

**Political philosophy between Western and Arab thought
and the theory of state building**

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Abstract:

Political philosophy is considered an important part of general philosophical thinking. It is one of its topics that historians and philosophers have worked on, both ancient and modern, considering it the systematic analysis and critical evaluation of the political mind that aims to realize awareness of life in the shadow of regular behaviors and laws that prevent chaos from taking over human behaviors. In this sense, we have tried through this study to give a brief comparison between political thought in the Western system, ancient and modern, and the Arab-Islamic intellectual system.

Keywords: philosophy-Politics-The State-Civil-Awareness.

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1. INTRODUCTION

political philosophy or political theory And A study that deals with topics related to politics, freedom, justice, property, rights, law, and others, which makes it described as an effort or a type of political thought that is concerned with transferring the various phenomena that actually occur in the world of politics to the scope of realistic science that is educated with reason and taking into account the realistic or practical framework in political science or political sciences, and is not concerned with what the political society should be like.

What is the nature of political philosophy among Arabs? What are the epistemic dimensions of the theory of state-building, ancient and modern?

The concept of political philosophy among Arabs:

Political science is defined as: «Knowledge of the rules and regulations that play an important scientific role in managing the policy of the city and helps organize the relationship between the citizen and the city, the city and the country, the country and the world and international laws. As for political philosophy, it seeks the correctness and incorrectness or the analysis of the logical meanings and concepts of these rules and regulations.» (Yezkshi, 2015, pp. 35-36)

According to the thinker Mahdi Al-Haeri, political philosophy studies the logical concepts of the rulings and rules of political science, which are among the second philosophical categories. Therefore, it is ranked second after political science in that its subject is the issues of political science, and thus one of these two sciences is not within the scope of the other.

Considering the definitions of political philosophers of the term “urban policy,” it can be divided, based on the type of definition, into two major sections, each of which has its own sect and pioneers.

:«The first group: Definitions that distinguished urban policy in light of the subject’s distinction from the other two sciences that fall

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within its scope, namely, managing the common good and refining the soul. Examples of these definitions can be found in Al-Farabi's writings...

As for the second group of definitions that were mentioned for the politics of cities and its definition in light of the purpose of the politics of cities, the Brethren of Purity, for example, believe that royal politics is the knowledge of preserving the Sharia for the nation and reviving the Sunnah in the religion... and this politics is specific to the successors of the prophets and the guided imams who ruled with justice.»(Yezkshi, 2015, p. 37)

In this context, it becomes clear to us that the lover of political philosophy deals with two major terms: philosophy and politics. It is appropriate for us to ask the question about the importance of the relationship between them. What is the relationship between philosophy and the concept of politics?

The association of philosophy with politics in the history of thought dates back to the seventh century BC, that is, against its emergence at the hands of the ancient Greeks as general, comprehensive theories that carry a certain vision and perceptions of existence, thought, knowledge and values, including society, the state or what is called the city. Politics, then, is a matter of civil society and is part of the discussions of philosophy, ancient and modern, because it is known as reforming people's affairs and refining their behavior. It is a human characteristic, considering that only man can be a civil politician. Hence, Aristotle's emphasis that man is a political animal. Thus, it is possible to comment on the statement that every man, in addition to being a social being, is a political being and a philosopher at the same time, whether he knows it or not. In general, no one denies the intimate relationship between philosophy and politics, as is the relationship between philosophy and the rest of the other sciences, as it complements them like the instruments of a complete musical band, and what is presented to it is added to it for reason, criticism and

analysis, and here lies the participation of philosophy in the subject of politics.

The historical concept of politics in ancient and modern philosophical thought:

The unit of the political system among the Greeks was not the tribe or the nation, but rather the government of the city. There was no need for the population of this city to exceed ten thousand citizens, which makes us wonder about the nature of the concept of politics in ancient times, especially among the Greeks.

1- Politics in Greece:

Political thought originated among the Greeks, and this origin is linked to the Greek mentality's characteristic of controlling the mind with calm and clarity: «Instead of the Greeks entering into the fields of religion as the Indians and Jews did, and instead of accepting the conditions of this world in their relationship and looking at them with the eye of faith, they took for themselves the position of the thinker, boldly questioning the visions around them, and trying to look at the world in the light of reason and education with the conditions that people go through in their experiences as a natural instinct. It is easy for a person to accept the natural world that surrounds him as he accepts the systems that humans have created as inevitable things, so he does not question the meaning of man's relations with nature or the relations of the individual to an organization such as the family or the state.»(Parker, 1966, p. 11)Here, he wonders about the concept and nature of politics among the leading figures of Greek thought, starting with Plato.

Plato:

The city-states in Greece had advanced remarkably politically and socially at that time, and the emergence of the aristocratic government at that time had an impact on the way of political thinking, especially in the matter of the authority's reliance on its inherited right. Before addressing the subject of politics in Plato,

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it is necessary to refer to the sophists and Socrates, who: «Socrates was the first to establish a moral system and called for virtue and knowledge to be two sides of the same coin, and vice and ignorance to be inseparable, and that the just man is the one who knows the meaning of justice, and he cannot do that unless he knows the laws and studies them in their two types, the established and the divine. He separated the divine laws from other laws, and he addressed the idea of the state and researched and analyzed it and called for obeying the laws as they are, and he likened the patriot who does not obey the laws, claiming their deficiency and waiting for their revision, to the soldier who sings from the field saying that the battle will be followed by peace... As for Plato, he followed the path of his teacher in philosophy after he modified its principles and introduced many aspects of change to it until he had a special philosophy that was distinct from the philosophy of Socrates, known as Platonic philosophy.»(Khalifa, 2019, pp. 20-21)As for the political theories, they did not remain the same, but rather changed with the changes in the underlying data in the era of Greece at that time, and even modified as he advanced in age and his experience in public affairs increased and his interaction with the classes of the people increased. Although: «He dealt with political theories in a common way. He did not write an independent book on political philosophy, but rather resorted to it whenever he wanted to overcome a difficulty that confronted him, while dealing with scientific and moral issues. Therefore, his writings were not considered to have added anything new to political science, but rather all they did was to provoke criticism from his student Aristotle. In this criticism, the researcher sees many valuable opinions in political science. He included his political opinions in three of his books, which are The Politician, The Republic, and The Laws. In these valuable works, he proved his psychological opinions from the historical and scientific perspectives.»(Khalifa, 2019, p. 22).

Aristotle:

Aristotle, as is well known, was a student of Plato and thus adopted many of his philosophical doctrines and opinions. However, we see that he differed from him in a clear way, especially in his style and point of view when he dealt with political theories in his research. Plato, as mentioned above, was an idealist and a poet, which made him mix politics and ethics, while Aristotle was distinguished by his logic, rationality, and practicality, which made him: «He derived his political views from the governments around him, and made history and what he saw of personal observations and notes the basis of his research. He distinguished between politics and ethics and discussed each of them independently of the other. Accordingly, he laid the foundation stone for political science as if they were independent sciences, as Plato made ethics the basic science and considered politics a branch of it... Aristotle knew the complexity of political life, so he analyzed with his insight the methods of governance, and showed the ways to change these methods until they became adequate and in accordance with the place and time. He denied that the laws of the state are only obeyed if they agree with the interests of individuals, and he said that it is necessary to obey them whether or not they coincide with the desires of the individual, because man is civil by nature and the state is a natural and necessary system and that right and justice exist naturally and that the function of the state is to apply these two natural forces in a manner that suits the different needs of individuals, modifying its general rules at times in order to prevent injustice from them.»(Khalifa, 2019, p. 30).

Political views in medieval Christianity:

The political thought in the Middle Ages was based on the divine revelation brought by the heavenly religions. The Middle Ages were characterized, as is known, by a strong conflict between two types of human groups: the type that represented the family or tribal system, which prevailed among the Teutonic states, and the second

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type, which represented the imperial system and prevailed in the Roman Empire. This conflict resulted in the emergence of a third type of social system in between the two, which was the feudal system, and it was: «At first it tended towards Teutonic aspects, but in the tenth and eleventh centuries it was influenced by the idea of the state, and this idea prevailed over other political ideas, and the ideas of writers turned to it and nothing else, due to the Church's victory in its attempt to control Europe and the failure of the feudal system in its attempt to control it as well... Political opinions and theories were not presented in the midst of this feudal system, but its spread in Europe with its advantages and disadvantages hastened the emergence of different nationalities and the establishment of the national state, and this idea appeared that the owner of his state must perform public service in times of peace and war.»(Khalifa, 2019, p. 73).

It is worth mentioning here the controversy that existed between the clergy and the educated regarding the relationship between the religious and security authorities, as the supporters of the papacy tried to determine the sovereignty of the church and its global authority in religious and political matters, and that was between the ninth and thirteenth centuries AD.

Political theories in the era of religious reform:

It appeared in the early centuries. N In the sixteenth century AD, a group of reformers, led by Martin Luther, challenged the Pope's political and religious authority and opposed his claim. They: «This movement had a clear impact on the progress of Machiavelli's effort to separate religion from politics and hindered its progress for a time, as politics and religion were mixed during this movement, and religion and politics went hand in hand as they did in the Middle Ages... The reformers followed in their discussions with their counterparts methods similar to the methods followed by Quinas and his peers before the appearance of Machiavelli, and the debate between the debaters revolved around the relationship between the

church and the state, and this debate became the main basis for political philosophy, and the book proved that political authority is derived from the will of God, and therefore the ruler who represents it rules by the will of God, so obedience to him is obligatory.»(Khalifa, 2019, p. 99).

Political philosophy in modern and contemporary Western thought:

Modern political philosophy emerged when classical politics dominated human thought, and that was in the sixteenth and seventeenth centuries, as it came into existence through a conscious break with the rules whose principles were established by Socrates. However, determining an accurate date for the launch of this thought remains dependent on the history of the Renaissance, which is disputed, and which was characterized by a number of political characteristics, the most prominent of which are related to: «The increase in the power of kings, whether in France, Spain or England, the kings combined in their persons three characteristics in the feudal system, which are the religious characteristic, the feudal characteristic and the absolute characteristic, in addition to following the authority of the kings. This was at the expense of the authority of the nobles. Based on the two points above, the royal authority acquired a central character through the general tax and the expansion and development of the structure and functions of the bureaucratic government administration on the other hand, and the formation of the permanent national army, and that the central authority at this stage became a practical necessity required for political reasons. And And many economic ones, including: internal religious and social wars of a divisive nature that threatened the unity of the European kingdoms and the Phoenician conflicts between the nobles and the king, as well as the mercantile political interventionist nature that required state intervention in organizing and directing economic activity.»(Mahmoud, 2019, p. 11).

Western liberal political thought in the 19th century:

Alexis de Tokhel as a model:

Alexei is one of the most prominent representatives of relative liberalism in the nineteenth century, so much so that he was given the title of Monescu of this century, as: «Monescu found his ideal in the English political system, while Alexei found his ideal in the political system in the United States of America, where he dealt in his book Democracy in America with the subject of the democratic revolution. Democracy, in his view, is not a form of government, but rather a state in which society exists, and it is the opposite of aristocracy. As much as wages are based on equality in social conditions, democracy, on the contrary, is based on abolishing the system of inherited aristocratic privileges and replacing it with a system of equality and collective conditions, so that all work and professions and all fields of honor and dignity are open to everyone, so that the idea of democracy guarantees, at the same time, social equality and the trend towards the unity of lifestyles and their levels.»(Mahmoud, 2019, p. 52).

Political philosophy among Arabs and Muslims, ancient and modern:

The basis for the distinction of Islamic philosophy from its Western counterpart is due to the distinction of the vision of each of the two philosophies and each of the two intellectual systems of the world, as the Islamic vision starts from monotheism and transcendence through existential gradation and succession to the value foundations of political concepts and cultures, while the Western vision depends on the convergence of existential levels and not their gradation through the allocation of divinity. This is what Muhammad Amara expressed in the introduction to his book on the history of the political philosophy of Ahmed Davutoglu. Perhaps the essential idea that the book presents in his study is that: «The difference in

philosophical visions of the world is necessarily reflected in the political theories of organizing social, economic and political life at the level of the single state system, and also at the level of the international system in general... The theory of knowledge that is existentially defined and based on looking at the world in its senses as a whole organized by the power of God Almighty (cosmology) proposes a specific type of political interpretation and political legitimacy in Islam. It is almost impossible to understand Islamic political culture and the political awareness of the Muslim mind without understanding the image of the world that Islam draws, as it is necessary to evaluate political results through the overall framework of Islam. From this Islamic concept of God's transcendence of all shortcomings, which is the key to distinguishing between the absolute and the relative, important results have emerged, both for the Islamic theoretical heritage and for the beliefs prevailing among people. The first is that this concept creates a hierarchical structure between God and man.»(Oglu, 2014, pp. 15-16).

Perhaps we notice that the essential feature of Western philosophy in the modern era after the Renaissance is the emergence of a specific epistemological theory existentially through trends that elevate the status of human knowledge. Thus, the theory of knowledge became the center of philosophy and the process of systematic knowledge was assigned to it, which leads us directly to penetrating the field of Islamic philosophy by giving models that gave clear attention to political thought, such as the philosopher Al-Farabi.

Al-Farabi's political philosophy:

Al-Farabi's political thought continued to tightly link ethics and politics. For him, politics is only based on an ethical foundation, or in other words, political thought cannot be studied in isolation from ethics. Al-Farabi's linking of politics to ethics is clear evidence of his influence by Aristotle, who linked ethics and politics with a close bond. His philosophy was based on an ideal system that avoids the

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defects of existing systems and achieves the desired hopes. He is considered the pioneer of this trend in Islamic philosophy, and before him Plato in Greek philosophy. There are: «Internal factors led Al-Farabi to imagine the virtuous city, and others were external. Since political ideas are considered a product of the interaction of the thinking mind or political philosopher with his society, they often reflect to us the image of this society in its periods of growth and prosperity or periods of inactivity and stagnation.

This is what happened with our second teacher, Abu Nasr Al-Farabi, who lived through a difficult political period in the capital of the Caliphate, Baghdad, which was burdened with various tragic and painful images of religious and racist violence... Al-Farabi's civilization has been based since its inception on religion, morality and work, and was created intellectually for the sake of humanity. Since its inception, it has been righteous and just, and its people have exerted all their efforts for the betterment and progress of their country.»(Bena, page 877).

Politics according to Ibn Khaldun:

Ibn Khaldun believes that the state is necessary to prevent people from aggression against each other, and that man is the only creature among animals who lives under a political system. If there are animals that live submissively to a leader, such as ants and bees, then that is based on instinct and not a system based on reason.

She was: «Politics among the Arabs until the time of Ibn Khaldun was divided into three sections, the first of which can be called moral and its subject is determining the relations between the ruler and the subjects, the second is practical and determines the government's behavior towards individuals in relation to public issues and is part of legislation, and the third is theoretical and is concerned with the system of the caliphate and its necessity and its basis in religion and reason and the different opinions of Muslims on the inheritance of power in the matter of the caliphs and the possibility of

the existence of two caliphs, and all of that is part of the science of theology. Ibn Khaldun was not only the first to be able to extract politics from religious considerations, but he was also the first to be able to explain it in a way that is more correct from the scientific point of view and for a purpose that is not practical from one point of view. If Ibn Khaldun had done more than make politics the subject of a theoretical science, his status would have been much less than that of Aristotle and Plato, since he did not have their solidity on the one hand and did not know on the other hand except one form of government, which is the form of absolute government, which differs greatly from the Greek systems.»(Al-Nashar, 2018, p. 193).

The theory of state building between Western and Arab-Islamic thought:

The state, as is known, is an ancient and modern political phenomenon that is discussed by many thinkers and researchers, the most prominent of whom is Ibn Khaldun in Arab thought, who believes that the state does not exist without political rule and there is no political rule without the state. Accordingly, he believes that the state and politics are two sides of the same coin and that the origin of the state is society. What is the value of this statement in Western and Arab thought?

As for Western thought, the concept of the civil state was not settled on major specifications at the level of the development of Western political thought, as it required a long labor of searching for what was desired and sought after in order to rise to the level of civilizing societal life in general, as we saw previously in the history of politics in Western thought from Greece to modern and contemporary thought, where we notice that: «The concept of civil rule according to John Locke, for example, is a transition from a natural state to a state governed by law, fair judiciary, and an authority that implements this law... It is clear from the ideas established by Locke and Monesco that developed the idea of the state with its various

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institutions... What was adopted was the idea of the social contract that establishes the people who choose their ruler... The people, according to Rousseau, are both rulers and ruled. They are rulers by virtue of their sovereignty and ruled by virtue of the laws dictated by their sovereignty.»(Al-Ansari, 2014, p. 18).

As for Islamic thought, the civil state is defined according to its scholars in political thought by two things. The first is based on the justification for its existence, which is to organize public life, secure people's lives, establish rituals, and preserve religion, as Ahmed Bouachrine Al-Ansari mentioned, and lives, honor, and money, such that what is mentioned in Islamic law means the absence of chaos, because: «The world and security... are not regulated except by an obeyed authority, as Imam Al-Ghazali says. From this perspective, we can understand: «Muslim jurists stressed its necessity and existence (i.e. the imamate for the guardianship of the people's affairs) and that religion and the people's affairs cannot be established without it. As for the second, the civil nature of the state is determined by the form of its existence, which is based on the voluntary contract between the ruler and the ruled. On this basis, the dominant Islamic political jurisprudence built its theory of the caliphate, as it is based on a contract, as Al-Mawardi described it, which is a contract of consent and choice that does not involve coercion or compulsion.»(Al-Ansari, 2014, p. 33) This confirms the historical paradox of political thought between the Western and Arab-Islamic systems.

Conclusion:

The concept of the state in the history of thought has not been accompanied by the characteristic of permanence and stability. However, it has known different and diverse perceptions in Western and Arab thought, ancient and modern, which many scholars and researchers have tried to explore in order to reach a serious comparison between the two ideas regarding the concept of the state and the conditions for its establishment. These ideas contributed to paving the way for the establishment of the nation-state in Europe after centuries of religious tyranny and the tricks of the church that controlled the affairs of politics and religion. In profound details, Islamic thought has provided an example throughout history that calls for reconciliation between reason and tradition in philosophy. As for politics and what relates to building the state, many thinkers did not hesitate to clarify it in terms of dividing the writings that worked on the concept of the state from the Islamic perspective into three basic types. The first is that which focused on the influence of the necessity of the state in Islam with all its details, the second is that which focused on the principle of sovereignty as a basic axis around which the characteristics of the state in Islam revolve, and the third is the adoption of comparative studies that work on comparing the model of the Islamic political system in terms of its origins and starting points with the model of the modern state.

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