

The Concept of Prophetic Government in Sunan Abi Dawud

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ABSTRACT

This paper comes from the assumption that Islam is not only a religion, but also a political system that reflects political theories and statehood. This political system was established by the prophet Muhammad, and had become a source of reference among the 7th century Medina society. Using a historical approach, this paper tries to explore traces of statesmanship and political teachings of the prophet from the historical documents compiled by Imam Abu Dawud in his "Sunan Abi Dawud", one of the six canonical compilations of hadith (prophetic traditions), that are regarded as the major references in hadith studies among Muslims (or called, *Kutubussittah*). This research finds out that there is a concept of prophetic politics which was formulated by the prophet Muhammad. This refers to an art of how to lead people and manage government's affairs in a wise and "morally-laden way", mainly aimed at achieving victory and happiness both in the world and the hereafter. At the practical level, this paper also tries to formulate a concept of prophetic governance, based on the political practices of the prophet Muhammad. This includes government's authority to appoint ministers (*al-wazir*) and advisers (*bithanah*), and to hire employees with decent payment. Government's employees are bound by an employee's code of ethics created by government. These ethical codes of work consist of professionalism, dedication to work, commitment to avoid corruption, willingness to resign when incapable of delivering good performance, abstention from consuming state's money beyond salary, and refusing to accept gratuities (gifts) related to work but return them to the government.

Keywords: *Islamic politics, prophetic leadership, prophetic governance*

1. INTRODUCTION

Discussion about politics is an actual and endless discourse because, functionally, the existence of politics goes hand in hand with the existence of the society itself. Human is *zoon politicon* (political animals). This term, which is originated from the Greek philosopher, means that human beings, wherever they live, will always get involved in politics of their own societies and rights.[1] Regardless of the debate whether Islam outlines a standard concept of the state and political system or not, no one denies that the prophet Muhammad was not only sent to teach worship and morals, but was also assigned to build a respected socio-political community in Medina, and to bring Islamic political teachings and ethics.[2] In other words, besides carrying out his function and role as a God's messenger who delivers God's messages to mankind, he was also a head of a state, a war-lord, a judge, a community leader, a husband, and a person.[3] Therefore, knowing what the Prophet had done, and relating it to his various roles in society when he did what he had done, according to Mahmud Syaltut as quoted by

HM. Syuhudi Ismail, has enormous benefits,[4] considering that he is a central figure and source of hadith traditions.

This paper tries to explore the traces of statesmanship and political teachings of the prophet from the historical documents which were compiled by Imam Abu Dawud in "*Sunan Abi Dawud*", one of the six canonical books of Hadith compilation that are regarded as the major references in Hadith (prophetic traditions) among Muslims (or called, *Kutubussittah*).

2. RESEARCH METHOD

In order to answer the question of this research, this paper used a historical approach with the following steps:

1. Heuristics. Gathering the data and historical sources, namely political traditions contained in Sunan Abi Dawud.
2. From the preview that the author showed, it can be stated that the political traditions in Sunan Abi Dawud are dominantly published

in the book of *al-Kharrâj wa al-Fai 'wa al-Imârah* [Tax, War, and Political Leadership]. The other books that contain the traditions of politics which is smaller and more general are *Kitab al-Jihad*, *Kitab al-malahim*, *Kitab al-Fitan wa al-malahim*, *Kitab Adab al-qadha'*, *Kitab al-Aqdhiyyah*, *Kitab as-Sunnah*, to the Book *ash-Shaid*. Meanwhile, the political traditions in Sunan an-Nasâ'i were mostly collected in the *Kitab al-Bai'ah*. Furthermore, the more general political traditions are spread among others in the book *Adab al-Qadha'*, *Kitab al-Imamate*, *Kitab al-Jihad*, *Kitab al-Qisâmah*, *Book Qism al-Fai'*, *Kitab Tahrim ad-Dam*, to the *Kitab al-Jum'ah*.

3. From here, the author decides to focus on searching and editing political teachings on the *Kitab al-Kharrâj wa al-Fai 'wa al-Imârah* in Sunan Abî Dâwud[7] with three categories as follow: teachings on leadership and authority; the teachings on the pattern of relations between the people and the authorities; and teachings on governance and codes of ethics in staffing.
4. Critical source: Explaining the status of these traditions. In this case, the author follows the assessment made by Shaykh Nashiruddin al-Albani on these traditions. What is stated *sahih* and *hasan* were taken by the writers as research data, while what is stated as *da'if* was set aside by the writers.
5. Interpretation. Then, the authors interpret and explain briefly the collected data.
6. Exposition. Then, The authors describe descriptively the results of the interpretation by referring to the explanation given by the second books of the *syarah sunan*.

3. THEORETICAL FRAMEWORK

This paper comes from the assumption that Islam is not only a *religion*, but Islam is also a *political system* that reflects political theories and statehood since the essence of Islam summarizes material and spiritual matters perfectly, and takes care the human deeds which were made in his life in the world and the hereafter.

The word politics is derived from the Greek word "*politicos*" or the Latin word "*politica*" which means *relating to a citizen*. The word is derived from the word "polis" which means city-state[8] which is known as "*al-madînah*" in the language of the Koran. In Arabic, politics (*siyâsah*) is derived from the origin word " *sâsa* ", and the

verb ساس has two patterns, namely: "*sâsa-yasûsu-sausan*" and the pattern of "*sâsa-yasûsu-siyâsatan* ." This verb has a two meaning, namely damage to something and character or nature. From the first meaning it is obtained that the lexical meaning being damaged or having many fleas and from the second meaning, it is obtained that the meaning holds leadership over society, guides or trains animals, regulates / maintains affairs. Muammad ibn Makram ibn Manzhur al-Ifriqi al- Mashri See Ibn Manzhur, *Lisan Al-'Arab* (Beirut: Dar Shadir, tt), VII07, entry of the words "sws". _So in brief, politics can be interpreted as a matter of regulating the state and society. Furthermore, the state is a large group of human societies that remain in a certain region, have their own abstract institutions, and obey to a system of power or government which is responsible for maintaining the existence of its people, taking care of all its interests, and the public good.[10]

The words of the Prophet containing a historical value (*historically waarde*), in this context, are the words of the Messenger of Allah. The following is narrated by Abu Hurairah ra: "*The Children of Israel were led by the Prophets. After the death of a prophet, he was replaced by the next prophet, while there was no prophet after me. There will only be caliphs with a large number of them.*"[11]

The political system developed by the Messenger of Allah for Muslims who lived with him in Medina - regarding to the terms of praxis and measured by political variables in the modern era. The variables forming the modern state are the existence of a nation that inhabits certain regions in the hemisphere, the existence of abstract institutions which are accepted both by the nation and realized by the holder of power, the existence of a system that is obeyed and regulates the levels of power, and the existence of political freedom which is the identity of the nation, so it does not follow in other nations. See, Yusuf Musa, *Politik dan Negara*, p. 25 . - can be considered a *par excelent* political system. At the same time, the system can also be referred to as a religious system, when viewed from its aims, motives, and meaningful fundamentals on which the system rests.[12] According to Imam al-Ghazali, the integration of this system can be referred to as the "State of Morals", which all state politics and the work of government are encompassed by a moral and religious spirit. Zainal Abidin Ahmad, *Konsepsi Negara Bermoral* Menurut Imam Al- Gazali (Jakarta: The Bulan Bintang Publisher, 1975), p. 122.

Reviewing the contents of political traditions in Sunan Abu Dawud, it seems that Abu Dawud understood and interpreted politics as the art of how to lead the community and manage state or government affairs by Wise and "full of moral" ways that aimed to achieve victory and happiness together in this world and the hereafter,[13] according to the practical political practices which were exemplified by the prophet Muhammad.

4. SUNAN ABI DAWUD

4.1. Biography of Abu Dawud (202-275 H / 817-889 AD)

His full name is Sulaiman[14] ibn al-Ash'ats ibnu Ishaq ibnu Syaddad ibnu 'Amrah ibnu' Imran[15] al-Azdi as-Sijistāni al-Hanbali.[16]

He was born in Sijistan, in 202, Al-Wafii li al- Wafayat Ash-Shafadi; Khalil ibn Abik, Abu Ish, ed. by V/113. from a religious and wealthy family, thus supporting him to carry out scientific wanderings into Islamic civilization.

He began his intellectual career by learning the Koran, Arabic and other basic sciences with the scholars in his hometown, Sijistan. When he was growing up, or at the age of 18 years, he began to wander intellectually to various cities of civilization at that time, including: Iraq (Baghdad, Kufa, Basrah), Sham (Damascus, Homs, Aleppo), al-Jazirah (Haran, Mosul , and its surroundings), Hijaz (Makkah and Medina), Egypt, Khurasan (Naisabur, Herat, Balakh, and surrounding areas), and Rayy.

In Damascus, he studied and listen hadiths to Sulaiman ibn Abdurrahman, Hisham ibn 'Ammar, Hisham ibn Khalid, and others. In Baghdad, he recited at Ahmad ibn Hanbal, Abu Tsaur, Muhammad ibn Ahmad ibnu Abi Khalf. In Basrah, he studied to Abu al-Walid ath-Thayalisi, Abu an-Nu'man, and others. In Kufa, he studied to Abu Bakr and Usman the son of Abu Syaibah, Muhammad ibn al-'Ala ', and others. In Egypt, he studied to Ahmad ibn Salih and others. While in Khurasan, he studied with Qutaibah ibn Sa'id, Ishaq ibn Rahawaih, and Ishaq ibn Manshur al-Kausyaji. In Hijaz (Makkah and Madinah), he studied with Yahya ibn Ma'in, Ali ibn al-Madini, and heard hadiths from al-Qa'nabi, and others. Date of Dimasyq: II/191. There is no doubt that these scientific travels have enriched Abu Dawud's intellectual property so that he obtained *uluww al-Isnād*. In this case, he surpasses Muslim Imam, and is as fast as Imam al-Bukhari in narrating the hadiths of some of the Shaykhs which are only narrated by him.

Meanwhile, the hadith scientists having studied, listened and narrated traditions from him are at-Tirmidhi, an-Nasa'i, Abu Bakr ibn at-Tirmidhi, Harb al-Kirmani, Zakariyya as-Saji, Abu ' Awwanah, Abu Bisyar ad-Dulabi, Abu Bakr al-Khallal, an-Najjad, Ali ibn al-Hasan, Abu Usamah Muhammad ibn Abdul Malik, and many more.

Abu Dawud achieved so high reputation in his intellectual career he was called "*Sayyid al- huffāzh*", [20]and he is known a the first person to compile the "Sunan" model of hadith.[21] Many scholars praise the knowledge of Abu Dawud. Al-Khallal said, Abu Dawud was the leading imam of his day; a figure who was not superior in terms of his knowledge of *takhrij al-ulum*, and his insight about the locations of knowledge in his day.[22] Ibn Hibban further said: Abu Dawud was one of the world's knowledgeable persons in terms of jurisprudence, scholarship, wisdom, worship, fragrance, and accuracy.

Abu Dawud was a prolific writer. His writings include As-Sunan, Kitab at-Tafarrud fi as-Sunan, Kitab al-Marasil, Kitab al-Masa'il allati Su'ila 'anha al-Imam Ahmad, Nasikh al-Qur'an wa Mansukhuhu, and many more. Isma'il Basya, Hadiyyah al-'Arifin: I/207.

Nearing the end of his life, Amir Abu Ahmad al-Muwaffiq asked Abu Dawud to remain in Basrah to enliven the intellectual atmosphere in that city, which, at that time, had been ravaged and abandoned by people after the riots known as "*Fitnah az-Zanj*".[24] He passed away there on 16 Shawwal 275 H, at the age of 73.

4.2. The Book of Sunan Abî Dâwud

Abu Dawud's hadith compilation, or "*As-Sunan* ", refers to an information in a letter which he sent to Mecca's residents. He wrote this book when he was in Baghdad, but it is indicated that he had started composing it long beforehand. The book consists of no less than 500,000 traditions.

In contrast to the previous scholars, such as al-Bukhari and Muslims in their Sahih, and Ahmad ibn Hanbal in his al-Musnad, Abu Dawud compiled his book based on the order of fiqh chapters and confined himself to the compilation of legal traditions,[25] with a variety of quality, starting from the hadith that is authentic (*sahih*), authentic by other means (*sahih li ghairihi*), acceptable (*hasan*), weak (*dha'if*), and *salih (li al-i'tibar)*. [26] He divides his compilation into several books 935), and each of which is further divided into chapters (1871) consisting of several hadiths (4800 hadiths, or 5274 according to Muhammad Muhyiddin Abd al-Hamid's version).[27]

Sunan Abî Dâwud received wide acceptance and was warmly welcome by the hadith experts. Moreover, it became a kind of "holy book" in hadith, one that is widely followed and never disputed. Zakariyya as-Saji said: "The book of Allah is the base of Islam, while the book of Sunan Abî Dawwud is *'ahd* al-Islam." As-Sakhawi said, "Sunan Abî Dawwud became the arbiter of mediation among Muslims in resolving the issues being disputed."Thabaqat Al-Huffah : I/51h. This book also received a lot of appreciation from the generation of hadith after Abu Dawud, in the form of sharah, mukhtashar, mustakhrajat, takhrij, and various treatises.

5. THE CONCEPTION OF PROPHETIC GOVERNANCE IN SUNAN ABI DAWUD

In functioning his government, an imam, or a president, needs to form some governmental institutions, mapped by Imam al-Mawardi into the following institutions: ministries, governorship, judiciary, military, finance, and other offices supporting the governance both at the central and regional levels, intended for the sustainability of a country and for the benefit of the people.[28]

As head of the state, Muhammad the prophet has carried out governmental practices, including making the Medina

charter and uniting all elements of Madinah society, which is quite diverse, so as to create stability in the country. He also made a peace agreement with the tribes around Medina to maintain external stability, organize the military, lead the war, carry out the law for violators, receive delegations from various tribes in the Arabian Peninsula, send letters and send delegations to rulers, manage charitable works and taxes, as well as making regulations in the economic field, holding arbitration court to resolve differences of opinion and disputes, appointing friends to be trustees, *'amil*, and judges in the regions, and appointing his representative in Medina when he was on duty outside, carrying out the mechanism of deliberation as a means of idea *sharing* and decision making, et cetera.[29]

In Sunan Abî Dâwud, the conception of governance is explained into the following topics: appointment of the "*wazîr*" "The word "*wazîr*" in terms of language comes from three forms. First, from "*al-wizr*" which means burden; because the minister receives a burden from the priest. Secondly, it comes from the word "*al-wazr*" which means shelter; because priests often ask for opinions and help from their ministers. Third, it comes from the word "*al-azr*" which means back; because the minister sometimes becomes the king's backbone. See Dhiauddin, Theory, p. 211-212. (ministers), the advisers, and the employees, as well as the employment of code of ethics.

5.1. Appointment of the Ministers (*al-wazîr*) and Their Criteria

In the language of modern politics, "*wazîr*" is often interpreted as a minister with duties and authority in accordance with the understanding of the etymology of *al-Wazîr* itself, namely as a priest's assistant, priest's adviser, and the backbone of the priest in running the government. The number of ministries in this institution was adjustable according to the needs. However, considering the importance of this position, ministry officials must be a person who has integrity, honesty, and kindness. Concerning this importance, Muhammad said, "*If God wants goodness in a leader, then he establishes for him a good minister, who reminds him if he forgets and supports him if he remembers. Meanwhile, if God wants something else for him, then he determines for him an evil minister, who does not remind him if he forgets and does not support him if he remembers.*"

5.2. Appointment of the Employees and Their Payroll System

As an arm of the government, the leader can select and appoint certain persons as employees, for example in this context, to withdraw *zakat*, *infaq*, *shadaqah*, and other funds that are included in the country's foreign exchange. As a consequence, the state is obliged to provide a decent

salary for them, not to make them voluntary workers without salary.

"From Ibn al-Sa'idi, he told me: Umar appointed me as an employee of the *zakat* collector. After completing the assignment, he ordered (the finance department) to give me a salary. So I said, "Verily I work for Allah." He retorted, "Take what is given to you. Indeed, at the time of the Prophet. I have also been tasked with attracting alms, then he gives me a salary."

Furthermore, Muhammad suggests an Islamic-style payroll system, that is, the payroll must be considered to a decent standard of living, or in the other words, it is able to support a family, hire helpers, and build a house. In other words, the salary is sufficient to pay the clothes, food, and shelter.

"From al-Mustaurid ibn Syaddad, he said, I have heard the prophet said, "Whoever becomes our *'amil* (*zakat*-collecting officer), then he has the right to take his salary (from the house of fund or, *baitul mal*) in sufficient levels to support (give dowry) his wife. If he does not have a maid, he may take a salary in sufficient levels to pay for his helpers. If he does not have a place to live, then he may take a salary in sufficient levels to (build) a place to live. "Abu Bakr commented, I was told that the prophet said, "Whoever takes more than that, he has been corrupted or stolen."[30]

5.3. Code of Ethics for the Employees:

- The employees, who are appointed and paid by the state, have to work professionally and with full dedication, which is described by Muhammad by the word "*bi al-haqq*". "From Rafi 'ibn Khadij, he said: I have heard the messenger of Allah said "*Zakat employees who carry out their duties properly are like soldiers who fight in the way of Allah until he returns to his home*" . "Ibid. , II: 147, hadith no. 2936, Chapter Fi as-si'ayah 'ala ash-shadaqah. This hadith was declared authentic by al-Albani.
- Government's employees, especially those dealing with finance, must declare a willingness to carry out their duties professionally and commit themselves clean of corruption, as the commitments that were held firmly. If he feels inadequate, he would be invited to resign / resign. Furthermore, in this condition the government cannot force him to remain an employee. "From Abu Mas'ud al-Ansari, he told me: Rasulullah SAW. once sent me as a "*zakat* collector employee", then he said, "Go, O Abu Mas'ud. (But) lest I meet you on the Day of Judgment come with the condition on your back there is a camel from the camel *shadaqah* (*zakat*) which is groaning that you are corrupting. "He

retorted, "Then, I will not leave (just retire). He answered, "Then, I will not force you"."[30]

- Government employees abstain from corruption and consuming state money beyond their salary. "From 'Abdullah ibn Buraidah, from his father, from the Prophet, he said, " *Whoever we appointed as an employee is in charge of a job, then we give him a salary, so what he takes out of his salary is ghulul (corruption goods)*"." [30]
- Government employees must not accept gratuities (gifts) related to their work, and must submit them to the government. "From Abu Humaid as-Sa'idi, that the prophet once employed a man from Azad named Ibn al-Lutbiyyah to withdraw zakat. Then he came (facing after carrying out his duties) and said, "This is your part and this is a gift given to me." Immediately he stood and said praise to God, then made a speech, "How can an 'amil (employee) we send him (to the area), come, and say: This is your part and this is a gift given to me?! Try it if he sits in his mother's or father's house, then stays waiting, will he be given a gift or not?! No one of you will come with that except he will be brought in (the corrupted item) on the Day of Judgment. If (the corroded item) is a camel, then it will bow like a camel, if a cow, then it will bow like a cow, if a sheep, then it will bleat like a goat. "Then he raised his hands until we saw the second white color he shouted, exclaiming, "O God, have I not delivered! O God, didn't I say it already!"Ibid., II: 149, Hadith no. 2946, Chapter Fi hadaya al-'ummal. This hadith was declared authentic by al-Albani.

6. CONCLUSION

From the discussion above, it can be concluded that Islam, in this case the messenger of Allah, has outlined moral teachings in politics and governing a state.

To help organizing his government, the imam can appoint ministers (*al-wazir*) and advisers (*bithanah*). As for a work that relates to the fields, the government needs to appoint employees who are paid by the government with a decent salary for their living. In carrying out their duties, government employees are bound by codes of working conduct, which include professionalism, dedication to work, against corruption, willingness to resign when failing to do the work, abstain from using state's money beyond the salary, and refusal to accept gratuities (gifts) related to their work but submitting it to the government.

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- [12] Dhiauddin, *Teori Politik Islam.* .
- [13] "In this case, the author adopts and summarizes the political definitions in Islam put forward, among others, by Abdurrahman al-Kawakibi, Abu al-Biq'a'i, and other modern Islamic political experts quoted by Zainal Abidin Ahmad in Ilmu Politik Islame, p. 50-."
- [14] "Khair ad-Din az-Zirkali, Al-A'lam, III/ 122."
- [15] "Friends who died defended Ali in the Shiffin War. See Dimasyq's date: 22/191."
- [16] "Abu Ishaq ash-Shirazi included him as one of his leading students and a Hanbali school figure See Abu Ya'ala; Abu al-Husain Muhammad, Thabaqat al-Fuqah' : I / 171. See also Ibn Khaliqan, Wafayat al-A'yan : II / 404."

- [17] A.-W. li al-W. Ash-Shafadi; Khalil ibn Abik, *Abu Ish. .*
- [18] Data Dimasyq: 22/191 .
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