



Views of Thought Islamic Politics of Muhammad Abduh

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ABSTRACT

This research reviews the profile and political thoughts of Muhammad Abduh, a thinker, theologian and reformer of Islamic reform in Egypt at the beginning of the 19th century. Even though he was born in 1849 AD / 1265 AH, the date and year of Muhammad Abduh's birth are not known for certain because of his family's habit of not prioritizing recording. He grew up as a farmer and experienced early education in memorizing the newspaper. Abduh supports democracy and the establishment of laws that are in line with Islamic values. He emphasized the need to limit power with a constitution and detailed the principles of democracy and the establishment of separate but cooperative government institutions. In his view, the government must provide citizens' rights, listen to criticism, and maintain the welfare of society. This research describes the life journey, political thoughts, and contribution of Muhammad Abduh in formulating a moderate view of social and political change in the Islamic world during his time.

Keywords: *Muhammad Abduh, Politics, Islam*

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INTRODUCTION

Thinking political is part from network study knowledge specializing politics self in investigation about existing thoughts in field politics. Thinking political tightly relationship with history and philosophy. Where general, thoughts political in its operations is incarnation from obsession, potential intellectual and socialization political as well as representation reality environment social with center attention regarding state, society and power (Sahid Gatara. 2014).

As for views similar explained by al- Qardawi explain that there is connection symbiosis between Islam and politics as something that doesn't separated than essence Islam That Alone. Something prank If somebody separate between politics and Islam, because in

essence Islam is a perfect religion that takes care of it whatever in world life as well life afterlife. In Islam, politics seen is task religion and duty worldliness, all at once carry it out in a way direct. Political is action concrete (real) human inside life in the world. In general outline, Politics always seen as too much action pragmatic, so the need for religion as giver rules for political That Alone so own values morality. So that political can also find in essence as reflection responsibility man to man others, and humans to God.

In politics Islam (siyasah), thought political means all thinking about related politics with settings and maintenance people. There are three related elements One The same other in political Islam (siyasah), namely, the state, the people and the benefit. Third element this is what is very dominant in dynamics development thinking political Islam. Political Islam Alone formation A known system with caliphate. System where governance is faithful to Allah SWT, with style different leadership with style thinking government western politics. If in the west more tend government in humans directly, without involve God is in it known with secularism. Islam of course reject secularism, because in Islam Alone cover all field life including affairs political involve role Lord in it (Zulham. 2014).

in classical times, debates constantly happen about agreement in take trust about unity between Islam and politics. debate the constantly happen without stop, belief in the caliphate start faded when system caliphate as representation typical political Islam experience stuck. That matter happen No only in facet factor external only, but There is internal factors that make it Islam experience various variant conflict differences in everything side aspect life at that time, especially in field more politics acting on essence power.

There is an expression every era has the so -called thinker as children of the era, and every era has its figures productive thinker contribution outside common in his time (Triono. 2011). In the field politics, history political Islam divided become three, viz classic, mid and modern/ contemporary. one of bachelor political Islam live time a classic at the same time as figure bachelor political Islam First namely Ibn Abi Arabi came up with the idea theory political in field Islam (Supian. 2020).

In perspective historically, political Islam can shared become three period big ; namely : Classical Period, Middle Ages and Modern Period. The Islamic Classical Period (650-1250 AD) was an era of divided progress in two phases. First, phase expansion, integration and peak progress Islam (650-1000 AD). Second, phase disintegration (1000-1250 AD) when Baghdad was destroyed by Hulagu. Period The Middle Ages (1250-1800 AD) are also divided into two stages, namely phase marked decline with progress decentralization and disintegration (1250-1500 AD). The second, three kingdom The era of progress began (1500-1700 AD) and ended in the era of decline (1700-1800 AD). Three kingdom big the among them namely the Ottoman Empire in Turkey, the Safavid Empire in Persia and the Mughal Empire in India. Last episode from periodization, this is the modern era (1800-present) (Harun Nasution. 2011).

As for the modern era, where worrying condition for Muslims. Most of the Islamic world was colonized and created slaves by the nation Europe is the result the fall of deep Egypt Western grip. This matter convert the Islamic world weakness and awakening that in the West has been arise a more New civilization high and constitute threat for Islam at that time. Appear thinker like al afgani, Muhammad Abduh, muhammad Adsan, Muhammad Iqbal and others as figure thinker modern that delivers contribution view political in a way typical based on Islamic religious views. Muhammad Abduh lived in a time of conditions his country time That entangled in colonialism, secularization become shadows that frighten

him so that himself want to awaken intellectual Alone For oppose colonialism from Francis and the British in Egypt (Abdul Sani.2011).

RESEARCH METHODOLOGY

This article use approach purposive qualitative For analyze and describe Muhammad's political thought darling. As method own data collection, use study documentation techniques librarianship (*library research*) that is use available sources in the journals, books, and documents other related matters with theme. Then all of these data analyzed and correlated. In the article This Alone include 2 sub- points: (1) explain Muhammad's profile abduh, (2) what are his political thoughts.

RESULT AND DISCUSSION

Profile and Works

original name sheikh Muhammad bin Hasan bin Hasan kharullah alias called Muhammad Abduh lived at the beginning known 19th century as a thinker (Rasam, Rasam. 2021), theologian and reformer of Islamic reform in Egypt who will always remembered and emulated throughout mass, because himself is intellectuals who change habit msociety previously behave apathetic become dynamic. His parents did n't important date and year born his children so that when and where Muhammad Abduh was born No known in a way Certain. But usually year commonly used For commemorate birth he was in 1849 AD / 1265 AH (Toto Suharto, 2006). Muhammad Abduh was born in a village located in the Lower Egypt village which is thought to be Mahallat Nasr. Abdul Hasan Khairullah name his father who had lived in Egypt for a long time and came from from Turkey. His mother came from from Arabs made it Genealogy his mother Muningskat until to ethnic group Umar iIbn Al-Khattab's nation. He born into a working family as petanu medium, which has 40 *feddan* (shoulders).

After Muhammad Abduh became proficient in read and write he will submitted to one teacher for trained memorize the Koran. Within two years Study He Already can memorize the Qur'an in a way overall. After that, in 1862 he sent For studied religion at Tantan at the Sheikh Ahmad Mosque. But two years Study He feel No understand Because there use method memorize. Because he is feel No comfortable Finally He leave lessons and go home to his hometown and then Work as farmers (Nur Laelah Abbas. 2014). In 1865 when 16 years old he too married, however soon after that after Marry He forced to For Study back to Tantan. However Because encouragement from uncle his father Sheikh Darvish Khadar ia can finish His lessons were at Thanta. However, in yr Next, his life abandoned Because recommendation his uncle For life become a Sufi, ia must go to Cairo and headed to the Al-Azhar mosque.

In 1872 M. ia have bond become his student Sayyid Jamaludin al-Afghani then in 1876 AD because influence the teacher He plunge into the field journalism (newspapers). After finish lessons at Al-Azhar Ia get the " Alimiyyah " diploma and be appointed became a teacher at Darul ' Ulum. However shortly after He summoned by the cabinet Liberal party (Free -Ahrar) became head letter news, because good leader in arrange letter news "Al-Waqai Ul-Mirsiyah " he become conversation many people.

In 1869 Muhammad Abduh menui jamal al-din al-afghani in egypt that time That known with mujahids, mujaddids and very pious ulama. Through figure famous that, darling Study Lots matter like knowledge philosophy, theology, politics, mathematics until

journalism. Although Sayyid Jamaludin al-Afghani and Muhammad Abduh's goals are the same For renewal public Islam, however For achievement objective That Of course different. Jamaludin al-Afghani more choose want with road revolution, however according to corner Muhammad Abduh's view of the revolution in the political area No There is It means except before There is change over gradually.

View both of them about different on how called out freedom for ummah Islam, if al-Afghani saw from facet social capable politics freeing ummah Islam, while Muhammad Abduh looked on Dai field education lah freedom people Islam Can materialized. In the sense of the word that Muhammad Abduh was inspired from the past that sees conception conservative and monotonous education need repaired For print smart generation and not colonized by nations anywhere (Nurlaelah Abbas. 2014).

At the end 1882 Urabi Pasha do rebellion in Egypt so made Muhammad Abduh imprisoned, even expelled from Egypt. Then He go to Beirut and at the start in 1884 he go to french and meet with Sayyid Jamaluddin al-Afghani. After That second figure succeed publish magazine with the same name and founded Strong set. Association That made aim For cleanse Egypt from domination soldier unfamiliar and memorable nations east will danger English. Although the magazine walk only eight month, however the influence is very big for Islam in the East in build Spirit revival (Ali Rahnama. 1996).

Muhammad Abduh left to London In 1884 aims For ensure intention from the people in charge answer there, neighbor resident soldier English in Egypt. In London he welcomed his friend Named Blunt. After visit from London, then He go to the Paris and Tunis regions for propagandize the meeting, however He suddenly stop activities at the start 1855 AD for go to Beirut and stay there. In Beirut he divert his activities become a teacher and deepen sciences to Islam. The resulting book is translation from book Jamaludin Al-Afghani speaks persian ie *Al-Radd ala al- dabriyyin* then in 1885 book *Syarb Al-Balagbab and in 1889 AD Syarb Maqamat badi al-zaman al- hamazi*.

In 1899 AD, Muhammad Abduh took office position become religious highest in egypt, ie *mufti*. He become member of the legislative council palemen which is phase beginning life parliament in Egypt, and in 1894 AD himself become leader highest in al – Azhar which was formed based on the recommendation, so from there al-Azhar do renewal and himself there active teach. Muhammad Abduh died on July 11, 1905 That his corpse accompanied thousands of people who love him. No only Muslims that 's all accompany Muhammad Abduh's body, apart from Christians and Jews in droves follow as well as in give respect Lastly on the characters reformer Islam the.

Muhammad Abduh's Political Thought

Need known that Muhammad Abduh lived in an era where moment That Islam experience colonization by western countries. At that time Muhammad Abduh was treated condition public Islam moment That experience oppressor, up to powerlessness among people invaders time That. Colonization this is what awakens intellectual Muhammad Abduh himself oppose colonialism by the colonialists time that, especially in Egypt colonized by France and England (Muhammad Iqbal, Amin Husein Nasution. 2010).

In terms of This is also a teaching Islam start faded by presence colonialists of that time That control. Teaching value in Islam alienated by western countries, so matter This is also what awakened Muhammad Abduh even more hate the west. In the world of education too, in Egypt many Egyptian leaders and youth time That disturbing western culture, and switch on him. Then not let go, inside field law, time That Egypt adopt western culture.

Government Egypt time that's what tends to happen siding with the west made Muhammad Abduh even more furious. In terms of here it is He threaten spicy and looking that government Egypt time That is lackeys of imperialism invaders. Because government Egypt time That No siding with the oppressed people, however they choose For obey and serve the colonial state and go on a spree with on what did he get, without care about the people. Muhammad Abduh himself explain that satiating leader self alone and looking profit from suffering its people Alone is action unjust, of course matter the sign that the people themselves No get justice. Leader so can create destruction in the society and state, of course leader the try maintain his power, then they choose take refuge and ask aid to the eventual invaders leadership gained ie leadership authoritarian.

Muhammad Abduh explained that ideology brought by non-Arab people bring change significant in a variety of ways field, okay social culture until politics. He explain that people are looking for profit Alone are people who don't sensible, and of course This the people need it his smart, so people should too own intelligence so as not to influenced by the teachings that came from it from outside, esp destructive teachings Islam. On the masses Muhammad Abduh's life, frozen political happens to the masses that, p This marked with How silenced society intelligence they with only agree what the government do. Must comply just in policies made by the government. The method with develop teachings man practically, the people are made as just creatures according to only to religious figures.

To be precise, the people were given teachings with pretext Excessive worship of religious figures of the time That. the implications knowledge knowledge in society time That experience stagnation. Because since beginning government has arrange That all so that the people only obedient just. with so is the way leader Can maintain his power.

Muhammad Abduh gave view For melawa frozen in the teachings made by the government authoritarian time that, that is The method is behave skepticism and interpreting repeat on each the teachings of the ulama. With method this is what the people can do know in a way comprehensive and holistic from what is the motive of the scholar figure yourself, whether truly Because Allah SWT, or Because they look for profit separately inside it through collusion with government authoritarian time That. Muhammad Abduh gave view critical of the people, they Don't only swallow raw every What policies made by the government, and every what are the fatwas issued by the ulama. What is certain is that Muhammad Abduh taught think critical on matter so, so public No stuck in the cold intellectual created by the government and colonialists time That.

Muhammad Abduh abduh specifically figure moderate thinker. With This prove He No as well as immediately reject Arabic. However He say that the west is the cause colonialism in the Islamic world. Muhammad Abduh emphasized how the government and the people must in harmony, with meaning that system whatever the government makes must based on the interests of the people alone and in harmony with tradition culture and society.

Idea Muhammad Abduh's thoughts can seen from a number of things in between.

Meaning of Homeland

Muhammad Abduh emphasized how everyone as inhabitant countries love their respective countries. According to himself, there is three things that require it somebody love and defend homeland, among others homeland place somebody silent get it food, shelter and place stay, then as place obtain rights and obligations, as well place relate from Where someone each other respect and care (Thohir, Umar Faruq. 2020).

Ideal Leader

Muhammad Abduh is classified thinkers enter into the modern thinker, himself have view politically inclined moderate. Like case If regarding with leadership, ia No Far different with thinker other Because leadership is factor key in life man. Even according to him, every group certain must own leader especially in group big like a country. This corresponds with hadith popular in Islam which means that " *If three people gathered, one of them must become leader*) (Muhammad Aziz. 2017).

Muhammad Abduh emphasized to must exists leader. However in such ideal thinking what, then darling own thinking moderate like his statement that Islam No know religious dreamers, especially problem faith. For me a religious leaders, muftis, etc sheikh is figure guidelines in charge guide somebody lay in understand the Islamic religion. According to abduh, leader is they placed in position by the community who supervised and demoted him (Nurhuda, Rohmad. 2022). With use the reasons above, then a leader responsible uphold justice, though hars become dictator If necessary, provided he fair and appropriate with what is expected by religious teachings is appropriate with the Koran and Hadith. Thinking like This of course looks radical and contradictory with understanding thinking political classic.

Democracy And Governance

Principle democracy in essence is of, by and for the people. Democracy emphasizes how interest absolutely on the people. Islamic history prove that how strong democracy between ummah Islam. Prophet Muhammad reflect action democracy with deliberation and consensus. Where deep all decision politics, prophet No take decision yourself, but rather prophet Muhammad SAW will discuss with his friends about the policy that will be taken. Next, duh explain that in principle democracy restrictions with exists a very clear and clear constitution, because with exists strict constitution can prevent arbitrariness government in powerful. For That darling emphasized at deliberation seen as action truly democratic.

According to darling, principle democracy is principle is principle ideal politics, because Good from the people as well ruler own their respective duties, then obligation government is to the people, too the people's obligation to obey all policy government for the benefit. Principle democracy too apply in the choose leader. He explain that the leader of the country is leaders elected by the community through mechanism certain. need known that Muhammad Abduh refused view about leader is shadows Allah in advance earth in accordance with understanding figure thinker century classic and century middle.

For him The head of state is elected by the people through mechanism and appointed, dismissed by the people, not by God. So, deep matter This in a way Muhammad Abduh explained explicitly that He accept view about western democracy. So that in matter This No There is absoluteness in the power. People can rolled over ruler If ruler act deviated. In terms of this, thought Muhammad Abduh 's politics emphasizes freedom, incl whether a caliphate or democratized state as it has been happened in the west. With attitude like This No means Muhammad Abduh surrendered and copied thinking system second above, if matter so happen so actually people Muslim Already go out enter obedient taqlid oops Alone represent trying idols avoided.

For him, that's the most important thing freedom politics and freedom organize to ummah. Freedom this is what happens next he called as freedom *insyaniah* in set choice. With method like that's it ummah Islam grow consciousness, so what do you aspire to? Can reached. Not confined in religious dogmatism, or in Muhammad Abduh's language, namely through reformulation Islam. With This show that thinking darling more moderate from Jamaluddin Al-Afghani. Because for darling that organization political not what has been

determined in teachings isla, but rather by the situation time certain, p so appear from How deliberation public.

Draft Obedience And the Law

By general, law best is laws made solely for the sake of justice and prosperity its people. Constitution made because of the people, principles democracy emphasizes the people as sovereignty. so Thus, good law is laws made for good together. Need known that every law Every country is different, because That seen from condition social culture, government, geography, customs, and so on. Because of that every country should adapt Constitution in accordance with necessity, no copy other people's laws which will later be legalized No beneficial for citizen (Rz. Ricky Satria Wiranat a. 2019). In view this, Muhammad Abduh explained that function daru Constitution is For determine a punishment on a action crime or violation No will educate For fix it. Because according to him, the law made No For look after existing situation there is, isn't there For stage change in a way simultaneously. Because matter so No objective law, p so Can achieved according to him through education.

Muhammad Abduh's view tends to be moderate, p so seen from how himself explain laws made by the government must be correspond with How condition public time that, that is dominant by society Islam. Muhammad Abduh explained that western law does not suitable with law in the Islamic world, because western law more emphasizes liberalism, whereas in Islam Alone emphasizes the Al- Quran and Hadith which are primarily important ummah. So that according to him If Western law is applied in Islam, then will happen disappearance identity because western law tends liberal and worse can cause split. Muhammad Abduh in looking power need there are limitations with A clear constitution. Because according to him without exists constitution will happen arbitrariness. He submit principle deliberation For realize democratic life. Besides that need exists embodiment decentralization and giving freedom in every institution government administratively and Muhammad Abduh submitted formation the same government such as : *Tasyri'iyah* (Legislative), *Tanfidhiyah* (Executive) and *Qadha'iyah* (judicial). But institutions the separate and each has its own authority, however according to him One with others required For Work the same and mutual petrified. In terms of This Can seen that Muhammad Abduh's views in his politics emphasizes how the country provides right from citizen and open to all criticism, leader must open in in terms of suggestions and criticism, up to legislation made for the benefit of the public citizens must be still maintained and realized (Usman, Iskandar. 2022)

CONCLUSION

Muhammad Abduh, early Islamic thinker and reformer 19th century, plays role key in change attitude apathetic Egyptian society became dynamic. Born ca 1849 AD / 1265 H with background behind family includes Turkish and Arab elements, Abduh gave perspective unique to reality social and political issues of his time. Although start career as farmer, Abduh chased religious education, memorizing the Koran, and achieving the title " Alimiyyah " from Al-Azhar.

Thinking Muhammad Abduh's politics include view the moderation that emerges as response to condition current Islamic society That colonized by Western countries. Abduh refused colonization and alienation Islamic values by Western countries, which in turn bring up dissatisfaction to the Egyptian government he considered as minions colonial. Abduh's thinking emphasizes importance think critical in face policy government and ulama fatwas, as well teach people to No trapped in freezing intellectuals created by the government and colonization.

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