



## **'ULAMA AND UMARA IN THE ISLAMIC POLITICAL SYSTEM**

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### **Abstract**

*Politics in Islam is not a taboo/wrong thing, but has become one of the ways of Islamic da'wah since the time of the development of Islam. This study wants to narrate the role of ulama and umara in the Islamic political system. The methodology in this study uses a Study Library by collecting various references both offline and online. The purpose of this research is to explore the historical roots of the topics presented and make them as reflections and references for human thinkers. The important role 'Ulama (experts of science) play a major role when conveying the aspirations of the Islamic ummah and Umara (Leader) as the holder of a policy, something that cannot be separated between the two, from the smallest thing to the biggest thing. it is also classified as "Mutualism Symbiosis" where when the 'Ulama makes a mistake in taking a policy, it's the 'Ulama who must put up a body in giving advice.*

*Keywords: 'Ulama, Umara, Ibn Khaldun, Imam Abu Hanifah.*

### **INTRODUCTION**

Talking about the Islamic Political System is a very interesting thing to always be presented in various editions of the discussion, in the course of a nation inhabited by Muslims the role of Islamic politics cannot be separated, especially in making a policy even though the policy usually covers the public interest. Islam itself was born inseparable from a political contribution starting from the strategy of clandestine da'wah carried out by the Prophet Muhammad SAW, da'wah with an open strategy to the condition of the ummah that is currently being enjoyed. Political values with da'wah strategies covertly and openly are certainly very many for those who want to think about it and who want to take lessons from past historical events of the Islamic ummah.

The figure who continues or the next relay filled by the next fighter has not been able to separate between Islam and Politics itself because in various fiqh books, of course there is always a chapter that discusses "Siyasa". Even though in fact many well-known Islamic boarding schools in Indonesia have not finished teaching the chapter to their students, is this because of the colonial

doctrine that taught Muslims not to focus on discussing the Siyasa Chapter (Politics). If only this doctrine had not been rooted in the personal character of the Indonesian people, especially Muslims, it would be impossible for the colonial era to last for 350 years.

One thousand and four hundred years ago the condition of the Islamic ummah was very advanced from various fronts, the Prophet Muhammad always played a role in every problem of the ummah, as the main reference in providing solutions for those who asked, how to live side by side with Jews who were all cunning in politics, if not figures who had a high capacity for political science, it was impossible to beat the ruse of the Jews at that time. Expertise in politics made Prophet Muhammad SAW difficult to beat, liked by friends and respected by opponents.

After the Prophet Muhammad's death, the leadership circle which was circled by politicians was guided by his companions, and simply for the following stages was inherited by the 'ulama who historically have no less role in advancing the Islamic ummah through politics. Historical facts we witness in various powers (umara) that the 'ulama often join hands with umara which sometimes have many pros and cons, some say that the one who approaches the ulema is actually an umara (leader) not the other way around, some assume that the two are mutually exclusive. When Umar made a mistake in making a policy, it was the ulama who contributed to reminding him. Based on the brief history above, it invites the desire of researchers to create a topic **'Ulama and Umara in the Islamic Political System.**

## **RESEARCH METHODS**

The methodology in this study uses a Study Library by collecting various references both offline and online. The purpose of this research is to explore the historical roots of the topics presented and make them as reflections and references for human thinkers. As a formulation of the problem, namely Conceptions of 'Ulama and Umara, 'Ulama who are involved in politics (Ibn Khaldun) and 'Ulama who are not involved in politics (Imam Abu Hanifah).

## **RESULTS AND DISCUSSION**

The social history of Islamic education covers various aspects of people's lives, not only in terms of social society but also includes aspects of education that developed at that time and its relationship with other aspects, such as political aspects. The relationship between education and politics can also be traced from the growth period of Islamic educational institutions, such as madrasas. Throughout history there has been a close relationship between education and politics. This fact can be seen from the establishment of madrasas which are supported by political

authorities.<sup>1</sup>The social history of Islamic education is also inseparable from the various roles played by Muslim intellectuals. The role of scientists in various aspects of life, such as political aspects and other aspects will also illustrate how the development of education occurred at the same time. The involvement of ulama in the political sector shows that the position of the ulama takes two patterns of position, which then describes well the relationship between science and power, both in terms of political power and intellectual position in society.<sup>2</sup>

As Muslim intellectuals, the 'ulama must play a role that concerns the interests of many people. As Muslim intellectuals too, the ulama must be able to capture and always be sensitive to natural and social realities. This implies that their role is not only limited to the formulation and direction of goals, but at the same time they must be able to provide examples of implementation and socialization. Based on this statement, in this case, we will discuss the "Science and Power of 'Ulama in the midst of practical political activity which aims to find out the symbiotic mutual interaction between science and power through the position of the ulama towards practical political activities. 'Ulama is the plural form' of the word 'Alim which means to know or have knowledge. 'Ulama are Muslim intellectuals who carry out scientific activities, so that high achievements are achieved which in the long term have inherited the Islamic scientific tradition. The presence of a cleric always arouses people's enthusiasm to meet and learn with him, this is very visible in classical times, such as when the arrival of a cleric, namely al-Razi, was greeted by the enthusiasm of the Herat community. Furthermore, in Indonesia itself, the word ulama or 'alim' ulema which was originally intended as a plural word, changed its meaning to a single word, then the definition of ulama became narrow because it was defined as a person who has knowledge in the field of fiqh. So, in Indonesia, ulama are synonymous with fuqaha. The presence of a cleric always arouses people's enthusiasm to meet and learn with him, this is very visible in classical times, such as when the arrival of a cleric, namely al-Razi, was greeted by the enthusiasm of the Herat community. Furthermore, in Indonesia itself, the word ulama or 'alim' ulema which was originally intended as a plural word, changed its meaning to a single word, then the definition of ulama became narrow because it was defined as a person who has knowledge in the field of fiqh. So, in Indonesia, ulama are synonymous with fuqaha. The presence of a cleric always arouses people's enthusiasm to meet and learn with him, this is very visible in classical times, such as when the arrival of a cleric, namely al-Razi, was greeted by the enthusiasm of the Herat community. Furthermore, in Indonesia itself, the word ulama or 'alim' ulema which was originally intended as a plural word, changed its meaning to a single word, then the definition of ulama

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<sup>1</sup>Azyumardi Azra, *Pendidikan Islam : Tradisi dan Modernisasi menuju Milenium baru* (Jakarta : Logos Wacana Ilmu, 1999), h. 61.

<sup>2</sup>Hasan Asari, *Menguak Sejarah Mencari 'Ibrah : risalah sejarah sosial-intelektual Muslim klasik* (Bandung : Citapustaka Media Perintis, 2006), h. 49.

became narrow because it was defined as a person who has knowledge in the field of fiqh. So, in Indonesia, ulama are synonymous with fuqaha. the word 'ulama' or 'alim' ulema which was originally intended as a plural word, changed its meaning to a single word, then the definition of 'ulama became narrower because it was defined as a person who has knowledge in the field of fiqh. So, in Indonesia, ulama are synonymous with fuqaha. the word 'ulama' or 'alim' ulema which was originally intended as a plural word, changed its meaning to a single word, then the definition of 'ulama became narrower because it was defined as a person who has knowledge in the field of fiqh. So, in Indonesia, ulama are synonymous with fuqaha.<sup>3</sup>

Furthermore, in Fatir verse 28, what is meant by 'ulama are people who know the greatness and power of Allah SWT. Thus it can be understood that the scholars are those who are truly experts in matters of Islam and Islamic sciences and fear Allah SWT. as a manifestation of his knowledge.<sup>4</sup>The predicate of 'ulama has been known since the time of the Prophet Muhammad. because it has been mentioned in the Qur'an and hadith, but the so-called scholars at that time were the great friends consisting of khulafaur Rashidun and friends who were close to the Prophet Muhammad, then continued with small friends, namely the tabi'in and tabi'tabi' in directly acting as mujtahids such as Imam Abu Hanifa, Imam Malik, Imam Shafi'i and Imam Hanbali. Based on the understanding that has been discussed previously, the definition of 'ulama' meant by the author in this paper is 'ulama who have knowledge not only within the scope of the Islamic religion, but also scholars who have general knowledge with this knowledge able to bring them closer to Allah SWT.

This opinion is appropriate because the nature of science is not just knowledge or intelligence that can be used to obtain something, but is a light (nur) that can illuminate the soul to do and behave well. Here there is no difference between the science of "religion" and the science of "general", fiqh is not more important than history, mathematics, as long as all lead to the khayyyah (fear) of Allah. The historical trajectory of the Prophet Muhammad. to friends, Abu Bakr Siddik, Umar bin Khattab, Uthman bin Affan, have given examples in carrying out two roles, namely as ulama and umara, but when Uthman bin Affan's time began to see the separation between ulama and umara.<sup>5</sup>

Furthermore, umara are government holders or rulers of a region. The rulers can be referred to as kings and government officials who have responsibility for the government they hold. Meanwhile 'ulama are people who have knowledge of both religion and natural science who

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<sup>3</sup>Asnil Aida (Ed), *Pendidikan Islam dalam Buaian Arus Sejarah* (Bandung : Citapustaka Media Perintis, 2008), h. 47.

<sup>4</sup>Rahmiati dan Nor Hamdan, *Dinamika Peran Ulama dalam Politik Praktis* (Banjarmasin : Antasari Press, 2006), h. 47.

<sup>5</sup>Masukan pada seminar makalah Sejarah Sosial Pendidikan Islam bersama Prof. Dr. Hasan Asari, MA, pada tanggal 1 juni 2016, pukul 12.35 WIB.

with this knowledge have fear and submit to Allah SWT.<sup>6</sup>According to the teachings of Islam taught by the Prophet SAW, there really is no need for a separation between 'Ulama and Umara (government). Even between the two there must be good cooperation to realize the welfare of the people. Ulama should not only give fatwas, but also participate in government programs from planning to supervision and implementation. However, it should also be underlined that in order to create a good relationship between 'Ulama and Umara, open conditions are needed based on good prejudice. Thus all shortcomings, goodness or truth can be accepted.

'Ulama who are aware of their position as heirs of the Prophet, feel obliged to be directly involved in development, not only limited to providing advice and fatwas, but also involvement in the fields of planning and supervision and assessing the merits of the impact it provides based on values. mandated by Allah SWT. through His Scriptures. Then the government's awareness of the function of religion and its great influence in planning development, expects the ulama to be the main partner of the government in all times and problems, especially in encouraging the community to participate in development. Furthermore, it is necessary to highlight the opinion which says that it is a reproach for the ulama if he comes to the ruler. This opinion resulted in some scholars reluctant to have contact with the government. This attitude is based on the opinion of Imam al-Ghazali who divides the ulama into two categories 'ulama of the hereafter and 'ulama of the world ('Ulama al-Su'). One of the signs of the world's scholars is his visit to the ruler. In Ihya 'Ulum Al Din, Imam Al Ghazali put forward his argument. According to him, if a scholar comes to the ruler, then there are three alternatives he faces, namely:

- 1) 'The scholar will remain silent even though he sees the evil,
- 2) He will speak, but only simply,
- 3) He will witness the various material pleasures obtained from the ruler. These pleasures will be compared with the pleasures they have, so that in the end this comparison will cause a sense of inferiority and make them judge that it is a gift from Allah SWT. very small to him.<sup>7</sup>

Imam al-Ghazali's opinion, of course, should not be taken for granted. Here, it is necessary to review the socio-political background of the community when he expressed his opinion. If this is clear, then it is not appropriate to claim that ulama who are related to the government are world scholars ('ulama al-su'), because this relationship may be an obligation in order to maintain the benefit of the people and religion.

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<sup>6</sup>*Ensiklopedi Islam* Jilid 5 (Jakarta : Ikhtiar Baru Van Hoeve, 1994), h. 120.

<sup>7</sup>Quraish Shihab, *Membumikan Alquran : fungsi dan peran wahyu dalam kehidupan masyarakat* (Bandung : Mizan, 1998), h. 385-386.

Taking into account the reasons put forward by Al Ghazali, it is more likely to emphasize the attitude to leave all worldly things, so that he does not see other alternatives. However, this opinion still has value as a warning, because it can happen under certain conditions and situations. Thus, a positive attitude is needed in interpreting Al Ghazali's opinion.

Then there are four main tasks that must be carried out by scholars in accordance with the prophetic task of developing the Holy Scriptures, namely First, conveying its teachings, in accordance with Allah's commands. Second, explain his teachings. Third, decide the case or problem faced by the community. Fourth, provide examples of practice. It is not an easy task to be carried by a 'ulama. He must always convey everything that is written and implied in the Koran as an obligation, besides that he must also be able to provide explanations and solutions to problems faced by society based on the teachings of the Koran and hadith. Ulama who carry out the tasks they carry, if carried out properly and correctly, then such scholars should be used as role models by the community.

The role of 'ulama in various fields will be in the spotlight of the wider community, such as in the fields of education, social, political and so on. The role of 'ulama who occupy a central position or as functionaries have the authority in determining decisions. Knowledge and Power of scholars, namely in the form of knowledge and power, authority and charismatic in manifesting the knowledge they have and the obedience of the surrounding community towards it.<sup>8</sup>Politics is also seen in the Islamic scientific tradition, as a practical science whose purpose is to provide guidance to humans, how to become a member of society or in other words as social beings. Political science is especially important for community or government leaders, because it will provide direction on how to govern or manage the people they lead.<sup>9</sup>The role of 'ulama in politics, for example, can be seen that scholars who are related to political practice by continuing to work and produce new knowledge will provide more benefits to the surrounding community. The size of the clergy given by the community or the people to a person will be largely determined by the field of science, activities and scope of communication, as well as its function as a protector, role model and guide in the midst of the people or society.

The role of 'ulama in various fields has been in the spotlight of the wider community since classical times until now. The discussion that will be discussed by the author is the role of ulama in practical political activities. Ulama who hold positions in government, whether they are judges, qadhy, ministers in the kingdom or any other position in the government.<sup>10</sup>

Based on this, there are several attitudes of scholars, namely:

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<sup>8</sup>Aida (Ed), *Pendidikan Islam*, h. 48.

<sup>9</sup>Mulyadhi Kartanegara, *Reaktualisasi Tradisi Ilmiah Islam* (Jakarta : Baitul Ihsan, 2006), h. 169.

<sup>10</sup>Umar Hasyim, *Mencari Ulama Pewaris para Nabi : selayang pandang sejarah para ulama* (Jakarta : Baitul Ihsan, 1998), h. 163.

1) There are scholars who refuse a position in the government for certain reasons.

'Ulama who refuse or do not want to accept any position, whether as a judge, qadhy or as a minister or any position from the government for reasons of fear of not being able to do justice. The scholars who belong to this attitude are worried about their religion, so most of the reasons put forward are used as reasons for refusing a position, among others:

- a) Worried that they will be tempted by the glitter of the world's treasures and cannot overcome the temptations of Satan in this regard. They assume that people who hold positions in the government have many opportunities and there is always the opportunity to act unfairly or obtain wealth by illegal means.
- b) There are many wrong conditions or actions that are carried out by the government or kingdom. They are worried that they will not be able to speak *ma'ruf nahi munkar*, so according to them it is better not to be in it, meaning not to take part in any position in the government.
- c) Considering that the responsibility to be carried is very heavy, then those who refuse for reasons are afraid that they will not be able to do justice to the people.

2) There are 'ulama who have a face-to-face attitude towards the rulers.

'Ulama in this second type are scholars who approach the ruler with worldly goals, such as wanting to get a high position and obtain abundant wealth with a large salary.

3) There are 'ulama who accept positions offered by the government, but with certain conditions.

'Ulama of this third type are scholars who approach the ruler with certain terms and conditions, with the intention of enforcing the commandments of *ma'ruf nahi munkar*. Ulama does not mean that they are prohibited from being involved in the reins of power, because if with good intentions and goals and can practice *amar ma'ruf nahi munkar*, correcting wrong conditions or uncovering crimes that endanger religion and the benefit of the people, there is nothing wrong with that. What is prohibited for political scholars is to interfere in power to compromise or justify the tyranny of the rulers. This third type of scholar really must have a strong and firm belief and personality, not be shaken by even heavy temptations.<sup>11</sup>

These are some of the attitudes of 'ulama towards politics. 'Ulama who are involved in politics certainly have a strong reason or basis so that he accepts the political position entrusted to him. Likewise for the ulama who rejected politics with strong reasons and grounds so that he withdrew from involvement in the political sphere. The two attitudes of ulama towards politics (accept or reject), will provide an overview of the political situation in the classical period which can then be used as a reference to determine the attitude that must be chosen when faced with the

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<sup>11</sup>Ibid, h. 164.

same or different conditions and situations. Regarding the attitude of the ulama in the midst of political activity or in government with the various types discussed above,

### **'ULAMA INVOLVED IN POLITICS (IBN KHALDUN)**

Ibn Khaldun's full name and genealogy is Abd al-Rahman bin Muhammad bin Mohammad bin Hasan bin Jabir bin Mohammad bin Ibrahim bin Abd al-Rahman bin Khaldun. He was born in Tunisia, North Africa in the year 732 AH or 1332 AD.<sup>12</sup>He comes from a family of immigrants from Andalusia, Southern Spain who moved to Tunisia in the mid 7th century H. Ibn Khaldun's family origins are actually from Hadramaut, South Yemen. The name Ibn Khaldun was taken from the name of his ninth grandfather, Khalid, a member of the Arab army that conquered the southern part of Spain. Khalid was then better known as Khaldun in accordance with the custom that prevailed for the inhabitants of Andalusia and Northwest Africa at that time, namely with the addition of "un" at the end of the name as a statement of appreciation to the bereaved family. Thus Khalid became Khaldun.<sup>13</sup>

Ibn Khaldun's first teacher was his own father. He learned to read and memorize the Koran. He is fluent in qira'ah sab'ah. He showed a balanced and even attention between the subjects of Tafsir, Hadith, Jurisprudence and Arabic Grammar which he took from a number of well-known teachers in Tunisia. At that time Tunisia became one of the centers of knowledge and Arabic literature. Then he specifically studied Hadith and Fiqh of the Maliki school in addition to linguistics, literature, logic and philosophy. When he reached the age of 18, two important events occurred which forced Ibn Khaldun to stop studying. First, there was a cholera epidemic in various parts of the world in 749 H and many people died, including Ibn Khaldun's own father and mother and most of the teachers who had or are currently teaching him. Second, after the catastrophe, many scientists and cultural survivors of the plague in 750 H left Tunisia to move to Northwest Africa. With the occurrence of these two events, Ibn Khaldun's way of life changed. He was forced to stop studying and turn his attention to trying to get a place or position in government and a role in the political arena in the region.

Ibn Khaldun spent more than two-thirds of his life in Northwest Africa, which today includes the countries of Tunisia, Algeria and Morocco, and Andalusia, which is located at the southern tip of Spain. At that time the area never enjoyed political stability and calm, on the contrary it was a scene of struggles and struggles for power between dynasties and also rebellions so that the area or part of it often changed hands from one dynasty to another or from one branch of the dynasty to another branch of the dynasty. the same dynasty. This fact greatly colored the

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<sup>12</sup>Masudul Hasan, *History of Islam* (New Delhi : Pataudi House, 2007), h. 183.

<sup>13</sup>Fuad Baali dan Ali Wardi, *Ibn Khaldun and Islamic Thought-Style a Social Perspective*, terj. Mausuruddin dan Achmdie Thaha (Jakarta : Pustaka Firdaus, 2003), h. 15.



career of Ibn Khaldun. He often changes positions and changes masters. Ibn Khaldun had been carried away by the political atmosphere full of power struggles and involved himself as a player in the political arena in the region.<sup>14</sup>

The first government position that was quite meaningful to him was the membership of the scientific council of Sultan Abu Inan from Bani Marin in the country's capital, Fez. Then he was appointed as one of the secretaries of the Sultan with the task of recording all the decisions of the Sultan on requests from the people as well as other documents submitted to the Sultan. The position was considered by him still too low for members of the Khaldun family. Less than two years after he held the post, Ibn Khaldun was fired and even put in prison for the revelation that he was involved in a political conspiracy with prince Abu Abdullah Mohammad of Bani Hafs. The prince used to rule in Tunisia, after his territory was taken by the Bani Marin, the prince was removed from office and exiled to Fez. Ibn Khaldun was accused of helping the prince to reclaim his power in the hope of being appointed prime minister in return. Shortly after the revelation, prince Abu Abdullah was released, while Ibn Khaldun remained in prison for almost two years. After Sultan Abu Inan died and the state power was held by the prime minister Hasan bin Umar, then Ibn Khaldun was released along with other political prisoners. Ibn Khaldun was then returned to his old post. Ibn Khaldun devoted himself to the reign of the Bani Marin in Fez for 8 years. while Ibn Khaldun remained in prison for almost two years. After Sultan Abu Inan died and the state power was held by the prime minister Hasan bin Umar, then Ibn Khaldun was released along with other political prisoners. Ibn Khaldun was then returned to his old post. Ibn Khaldun devoted himself to the reign of the Bani Marin in Fez for 8 years. while Ibn Khaldun remained in prison for almost two years. After Sultan Abu Inan died and the state power was held by the prime minister Hasan bin Umar, then Ibn Khaldun was released along with other political prisoners. Ibn Khaldun was then returned to his old post. Ibn Khaldun devoted himself to the reign of the Bani Marin in Fez for 8 years.

Furthermore, as a result of his disappointment with the leader, he intended to return to Tunisia to devote himself to the Bani Hafs or to the Bani Abdul Wad in the Northwest African region. However, the Fez government prevented this intention, because it was feared that Ibn Khaldun's vast knowledge of politics in the Northwest African region would be exploited by the Hafs or Abdul Wad dynasty. As a settlement of the middle way, Ibn Khaldun was allowed to leave Fez, but not to Tunisia or Tlamsan, the seat of the Banu Abdul Wad government, but to Andalusia.

Ibn Khaldun was well received by Sultan Mohammad and his prime minister, Ibn Khatib, who was in power at the time, because they had good relations. So the arrival of Ibn Khaldun in

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<sup>14</sup>Yoesoef Sou'yb, *Pemikiran Islam Merobah Dunia* (Medan : Firma Madju, 1984), h. 305.

Granada, the seat of the Andalusian government was welcomed by them. Two and a half years before Ibn Khaldun had been in Granada, he was invited back by Abu Abdullah, who had previously been imprisoned with him in Fez. He invited Ibn Khaldun and asked him to be his prime minister. Ibn Khaldun gladly accepted the invitation from his old friend and carried out his new position with enthusiasm and sincerity. However, he did not hold that position for long. There was a power struggle again and resulted in Ibn Khaldun losing his position because Sultan Abu Abdullah had died and was replaced by Abu Abbas. The political situation became increasingly uncertain and the rulers seemed to have lost faith in Ibn Khaldun. The rulers looked at Ibn Khaldun with suspicion, so Ibn Khaldun decided to return to Granada, Andalusia.

Ibn Khaldun did not stay long in Granada, Andalusia because he was expelled by the Sultan of Granada and asked him to return to North West Africa. Ibn Khaldun left Andalusia and returned to Northwest Africa, disembarked and was stranded in the port of Hanin and did not know where to go. Furthermore, because of the help of Mohammad bin Arif who was an old friend of Ibn Khaldun, he was finally allowed to come back to Tlamsan. In fact at that time he had intended to leave the world of politics and return to the world of science, teaching and writing. But he was asked by the Sultan of Tlamsan, namely Abu Hammu to help him build the support of the tribes to Abu Hammu. Ibn Khaldun pretended to accept the post and immediately left Tlamsan, not to carry out his duties, but to go to the tribe of Banu Arif and settle there.<sup>15</sup>

Ibn Khaldun lived in a place away from the crowds and political adventures for almost 4 years and it was from there that he first conducted scientific research and studies and it was in this quiet place that he completed his very famous paper "Muqaddimah Ibn Khaldun", which is the first volume of the book *Al-Ibar* within 5 months. Then he continued to write the following volumes, but was struck by the limited number of reference books in that remote area. Therefore he returned to Tunisia to look for references there. So he went to Tunisia.

Since returning to Tunisia, he had been asked to accompany Sultan Abu Abbas on a military expedition. Ibn Khaldun, who was already getting fed up with politics, didn't really want to go, but he didn't dare to refuse. So after returning from the expedition, before getting another invitation, he asked for permission to perform the pilgrimage. Ibn Khaldun left Tunisia and sailed to Alexandria, Egypt in 784 AH or 1382 AD. With his departure from Tunisia this time, Ibn Khaldun's political career in Northwest Africa was full of adventures and ups and downs. Since then he never returned there again. After about forty days of sailing, he arrived in Alexandria. But after that he did not immediately go to Mecca to perform the pilgrimage, as he had previously planned, but he only performed the pilgrimage after a few years. After about 1 month in Alexandria, he went to Cairo, the capital of the Mamalik empire and the center of knowledge. A

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<sup>15</sup>Munawir dan Sjadzali, *Islam dan Tata Negara* (Jakarta : UI-Press, 1993), h. 92-94.

scientist like Ibn Khaldun did not take long to become famous in the city of science and culture. He has also spent a quarter of a century in political life in Northwest Africa, making it easy to try to attract the attention of the rulers of Egypt.<sup>16</sup>

Less than two years in Egypt, he was appointed a lecturer in Maliki fiqh at the Qamhiyah educational institution. If in Northwest Africa the main political problem that Ibn Khaldun always faced in saving his career was the hostile relationship between the three ruling dynasties of the region, the political problems he faced in Egypt were very different. The main obstacle faced by Ibn Khaldun was the competition between high-ranking officials and scientists, especially jurists.

Ibn Khaldun accepted the trust as chief judge for the Maliki school with such enthusiasm, that he forgot that he had not lived in Egypt for a long time, he immediately carried out reforms in the apparatus and administration of the Maliki school of justice. This infuriated the people who were aggrieved and then they succeeded in slandering Ibn Khaldun until he was dismissed from his position as chief justice after serving for one year. Although not as great as what Ibn Khaldun was used to in Northwest Africa, Ibn Khaldun's life in Egypt also had its ups and downs. After being dismissed from the position of chief justice for the Maliki school, then he was reappointed and held the position of chief judge for the Maliki school of thought five times before he finally died in 808 H/ 1406 AD. buried in the graves of prominent figures and scholars outside the gates of Nasr, Cairo. Since the last seven years of his life in Egypt he has remained active as a scientist and judge.<sup>17</sup> From his arrival in Alexandria, for nearly twenty-four years until his death, Ibn Khaldun remained in Egypt. Only a few times he left the country for short visits abroad, such as to Mecca to perform the pilgrimage and other places, then returned to Cairo.

Based on the description of the article from Ibn Khaldun's work (*Muqaddimah*), it can be seen that Ibn Khaldun's thoughts and knowledge are so broad and mastered, one of them is by direct experience. Ibn Khaldun's life shifted from one emirate to another throughout North and West Africa, Andalusia and Egypt and beyond. Holds various political positions such as: secretary, minister, qhady (judicial) and gives lectures at universities. Meanwhile he also continued to compose a history book that he wrote and only finished for 15 years, when he was 65 years old.

Ibn Khaldun is also known as the creator of a new branch of science, namely the philosophy of history (philosophy of history). Unlike the Muslim historians of the previous century, Ibn Khaldun was very thorough and careful in sifting through historical events and discussing the factors that led to those historical events. This is what is a privilege<sup>18</sup>

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<sup>16</sup>Ibid, h. 97.

<sup>17</sup>Ibid, h. 98.

<sup>18</sup>*Ibid*,h. 307.

Ibn Khaldun's early education, his political failures, his long period of contemplation of failure, his struggles with the philosophy of history, his general style of academic writing and his conservative attitude toward Egypt, all combine in a complex but understandable pattern. In other words, all these elements can be found in his work. Furthermore, many lessons can be learned behind the hypocrisy of the rulers, the sudden twist of fate (for example: imprisoned today, respected tomorrow) and the superiority of people who constantly seek knowledge and the victory of the human conscience and intellect over fraud. Ibn Khaldun managed to become an Islamic scholar who had developed the observation method, the historical (historical) method.<sup>19</sup> He is also known as someone who has in-depth knowledge and pure analysis of the rise and fall of a civilization or culture, he has the concern and desire that earned him the title "Father of Sociology or Father of Muslim History".<sup>20</sup>

Ibn Khaldun's biography illustrates how complicated and complicated life was when he held a political office at that time. Ibn Khaldun was able to take advantage of the position he held as an experience that led him to discover a new discipline. He also discussed and gave a reaction to philosophy, he discussed various opinions and stances in the philosophical circles. Ibn Khaldun himself also philosophized, but he philosophized about historical data and about social problems, so he found a new science, namely "Historical Philosophy".<sup>21</sup>

Based on the biography of Ibn Khaldun's life, it can be seen a very clear picture of how the ups and downs of the career and involvement of scientists in the classical period in the political realm as a result of the position he held in government. But then it became a way to acquire a new knowledge. The course of history suggests that the political sphere is a dirty place, which is shrouded by certain negative intentions and sometimes does not look at friends, family or even relatives. As happened during the Abbasid dynasty, the struggle for power resulted in divisions in the government. The split began to occur since the end of Harun al Rashid's reign, precisely at the time of his abdication, he raised his son, al Amin.<sup>22</sup>

#### **'ULAMA THOSE WHO AVOID POLITICS (PRIME ABU HANIFAH)**

Abu Hanifah al-Nu'man ibn Thabit, an expert on Islamic religious law, was born in Kuffah in 80 H/699 AD, during the reign of Abdul Malik bin Marwan. Some say that the reason for her naming Hanifah is because she always carries the ink which is called Hanifah in Iraqi.<sup>23</sup> He

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<sup>19</sup>Zuhairini, dkk., *Sejarah Pendidikan Islam* (Jakarta : Direktorat Jenderal Kelembagaan Agama Islam, 1986), h. 107.

<sup>20</sup>Shaukat Ali, *Intellectual Foundations of Muslim Civilization* (Pakistan : Publishers United LTD, 176), h. 93.

<sup>21</sup>Asari, Reveal, h. 201.

<sup>22</sup>Fatah Syukur, *Sejarah Peradaban Islam* (Semarang : Pustaka Rizki Putra, 2015), h. 119.

<sup>23</sup>Syaikh Ahmad Farid, *Min A'lam As-Salaf*, terj. Marturi Irham dan Asmu'i Taman (Jakarta : Pustaka Al-Kautsar, 2006), h. 169.

is a non-Arab of Persian descent. His grandfather, Zauthi, who embraced Islam and introduced Thabit, his son to Ali bin Abi Talib, who prayed for the glory of the family and finally manifested it in the figure of Imam Abu Hanifah. This Imam experienced the reign of ten Umayyad caliphs including Umar bin Abdul Aziz who came to the throne when the Imam was only 18 years old.

Imam Abu Hanifah provided himself with divine knowledge and general knowledge. He studied literature, fiqh and hadith. He studied for 18 years with approximately 200 scholars, including: Imam Atha 'bin Abi Rabah, Imam Nafi' Maulana ibn Umar, Imam Hammad bin Abu Sulaiman, Imam Muhammad al-Baqir, Imam Ady bin Thabit, Imam Abdur Rahman bin Harmaz, Imam Amr bin Dinar and so on.<sup>24</sup>All literature that reveals the life of Abu Hanifah mentions that Abu Hanifah was someone who was 'alim, who practiced his knowledge, zuhud, 'abid, wara', khusyu' and tawadhu'. As the opinion of some scholars. Imam Malik when asked about the personal opinion of Abu Hanifah, he said "Yes, I have seen someone if you ask about this cloud to be made into gold, he will surely give you evidence". Imam Shafi'i, when asked for his opinion on the same matter, said: "All humans follow the five great men. Whoever wants to be knowledgeable in fiqh, follow Abu Hanifah. Anyone who wants to expand their knowledge of poetry, follow Zuhair bin Abi Sulma. Who wants to explore and expand their knowledge about nahwu,<sup>25</sup>

There are still various opinions of scholars about the personality of Abu Hanifa. Al Fudhail bin Iyadh said: "Abu Hanifah is an expert in jurisprudence and is famous for his knowledge. In addition, he is also famous for a lot of wealth, greatly honors and respects the people around him, is patient in studying, wakes up a lot at night, doesn't talk much except when he has to explain to the public about the lawful and unlawful things. He is very good at explaining the truth of the law and does not like the wealth of the rulers.<sup>26</sup>Based on some of these opinions, it can be seen that Abu Hanifah's personality with a noble scientific nature. However, only his knowledge alone is not able or not enough to open the horizon, especially in religious matters, because it still requires a very strong bond between the 'alim and his Lord and Abu Hanifah is known to have such a strong bond with his Lord. If he is asked about a problem, then he is a science that is speaking, answers according to what he hears, really likes it when Allah is obeyed, keeps world experts away from his work, thinks constantly, has very broad insight, and doesn't talk much.

Abu Hanifah's Wara' character was seen when he advised his colleague Hafs Al Bazzar who was also a friend of his trade, that there was one piece of clothing that had a defect, so if you

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<sup>24</sup>Aida (Ed), *Pendidikan*, h. 50.

<sup>25</sup>Mustofa Muhammad Asy Syak'ah, *Islam Bi Laa Madzaahib*, terj. A.M. Basalamah (Jakarta :Gema Insani Press, 1994), h. 324-325.

<sup>26</sup>Farid, *Min A'lam*, p. 170.

sell it, mention the defect to him. But when selling it, Hafs forgot to mention the defect of the garment. Then he told Abu Hanifa. Abu Hanifah immediately gave alms worth the clothes, because he was afraid to eat the subhat treasure.<sup>27</sup> Imam Abu Hanifa also mingled with knowledgeable Persians, Syrians and Egyptians and broadened his horizons. Imam Abu Hanifa was awarded extraordinary sharpness and intelligence. He studied in Kufa to be exact at Hammad's school. Hammad was impressed by his intelligence, sharpness of sight and extraordinary memory. The new student (Abu Hanifah) soon becomes a favorite student. Because of Abu Hanifah's respect for his teacher Hammad, Abu Hanifah did not open his own college while Hammad was still alive. In fact, his position as a legal expert makes this possible.

Imam Abu Hanifa is well known among the people who love and respect him. This greatly angered the accomplices of the Umayyad government. They then did not hesitate to pay people to harass and harm Abu Hanifah. One day a hired hand broke into an assembly attended by Imam Abu Hanifah and began to berate and insult him. The students wanted to expel the person by force, but Abu Hanifah forbade it. When he was about to return to his house, the person followed Abu Hanifah to his doorstep and continued to berate him, but Abu Hanifa treated him well.<sup>28</sup>

The officials of the Umayyad and Abbasid governments tried to win over Abu Hanifa, but he always stayed away from them. He cautiously avoided contact with the government. Al Mansur, the valiant Abbasid caliph, hard-hearted and clever. In maintaining the power of the Abbasids, Al-Mansur used violence. Al-Mansur founded a new capital in place of Damascus, in Baghdad near the former Persian capital, Ctesiphon in 762 AD. The Abbasids were now truly in the midst of the Persians and as for his army of guards, he did not take any Arabs either. , but the Persians.<sup>29</sup> Descendants of the Abbasid dynasty, Abu Ja'far Al Mansur showed his opposition to Abu Hanifah. Al Mansur himself felt that he was at odds with the feelings and thoughts of Abu Hanifah. Abu Hanifa opposed many decisions made during his time. Once upon a time, Ibn Abi Laila, a qadhy in Kufa, sentenced a woman who was out of her mind at the same time as two lashes for accusing someone by saying: "O Ibn, both parents who have committed adultery". Then Ibnu sentenced to two lashes which were carried out in the mosque, once for accusing the woman of accusing the father of the victim's witness, while the second was for accusing the mother of the victim's witness.

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<sup>27</sup>Syaikh Muhammad Al Jamal, *Biografi 10 Imam Besar*, terj. M. Khaled Muslih dan Imam Awaluddin (Jakarta : Pustaka Al-Kautsar, 2005), h. 20-21.

<sup>28</sup>amil Ahmad, *Hundred Great Muslim*, terj. Tim Penerjemah Pustaka Firdaus, *Seratus Muslim Terkemuka* (Jakarta : Pustaka Firdaus, 1993), h. 79-82.

<sup>29</sup>Harun Nasution, *Islam Ditinjau dari Berbagai Aspeknya* (Jakarta : UI-Press, 1985), h. 67.

When the news reached the ears of Abu Hanifah, he said: Verily, Ibn Abi Laila has made mistakes in six things. First, he has been lashed in the mosque, even though it is not there and is not allowed. Second, he whipped the convicted person while standing, whereas for women he had to be seated. Third, he has doubled the sentence in the same case, namely the sentence for accusing the father and second for accusing the mother, even though he accuses a hundred people, the accuser still only gets one sentence. Fourth, he has combined two punishments, even though there are no two sentences except the lighter one. Fifth, he has sentenced someone who is not sane, even though a mad person is not punished. Sixth, he has sentenced the two parents of the victim, both of whom were not present at the court, even though bringing the two accused persons is a must." Such is Abu Hanifa's very accurate critique.<sup>30</sup>

Furthermore, one day Imam Abu Hanifah received a call from the caliph Abu Ja'far Al-Mansur to his palace in Baghdad. The caliph asked him to be the judge or qadhy of the kingdom in Baghdad. But all of that was rejected by Imam Abu Hanifah. At that time Abu Hanifah was 56 years old. Even though he was old, the caliph saw that he was the only one who deserved to occupy this position, because he was a great scholar and had a lot of knowledge and was authoritative and respected by the Muslims. Because of his character, he was afraid to accept such a high position. His rejection shows his personal greatness. The caliph became angry because his orders were not carried out and his wishes were not carried out or his policies were refuted by people.

Mughits bin Budail in Shaykh Ahmad Farid, he said: "Khalifah Al Mansur summoned Abu Hanifah to ask him to serve as a judge, but Abu Hanifah replied: "I do not deserve to serve him". Al Mansur said: "You are lying". From Ismaili bin Abi Uwais from Ar Rabi' Al Hajib, he said: "At that time Abu Hanifah also said: "By Allah I am not a person who can be trusted even when I am not angry, especially when I am angry? So I don't deserve it." Al Mansur said: "You are lying, you are a worthy person". Then Abu Hanifa replied: "How can you put a person who lies to be a judge?".<sup>31</sup>

The Caliph then asked the police to arrest him and he was put in prison in 146 H. The Caliph continued to impose his will, but all of this did not shake Abu Hanifah's stance. As has been explained, he refused the position because he was afraid that he would not be able to maintain the sanctity of his personal religious spirit. He prefers to preach outside the government forum and he views that the position offered to him reduces the freedom of preaching. Imam Abu Hanifa was called back and offered the same offer, but he still refused. So he was put back in

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<sup>30</sup>Asy Shak'ah, *Islam*, p. 326-327.

<sup>31</sup>Farid, *Min Alam*, 179-180.

prison, his neck with heavy iron chains. Every morning he was beaten with a whip until he bled, but his stance did not change.

“O my son Nu'man! My beloved son! Why does this knowledge you have bring you harm, which causes you to be arrested, whipped and chained with an iron necklace, then throw your knowledge away." That's what his mother said. "Oh my mother! If I wanted the luxuries of worldly possessions, I would certainly not be beaten. But I hope for the pleasure of Allah. I will not turn away the knowledge that I have, because I am afraid of getting the wrath of Allah. That was his answer while smiling at his mother.<sup>32</sup>

The last attempt of the caliph was, one day Imam Abu Hanifa was summoned from prison to appear before the caliph. After arriving at the royal palace, he still refused the caliph's orders. So he was given a glass of water containing poison. He was forced to drink it. After he drank the water, he also felt the reaction of the poison in prison. But after he realized that his death was near, he prostrated to Allah with tears in his eyes and died in prison in a state of prostration. Imam Abu Hanifah died in the month of Rajab in 150 H/767 AD. Imam Abu Hanifah's greatest contribution was jurisprudence or Islamic jurisprudence. He is the most prominent scholar of Islamic jurisprudence. Hanafi fiqh is followed by Muslims, including in Turkey, Egypt, Turkistan, Afghanistan.

In addition to this opinion, there is a literature which reveals that when Abu Hanifah was in prison, some ministers suggested that Abu Hanifa should be released immediately and simply be put in prison or house arrest, and he was forbidden to sit with the community or leave the house. Since Abu Hanifah was under house arrest, his life deteriorated, he was stricken with a disease that resulted in his death at the age of 70 years.<sup>33</sup>

## CONCLUSION

'Ulama are people who have religious knowledge and natural knowledge who with this knowledge have fear and submit to Allah SWT. Umara are government holders or rulers of an area. The rulers can be referred to as kings and government officials who have responsibility for the government they hold, such as caliphs, Qhady, and ministers. The position between 'Ulama and Umara implies that these two positions are very important for the progress of society. Ulama who are willing to cooperate with the government in formulating a decision, supervising and assisting the community. On the other hand, if the government or umara are willing to cooperate with the ulama and even if they want to help the ulama develop their knowledge,

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<sup>32</sup>Hasyim, *Mencari*, h. 171-172.

<sup>33</sup>Al Jamal, *Biografi*, h. 28.



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