Divinity and its Impact on the Islamic Political Thought
A Study of the Prophet's Biography

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Abstract

This study aims to explore the significant contribution of the Prophet's tradition (Sunnah) to the development of Islamic political thought. It seeks to analyze the Sunnah's role as a sacred, influential, and influenced force in shaping and advancing the Islamic political mindset, which has evolved through various stages and has been subjected to multiple variables and influences. These influences encompass both the political context and the teachings of Islamic schools of jurisprudence. The research methodology employed in this study is descriptive and analytical. Consequently, the study is divided into an introduction and three main sections. The first topic, titled "Divinity and the Prophet's Sunnah: Concept and Development," examines the concept and historical progression of the Sunnah and its association with political authority. The second topic, "The Impact of the Sunnah on the Formation of Islamic Political Theory," investigates how the Sunnah has influenced the establishment of Islamic political theories. The third topic, "The Influence of the Prophet's Sunnah on the Mechanisms of Ruler Selection," explores the role of the Sunnah in shaping the mechanisms used to choose rulers. The study concludes with a summary of findings and a comprehensive list of sources and references.

Introduction

Significance of Study

Islam has developed a comprehensive political theory based on fundamental principles. One distinctive aspect of Islam, as a divine religion, is that it marks the culmination of previous heavenly religions. What sets Islam apart is that its core scripture, the Qur'an, has been preserved and safeguarded from distortion and alteration. Alongside the Qur'an, the Sunnah of the Prophet Muhammad (peace be upon him and his Household) holds a significant position as a sacred text for Muslims. The Sunnah comprises the Prophet's sayings, actions, and reports attributed to him. It serves as a primary source for the formulation and establishment of Islamic thought, encompassing various theories, principles, values, and systems that govern the political, economic, social, and cultural aspects of Muslim lives.

However, challenges arise when interpreting the noble verses of the Qur'an. While the textual integrity of the Qur'an remains intact, some jurists have attempted to distort its intended meanings by interpreting it in alignment with their own political or juristic inclinations. This has provided ample ground for numerous researchers and biased thinkers, whether from the East or the West, to engage in studies, research, and writings aimed at undermining the sanctity of the religious text for Muslims. They often disregard the crucial distinction between distorting the original text itself and distorting its interpretation and meaning. The former is fixed, as it is subject to divine will, while the latter is variable and influenced by human whims, desires, and diverse objectives.

Research Problem

One of the main reasons for selecting this topic as the focus of our study is to examine the influence of the Prophet's Sunnah as a sacred force in shaping Islamic political thought. Furthermore, we aim to explore the prominent challenges presented by the prophetic texts to Muslims and to assess the extent to which they can be regarded as sacred texts with their inherent significance, symbolism, and associated risks. These texts have been firmly established and utilized within Islamic political thought since the third century AH.

Moreover, we seek to investigate the dialectical tension arising from conflicts and political rivalries among Muslim leaders and influential figures during the early stages of the emergence of the Islamic state. These tensions have had a profound impact on the formation of Islamic sects and factions, transforming the competition from solely political in nature to encompass doctrinal and jurisprudential struggles. In pursuit of their objectives, these groups resorted to utilizing the most perilous means, such as manipulating and misinterpreting the prophetic texts to support their own agendas. Consequently, a disconnect emerged between the original purpose of the prophetic texts and their subsequent deployment within the context of historical and political developments, encompassing social and human dimensions.

This divergence led to the formulation of diverse Islamic political theories and the creation of

distinct methods and mechanisms for selecting rulers. Each Islamic sect and faction developed its own unique perspective and provided corresponding evidence from the prophetic, political, and historical texts to support its position.

Literature Review

In this study, the researcher embarked on an exploration of both primary and secondary sources and references in order to conduct a specialized study focusing on the divine power and its influence on Islamic political thought, specifically examining the Sunnah of the Prophet as a model. The researcher made use of various works, including *The Concept of the Sacred in the Monotheistic and Positive Religions* by Hajj Al-Qadmiri, which provides insights into the concept of the sacred across different religious traditions. Additionally, the study *The Existential Concept of the Sacred and the Profane in Islam* by Abd al-Mansur Mohsen Sultan sheds light on the understanding of the sacred within the context of Islam.

Furthermore, the researcher consulted works that specifically address the Prophet's Sunnah and its fields of study, without focusing solely on its political implications resulting from its status as a sacred prophetic text. Noteworthy among these is Dr. Ahmed Omar Hashim's book *The Prophet's Sunnah and its Sciences*, which delves into the various aspects of the Prophet's Sunnah. Similarly, the book *The Prophet's Sunnah, Its Authenticity and Its Codification* by Sayed Abdul Majid Al-Ghouri examines the authenticity and codification of the Prophet's Sunnah.

However, it is worth mentioning that the researcher identified a limited number of studies that explicitly address the political aspect of the Prophet's Sunnah. Among them, the book *The Contemporary Secular Trend in the Study of the Prophet's Sunnah, a Critical Study* by Ghazi Mahmoud Al-Shammari is the sole study that delves into the study of the political dimension of the Sunnah. Nevertheless, its focus is primarily on exploring the reasons behind the prevention of codifying the Prophet's Sunnah from political and doctrinal perspectives, as well as the factors influencing the development of Prophetic hadith. The impact of the Prophet's Sunnah on the development of Islamic political theories or the mechanisms of governance is not extensively addressed.

Hence, the need arises for a comprehensive study that sheds light on these specific aspects and highlights their scholarly significance, serving as a valuable resource for researchers.

Research Hypothesis

Within this study, the researcher formulated a fundamental hypothesis and aimed to address it thoroughly. The hypothesis put forth is as follows: Does the Sunnah of the Prophet, as a sacred and prophetic text for Muslims, hold significant influence in the establishment and progression of Islamic political thought?

The researcher's objective was to examine and analyze the potential impact of the Prophet's Sunnah on shaping the realm of Islamic political thought. Through a comprehensive investigation and analysis, the study sought to explore the multifaceted ways in which the Sunnah, as a revered

source, has contributed to the formation, growth, and evolution of Islamic political ideologies and doctrines.

Research Methodology

The researcher adopts a descriptive and analytical approach in conducting this study, which leads to its division into three sections. The third section, titled "The impact of the Prophet's Sunnah on the Formation of the Mechanisms of Choosing the Ruler," is presented in a narrative-objective manner. This approach is chosen due to the inherent connection between the Hadith literature and these mechanisms, making it challenging to separate them into distinct elements. Following the section on the mechanisms of ruler selection, a conclusion is provided, presenting the research findings. Finally, a comprehensive list of sources and references utilized in this study is included.

Section One

Divinity and the Prophet's Sunnah: Concept and Development

Section One: Divinity and the Prophet's Sunnah from a Lexical Perspective

In Arabic, the term "divine power" derives lexically from the root words "strong" and "strength."[1] Strength is the opposite of weakness[2], and it refers to energy and vigor.[3] It denotes a person or thing that possesses physical or mental power.[4]

The term "sanctity" finds its linguistic roots in the Arabic language, specifically derived from the word "sacred." In the Islamic context, sanctity encompasses various meanings, including exaltation, purity, veneration, blessing, and sanctification.[5] The concept of sanctity is linked to purification[6] and being free from defects or shortcomings[7]. The term "sacred" was also used among ancient Romans, where it referred to something that could not be touched without becoming impure or defiled[8].

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1 Ibn Zakariya, Ahmed ibn Fares, Measures of Language, edited by Abdel Salam Mohammed, Dar Al-Fikr, Beirut, 1979 CE, vol. 5, p. 36-37.

2 Al-Razi, Muhammad ibn Abi Bakr ibn Abdul Qadir, Mokhtar Al-Sihah, 1st edition, Dar Al-Fikr Nashrun, Jordan, 2007 CE, p. 254.

3 Ibn Zakariya, Measures of Language, vol. 5, p. 37.

4 Al-Taraihi, Fakhr al-Din: Majma Al-Bahrain, edited by Ahmed Al-Husseini, 1st edition, Arab History Foundation, Beirut, 2007 CE, Vol. 1, p. 217.

5 Mohsen, Abdul Nasser Sultan, 'The Existential Concept of the Sacred and the Profane in Islam: An Analytical Study', Journal of the College of Islamic Studies, Sultan Azlan Shah Islamic University College, Malaysia, 2014 CE, Issue 4, p. 122.

6 Ibn Zakariya, Dictionary of Measures of Language, Vol. 5, p. 63.

7 Al-Razi, Mokhtar Al-Sihah, p. 240.

8 Ibn Manzur, Muhammad ibn Mukarram ibn Manzur, Lisan Al-Arab, Dar Sader, Beirut, n.d., Vol. 5, p. 366.

In the philosophical sense, the term "sanctity" carries several meanings. It refers to something that must be respected and cannot be violated[9], such as the sanctity of laws, treaties, and covenants.[10] It can also pertain to moral completeness, whether in relation to individuals or in discussions about laws and actions. The Lalande Philosophical Encyclopedia[11] provides various meanings and definitions related to the concept of holiness. It states that holiness refers to something that must be respected and cannot be violated. For example, it can refer to the sanctity of laws, treaties, and covenants, emphasizing their inviolable nature. Holiness can also convey moral completeness, whether in the context of human interactions, discussions about laws, or assessments of actions. Furthermore, holiness can describe an individual who desires and actively pursues goodness, acting in accordance with their inherent or acquired nature, without succumbing to negative inclinations. In religious contexts, holiness can refer to aspects of divinity, such as the Holy Trinity or the Holy Spirit, denoting their sacred and revered nature.

The term "Sunnah" derives linguistically from the root word "Sunnah," which signifies the flow and continuity of something with ease. It encompasses the idea of a consistent and established practice. Derived from the term "Sunnah" is the word "Sunan," which refers to biography or the life story of an individual.[12]

In the context of God, His Sunnah refers to His rulings, commands, and prohibitions that He has enacted for humanity. It represents the divine way or path set by God for people to follow. God's Sunnah is characterized by being straight and righteous.[13]

The Sunnah of the Prophet refers specifically to the biography and actions of the Prophet Muhammad. It encompasses his teachings, practices, and examples set during his lifetime. The term Sunnah can refer to both the positive and negative aspects of the Prophet's biography.[14]

Additionally, the term Sunnah is used to describe the straight and praiseworthy path. It is often said that someone is from the people of the Sunnah, meaning that they adhere to the straight and commendable path.[15] The term Sunnah is both singular and plural, with the plural form being Sunan.[16]

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9 Kayyawa, Roger, Man and the Sacred, translated by Samira Risha, 1st edition, Arab Organization for Translation, Beirut, 2010 CE, p. 56.

10 Qara, Sabah: The Problem of Removing Sanctity from Knowledge (University of Muhammad, Faculty of Arts, Algeria, 2019 CE, p. 57.

11 Lalande, André, Lalande's Philosophical Encyclopedia, translated by Khalil Ahmed, Awwadat Publications, Beirut, 2001 CE, Vol. 3, pp. 1235-1236.

12 Ibn Zakariya, Measures of Language, Vol. 2, pp. 60-61.

13 Ibn Manzur, Lisan Al-Arab, Vol. 13, p. 225.

14 Ibn Manzur, Lisan Al-Arab, Vol. 13, p. 225.

15 Ibn Manzur, Lisan Al-Arab, Vol. 13, p. 226.

16 Al-Razi, Mokhtar Al-Sihah, p. 151.

Dr. Ahmed Omar Hashem has mentioned that some researchers* have claimed that Muslims borrowed the term "Sunna" from the Hebrew word "Mishna," which the Jews used to refer to a collection of Israeli narratives. They considered it as an explanatory text for the Torah and a reference for defining its provisions, similar to how Muslims adopted the term "Sunnah" for the collection of narratives regarding Prophet Muhammad and applied it to the provisions of their religion.

According to Ahmed Omar Hashem, some researchers[17] claim that Muslims derived the word "Sunna" from the Hebrew word "Mishna," which the Jews used to refer to a collection of Israeli narratives that explained the Torah and served as a reference for defining its provisions. They argue that Muslims Arabized it as "Sunnah," considering it a collection of narratives about Prophet Muhammad and adopting it for religious provisions similar to the Jewish usage.[18] However, Hashem counters this claim and dismisses it as false. He provides the following points in response:

1. The scholars of Islam used the word "Sunnah" in early Islamic literature, and it was also used in the Holy Qur'an.

2. For Muslims, the term "Sunnah" refers to what was directly narrated from Prophet Muhammad himself, rather than the interpretations of scholars who explained the Qur'an, as was the case with the Mishnah.

3. Unlike the Israeli narratives among Jews, which could replace the Torah in their legal rulings, the Sunnah, according to Muslims, holds a secondary position after the Qur'an. Muslims turn to the Sunnah only when they do not find a clear ruling in the Qur'an.

4. The term "Sunnah" has a long-standing presence in the Arabic language and was used by Arabs prior to Islam. It was also referenced in their holy book.**[19]

Additionally, there are significant differences in the linguistic derivation and meaning of both terms:

1. The word "Mishnah" is derived from the Hebrew verb "shanah," which in Arabic means "commends, repeats, or teaches.[20] This contrasts with the linguistic derivation of the word "Sunnah," which, as mentioned earlier, means biography, approach, or method. There is a clear distinction between these two linguistic roots.

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17 Hashem, Dr. Ahmed Omar: Prophetic Tradition and its Sciences, 2nd edition, Dar Ghareeb for Printing, Cairo, n.d., p. 18.

18 Hashem, Dr. Ahmed Omar: Prophetic Tradition and its Sciences, 2nd edition, Dar Ghareeb for Printing, Cairo, n.d., p. 18.

19 See the word "Mashnah," on Wikipedia, at the link https://ar.wikipedia.org/wiki/ Last updated on June 15, 2022.

20 Al-Qudamiri, Al-Hajj, The Concept of the Sacred in the Divine and Human-made Religions, Arabic Journal for Scientific Publishing, Research and Development Center for Human Resources, Issue 27, Jordan, 2021, p. 583.

* The researchers who mentioned this matter were not specified.

**The Jewish religion is a monotheistic celestial religion revealed by Allah to His prophet Moses and later to other prophets of the Children of Israel. However, after that, changes and distortions were made by Jewish rabbis who altered the Jewish religion and declared Ezra as the son of Allah with great exaltation. Allah says: "The Jews say, 'Ezra is the son of Allah,' and the Christians say, 'The Messiah is the son of Allah.' That is their statement from their mouths." At-Tawbah: 30.

2. The difference extends to the idiomatic meanings of the terms as well. "Mishnah" refers to explanations and interpretations of the books of the Old Testament, conveyed by the hymns or interpreters of Jewish rabbis. It can be likened to books of exegesis for Muslims. On the other hand, "Sunnah" refers specifically to what Prophet Muhammad himself said, did, or approved. It is directly attributed to him and excludes the contributions of others. Even if we were to assume that the Mishnah represents what was narrated from Moses, he would approve the similarity between the Arabic and Hebrew terms, the semantic similarity lies only in the concept of monotheism.[21] It is important to acknowledge that there are differences in worship and various aspects of transactions, each having its own laws and methods. The Sunnah of the Prophet differs significantly from the science of interpretation, further highlighting the distinction between the Hebrew Mishnah and the Arabic Sunnah of the Prophet.

3. The Mishnah symbolizes a new era in teaching the Torah, where the discourse is conducted in the name of rabbis rather than the prophets themselves. In contrast, the scholars of the Sunnah, the narrators of hadith, and the biographers of the Prophet all recount what was narrated from the person of Prophet Muhammad, including his words, deeds, reports, biography, and attributes. This fundamental difference highlights the vast divergence between the Mishnah and the Arabic Sunnah of the Prophet.

Section Two: Divinity and the Prophet's Sunnah in Terminology

On the terminological aspect, defining the concept of divine power poses a challenge in formulating a comprehensive and adequate definition. Despite its linguistic roots dating back to Islamic civilization and its associations with power, sanctity, and holiness, reaching a final definition requires a detailed exploration of each component and their subsequent integration. Surprisingly, there are limited and scarce writings by researchers in the field of Islamic thought specifically addressing the notion of sacred power. This indicates that the topic remains relatively unexplored in research and study. A researcher aptly expressed this by stating that "the concept of the sacred is considered one of the most elusive subjects due to its multiplicity and diversity, and the inherent ambiguity extended to the research that has examined it. Scholars from various disciplines such as religion, sociology, philosophy, and others have turned their attention to studying the sacred. Moreover, the understanding and interpretation of the sacred vary across languages, cultures, and historical experiences."[22]

The concept of the sacred is manifested in three distinct forms: place, time, and objects. Certain places evoke a profound sense of appreciation and reverence, while the sacred can also be associated with specific periods of time or imbued in sanctified objects.[23] These manifestations can be observed across cultural heritage, particularly within the context of the three major monotheistic religions: Judaism, Christianity, and Islam. Additionally, man-made

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21 Sabah Qara, The Problem of Removing Sanctity, p. 61.

22 Mersiya Eliad, The Sacred and the Profane, Dar Dimashq, Damascus, 1988, pp. 23-154.

23 Zahie, Nour al-Din, The Islamic Sacred, Dar Toubkal Publications, Morocco, 2005, p. 29.

religions also exhibit their own understanding of the sacred, albeit with notable differences. In monotheistic religions, the presence of prophecy and divine revelation establishes a clearer perception of the sacred, as these religions are rooted in the belief in a single deity. Conversely, man-made religions such as Hinduism, Buddhism, and Zoroastrianism approach the sacred based on criteria determined by human choice and free will. In these religions, individuals sanctify objects either for their perceived benefits or because they are deemed potentially harmful, either in the earthly realm or beyond.[24]

Muslims hold the Holy Kaaba as a sacred place, considering it the House of God. Similarly, for Jews, the Temple of Solomon and the Western Wall are sanctified sites. The Vatican holds significance for Christians.[25] [26] [27] These places are regarded as sacred due to their religious and historical importance.

In addition to sacred places, sanctification of time is observed in various religious traditions.[28] Jews celebrate occasions such as the Hebrew New Year (Rosh Hashana), the Feast of Forgiveness, and the closing eighth feast (Shmini Atzeret). Christians hold sacred the day of the birth of Christ and the New Year's feast. These designated times carry religious significance and are observed with special rituals and practices.

Regarding man-made religions, studies have explored the sacred elements within them. A notable distinction is that in monotheistic religions, the concept of the sacred originates from God, while in man-made religions, it stems from human beings. Despite this difference, the underlying aim of sanctification in both types of religions is to purify individuals and fulfill their spiritual and social needs.[29]

In terms of idiomatic definitions, power is understood as the ability to control, exert pressure, and direct people's actions towards specific objectives.[30] It involves obtaining obedience and influencing individuals' freedom and efforts. On the other hand, the term "sacred" carries various interpretations. Yusuf Shalhad describes it as an elusive and impersonal force, both benevolent and awe-inspiring. It is believed to underlie all power and happiness, as well as misery. The sa-

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24 Al-Qudamiri, Al-Hajj, 'The Concept of the Sacred in the Revealed and Human-made Religions,' Journal of Al-Arabia For Scientific Publications, Center of Research and Development of Human Resources, Jordan, Issue 27, p. 585.

25 Qara, Sabah, The Problem of Removing Sanctity, (University of Muhammad, Faculty of Arts, Algeria, 2019), pp. 61-62.

26 Al-Qudamiri, Al-Hajj, 'The Concept of the Sacred,' Journal of Al-Arabia For Scientific Publications, Center of Research and Development of Human Resources, Jordan, Issue 27 pp. 585-589

27 Zahie, Nour al-Din, The Sacred and Society, Africa Al-Sharq Publications, Morocco, 2011), pp. 41-44.

28 Al-Qudamiri, Al-Hajj, 'The Concept of the Sacred,' Journal of Al-Arabia For Scientific Publications, Center of Research and Development of Human Resources, Jordan, Issue 27, pp. 589-592.

29 Al-Qudamiri, Al-Hajj, 'The Concept of the Sacred,' Journal of Al-Arabia For Scientific Publications, Center of Research and Development of Human Resources, Jordan, Issue 27, p. 577.

30 Al-Hudrami, Omar, 'The Small State, Power, and Role', Al-Manarah Journal for Research and Studies, Issue 4, Vol. 19, 2013, p. 51.

cred represents a state where beings and things are set apart from worldly profanity.[31] Abdullah Daraz defines the sacred as the glorification of significant values and ideals. Negatively, it involves refraining from violating sanctities, while positively, it entails recognizing and appreciating virtues and their source.[32]

The terminological definition of the Sunnah of the Prophet also faces disagreements among scholars. These differences stem from the diverse research purposes pursued by scholars, resulting in varied definitions based on their areas of study, textual analysis, and objectives within their respective fields.

Several idiomatic definitions have been proposed for the Sunnah of the Prophet, primarily by scholars of Islamic law.[33] One definition states that it encompasses what the Prophet commanded, prohibited, and recommended in both his words and actions, excluding anything already mentioned in the Quran.[34] From a jurist's perspective, the Sunnah refers to actions for which one is rewarded when performed and not punished when abandoned.[35] Another researcher views the Sunnah as anything authentically narrated from the Prophet without presumption or obligation, possessing legal characteristics of recommended actions that are not obligatory.[36]

In the realm of Islamic legal principles, the Sunnah is understood as everything narrated from the Prophet that is not part of the Quran, encompassing his statements, actions, and reports, all of which can serve as evidence for legal rulings.[37] [38] On the other hand, Hadith scholars define the Sunnah as everything narrated from the Prophet, including his statements, actions, reports, descriptions, and biography. This broader definition encompasses both his physical and moral qualities, extending to his life before and after receiving the divine mission.[39] [40] It is worth noting that this definition differs from that of the scholars of legal principles who exclude biography and descriptions from their definition.[41]

31 Shalhad, Youssef, The Holy Places among the Arabs, Dr. Khalil Ahmed Khalil, 1st edition, Dar Al-Talia'a for Printing, Beirut, 1996, p. 23.

32 Daraz, Mohamed Abdullah, Religion, Preliminary Research for the Study of the History of Religions, Al-Huriya Printing Press, Beirut, n.d., p. 53.

33 Hashem, Dr. Ahmed Omar, The Prophetic Sunnah and Its Sciences, 2nd edition, Dar Ghareeb for Printing, Cairo, n.d., pp. 16-17.

34 Ibn Manzur, Lisan al-Arab, Vol. 13, p. 225.

35 Al-Ghouri, Sayed Abdul Majid, The Prophetic Sunnah, its Authority and Documentation, (2nd edition, Dar Al-Shaker for Printing and Publishing, Malaysia, 2020), p. 14.

36 Hashem, Dr. Ahmed Omar, The Prophetic Sunnah and Its Sciences, (Cairo, Dar Gharib for Printing), p. 17.

37 Hashem, Dr. Ahmed Omar, The Prophetic Sunnah and Its Sciences, (Cairo, Dar Gharib for Printing), p. 17.

38 Al-Ghouri, Sayyid Abd Al-Majid, "The Prophetic Sunnah, its Authority, and its Documentation," (2nd edition, Dar Al-Shaker for Printing and Publishing, Malaysia, 2020), p. 14.

39 Hashem, Dr. Ahmed Omar, The Prophetic Sunnah and Its Sciences, (Cairo, Dar Gharib for Printing), p. 17.

40 Al-Ghouri, Sayyid Abd Al-Majid, "The Prophetic Sunnah, its Authority, and its Documentation," (2nd edition, Dar Al-Shaker for Printing and Publishing, Malaysia, 2020), p. 14.

41 Al-Ghouri, Sayyid Abd Al-Majid, "The Prophetic Sunnah, its Authority, and its Documentation," (2nd edition, Dar Al-Shaker for Printing and Publishing, Malaysia, 2020), p. 14.

In summary, the Sunnah of the Prophet can be defined as the comprehensive theoretical and practical approach adopted by the Prophet Muhammad (peace be upon him and his Household) to elucidate the divine law, serving as a guiding constitution for life.[42]

Section Two: Divinity and the Prophet's Sunnah in the Quran and Hadith

In Islamic heritage, the concept of sacred power and its various manifestations are found in the Qur'an and the teachings of the Prophet. The term "power" in the Quranic context encompasses different dimensions. For example, "Taught to him by one intense in strength" An-Najm, Verse 5 is a reference to Gabriel, presenting his spiritual and sentimental power. It can refer to moral and emotional strength, as exemplified in the verse: "So seize it with strength," Al-A'raf, Verse 145. indicating the need for determination, diligence, and perseverance. It can also denote material strength, as mentioned in the verse: "And prepare for them all the force you can," Al-Anfal, Verse 60 emphasizing the importance of equipping oneself with weapons and defensive capabilities.

Additionally, the term "power" is used to describe human-physical strength. The Quran states: "Indeed, the best of those you hire to work for you is the strong and trustworthy," Qasas: 26 highlighting the value of physical strength and reliability in individuals. Moreover, "power" is also associated with the absolute and unmatched strength of Allah, as one of His attributes.[43] It signifies His unlimited capacity and omnipotence, contrasting with the limitations of created beings.

Furthermore, the Quran acknowledges the instinctive power within humans, which drives them to desire possessions and follow their natural or acquired instincts. The verse states: "Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return." Al Imran, Verse 14.

The concept of "sanctity" or "holy" is recurrent in the Holy Qur'an, appearing in various contexts and carrying diverse meanings. It signifies the manifestation of God's absolute divinity and His remarkable power to create the entirety of the universe and everything contained within it. This divine act of creation serves as a testament to His unparalleled greatness and authority.[44]

Therefore, it is incumbent upon His creations to sanctify Him and acknowledge their servitude to Him, as stated in the words of the angels, "And we glorify Your praise and sanctify You" Al-Baqarah, Verse 30. In light of this, Allah, the Exalted, describes His noble essence as "the Sovereign, the Holy" Al-Hashr, Verse 23; Al-Jumu'ah, Verse 1.

There are indeed words in the Qur'an that indicate sanctity, but they do not carry the manifested sanctity that is exclusive to the divine essence. Rather, they represent acquired sanctity as

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42 Al-Ni'mah, Youssef Mohammed Ali, Intentions of the Prophetic Sunnah and Its Impact in Manifesting the Flexibility of Islamic Law, (University of Jazeera, Sudan, Faculty of Education, Al-Salwan, 2017), p. 26.

43 Al-Taraihi, Fakhrul Deen, Majma' al-Bahrain, Al-Husaini Ahmad, ed. 1, (Beirut, 2007), p. 217.

44 Fussilat, Verses 9-12.

a result of divine-religious honor. This sanctity is perceived by humans through their connection with God, as if the sacred place is as mentioned in His saying, "In the Sacred Valley Tuwa" Ta-Ha, Verse 12; An-Naziat, Verse 16 and His saying, "O my people, enter the holy land" Al-Ma'idah, Verse 21.

At times, sanctity refers to sacred things or creatures with a sacred nature, including angels. However, angels themselves do not possess inherent sanctity. Rather, they are bestowed with sanctity through the divine overflow, as they serve as a means of communication and interaction between God and humanity, facilitating divine guidance for the benefit of humanity. As stated in the Qur'an, "And We supported him with the Holy Spirit".[45]

From this, we come to know that the term "sanctity" or "sacred" in the Qur'an carries two meanings. The first is manifested sanctity, and the second is acquired sanctity, or as described by a researcher"…that there is sanctity for itself, and sanctity for others, and in philosophical terms, there is absolute sanctity and relative sanctity."[46]

The Hadith of the Prophet and his traditions also align with the concept of divine power mentioned in the Holy Qur'an. However, they provide additional dimensions and explanations. In terms of power, it is narrated from the Prophet (peace be upon him and his Household) that he stated, "A strong believer is better and more beloved to God than a weak believer, and there is good in everyone…".[47]

In this context, the strength referred to is the strength of faith, which the Prophet (peace be upon him and his Household) praises and emphasizes as the foundation for excellence. This strength of faith brings about security within individuals and tranquility within societies. It is not a force that stems from personal desires to destroy and cause harm to the society, spreading chaos and causing people to worship their own interests. When a believer comprehends this meaning, they elevate themselves and go beyond mere verbal expressions of faith that remain confined within their inner thoughts. Instead, they act in accordance with their faith and its requirements.[48][49]

The term "sacred" or "sanctity" can sometimes cause confusion when differentiating between Hadiths that contain the term "sacred" and those known as "Hadith Qudsi." The latter refers to statements attributed to Prophet Muhammad (peace be upon him and his Household) in which the meaning is from God, although the wording is that of the Prophet himself. According to Islamic scholars, Hadith Qudsi is either received through inspiration or through true visions experienced by the prophets, or it is divinely inspired in the Prophet's heart. However, it differs from

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45 Surah Al-Baqarah, Verses 87, 253; and closely related, see: Surah Al-Ma'idah, Verse 110; Surah An-Nahl, Verse 102.

46 Mohsen, Abdul Nasser Sultan, 'The Existential Concept of the Sacred and the Profane in Islam: An Analytical Study', Journal of the College of Islamic Studies, Sultan Azlan Shah Islamic University College, Malaysia, 2014 CE, Issue 4, p. 123.

47 Al-Isbahani, Abdullah bin Muhammad (d. 369 AH), Al-Amthal fi Al-Hadith Al-Nabawi, 1st ed., Dar Al-Salafiyyah Publications, India, 1982, p. 247.

48 Al-Taraihi, Fakhrul Deen, Majma' al-Bahrain, Al-Husaini Ahmad, ed. 1, (Beirut, 2007), p. 217.

49 Al-Haqil, Ibrahim Muhammad, 'Hadith Al-Qawwa', published on Al-Alwaka website, dated September 4, 2007.

the Qur'an, which was revealed in both wording and meaning through direct revelation.

Hadith Qudsi holds a position between the Qur'an and the Prophet's regular Hadiths. It is considered lower in rank than the Qur'an but higher in rank than the Prophet's hadiths. Nonetheless, it is important to note that Hadith Qudsi is not to be worshiped or included in the acts of formal prayer. Unlike the Qur'an, Hadith Qudsi does not possess the challenge and miraculous nature found in the Qur'an. The Qur'an famously challenged both humans and jinn to produce a verse like it, as stated in the Noble Qur'an. Additionally, Hadith Qudsi does not possess the graphic miracle of the Qur'an, which left the eloquent Arabic-speaking Arabs astonished and speechless due to their pride, linguistic abilities, and mastery of expression.[50]

To borrow some examples from the Hadiths of the Prophet (peace be upon him and his Household) in this regard, we may refer to the sanctity of time in the Islamic traditions.

The virtue and sanctity of Friday hold great significance for Muslims, as it is recognized as one of the sacred times in Islam. It is intimately connected to the pivotal pillar of the Islamic faith, which is the Friday prayer. God states in the Qur'an: "O you who have believed, when the call is proclaimed for prayer on the day of Friday, come to the remembrance of God and leave trade. That is better for you if you only knew". Al-Jumu'ah, Verse 9

Numerous Hadiths highlight the virtues and sanctity associated with Friday. For instance, it is narrated on the authority of the Prophet that after the revelation of the aforementioned verse, he said: "We are the last ones to come on the Day of Resurrection, but we will be the foremost amongst the people on that Day*. They were given the Scriptures before us[51]. Yet this day was assigned to them but they neglected it. This (Friday) is the day about which they differed. So, God guided us to it. The people have now followed us, the Jews observe the next day, and the Christians the day after that.

The sanctification of Friday by Muslims stems from the observance of prayer on this day, as commanded by God in the Qur'an. Hence, the sanctity of Friday is acquired from God, and it is not an inherent or manifest sanctity. Many other Hadiths also emphasize the sanctity of various times, including the days of feasts, the days of Hajj, the sacred months, and others.[52]

In regards to the sanctity of places, there are many hadiths that emphasize the sanctity of mosques. These mosques acquire their sanctity from God due to His honor upon them or because they are designated as places of worship for Him. In both cases, they hold significant sanctity. For example, the Prophet (peace be upon him and his Household) stated, "A prayer in this

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50 'Hadith Al-Qudsi', published on Shia Wikipedia website, 2022.

51 Al-Bukhari, Muhammad bin Ismail al-Ja'fi, Sahih Al-Bukhari, 1st ed., Dar Sader Publications, Beirut, n.d., p. 158.

52 Ibid, pp. 169-175, 268-313.
* This refers to Jews and Christians, and in chronological order, they preceded Islam as monotheistic religions, with their scriptures being the Torah and the Injeel (Gospel).

mosque of mine is better than a thousand prayers elsewhere, except for the Sacred Mosque".[53] In this instance, sanctification is attributed to the sacred nature of the place and the devotional acts performed by Muslims within it, particularly prayer to God. Therefore, the sanctity is acquired and not inherent or manifest.

Similarly, within Islamic heritage, certain things are sanctified based on acquired sanctity rather than self-manifestation. One notable example is the Qur'an, which Muslims hold as a sacred book. It contains the written words that were transmitted through divine revelation from God to the Prophet Muhammad (peace be upon him and his Household). Its sanctity and esteemed status among Muslims stem from this divine connection. The Prophet emphasized the significance of learning and teaching the Qur'an, stating, "...the best among you are those who learn the Qur'an and teach it to others"[54], among other hadiths that emphasize the importance of the Qur'an.[55]

The Sunnah of the Prophet Muhammad (peace be upon him and his Household) is mentioned in the Qur'an in 16 times, spread across 11 verses. In two of these verses, God commands every person to follow His Sunnah.[56] In the other nine verses, there is a discussion about the punishment that awaits those who violate the Sunnah of God and an emphasis on the obligation to adhere to it.[57] The term "Sunnah" is generally mentioned in the sense of a method, law, or way of life.[58] [59]

For example, God states, "God wants to make clear to you and guide you to the ways of those before you and to accept your repentance. And God is Knowing and Wise" An-Nisa, Verse 26. This verse refers to the Sunnah as the ways and practices of the previous nations Al-Fath, Verse 23. There are other verses in the Qur'an that mention the word Sunnah in similar contexts.

In the Hadiths of the Prophet, the term Sunnah is also used to refer to the method and approach that is established for people. The Prophet stated: "Whoever introduces a good sunnah in Islam will have its reward and the reward of those who act upon it after him, without any deduction from their rewards. And whoever introduces a bad sunnah into Islam will bear the burden of it and the burden of those who act upon it after him, without detracting from their burdens in any way".[60]

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53 Ibid, p. 209.

54 Ibid, p. 926. And in another narration: "The best among you is the one who learns the Quran and teaches it." (p. 926).

55 Ibid, pp. 919-931.

56 Surah An-Nisa, Verse 26; Surah Al-Ahzab, Verse 33.

57 Surah Al Imran, Verse 137; Surah Al-Anfal, Verse 38; Surah Al-Hijr, Verse 13; Surah Al-Isra, Verse 77; Surah Al-Kahf, Verse 55; Surah Al-Ahzab, Verse 62; Surah Fatir, Verse 43; Surah Ghafir, Verse 85; Surah Al-Fath, Verse 23.

58 Shakir, Kamal Mustafa, Mukhtasar Tafsir Al-Mizan, 3rd ed., Maktabat Al-Ilmiyyah, Beirut, 2006, p. 105.

59 Al-Nisaburi, Muslim, Abu al-Husayn Muslim ibn al-Hajjaj, Sahih Muslim, edited by Muhammad Fu'ad Abdul Baqi, Dar al-Kutub al-Ilmiyyah, Beirut, 1991, Vol. 2, p. 705.

60 Al-Shaybani, Ibn Hanbal, Ahmad ibn Muhammad ibn Hanbal, Al-Musnad, edited by Shuayb al-Arnaut et al., Maktabat al-Resalah, Beirut, n.d., Vol. 1, p. 193.

From these verses and Hadiths, it becomes evident that the Holy Qur'an serves as the theoretical, educational, and doctrinal source for Muslims. It provides guidance and teachings for their faith. On the other hand, the Sunnah of the Prophet serves as the practical, applied, and ideal source for the life of Muslims. It manifests the embodiment of the Qur'anic teachings and provides a model for Muslims to follow in their daily lives.[61]

Section Four: Concept Development of Divinity Power and Prophet's Sunnah

The concept of sacred power has undergone development within different cultural and intellectual contexts. The understanding of the sacred in Western intellectual heritage differs from its concept and meaning in the Islamic heritage, although there may be some similarities and differences between them. The variations arise from the cultural and intellectual foundations of Western and Islamic cultures.

While it is beyond the scope of this research to delve into a detailed comparison of the meanings of the sacred in Western and Islamic heritages, it is important to acknowledge that such studies exist. These studies have shed light on the nuances and divergences between the two perspectives.[62] [63] [64] For the purpose of maintaining the research sequence, we will briefly mention this aspect without delving deeply into it.

The concept of the sacred in Western heritage encompasses multiple meanings and interpretations. It is associated with notions such as the supreme or greatest good, virtue, divinity, power, communal strength, and reverence. Various Western thinkers have contributed to understanding the sacred from different perspectives.

Immanuel Kant, for example, linked holiness and virtue, considering them intertwined aspects. Émile Durkheim emphasized the divine aspect of the sacred, while also associating it with the power of society. Mircea Eliade, on the other hand, connected the meaning of the sacred with power. Roger Caillois believed that the sacred evokes feelings of awe and reverence in the human soul.[65] [66]

The Western understanding of the sacred is characterized by both ambiguity and danger. It is often perceived as elusive and challenging to approach, as it is veiled and contradictory to the

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61 Jasim, Muhammad Safaa, 'The Prophetic Sunnah and Its Impact on Forming the Comprehensive Method', Al-Adab Journal, University of Baghdad, Issue 102, p. 337.

62 Qara, Sabah: The Problem of Removing Sanctity from Knowledge (University of Muhammad, Faculty of Arts, Algeria, 2019 CE, pp. 55-66.

63   Al-Qudamiri, Al-Hajj, The Concept of the Sacred in the Divine and Human-made Religions, Arabic Journal for Scientific Publishing, Research and Development Center for Human Resources, Issue 27, Jordan, pp-583-585.

64 Al-Ayari, Al-Asaad, Al-Qudusah fi Dhaw' al-Hadathah Ta'seel Am Ta'beed (Publications of Mu'minun bila Hudud, Rabat - Kingdom of Morocco, 2016), pp. 1-15.

65 Azizi, Dr. Saida, "Al-Muqaddas Bayna al-Adah wa al-Mu'taqad" (Al-Thaqafah Al-Sha'abiyah Journal, Bahrain, Issue 3, 2008), p. 37.

66 Ghobash, Munubi, Al-Muqaddas (Dirasat Filisofiyah Journal, Issue 4, Algeria, 2015), p. 124.

mundane. Additionally, sentimentality is often attributed to the sacred in Western discourse,[67] highlighting the emotional and experiential dimensions associated with it.[68]

On the contrary, the concept of the sacred in Islamic heritage carries diverse meanings and implications. In Islamic thought, the sacred is associated with various aspects and can manifest in different forms. It can be linked to the individual believer through acts of sanctification, such as prayer and purification. The prophets are also regarded as sacred figures in Islam. The term can encompass the concept of purity, including the purity of angels. Additionally, the sacred can be attributed to specific places, such as the Sacred Mosque in Mecca, and to certain periods of time, like the sacred months, which carry the connotation of prohibition, respect, and the inviolability of divine commands.

What sets the concept of the sacred in Islamic heritage apart is its compatibility with the mundane aspects of life. Islamic teachings emphasize that the sacred and the mundane are interconnected and intertwined. The sacred serves as the foundation for determining what is permissible and what is forbidden in Islamic law[69] [70], rather than the other way around. The sacred and the mundane coexist within the Islamic framework, with the sacred providing the guiding principles for the permissible and the prohibited.[71]

Concerning the Prophet's Sunnah, its historical development has undergone various stages, often intertwining with the notions of the Prophet's hadith and biography. It is important to note that these concepts are encompassed within the broader framework of the Prophet's Sunnah, rather than being in direct opposition to it. The Prophet serves as a model for his followers, be it through his words, actions, or reports, subsequent to the attainment of prophethood.

Consequently, the Sunnah holds a more comprehensive scope compared to the Hadith. This disparity can be summarized as follows:

1. The term "Hadith" pertains specifically to all information that has been narrated from the Prophet and his companions, encompassing statements, actions, and other related aspects.

2. Conversely, the term "Sunnah" is specifically attributed to the practices and guidance that were meant to be adhered to, as derived from the narratives concerning the Prophet and his companions within the initial period.[72]

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67 Qara, Sabah, The Problem of Removing Sanctity from Knowledge (University of Muhammad, Faculty of Arts, Algeria, 2019 CE, pp. 55-66.

68 Al-Qamati, Al-Tijani, 'The Sacred and Violence', Dirasat Filisofiyah Journal, Issue 4, Algeria, 2015, p. 70.

69 Al-Zahi, Nur al-Din, 'The Islamic Sacred', Dar Tobqal Publication, Morrocco, 2005, p. 29.

70 Qara, Sabah, The Problem of Removing Sanctity from Knowledge (University of Muhammad, Faculty of Arts, Algeria, 2019 CE, p. 62.

71 Qara, Sabah, The Problem of Removing Sanctity from Knowledge (University of Muhammad, Faculty of Arts, Algeria, 2019 CE, pp. 62-63.

72 Al-Ghouri, Sayed Abdul Majid, The Prophetic Sunnah, its Authority and Documentation, (2nd edition, Dar Al-Shaker for Printing and Publishing, Malaysia, 2020), p. 16.

When distinguishing between the Prophet's Sunnah and his biography, it is crucial to avoid the misconception of conflating the two and misattributing events from the biography as binding obligations, similar to how the Sunnah and the Qur'an are inferred. The Prophet's biography is not synonymous with the Sunnah, as there are aspects within the biography that do not pertain to religious legislation and hold no direct relevance to it. Hence, fundamentalists, in their definition of the Sunnah, refrain from incorporating the biography within it. Instead, they assert that the Sunnah comprises the Prophet's utterances, actions, and reports, without encompassing his entire life story.

Regarding the narration of the biography, they are not as lenient in accepting it as they are with narrations concerning legal rulings and matters of permissibility or prohibition. Secondly, the biography represents the practical aspects of the Prophet's life, reflecting the actions he took during different periods. However, these actions do not solely indicate obligations or legal requirements; rather, they primarily denote permissibility. To establish an obligation, supplementary evidence is necessary.

In terminology, the biography of the Prophet refers to the historical account of the Prophet's life from his birth until his demise. Its study is centered on authentic and trustworthy sources. However, there is a disparity in the methodological approach employed in studying the Prophet's biography compared to the study of his Sunnah, particularly in terms of the rigor of research and the reasons for documentation.

The historical approach often adopts a relatively lenient stance when recounting narratives concerning the Prophet's biography, in contrast to the particular methodology employed in the study of the Prophet's Sunnah. The study of the Sunnah is based on stringent methods of verification, textual analysis, and critical appraisal of the Hadith literature.[73] [74] It follows a systematic process of authentication, amendment, and critique to ensure the reliability of the narrations attributed to the Prophet.

Additionally, there is a distinction in the scholarly fields dedicated to the study of the Prophet's Sunnah and his biography. Some historians focus specifically on narrating the events related to the Prophet's biography, categorizing them into sections such as the battles fought by the Prophet, which are referred to as "battles" or "campaigns" (Magazi).[75] The remaining aspects of the Prophet's life fall under the broader category of the Prophet's biography. However, it is common for many individuals to combine both aspects under the general term of the Prophet's biography.[76]

It is worth noting that a considerable amount of scholarly research and investigation is dedicated to the rapid expansion and advancement of the Prophet's Sunnah. This field of study focuses

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73 Mawafi, Othman, Minahj al-Naqd al-Tarikhi al-Islami wa al-Manhaj al-Urubi (4th ed., Dar al-Ma'arifah al-Jami'iyyah, Alexandria, 1991), pp. 99-109.

74 Taha, Abdulwahid Dhanun, Usul al-Bahth al-Tarikhi (1st ed., Dar al-Madar al-Islami, Beirut, 2004), pp. 77-98.

75 Taha, Abdulwahid Dhanun, Principle of Historical Research, n.d., ed. 1, (Beirut, Dar Al-Madar, Al-Islami, 2004), p. 81.

76 Taha, Abdulwahid Dhanun, Principle of Historical Research, n.d., ed. 1, (Beirut, Dar Al-Madar, Al-Islami, 2004), pp. 81-84.

on exploring and promoting the ethical and moral dimensions of the Sunnah, as elucidated by the Prophet's companions in their descriptions of his character and conduct.

Scholars undertake rigorous efforts to examine and understand the profound impact of the Prophet's moral teachings and ethical practices. This entails delving into the rich narratives and accounts provided by the companions, who observed and interacted closely with the Prophet.[77] [78] These accounts serve as valuable sources that shed light on the Prophet's exemplary behavior, virtues, and moral principles.[79]

Section Two: The impact of Prophet Sunnah in Establishing Islamic Political Theory

Muslim scholars, jurists, and individuals engaged in the study and research of the Prophet's Sunnah as the secondary source of legislation, subsequent to the Holy Qur'an, have unanimously concurred upon the significance of adhering to and following it, while forbidding any violations.[80] [81] [82]This consensus is supported by conclusive evidence that has converged on this matter. It is emphasized that God has obliged people to obey His Messenger. In the Qur'an, it is stated, "O you who have believed, obey God and obey the Messenger and those in authority among you". An-Nisa, verse 59.

Furthermore, God has elucidated the preservation of the Qur'an, safeguarding it from errors and personal whims in all matters. As mentioned in the Qur'an, "He does not speak from [his own] inclination. It is not but a revelation revealed". An-Najm, verses 3-4.

Consequently, our research endeavors to explore the Sunnah as a sacred prophetic text revered by Muslims of various sects. Its examination aims to explore its influence on the establishment of Islamic political theory within the broader study of Islamic political thought. This entails investigating a collection of political ideas that have taken shape over historical periods, eventually becoming codified and independent from other historical notions associated with different phenomena.[83]

The study of Islamic political theory is intricately linked to Islamic political thought, particularly in one of its central and foundational domains, namely the system of Imamate and Caliphate. This

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77 Hashem, Ahmed Omar: Prophetic Tradition and its Sciences, 2nd edition, Dar Ghareeb for Printing, Cairo, n.d., p. 18.

78 Al-Ghouri, Sayed Abdul Majid, The Prophetic Sunnah, its Authority and Documentation, (2nd edition, Dar Al-Shaker for Printing and Publishing, Malaysia, 2020), pp. 17-21.

79 Al-Ghouri, Sayed Abdul Majid, The Prophetic Sunnah, its Authority and Documentation, (2nd edition, Dar Al-Shaker for Printing and Publishing, Malaysia, 2020), p. 18.

80 Al-Ghouri, The Importance of the Prophetic Sunnah and the Muslims' Obligations, pp. 83-85.

81 Al-Ghouri, Sayed Abdul Majid, The Prophetic Sunnah, its Authority and Documentation, (2nd edition, Dar Al-Shaker for Printing and Publishing, Malaysia, 2020), pp. 21-22.

82 Hashem, Ahmed Omar: Prophetic Tradition and its Sciences, 2nd edition, Dar Ghareeb for Printing, Cairo, n.d., p. 25 onwards.

83 Al-Mazouri, Zahida Muhammad Al-Shaykh Taha, Al-Nazariyyah al-Siyasiyyah al-Islamiyyah (1st ed., Dar wa Maktabat al-Basa'ir, Beirut, 2011), pp. 42-43.

area of study has subsequently been incorporated within Islamic political jurisprudence.[84]

The study of Islamic political thought demands thorough research and examination of the Islamic political theories that have emerged from the political formation of the Islamic state and the power struggles during its inception. As Al-Shahristani noted, "The greatest disagreement among the ummah (Muslim community) is the disagreement regarding the Imamate. No conflict in Islam has been based on religious grounds to the extent of the Imamate, as it has been a recurring subject of contention throughout history".[85]

The dynamics surrounding the Imamate have evolved over time, transitioning from conflicts and political rivalries to ideological and religious disputes. These disputes have given rise to various Islamic sects and denominations, each presenting arguments and evidence to substantiate their respective perspectives on who possesses the rightful authority to lead the Islamic state.

A comprehensive understanding of the development of Islamic political theories reveals a notable plurality and diversity within them. This diversity can be attributed to the political formation of the Islamic state, which was marked by a multitude of perspectives, visions, and ideas that circulated over many centuries. Given the extensive nature of this topic, we will focus on the most prominent theories and explore the extent to which the Sunnah of the Prophet influenced and supported or refuted these perspectives. The theorists of these theories drew upon the sacred authority of the Prophet's Sunnah to substantiate their arguments.

These theories encompass a historical and political continuum, with the two largest and most influential schools persisting in the Islamic world to this day. However, it is essential to acknowledge the contributions made by theologians from other Islamic sects, such as the Mu'tazilah, Kharijites, Ash'aris, and others, who have also engaged with this subject matter.[86] [87] [88]

The Shia school of thought has developed its political theories based on the concept of textual evidence and divine designation. This school asserts the rightful succession of Imam Ali (PBUH) and his eleven infallible descendants as the extension of prophethood and a fundamental pillar

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84 Al-Mazouri, Zahida Muhammad Al-Shaykh Taha, Al-Nazariyyah al-Siyasiyyah al-Islamiyyah (1st ed., Dar wa Maktabat al-Basa'ir, Beirut, 2011), pp. 44-45.

85 Al-Shahrestani, Muhammad ibn Abd al-Karim, Al-Milal wa al-Nihal (edited by Ahmed Fahmi, 9th ed., Dar al-Kutub al-Ilmiyyah, Beirut, 2013), p. 13.

86 Al-Baghdadi, Abdul Qahir ibn Tahir, Al-Farq bayn al-Firaq (edited by Muhammad Uthman al-Khashab, Maktabat Ibn Sina, Cairo, n.d.), p. 40 onwards.

87 Ibn Hazm, Ali ibn Ahmad al-Andalusi, Al-Fasl fi al-Milal (edited by Muhammad Ibrahim Nasrullah, 2nd ed., Dar al-Jeel, Beirut, 1996), p. 265 onwards.

88 Al-Shahrestani, Muhammad ibn Abd al-Karim, Al-Milal wa al-Nihal (edited by Ahmed Fahmi, 9th ed., Dar al-Kutub al-Ilmiyyah, Beirut, 2013), p. 32 onwards.

of the religion.[89] [90] [91] In support of this position, the Shia scholars draw upon numerous texts from the Sunnah of the Prophet and establish connections between these texts and relevant Qur'anic verses and historical events that provide context for the revelation of these verses.

They highlight the actions, statements, and reports of the Prophet that affirm their beliefs and serve as a foundation for constructing the theory of textual evidence and divine designation. These texts include references to significant events such as the Hadith of the Day of the House, the Hadith of the Banner, the Hadith of the Battle of Tabuk, the Hadith of Brotherhood, the Pledge of Allegiance at Ghadir Khumm, and others. These texts are extensively documented in the historical and jurisprudential books of the Shia tradition, serving as key references for their political theories.[92] [93] [94]

One of the significant prophetic texts narrated by the Shia school is the Hadith of the Day of the House. This event occurred after the revelation of the Quranic verse: "And warn your closest family" Ash-Shu'ara, verse 214. The essence of this hadith is that the Prophet gathered his uncles and relatives for a banquet, which included individuals such as Abu Talib, Hamza, Abbas, Abu Lahab, and the other children and descendants of Abdul Muttalib. The number of attendees is said to have been around forty men. During the gathering, Ali ibn Abi Talib assumed the responsibility of serving food and drink to the guests.

Regarding this event, Imam Ali narrated, "...then the Messenger of God (peace be upon him and his Household) spoke and said, 'O sons of Abd al-Muttalib, by God, I do not know of a young man among the Arabs who has brought to his people anything better than what I have brought to you. I have brought to you the goodness of this words and the Hereafter. God has ordered me to call you all to it. Whoever supports me in this matter, he shall be my brother and inheritor and successor.' The people remained silent, and I (Ali) said, 'I am the youngest among them in age, the leanest among them in body, the greatest in the heart, and the most steadfast in position. O Messenger of God, I will be your supporter and successor in this matter.' The Prophet then placed his hand on my neck and said, 'This is my brother, my guardian, and my successor among you. So listen to him and obey.' The attendants started to laugh, telling Abu Talib (Ali's father): 'He has commanded you to listen to your son and obey him'".[95]

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89 Al-Nawbakhti, Al-Hasan ibn Musa, Firaq al-Shi'a (edited by Abdul Mun'im al-Hanafi, 1st ed., Dar al-Rushd, Cairo, 1992), pp. 105-108.

90 Al-Andalusi, Ibn Hazm Ali bin Ahmad, Al-Fasl fi al-Milal, edited by Mohammed Ibrahim Nasrullah, ed. 2, (Beirut, Dar Al-Jabal, 1996), pp. 157-158.

91 Al-Shahrestani, Muhammad ibn Abd al-Karim, Al-Milal wa al-Nihal (edited by Ahmed Fahmi, 9th ed., Dar al-Kutub al-Ilmiyyah, Beirut, 2013), pp. 163-166.

92 Al-Kulayni, Muhammad ibn Ya'qub, Usul al-Kafi (Al-A'lami Foundation for Publications, Beirut, 2005), pp. 165-172.

93 Al-Saduq, Muhammad ibn Ali al-Qummi, Man La Yahduruhu al-Faqih (2nd ed., Sharikat al-A'lami li al-Matabi', Beirut, 2012), vol. 2, p. 399.

94 Al-Mufid, Muhammad ibn al-Nu'man al-Baghdadi, Al-Irshad (Al-A'lami Foundation for Publications, Beirut, 2008), pp. 14-121.

95 Tabari, Muhammad ibn Jarir, History of Nations and Kings (1st ed., Publications of al-Amira lil-Tiba'a, Beirut, 2010), vol. 1, p. 459.

Imam Ali (PBUH) responded to a question regarding why he inherited his cousin, referring to the same incident mentioned earlier. He replied, "Thus, I inherited my cousin rather than my uncle."[96] This statement exemplifies the interconnectedness of the Qur'anic text, the prophetic text, and the historical incident in the development of the theory of the textual designation and the will as a political theory embraced by Shiite theologians. It sheds light on the criteria used by these theologians to ascertain who is deserving of leadership. This theory finds support from the interpretations of the Qur'an and the scholars of Hadith among the Shias, emphasizing the eligibility of Imam Ali for guardianship and succession.[97] [98] [99]*

One of the opinions expressed by Shia scholars regarding the significance of the Hadith of the Day of the House as a prophetic-Quranic-historical text supporting the theory of the divine textual designation and the testament is articulated by Sheikh Al-Mufid. He emphasizes that no one in Islam can rival Imam Ali (PBUH) in terms of merit and role, as he is the supporter and minister of Islam, called upon by God Himself to guide and lead.[100] Sheikh Al-Mufid also highlights the guarantee given by the Prophet Muhammad to Imam Ali regarding guidance.

Similarly, later scholars within the Shia school, such as Ibn al-Batriq al-Hilli[101], affirm the significance of the Hadith of the Day of the House in establishing the principles of loyalty and succession after the Prophet. According to Ibn al-Batriq al-Hilli, the trustee (Imam Ali) is the most deserving of the position of the testator based on rational and legal grounds, and the caliph is the rightful successor. He argues that the convergence of Sunni and Shiite narrations on this matter indicates a consensus among all Muslims.[102] **

Allama al-Hilli[103] further supports this perspective, emphasizing that the Prophet gathered his family and clan at the onset of Islam and presented them with faith, assistance against disbelief and aggression, and guaranteed their fortune, honor, and reward in this world and the hereafter.

96 Tabari, Muhammad ibn Jarir, History of Nations and Kings (1st ed., Publications of al-Amira lil-Tiba'a, Beirut, 2010), vol. 1, p. 460.

97 Al-Qummi, Ali ibn Ibrahim, Tafsir al-Qummi (2nd ed., Al-A'lami Foundation for Publications, Beirut, 2014), p. 482;

98 Al-Taqawi, Sayyid Muhammad Taqi, Diya al-Furqan fi Tafsir al-Quran (1st ed., Matba'at Kuh-i Andishah, Tehran, 1436 AH), vol. 12, pp. 500-504.

99 Al-Tabatabai, Sayyid Muhammad Hussein, Al-Mizan fi Tafsir al-Quran (1st ed., Publications of Jama'at al-Mudarrisin fi al-Hawzah al-Ilmiyyah, Qom al-Muqaddasah, n.d.), vol. 15, pp. 332-336.

100 Al-Mufid, Muhammad ibn al-Nu'man al-Baghdadi, Al-Irshad (Al-A'lami Foundation for Publications, Beirut, 2008), p. 41.

101 Al-Asadi, Yahya ibn al-Hasan, Khasa'is al-Wahi al-Mubin fi Manaqib Amir al-Mu'minin, 1st ed., (Ministry of National Guidance Printing House, Iran, 1985), p. 98.

102 Al-Asadi, Yahya ibn al-Hasan, Khasa'is al-Wahi al-Mubin fi Manaqib Amir al-Mu'minin, 1st ed., (Ministry of National Guidance Printing House, Iran, 1985), pp. 94-98.

103 Al-Asadi, al-Hasan ibn Yusuf ibn al-Mutahhir, Al-Mustajad min Kitab al-Irshad, edited by Muhammad al-Badri, 1st ed., Pasdar Printing Press, Iran, 1996, pp. 71-72.

* Al-Tabatabai mentioned that a group of commentators from the general Muslim community emphasized the connection between the prophetic narration and the Quranic text, including Al-Hafiz Al-Haskani in his book "Shawahid al-Tanzil," Al-Tha'labi in his Tafsir, and Al-Suyuti in his "Al-Durr al-Munthur."

** It is mentioned in various ways for the narration of the Hadith of the Day of the House, through Al-Hafiz Abu Nu'aym, and in the Manaqib of Abu Abd al-Rahman ibn Ahmad ibn Hanbal, and in the Tafsir of Al-Tha'labi.

Only Imam Ali answered the Prophet's call, and this established the foundations of brotherhood, ministry, will, inheritance, and succession. Allama al-Hilli asserts that the authenticity of the Hadith of the Day of the House is unanimously agreed upon by critics of Hadith narrations.

Another prophetic text that holds a significant position of sanctification within the Shia school is the Hadith of Ghadir Khumm, also known as the Allegiance of Ghadir Khumm. This Hadith is widely recognized and renowned among the Shia scholars. It also establishes a connection between the prophetic text, the Quranic text, and the historical event that transpired. The Quranic verses that are associated with this event include the verse: "This day, I have perfected for you your religion and completed My favor upon you" Al-Ma'idah, verse 3 and the verse: "O Messenger, convey what has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And God will protect you from the people". Al-Ma'idah, verse 67

Shia scholars and speakers uphold the belief that the content of these verses aligns with the text of the Prophet and the historical evidence supporting it. They argue that the convergence of content and historical events strengthens their position. Therefore, a comprehensive historical analysis emerges, examining the various aspects of this incident. Historians and scholars have gathered evidence to prove that the verse in question was revealed at Ghadir Khumm, which is the same location connected to the Prophet's Hadith. Numerous books of interpretation and Hadith further support this narration.[104] [105] [106] [107] [108]

According to the narrations, the Prophet, upon his return to Medina from the Farewell Pilgrimage in Mecca*, halted the caravan near a place called Ghadir Khumm, situated close to Al-Jahfa.**[109] He gathered the Muslims to address them after the revelation of the relevant verse. He asked them, "Am I not more worthy of the believers than themselves?" They replied, "Yes, O Messenger of God." He then declared, "So whoever I am his master, then Ali is his master."[110]

104 Ibn Hanbal, Ahmad, Fada'il Amir al-Mu'minin Ali ibn Abi Talib (edited by Hasan Hamid al-Sayyid, Laila Printing Press, Iran, 2004), pp. 129, 163.

105 Al-Baladhuri, Ahmad ibn Yahya ibn Jabir, Jamal min Ansab al-Ashraf (edited by Suhayl Zakar and Riyad Zarkali, 1st ed., Dar al-Fikr, Beirut, 1996), vol. 2, pp. 356-357.

106 Al-Ya'qubi, Ahmad ibn Ishaq ibn Jafar al-Baghdadi, Tarikh al-Ya'qubi (edited by Khalil al-Mansur, 1st ed., Publications of Dar al-Zahra, Iran, 1439 AH), vol. 2, p. 76.

107 Al-Tabrisi, Al-Fadl ibn al-Hasan, Majma al-Bayan fi Tafsir al-Quran (Maktabat Dar al-Hayat, Beirut, n.d.), vol. 6, pp. 152-153.

108 Al-Tabatabai, Sayyid Muhammad Hussein, Al-Mizan fi Tafsir al-Quran (1st ed., Publications of Jama'at al-Mudarrisin fi al-Hawzah al-Ilmiyyah, Qom), vol. 5, pp. 192-201.

109 Al-Hamawi, Yaqut ibn Abdullah al-Baghdadi, Mu'jam al-Buldan (Dar Sader, Beirut), vol. 2, p. 111.

110 Al-Ya'qubi, Ahmad ibn Ishaq ibn Jafar al-Baghdadi, Tarikh al-Ya'qubi (edited by Khalil al-Mansur, 1st ed., Publications of Dar al-Zahra, Iran), vol. 2, p. 76.
* The Farewell Pilgrimage took place in the last year of the Prophet's life, approximately two months before his death. He arrived at Ghadir Khumm on the 19th of Dhul-Hijjah, which was two months and nine days before his death. According to Shia belief, his death occurred on the 28th of Safar, 10 AH, or two months and nineteen days before that date. According to Sunni belief, his death occurred on the 12th of Rabi al-Awwal, 10 AH.

** Al-Juhfah is the miqat (designated point of entry) for the people of Sham (Syria). Hajj pilgrims coming from the northwest of Makkah pass through Al-Juhfah after a short distance on the route. Al-Juhfah was designated by the Prophet as the miqat for those entering Makkah from this route. Ghadir Khumm is a region close to Al-Juhfah and serves as a junction where Muslims would depart towards their respective destinations.

Indeed, the scholars and jurists of the Shia school employ historical reasoning by combining the texts of the Prophet's Hadith and the Qur'an to understand the historical dimension of the event. They delve into history to determine the meaning of the term "today" mentioned in the verse: "This day I have perfected your religion for you." Through historical analysis, they argue that the revelation of this verse coincided with the appointment of Imam Ali as the successor by the Prophet on the day of Ghadir Khumm.

The historical evidence supporting this understanding is not limited to a few narrations but rather encompasses a significant number of narrations. Multiple sources narrate that the verse in question was revealed on the day of Ghadir Khumm, following the appointment of Imam Ali. These narrations indicate the connection between the revelation of the verse and the issue of guardianship. More than twenty Hadiths, from both Sunni and Shia sources[111], are linked to the reason for the revelation mentioned in the verse: "O Messenger, deliver what has been sent down to you from your Lord." Additionally, over fifteen hadiths from both Sunni and Shia sources are directly related to the hadith of Ghadir Khumm: "Whoever I am his master, Ali is his master." These narrations hold a continuous status, meaning they have been narrated by a large group of companions, and their continuity has been recognized by numerous scholars from both groups.

This emphasis on employing the prophetic text as a sacred and authoritative source underscores the significance of political guidance and the necessity of the text and testament regarding the succession of Imam Ali. By examining the historical events and combining them with the texts of the Qur'an and the Prophet's Hadith, the scholars of the Shia school reinforce the notion of divine appointment and the leadership role of Imam Ali.

The opinions and statements of Shia scholars mentioned in historical and jurisprudential books provide further evidence of their inference of the Hadith of Ghadir Khumm. They consider this Hadith, which combines the Qur'anic and historical texts, as indicative of the Imamate of Imam Ali and his caliphate.

Sheikh Al-Mufid, for instance, highlights the merit of Imam Ali in the farewell pilgrimage, where he was singled out for his specialization in succession and the explicit call to follow him while forbidding opposition.[112] Ibn Al-Batriq Al-Hilli[113], in agreement with this approach, affirms the authenticity of the Hadith of Ghadir Khumm, narrated by around a hundred individuals, including the Ten Companions. He asserts that Imam Ali's virtue in this Hadith is specific to him and not shared with anyone else. In another context, he explains that the term "mawla" used in the Hadith refers to the entitlement of guardianship and loyalty of the nation. According to him, Ali (PBUH) is the master of every believing man and woman, as acknowledged by Umar ibn al-Khattab.[114]

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111 Al-Tabatabai, Sayyid Muhammad Hussein, Al-Mizan fi Tafsir al-Quran (1st ed., Publications of Jama'at al-Mudarrisin fi al-Hawzah al-Ilmiyyah, Qom), vol. 5, p. 196.

112 Al-Mufid, Muhammad ibn al-Nu'man al-Baghdadi, Al-Irshad (Al-A'lami Foundation for Publications, Beirut, 2008), p. 121.

113 Al-Asadi, Yahya ibn al-Hasan, Umdat Uyun Sahih al-Akhbar fi Manaqib Imam al-Abrar (edited by Malik al-Mahmoudi and Ibrahim al-Bahadiri, Islamic Publication Foundation, Iran, 1986), p. 108.

114 Al-Hilli, Ibn al-Batariq, Umdat Uyun Sahih al-Akhbar, p. 119.

Similarly, Ali bin Tawoos[115] emphasizes the inference of the Hadith of Ghadir Khumm as a sacred prophetic text that proves the theory of the text and the will. He argues that it is inconceivable for a fair and virtuous person among the people of Islam to accept that the Prophet recited the Qur'an, including the verse "Today I completed your religion for you," Al-Ma'idah, verse 3 and then left the matter of Imamate, one of the most crucial aspects of Islam, unresolved. He contends that the chaos and division among Muslims regarding the Imamate necessitate the recognition of the importance of this hadith.

Furthermore, Al-Hali[116] [117], another scholar points out that although all Muslims have narrated this Hadith repeatedly, they differ in its interpretation regarding the Imamate. This difference in understanding further supports the Shia emphasis on inferring the Hadith of the Prophet as a sacred text to establish the theory of the text and the testament and construct the political theory of the Shias.

Indeed, the theory of succession or caliphate among the Sunnis also relied on certain prophetic texts, which were employed to support their political theory. One of the key texts they adopted was the assertion that rule or leadership belongs to the Quraysh tribe. This is exemplified in the narration found in Sahih al-Bukhari, where Muawiya is reported to have expressed his displeasure upon hearing someone say that a king would emerge from the Qahtan tribe. Muawiya then praised God and stated that Quraysh did not oppose anyone without being victorious, as long as they upheld the religion.[118]

Another narration attributed to Abdullah bin Umar bin al-Khattab states that the Prophet (peace be upon him and his Household) said, "This matter (leadership) will remain among the Quraysh as long as there are two of them."[119] Additionally, a hadith narrated by Anas bin Malik states that the imams (leaders) are from Quraysh and have rights over the people, while the people also have rights over them. The Hadith emphasizes the importance of showing mercy, fulfilling covenants, and delivering just judgments. It concludes by invoking the curse of God, the angels, and all the people upon any leader who fails to fulfill these responsibilities.[120]

Similarly, a Hadith narrated by Abu Hurairah indicates that people follow Quraysh in matters

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115 Al-Hasani, Ali bin Mosa bin Tawoos, Kashf al-Mahajjah li-Thamrat al-Mahajjah (edited by Muhammad al-Hassoun, 2nd ed., Maktabat al-I'lam al-Islami, Iran, 1997), p. 87.

116 Al-Hilli, Al-Hasan ibn Yusuf ibn al-Mutahhir al-Asadi, Kashf al-Murad (edited by Hassan Zadeh al-Amili, 11th ed., Islamic Publication Foundation, Iran, 2006), pp. 499-500.

117 Al-Hilli, Al-Hasan ibn Yusuf ibn al-Mutahhir al-Asadi, Manahij al-Yaqeen (edited by Ya'qub al-Ja'fari, Dar al-Aswah, Iran, 1994), pp. 475-476.

118 Al-Bukhari, Mohammed bin Isamil bin Ibrahim Al-Jofi, Book of Judgments, Chapter: Rulers from Quraysh, Hadith No. 7139, p. 1260.

119 Al-Bukhari, Mohammed bin Isamil bin Ibrahim Al-Jofi, Book of Judgments, Chapter: Rulers from Quraysh, Hadith No. 7140, p. 1260.

120 Al-Shaybani, Ibn Hanbal, Ahmad ibn Muhammad ibn Hanbal, Al-Musnad, edited by Shuayb al-Arnaut et al., Maktabat al-Resalah, Beirut, vol. 3, p. 129.

of leadership, whether they are Muslim or non-Muslim.[121] Other expressions found in various narrations include "the princes are from Quraysh"[122] and "the king is from Quraysh."[123] These narrations, although attributed to weak narrators, carry a consistent message.

It is evident that these narrations were politically employed to construct a political theory. The first narration involving Muawiya clearly reflects a political intent. Muawiya used this Hadith to counter the ideas of his opponents and establish the legitimacy of Umayyad rule. He sought to solidify his family's position by invoking the lineage of Quraysh and using it as a political justification for their authority.

The Sunni scholars, along with their theologians, believe in the degrees of the four rightly guided caliphs in terms of virtue and acknowledge their order of succession. They view the caliphate as a consultative process among Muslims to select the most suitable candidate,[124] while emphasizing the importance of obedience as outlined in the verse of the Quran.*

In building their political theory, they combine the prophetic texts that were employed to support their theory with historical events that confirm the legitimacy of their position. According to their narrative, after the death of the Prophet in 11 AH/632, the event known as the Saqifah took place.[125] [126] [127] It was during this event that Abu Bakr was able to attain the caliphate and assume power.[128] There was a debate between the Quraysh and the Ansar, who also desired leadership.[129] [130] Abu Bakr relied on the tribal custom and lineage as a political legitimacy to justify his assumption of power.

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121 al-Naysaburi, Muslim ibn al-Hajjaj, Book of Leadership, Chapter: The People Who Should Follow the Quraysh, vol. 7, p. 2866, Hadith No. 4620.

122 Al-Hakim al-Nishapuri, Abu Abdullah Muhammad ibn Abdullah, Al-Mustadrak 'ala al-Sahihayn (edited by Mustafa Abdul Qadir Ata, Dar al-Kutub al-Ilmiyyah, Beirut, n.d.), vol. 4, p. 501.

123 Al-Tabarani, Abu al-Qasim Sulaiman ibn Ahmad, Al-Mu'jam al-Kabeer (edited by Hamdi Abdul Majid al-Salafi, Ibn Taymiyyah Library Publications, Cairo, n.d.), vol. 13, p. 101.

124 Sulaiman, Hassan Sayed, The Impact of the Noble Qur'an on Islamic Political Thought (World Conference on the Noble Qur'an and its Role in Building Human Civilization, International Africa University, Khartoum, Sudan, 2011), p. 256.

125 Al-Hilali, Salim bin Qais, Kitab Salim al-Hilali (edited by Muhammad Baqir al-Ansari, 2nd ed., Dar al-Hawra, Beirut, 2009), pp. 138-160;

126 Al-Masri, Abd al-Malik ibn Hisham, Al-Sirah al-Nabawiyyah (edited and annotated by Naji Ibrahim Sweid, Al-Arqam Company, Beirut, n.d.), vol. 4, pp. 842-845.

127 Al-Ya'qubi, Ahmad ibn Ishaq ibn Jafar al-Baghdadi, Tarikh al-Ya'qubi (edited by Khalil al-Mansur, 1st ed., Publications of Dar al-Zahra, Iran, 1439 AH), vol. 2, pp. 83-86.

128 Al-Ya'qubi, Ahmad ibn Ishaq ibn Jafar al-Baghdadi, Tarikh al-Ya'qubi (edited by Khalil al-Mansur, 1st ed., Publications of Dar al-Zahra, Iran, 1439 AH), vol. 2, p. 83.

129 Al-Masri, Abd al-Malik ibn Hisham, Al-Sirah al-Nabawiyyah (edited and annotated by Naji Ibrahim Sweid, Al-Arqam Company, Beirut, n.d.), vol. 4, p. 843.

130 Al-Dinawari, Abdullah ibn Muslim Ibn Qutaybah, Al-Imamah wa al-Siyasah (edited by Ali Shiri, 1st ed., Dar al-Adwa, Beirut, 1990), vol. 1, p. 22.
* God states in the Quran: "O you who have believed, obey God and obey the Messenger and those in authority among you." Surah An-Nisa, verse 59.

In narrations by Ibn Hisham, Abu Bakr is quoted as saying, "The Arabs will not accept anyone but the Quraysh in this matter."[131] Similarly, Ibn Qutayba al-Dinuri narrates, "We are the clan of the Messenger of God, and among the Arab tribes, there is no tribe without Quraysh lineage."[132] Al-Yaqoubi's narration states, "The Quraysh are more deserving of Muhammad than you."[133] Umar bin al-Khattab is also quoted as saying, "Whoever disputes our authority over Muhammad, while we are his guardians and from his tribe, does so falsely."[134]

In summary, despite the differences in the texts, the scholars who support the Quraysh's right to rule and succeed the Prophet reach a similar conclusion. They believe that the Quraysh, being the Prophet's clan, have the rightful claim to leadership based on their status among the Arab tribes. They have developed a theory of governance known as "the choice" or "consultation," where the selection of a caliph is based on the consensus of the Muslim community, with Qurashi lineage being a prerequisite for assuming the position.[135] [136]

However, this political legitimacy based on tribal lineage contradicts the principle of textual evidence or the will of the Prophet, as it poses a significant threat to the interests of those who rejected the notion of a specific Imamate or succession. In the absence of a comprehensive theory regarding the Imamate, they resorted to invoking tribal laws of inheritance to support their claims.[137]

Later Sunni scholars and jurists, through deliberate inference and analysis of prophetic Hadiths and historical narrations, worked towards strengthening the theory of succession. They emphasized the specific nature of the caliphate being reserved for the Quraysh and argued that it cannot be given to anyone else. These scholars include al-Mawardi, al-Nawawi, al-Taftazani, and Ibn Khaldun.

According to al-Mawardi, the Imamate is established as a successor to Prophethood, responsible for safeguarding religion and worldly affairs, and its contract is based on the consensus of those who are capable within the nation.[138]

Al-Nawawi asserted that the Hadiths and similar texts provide clear evidence that the caliph-

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131 Al-Masri, Abd al-Malik ibn Hisham, Al-Sirah al-Nabawiyyah (edited and annotated by Naji Ibrahim Sweid, Al-Arqam Company, Beirut, n.d.), vol. 4, p. 844.

132 Al-Dinawari, Abdullah ibn Muslim Ibn Qutaybah, Al-Imamah wa al-Siyasah (edited by Ali Shiri, 1st ed., Dar al-Adwa, Beirut, 1990), vol. 1, p. 23.

133 Al-Ya'qubi, Ahmad ibn Ishaq ibn Jafar al-Baghdadi, Tarikh al-Ya'qubi (edited by Khalil al-Mansur, 1st ed., Publications of Dar al-Zahra, Iran, 1439 AH), vol. 2, p. 83.

134 Al-Tabrasi, Ahmad ibn Ali ibn Abi Talib, Al-Ihtijaj (1st ed., Dar al-Din al-Qayyim, Beirut, n.d.), vol. 1, p. 72.

135 Al-Mawardi, Ali ibn Muhammad, Al-Ahkam al-Sultaniyyah wa al-Wilayat al-Diniyyah (Dar al-Kutub al-Ilmiyyah, Beirut, n.d.), pp. 6-11.

136 Ibn al-Farra, Muhammad ibn al-Husayn, Al-Ahkam al-Sultaniyyah (Dar al-Kutub al-Ilmiyyah, Beirut, 2000), p. 20.

137 Al-Jabri, Abdul Sattar, The Political Method of Ahlulbait (Dar al-Kafil, Karbala, 2015), pp. 24-25.

138 Ibn al-Farra, Muhammad ibn al-Husayn, Al-Ahkam al-Sultaniyyah (Dar al-Kutub al-Ilmiyyah, Beirut, 2000),p. 5.

ate is specific to the Quraysh, and consensus was reached on this matter during the time of the Companions and subsequent generations. Anyone who contradicts this consensus is deemed to be in opposition to the teachings of the Companions and the subsequent scholars.[139]

Sa`d al-Din al-Taftazani mentioned that the leadership is comprehensive, encompassing both religious and worldly matters, and is a succession from the Prophet.[140]

Ibn Khaldun stated that the appointment of an imam is an obligation established by the consensus of the Companions and subsequent generations. He highlighted that the companions, upon the death of the Prophet, immediately pledged allegiance to Abu Bakr, demonstrating the necessity of appointing an imam to avoid chaos.[141]

Indeed, there have been discussions and debates regarding the Quraysh-specific requirement for leadership in the caliphate, with some questioning its compatibility with the principles of equality and merit emphasized in the Holy Qur'an and the teachings of the Prophet.

Critics argue that the Hadith "the imams are from Quraysh" can be seen as a form of tribalism that contradicts the Quranic teachings that reject discrimination based on race or lineage. They question how Islam, which emphasizes merit and eligibility for leadership, can also restrict the caliphate to a particular lineage. Al-Hujurat, verse 13

Islam, as a religion, does not differentiate between Qurayshis and non-Qurayshis, or between rulers and the ruled, in terms of status and worth.[142] The fundamental principles of Islam promote justice, equality, and the selection of leaders based on their qualities and capabilities rather than their lineage.

It is worth noting that the theory of choice, which supports the Quraysh-specific requirement, emerged with the beginning of Abu Bakr's rule, around 11 AH (632 CE). However, the theory of the divine textual designation and the divine will, which emphasizes the importance of divine appointment and the Prophet's explicit designation of his successor, can be traced back to the early years of the Prophet's mission, around 609 CE.*[143] [144]

The Hadith of the Day of the House, which is among the oldest texts supporting the theory of

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139 Al-Nawawi, Abu Zakariya Yahya ibn Sharaf al-Shafi'i, Al-Minhaj fi Sharh Sahih Muslim ibn al-Hajjaj (edited by Adil Abdul Mawjud and Ali Ma'wad, 2nd ed., Maktabat al-Baz, Makkah al-Mukarramah, 2001), vol. 7, pp. 2868-2869.

140 Umar, Saood ibn, Sharh al-Maqasid (edited by Abdul Rahman 'Amira, 2nd ed., 'Alam al-Kutub, Beirut, 1998), vol. 5, p. 232.

141 Ibn Khaldun, Abd al-Rahman bin Khaldun, Muqaddimah Ibn Khaldun (edited by Abdullah Muhammad al-Daruwish, 1st ed., Dar Ya'rub, Damascus, 2004), vol. 1, pp. 366-368.

142 Uthman, Dr. Muhammad Ra'fat, Riyasat al-Dawlah fi al-Fiqh al-Islami (2nd ed., Dar al-Qalam, UAE, 1986), pp. 209-210.

143 Ibn Ishaq, Muhammad ibn Ishaq ibn Yasar, Sirat Ibn Ishaq al-Masmu'ah al-Sirah wa al-Maghazi (edited by Suhayl Zakar, Beirut, 1978), p. 66.

144 Al-Masri, Abd al-Malik ibn Hisham, Al-Sirah al-Nabawiyyah (edited and annotated by Naji Ibrahim Sweid, Al-Arqam Company, Beirut, n.d.), vol. 1, p. 94.

* The Prophet was born around the year 570 CE, known as the Year of the Elephant. If we add forty years, which is the age at which he was appointed, we find it corresponds to the mentioned timeline.

the textual appointment and the divine will, likely took place in the third year of prophethood, close to 612 CE[145] [146]. This suggests that the theory of the textual appointment and the divine will predates the theory of choice by approximately 20 years. The theory of the textual appointment is rooted in the authority of the Prophet and is seen as a divine instruction for the governance of the Islamic state, as supported by Quranic texts. Al-Najm, verses 3-4.

It is important to consider historical and political contexts when examining the development and propagation of these theories. The theory of choice found positive support through consensus legislation and the book Al-Ahkam Al-Sultaniyya, which emerged in a later period influenced by political struggles and power dynamics within the Islamic state.

Section Three: The Impact of the Prophet's Sunnah on Forming Techniques of Selecting Ruler

Islamic political thought has indeed witnessed various stages of development and change throughout history, resulting in different mechanisms for choosing rulers. Two prominent mechanisms are the concept of "Al-Shura" (consultation) and the theories of the divine textual appointment and the commandment (Imami Shiites) and the theory of succession (caliphate) (Sunnies). However, it is important to note that these mechanisms have been subject to criticism and interpretation based on the evolving contexts of time and place.

According to the Shia school, the theory of the textual appointment establishes a specific mechanism for choosing the ruler, which is appointment.[147] This mechanism involves the appointment of an actual ruler who then selects and appoints other authorities. Muslims, both past and present, generally agree on the divine appointment of prophets and messengers. While there may be disagreements about the functions of the message or prophecy and its extent in governing the state, those who believe that politics encompasses the functions of the message see divine appointment as the singular path based on the divine authority of God and His absolute dominance over existence,[148] as clarified in both Hamd and Ikhlas surahs.* **

The Shia school divides the mechanism of choosing the ruler through appointment into two types: direct divine appointment and descriptive appointment based on qualification. In the context of direct divine appointment, emphasis is placed on the direct divine appointment of Prophet Muhammad and the twelve infallible Imams from the Household of the Prophet. Imam Jafar al-Sadiq narrated a relevant account highlighting this appointment. He narrated that: "God revealed

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145 Ibn Ishaq, Muhammad ibn Ishaq ibn Yasar, Sirat Ibn Ishaq al-Masmu'ah al-Sirah wa al-Maghazi (edited by Suhayl Zakar, Beirut, 1978), p. 145.

146 Al-Masri, Abd al-Malik ibn Hisham, Al-Sirah al-Nabawiyyah (edited and annotated by Naji Ibrahim Sweid, Al-Arqam Company, Beirut, n.d.), vol. 1, p. 147.

147 Al-Khazali, Amal Hindi et al., Contemporary Islamic Political Thought (Dar al-Sanhoury, Beirut, 2019), pp. 101-103.

148 Al-Khazali, Amal Hindi et al., Contemporary Islamic Political Thought (Dar al-Sanhoury, Beirut, 2019), p. 102.
* Hamd: 1-7.
** Ikhlas: 1-4.

to you today, 'I have perfected your religion for you, and I have completed My blessing upon you' Al-Ma'idah, verse 3. At that time, the perfection of the religion was under the guardianship of Ali Bin Abi Talib (PBUH). The Prophet (peace be upon him and his Household) remarked, 'My nation is new to the covenant of ignorance, and when I informed them about my cousin, it was as if I had said it silently in my heart. Then I received a divine decree from God Almighty, and He promised me that if I failed to convey it, I would be punished.' Subsequently, the verse was revealed: 'O Messenger, convey what was sent down to you from Your Lord, and if you do not do that, then you have not conveyed His message, and God will protect you from people. Indeed, God does not guide the unbelieving people' Al-Ma'idah, verse 67. The Messenger of God took the hand of Ali (PBUH) and addressed the people, saying, 'O people, every prophet before me had a successor appointed by God. I am about to be summoned by God. I am responsible, and you are responsible. What do you say?' They replied, 'We bear witness that you have conveyed, advised, and fulfilled your duty. May God reward you with the best reward for the messengers.' The Prophet then supplicated, bearing witness three times, and proclaimed to the Muslims, 'This is your guardian after me. Let the present inform the absent'".[149]

According to the Imami Shiite perspective, this account represents a direct and personal divine appointment, affirming that the guardianship and leadership after the Prophet should be vested in Imam Ali. Numerous other hadiths of the Prophet convey the same meaning in explicit terms, as documented in jurisprudential and historical books of the Shias.[150] [151] [152] [153] [154]

According to Shia scholars and jurists, they maintain the belief that the remaining twelve Imams are explicitly mentioned in the primary texts. They assert that these Imams possess the rights of guardianship, imamate, and succession following the Messenger Muhammad and Imam Ali. Their arguments rely on a compilation of prophetic texts that lend support and affirmation to this belief. One such text, narrated by al-Saduq, recounts Imam al-Hasan ibn Ali addressing one of his companions, saying, "O Abu Saeed, am I not the proof of God, His authority over His creation, and a leader over them after my father? Am I not the one to whom the Prophet said, addressing my brother and I: Hasan and Hussain are Imams whether they become caliphs or not' He replied: Yes my lord..."[155] These texts, alongside numerous others, are frequently cited by Shia scholars to affirm the direct textual references regarding the succession of the remaining twelve Imams from

149 Al-Kulayni, Muhammad ibn Ya'qub, Usul al-Kafi (Al-A'lami Foundation for Publications, Beirut, 2005), vol. 1, p. 167.

150 Al-Kulayni, Usul al-Kafi, vol. 1, pp. 165-192.

151 Al-Saduq, Abu Ja'far Muhammad bin Ali bin al-Husayn bin Babawayh al-Qummi (d. 381 AH), Al-Alal al-Sharai' (introduction and commentary by Hussein al-Alami, 2nd ed., Al-Alami Publishing House, Beirut, 2007), vol. 1, pp. 135-140.

152 Al-Mufid, Al-Irshad, pp. 29-130.

153 Al-Mufid, Muhammad bin Muhammad bin Nu'man al-Baghdadi (d. 413 AH), Al-Ikhtisas (edited by Ali Akbar Ghaffari, 1st ed., Al-Alami Publishing House, Beirut, 2009), pp. 32-33.

154 Al-Tabrasi, Al-Ihtijaj, vol. 1, pp. 52-66.

155 Al-Alal al-Sharai', vol. 1, p. 207.

the the Household of the Prophet (peace be upon him and his Household).[156] [157] [158] [159] [160]

The Twelver Imami school of Shia, with its theory of the textual appointment and divine will, has undergone significant development throughout history. The mechanism proposed by this school, which centers around direct and personal appointment, has encountered an epistemological challenge pertaining to the selection of rulers. This challenge manifests in the form of the discontinuation of revelation. While the concept of direct and personal divine appointment faces this epistemological problem due to the interruption of the medium through which divine news and communication were transmitted (known as the seal of prophecy), it does not imply the cessation of the theory of appointment. According to this school, the divine provision of the message necessitated the designation of individuals responsible for assuming religious and political leadership, referred to as the text on leadership.[161] In this regard, the Imams from the Household of the Prophet (peace be upon him and his Household) were considered the recipients of this divine appointment. Furthermore, the jurists and theologians of the Shia school, following the Imams, firmly believe that the authority in political and religious matters can only be vested in an infallible individual, free from error and sin, known as the infallible Imam.* [162] [163] [164] [165] This lineage of infallible Imams begins with Prophet Muhammad and extends through the twelve subsequent Imams, culminating in Imam Mahdi, may peace be upon him.[166]

The evolution of political theories is significantly influenced by temporal and spatial factors. In the case of the theory of the textual appointment and divine will, along with its mechanism of appointment in selecting rulers, it encountered another epistemological challenge as a result of the void in religious and political leadership that arose following the conclusion of the appointed Imams of the Islamic nation. This challenge arises from the debut of the twelfth Imam. One researcher suggests a resolution to this problem by proposing that the deputies of Imam Mahdi during his minor occultation were the four ambassadors, succeeded by the Shia jurists.[167] These jurists are regarded as diligent scholars who act as trustees of God's clear law and govern in ac-

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156 Al-Kulayni, Usul al-Kafi, vol. 1, pp. 165-192.

157 Al-Saduq, Al-Alal al-Sharai', vol. 1, p. 135 onwards.

158 Al-Mufid, Al-Irshad, p. 29 onwards.

159 Al-Mufid, Al-Ikhtisas, p. 32 onwards.

160 Al-Tabrasi, Al-Ihtijaj, vol. 1, pp. 66-69.

161 Al-Khazali, Amal Hindi, The Contemporary Islamic Political Thought, p. 102.

162 Al-Sabhani, Ja'far, Ahlul Bayt fi al-Quran al-Karim (Al-Imam al-Sadiq Foundation, Qom, date not mentioned), pp. 79-98.

163 Al-Tamimi, Haider Qasim Matar, The Alawids in the East and their Intellectual and Cultural Impact (Faculty of Arts, University of Baghdad, 2006), pp. 46-51.

164 Al-Wa'ili, Ahmed, Huyyat al-Tashayyu (2nd ed., Dar al-Safwa, Beirut, 2009), pp. 145-152;

165 Nasrallah, Hassan Abbas, Sirat Ahlul Bayt, Tajalliyat Insaniyyah (1st ed., Dar al-Qari', Beirut, 2012), pp. 25-29.

166 Al-'Allama al-Hilli, Minhaj al-Karamah fi Ma'rifat al-Imamah (edited by Abdul Rahim Mubarak, Hadi Printing House, Iran, 1959), pp. 31-32.

167 Al-Sa'igh, Majid, Shia: The Pillars of Peace (3rd ed., Al-Balagh Foundation, Beirut, 2014), p. 379.
* Regarding the concept of infallibility, its conditions, types, and its importance in assuming political and religious authority according to the perspective of the Imams of Ahlul Bayt.

cordance with His divine will. They assume the responsibility of both religious and political leadership within the nation. The basis for their authority lies in the teachings of Imam Sadiq, who stated that those jurists who safeguard themselves, their faith, and resist their desires, while obediently following the command of their Master, should be emulated by the common people.[168] [169]

The theory of succession within the Sunni school adopts the mechanism of election (Shura) as a means of selecting a ruler. This school asserts the right of the nation to choose and appoint their ruler, emphasizing the importance of adhering to the principles of Shura. Additionally, the concept of pledge of allegiance is considered a consequential aspect of Shura, as it signifies the public's approval of the chosen leader and their commitment to following the established authority.[170] The foundation for this perspective is supported by a collection of prophetic texts that encourage consultation among Muslims. For instance, the Prophet stated: "If your rulers are the best among you, and your wealthy individuals are magnanimous, and your affairs are conducted through consultation among you, then the surface of the earth is better for you than its interior. But if your rulers are the worst among you, and your wealthy individuals are miserly, and your affairs are entrusted to your women, then the belly of the earth is better for you than its back."[171] Another narration from Abdullah bin Abbas states that when the verse "and consult them in the matter" was revealed, the Prophet said, "Regarding matters between God and His Messenger, they are exclusively within His jurisdiction. However, God has made it a mercy for my nation. Whoever is consulted among them will not be deprived of guidance, and whoever abandons it will not be deprived of rebellion."[172] Numerous other prophetic texts exist, urging Muslims to engage in mutual consultation and seek advice from one another.

The validity of the Sunni school is derived from the historical event known as the Saqifah.[173] [174] [175] [176] This conference witnessed the election of Abu Bakr as the ruler following the passing of the Prophet. The decision was made by a group of individuals who engaged in consultation and deliberation during the meeting. Ahmed bin Hanbal supported this perspective and affirmed the significance of the meeting by referring to a Hadith of the Prophet that emphasized the merit of the Quraysh in assuming the caliphate and ruling. This occurred during a dialogue between Abu Bakr and Saad bin Ubadah al-Ansari. Abu Bakr said: "The rulership is a matter for the Quraysh,

168 Al-Hasan al-Askari, The Attributed Commentary to Imam al-Hasan al-Askari (1st ed., Mehr Printing House, Qom, 1989), p. 300.

169 Al-Fayd al-Kashani, Muhammad Muhsin bin Murtadha bin Mahmud (d. 1091 AH), Al-Tafsir al-Safi (2nd ed., Al-Imam al-Mahdi Institute, Qom, 1996), vol. 1, p. 148.

170 Al-Khazali, Amal Hindi, The Contemporary Islamic Political Thought, p. 89.

171 Muslim, Sahih Muslim, vol. 3, p. 328.

172 Al-Suyuti, Jalal al-Din Abdul Rahman bin al-Kamal, Al-Durr al-Munthur fi al-Tafsir bi al-Ma'thur (1st ed., Dar al-Fikr, Beirut, 2011), vol. 2, p. 90.

173 Regarding its course and events, refer to: Al-Hilali, Kitab Sulaym bin Qays, pp. 138-160.

174 Ibn Hisham, Al-Sirah al-Nabawiyyah, vol. 4, pp. 842-845.

175 Ibn Qutaybah al-Dinawari, Al-Imamah wa al-Siyasah, vol. 1, pp. 21-35.

176 Al-Ya'qubi, Tarikh, vol. 2, pp. 83-86.

and the righteousness of people follows their righteousness, while the wickedness follows the wicked." In response, Saad acknowledged Abu Bakr's statement, stating, "You are right; we are the ministers, and you are the princes." This mechanism for selecting a ruler was based on the principle of entitlement of the Quraysh to rule, excluding other Muslims.[177] Consequently, Abu Bakr was chosen without the nomination of the Ansar and other groups.

Following the death of Abu Bakr, he entrusted the rule to Umar ibn al-Khattab,[178] which introduced another change in the mechanism of selecting a ruler compared to the previous political legitimacy. Umar acknowledged this shift in his political sermon after the completion of the pledge of allegiance, stating, "I am only a man among you, and had it not been for my aversion to rejecting the appointment of the caliph of the Messenger of God, I would not have taken charge of your affairs."[179] This event gave rise to another theory of political legitimacy known as the covenant theory.[180] [181] Al-Mawardi explains this theory by stating: "Regarding the appointment of the Imamate through a covenant made before him, it is based on the consensus that it is permissible, and the agreement affirms its validity due to two factors that Muslims worked with and did not dispute. One of these factors is that Abu Bakr entrusted it to Umar, and thus Muslims established his Imamate through the covenant."[182]

Although this theory resembles the theory of the textual appointment and divine will, which was previously rejected on the grounds that the Prophet did not explicitly recommend anyone for rulership after him, Sunni jurists and scholars worked to reconcile this discrepancy. They permitted the caliph to exercise authority that was not explicitly granted to the Prophet, arguing that such a decision was necessary and not in violation of the divine order. However, this perspective is not without criticism, as it places the Prophet in a position of neglect and leaves the nation without a leader to guide them after his passing.

The mechanism for selecting a ruler evolved within the caliphate school in response to the changing circumstances of time and place, necessitating the development of a new form of political legitimacy. *Al-Ahkam Al-Sultaniyah* emphasized the use of Shura and the election process as a means of choosing a ruler, referring to those involved in the consultation as the "People of Solution and Contract."* [183] [184] [185]However,

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177 Al-Musnad, vol. 1, p. 164.

178 Tarikh, vol. 2, p. 93.

179 Tarikh Al-Ya'qubi, vol. 2, p. 95.

180 Al-Mawardi, Al-Ahkam al-Sultaniyyah, pp. 11-18.

181 Ibn al-Farra al-Hanbali, Al-Ahkam al-Sultaniyyah, pp. 23-27.

182 Al-Ahkam al-Sultaniyyah, p. 11.

183 Al-Ya'qubi, Tarikh, vol. 2, p. 111.

184 Ibn Qutaybah al-Dinawari, Al-Imamah wa al-Siyasah, vol. 1, pp. 25-26.

185 Al-Tabari, Tarikh, vol. 4, pp. 227-241.

* Al-Ya'qubi mentioned: "...When his illness worsened, he entrusted Umar ibn al-Khattab and ordered Uthman to write his will. He wrote: 'This is what Abu Bakr, the caliph of the Messenger of God, entrusted to the believers and Muslims: Peace be upon you. Indeed, I praise God. I have appointed Umar as my successor. Listen to him and obey him.'"

there are differing opinions among scholars regarding the number of individuals who should participate in the Imamate through this process, varying across different sects.[186]

This mechanism encountered several challenges. One major issue was the disagreement among proponents of the caliphate school regarding the obligation of the ruler to engage in consultation after their selection. While there was consensus on the significance of consultation and the binding nature of the decision made through it, this led to a potential problem wherein the ruler could become dictatorial. Some followers of this school reject holding the ruler accountable, considering it as incitement or sedition that deprives the nation of its right to hold the ruler responsible, isolate them in case of deviation, or even exercise their right to criticize, provide guidance, and promote reforms.[187]

Furthermore, there is intellectual disagreement concerning the identity and integrity of the People of Solution and Contract. Many of these individuals hold influential positions close to the ruler, but most of them are religious scholars or thinkers who are subject to temporal authority. They have been referred to as the preachers of the rulers.[188] [189] Additionally, the current implementation of this mechanism faces challenges related to representation, as the people involved may not be religiously homogeneous. Moreover, the issue of Shura not imposing a time limit on the ruler poses a hindrance to the peaceful transfer of power. If the ruler's rule becomes oppressive or deviates from the right path, and the nation is required to rebel against them in accordance with the principle of enjoining good and forbidding evil, it can lead to revolution and disobedience.[190] [191]

In summary, a simple comparison between the two theories and their mechanisms for choosing a ruler reveals the following points. The theory of divine choice relies on the chosen individual's absolute knowledge and their ability to fulfill the responsibilities assigned to them. On the other hand, leaving the choice to the nation can introduce the possibility of error in the selection process, thus lacking the infallibility associated with divine choice. Furthermore, the actions of a leader chosen by the nation cannot be automatically considered as a model to be followed, unlike in the case of divine choice where the chosen individual possesses the condition of infallibility. This is especially evident when examining various historical precedents that showcase different models of rulers within the Islamic state.[1] [193]

186 Al-Ihkam al-Sultaniyyah, p. 7.

187 Al-Khazali, Amal Hindi, The Contemporary Islamic Political Thought, pp. 90-91.

188 Ibid, p. 92.

189 Ibid, p. 92.

190 Ibid, p. 93-94.

191 Ibid, p. 93-94.

193- Ibid, pp. 104-105.

* He chose six from the companions: Ali bin Abi Talib, Uthman bin Affan, Abdurrahman bin Awf, Zubair bin Al-Awam, Talha bin Ubaidullah, and Saad bin Abi Waqqas. Zaid bin Sahl Al-Ansari was appointed to prevent people from approaching them. He declared, 'If four are content and two dissent, execute the dissenters. If three are content and three dissent, execute those three who do not include Abdurrahman bin Awf. If three days pass and they do not reconcile, execute them all.'.

Conclusion

The most notable findings and conclusions reached by the researcher in this study can be summarized as follows:

Linguistically, the concept of sanctity in Arab heritage embodies qualities of sanctification, purity, reverence, veneration, solemnity, and inviolability. In Roman terms, the term "sacer" denotes a person or thing that is deemed untouchable without becoming impure or contaminated.

In the context of terminology, sanctity is defined as any subject deserving religious respect from a group of believers. Ethically, the sacredness of the human being is discussed, establishing a connection with absolute moral values. In this sense, the sacred is linked to the absolute value specified for reality, with sanctity being associated with religion, worship, respect, and reverence. The profane, on the other hand, represents the worldly opposite of the sacred, constituting the pure domain of human existence outside the divine realm.

The Prophetic tradition (Sunnah) is etymologically derived, linguistically signifying a continuous and unceasing flow of something and its abundance. In its derivation, it encompasses the general theoretical and practical aspects of an individual's course of action. The term also includes Allah's commands, prohibitions, and the exemplary conduct of the Prophet Muhammad (peace be upon him and his Household). The Sunnah is regarded as both the general theory and the straight, commendable way, derived from the practices of the Prophet.

The concept of the sacred in Western intellectual tradition differs from its Islamic counterpart, yet some similarities and differences exist. These variations are rooted in the cultural and intellectual foundations of both Western and Islamic civilizations. In the Western tradition, the sacred carries multiple meanings, including the ultimate good, virtue, the divine, power, and reverence.

The sacred in Islamic heritage is characterized by its multiplicity of references and diversified implications. The sacred can be linked to the believer in the form of sanctification, indicating prayer. It can also be associated with believers in the form of prophets, or extend to places such as the Holy Mosque. Furthermore, the concept of sacredness encompasses time, as seen in the sacred months.

The impact of the Prophetic tradition has played a crucial role in establishing Islamic political theory, serving as an integral component of the broader study of Islamic political thought. Various Islamic sects and factions have employed certain Prophetic traditions, aligning them with historical, Quranic, and legal texts to legitimize their political theories. This utilization stems from the competition for power since the inception of the Islamic state.

The Prophetic tradition has been particularly intertwined with the system of Imamate and Ca-

liphate. This close association is a consequence of Prophet Muhammad's dual role as a political and religious leader. The Prophet's political and religious leadership has significantly influenced the attempts of jurisprudents, scholars, and sects to employ Prophetic traditions to adapt and conform to their political theories. The ongoing impact of these schools of thought persists to the present day.

From the various Islamic political theories, the theory of Nass (appointment) and Wasiyyah (will) is employed by the Imamite school. This theory relies on numerous Prophetic traditions, utilizing them as sacred texts to legitimize its political authority. Similarly, the Sunni school, advocating the theory of succession (Khilafah), incorporates Prophetic traditions to substantiate its political position. Both schools continue to endure, perpetuating their distinctive understanding of sanctity and governance, with the Imamite school emphasizing the divine right of appointment and the Sunni school asserting the nation's right to choose and appoint its ruler.

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