislative authority lacked a political character. It also acknowledged the supremacy of religious rules over human legislation.

D. The judiciary's independence, impartiality, and ability to distinguish between the power to issue fatwas, which belongs to the government, and the power to resolve disputes, which belong to the judges

4- The foreign policy of the state is based on dividing the international divided the community into two groups: the House of Islam, or Islamic society, and the House of War, or society of unbelief. Islam acknowledges that the state's declaration of war is expressed through the notion of jihad, which is God's method. This makes it clear that the struggle against Islam must be a righteous conflict fought to uphold the faith, defend the nation, and propagate religion. Allah Ta'ala declares: "Those who are fighting because they have been wronged are granted permission to do so." Indeed, God has the power to grant them victory. Al-Hajj Surah (verse 39).

Likewise, Islamic foreign policy must be based on complete honesty, commitment to rules and decisions, seeking international peace and justice, and good behavior, in implementation of the Almighty's saying: "And fulfill the covenant. Indeed, the covenant will be questioned about." Surah Al-Isra (verse 34).

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