

THE POLITICAL THOUGHT OF RASHIDUN CALIPHATE

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ABSTRACT

This study examines the political thought of the era of khulafa' al-rasyidin. The aim is to explain the differences in political practices in each caliph reign after the death of the Prophet. Political practices have been carried out since the time of the Prophet Muhammad which is the Medina period, where the Prophet served as religious leader as well as head of state. During this time, the Prophet has many companions who were strong and smart in political affairs. After the death of the Prophet Muhammad the reign is succeeded by the sahabah or the companions. Historically, Muslims has four companions who are the successor to the Prophet, known as Khulafa' al-rasyidin. The political practice is adopted by Khulafa' al-Rashidin has a standardized system, each caliph who rules implementing a different political system, following the conditions of the people that occurred at era. The four caliphs are appointed as leaders in different ways.

Keywords : Political Thought, Khulafa' Al-Rasyidin

A. INTRODUCTION

Every changing of government leader, the political policy also changed in the state, little or much. Thus, what happened after the death of the Prophet Muhammad continued with the era of *khulafa' al-rasyidin*. By the death of the Prophet, a unique situation in Islamic history comes to an end, which is the presence of a leader who had spiritual and temporal authority (worldly) and based on prophecy and sourced from Divine revelation. Then, this situation will not be repeated, because according to Islamic belief, the Prophet Muhammad is the last prophet and messenger of God. Meanwhile, he did not leave a will or message about who among his companions should take his position as the leader of the people.

The period of *khulafa' al-rasyidin* or the era of the khibarus companions can be said as a period of great strength and disunity of the Muslims, because of the problems that occur at the era, Islamic politics is growing more than ever.

Political thought in Islam is very important to be used in modern times like today, but what we know in politics is usually only a world of lies and a world of traitors. Yet, if we say that, do not, we also know that the prophets and the successor



caliphs are politically involved. As Muslims, we should imitate the virtues in politics that have been taught by the successors of the Prophet Muhammad in leading the people. To know more about the political thoughts of *Khulafa' al-rasyidin*, we will provide further discussion on the political thought in the time of *Khulafa' al-Rashidin*.¹

B. DISCUSSION

1. Political Thought of the Caliph of Abu Bakr As-Siddiq

His name is Abdullah ibnu Abi Quhafah at Tamimi. At the *jahiliyyah* era or the age of ignorance, he named Abdul Ka'bah, then his name was changed by the Prophet to Abdullah Kuniyah Abu Bakr. His title As-Shidiq (the truthful). After the Ansar died, the Ansar wanted that the person who would become the Caliph was chosen among them, Ali bin Abi Thalib wanted that he should be appointed as the Caliph, but the majority of the Muslims wanted Abu Bakr, so he was chosen as the Caliph.²

Those who had hesitated to give bai'at to Abu Bakr when the majority of the Muslims took their pledges immediately also gave bai'at (the promise of loyalty and obedience). After Abu Bakr was appointed as a caliph, he made a speech. In his speech was explained the government tactics he would run by the following speech:

"O, People! I have been given the authority over you, and I am not the best of you. If I do well, help me; and if I do wrong, set me right. Sincere regard for truth is loyalty and disregard for truth is treachery. The weak amongst you shall be strong with me until I have secured his rights, if God wills; and the strong amongst you shall be weak with me until I have wrested from him the rights of others, if God wills. Obey me so long as I obey God and His Messenger. But if I disobey God and His Messenger,

¹ A. Hasjmy. *Sejarah Kebudayaan Islam*. (Jakarta : Bulan Bintang, 1973). Page. 177

² A. Hasjmy. *Ibid*. Page. 226

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you owe me no obedience. Arise for your prayer, God have mercy upon you."³

From the historical facts (*bai'at*) in Tsaqifah, it is illustrated that the political meeting or deliberation forum takes place warmly, openly, and democratically.⁴ The speech, which is said after his appointment emphasized the totality of Abu Bakr's personality and commitment to Islamic values and strategy of assessing the highest achievement for people after the death of the prophet Muhammad. The speech also showed Abu Bakr's political and policy outline in government. If it is concluded there are principles of freedom of opinion, the demands of people's obedience, realizing justice, encouraging community jihad, and prayer as the essence of Islamic piety.⁵

The appointment of Abu Bakr became the caliph is proof that Abu Bakr became the caliph, not of his own free will, but it was the result of the consensus of the Muslim community. By the election of Abu Bakr as the caliph, he began to perform his caliphate, both as the leader of the ummah and as the leader of the government, and this is also the principle of democracy embedded since the early development of Islam.⁶

The Following policies performed by Abu Bakr when he was a caliph:

³ A. Hasjmy. *Ibid.* Page. 226 -227. English Translation : https://en.m.wikipedia.org/wiki/Abu_Bakr (After Assuming the office of Caliph, Abu Bakr's first address was as follows, quoted in Tareekh Ibn Kathir, Vol. 6, p.305-306, As quoted in Muhammad: His Life Based on the Earliest Sources (1983) by Martin Lings, p.344)

⁴ Suyuti Pulungan, *Fiqih Siyasaah*, (Jakarta: Raja Grafindo Persada, 1994), Page. 106

⁵ Abdul Syukur al-Azizi, *Sejarah Peradaban Islam*, (Jogjakarta : Saufa, tt.), Page. 67

⁶ Abdul Karim. *Sejarah Pemikiran dan Perkembangan Islam*. (Yogyakarta : Bagaskara, 2012). Page. 78

a) The Political field

In performing as a Muslim leader, Abu Bakr is central. In this case, the executive, legislative, and judicial authority are entirely in the hands of the caliph. Nevertheless in determining and deciding a problem, Abu Bakr always invited the companions to consult.

When a case or a matter occurs, Abu Bakr always looked for the law in the Qur'an. If the solution did not find in the scriptures, then he learned how the prophet in completing a case. And if he did not find it in the hadith of the prophet, then he would gather the best figures and invite them to deliberate. Whatever they decide after discussion and research, he makes it a decision and a regulation.

As stated in the speech delivered after the *bai'at*, politics in the government of Abu Bakr was democratic; he realized his weakness as a human being. Therefore he asked all Muslims to follow him if what he did was right, but if it was wrong, he asked to be criticized⁷.

There are several policies of Abu Bakr reign or state as follows:

1) Executive Sector

Delegation of governmental tasks in Medina and another regions. As an example, for the central government, Abu Bakr appointed Ali bin Abi Thalib, Utsman bin Affan, and Zaid bin Tsabit as secretaries and Abu Ubaidah as treasurer. In contrast, Umar bin Khattab became the supreme court judge. While government affairs outside Medina, the Caliph Abu Bakr divided jurisdiction of Medina into several provinces. Then each province he Assigned Amir or Custodian.⁸

2) Defense and Security

⁷ Abdul Syukur al-Azizi, *Ibid* Page. 68-89

⁸ Suyuti Pulungan, *Ibid* Page. 114

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Organizing troops maintained the existence of religion and government. The troops were deployed to maintain stability both inside and abroad the state. Among the appointed commanders were Khalid bin Walid, Musanna bin Harisah, Amru bin Ash, Zaid bin Sufyan, and others. Sending troops under the leadership of Usaman bin Zaid who numbered 700 people to fight the Romans as a realization of the plan of the prophet when he was alive. Actually, among the companions, including Umar bin Khattab, many disagreed with the wisdom of this caliphate. Their reason is that in their own country at the era emerge symptoms of hypocrisy and apostasy arose, which added to destroy Islam from within. But Abu Bakr continued to send Usamah's troops to Roman Sham. At the time, it is a strategic step and brings a positive impact on the Islamic state, eventhough the state is an intense situation. Still, there is an interpretation on the part of the opponents, that the strength of Islam is strong enough. The rebels became daunted. Besides that, it could also distract the attention of Muslims from internal disputes.⁹

3) Judiciary

The function of the judiciary is carried out by Umar bin Khattab and during the reign of Abu Bakr is not find a significant case to be solved. This is due to the ability and nature of Umar himself, and the people at the time are

⁹ Yusuuf Su'aib, *Sejarah Daulat Khulafaurrasyyidin*, (Jakarta : Bulan Bintang, Cet. VII, 1979), Page.

known to be quite obedient to the law. Although there are cases, the amount is not too many.¹⁰

b) Economic Sector

The Practice of Abu Bakr's Caliphate in socioeconomic institutions is to realize the justice and social welfare of the people. Regarding the economic sector, there are several policies carried out by the Caliph Abu Bakr, including, as follows :

a. The general policy of economics

Abu Bakr applied the practice of trade agreements in accordance with the principles taught in Islam. During his caliphate, he implemented several general policies, including:

- 1) Uphold the law by fighting those who do not want to pay zakat.
- 2) Not making the experts of the battle of badr (people who jihad for badr war) as state officials or functionary in government.
- 3) Does not privilege the experts of Badr battle in the distribution of state wealth.
- 4) Manage mining goods (*rikaz*) consisting of gold, silver, bronze, iron, and steel, so these goods become a source of state revenue.
- 5) Determine officials' salaries based on the characteristics of the respective jurisdiction.
- 6) Do not change the Prophet Muhammad's policy on *jizyah* (tax policy).

¹⁰ Abdul Syukur al-Azizi, *Ibid*. Page. 69-70

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- b. Application of the principle of equality in the distribution of state wealth

Abu Bakr's effort to improve the welfare of the caliphate is by carried out policies as the Prophet did. He has a concern about the accuracy of the calculation of zakat. This calculation is used as state income, which is stored in *Baitul Mal* and directly distributes to the Muslims.

- c. The mandate of *Baitul Mal* (an institution that handles the property of the people mainly)

The Companions of the Prophet thought the *Baitul Mal* is the mandate of Allah and the Muslim community. Therefore they do not allow the inclusion of something into it and the expenditure of something from it, which is contrary to what has been determined by the Shari'ah. They forbid the actions of authorities who use *baitul mal* to achieve personal goals.

- d. Zakat distribution

In addition to establishing the *Baitul Mal*, the Caliph Abu Bakr is also very concerned about the equitable distribution of zakat to his people because he feels zakat is one of the essential instruments in the welfare of his people. In distributing *Baitul Mal*, Abu Bakr applies the principle of equality. According to Abu Bakr, in terms of the virtue of faith, Allah SWT will give the reward while in the matter of the



necessities of life, the principle of equality is better than the principle of virtue.¹¹

c) The Religious Sector

a. Ridda Wars (Wars of Apostasy)

The *ridda* movement began with the appearance of three figures who claimed to be the Prophet Muhammad, namely Musailamah, Thulhah, Aswad Al-Insa. They try to increase their followers and turn their backs on Islam. These false prophets tried to appeal to the hearts of Muslims by freeing moralist principles and religious ceremonies. Seeing the action, the Caliph Abu Bakr does not remain silent; he forms eleven troops and hands (Al-Liwa ') (banners of troops) to each army. Besides, each troop is equipped with Al-Mansyurat (announcements), which is must be delivered to the Arab tribes. The announcement is calling back to the right path. If they remain stubborn, then they will be confronted with violence.

b. Gathering Qur'an Verses

Abu Bakar managed to quell the riots is caused by the *riddah*. Also, it restores order and security in the Arabian Peninsula, but as a result of the *ridda* war many memorizers of the Qur'an were killed. Umar bin Khattab is worried that the death Qur'an memorizers rate will increase, which meant that several more parts of the Qur'an would be vanished. Therefore Umar proposes Abu Bakr to make a compilation of "Al-Qur'an."¹²

The Caliph Abu Bakr agrees and then assigns Zaid bin Thabit because Zaid has the best memorization. Abu Bakr orders the gathering of manuscripts for every verse of the Qur'an from

¹¹ Abdul Syukur Al-Azizi. *Ibid*. Page. 70-73

¹² Choirun Niswah. *Sejarah Pendidikan Islam*. (Tanpa Kota : Rafah Press, 2010). Page.

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the Al-Kuttab, they are the writers (secretaries) who has been appointed by the Prophet Muhammad Saw during his lifetime and kept the entire manuscript at the home of the Prophet Muhammad's widow, namely Siti Hafsa. Historians say that the gathering of the Qur'an is one of Abu Bakr's great merits.¹³

Before the death of Caliph Abu Bakr's, his will as his successor, he appoints Umar bin Khattab. This appointment is made after he has deliberated and asked for opinions from the senior companions.¹⁴ From the appointment there are several things that must be noted that Abu Bakr in appointing Umar did not abandon the principle of deliberation, he first held a consultation to find out the aspirations of the people through the Muslim figures, Abu Bakr does not appoint one of his sons or relatives but chose a person who has the name in the hearts of the people and is respected by the people because of his personalities, the inauguration of Umar became caliph after the death of Abu Bakr went well in one openly public *bai'at* without any opposition among the Muslims so that Abu Bakr's obsession to maintain the integrity of Muslims by way of the appointment is guaranteed.¹⁵

2. Political Thought of The Caliph of Umar bin Khattab

Umar bin Khattab is one of the prophet companions and the second caliph after the death of Abu Bakr As-Siddiq. His services and influence on the spread of Islam are so great that Michael H. Heart places him as the 51 most influential person in

¹³ Abdul Syukur Al-Azizi. *Ibid.* Page. 76

¹⁴ Abdul Syukur Al-Azizi. *Ibid.* Page. 78-79

¹⁵ Suyuti Pulungan. *Ibid.* Page. 117-118

the world of all time. He is born in Mecca from the Bani Adi, one of the Quraysh family with the full name Umar bin Khattab bin Nafiel bin Abdul Uzza. Umar's family is classified as a middle-class family, Umar is also known for his strong physique where he is wrestling champion in Mecca. Once he is *bai'at* and inaugurated as a Caliph who delivered a speech accepting his position at the Prophet's Mosque in front of the Muslims. Part of his speech was:

"I am chosen to be caliph. Abu Bakr's humility is in tune with his best spirit among you and stronger towards you and also more able to manage your important matters. I am appointed in this position is not the same as him. If I know there is a person worthy than me to be devolved in this position, then giving my neck to be cut, and I will be more like it than taking up this position. Verily Allah is testing you with me. And try me with you and let me lead you after my companion so do not manage with your matters with someone other than me, and do not let someone distance yourself from me, so I cannot choose the right people and hold the mandate. If they do good, I will certainly do good to them and if they do bad, then, of course, I will punish them."¹⁶

The speech illustrated Umar's view that the position of the Khalifah is a difficult task as a mandate and a test, between the leader and the guided there must be a balanced reciprocal relationship, each matter must be resolved by the caliph well, the caliph must choose the right people and be able to hold the

¹⁶ Philip K. Hitti, *History of The Arabs*, (Jakarta: Serambi, 2005), Page. 222

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mandate for help him. The law must be enforced against the perpetrators of crime.¹⁷

Umar's political and policy line in governing is reflected in his words and speeches, which is essentially are:

1. People who are entitled to become heads of state if they have more ability than ordinary people to do good, can act decisively and have the ability to assume the responsibilities are assigned to them. Because of the good affairs of the State, following three things: fulfill the mandate, act decisively, and punish based on what was revealed by Allah.
2. The responsibility of the head of state for the mistakes made by the officials he is appointed.
3. A governor must serve his people, so they teach religion, decide the affairs of their people properly and fairly, and report to Umar if they make a mistake.
4. Freedom of opinion
5. A judge in deciding a case must first take it in the Qur'an, if he cannot find the law to solve in it, then take it from the sunnah of the Prophet, if still in Prophet's Sunnah has no law to solve, then by doing ijtihad.
6. If a court official decides a case, then he must decide on the basis of a fair testimony or oath, approach the underprivileged, maintain the rights of immigrants,

¹⁷ Suyuti Pulungan. *Ibid.* Page. 118-119

foster harmony at all times, and reconcile them if there is enough evidence to establish a decision.¹⁸

The following policies carried out by Umar bin Khattab when he was a caliph:

1. The System of Government

The Government System of Umar bin Khattab, the administration of government, is organized into eight provincial regions: Mecca, Medina, Syria, Jazirah, Basrah, Kufa, Palestine, and Egypt. At the time, the system began to regulate the payment of salaries and land taxes. The court is established in order to separate the judiciary from the executive. The Caliph Umar applies democratic principles in his reign by guaranteeing the rights of every citizen.

Umar bin Khattab has formed an institution called *Ahlul hall wal aqdi* or mediator institution and fatwa provider. This institution consists of representatives of the people who sit as members of the Shura Council, which consists of scholars and intellectuals who become the people's leaders and are elected by them. In general, this institution consists of several sections, including the following:

- a. Majlis-ash-Shura/ Shura Council (advisory council), there are three forms:
 - 1) The high advisory council, which consists of prominent companions including Ali bin Abi Talib, Utsman bin Affan, Abdurrahman bin Auf, Muadz

¹⁸ Badri Yatim, *Sejarah Peradaban Islam-Dirasah Islamiyah II*, (Jakarta: Grafito Persada, 2003), page. 38

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bin Jabbal, Ubay bin Ka'd, Zaid bin Thabbit, Talha and Zubair.

- 2) The general advisory council consists of many companions (Ansar and Muhajirin) and leaders of various tribes who are in charge of matters of public interest.
 - 3) The Council between high and general advisors. Members of the Companions (Muhajirin and Ansar) are chosen only for certain problems.
- b. Al-Katib (secretary of state) including Abdullah bin Arqam
 - c. *Nidzamal Maly* (the finance department) manages financial matters with income from land taxes, *ghanimah, jizyah, fa'l*, etc.
 - d. *Nidzamal Idary* (administrative department), aims to facilitate services to the community, including the *Diwaanul al jund*, which is tasked with paying the army and government officers.
 - e. Police department and guards who is assigned to maintain state security.
 - f. Education Department, etc.

During the reign of the Caliph Umar, these institutions are not yet formed, but in fact, the de facto tasks of the agency have been carried out. Nevertheless, in running his reign, Umar always prioritized deliberations with the companions.¹⁹

2. Area Expansion

¹⁹ Abdul Syukur Al-Azizi. *Ibid.* Page. 89

Umar's successful expansion is carried out into the Syrian capital, Damascus, Ardan, and Hims, which are successfully conquered on 14 H / 635 AD under the leadership of Abu Ubaidah Ibn Al Jarrah. A year later, after the Byzantine army is defeated in the Yarmuk war. The whole of Syria can be controlled. Through Syria in conquering Egyptian is carried out with the leadership of Amr bin Al Ash. Meanwhile, the Iraq conquest is led by Syurahbil Ibnu Hasanah and Sa'ad Ibnu Al-Waqash. Next, Al-Qadisiyah, a city near Hirah in Iraq, is occupied. In 637 AD successfully conquered Al-Madain. And in 641 AD Mosul can be conquered as well, during the reign of Umar the Islamic dominion encompassed the entire Arabian peninsula, most of Persian area, and some Roman territories.²⁰

3. Development of Islam as a political force

The period of Umar's Caliphate is undoubtedly the golden age of Islam in all ages. His period is famous for the development of Islam and its changes. Caliph Umar bin Khattab follows the steps of the Prophet with all his ability, especially the development of Islam. He is not just an ordinary leader but a professional government leader. He is the real founder of the Islamic political system. He carries out the Divine Laws (*syari'at*) as a code (book of laws) of a newly formed Islamic society. So do not

²⁰ Ahmad Khoirul Rofiq, M. Fi. 1. *Sejarah Peradaban Islam*. (Yogyakarta : Nadi Offset, 2009).
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be surprised if someone says that Umar is the founder of Bani Islamiyah (without ignoring the great merits of the previous caliph).²¹

Many methods is used by Umar in expansion so that the enemy would accept Islam because of the fair treatment of Muslims. Therein lies political force. By his efforts, the Muslim troops get salaries from the booty in accordance with Islamic law. For this matter, a *diwanul jund* has been formed. As for ordinary officials, besides receiving a fixed salary (*rawatib*), they also receive an allowance (Al-Itha'). Specifically for Amr bin Ash, Umar pays him around 200 dinars, bearing in mind his great service in expansion. Then, for Amr bin Yasr, he is given 60 dinars in addition to the allowance (Al-Jizyat) because he is the head of the region (Al-Amil). In the context of the decentralization of authority, the leader of the central government is remained held by the caliph Umar bin Khattab. Whereas in the province, the Governor (Muslim) is appointed as an aide to the caliph to run the government. In his reign there is a Shura Council ', for Umar without deliberation, the government cannot work.²²

In addition to form departments and divide Islamic jurisdictions into eight provinces, to appoint district leader called '*amil*', at the time there is also a phenomenal policy in economic policy in Sawad

²¹ Abdul Karim. *Ibid.* Page. 81

²² Abdul Karim. *Ibid.* Page. 86

(fertile areas), he issues a decree that Arabs including the army are prohibited from buying and selling transactions land outside of Arabia for a reason; the quality of the Arab army decrease, production decrease of the country loses 80% of income, and the people will lose their livelihoods which makes them easy to rebel against the state. Other policies are to apply trade tax (customs), and others.

At the end of his reign, Umar is killed by Abu Lu'lu (Persian). This is motivated by the dismissal of Umar against Mughirah ibn Syu'ba as the governor of the Kuffah, because Mughirah has leaked state secrets and treachery. Towards his death, Umar forms a formation team for deliberations to determine his successor; the formation team consisted of six companions, they are Abdurrahman bin Auf, Talha, Zubair, Uthman bin Affan, Ali bin Abi Talib, and Saad ibn Waqas.²³

The Caliph Umar gives instructions on the procedures for the election, they were (1) if five people agree to choose one of them while a person refuses then he should be beheaded; (2) if four people agree to choose one of them, but two reject it, then both heads should be beheaded; (3) if the six of them split into two groups then they asked Abdullah bin Umar bin Khattab's decision to choose one group from the two groups then he chose one of the three of them. If they continue to reject the

²³ Abdul Syukur Al-Azizi. *Ibid.* Page. 93

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choice and decision of Abdullah Bin Umar, then the chosen group members will be Abdurrahman bin Auf in the group, while the others will be killed if they want the people's consent. This is a way to maintain the integrity and unity of the voice of the formation team and maintain the unity and integrity of Muslims.²⁴

3. Political Thought of The Caliph of Utsman bin Affan

Umar bin Khattab cannot decide how the best way to determine the successor caliph. Immediately after the events of his stabbing by Fairuz, a Persian magus, Umar considered not choosing a successor as the Messenger of Allah did. Yet, Umar also thinks of leaving a will as Abu Bakr does. As a way out, Umar appoints six companions as the board of formators who are tasked with choosing a new caliph. The six people are Abdurrahman ibn Auf, Thalhah, Zubayr, Utsman bin Affan, Ali bin Abi Talib, and Saad ibn Waqas. After a long debate, in the end, Utsman bin Affan is chosen as the Caliph.²⁵ After Utsman bin Affan is inaugurated as the caliph of the three countries of Medina, he delivers his speech describing himself as a Sufi and his governmental image more religious than mere politics as dominant. In his speech, Utsman reminds several important things:

1. In order that Muslims do good as provisions for the day of death.
2. In order that Muslims are not deceived by the luxury of living in a world full of falsehood.
3. In order that Muslims would take a lesson of the past

²⁴ Suyuti Pulungan, *Ibid* Page. 130

²⁵ Abdul Syukur Al-Azizi. *Ibid*. P. 94

4. As the caliph, Utsman bin Affan would carry out the commands which is written in the Qur'an and follow the Sunnah of the prophet.
5. Besides, he will continue what his predecessor does, Utsman bin Affan will also create new things which would lead to virtue.
6. The Muslims may criticize him if he is false.²⁶

The administration of government in the regions, the Caliph Utsman entrusted a governor to each region or province, at the time the territorial is divided into ten provinces:

1. Nafi' bin Al-Haris Al-Khuza'i, amir in Mecca
2. Sufyan bin Abdullah Al-Tsaqfi, Amar in Bani Naufi
3. Ya'la bin Munabbih Halif bani Nauful (NA) bin Abdul Manaf in Shan'a
4. Abdullah bin Abi Rabi'ah, Amir in A-janad
5. Utsman bin Abi Al-Ashal-Tsaqafi, Amir in Bahrain
6. Al-Mughirah bin Syu'bah Al-Tsaqi, Amir in Kuffah
7. Abu Musa Abdullah bin Qais Al-Asy'ari, Amir in Basrah
8. Mu'awiyah bin Abi Sufyan, Amir in Damaskus
9. Umar bin Sa'ad, Amir in Hims
10. Amr bin Al-Ash Al-Sahami, Amir in Egypt.²⁷

While the legislative institutions held by the Shura advisory council, where the Caliph held deliberation with prominent companions, the highest achievement during the reign of Utsman bin Affan as a result of the *Shura Majlis'* is to compile a standard Al-Qur'an,

²⁶ Suyuti Pulungan, *Ibid* P. 142

²⁷ Suyuti Pulungan, *Ibid* P. 144

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which is uniformity of the reading and writing of the Qur'an, as it is known today, the manuscript copy of the Qur'an is kept in the home of the Prophet's wife.

The companions are sent to several regions. During the reigns of Utsman, Armenia, Tunisia, Cyprus, Rhodes, and the remaining areas of Persia, Transoxania, and Tabaristan are occupied. The first expansion of Islam stopped here. To fill *baitul mal*, it is obtained from Alfarz, Usyri, Usyur, Zakat, and Jizyah if'i. Umar completes it with several departments. Utsman Radiallahu Anhu's reign lasted for 12 years. In the last half of his caliphate, there is a feeling of dissatisfaction and disappointment among the Muslims towards him. The reign of Utsman Radiallahu Anhu is indeed very different from Umar's caliphate. This is due to slander and incitement from Abdullah bin Saba 'Al-Yamani, one of the Jews who pretend to convert to Islam. Ibnu Saba moves from one place to another to spread slander to Muslims who were new to Islam.

In the following years, Utsman's reign began to waver. People in several regions, especially Kuffah, Basrah, and Egypt, began to protest his leadership, which is considered unfair. One factor that causes many people to prejudice against the reign of Utsman Radiallahuanhu is his policy of elevating his family to high positions. The most important thing is Marwan ibn Hakam Rahimahullah. It is he who basically is considered by those people who run the government, while Utsman only carries the caliph title. After many members of his family who sit in important positions, he is also not firm about the mistakes of officials. The wealth of the state by his relatives is distributed without being controlled by Utsman himself. It is all due to the slander spread by Abdullah bin Saba '. In fact, Utsman is most credited with building dams to keep the flow from flooding and regulating the distribution of water to the cities. He



also builds roads, bridges, mosques and expanded the Prophet's mosque in Medina.²⁸

4. Political Thought of The Caliph of Ali bin Abi Thalib

The people who do not have a leader at the time of Uthman's death pledge 'Ali bin Abi Talib as the new Caliph. Ali's inauguration becomes the caliph is not as smooth as the inauguration of three of his predecessor caliphs. He is *bai'at* in the midst of the death of Utsman, the controversy, and confusion of the Muslims of Medina. Because the rebels who kill Utsman get Ali to be willing to take allegiance to the Caliph.²⁹ After Ali bin Abi Talib is Bai'at become the Caliph at the Nabawi Mosque, he delivers the following his appointment as a caliph speech:

"Indeed, Allah has revealed the Holy Qur'an as a guide that explains to him the good and the bad; then you should take the good and leave the bad. Obligations that you fulfill to Allah will take you to Heaven. Verily Allah has forbidden what is unlawful and glorifies the honor of a Muslim means glorifying the honor as a whole, and glorifying the sincerity and tawhid of the Muslims means glorifying the honor as a whole . Let a Muslim glorify man with oral truth and his hands. It cannot hurt a Muslim unless someone allows it. Immediately you carry out public affairs. Surely human affairs await you, and those behind you can now limit, ease your affairs. Devote to Allah as a servant of Allah to His servants and His state. Indeed you are responsible (in all matters) including matters of land and animals (environment). And obey Allah and do not disobey him. If you see the good, take it, and if you see the bad, leave it. And remember when you were few in number and oppressed on earth. O people, you have taken my allegiance. As you have done with the previous Caliphs before me. I can only refuse before deciding.

²⁸ Abdul Syukur Al- Azizi. *Ibid*. Page. 101-102

²⁹ Suyuti Pulungan, *Ibid* Page. 151-152

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However, if the election has determined, the refusal is no longer allowed. The priest must be strong, and the people must obey. This Bai'at to me, is fair and common Bai'at. Whoever is away from Him is separate from Islam. "³⁰

In his speech, the Caliph Ali describes and orders Muslims:

1. Devout to the Qur'an and the Sunnah of the Prophet.
2. Obedience and piety to Allah and serve the State and fellow human beings.
3. Mutual respect among Muslims and other people.
4. Called to do good for the public interest.
5. Obey the government.

Shortly after, Ali bin Abi Talib faces the revolt of Talha, Zubayr, and Aisyah. Their reason, Ali does not want to punish the Utsman killers, and they demand the defense of the blood that has been shed wrongfully. Ali wants to avoid war. He sends a letter to Talha and Zubair asking them to negotiate a peaceful settlement of the case. But the invitation is rejected, the battle finally flared up. This war is called the Jamal War (camel), because Aisyah in that battle rides a camel, and successes in defeating her opponent. Zubair and Talha are killed, while Aisyah is taken prisoner and sent back to Medina.

Ali's policies also lead to resistance from the governors in Damascus, Mu'awiyah, who are supported by a number of former high-position officials who feel they lose their position and glory. After successfully quelling the Zubair, Talha, and Aisyah revolt, Ali moves from Kufa to Damascus with a large army. His troops meet with the Mu'awiyah forces at Shiffin. The battle occurs here, which is known as the Shiffin war. This war ends with *tahkim* (arbitration), but it does not solve the problem. It even causes a third group of Al-Khawarij, people

³⁰ Abdul Syukur Al- Azizi. Ibid. Page. 106



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who come out of Ali's line. As an impact, at the end of Ali's reign, the Muslims split into three political forces, namely Mu'awiyah, Syi'ah (followers of Abdullah bin Saba 'Al-Jewish), who infiltrated Ali's army, and Al-Khawarij (people who left the troops of Ali). This situation does not have a benefit for Ali. The emergence of the Al-Khawarij group made the army weaker, while the Mu'awiyah position became stronger. On the 20th of Ramadan 40 H (660 AD), Ali is killed by one of the *khawarij*, Abdullah bin Muljam.³¹

C. CONCLUSION

By the description above we can draw a conclusion that political thought after the death of the Prophet Muhammad saw growing, this is proven by the formation of institutions during the reign of *khulafa 'al-rasyidin*, their political thoughts through their speeches after *bai'at*, the policies they make for state officials and the growing system of government.

The period of Khulafa 'al-Rashidin as a time of growth in Islam did undergo many changes, from the era of Abu Bakr As-Siddiq, Umar bin Khattab, Uthman bin Affan and also Ali bin Abi Talib. The development of political thought in this era occurs in every reign, but what is more visible is during the period of Umar bin Khattab with the *diwans* he has made and during the time of Ali bin Abi Talib with the emergence of new schools.

³¹ Suyuti Pulungan. *Fiqih Siyarah*. (Jakarta : Raja Grafindo Persada, 1994). Page. 159

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