

# **Medieval Political Thought**

## **Europe and Arab World**

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Globally, the learners involved in higher education of the university level would find the relevancy of the book in the disciplines particularly: Historical Development and Contribution of European and Islamic Political Thought, State-Empire, World Civilization, Sociology of Politics, Philosophy of science, Religion, Culture and education at large.



## **Medieval Political Thought: Europe and Arab World**

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## Preface

It is a matter of regret that the real contribution of the Islamic civilization has been unfocused over the centuries in the world. Even the thinkers of the orient including the Muslim World remained silent in this regard. But why? The main ground lies with the role reversal took place during the colonialization process over the world between seventeenth and nineteenth centuries including the Muslim World from West Africa to East Asia. After colonialization, new Muslim states began to emerge along with the western secular ideology and culture, and they were convinced to run their state and society based on the same.

It is to note that under the leadership of the final Prophet Muhammed (SA) an ideal model state was established in al-Medina continued by his pious Caliphs, who made the empire worldwide and changed the so called dark age into the ‘Golden Age’ the human civilization. Despite this, the evil attitude and undue prejudiced role of the Western World and the silence of oriental conscience made Islam unfocused. Then, overall contribution of Islam to human culture and civilization was not only undesirable but also was rendered to attack to Islam’s universal and eternal message. Thus, the contribution of Islam remained hidden for centuries. This book attempts to fill the gap as an effort to reconciliation process in the realm of politics and political thought. This text is designed according to the syllabi of all the public and private universities in Bangladesh for the students of both the Bachelors’ and Masters’ degrees. Though the book contains the text for the university students, it covers the interest even of the common readers.

Drawing upon the highest level of scholarship around the world, the authors gathered informations and documents related to the topic to examine and analyze, and to draw a concrete conclusion. Thus, the chapterization of the book is designed in the following manner:

From chapter one to four, the existing characters and general structures of both societies during the beginning of medieval period as the introduction of the identified topic are discussed in detail.

Chapter two focuses on the documents and texts from the existing literatures of the medieval Europe in details and also illustrates origin and developments, key features and the political thought derived from the contemporary western world.

Chapter three explores the height of the medieval Europe focusing on the development of feudalism and theories of st. Aubrose, St. Augustine and St. Thomas Acquinas.

Chapter four examines the advance stage of feudalism and the growth of commercial capitalism during the end of the middle age. It also focuses on the political thought, its changing agents and evaluation process occurred at the beginning of the modern era.

From chapter five to eight the facts about the Islamic world in the medieval period is illustrated.

Chapter five initiates the sketching of the Prophetic Ideal Polity of al-Medinah: its evolution foundation key ideals, values and the ‘Medinah charter’ the first written constitution of the world history. It focused the salient features of the Prophet Muhammad’s (SW) polity and his successful ideal and leadership in establishing a just society and a welfare state in Medinah.

The polity of the Caliphs was the continuation of the Prophetic Ideal polity. Thus, this chapter six explores the rules of the khulafa al- Rashida, the rightly guided era of four caliphs and the development of Islamic state empire, society and civilization in general over the half of the world. Discussion highlights the modality and contributions of Hazrat Abu Baker, Umer. Uthman and Ali ibn Abu Taleb.

Chapter seven deals with the development process of the Muslim states under Umayyad and Abbasside dynasty.

Finally, chapter eight extends with the Muslim scholars’ thoughts and contributions toward politics, state and governments of the then world in the light of Islam. Here, the political theories and philosophies of the great scholars like Imam Abu Hanifa, Al Mawardi and Ghazali; Nizam al-MulkTusi, IbnKhaldun are duly elaborated. Development of political philosophy in Islam initiated by al-Farabi and IbnSina have been expounded in this chapter.

In conclusion, this text book doesn’t present a comprehensive idea, but initiates a short comparative analysis of the European and Islamic political thought and its development. The work includes a substantial discussion of both in the medieval world: Europe and Arab, and to some extent, sketches the unfocused truth about the Islamic political thought and its application comparing with the highly focused western political thought and its darkness of the medieval period. We hope that, it would help us to understand the conflicting relationship between Islamic and western political thoughts-thus it may open the windows of exploration and understanding the development and its effects on the Islamic political thought of the medieval period.



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