

**Theocracy and role of Islamic scholars in its
establishment**

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Abstract

The modern reality is witnessing a global trend towards separation of religion and clerics from the state, which resulted in making Islamic theocracy in a Muslim majority country problematic, in the contemporary world, this is due to the notion of episode of papacy in the middle ages, with the aim of subjugating the Roman Empire at that time to the church. Accordingly, the purpose of this research is to know the role of religious scholars and their Impact on Islamic theocracy, and then to compare the results of different roles and effects of religious scholars and clerics in theocracy. The importance of this research is to clarify the reasons that led to the separation of religion from the state in the middle ages, and then to know the positive role played by religious scholars in Islamic theocracy, in order to reach the results prove the contemporary error in measuring the papacy experience on the Islamic theocracy. In this study, the researcher adopted an inductive, analytical and comparative approach in which he found results, showing the differences in measuring the failure of the papacy in the Roman Empire, with the success left by Islamic scholars in Islamic theocracy. Finally, the study recommends among others the applicability of Islamic theocracy in a Muslim majority country, in the contemporary world.

Keywords: Theocracy, religious, scholars, clerics, establishment.

Introduction

Theocracy is a form of government in which a deity, or religious institution is the source from all authority derives. The most wide spread struggle in the world today is arguably the attempt to apply Islamic theocracy in various degrees with varying strategies, targeting various extents of territorial reach with different levels of cultural heterogeneity. The issue of Islamic theocracy in the contemporary world which as the desire of Muslim to live according to the Shari'ah of Islam is unassailable as it is their fundamental human right.

Despite the argument, it may be conceivable that an Islamic theocracy can be elected in a Muslim majority country in the contemporary world.

Concept of Islamic scholars:

They are Muslims who are familiar with Islamic religious knowledge, committed to the total and partial provision of Islamic context, who accept and depend on the provision of the unambiguous and explicitly clear text of Shari'ah, diligent in the speculative and probable text of Shari'ah (they are distinguished jurists, who are qualified to engage in Ijtihad).

The contribution of Islamic scholars to theocracy from the earliest period to present.

1. Theocracy during the time of the Prophet (S.A.W): Since Islam has laid a greater emphasis on Islamic theocracy through the earlier revolutions, it becomes necessary for the Prophet (S.A.W), not only to preach it and show its importance, but also to practicalize the quest for it. (Muhammad A.Z 1943).

History testifies that Islamic system of government (Islamic theocracy) initiated during the life of Prophet Muhammad (S.A.W) was highly successful. Islamic theocracy thus created highly efficient system of government based on the principles of absolute justice, individual freedom, honesty, piety and responsibility. (Muhammad Kaamil, pg 400).

Islam there is no demarcation between the state and Mosques. Prophet as the head of Islam was the leader in all perspectives. There is no division hence no acrimony. (Gazali, pg 155).

The four Caliphs:

The four Caliphs are: Abubakar Al-Siddiq, the first caliph (632 - 634), Umar Bn Al-Khattab the second caliph (634 - 644), Uthman Bn Affan the third caliph (644 - 656), Ali Bn Abi Talib the fourth caliph (656 – 661).

After the death of the Prophet (S.A.W), the four caliphs one after the other; made an effort to ensure that the Islamic theocracy is properly preserved. (Makhlif, 1927).

The effort made by the four caliphs to preserve Islamic theocracy comprises every aspect of life such as; Trade transactions, partnership, share cropping and renting, reclamation of waste lands and possession of allowable objects, Inheritance, Marriage, Divorce, Breastfeeding, Qisas, Legal retribution, Prescribed punishments, food, Oaths and vows, Qada (Judiciary), education, defence, etc.

Umayyad and Abbasid period:

Islamic theocracy witnessed further development under the Umayyad and Abbasid caliphates. These were periods during which the Tabi'un and Tabi'un lived. The Tabi'un received their training directly from the Sahabah. The Islamic theocracy founded by Sahabah continued to be manned by their successors among the Tabi'un after their death. (Al-Sam'ani, 1366 A.H/1947).

Umayyad was the 1st dynasty of Islam which began with the reign of Mu'awuyya Bn Abi Sufyan (R.A) in 41AH/661CE and ended to that of Marwan II in 132AH/750CE. The Umayyad caliphate was established in Damascus by Mu'awuyya.

Umayyad caliphs had shown official concern in the promotion of Islamic theocracy witnessed another phase of development. The era witnessed and important rise in the foundation of Islamic theocracy.

Theocracy in Sokoto Caliphate:

Theocracy was deeply entrenched during the 20 years reign of Sultan Muhammad Bello it was acknowledged by Europeans as well. Here are some achievement of theocracy during the era of Sultan Muhammad Bello:

It was theocracy infut all key appointments from Qadi, Muezzin, to war leader up to market supervisors. It was controlled under Islamic legislation.

- It was established and enhanced.
- It was also theocracy that lead most of his policies particularly on urbanisation and sedentrasation which show the active participation of the normads as well.
- The normads were educated it lessatle queral with the Agriculturist and peace was ushered.
- The economy got a boost on all point and shariah or theocracy well established.

However, with the conquest of the caliphate all what theocracy entitled was removed and society started to go back to olden days of insecurity and neglect of Muslim and what was associated with it.

The way to revive of Shari'ah in Nigeria

1. There should be mass education, intense awareness, especially at comparative level.
2. There should be a sharing economy or an attempt at social justice, and situation whereby people have sense of belonging and not dejected to commit what under nor normal situation is unthinkable to them.

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