An Analytical Study of the Khalafallah's Qur'anic Political Thoughts

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Abstract

Throughout Islamic history, there have been various theories about the relationship between religion and politics, from disagreement to controversy. This debate has also come to the attention of scholars in the modern era after the important event of the abolition of the Ottoman caliphate. Dr. Mohammed Ahmed Khalafallah, as one of the New Mu'tazilis, rejected the relationship in this area, With the layout of the "worldly government" theory. He considered Islam a cultural element Referring to the historical origin of the meanings of the political terminology and neglect the Qur'anic-political theories, the Qur'an being devoid of new political terms and acknowledging the disapproval of the confluence of religion and state in the sacred text with the Shari'ah, He considers the government based on the council (democracy) and his legitimacy depends on it. And by explaining the difference between the "Prophet's position" and the "political power of the Prophet" based on the Qur'an and history, the Prophet's government introduces a civil (not religious) phenomenon that will not continue thereafter. The present study, by descriptive-analytical method, seeks to find out the causes of such ideas in Khalafallah and to explain the impact of three factors of political developments (caliphate crisis - colonialism), scientific (renewal of religious heritage) and cultural (defending Islam and the Prophet (pbuh) against the Western notion) address his thinking.

Keywords: *Religion; Politics; Muhammad Ahmad Khalafallah; Worldly Government; Secularism*

1- Problem Expression

In the contemporary Islamic world, after the important event of the abolition of the Ottoman caliphate, there was an important debate among scholars seeking to find the relation between religion and government and politics. In this political context, the scientific circles of Islamic countries, and in particular Egypt, became the site of various theories. Throughout Islamic history, there have been various

theories about the relationship of religion to politics and government. Each Muslim scholar, according to its own definition of religion and the conditions and crises facing it, has adopted one of the modes of communication between the two important categories (Hazavai, 1394, pp. 174-155). The New Mu'tazilis, have also responded to the serious and widespread question of "the role of religion in government and politics" with a rationalist and scientific approach based on modern methods. Among them, the character of Muhammad Ahmad Khalafallah as one of the New Mu'tazilis has a special place, He is the one who co-authored the book "Al-Fan al-Qasasi al-Qur'an al-Karim" in which he discussed the theory of "secularism". This book is considered one of the three main sources of "secularism" theory.[1] He went on to reject the relationship in this area by proposing a "worldly government" theory. An idea previously heard by Egyptians like Ali Abdul Razzaq in the book "al- Islam" and "Principles Al-Hokm" was endorsed by Khalafallah. In contrast, the idea of Islamic rule advocated by people like Rashid Reza in the Arab-Islamic community at the time fueled the debate over the relationship between Islam and the state. An examination of Dr. Khalafallah's thoughts on this issue will lead the reader to a discussion of the causes and the reasons for its emergence in the field of separating religion from politics. The present study, in response to the question of the causes of the emergence of Dr. Ahmad Khalafallah's Qur'anic political thoughts, will show the reader the roots ofsecularism[2] thinking, an answer obtained by classifying his theories and analyzing the causes of its occurrence through analytical scrutiny.

2- Literature Review

There have been many attempts to study the Qur'anic political ideas of contemporary Arab scholars. Among these scholars, Mohammed Ahmed Khalafallah has a special position because of his discipline in the school of Amin al-Khooli and the influence of the Egyptian Ali Abdul Razzaq. However, his particular views on the myth of the Qur'anic story in the book Al-Fan al-Qasasi fi al-Qur'an have led to the focus of attention on Muhammad Ahmad Khalafallah and his Qur'anic political ideas influenced by the popularity of his other theories. Be marginalized. Thesis: "A Critical Explanation of Mohammad Ahmad Khalafallah's Viewpoint on the Language of the Qur'an Based on the Thought of Allameh Tabatabai: By Mohammad Taheri. And articles "A Look into the Ontology of Contemporary Interpretation with Emphasis on the View of Muhammad Ahmad Khalafallah": By Mohammad Reza Aghaei, "Criticism of Khalafallah's Arguments About Mythical Tales in the Qur'an": By Sayyed Mahmoud Tayyeb Hosseini, "A Critique of Khalafallah's Thoughts in Qur'anic Tales Based on Modern Interpretations": Written by Mohammad Ali Mahdavi Rad and Mohammad Mirzaei. They have studied these famous ideas of Khalafallah about the stories of the Qur'an.

The authors of this article searched for only one article published in the 15th volume of Political Thoughts by Muslim intellectuals, (by the efforts of Ali Akbar Alikhani et al.), Reprinted on Rasakhoun's website entitled "Political Thought of Muhammad Ahmad Khalafallah". (By Sattar Udayi and Houshang Rezaei). This article attempts to categorize Khalafallah's ideas but does not attempt to analyze them

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[1]. Some, such as Ahmed Nayle, Mansour Fahmi's doctoral dissertation on the status of women in the Islamic tradition, Taha Hussein's "Fi al-Sha'ar al-Jahli", And the book "Al-Fan al-Qasasi al-Qur'an al-Karim", the work of Mohammed Ahmad Khalaf Allah, has considered the most important source of the emergence and emergence of Arabism in Arab countries, including Egypt (See: Shariatmadari, 2001: p. 217).

[2]. The history of the word 'elmanyt' (علمانية) in Arab culture and its evolution is not well known (Nouri, 1375: 381), but its roots can be found in the narratives of those such as Muhammad Abdou and Farah Antoine (Al-Azema, 2008: 5). Of course, some believe that for the first time in the Arab world, a certain person named Louis Bghtr in Arabic-French culture used the word "elmany" in 1828 for "laique" And later the term was used as equivalent to "secularist" (Shariatmadari, 1380: 224, quoted by Amara, 1997). In the structure of the word "elmanyt" there is a disagreement among scientists. Some scholars say "elmanyt" (علمانيت) to be pronounced. That is, the realm of human knowledge and its function in human life is divisible from the realm of revelation and its role in other areas of life (Ibid., P. 18; hatum, 1990: p. 4447; al-Azmah, 2008: p. 5). Some scholars say "almanyt" (عَلَمانيت) to be pronounced. It means the separation of the world from the hereafter (Tebyan, 2008: p. 2 Quoted: Zahir, 1993: pp. 37-38). Another group permits each of the two pronunciations. (Shamsuddin, 1362: p. 104).

except in a few cases. The authors of this paper seek to answer the question of the type of tradition confronted in the thought of Muhammad Ahmad Khalafallah, and ultimately, in his thought, achieve "the integration of tradition with modernity" in the epistemic field and "obtain modern political models" in the political field. On the basis of such an approach, this article seeks to explain the thought organization of Ahmad Khalafallah, and does not mention its causes. Thus, analyzing the thoughts of Dr. Mohammad Ahmad Khalafollah in order to find the reasons for the emergence of the idea of separation between politics and government in his thoughts, and consequently the contemporary Mu'tazilits, requires a separate research that this article seeks to accomplish.

3. *Generalities*

3-1- Relationship between Religion and Politics

The relationship between "religion" as a "set of divine commands" and "politics" as "social aspects of human life" is one of the issues that has certainly been the focus of various Islamic scholars, especially after the collapse of the Ottoman Empire and Napoleon's invasion of Egypt. (Udayi and Rezaei, 1396). Some saw religion as an individual affair and pursued prosperity by abandoning society. On the contrary, some gave religion a social dimension and sought to incorporate religion into the realms of social life by creating organizations. The scholars have taken each of these points to substantiate their claim to the verses of the Qur'an and the way of the Prophet (peace be upon him) and discussed them in various ways.

3-2- New Mu'tazilis

In the contemporary Islamic world, one of the most important intellectual movements that has emerged is the emerging trend of the "New Mu'tazilis". This trend emerged in the Islamic world in the 19th century and its followers sought to revive the ideas and works of the early Mu'tazilites. As they looked at religion with a rational view, they became known as the "New-Mu'tazili". This trend follows the redesign of rationalism and the rejection of traditionalism (the orders of religion) merely in the Sunni world, followed by the incorporation of wisdom alongside narration and text into the realm of religion, and the subsequent link between tradition and modernity. It is the utmost presence of rationality (See: Arab Salehi, 1393: p. 96). And this approach, along with the slogan of returning to the Qur'an, was recognized as one of the main features of this process (Zarnousheh Farahani, 1395: p. 93).

Although the New Mu'tazilis have relied heavily on the Mu'tazilis on numerous Islamic discourses, and in particular, theological discourse; But in addition to the Mu'tazilite foundations, they have taken advantage of new approaches in Western humanities; Therefore, their views in some cases have caused controversy and intellectual challenges in the Islamic world and have drawn a flood of protests against them (Goli and Yousefian, 1389 : p. 114). The early New Mu'tazilis, like the ancient Mu'tazilis, sought to rationally interpret religious texts and interpreted cases of apparent opposition to religious texts with reason by carrying on the metaphor (adalat-nejad, 1381: p. 7).

The head of this school, Mohammed Abduh (d. 1323 lunar), is known and includes such people as Amin al-Khooli, Mohammad Ahmad Khalafallah, Mohammad Abed al-Jabri, Jaber Asfour, Hassan Hanafi, Nasr Hamed Abu Zayed, and others (Mansourzadeh and Massoud, 1396: 38). Geographically, of course, the New Mu'tazilis to the New Mu'tazilis of India (such as Shah Waliullah Dehlavi, Obaidullah Syndike, Fazl al-Rahman) and New Mu'tazilis (such as: Mohammad Abduh, Ahmad Amin, Taha Hussein,

Amin al-Khooli, Mohammad Ahmad Khalafollah, Hassan Hanafi, Mohammad Erkun, Mohammad Abed al-Jaberi, Nasr Hamed Abu Zaid) are categorized (Note: Goli and Yusefian: 1389: 121-128).

4- A Review on the Life and Works of Muhammad Ahmad Khalafallah

4-1- Biography of Muhammad Ahmad Khalafallah

As it has been mentioned, one of the people mentioned in the list of New Mu'tazilites is Muhammad Ahmad Khalafallah (1916-1988). He is a Quranic scholar and Egyptian writer (Baghestani, 1393) Born in Egypt in 1916 (Khalid, 1412: 18), But it was of Sudanese origin and its ancestors had migrated from Sudan to Egypt (Uday and Rezai, 1396). He studied in Cairo and is considered a student of Taha Hussein, Mustafa Abdul Razzaq and Amin al-Khooli in university studies and has had the most influence on scholarly views from his professor Amin al-Khooli. This led to the writing of a doctoral dissertation entitled "Al-Fan al-Qasasi al-Qur'an al-Karim" (Nifar, 1925: p. 164). The work that defended it and its publication met with opposition from Al-Azhar (see: Baghestani, 1393; Udayi and Rezai, 1396). In addition to dealing with scientific issues, he was deputy minister of the Egyptian Ministry of Culture for some time (see: Khalafallah, 1984: 171). And in political affairs, he was a founding member and vice-of the "التجمع الوطنى التقدّمى الوَحْدَوى"[3]. (See: Sa'fan: 1993: 32; Udayi and Rezai, 1986).

4-2- Khalafallah Works

His scientific books can be categorized in two areas of Qur'anic research and literary writing (see: Baghestani, 1393):

In the Quranic Research Section:

- «الفن القصص فى القرآن الكريم»[4]

- «القرآن و مشكلات حياتنا المعاصرة»[5]

- «القرآن والدولة»[6]

- «القرآن والثورة الثقافية»[7]

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[3] . The «التجمع الوطنى التقدّمى الوَحْدَوى» Party is one of the largest left-wing political parties in Egypt. It coincided with the beginning of the policy of pursuing a plurality of parties during the Anwar Sadat era in the seventies and also with the dissolution of the Arab Socialist League in 1976. Founded in collaboration with a group of Egyptian personalities with left-leaning tendencies, including socialists, communists, Nasserites, nationalists and some liberal figures. But the centerpiece of efforts to establish the party revolved around communist movements and personalities (See: Journal of Egyptian Parties, Quds News Agency: http://qodsna.com).

[4] . Khalil Abdul Karim in his analysis of the recent publication of the book "Al-Fan al-Qasasi fi al-Qur'an", marks it as a sign of modern Islamic thought, in the line of books such as "Fi al-Sha'ar al-Jahli" (from Taha Hussein) and "Al-Islam and the Principles of Al-Hokm" (from Ali Abdul Raziq has known (Khalafullah, 1999: p. 363).

[5] . Khalafallah in this book seeks to find solutions to the problems of the present age based on Qur'anic teachings (Khalafullah, 1982: 12). He intends to re-modernize society in the light of verses from the Qur'an that embody human values and belong to all times and places and once have transformed a desirable part of human society (see: Baghestani, 1393).

[6] . In this book, he examines the relation between religion and government in the light of the teachings of the Qur'an And it has come to the conclusion that its various political, administrative and economic regimes and functions are among the things entrusted to humanity (Baghestani, 1393).

[7] . In this book, the author has explored the fundamentals, issues and theoretical and practical realms of the concept of cultural revolution from the perspective of the Holy Quran (Baghestani, 1393).

- «هكذا يبنى الإسلام»

- «الأسس القرآنية للتقدم»

- «محمد والقوى المضـادة»[8]

- «مفاهيم قرآنية»[9] - ...

In the field of literary works and writing of the elders, such writings as:

- «صاحب الاغانى ابوالفرج الاصفهانى»

- «احمد فارس الشدياق و آراؤه اللغوية والادبية»

- «دراسات فى المكتبة العربية؛ دراسات فى الادب الاسلامى»

- «تصحيح المفردات فى غريب القرآن»

- «الكواكبى: حياته و آرائه»

- «عبدالله النديم و مذكِّراته السياسية»

- «على مبارك و آثاره»

 etc have been left behind (see: Aqa and Udayi and Rezai, 1396).

4-3- The Qur'anic Political Thoughts of Khalafallah

In his works, Muhammad Ahmad Khalafollah has addressed political thought in addition to addressing scholarly and Qur'anic topics. As the titles of some of his books show, he has tried to express his beliefs in political matters such as the relation of religion and politics, the Qur'an and the State, the Islamic Ummah, and secular rule. In the following, his comments will be categorized.

4-3-1- Relationship between Religion and Politics

Khalaf Allah insists on his first predecessor, Egyptian Ali Abdul Razzaq believed that "Islam is the religion and the Sharia" And the statement that "Islam is religion and the state" is a newly emerging

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[8]. This book is Khalafallah's master thesis entitled "Controversy in the Qur'an", which the author has published in book form after defending it with a high score about 30 years later (Udayi and Rezaei, 1986).

[9]. Khalafallah has attempted to explain two types of Qur'anic concepts in this book. He mentions this in the introduction to his book and writes about the motivation for writing this book:

«والمنهج الذي سرت عليه أني قمت أولا باختيار نوعين من المفاهيم: نوع يميل إلى السياسة ونوع يميل إلى الاجتماع. وكان الدافع لهذا الاختيار أني رأيت بعض الناس يعمدون إلى القرآن الكريم ليتخذوا من آياته السند لهم فيما يعملون في ميدان السياسة أو ميدان الاجتماع. وكنت أرى أنهم لا يتقون الله فيما يفعلون...»(Khalafullah, 1984: p. 9).

Accordingly, the author has read some of the Qur'anic political and social concepts and themes based on the method of lexical scrutiny. In the first part he has analyzed the major dual political concepts such as prophecy and monarchy, the law and the state, and allegiance and the caliphate, and in the second part he has analyzed the major dual social concepts such as science and knowledge, controversy, right and wrong. Khalafallah's motivation for choosing these topics is to show misunderstanding and the possible misuse of modern-day politicians and social activists of Qur'anic concepts and their failure to document these concepts for their own actions.The purpose of the author is to apply this book in addition to applying his method of literary research in examining Qur'anic concepts and demonstrating the desirability of extending the influence of the Qur'anic injunctions in the realm of social life (see: Khalafollah, 1984: 9 and Baghestani, 1393).

category with no record of the past (see: Udayi and Rezai, 1396). He bases his argument on the historical evolution of the meanings of political terminology, he believes that all those who have come to apply political concepts to Qur'anic terms have been ignorant of the origin and will of the precise meaning of these words, and themselves. He criticized such people as Ibn Qatibah, Farabi, ekhwan-al-Safa, Maverdi, Tartoush, Ibn Khaldun, etc. in conceptual and political understandings of terms such as "community", "ethnicity", "homeland", "government" and relationships. It enters between them (Khalafullah, 1988: 17-19). In his view, Islam is a cultural element (Mazinani, 2010: 20).

Khalafullah has examined their relationship in his books. For example, in his book Al-Qur'an and Al-Doolt, he seeks to explain two truths; One is that the Holy Qur'an in the matter of the state seeks to express basic and fundamental lines to human beings in order to prevent them from error, And secondly, the Holy Qur'an has given human beings a detailed discussion of the details and contents of the government so that he can discover them in terms of time and place.(Khalafullah, undated: p. 4). By examining the commentators' comments on the term government and its Qur'anic applications, the author ultimately concludes that although Islam is a religion that has come to guide humanity and politics and seek to reform it in all aspects of life, But the rule and rule in this religion is left to mankind and religion itself is not involved. The rule of this government is based on the council and its head cannot be restricted to the title of caliph, while the legitimacy of this government and its head is determined by the ummah and the ummah has the right to install and dismiss the ruler. He writes:

"Islam, according to the commentators of the Holy Quran, is the religion of guidance and leadership and politics and government, Because religion, which deals with the reform of human religious, social, political, and economic dignity, is based on just rule. So as to provide support for religion and the state. The government in the religion of Islam is elected by the people and in the form of a council. The head of this government is the "caliph", known by this name or another And his election and removal is up to the people"[10] (Khalafullah, undated: p. 189).

In his book "Qur'anic Concepts", Khalafallah elaborates on the literary word "حكم" and its Qur'anic applications (see: Khalafallah, 1984: 25-34). And by presenting the literary differences in the use of the word, it concludes from this study:[11] "The Holy Qur'an has not used the word and its derivatives to have a modern political meaning"[12] (Khalafullah, 1984: 34). Says: "The Holy Qur'an, when speaking about the ruling in the sense of deciding in the disputes, did not make the authority of the ruler or the ruling in the sense of the judge but rather making it for the legislation that the judge rules, which is in fact issued by God".[13] And finally, he concludes that "accordingly, Islam cannot be called 'religion and state'"[14] (Khalafullah, 1984: 35).

He also states in the book al-Qumiyyat al-Arabiya and al-Islam, a collection of the views of Arab political scholars, that the root of the word government never means political state, In all the uses of this

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[10] «الإسلام فى عرف المفسرين للقرآن الكريم دين هداية وسيادة وسياسة وحكم لأن ما جاء به من إصلاح البشر في جميع شؤونهم الدينية ومصالحهم الإجتماعية والقضائية والسياسية والإقتصادية يتوقف على: السيادة والقوة والحكم بالعدل وإقامة الحق والاستعداد لحماية الدين و الدولة. والحكم في الإسلام للأمة. وشكله شورى أو نيابى. ورئيسه الخليفة أو أى رئيس الدولة يسمى بأي إسم. والأمة هى التى تملك نصبه وعزّله» (خلف الله، بى‌تا: ص 189). These are the words of Rashid Reza in the book "Al-Wuhi al-Mohammadi" (Rashid Reza, 1406: 287) And it is Al-Manar's commentary (Rashid Reza, 1366: 11, p. 264) that the author mentioned at the end of the book "Al-Qur'an and Al-Doolt ".

[11] « يجب أن نفرق دائما بين صيغة «محمد يحكم الناس» وصيغة «محمد يحكم بين الناس». الصيغة الأولى هى التى تصلح لرئيس الدولة. أما الصيغة الثانية فهى التى تصلح للقاضى والحكم. وكل عبارات القرآن الكريم وردت فى الصيغة الثانية: الحكم بين الناس ولم تكن أبدا حكم الناس» (خلف الله، 1984: ص 35).

[12] . «أن القرآن الكريم لم يستخدم ولو مرة واحدة أىّ مفهوم سياسى لما نعرفه اليوم في استخدامنا لكلمات: الحكم والحكومة والحكم وما أشبه» (خلف الله، 1984: ص 34).

[13] « أن القرآن الكريم عند حديثه عن الحكم بمعنى الفصل في الخصومات لم يجعل السلطة للحاكم أو الحكم بمعنى القاضى وإنما جعلها للتشريع الذى يحكم به القاضى والذى هو في الحقيقة صادر عن الله» (همان)

[14] . «... إنه من هنا لا يصح أن يقال: الإسلام دين وحكم كما أنه لم يصح أن يقال: الإسلام دين ودولة» (خلف الله، 1984: ص 35).

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word the literal meaning of the word was intended.[15] He goes on to say the same thing about the word "حكم" (Khalafullah, 1988: 24)

Muhammad Ahmad Khalafallah believed that the confluence of two "religion and state" institutions was not approved by the holy text and its legislator. He knew the beginning of the separation between the sacred and the world from the time of the Prophet And he believed in the trans-religious government; A state whose basic component is democracy, which is based on the separation of the institution of religion from the institution of politics (see: Udayi and Rezai, 1396).

He examines the prophetic government to prove his claim by using the Qur'an, the Holy Prophet's books, and the history books.

4-3-1-1- King Not Being a Prophet of Islam (PBUH)

Muhammad Ahmad Khalafollah, citing certain verses such as "Say," I am just a human being like you. It has been revealed to me that your God is the One God..."[16] (foselat/ 6), believes that the Prophet's mission is a cultural and educational mission (Mazinani, 1389: 20) and the Prophet (pbuh) has nothing but the power to explain and propagate the Qur'an. The Holy Qur'an does not introduce the Prophet (pbuh) as king. He writes: "The Holy Qur'an denies any dominion over Muslims from the Prophet. So he constantly emphasized the Qur'an's command to be human"[17] (Khalafullah, undated: 49).

Muhammad Ahmad Khalafollah, with reference to verse 50 of Surat al-An'm: Say," I do not say to you that I possess the treasuries of Allah, nor do I know the Unseen, nor do I say to you that I am an angel. I follow only what is revealed to me…" It seeks to explain the difference between the "position of the Prophet" and the "political power of the Prophet" and considers them merely a messenger, not a king. He cites history books: "Islamic history books agree that the Prophet (peace be upon him) did not accept the kingdom of Mecca, and the Holy Qur'an orders them to call themselves Mecca as a messenger rather than a king of kings"[18] (Khalafullah, 1984: p. 16).

He goes on with a question, Writes: "By what attributes did the prophet of Islam govern the Islamic community: "Al-Nabi al-Molk" or "Al-Nabi al-Rasoul"? If the former is correct, Islam's "religion and state" category is correct, If the latter is true, Islam is merely a religion, and the prophet is governed by the prophet's Islamic mission and not by his monarchic duties. Therefore, the category of "Islam as a state means the kingdom" is not correct "[19] (Ibid: p. 18).

He concludes on the grounds that the prophetic government of Islam, and the government after them, is "a civil phenomenon, not a religion." Ahmad Khalafallah has argued elsewhere for these same arguments, and writes: "A look at the development of the Prophet's civil state after the emigration reveals that there is no political dominion between the king and the state, and the Prophet (pbuh) ruled the

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[15] . «والذى جاء في القرآن الكريم من مشتقات هذه المادّة اللّغويّة [د و ل] لم يكن يتعلّق أبدا بالدولة بمعناها السياسيّ، و إنما كان يدور فقط حول المعاني اللّغويّة» (خلف الله، 1988 :24)

[16] . « قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ...» (فصلت/ 6).

[17] . «وينكر القرآن الكريم علي النبي عليه السلام أن يكون له سلطان أي سلطان علي المسلمين، اللهم إلا البيان: بيان ما أنزل الله عليه من الآيات البينات. ولذلك كان عليه السلام يؤكد دائما ما طلب إليه القرآن الكريم تأكيده و هو أنه بشر شأنه في ذلك شأن سائر الناس واذا مازاد عليهم شيئا فهو أنه يوحى إليه» (خلف الله، بيتا: 49)

[18] . «ان كتب السيرة وكتب التأريخ الإسلامي تكاد تجمع على أنّ محمدا قد رفض ما عرضه عليه الملأ من أهل مكة من تمليكه إن أراد ملكا... والقرآن الكريم يطلب □ إلى النبي أن يقول لأهل مكة هذا القول الوارد في سورة الأنعام.... محمد رسول من الله وليس ملكا من الملوك» (خلف الله، 1984: ص 16)

[19] . « فهل كان يدير هذا المجتمع بصفته النبي الملك أو بصفته النبي الرسول؟ إنها إن تكن الأولى فقد صحت مقولة: الإسلام دين ودولة ولكنها حين تكون الثانية نفضل مقولة: الإسلام دين وتكون إدارة شئون المجتمع في هذه الحالة إدارة دينية باسم النبوة والرسالة وليست باسم الملك ولا يصح قول الإسلام دولة أى مملكة وملك» (همان: ص 18).

Arabian Peninsula with his mission.The Qur'anic references to the Prophet (pbuh) as the divine messenger, not the ruler - prove this fact"[20] (Khalafullah, 1988: 24).

Mohammed Ahmad Khalafallah, has extracted the teachings of the relation of religion to politics from the Qur'an, referring to the story of two divine prophets, Prophet David and Solomon, along with the story of Prophet Talut in the Holy Quran. And quoting verses that say: We sent the Prophet (pbuh) as a messenger to the people[21]. He concludes that the beloved Prophet of Islam performed the political task of governing his community from the duty of the Prophet - not the kingdom. And writes: "There is no text to prove the duty of the king or the head of government for the Prophet"[22] (See: Khalafallah, 1984: 14-21). He attributes this power of the Prophet (peace be upon him) to govern the Arabian island for two reasons; The "Divine Cause" was credited to the Messenger of God And the "cause of the people" of loyalty to immigrants and Ansar. He considers its realization to be dependent on the latter in Medina[23] (Khalafullah, 1988: 24-25).

The author in his book "Qur'anic Concepts" mentions and attempts to substantiate the interpretative views of "Muhammad Abdu and Rashid Reza" under the verse " Whoever obeys the Apostle certainly obeys Allah; and as for those who turn their backs] on you [, We have not sent you to keep watch over them"[24] (Nisa: 80), That the Prophet's instructions in religious matters from God And obedience is called a obligation And they regard their sayings in worldly matters as ijtihad And they find it appropriate to be polite - not obligatory[25]. Finally, his Qur'anic arguments conclude: that the duty of the Prophet's sovereignty over the people is based on his prophecy and on behalf of God the Almighty, not on the authority of his kingdom over the people[26] (see: Khalafallah, 1984: 23) And it is specific to him, so he insists that it will not continue after the Prophet, who is "the last of Al-Merslain and Khatam al-Nabiin". Accordingly, one cannot conclude from the Prophet's function that "Islam is religion and the state"[27] (Khalafullah, 1984: 24).

Another reason Mohammed Ahmed Khalafallah has come to prove that the Qur'an has not left the duty of the Prophet to rule is the use of the word "حكم" in the Qur'an. He believes that if the Holy Qur'an had given the Prophet the task of governing, he should have used the phrase " احكُم الناس" in his verses, Whereas the Holy Qur'an addresses the Prophet with the phrase "احكُم بين الناس" instead of this phrase (see: Ma'adah / 42, 48-49). This means that they were not in charge of governing the people so that they could

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[20] «ونحن لو نظرنا في حال تكوين الدولة العربية بمدينة يثرب، بعد هجرة الرسول عليه السلام إليها مباشرة فسوف لا نجد في هذه الدولة أي معنى من معاني السلطة التي تكون في الملك وفي الدولة بمعانيهما السياسية. إن ما كان على عهد النبي عليه السلام منذ قيام الدولة بمدينة يثرب وحدها، إلى أن شملت الجزيرة العربية كلها، لم يكن إلا أمر النبوة والرسالة - أي الأمر الذي يدير فيه النبي عليه السلام مرافق الدولة لحساب الجماعة العربية التي أسلمت، واتخذت من القيم الإسلامية دستورا لممارستها الحياة اليومية والحياة العامة. إنها نبوة ورسالة. ومن هنا كان القرآن الكريم يحض المسلمين يومذاك على طاعة محمد بن عبدالله عليه السلام، القرشي العربي، على أنه رسول الله، وليس على أنه الملك أو الحاكم المسيطر ذي الدولة والسلطان» (خلف الله، 1988: 24)

[21] . The author cites these verses: Conquest: 29, Parties: 40, Al-Imran: 144, Maeda: 67.

[22] كان ملكا أى رئيس الدولة الذى يصرف أمور الناس بما يملك من حق له عليهم ثبت بالقوة والسلطان ☐. وهذا إنما يعني أنه ليس هناك نص يستدل منه على أن محمدا أو بالتقاليد والعادات» (نك: خلف الله، 1984: صص 14-21).

[23] . «وكان النبي العربي عليه السلام يستمد سلطته هذه من مصدرين : المصدر الإلهي باعتباره رسول الله، والمصدر البشري من الذين بايعوه ممن سموا بالأنصار، ومن الذين لحقوا به من المهاجرين.. وليس يخفى أن المصدر الإلهي وحده لم ينتج دولة طوال العهد المكي، وإنما نتجت الدولة بعد المبايعة من أهل يثرب، وبعد انضمام المهاجرين إليهم. أي بعد أن أصبحت هناك قوة بشرية قادرة على حماية الدعوة الجديدة والدفاع عنها وعن رسول الله» (خلف الله، 1988: 24-25)

[24] . « مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَ مَنْ تَوَلَّى فَما أَرْسَلْناكَ عَلَيْهِمْ حَفِيظاً» (نسا/ 80).

[25] . قال- أى محمد عبده و رشيد رضا-: من يطع الرسول فقد أطاع الله أي إن الرسول إنما هو رسول الله فما يأمر به من حيث هو رسول الله فهو من الله وهو: العبادات والفضائل والأعمال العامة والخاصة التي بها تحفظ الحقوق وتدرأ المفاسد وتحفظ المصالح. فمن أطاعه في ذلك لأنه مبلغ له عن الله عز وجل فقد أطاع الله بذلك... وأما ما يقوله الرسول من عند نفسه وما يأمر به مما يستحسنه باجتهاده ورأيه من الأمور الدنيوية والعادات كمسألة تأثير النخل وما يسميه العلماء أمر الإرشاد فطاعته فيه ليست من الفرائض التي فرضها الله تعالى لأنه ليس دينا ولا شرعا عنه تعالى وإنما تكون من كمال الأدب وقدوة الحب... (خلف الله، 1984: ص 22)

[26]. Elsewhere he writes:
نبيا رسولا ويملك ما منحه الله من السلطة التي تختص بمسئوليات النبوة والرسالة وليس بمسؤوليات الملك أو السلطان أو أي رئيس دولة» (خلف الله، 1984: A«لقد كان ص 43)

[27] . « والأمر الذى نؤكّد عليه هنا هو أنّ هذه الحالة الخاصة محمد والتي لن تتكرر ما دام هو آخر المرسلين وخاتم النبيين، يجب أن تبقى علي خصوصيتها وليس يصح أن يقاس عليها أو أن تتخذ أساسا لمقولة هامة كتلك التي يقال فيها: الإسلام دين ودولة. الحالات الخاصة به يجب أن تبقى حالات خاصة. إنها من الخصوصيات وليست من العموميات» (خلف الله، 1984: ص 24).

enjoy their sovereignty, Rather, they were tasked with judging people and resolving their disputes[28] (Khalafullah, 1984: 35).

4-3-1-2- Invitation of the Qur'an to the Council on Non-Religious Issues

Khalafullah rejects the view that: "Believers are the addressees of the original consultation in the Qur'an And they are looking for some kind of social-political organization. "He believes that:

First, Consultation cannot be religious because religion is from God and believers have no right to add to it. So consulting is outside of religion[29] (Khalafullah, 1984: 75). Secondly, this principle is quite descriptive, so it is by no means addressed to the believers. Thirdly, this principle is addressed to the Prophet himself, so it is a general principle. In that, there is no recommendation to the ummah (Ibid., P. 95).

4-3-1-3- Caliphate - A Political, Military , Not Religious

After saying this, Khalafallah, after examining the Qur'anic words "خليفه" and "استخلاف" and looking at the caliphate of the three caliphs and citing their words, believes that the caliphate system is not a religious system and It should be regarded as merely a political system[30] (Khalafullah, 1984: p. 52). His reasons are:

A. There is no religious text - in the Qur'an or Sunnah - for the caliphate to be religious.

B. The performance of the ummah in choosing the caliphs (Rashidin) has a strong reason for being human, not religious. The difference between the choice of Rashidin caliphs confirms this.

C. The purpose of choosing the Rashidin and non-Rashidin caliphs was political establishment, not religion.

D. The companions of the Prophet (peace be upon him) with human thought - and not religious - created the caliphate system in their own time. Other Muslims should also consider reforming this system in accordance with their time.

E. The caliphate with the above arguments is a political one, not a religious one, so no one has the right to regard it as a religious obligation. (Khalafullah, 1984: p. 53).

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[28] «وصدق الله العظيم الذي بعث محمدا رسولا ولم يبعثه حاكما أو رئيس دولة. ولو اقتضت حكمة الله أن يكون محمد رئيس دولة لكانت الصيغة القرآنية فاحكمهم بما أنزل الله ولا تتبع أهواءهم. يجب أن نفرق دائما بين صيغة «محمد يحكم الناس» وصيغة «محمد يحكم بين الناس». الصيغة الأولى هي التي تصلح لرئيس الدولة. أما الصيغة الثانية فهي التي تصلح للقاضي والحكم. وكل عبارات القرآن الكريم وردت في الصيغة الثانية: الحكم بين الناس ولم تكن أبدا حكم الناس» (خلف الله، 1984: 35)

[29] «لا يمكن أن يكون الأمر الذي طلب القرآن الكريم إلى النبي أن يشاور فيه من معه من أهل الشورى، أمرا دينيا. إنه من غير شك من الأمور الخارجة عن نطاق الدين» (خلف الله، 1984: ص 75)

[30] « وأن نظام الخلافة ليس نظاما دينيا وانما هو نظام إدارى سياسى».

5. The Origin of Quranic-Political Thoughts by Muhammad Ahmad Khalafallah

In analyzing and examining an thinking, one must carefully consider the orientation of the thinker to attain that thought (Enayat, 2010: 13). Khalafallah lived in a period that is a turning point in the developments in the Muslim world And to analyze his thoughts one must first look at these developments; Political, Scientific and Cultural Developments of the Islamic World in Contemporary Times.

5-1- Political Developments

The transformation of the political system ruling the Muslim world and the destruction of the Ottoman Caliphate following various protests and problems that led to the complete abolition of the Caliphate - which is a turning point in Sunni political thought (Enayat, 1389: 101) - One of the most important factors in the emergence of the New Mu'tazilis movement, The process that Muhammad Ahmad Khalafollah is known for is one of the scholars of that idea. One of the most important foundations of this stream of thought, along with two important foundations of "rationalism" and "scientificism", is "secularism". To which many neo-Mu'tazilites adhere. By adopting this basis, they reject the call for Islamization not only in jurisprudence, but also in literature, art and science in general, and oppose religious, social, political, economic, and scientific issues (see: Goli and Yousefian : 1389). In the wake of this major political event in the Muslim world, known as the "caliphate crisis," New ideas have emerged among Muslim scholars about the necessity of religious rule and how to govern and even the type of religion. Religious approaches to government and politics took a different approach, and many responses were given to religious rule and how it came about. Some sought to revive the caliphate system new (see: Sharqawi, 1979: 212). and some, such as Christians in the Levant, with the intention of providing grounds for Arab ethnic unity, tended to separate religion from politics (see: Enayat, 1391: 16-19). others considered Islam to be the rule of the law in the field of government and regarded it as a form of government in Islam only for Muslims (Sharif, 1402: 355). These different approaches to Islam's position in government have raised new issues in the Islamic world. Which divided Muslim thinkers into two groups: some sought to develop new topics while preserving Islamic teachings. and others who believed in Western thought considered religious beliefs obsolete and they trusted Western views.

This important event, the abolition of the Ottoman caliphate and the abolition of the unified Islamic caliphate, was followed by another major event, the widespread influence of Western colonialism on Islamic lands. The incorrect Ottoman policies of planning friendships with Western governments such as Britain and France and, consequently, the seizure of various parts of the Ottoman Empire by these governments, It eventually led to major crises in the Egyptian social situation. This led a group of Egyptian thinkers to write books and articles for the masses of the society and turn Egypt into a center of intellectual development (see: Beheshti, 1395: 21-24).

These two major political events in the Islamic world, and in particular Egypt, have prompted emerging debates in the context of religion in new ways, and Muslim scholars - including Khalafallah - have responded rationally to new issues Different. Khalafallah stance on the issue of the Islamic caliphate and the relation of the Qur'an to the state can be better understood with this great transformation of the Islamic world which is considered a turning point in the discussions in this field.

Khalafullah considers the main act of colonialism to be the divide between different Islamic tribes to achieve the goal of separation of "ethnicity" and "state" and writes: "Colonialism in some of its colonies seeks to establish a single government over different tribes by separating tribes to separate

ethnicity from the state"[31] (Khalafullah, 1988: 28). It goes on to say that "colonialism seeks to create different states and divide Arab societies into different parts, and the way to counter them is to create a single homeland and a single ethnic state based on public awareness against disintegration"[32] (Ibid: 28-29). He also cites the result of the establishment of Islamic universities in the Arab countries against colonialism:

«... نبتت فكرة الجامعة الاسلامية باعتبارها جامعة سياسية تحاول الوقوف فى وجه الاستعمار والتغلب عليه» (همان، 189).

5-2- Scientific Developments

Two major political events (the abolition of the Ottoman Caliphate and Western colonialism) led to the emergence of new debates among Muslim scholars, thereby giving rise to new ideas of isolation and an important discussion of Islamic state thought. Under such circumstances, the West, once considered the enemy of Muslims, became an inspiring source of cultural and social change (Holt & Ann, 1377: 1/ 471). Muslims, using they knowledge, and sometimes imitating them, turned to progress (Beheshti, 1395: 25). Muslims were inclined to this new idea in the face of Western colonialist countries and in response to the important question of "the cause of Muslim backwardness". In response, three new approaches emerged among Muslim thinkers: "Abandoning Islam," "Returning to Islamic Heritage" and "Renewing Religious Heritage". Seyyed Jamal al-Din Asad Abadi became a successor to the modernization thought of religious heritage, and his movement gave rise to a new Mu'tazilite (see: Goli and Yousefian, 1389: 114-115, and Beheshti, 1395: 25-26). New Mu'tazilites' main concern is finding ways to rebuild the Islamic world; Because they see the cause of the backwardness of Muslims in misunderstandings of Islam and they ignore the place of reason in the interpretation of religious texts. Accordingly, the new Mu'tazilite school was formed following two important factors: "Responding to Orientalist doubts about the introduction of Islam as the cause of Muslim backwardness" and "Rebuilding Islamic thought by reviving the Mu'tazilite ideas in order to transform Islamic society" (Note: Goli And Yousefian, 1389: 115). Mohammed Ahmed Khalafallah moved towards the separation of religion and politics and government from the path of modernization of religious heritage, influenced by Ali Abdul Razzaq, and introduced prophetic government - as it has passed - civil government. Accordingly, he was inclined to abandon the important challenge of Islamic politics by rejecting the relationship between religion and government. He addressed the issue and argued for its benefits: Islamic University opened the door to non-Muslims and gave Christians the opportunity to defend their homeland (Egypt). He considers Islamic University thought to be the link between religion and science and civilization, which can be seen in the ideas of Muhammad Abduh[33] (Khalafullah, 1988: 189).

Khalafullah in his books "Al-Qur'an and al-Dawlah", "Al-Qur'an and Life's Contemporary Problems", "Heczah Ibn al-Islam, and Muhammad Wali al-Mawzadi" expresses the motivation for writing these books: Dealing with and confronting the Egyptian rulers' tendency to Salafism and trust in the principles of Islamic law in the extraction of political, administrative, economic, social, and so on systems[34] (Khalafullah, Beta: p. 5).

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[31] . « وما يفعله الاستعمار في بعض المستعمرات هو هذا. إنه يضع بعض أفراد القبيلة الواحدة في دولة والبعض الآخر في دولة أخرى ؛ ومعنى ذلك أن الدولة الواحدة تسيطر على اقوام مختلفين.
وفي هذه الحالة لا يمكن أن يقال أبداً : إن هناك تطابقة بين القومية والدولة» (خلف الله، 1988: 28)

[32] . « جاء الاستعمار وقطع أوصال الأمة العربية، وجعل من أجزائها دولا عديدة... إن الوطن القومي مجزا إلى أوطان. وإن المجتمع العربي اليوم مجزا إلى مجتمعات. والدعوة اليوم هي تكوين الوطن القومي الواحد، والدولة القومية الواحدة، اللذان يقضيان على التجزنة. والوعي القومي الآن لا يزال دون المستوى. ومن هنا جاء العجز عن بلوغ الهدف» (همان: 28-29)

[33] . «والظاهرة الجديرة بالتسجيل هنا أن هذه الجامعة [الإسلاميّة] قد فتحت الباب لغير المسلمين، وأعدت جناحا للأخوة المسيحيين من أجل الدفاع عن الوطن... وفكرة الجامعة الاسلامية تطورت عند المجددين من رجال الدين من فكرة دينية خالصة إلى فكرة تجمع بين الدين من جانب والمدنية والعلم من الجانب الأخر. وتمثل ذلك بوضوح وجلاء عند محمد عبده» (خلف الله، 1988: 189)

[34] . «وهذا الذى دفع بعض الحاكمين إلى السلفيّه يستقون منها ما هم في حاجة إليه من مبادىء قد دفعتنى من قبل إلى نفس الطريق و لقد مضيت أنا في هذه الطريق بضع خطوات كان من حصيلتها هذه الكتب» (خلف الله، بيتا: ص 5)

5-3- Cultural Developments

After Napoleon's conquest of Egypt, and the arrival of scholars to find the reason for the rapid and widespread influence of Islam (Haeri, 1367: 130), and the attempt of the Orientalists to obtain information and knowledge about the people of the new Western colonies (see: Enayat, 1352: 46) New, widespread debates have been held among Muslims to prove the non-deity of Islam, the main focus of Orientalist action (Nafisi, 1379: 60 and 61). These disadvantages were specifically raised about the person of the Prophet of Islam and his traditions (Beheshti, 1395: 27) and the Prophet, not a divine person, but a genius thinker (al-Bahi, 1991: 213 and 214) and concerning lustful women. It was recognized (Rezwaneh, 1992: 81) and their hadiths and traditions introduced Muslim interpretations (Ibid: 80). The emergence of these issues among Muslims and in Muslim countries has sparked a widespread movement for accountability. Some with the same predecessor traditional view, and some with a familiarity with the methods and perspectives common in the West, have methodically responded to these doubts and attempted a new approach to religion, an appropriate solution to the challenges to face them (Beheshti, 1395: 27-29). This process, which sought to re-apply Islam in the scenes of life, with its "rationalism" Often concerned with the practical and practical problems of Islam in society (Enayat, 1350: 58).

In the preface of his book "Qur'anic Concepts", Khalafallah has considered the motivation for writing this book to be inaccurate interpretations of the Qur'an. He believed that some Qur'ans had turned to the Qur'an to justify their performance in politics and society, but their aim was to gain social power and popularity rather than to come to understand the Qur'an. Hence, Khalafallah considers himself obliged to provide the correct meaning in some Quranic terms and concepts[35] (Khalafullah, 1984: p. 9). In other words, Khalafallah has identified his purpose of writing this book as correcting the predominant position on the Qur'an's perceptions - (refusing to imposing the Qur'an on the basis of one's own desires) - [36] (Ibid: p. 10).

Conclusion

Various theories have long been considered by scholars in the study of the relation between religion and politics and government. At the present time, the abolition of the Ottoman caliphate has provided the basis for the contest of votes in this category. The present study seeks to elucidate the origins and causes of the idea of new isolation and secularism in this school by briefly analyzing the Qur'anic political ideas of Muhammad Ahmad Khalafallah. It became clear to the reader that this kind of attitude towards religion and to respond to emerging issues in the Islamic world, and in particular to Egypt, can be studied in the light of important intra-religious and extra-religious factors.

Political developments in the Islamic world in both the "caliphate crisis" and "Western colonialism" on the one hand, scientific developments such as "the pursuit of modernization of religious heritage among Muslims" on the other hand. And finally, the cultural developments of the Islamic world in defense of Islam and the Prophet (pbuh) against Western thought led Muslim scholars to enter into the battle of various ideas in the field of "religion, politics and government".

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[35] «وكان الدافع لهذا الاختيار أني رأيت بعض الناس يعمدون إلى القرآن الكريم ليتخذوا من آياته السند لهم فيما يعملون في ميدان السياسة أو ميدان الاجتماع. وكنت أرى أنهم لا يتقون الله فيما يفعلون فلم يكن الهدف من عملهم هو ممارسة الحياة على أساس من القرآن، بقدر ما كان التماس السند فيما يرغبون فيه من عمل، من القرآن الكريم. ظنا منهم أن هذا الصنيع يكسب عملهم القوة التي ينفذ بها إلى قلوب الناس. كان هذا هو الدافع لي إلى الاختيار فاخترت بعض المفاهيم التي قد تبين لهؤلاء الناس مدى بعدهم عن الحقيقة القرآنية» (خلف الله، 1984: ص 9)

[36] « وتصحيح الأوضاع السائدة، هدف آخر، وأني لأرجو أن يعدل بعض الدارسين عن الزج بالقرآن الكريم في ميدان الأهواء والرغبات الشخصية. كما أرجو ألا يزج الآخرون بالقرآن الكريم في الميادين التي لم يتوجه إليها القرآن الكريم أصلا- مما تركه الله للناس و مما يمكن أن يهتدوا إليه بعقولهم البشرية-الأمر الذي يسميه المفسرون للقرآن الكريم بـ«العفو» والذي سوف يجد القارئ الكريم حديثا عنه في هذا الكتاب». (همان: ص 10)

Qur'anic political thought by Muhammad Ahmad Khalafallah can also be analyzed in this context. Influencing all three factors, he has not endorsed the relationship between the two institutions of religion and the state; He denied the religious status of the government to the Prophet (pbuh) and Provides worldly rule to the Prophet (pbuh). He has focused on the following factors to prove his claim: verses of the Qur'an, history books, vocabulary use and meanings in the verses, life history of the Prophet (pbuh), clarification of the meaning of the caliphate and the caliph, invitation of the Qur'an to collective consultation on non-religious issues, differences Becoming between the position of prophecy and leadership and so on.

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