

## Studi pemikiran politik Ali Abd Al-raziq tentang khilafah dan negara

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### Abstrak

Pada bulan Maret 1924 Kemal Attaruk, Kepala Negara Turki, mengumumkan dihapuskannya Khilafah Islamiah dan negaranya, dan gema dari kebijakan tersebut berkumandang ke seluruh penjuru dunia Islam. Tiga belas bulan kemudian, tepatnya April 1925 Syeik All Abdul Raziq, seorang ulama al-Azhar dan Hakim Syari'ah di al-Mansyurah, Mesir, menerbitkan sebuah buku berjudul "al Islam wa Ushul al-Huhn : bahsun flu khilafah wal hukrrmah fills/am" yang berisi tentang tuntutan penghapusan kekhilafahan dan pengikaran eksistensinya dalam ajaran Islam. Maka muncullah reaksi keras. dari berbagai kalangan masyarakat di Mesir, negara-negara Arab dan dunia Islam. Akibatnya Ali Abd al-Raziq dipecat dari jabatan Hakim al Mansyurah dan dicoret namanya dari jajaran ulama al-Azhar.

Tesis ini merupakan telaahan kembali pemikiran Ali Abd al-Raziq dalam buku karangannya itu dan ditujukan untuk mengetahui lebih detail dari konsepsi politik yang digagas olehnya. Sekaligus menguji sejauh mana konsepsi politik Ali Abd al-Raziq menurut perspektif al-Quran dan al-Hadist, dengan menggunakan metode penelitian kualitatif ,pendekatan fenomologis dan metode analisis deskriptif serta komparatif.

Dari hasil penelitian diatas penulis temukan bahwa Ali Abdul al-Raziq termasuk pemikir politik Islam yang paling kontroversial saat itu. Paham dan pendapatnya sangat bertentangan dengan para alim ulama al-Azhar dan umat Islam lainnya khususnya tentang Khilafah dan Negara. Sebagian besar umat Islam dan ulama menganggap dan menyatakan Khilafah Islamiah wajib hukumnya dan masalah tersebut sudah final serta establish dikalangan masyarakat Islam umumnya dan dunia Arab khususnya. Sebaliknya, menurut All Abd al-Raziq, realitas sejarah Islam tidaklah memberikan keharusan bentuk organisasi politiknya bernama khilafah dan pimpinannya disebut sebagai khalifah. Hal ini dapat dilihat dengan hilangnya peran kedaulatan rakyat dalam proses politik dan terbentuknya sistem khilafah yang berdasarkan keturunan sebagai refleksi hilangnya essensi ajaran Islam dari amaliah di bidang politik.

Gagasan politik al-Raziq yang demikian itu terlahir sebagai akibat bergolaknya revolusi politik yang telah memisahkan kekuasaan politik keagamaan yang begitu mendominasi di dunia Islam, terutama yang terdekat dengan ingkar kehidupannya seperti revolusi Oktober 1917, revolusi Marxis-Leninisme, dan revolusi Turki 1925 dengan bentuk sekularismenya, serta timbulnya nasionalisme Arab yang telah melahirkan kerajaan.

Kiranya kondisi sosio-politik yang demkkian inilah yang mendorong hingga ia berteori perlunya pemisahan antara agama dan negara (politik). Tampaknya dengan teorinya ini, ia ingin menemukan konsep politik yang Islami, namun dibahasakan dengan perlunya pemisahan antara agama clan politik yang keduanya tidak mungkin dapat disatukan. Menurutnya agama bersifat sakral, sedangkan politik bersifat lebih profan.

<hr><i>In March 1924 Kemal Attaruk, Turkish Head of State, announced the abolishment of Khilafah

Islamiah Islamic Government System from his country, and resonance of the policy reverberated to all Islamic states. Thirteen months afterward, precisely in April 1925, Syeikh Ali Abdul al-Raziq, a syari'ah judge in al-Manshurah, Egypt, published a book entitled " al-Islam wa Ushul al Hukm" that contains his demand to abolish Khalifah system and denial of its existence in Islamiah leading. His notions brought strong reactions from various social classes in Egypt, Arabic countries and Moslem World. As a consequences, Ali Abd al-Raziq was fired on his position a judge in al-Manshurah, and his name was eliminated from al-Azhar ulama's line.

This thesis is a restudy over the ideas of Ali Abdul al-Raziq in his book, and it is aimed at understanding the theory in a more detailed. In addition it is also meant to examine the political concept developed by. Ali Abd al-Raziq pursuant to the perspective of Alquran and Al hadist by using the method of qualitative research, phenomenol approach, and descriptive and comparative analysis methods.

The result of the studies the writer has done revealed that Ali Abdul al-Raziq was one of the most controversial Islamic thinkers at that time. His apprehension and notions were contrary to those of ulemas of al-Azhar and most Moslem, particulary on Khilafah and State. Most moslem and ulernas considered and confirmed Khilafah Isiamiah was compulsory and has been final as well as had been establishing among the Moslem world in general and in the Arabic world in particular. On the contrary, All Abdul al-Raziq asserted that Islamic historical reality did not specify a political organization named Khilafah, with its leader called Khalifah, a compulsory. This case could be observed from the fading out of the role of people sovereignty in the political process, and the formation of Khilafah System which was based on heredity as a reflection of the fading out of the essence of Islamism from political practices.

Raziq' s political notions seemed to emerge due to the breaking out of political revolutions leading to the separation of state affairs from religious affairs which at the time dominated the Moslem world. The said revolutions include the October 1917 Revolution, the Marais-Leninism Revolution and the 1925 Turkish Revolution with its secular form of state. In addition, Raziq's political notions were also more or less influenced by the emerge of Arab's nationalism that had produced Arabic kingdoms.

It appeared such socio-political conditions that had encouraged Raziq to think of the need to separate religious affairs from state affairs. It seemed Raziq 'with this theory would like to find an Islamic political conception, but it was represented by the need of separation of religious affairs from state affairs which the two was impossible to be fused. According to Raziq, religion affairs have a sacred characteristic, but political affairs much more profane or secular.</i>