

The Ultimate Objective of Islamic Political Actors: A Conceptual Analysis Based on Selected Hadith¹

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ABSTRACT

This research was performed in order to study the ultimate objective of Islamic political actors based on selected Hadith of the Prophet. The true ultimate objective from the perspective of Islam should be examined due to the advent of various intentions in politics. Some desired winning in elections. Some desired popularity, while others desired many followers. These desires formed goals that were inconsistent with the ultimate objective of Islamic political actors in the perspective of Islam. The question is, what is this ultimate objective? This study was carried out using the method of literature review and content analysis. Literature review was used in order to collect secondary data, while mawdu'iy analysis was used in order to analyse those data. As a result, it was found that the ultimate objective of Muslim political actors is to achieve mardhat Allah (the pleasure of Allah).

Keywords: Hadith, Islam and politics, Muslim politician, politics, siyasah

A success in a political struggle depends on the objective of the political actor. Generally, in Islam, the objective of a political struggle is to achieve the ultimate success in the hereafter. Based on the guidance of the Quran and Hadith, the objective of Islamic politics was discussed within the field of Islamic *siyasah* (jurisprudence). *Siyasah* here means managing or administering an affair and fixing it (Rosdi 2013). From its terminology, *siyasah* can be defined as governing national affairs and having the knowledge to govern a country (Awang 2012: 1). In addition, *siyasah* is to maintain the affairs of Muslims by obeying the Islamic law. *Siyasah* is not limited to the *shariah* law, but is required in order to obey the Quran, *sunnah*, *ijma'* and *shariah* methods as well as its general policy (Awang 2012: 1-9).

Islamic movements that are involved in Islamic *siyasah* operated in democratic system by participating in elections as a way of preventing the encroachment of Western ideals or thoughts into the Muslim world. The involvement of these diverse Islamic movements brought together various political actors. Some of them are in the Islamic movement but are politically conventional. Some are not in any Islamic movement but fight for Islam from within conventional parties. The problem is, some politicians cannot distinguish between political goals and tools. In this case, politics is supposed to be just a tool for *dakwah*, rather than being the main goal to the extent of ignoring Islamic *dakwah*. As an Islamic political actor, what is the ultimate objective in a political struggle? Is it to win elections alone or to gather mass supporters to enforce Islamic law in the Muslim nation?

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Observations were done in this research in order to identify and analyse the ultimate objective of political actors based on the second source in Islam which is the Hadith. The focus was given only on the Hadith from the book of *Sahih al-Bukhariy*. This book was chosen as it is one of the most authentic *kitab muktabar* from the books of Hadith of the *Sunan al-Sittat* (six books of Hadith *muktabar* (i.e. Kitab Sahih al-Bukhariy, Sahih al-Muslim, Jami' al-Tirmidhiy, Sunan Abu Dawud, Sunan Ibn al-Majaj and Sunan al-Nasa'iy) (Ali 2005: 282-314). To achieve that goal, by collecting secondary data through literature review and analysing it through *mawdu'iy* analysis, related informations were discussed in two parts. First, the ultimate objective of Islamic political actors; and second, conceptual analysis of the ultimate objective of Islamic political actors based on selected hadith.

The Ultimate Objective of Islamic Political Actors

Political actors play a huge role in driving the politics of a country. The term political actors refer to the figures in government. These political actors will be the ones to devise the process of change in a country through politics. According to Aristotle, political actors can be considered as *zoon politicon* or political creatures (Warjio 2016: 209). The ideology of a political actor is the main factor that decide his objective. He can be a political actor with Islamic ideology if Islamic foundation are his source in politics. He may also be a political actor with conventional ideology if reason is his only source.

In today's world, various types of political actors have appeared. For Muslims, there are moderate Muslim political actors. According to Sjadzali (1993: 115), moderate Muslim political actors were born due to three factors. First, the deterioration and fragility of the Islamic world caused by internal factors. Secondly, Western attacks on the integrity of political power and the region of the Islamic world that ended up with dominance or occupation have resulted in the breakdown of the relationship between Islam and the West. Hence the development of anti-Westerners within the Muslims. Third, Western excellence in science, technology and organization. Those with such opinion include Jamaluddin Al-Afghani, Muhammad Abduh, Saad Zaghlul, Taha Husein and Ali Abd Raziq (Azhar 1996; Syamsuddin 2000; Esposito 1990). Political actors utilised all their wisdom in politics through organised and effective approaches as strategies to call people to devote themselves to Allah (Azamuddin 2015). According to Azamuddin (2015), there are four Islamic political movements that utilised *dakwah* in their political approach for their struggle. First, *al-Ikhwan al-Muslimun* in Egypt; second, *Jama'at Islami* in Pakistan; third, Parti Islam SeMalaysia (PAS) in Malaysia; and fourth, Partai Keadilan Sejahtera (PKS) in Indonesia.

In conventional political actors, there are anarchism, authoritarian, democracy, dictators, imperialism, communism, and liberalism. For anarchist political actors, they believed that no centralised government can solve problems. They prioritised decentralised government. Authoritarian political actors believed that authority or ultimate control only belongs to the rulers. In addition, democratic political actors described that council or supreme council is lawmakers consisting of the House of Representatives and senate. A dictator political actor believed in the need for ruler to have ultimate power. They can seize power without constitution and use them in tyranny. Imperialist political actors believed that politics can be used for conquering another country. Furthermore, the communist political actors are based on the teachings of Marx and Lenin (d.1924) who desired government control on the people that lead to the dependency of the people on the government, while liberalist political actors are liberal or demanding free democracy, especially in economic activity. Previous explanations clearly indicate the differences between Islamic political actors and conventional political actors. In this paper, the focus is not on both groups of political actors, but only on Islamic political actors in terms of their ultimate goal.

According to Warjio (2016), Islamic political actors can be categorized into individuals or groups that are the actors of the organizations they represented. Islamic political actors are involved in planning, decision making, as well as making blue prints. The success and the collapse of an Islamic party depended on the political actors. The struggles of Islamic political actors were meaningless without dependency on Allah. According to Salleh (2003: 40), successful actors are only perpetrators who are rewarded by Allah in the hereafter. If individuals are rewarded with hell, their efforts will not be considered successful even though they have accumulated material and physical abundance in the world. Furthermore, according to Al-Kandahlawiy (1944), real politics is the *dakwah* of inviting people to Allah instead of inviting humans to other humans. When human relations with Allah are good then blessings will be bestowed upon them from the heaven and earth. The blessings that are referred to here are like rain from the sky, the fertility of plants on earth, a sustainable economy, a good society and a fair leader or government. This is in line with the Quranic verse:

And if only the people of the cities had believed and feared Allah, We would have opened upon them blessings from the heaven and the earth; but they denied [the messengers], so We seized them for what they were earning (al-Quran, *al-A'raf*, 7:96).

Al-Mahalliy (d.864H) in his *tafsir al-Jalalayn* said that the *asbab al-nuzul* (the cause of verse revelation) of this verse referred to the *dakwah* of Prophet Muhammad to Quraish tribe. The Prophet invited them to believe and fear Allah. After preaching to the tribe of Quraish he kept preaching to one tribe after another until he was called mad in his efforts of *dakwah* (Abu Bakar 2008: 623). This shows how important *dakwah* efforts are in order to maintain faith and *taqwa*. The main basis of success in seeking the ultimate objective of an effort are faith and piety to Allah.

From these explanations, it is demonstrated that Islamic political actors are important structures in ensuring that a political movement is moving towards inviting people to Allah SWT by keeping its intention solely for the pleasure of Allah. This pleasure of Allah describes the ultimate goal of Islamic political actors. It corresponds with a Hadith narrated by Imam al-Bukhari:

From 'Umar al-Khattab r.a., the Prophet said, "Actions are according to intentions, and everyone will get what was intended. Whoever migrates with an intention for Allah and His messenger, the migration will be for the sake of Allah and his Messenger. And whoever migrates for worldly gain or to marry a woman, then his migration will be for the sake of whatever he migrated for" (*Riwayah* al-Bukhariy, Book: The beginning of the revelation, Chapter: The beginning of the revelation, No. Hadith: 1).

From this Hadith, al-'Ainiy (855H: 482) argued that the value of a person's action in the sight of Allah is in accordance with the individual's intentions. If the act is intended for worldly gain or a woman he wishes to marry, then Allah will reward him according to his intention. Therefore, this Hadith clearly shows that the intention of a sincere actor should only be for Allah alone. This Hadith also explains that intention lead to the aim of an *ibadah* in any human action to be purely for Allah. This will lead to the achievement of submissive acceptance to Allah in every human behaviour. In another hadith, it was narrated:

From Aisyah r.a., she said, "Indeed, some had chosen the best goods as a present from them for his wedding in the hope of pleasing Rasulullah SAW" (*Riwayah* al-Bukhariy, Book: Gifts, priorities and advice do so, Chapter: Receive a gift, No. Hadith: 1).

According to al-'Asqalaniy (852H: 263), he said that on the day of the wedding of Rasulullah and 'Aisyah r.a., each of the Companions, wished to please Rasulullah by presenting the best gift that they have. The best should be judged as the sincerest rather than the most expensive of a gift. This is in line with the suggestion of Salleh (2003) that the aim of such worship must be purely for Allah. The goal should be right and true to Allah i.e. it should not be for the profit in this world alone. This is because real success is measured in the hereafter and not in the world. This purpose of achieving rewards in the hereafter is in line with the purpose of the human creation as described in the following verse:

And I have created the jinn and the mankind (for no other reason but only) that they should become servants to Me." (al-Quran, *al-Dhariyat* 51:56).

In interpreting this verse, Imam Al-Sayutiyy said the reason for Allah in creating man was to worship Him (Abu Bakar 2008: 934). The requirement for *ibadah* is to make sure that the goal is true for Allah alone. This should be the case for Islamic political actors where their ultimate aim has to be absolutely for Allah alone, rather than the pursuit of victory in elections and for the sake of reaching the greatest support of the electorate.

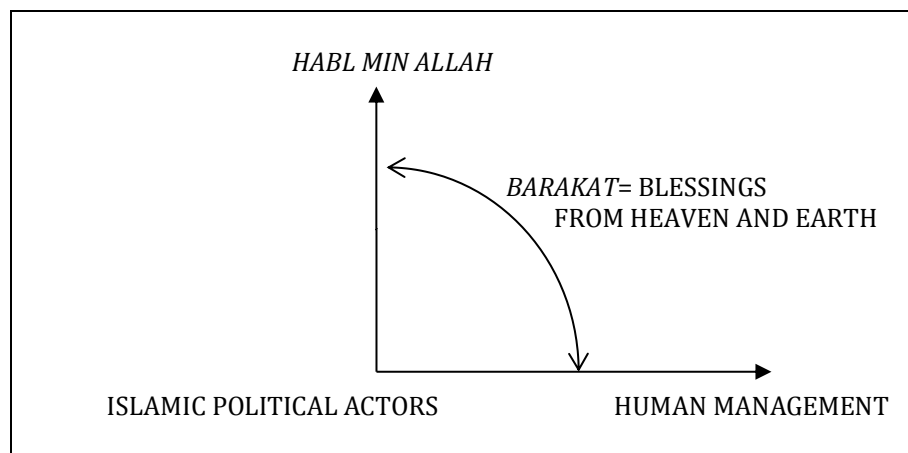


Figure 1: The Ultimate objective of Islamic Political Actors

Based on Figure 1, it is shown that a political actor has to have a strong relationship with Allah, which can be referred as *habl min Allah* is required as the relationship of a political actor with fellow humans will be strong if his relationship with Allah is strong. His human management will be perfect if his management with Allah is perfect. From there, blessings from the heaven and earth will be bestowed upon him as stated in al-Quran, *al-Dhariyat* 51:56.

The previous explanations illustrated the importance for political actors to have the right goal. In order to examine the real goal of political actors, this study analysed the second Islamic source, the Hadith.

The Ultimate Objective of Islamic Political Actors Based on Selected Hadith

Discussions on the ultimate objective had been done by Islamic scholars. Among them are Ahmad (1994), Capra (1995), Al-Qaradawiy (1996) Dusuki (2013), Salleh (2003), Hanapi (2013) and Nik Hassan (2014). As a result of a summary of their discussions, the ultimate objective of a servant of Allah can be related to *al-falah* (success), *mardat Allah* (the pleasure of Allah), *al-fawz* (victory) and *al-sa'adat* (happiness). Their opinions can be divided into two dominant groups i.e. the

opinion that said that *al-falah* is the ultimate objective, and the opinion that it is *mardat Allah* instead (Ithnan 2015).

To confirm the true ultimate goal of an Islamic political actor, a Hadith narrated by Abu Sa'id al-Khudriy r.a. can be examined. This Hadith led researchers to realize that between the *al-falah* and *mardat Allah*, the ultimate objective of an actor is *mardat Allah*. This Hadith was told by Rasulullah as follows:

"Indeed, Allah will say to the people of Paradise: 'O people of Paradise!' They will say: 'We respond to You, O our Lord and we are at Your service.' Then He will say: 'Are you pleased?' They will say: 'Why should we not be pleased when You have given us what you have not given anyone from Your creation.' So He will say: 'I shall give you what is greater than that.' They will say: 'And what is greater than that?' He will say: 'I shall cover you in My Pleasure and I shall not become angry with you ever.'" (Riwayah al-Bukhariy, Book: Things that soften the heart, Chapter: The nature of heaven and hell, No. Hadith: 6549).

The decision to select *mardat Allah* as the ultimate objective was because of the explanation of the Hadith above which describes a servant who has been rewarded with paradise. The success of gaining paradise is a part of *al-falah*. Nevertheless, Allah still gave more emphasis on obtaining His pleasure. So here, the pleasure of Allah is a supreme gift from Him in which nothing more can be given afterwards.

From these explanations, it can be concluded that the ultimate goal of Islamic political actors can be outlined as *mardat Allah*. For that, hadiths that were selected also related to *mardat Allah*. It was difficult to find hadiths which clearly show the term *mardat Allah*, so two themes related to *mardat Allah* were chosen ie *al-hadf* (purpose) and *al-niyyat* (intention). Both of these themes correspond to the meaning of *al-hadf* and *al-niyyat* which can be defined as objective. Discussions on these purposes and intentions were also covered in the first part of the Ultimate Objective of Muslim Political Actors. These two themes were made into the population of Hadiths related to *mardat Allah*. The appropriate sample selection was performed based on the Hadith population that had been identified by the *al-Hadith al-Mawdu'iy* method (According to linguists, *al-Mawdu'* means a word that is raised by a writer or speaker (Al-Syarman, 2010). On the other hand, the word *al-Hadith al-Mawdu'* is defined as a mere fabrication or false. Therefore, in the science of Hadith, *al-Hadith al-Mawdu'* means a false or fabricated Hadith. For this study, the intended *mawdu'iy* is a scholarly debate on a topic and theme regarding acceptable Hadiths aimed as practical guidance (Al-Syarman 2010).

Based on Table 1, to date, there are 31 Hadiths in Sahih al-Bukhariy based on the first theme, *al-Hadf* (purpose). All the Hadiths are contained in different chapters, 31 Hadiths in Sahih al-Bukhariy based on the first theme of *al-Hadf* (purpose) were found in different chapters i.e. the chapter of war, oaths and vows, prayers (avoidance of illness), menstruation, prayer, Friday, zakat, pilgrimage, sale and purchase, liberation of slaves, *hibbat* (preference and advice), *hibbat* (accepting gifts), testimony (the oath of the accused), jihad and occupation, sickness (leaving one third of inheritance for family), *tawhid*, tactics (searching for proof), laws, war, Hadiths about the Prophets, *qadar*, *kifarat* of oaths, *ta'bir al-ru'ya* (interpretation of dreams). The intended Hadith is Hadith numbered 4418, 6676, 6677, 6373, 294, 477, 946, 1185, 1186, 1233, 1489, 1584, 1709, 1720, 2065, 2529, 2574, 2593, 2669, 2670, 3078, 3079, 5668, 6673, 7510, 6956, 7183, 7184, 3990, 3991, 2623, 3039, 3343, 3344, 3401, 6601, 6718, 6719 and 7022.

In addition, for the second theme, *al-niyyat*, the writer found that there were 39 Hadiths. Hadiths with the theme of *al-niyyat* (intention) are summarized in certain chapters, 39 Hadiths from the theme of *al-niyyat* (intention) were taken from the chapter of battle, hope, oath and vows, prayer (avoidance of illness), menstruation, prayers, Friday, zakat, pilgrimage, sale and purchase, liberation of slaves, *nafkah*, *hibbat* (preference and advice), *hibbat* (accepting gifts),

testimony (the oath of the accused), jihad and occupation, sickness (leaving one third of inheritance for family), commendable actions, oath and vow, *tawhid*, laws, wars, *jizyah*, hadiths about the Prophets, *qadar*, *kifarat* of oaths, *ta'bir* (interpretation of dreams), *hudud*. The hadiths are numbered, 7230, 1515, 54, 1691, 1692, 4307, 4308, 3898, 1570, 3189, 1703, 55, 3077, 5070, 1514, 2529, 4016, 4017, 5351, 7452, 2783, 6689, 1563, 2825, 1, 2505, 2506, 4353, 4354, 6959, 6463, 3900, 6074, 2637, 7163, 7164, 4395, 1551, 1422, 3832, 1564, 2118, 1295, 6957, 6958, 6721, 4409, 1651, 1785 and 6830. For a clearer picture, Table 1 briefly shows the position of the Hadiths regarding the ultimate objective of Islamic political actors in *Sahih al-Bukhariy*.

Table 1 Position of Hadiths Regarding the Ultimate Objective of Islamic Political Actors in *Sahih al-Bukhari* Based on al-Hadf and al-Niyyat Themes

No	Theme	Hadith No.	Chapter/ Book No.
1	<i>Al-Hadf</i> (Purpose)	4418, 6676, 6677, 6373, 294, 477, 946, 1185, 1186, 1233, 1489, 1584, 1709, 1720, 2065, 2529, 2574, 2593, 2669, 267, 3078, 3079, 5668, 6673, 7510, 6956, 7183, 7184, 3990, 3991, 2623, 3039, 3343, 3344, 3401, 6601, 6718, 6719, 7022	68, 90, 23, 29, 36, 43, 45, 50, 55, 57, 59, 80, 90, 97, 94, 64, 90, 93
2	<i>Al-Niyyat</i> (Intention)	7230, 1515, 54, 1691, 1692, 4307, 4308, 3898, 1570, 3189, 1703, 55, 3077, 5070, 1514, 2529, 4016, 4017, 5351, 7452, 2783, 6689, 1563, 2825, 1, 2505, 2506, 4353, 4354, 6959, 6463, 3900, 6074, 2637, 7163, 7164, 4395, 1551, 1422, 3832, 1564, 2118, 1295, 6957, 6958, 6721, 4409, 1651, 1785, 6830	95, 25, 25, 45, 68, 63, 24, 59, 74, 54, 68, 77, 97, 59, 90, 59, 24, 68, 57, 94, 68, 45, 43, 45, 50, 41, 90, 91

From those Hadiths as shown in Table 1, there are five Hadiths that can be attributed to Islamic political actors.

From 'Abd Allah r.a., Rasulullah SAW said, "If somebody takes a false oath in order to get the property of a Muslim (unjustly) by that oath, then Allah will be angry with him when he will meet Him" (*Riwayah al-Bukhariy*, Book: Oath and *Nazr*, Chapter: Allah said, "People who buy their oaths at a slight price", No. Hadith: 6676).

From the above hadith, the Prophet Muhammad (peace be upon him) said that whoever acquires the property of others in a way that does not follow the rules set by Allah, a meeting with Allah will only invite His wrath (Al-'Asqalaniy 852H: 703). This means that in order to achieve the pleasure of Allah, Islamic political actors must be mindful of the *Shari'a* by fulfilling the rights of fellow Muslims. An Islamic political actor who acted ruthlessly against fellow Muslims should be avoided.

From 'Abd Allah r.a., it is said, "Umar al-Khattab r.a. gave a horse in Allah's Cause. He intended to buy it back. Rasulullah SAW forbade him from buying back what he has given in charity. This action is like a dog that swallows back its vomit" (*Riwayah al-Bukhariy*, Book: *Zakat*, Chapter: "Can someone buy back what he has given as zakat?" No. Hadith: 1489).

This Hadith indicates that in seeking the pleasure of Allah, the act of safeguarding the Shari'ah i.e. fulfilling the rights of Allah, should be observed. Something that has been given as charity in the cause of Allah should not be taken back. This is especially so if the charity is a vow of alms. According to Al-Qurtubiy, the act is clearly prohibited in Islam in view of the parable given by Rasulullah, likening the given charity as dog saliva, while dog is considered severe *najis* (Al-'Asqalaniy 852H: 456). As an Islamic political actor, in order to achieve *mardat Allah*, he is required to set his purpose only for the path of Allah (*fi sabil Allah*).

From 'Umar al-Khattab r.a., the Prophet SAW said, "Actions are according to intentions, and everyone will get what was intended. Whoever migrates with an intention for Allah and His messenger, the migration will be for the sake of Allah and his Messenger. And whoever migrates for worldly gain or to marry a woman, then his migration will be for the sake of whatever he migrated for" (*Riwayah* al-Bukhariy, Book: The beginning of the revelation, Chapter: The beginning of the revelation, No. Hadith: 1).

In debating this Hadith, al-'Asqalaniy (852H: 17) explained the importance of initiating each practice with intention. An act must be performed only for Allah. Actions performed for another worldly creature can be considered as *shirk* to Allah. The reward in the hereafter will be based on what is intended. Therefore, Islamic political actors cannot attain *mardat Allah* if they do not set their intention purely to seek the pleasure of Allah and believe that every action will be accountable before Allah. This was clearly related by Rasulullah in a hadith as follow:

From 'Aisyah r.a., Rasulullah SAW said, "An army will invade the Ka'ba and when the invaders reach Al-Baida', all the ground will sink and swallow the whole army'. 'Aisyah r.a. asked, 'How will they sink into the ground while amongst them will be their markets (the people who worked in business and not invaders) and the people not belonging to them?' Rasulullah SAW replied, "All of those people will sink but they will be resurrected and judged according to their intentions" (*Riwayah* al-Bukhariy, Book: Purchase, Chapter: Explanation of the market, No. Hadith: 2118).

Revising one's intention is a requirement for a Muslim political actor in order to obtain *mardat Allah*. This is in line with the Hadith of al-Bukhariy numbered 1975 on establishing the intention of *al-amr bi al-makruf wa al-nahy 'an al-mungkar*. This is in accordance to the *syarah* Al-'Asqalaniy (852H: 2118) for this Hadith which explained the punishment from Allah that will befall all the inhabitants of a place without exception. This is because the government and the people should preach to each other, reminding each other of goodness and preventing from doing evil. Unhindered evil deeds will result in loss to all parties. Although the punishment will be imposed on all residents of a place, in the hereafter they will be judged according to their respective intentions.

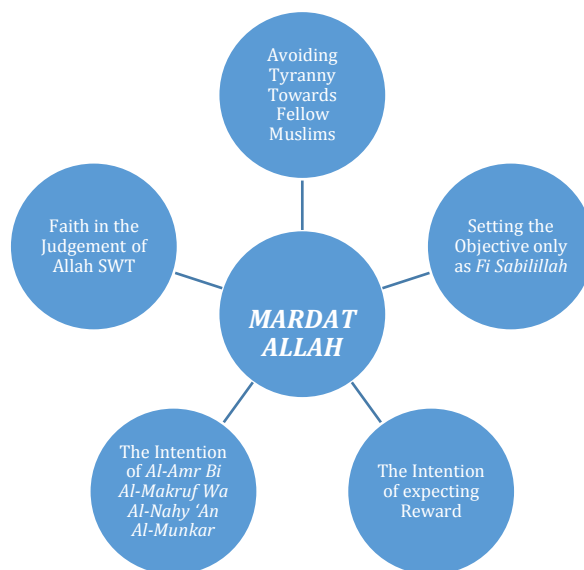
From Ibn Mas'ud r.a., Rasulullah SAW said, "When someone spends on his family seeking his reward for it from Allah, it is counted as a charity from him" (*Riwayah* al-Bukhariy, Book: Iman, Chapter: Indeed the deeds depend on the intention and hope. Every Mukmin will get according to his intentions. No. Hadith: 55).

The intention of expecting rewards from Allah is greater than the intentions of a husband or father in fulfilling his or her responsibilities in providing *nafkah*. This is discussed by al-'Asqalaniy (852H: 55) in regard to good judgment when performing an obligation. Allah will reward with kindness based on the intention of the actor of a deed. If the *nafkah* is intended as an obligation, as it is absolutely obligatory, then he has fulfilled that obligation as a husband to his

wife and family. However, if he intended to get rewards from Allah, then his action is considered as charity.

From the five Hadiths discussed, it appears that intentions and purposes of the Islamic political actor play an important role in achieving *mardat Allah*. It can be summarized that there are five elements in achieving *mardat Allah* based on *al-hadf* and *al-niyyat* which are; avoiding tyranny, setting the objective only as *fi sabilillah*, setting the intention of *al-amr bi al-makruf wa al-nahy 'an al-mungkar*, having faith in the judgement of Allah, and setting the intention of expecting reward from Allah. It is easily illustrated in Figure 2.

Figure 2: The Elements of Mardat Allah



Based on the entire discussion in this article, it was found that the ultimate objective of the true Islamic political actors is *mardat Allah*. There are two themes related to *mardat Allah* which are *al-hadf* and *al-niyyat*. For *al-hadf*, there are 31 hadiths, while there are 39 hadiths for *al-niyyat*. From *al-hadf*, there are two clear Hadiths that can be linked to the objective of Islamic political actors. While for *al-niyyat*, there are three hadiths that can be attributed to the ultimate objective of Islamic political actors. From these five hadiths, the three elements of *mardat Allah* as the ultimate objective of Islamic political actors were found. They are: avoiding tyranny, setting the objective only as *fi sabilillah*, setting the intention of *al-amr bi al-makruf wa al-nahy 'an al-mungkar*, having faith in the judgement of deeds by Allah, and the intention of expecting reward.

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