

Theory of Divine Right and its Role in the Industry of Tyranny and the Position of the Islamic Dawah to it

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Abstract

At a time when many countries of the world got rid of authoritarianism in the name of religion, and the rule of theocratic religious theories, some political systems in our Arab and Eastern world deliberately controlled and overpower their people in the name of the Divine right. This made many orientalist and Westerners accuse the rule in Islam of authoritarianism and tyranny according to theocratic theory, and that the rule in Dawah of Islam is a tyrannical, authoritarian rule. Accordingly, this paper aims to reveal the theory of the Divine right of the ruler and its role in creating tyranny. Statement of the position of the Islamic Dawah to that theory. And that Islamic rule is based on choice and consultation. The study adopted the descriptive analytical approach, which led us to several results, including: The actions of the rulers and their tyranny is due to their mistreatment and behavior in governance. The ruler, according to the concept of the Islamic Dawah, is a human being accountable for what he does, and he is not infallible. The ruler in Islam is not authorized by Allah and is not a shadow of Allah and has no successor. The ruler is chosen by the Ummah in accordance with the principles of the Islamic Dawah Law. It has the right to dismiss him when violating him. The theory of divine authority to the ruler does not conform with the Islamic Dawah way. Religious theories and governance in the name of God are used by tyrannical rulers to conquer and control their people. The Rightly Guided Caliphate did not know the rule by the theory of Divine right. Obedience to the Sultan is part of obedience to Allah, a Persian culture that has moved to the Arab and Islamic environment. The study came in a preamble, three sections and a conclusion containing the results and recommendations, accompanied by the research sources and references.

Keywords: Tyranny, Divine, Dawah.

Introduction

The nature of Eastern and Arab society is religious, as well as its obedience to everything that is religious. This nature has made rulers- throughout history - use religion as a tool to control and subjugate societies. In today's world in which societies enjoy their human, political, social, scientific and religious rights, Some of our Arab societies suffer from a state of tyranny that amounts to a state of despotism. Our mental absurdity is that we get very angry when a

football referee makes a mistake, or an actor or a clown is expelled from the country, But we are very afraid to pay attention when thousands are imprisoned, killed unjustly, and their rights and property taken away, so we keep our mouths shut for fear that the tyrant will subjugate us.

In our societies, some clergymen strive, just as the ruler himself strives to have a religious cloak, so that he becomes sacred, as he is appointed and authorized by Allah and ruler in his name. This made the orientalist, the secularists, and the strangers among our people accusing the ruling in the Islamic call of being a theocratic ruling.

And the state of tyranny in the name of religion, which characterizes our Arab lives, made many orientalist accuse the Islamic Dawah of tyranny and authoritarianism, such as the orientalist David Samuel Margalioth, the English Jew: The ruler in Islam is not responsible before anyone for committing his crimes, and the orientalist MacDonald says that the ruler in Islam is not bound by law and the nation has no authority over him (Al-Rais, n.d.) And Thomas Arnold in his book The Islamic Dawah: The Islamic government is tyrannical, oppressive, and the ruler's authority is unrestricted. Through it, scholars gave the ruler a sanctity that made them in the status of Messengers, but rather in a status that enabled them to conquer and control societies in a way that enhances the worship of the individual, so they prostrate to their image. The problem of the study lies in the enabling state of tyranny and tyranny in some Arab societies, the reasons for this, the role of the theory of divine right in this, and the position of the Islamic Dawah to it.

The Concept of divine right - tyranny – Dawah

This topic deals with the concept of Divine right, then the concept of tyranny in the Qur'an, and then the concept of Dawah.

First: Concept of divine right theory: A theory means "the general principles on which a particular system is based, a systematic network of interconnected ideas that seeks to depict, describe and explain reality" (Muhammed, 2002). Every theory is subject to criticism, no matter how correct it is, because it is a human effort. Divine right: A political theory related to the system of government according to a sacred divine concept, and divine right is a form of theocracy and theocracy is a Greek word consisting of two words "theos" meaning God and "krateo" meaning ruling (Kamel, n.d). That Allah is the source of authority and sovereignty in the state, i.e. the ruler is "the shadow of Allah on earth". Sheikh Al-Maraghi defined it by saying: Theocracy is a system of religious government that implements specific divine teachings on its head, for which no one is held accountable except before Allah. Because what he does derives from Allah's command" (Al-Maraghi, 1980) The most important foundations of the theory of direct divine right to rule can be summarized as formulated by the French historian Bossuet (2008), the theory of divine right makes authority sacred, and kings are Allah's successors on earth, and through them he administers the affairs of his kingdom, the throne was not enough for the ruler, but the throne of Allah himself. Royal authority is patriarchal authority. It is not for the king to provide justification for what he commands. Blind obedience shall be offered by subjects (Tawfiq, 1997).

Second: The Concept of Tyranny

The definition of tyranny in the sources of language scholars: In Al-Qamus Al-Muhit: tyranny comes from excess and overpowering. He has transcended fate, exalted himself, and exaggerated in disbelief, and exaggerated in disobedience and injustice. And the tyrant: The mighty and the arrogant fool (Firouzabadi, 1996), tyranny in terms of: Zidan explained tyranny as: "When Man exceeds his limit and his destiny, and man's limit is the limits that Allah has set for him that he must not go beyond. The destiny of man is what Allah has decreed as a servant of Allah Almighty, so it obliges him to obey his master and master and to remain in the system of servitude to him (Zidane, 1993)

Concept of Tyranny among Preachers and Quran Scholars

Al-Tha'alibi defined tyranny as: Tyranny: Confusion in evil, and excess of what one eats." (Al-Tha'alibi, 1418H). Al-Qurtubi said: Tyranny goes beyond the bounds in oppression and exaggeration in it. (Al-Qurtubi, 1964) Tyranny in the Quranic usage: Allah says: "Most certainly, one exceeds all bounds" Surah Al-Alaq: 6. That is, it exceeds the limit in deviating from the truth." (Al-Qurtubi, 1964) As for the Quran's uses of it, Ibn Salam and others mentioned that tyranny in the Holy Quran has four aspects: Tyranny means misguidance, and that is as in the Almighty's saying: (leaving them to continue wandering blindly in their defiance) (Surah Al-Baqarah, 15). Taghyan means disobedience. The Almighty said: "Go to Pharaoh, for he has truly transgressed 'all bounds'." Surah Taha, verse 24. tyranny means to rise and multiply, the Almighty said: {Indeed, when the floodwater had overflowed,} Surah Al-Haqqah, verse 11. Tyranny in the sense of injustice, the Almighty said: "The sight has never gone astray, nor overwhelmed." Surah Al-Najm, verse 17, And His saying, Glory be to Him: "so that you do not defraud the scales" Surah Ar-Rahman, Verse 8. (Hamid, n.d.)

Aristotle says: The eastern peoples are driven by a natural spirit of servitude, and they submit to tyranny without hardship or grumbling, unlike the Greek peoples, in whom tyranny is an exceptional case (Aristotle, 1947). As Aristotle used to say: The free man cannot stand the rule of a tyrant. that is why the Greek man cannot stand tyranny, but rather he is repulsed by it. As for the eastern man, he finds tyranny a natural thing. He himself is a tyrant in his own house. He treats his wife as slaves, and that is why he is not surprised that the ruler treats him himself as slaves (Imam, 1980).

Fourth: Islamic Dawah: Al-Rahili (2004) defined it: "Competent people call to all people to follow the way of the Messenger, may Allah bless him and grant him peace, in word, deed and belief.". or it is: "Encouraging people to do good and follow guidance, and to enjoin good and forbid evil, so that they may attain happiness in the immediate and the future." (Ali, n.d).

Section II: Development of Divine Right Theory and its Role in the Creating Tyranny

First: Development of divine right theory. Theocracy is the first interpretation that was relied on in the establishment of the state. It means that its origin is from Allah. It was approved by the rulers because it freed their hands to do what they wanted without accountability or review because their reference is to Allah and he is the one who holds them accountable only. The Jews were the first to try to establish a religious state among the major monotheistic religions, and that is why Josephus Flavius described their rule as theocratic government (ruling in the name of God) (Abd-al-Wahhab, n.d). Because they were the first to coin the term theocracy (Imam, 1994) And he followed their approach, imitating them the Christian world

and the Roman Empire, in application of the saying of Saint Paul the Apostle (Servants, in everything obey your masters... they fear the Lord (Paul, Colossians 3:22) "Let every soul be subject to the superior authorities, for there is no authority but from Allah, and the powers that exist are Allah (Paul, Romans 13: 1). This saying was supported by the tyrants of their king during the Middle Ages, so they wore the mantle of religion and claim that they derive their authority from Allah, and as a justification for their absolute authority. King James I of England said: " For kings are not only God's lieutenants upon earth, and sit upon God's throne" (Imam, 1994).

Evolution of the concept of the theory: This theory appeared in the Middle Ages in Europe in the form of a state characterized by religious fanaticism and suppression of political and social freedoms. The interpretation and application of this theory has developed historically in our world: First explanation: This theory was based on the sanctification of the ruler and his view of him as a god walking on the earth. Everyone must honor and obey Him; Because it represents the divine will (Al-Khatib, 2011). And this interpretation was portrayed in the Quran in the story of Pharaoh and Nimrod, Pharaoh himself portrayed his people: (saying, "I am your lord, the most high!" So Allah overtook him, making him an example in this life and the next.) (An-Nazi'at: 24-25) (I know of no other god for you but myself) (Al-Qasas: 38). Likewise, Nimrod (He said, "I give life and death" (Surah Al-Baqarah: 258) (Pharaoh threatened, "If you take any other god besides me, I will certainly have you imprisoned.") (Al-Shu'ara` : 29). Second interpretation: It was called in that period the theory of direct divine right. It means that Allah is the one who chooses the ruler. The ruler derives his authority directly from Allah, and is not asked about what he does. This interpretation remained in force in the Middle Ages, in cooperation with the European Church (Saleem, 2011). Third interpretation: interpreted by the indirect divine right: It means that; Providence chooses the ruler by the people; Because people are mediators between Allah and authority (Al-Khatib, 2011). The bottom line of these interpretations is that it is a form of perverted religious rule that has been reproduced in order to empower tyranny and tyranny.

Development of divine right theory in Arab society: The so-called theory of Divine right, did not exist in the mentality of the adult caliphate, but it was instilled in the first Islamic society at the time of the Umayyad Caliphate. It developed during the Abbasid Caliphate because it was established on the Persians who entered Islam, They could not completely strip themselves of their ancient Persian beliefs, so they transferred them to the Islamic community. Ahmed Amin said: " The Persians viewed their kings as if they were divine beings chosen by Allah to rule among people, and He singled them out with sovereignty and supported them with a spirit from Himself, for they are Allah's shadow in His land, He established them over the interests of His servants, and people have no rights before them, and the king over people has to hear and obey. It is a meaning similar to what was known in Europe as the theory of divine right that prevailed in the sixteenth and seventeenth centuries, and the clansmen claimed that they alone had the right to wear the king's crown with the divine blood flowing in their veins (Amin, 2012)

However, the Bedouin nature of the Arabs is averse to submission and subjugation easily. It is difficult for them to lead and rule except in a religious cloak. Ibn Khaldun says: " The Arabs are the farthest nations from the king's leading, and kingship is not attained for them except with a religious character such as Messengerhood, guardianship, or a great impact of religion

on the whole.” (Ibn Khaldun, n.d) Hence, the rulers, from the Umayyads until the present time, relied on employing religion in the service of politics, especially the theory of divine right in consolidating their kingship and tyranny.

In the era of the Umayyad Caliphate, our master Muawiyah, may Allah be pleased with him, promoted this concept by saying to Saeed bin Othman bin Affan, may Allah be pleased with him: “It is kingship, which Allah gives to whomever He wills” (Ibn-Qutayba, 1997). And (the earth belongs to Allah and I am Allah’s caliph, so what I took is for me, and what I leave for people is by my grace) (Al-Baladhuri, 1996) With much precaution and caution, our master Muawiyah, may Allah be pleased with him, paved the way to take the pledge of allegiance to his son Yazid and advised his workers to do so (Hassan, 1996). “Just as the Banu Umayyah established the idea that Allah chose them for the caliphate and gave them the king, and that they rule by His will, and they act according to His will.” And they attributed to the Messenger of Allah hadiths that strengthen their position, such as the hadith: “The Sultan is the shadow of Allah on earth.” (Al-Bayhaqi). On the day Abd al-Malik bin Marwan stood on the pulpit, he delivered a sermon, “O people: We have become your rulers and protectors. We lead you with the authority of Allah who gave us, and we defend you with the protection of Allah who has given us.” (Safwat, 1996) Umayyads considered anyone who violates this theory outside the Sharia, then accused him of heresy, terrorism and belonging to an extremist group.

In the Abbasid era, the theory of divine mandate had a clear application, when they established their political caliphate mixed with religion, by sanctifying the caliph who derives his authority from Allah, to whom Allah entrusted the leading of creation, and then announced that they wanted to revive the Sunnah, establish justice and restore the true caliphate. In order to increase their reverence and holiness, the Abbasid caliphs followed the customs of the Persian rulers, such as hiding from the subjects and appearing in the midst of a thick veil of followers (Al-Abadi, n.d.)

And in order to consolidate the principle of divine mandate and sanctification of the ruler in the Umayyad and Abbasid states, they did the following: - They spread among the people of the Levant that they deserved the caliphate because of their kinship with the Messenger of Allah, may Allah bless him and grant him peace.” (Al-Baladhuri, n.d) And if one of them assumed the caliphate, he would wear the cloak of the Punjabi Messenger that Muawiyah took from our lady Aisha, the wife of the Messenger, may Allah bless him and grant him peace (Ibn-Asaker, n.d) - Al-Waleed bin Abd al-Malik denied that the caliph should have an account in the Hereafter (Al-Suyuti, 2004). Then his brother Yazid bin Abdul-Malik came with forty scholars who issued a fatwa for him that the Caliph shall have no account” (Ibn-Kathir, 2003) - Al-Mansur stood on the pulpit. day of Arafat to say: “O people, I am only the authority of Allah in His land” (Al-Suyuti, 2004). Like the Umayyads, the Abbasids advocated the idea of a holy family, which means that their caliphate is a legitimate inheritance from the house of prophecy, and all people have to do is absolute obedience. Ibn Hanī al-Andalus did not find any embarrassment in telling the Fatimid Caliph al-Muizz li-Din Allah: "Whatever you will, not what fates will.. So judge, for you are the One, the overpowering one" (Ibn Kathir, 2003) and according to the principle of Divine right, “there is no election, and there is no value for the so-called people of solution and contract chosen by the Caliph, so it is not possible for a Mukhtar to have an influence on the one who chose him” (Imam, 1994)

Second: The role of divine right theory in consolidating tyranny: From the nature of the easterners is their willingness to deify the ruler. This is a matter deeply rooted since Pharaoh's claim to divinity, then through the ruler, the successor of Allah, and Allah's shadow in his land, then the only leader, the savior, and the envoy of divine providence who is not asked about what he does (Imam, 1980). In our contemporary time, rulers are described and describe themselves as Messengers, saints, and inspirers, with the aim of controlling the people, and their entitlement to rule and establish a culture of eternity, as the prince does not change and does not change.

This is what prepared our societies for oppression and tyranny at all levels. This oppression continued to grow until man wasted; Entity, value, behavior, awareness and thought, "The most powerful machines of control and oppression are the alliance of power and religion, to control bodies and souls, and the transformation of clerics into kings of the afterlife. The double danger to minds and souls (Hegazy, 2005)

Given the importance of religion in our Arab and Islamic societies, tyrants took advantage of this religious importance in order to control and subjugate societies. So they took out the verses and hadiths from their concept that was put to him, and their interpretation in a way that requires the subjects to submit to the ruler, to be thankful to them at the time of grace, and to be patient with them at the time of resentment. We find the interpretations carried out by the book of the sultans such as Al-Mawardi and others focus on two basic values: Obedience to the Sultan is from obedience to Allah, and religion and authority became twins (Al-Mawardi, 1997). Since that time, religion has become a servant of politics with interpretations and interpretations that made tyranny control The Arab political mind: "Where the Persian obedience imposed almost absolute dominance on the intellectual arena in the Arab culture, through the adoption of the conciliatory or closeness to the sultan, and the benefit of the spoils and prestige, or through submission to the sultan for fear of his oppression, and the result of that was the establishment of rule in the Arab society on authoritarianism" (Al-Jabri, 2000). As political literature became in the eras of authoritarianism and tyranny, advocating religion in a way that enables the tyrant and not in a way that enables the elevation of the word of Allah, Khatami explains this by saying: "The politics books invoke the religion that serves the influence of the tyrant, in the sense that the victory of the king is for the religion that can have influence, but not the word of Allah." (Khatami, 2001).

There is a thread linking the two approaches to governance in the first Islamic state and the approach to governance in the contemporary Arab world, which is the reliance on the mechanism of religious beliefs in which the political environment sought to adapt the religious understanding of tyranny with certain beliefs such as Jabriyah, Qadariyah and Murji'ah. Especially since the Umayyads were not loved, nor were the Muslims saved. "Each of the sects enjoyed the encouragement of politicians during the era of the Umayyads and the Abbasids, as long as they did not oppose the tyrants and justify their tyranny for them. (El-Sayed, 1985).

Therefore, with the theory of divine right, the authority of governance is absolute. It is forbidden for peoples to question the tyrannical ruler, because he works according to divine providence. It makes him suffer oppression, tyranny, and violating the rights and freedoms of

individuals under the guise of religion (Al-Khatib, 2011) And in the light of that theocratic theory, the ruler owns the country and the servants, and disposes of it as he wants. This type of rule is called the Islamic Dawah to enslave and humiliate people and subjugate them. Allah Almighty said on the tongue of Pharaoh: (How can that be a 'favour,' of which you remind me, when 'it was only because' you 'have' enslaved the Children of Israel?") Surah Al Shu`ara: 22. And Almighty Allah said: (whose people are slaves to us?) Surah Al-Muminoon: 47. Almighty said: (We will completely dominate them.). Tyrants exploiting religious sentiment in societies made them control and subjugate them.

Role of the sheikhs in consolidating the theory of the Divine right: Religion is the magical tool used by tyrants to establish their power and maintain its privileges. "Despotism seemed to be religiously colored the day the Iranians became represented in the Abbasid Caliphate's court, and the Shahanshah was the ideal model for Abbasid politics. The people of Persian-Iranian origin (the Samanids-Ghaznavids), despite their adherence to the Sunni sect, were following the path of their rule in the Abbasid court, following the path of the ancient Iranians. And the law in the Abbasid caliphate was according to the Shahanshahi system, which legitimized their king. This law with the advent of Islam became more stable and comprehensive due to its dependence on the interpretations and scholars of Islamic law, the Quran and Sunnah, rather than the Zoroastrian clergy" (Khatami, 2001, p. 245).

According to Hujjat al-Islam Abu Hamid al-Ghazali, Allah chose the rulers as He chose the Messengers. He says: (Know and be certain that Allah - Glory be to Him, the Most High - chose from among the children of Adam two sects, and they are the Messengers - may blessings and peace be upon them - to show the servants the evidence for his worship, and to make clear to them that they knew the way. And the kings chose the word servants from their aggression against each other.... It should be known that whoever is given the rank of kings by Allah and made his shadow on earth, then people must love him, and they must follow and obey him, and they are not allowed to disobey and dispute with him (Al-Ghazali, 1988). It is understood from this text that Imam al-Ghazali tried to imbue the Iranian political life and the Shahanshah regime in an Islamic way (Khatami, 2001)

In the writings of Imam al-Mawardi, we find him expressing the theory of divine right, by giving preference to kings over other creatures, and linking the kingship of Allah with the kingship of presidents in his interpretation of the signs of Allah. He said: "Just as Allah, what is yours on the Day of Judgment, and who is the king today? Say: "O Allah! Lord of Power (And Rule), Thou givest power to whom Thou pleasest, and Thou strippest off power from whom Thou pleasest: Thou enduest with honour whom Thou pleasest, and Thou bringest low whom Thou pleasest: In Thy hand is all good. Verily, over all things Thou hast power. kings according to him take the place of Allah in sanctity and obedience. And the place of the king among the people is the place of the head in the body, and all the members of the body are subservient to it, because there is no survival for the body except in the head. And the ruler is the ruler of people, as the ruler leads the beasts and cattle that are in a state of imperfection from doing their own things (Al-Mawardi, 1983). Ibn al-Tiqtaqa said: "Obedience must include the hearts after minds." obedience required of the subjects must come under the rule of custom, if it is not within the rule of a stable kingship (Ibn al-Tiqtaqa, 1997).

The jurists of the Sultan were not limited to establishing that the Sultan is the shadow of Allah in his land, but rather they established the idea that authority is based only on oppression. The fatwas of the two religious schools in Islam (Sunni-Shiite) appeared in support of the theory of divine mandate; In the Sunni world, advocates of Wahhabi Salafism, on the lips of the Madkhali, call for blind obedience. Hudhayfah ibn al-Yaman, the companion of the Messenger of Allah (peace be upon him) said: People used to ask about good, and I used to ask him about evil and I said: Messenger of Allah, will there be evil as there was before, after this good which Allah has bestowed on us? He replied: " Yes," he said: I said: Wherein does the protection from it lie? He replied: " In the sword. I said: Will any be spared after the use of the sword? He replied: " There will be remnant with specks in its eye and an illusory truce. I said: then what? He said: " If Allah has on Earth a caliph who flays your back and takes your property, obey him, otherwise die holding onto the stump of a tree.." (Ibn Hanbal, Hadith No.: 3151) Such hadiths have changed the texts of the obligation of the Arab to obey his ruler blindly, even if obedience to him is contrary to the essence of the Quran and Sunnah. This hadith, assuming its authenticity and its likes, came calling for that blind obedience, as it was led by special circumstances that suit the nature of the Arab tribe. As for Sufism: "Where the benevolence comes from the tyrant, the Sufis repeat that the greatest ruler is only one of the guardians of Allah, and he does not bring an order without the inspiration of Allah." (Al-Kawakibi, 2009) The benefit between Sufism and the tyrannical authority is mutual, so the authority is related to its interest in creating legitimacy, and the Sufi interest is related to material interests and social status (Hassan, 2017). Then the Shiite sect who support the divine right theory by saying that the imams are infallible and the guardianship of the jurist. For them, the caliphate is entirely divine, and the caliph is human."His command is from Allah's command, and his prohibition is from his prohibition, and obedience to him is from obedience to Allah, and disobeying him is disobedience to him, and his guardian is Allah's guardian, and their enemy is Allah's enemy. It is not permissible to respond to them, and refuting them is like rejecting the Messenger and rejecting the Messenger is like rejecting Allah Almighty. We must submit to them, submit to their command, and take their words." (Al-Muzaffar, 1968, p. 67)

The tone of the Divine right continued whenever freedom diminished and I wanted to enable tyranny. This tone spread in the Sunni sect, which was no less supportive than the Shiite sect to work with this theory, which enabled tyranny and tyranny in our societies. Sheikh Ali al-Maliki sees: "What the king sees is the right thing, even if he thinks that a third of the people should be killed in order to deliver the other third." (Al-Maliki, 2016) Waseem Yusef said: "The doctrine of the Sunnis is to pledge allegiance to the ruler, whether he is unjust or just, and never revolt against him, unless he practices open disbelief that can be proven." (Yousef, 2018). He may commit fornication and drink alcohol in public, and all his deeds must be approved (Al-Rayes, 2018). Meaning, say whatever you want of the evils except disbelief, so let him hate what comes from disobedience to Allah and do not take away a hand from obedience" (Ghaith, 2020). It is not permissible to go out, incite, or denounce it, rather what is required of you is legally required to bring people together over it" (Ruslan, 2017)

Section III: Position of the Islamic Dawah on the theory of Divine Right

The theory of the Divine right and its rule, does not exist in the Islamic Dawah, neither in its foundations nor in its origins, as it is a theory that "opposes the ideological and conceptual system that the Islamic Dawah attributes to belief among its adherents since the first moment

of the establishment of the Islamic government after the Messenger of Allah - may Allah's prayers and peace be upon him (Yateem, 2020). Dawah focused on the obligation to work with the principle of shura. The scholars also forbade saying to the Sultan: The Caliph of Allah or Allah's representative on earth, for the Caliph and the representative are only from the absent. And Allah, Glory be to Him, is the successor of the absent in his family, and the steward of his faithful servant. Ibn al-Qayyim hated him (Al-Jawziyya, 1994) Because Allah - Glory be to Him - succeeds everything, and nothing succeeds Him, and the Caliph is when the successor is not appointed by death or absence, and the need of the successor is the succession, and Allah does not need that. And when it was said to Abu Bakr: O Caliph of Allah. He said: I am the successor of the Messenger of Allah - may Allah's prayers and peace be upon him - and I am satisfied with this title" (Ibn-Hanbal, 2001, pg. 1/225).

The Islamic Dawah does not endorse the theory of Divine right, nor does the infallible ruler. Sheikh Shaltout says: " The jurists are unanimously agreed that the Caliph of the Muslims is an ordinary individual who is not distinguished over one of them except by the weight of his responsibility as an agent for the nation, so he will be taken with retribution if he is killed intentionally. Also, the ruler shall pay his debts (Shaltout, 2004) Only the Messengers derive their legitimacy from Allah, and the non-Messengers derive their direct legitimacy from the nation and society through legislation from the Creator. Every claim by the ruler that he derives his political legitimacy directly from Allah, is a misleading of ethic, and a slander against the Creator, Glory be to Him.

The Messenger - may Allah's prayers and peace be upon him - was not affected by an explicit text on the issue of ruling by the theory of Divine right. Rather, the basis of his call and his leadership of the Islamic state was the delivery of the message, and then a leader who organizes people's lives according to the directives of revelation, as he is the only infallible nation in the nation of Islam. Yet Allah said to him: (You are not "there" to compel them "to believe".) Surah Al-Ghashiya: 22. (Your duty is only to deliver "the message) Surah Al-Shura: 48 (your duty is only to deliver "the message". Judgment is for Us.) Surah Al-Rad: 40.

The approach to governance of the Rightly-Guided Caliphs - may Allah be pleased with them - is due to the essence of Shura, which is far from the system of succession to rule. Omar was good, just as he did not appoint any of his sons or relatives, but none of the Rightly-Guided Caliphs thought to make his succession hereditary among his family or relatives. (Hassan, 1996) Therefore, the nature of the Islamic Dawah is opposed to the theory of governance with the theory of Divine right, an opposition that affects the doctrinal and conceptual system established by the Islamic faith for the following reasons:

- a. Islam's emphasis on shura and the obligation to act upon it made it a distinctive feature of the Muslim community. Almighty Allah says: (who respond to their Lord, establish prayer, conduct their affairs by mutual consultation, and donate from what We have provided for them;.) Ash-Shuraa: Verse: 38. A society that is founded on shura, which is a distinctive feature of it in all areas of its life, cannot accept a theocratic system of government that exercises absolute power and eliminates the participation of people.
- b. The ruler in Islam does not rule by an absolute Divine right, but rather rules by a mandate from the nation that has the original right to appoint him. And from Allah's judgment is that the rule is for the nation, and the nation in Islam is the source of the

legitimacy of the rule and the owner of sovereignty, exercising it within the scope of Islamic law, given that the nation has accepted Islam as a supreme reference for its constitutional and legal system, so what Muslims see as good is good with Allah. (Yateem, 2020).

- c. Judgment in Islam is for the nation, and its form is consultation, and its leader is the Great Imam or (the Caliph) forbidding him. And the nation is the one that owns his status and power, Allah Almighty said, in the attributes of the believers. (conduct their affairs by mutual consultation) (42: 38) He said to His Messenger - may God bless him and grant him peace -: (And consult them in the matter) (3): 159) And he, may Allah's prayers and peace be upon him, consulted his companions in the common interests of Allah, from politics to war and to war. (Rida, 1990) As if Allah, peace and blessings of Allah be upon him, wanted everyone to participate, and their jurisdiction involved nearly everyone.. (Al-Taftazani, 1981). This is the basic rule of the Islamic State, the greatest political reform for mankind. The Qur'an decreed it in an age when all nations were burdened by tyrannical governments that enslaved them. And the first resort had the Messenger of Allah - may Allah's prayers and peace be upon him. He would not do major action without consultation. To be an example for those who come after him. (Rida, 1990), as happened in the Battle of Badr and the Battle of Uhud and the Trench and others. (Al-Nadawi, 1425H).
- d. That commitment to the integral successors, so the first successor said Abu Bakr al - Sadik - may Allah be pleased with him - in the first speech of his speech - Allah bless him - As for what follows, O people, I have been appointed over you, and I am not in your best interests, so if I do well, I will help you." (Ibn-Katheer, 2003) And the second Caliph Omar Ibn Al-Khattab - may Allah be pleased with him - said: Whoever among you sees crookedness in me, let him straighten out: If we saw crookedness in you, we would straighten it with our swords. And he said: Praise be to God, who appointed among the Muslims those who would straighten the crookedness of Umar with his sword. He used to gather the people of knowledge and opinion from the Companions. And he consults them in every issue in which there is no text from the Book of Allah, nor a sunna, or a decree from His Messenger, may Allah's prayers and peace be upon him (Zneid, 1988). The third said, Othman - may Allah be pleased with him - my command for your command was followed, and so was the work of the successful successor to me - may Allah be pleased with him - may Allah be pleased with him - may Allah be pleased with him (Rida, 1990), And if Allah enjoins consultation on His Messenger, then someone else is more worthy, It is not correct for the ruling of Islam to be the lowest of the ruling of the kingdom of the Arab Arab, so it was restricted by the Shura, and it is the same (Rida, 1990). Europe got rid of the religious state (theocracy) by separating religion from the state, but in our Arab world we did not separate religion from the state, but we used religion to serve politics and justify tyranny.

Conclusion

Results: The study reached several results, the most important of which are

1. Working with the theory of the Divine right and the sanctification of the ruler is old in Arab and Islamic history; Since the establishment of the Umayyad dynasty through the Abbasids, the work was done through the book of the sultans and their alteration of verses and hadiths that glorify the rulers.

2. The theory of the Divine right is a newcomer that has no basis in the Sharia, nor in its beliefs.
3. The nature of Eastern and Arab peoples is more inclined to succumb to slavery and tyranny.
4. The sheikhs of religious institutions make rulers in the ranks of Allah by not being asked about what they do, and thus they are establishing the enslavement of Muslim societies.
5. The rulers in our country care about religion according to what establishes their rule and authority for them, and not according to the elevation of the word of Allah.
6. Islamic Dawah forbids addressing the Muslim ruler to the Caliph of Allah. It is obligatory for him to act according to the obligatory act of consultation. It becomes clear to him that he is not infallible.
7. Only Messengers derive their authority from Allah, and other rulers derive their authority from the legitimacy and choice of the nation.

Recommendations

1. It is necessary to direct the Islamic discourse to explain and clarify the reality of the role of the ruler in the Muslim community and that he is a person who makes mistakes and is right.
2. Working to establish a scientific committee that explains the verses and hadiths mentioned in the matter of the guardian, and put them in their proper context far from conversion and editing.
3. Organizing Dawah programs to educate Islamic and Arab societies about the need to get rid of tyranny and tyranny and to get society out of a state of enslavement.

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