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Khulafaur Rasyidin Social Policy in the Expansion of Islamic Authority
İslami Otoritenin Genişlemesinde Hulefa-i Raşidîn'in Sosyal Politikası

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Abstract

After the death of Prophet Muhammad SAW, spreading the Islamic religion is considered to be the task of the caliphs. Through the peaceful military expansion, the caliphs have spread the da'wah of Islam with a policy based on social benefit as the embodiment of Shari'a destinations. Thus, this study tries to trace historically on how khulafaur rasyidin implements social benefit policy in the perspective of shari'a destinations or maqashid which patterned in peaceful and military expanses. Based on historical search, this study showed the reinforcement of the impression of the Islamic teaching existence that is dynamic and creative, according to the sociological reality.

The implementation of social benefit in military expansion conducted by *Khulafaur Rasyidin* during his reign, in keeping and maintaining the five basic principles in *shari'a* or known as *kulliyatu khams* (religion, mind, soul, nasab, and treasure) were patterned in three main corridors. First, providing education and training for soldiers or troops about the ethics of war in Islam, including comprehensive understanding of meaning, manner, goals and military signs in Islam. Second, prioritizing peace and welfare, rather than military action which leads to expand or cause physical warfare. Third, prioritizing the negotiations and peace in various conditions, therefore there will be wise and peace condition in life. It reflected in various interactions made during *Khulafaur Rasyidin* period which led to cooperation and peace in creating stable and secure conditions.

Keywords: Social Benefit, Expansion, *Khulafaur Rasyidin*

Öz

Peygamberimiz SAW'ın ölümünden sonra İslam dinini yaymak halifelerin görevi olarak kabul edilir. Huzurlu askeri genişleme sayesinde halifeler, İslamiyet'i şeriat destinasyonlarının somutlaşmış olarak toplumsal faydaya dayanan bir politika ile yaydılar. Böylece, bu çalışma tarihsel olarak hulefa-i raşidin sosyal fayda politikasını nasıl uyguladığı konusunu, barışçıl ve askeri açılarla şekillendirilmiş şeriat destinasyonları veya maqashid açısından izlemeye çalışmaktadır. Tarihsel araştırmaya dayanarak, bu çalışma, sosyolojik gerçekliğe göre, dinamik ve yaratıcı bir İslami öğretinin varlığının izleniminin pekiştğini göstermiştir.

Hulefa-i Raşidin yürüttüğü sosyal faydaya temel alan genişlemede beş temel ilkenin titizlikle korunduğu görülmektedir. Bu beş temel ilke din, can, mal, akıl ve namusun korunması ve bunun sürdürülmesi için askeri fetihlerde sosyal yardımı üç temel ilke etrafında yürütüldüğü anlaşılmaktadır. İlk olarak, İslam'daki savaş etiği hakkında askerlere veya birliklere eğitim ve öğretim sağlayarak İslam'ın temel hedef, anlam ve amaçları öğretilmiştir. İkincisi, fiziksel savaşa neden olan veya genişleyen askeri harekâttan ziyade barış ve refahı ön planda tutmak. Üçüncüsü, müzakere ve barışı çeşitli koşullarda önceliklendirmek ve buy oлла barış temel olarak tutum belirlemek. Bu durum sonuçta Hulefa-i Raşidin döneminde yapılan askeri hareketlerin güvenli ve barış temelli olmak farklı etkileşimler oluşturmuştur.

Anahtar Kelimeler: Sosyal Yarar, Genişleme, Hulefa-i raşidin,

Introduction

The spreading of Islamic religion, later known as *da'wah*, with its two variant models, namely the *da'wah bil silm* (peace without violence) and *da'wah bil qital* (with war and violence) has become a medium that ushered this religion adopted by some of the world's inhabitants.¹ The vision and mission of the messengers were all done, thanks to people who volunteer their selves to become Islamic marketers. For a greater purpose, the expansion of military or war can be justified and permissible.

In the opposite way, for a more certain purpose, war cannot be justified and criticized for damaging the existence of humanity and social benefits. However, one thing need to be underlined, every war, including military expansion, has its own purpose to necessitate its needs. As Ibn Khaldun said, there is a higher destination to be achieved by the military expansion related to the religious destinations.² There is no doubt about the fact that Islam is a phenomenal religion since its birth could spread to every parts of the world in a relatively short time.

Nowadays, the realities of physical and nerve warfare in the turbulence of celestial religions, as happened in Syria, Iraq, Yemen and Libya, is increasingly overturning the religious order. How ironic when Muslims fight each other in the name of Islam and shout "*Allahu akbar*" to rocket a bomb. Departing from the historical anticipation of the phenomenon, many countries, including Islamic countries, are building a full military force. In the perspective of social benefits, the development and reinforcement of military forces which will generate military expansion can be justified if the implementation is relevant to procedures and historical ethics exemplified by the Prophet and the *Khulafaur Rasyidin*.

Therefore, it is necessary to trace what was done by *Khulafaur Rasyidin* in an inevitability military expansion which becomes standard procedure, rules, and ethics of region expansion based on military doctrine. At the same time, it is also a delimiter of war and military expansion by the colonial and imperialist³. Thus, the focus of this study discusses the military expansion, social benefit, and *Khulafaur Rasyidin*.

Military expansion is the process of expanding the area of Islam with military or war power. It is the prevalence of history for nations in the world to stick their power and spread the profit-webs all over the world as much as possible. Meanwhile, social benefit is Islamic shari'ah destination in the form of ease, prosperity, lightness, glory, and goodness of the hereafter. Also the prevention for the continuity of Islamic teachings formulated by the

¹ al-'Ulyānī 'Alī Ibn-Nafī', *Ahammiyat al-ġihād fī naṣr ad-da'wa al-islāmīya wa-'r-radd 'ala'ṭ-ṭawā'if aḍ-ḍālla fih* (Dār Ṭība, 1995).

² Ibn Khaldun, "al-Muqaddimah" (Pax, 2012).

³ Ibn Taimiyah, *Minhaj al-Sunnah al-Nabawiyah*, ed. A. H. al-Harrani (Riyadh: Jami'ah Muhammad bin Sa'ud Al-Islamiah, 1986).



scholars in the form of *al-kulliyah al-khamsah* or the five basic guarding principles, namely safe guarding *aqidah*, treasure, mind, soul, and honor or *nasab*.⁴ The term *Khulafaur Rasyidin* is meant to represent the reign of the Prophet, which lasted from the year of 11 H to 40 H, led by the chosen senior whom the Prophet had recommended to lead the Muslims. They are friends of Prophet Muhammad; Abu Bakr, Umar ibn al-Khattab, Usman ibn Affan, and Ali ibn Abi Talib *radhiyallahu anhum*.

Social benefit and military expansion

In the perspective of Ibn Khaldun, military expansion should not be done carelessly. It should be seen as an instrument to be a defender, or a proponent of peace. Meanwhile, the occupying nations did not rely on the need for military expansion on the *ijtihad* leaders factors generated from the breadth of knowledge and military advisers. The existence of *ijtihad* is known as a *syariat* instrument to condition that requires solutions, namely required conditions and unrequired conditions. The majority of scholars argue about the obligation of *ijtihad* in the first condition.⁵ Any condition that led to *ijtihad* must be colored by various things, such as; politics, social, culture, and economy. Therefore, the dynamics of *ijtihad* for military expansion finds its relevance in synergy with time.⁶

Meanwhile, for social benefit, the predominance of Abu Ishaq al-Shatibi (w 790 H) and theory of *awlawiyat fiqh* of al-Qaradawi are used. In the view of al-Shatibi, whose thoughts are heavily influenced by al-Ghazali, military expansion can be justified for the purpose of human based on the guidance of revelation embodied in the common ethics of war, diplomacy and international relations in social, political, legal and economic life. The *maqashid shari'ah* or the Islamic objective's perspective is a major prerequisite in understanding Islamic law. It has an important role in mapping the legal texts (*nushus syar'iyah*) to produce independent *mujtahids* (an individual qualified in *ijtihad*) in every age, including the *Khulafaur Rasyidin*. Meanwhile, Yusuf al-Qardhawi, in his *fiqh awlawiyat*, said that there must be a priority scale in the determination of law through the *ijtihad* perspective, including military expansion—an emergency and a need or desire, which in its *fiqh* known as *dharuriyyat*, *hajiyyat*, *tahsiniyyat*.

Social benefit and its urgency in Islamic law

According to Imam al-Syatibi (790 h), the concept of benefit is known as separate discipline which systematically arranged. To him, the *shari'a* is established to embody the benefit of human, either in the world or in the afterlife. This benefit then called as *maqashid syariah*. Al-syatibi divided the *maqashid syariah* into three levels; (1) *dharuriyyat* or something that must exist, such as the pillars of Islam, (2) *hajiyyat* or something that is needed to remove the narrowness, such as dispensation in fasting for sick people, (3) *tahsiniati*

⁴ M. T. Ibn' Asyur, *Maqâshid al-Syarî'ah al-Islâmiyah* (Dâr al-Salam, Kairo, 2009).

⁵ Abu Hamid Al-Gazali, "Al-Mustasfa min Ilm Ushul", *Baerut: Al-Risalah*, 1997.

⁶ M. Q. Shihab, *Membumikan" Al-Quran: fungsi dan peran wahyu dalam kehidupan masyarakat* (Mizan Pustaka, 2007).

or something for life beneficiary and avoiding the evil, such as a good morality, eliminating unclean, and covering the *awrat* (parts of body that must be closed).⁷

In order to actualize the welfare of world and the afterlife, the Islamic scholars formulated the objectives of Islamic law into five missions, those are; maintaining religion, soul, mind, descent, and wealth. In maintaining the religion, there are three levels of rank; *dharuriyyat* or carrying out the primary religious duties, such as praying five times a day; *hajiyyat* or known as implementing the provisions of religion with the intent of avoiding difficulties, such as *jamak* and *qashar* for the traveler. It needs to know that *Hajiyyat* only contact with the difficulties and the ease of religious implementation, not threaten the existence of religion. The last rank in maintaining the religion is *tahsiniyyat*. It means following the religion guidance to uphold the dignity of human as well as to complete the implementation of obligations to God, such as closing *awrat*, cleaning the environment, and having good morals.⁸

Maintaining the soul is also divided into three levels; *dharuriyyat*, such as meeting basic needs; *hajiyyat*, such as enjoying delicious and halal food; and *tahsiniyyat*, such as eating and drinking ethics. For maintaining intelligence, in *dharuriyyat* level can be in form of banning liquor, *hajiyyat* in seeking knowledge, and *tahsiniyyat* such as working hard. Meanwhile, maintaining the descendants of the nature, the example of *dharuriyyat* is marriage suggestion and prohibition of adultery, *hajiyyat* such as giving dowry to wife, and *tahsiniyyat* for *walimah* or marriage party. Then, maintaining property, in *dharuriyyat* level, such as the concept of property ownership and ban stealing, *hajiyyat* as like concept of buying and selling, *tahsiniyyat*, such as the provision of avoiding fraud. Therefore, it can be understood that the purpose or wisdom of Islamic law is to realize the benefits through the maintenance of the five main elements; religion, soul, intellect, descent and wealth. Ignoring these may destroy the vision and mission of Islamic law.

According to ⁹ *maqashid shari'a* had three things needed to understand; (1) Understanding Arabic, including typical, *musytarak*, *haqiqat*, *majaz*, *nasakh*, etc, (2) having deep knowledge of Sunnah, and (3) knowing the sciences related to the Quran. The general rules of *fiqh* are derived from Qur'an and Sunnah created by the Islamic scholars to facilitate human in doing the law commanded by Allah. Furthermore, the principles of *maqashid shari'a* are divided into two main streams; rejecting damage and eliminating adversity. *Maqashid shari'a* discusses legal issues at the theoretical level, while at the technical level, *ijtihad* becomes the procedure of legal standing. Thus, *maqashid shari'a* is a common concept used by Muslims in solving problems arising from advances in science and technology.

⁷ Ibn'Asyur, *Maqâshid al-Syarî 'ah al-Islâmiyah*.

⁸ Al-Gazali, "Al-Mustasfa min Ilm Ushul".

⁹ A. Shatibi, *Al-Muwafaqat Fi Usul Al-Sharia*. (Khubar, Saudia Arabia: Dar-e-Ibn Affan., 1388).



Maqashid shari'a, in the view of al-Syatibi, should be born from and based on the text or *Nash (Statements of Quran or Sunnah)* not from the engineering of reason or even through the manipulation of arguments. In this context, deflecting the meaning of *maqashid shari'a* to legitimize secular and liberal western ideas, such as interpreting religion as the protection of religious freedom, and the purpose of keeping the mind interpreted as protection against freedom of thought, is out of place. Thus, the concept of *maqashid shari'a* cannot be merely an instrument for infiltrating secular liberal ideas.

Social Benefit in the Perspective of Khulafa urrasyidin

In applying social benefit in the field of da'wah patterned in military expansion, *Khulafaur Rasyidin* put forward some basic guide derived from the lessons and advice of the Prophet during their struggle with the Prophet in various conditions. The purpose of *maqashid shari'a* implementation in the various fields of life is the advantage. This leads to the maintenance of the five basic principles (*kulliyatul khams*), including to maintain the freedom to observe the religious command or *hifd al-din*, to maintain honor or *hifd al-'ardh*, to maintain the salvation of the soul or *hifd al-nafs*, to maintain the safeguard of the treasure or *hifd al-maal*, also to maintain the sanctity of the descent or *hifd al-nasal*.¹⁰ Ibn Taymiyyah argues that the principle of *maqashid shari'a* is not limited to five things only, but also on more all aspects, such as spiritual life and social life. In contemporary jurisprudence, it is even extended into contemporary problems, such as prosperous families, research and development, human rights, religious freedom, and social welfare.¹¹

Based on the previous soldiers' experience and the basic expansion requirements, the main purpose of war or expansion is not to elevate Islam, but to implement the social benefit in liberating human from slavery, to eliminate and minimize the injustice and the arbitrariness of leaders, to give back the rights of oppressed groups, and to give lesson for corruptors.¹² For social benefit, war or military expansion is not intended to seek for the world or to seek for power, but it aims to spread peace and goodness for the world.

An example of applying *maqashid shari'a* assertiveness in military expansion is Abu Bakr's policy. This policy forbids soldiers or former apostates join the military expansion due to the purpose is not solely for material and power, but for uphold the religion. Hence, soldiers who once apostatized were not allowed to participate in the enforcement.¹³ This continued until the middle period of Umar Ibn al-Khattab's reign, which allowed former apostates to fight and contribute to military expansion after their repentance with Companions' witness. Besides, there is lack of force that forced the army of Caliph Umar

¹⁰ Shatibi, *Al-Muwafaqat Fi Usul Al-Sharia*.

¹¹ A. F. Azhari v.dgr., "Transformation of Maqqâsîd al- Syarî'ah (An Overview of the Development of Islamic Law in Indonesia)", *AL-IHKAM J. Huk. Pranata Sos.*, 11/1 (2016): 1-18.

¹² A. I. A. al-Kufî - M. 'Abd al-M. Hân, *Kitâb al-futûh* (Dâ'rat al-ma'ârif al-'Utmâniyya, 1968).

¹³ I. H. al-Asqalani, *Fath al-bari sharh Sahih al-Bukhari*. (Dar al-Fikr, 1990).

in making *tajnid* policy or military obligation since the army crisis happen among the Muslims.¹⁴

At the end of Omar's reign, an evaluation of the policy was made to ensure the goal of *da'wah* is running as the sharia corridor and to ensure that no material intention inside. Umar's premonition was true about the reign of Usman Ibn Affan that there were former apostates soldiers who provoked to take control of bases in abundance areas of tribute or *jizya* for personal gain. Thus, it was then called as slander time which ended up with the killing of the Caliph Usman.

The military expansion in the perspective of *Khulafaur Rasyidin* social benefit, answered the historian's perceptions of military expansion's destinations in Islam as purely military movements or economic goals, in the form of spoils of war, foreign policy, and so on. Although it is often covered in the results achieved by a military expansion, but based on historical facts, it is secondary to the consequences of *dakwah bil qital*. Therefore, in *maqashid syari'a* the portion and the proportion of causation must be measured in accordance with the existing needs.

One of the strongest evidences of the military expansion occurred during *Khulafaur Rasyidin* period was the success of the expatriate soldiers. The expatriate soldiers influence the local population to fight on their side and assist in the successful expansion. It was seen in the military expansion to Persia and Sham. The locals became good "ambassadors" to provide information about the secrets of the Persian and Roman emperors in Sham, because there was a psychological "connection" among the Muslims army. The peace treaty and general amnesty given by Muslims to the people who were unable to pay taxes or *jizyah* was a clear example of the current *da'wah* in the religion expansion outside the Arabian peninsula.¹⁵

What happened in the peace agreement of Alexandria city liberation in Egypt was also a strong evidence of *da'wah* motivation and sincerity of intention in military expansion. The mayor of Alexandria asked the commander of Amru Ibn al-Ash to hand back the prisoners of war held by the Muslims. Amru Ibn al-Ash requested approval to the Caliph Umar in Medina. Umar then ordered to fulfill the wishes of Alexandria mayor and apply high politics by freeing them to choose Islam or Christian and not levy a tax on them.¹⁶ This clearly indicates the existence of high levels of simplicity at the leadership and army levels.

Referring to historical facts, there was a great deal of *tausiyah* or proselytizing given by *Khulafaur Rasyidin* to the army before going to the field of military expansion. They were all standing at the height of morality and virtue, coupled with the great values of

¹⁴ M. I. Ğarir Ṭabarī, *Ta'rikh al-rusul wa'l mulūk* (New York: New York University Press, 1990).

¹⁵ Ṭabarī, *Ta'rikh al-rusul wa'l mulūk*.

¹⁶ Ṭabarī, *Ta'rikh al-rusul wa'l mulūk*.



human universality. The benefit could also be traced from the letters of Khulafaur Rasyidin sent to warlords who were on duty on the battlefield. The letters clearly stated that *muamalah* ethics should be embedded in interacting with the population of the conquered military expansion areas. This interaction, then, led to the absence of compulsion to pay *jizyah* for the poor and levies that should not exceed the limit for the capable, sick, weak, and elderly, as well as the release of levies for priests, rabbis, and nuns. Even the Caliph Umar said, "By Allah, one Muslim is more worthy to me than all Roman property". This indicated the absence of material priority and booty if it sacrificed the ethics and maqashid of shariah.¹⁷

Similar to Umar's political policy on agricultural land that became the property of war loot, Umar ran a different policy from his predecessor. He made the loot as *baitul maal* treasure or state treasury and did not share the loot to soldiers. It was done to multiply the state income from the agricultural land tax sector (*kharaj*). The land was worked by the owner but subjected to income tax for the benefit of Muslims in general, and paid to the central government with complete reporting and auditing.

The factor that caused the duration of a *futuh* or liberation of the region, was also the record of Caliph Umar. He concluded that one of the reasons was *hubbu al-dunya* or materialism. Hence in addressing the length of Alexandria in Egypt released by the Muslims led by Amr ibn al-Ash, Umar said that it happened because their own deeds. He also wrote to Amr ibn al-Ash, "I am surprised that you took so long to liberate Egypt. It has been two years. Know that it is because you love the world so much, like your enemy. And God will not help people whose intentions are not true. With this letter I send four people, whose value is one person equals one thousand people. So if this letter has reached your hands, encourage the Muslims to fight in the way of Allah, with arms and patience. Show four people I send and do the action on Friday, then God willing grace will come down on you".¹⁸

Historically, it can be concluded that in the time of Khulafaur Rasyidin, the perspective of the social benefit which became the medium of *da'wah* was religion or the mission of Prophetic message. Meanwhile, the world's pleasures that are attached as a consequence of a liberation and conquest are merely a favor and a *fadhal* of Allah not the cause of war or expansion. As the commander of Abu Ubaidah, who served in Umar caliph period said, "Be the soldiers of Allah, please hope what Allah promises, and love Allah, more than your love for world".¹⁹ This was the difference between imperialism and liberation or *futuh*. Imperialism made the occupied nation as a slave and the wealth of the state is seized, since its goal aimed to material and economic. While the liberation made religion as a goal to free human beings from worshipping to other human beings but to worship God towards equality before the law and the inner welfare of world and hereafter.

¹⁷ Ṭabarī, *Ta'riḫ al-rusul wa'l mulūk*.

¹⁸ F Krenkow, "Ibn Qutaiba, 'Uyūn al-Akhbār, Dār al-Kutub al-miṣriya. Vol. I, 18+ 344 pp. Cairo: 1343-1925.", *Journal of the Royal Asiatic Society* 58/3 (1926): 542-544.

¹⁹ Ṭabarī, *Ta'riḫ al-rusul wa'l mulūk*.

In every history of war and expansion involving the early Muslims, especially in the time of the Khulafaur Rasyidin, it was found the evidence that Muslims were always careful in starting the war. The decisions were made on the basis of deliberation. As in the Persian expansion, in Qadisiyah war, a war between two parties took a full month to conduct diplomacy and negotiations to reach a peace agreement.²⁰ In his letter to the Egyptian governor Amr ibn al-Ash, Umar wrote, "the safety of soldiers and the population, their security is more to my liking than to the many victims of war in the midst of victory".²¹ In implementing peace agreements, two main foundations are found. The first is, it will not attack unless getting attacked. Muslims will not perform military expansion unless there is a cause that occurs. The second is circumspection in addressing the various military provocations. As happened in Umar era, in the state of Habashah or Ethiopia, there has been misunderstanding in maritime security operations between the two countries. Hence, the caliph sent an ambassador, named Muhammad Ibn Maslamah, to clarify. This was not merely a diversion of the triggering war tendencies but the factors that helped to find valid and balanced information about the necessity to verify every problem. Therefore, it could minimize misleading preconceptions.

After Sham was conquered in Yarmuk war, most of the citizen in Sham came to the commander of Abu Ubaidah asking for protection and peace. In the past, they were East Romans loyalists. Abu Ubaidah provided security guarantees to Roman soldiers and their physical salvation and property until they returned to Rome. This was a significant evidence for achieving the implementation of *maqashid shariah* in military expansion in the time of Khulafaur Rasyidin. The military expansion was intended to operate the treaties and guidance for the dissemination of Islam *rahmatan lil alamin*, rather than to master and the economic and political resources. It was seen through the humble lives of Muslims soldiers.

The patience of Muslims soldiers to continue promoting peace *musalamah* in any military expansion, even though there was an opportunity to conquer, showed that they were very enthusiastic about the creation of a peaceful atmosphere as *maqashid sharia* objectives. Even during the reign of Usman, Muslims surrounded Kabul (Afghanistan) in a full year to avoid the bloodshed. When it was conquered, the king of Kabul was released unconditionally and treated honorably as a tribute to his position.

As mentioned earlier, military expansion is within the framework of *jihad* and not for war, due to the basic foundation was guarding and protecting every human blood in the world. Killing human was not allowed except by haq. Also it was not allowed in *shari'a* to kill humans because of kufr.²² Khulafaur Rasyidin always warned the warlords and

²⁰ Krenkow, "Ibn Qutaiba, 'Uyūn al-Akhbār, Dār al-Kutub al-miṣriya. Vol. I, 18+ 344 pp. Cairo: 1343-1925."

²¹ Ṭabari, *Ta'rikh al-rusul wa'l mulūk*.

²² Taimiyah, *Minhaj al-Sunnah al-Nabawiyah*.



commanders not to attack and take any military action before negotiating first. The principle of peace and human protection should be put forward as an integral part of the destination.

Social Benefit Destination

Developing the wings of Islamic propagation to various parts of the world was pursued by liberation or *futuhat* during the period of Khulafaur Rasyidin with the approach of *maqasid shari'a* destination. The approach then implemented into the inevitable military expansion, not for private interests of the caliphs, but for Muslims and state in general.²³

Islamic teachings keep and maintain all dimensions of whole human interest. In the context of military expansion, the spirit of *da'wah* and the dissemination of science became the reference to reach all dimensions of humanity. It was seen Khulafaur Rasyidin era, when Abdullah ibn al-Shamit said to Muqauqis king of Egypt, "Our highest desire and aspiration is to fight in the way of Allah and earn His pleasure. And our liberation for these countries is not to seek the world. And then Allah made lawful for us the world and the spoils of war, it is merely a gift from Allah, and not our purpose". The soldiers also often said to the inhabitants, "Your Islam makes us happier than our wealth."

During the reign of Caliph Umar ibn al-Khattab, the most influential companions of the Prophet were not permitted to leave the region except under the permission of caliph and within a limited time. This was done due to Madinah became the center of science and Qibla and the capital city of Islam. Thus, if any Muslims wanted to learn *hadith*, they should go to Medina. With the expansion of Islamic territory through Arabian Peninsula, the Caliphs then started to think about Islamic education in the newly conquered areas. Hence, Umar bin al-Khattab ordered his warlords, if they managed to control a city, they should establish a mosque as a place of worship and education. In relation to this educational issue, Caliph Umar ibn al-Khattab was an educator conducting educational counseling in Madinah. He also applied education in mosques and markets and appointed teachers to each conquered region to teach the contents of Qur'an and other Islamic teachings.²⁴

The expansion of Islamic power encouraged Islamic education to grow larger because those who newly embraced Islam wanted to gain religious knowledge from friends who received lesson directly from the Prophet. The passion of Islamic knowledge encourages the increase of a number in religious disciplinary coaching. Therefore, the implementation of education in the reign of caliph Umar bin al-Khattab was more advanced, since the country was in a stable and secure. This occurred due to the establishment of the mosque as a center of education. Also the establishment of Islamic education centers in various cities with developed materials, in terms of linguistics, writing and other subjects of sciences.

To guard and maintain a clean and authoritative government, it needed exemplary of the leaders in all things. The caliphs had done in accordance with exemplary by the

²³ Niqūlā at-Turk - Yāsīn Suwaid, *Tamalluk ġumhūr al-faransāwīya bi-'l-aqtār al-miṣriya wa-'l-bilād aš-šāmīya: au al-ḥamla al-faransiya 'alā Miṣr wa-'š-Šām* (Dār al-Fārābī, 1990).

²⁴ Ġarīr Ṭabarī, *Ta'rīkh al-rusul wa'l mulūk*.

Prophet Muhammad SAW. Since it was impossible to create a clean and authoritative government if there was no example and exemplary of superiors. The historical literature of *Khulafaur Rasyidin* period was rich with examples which revealed the simplicity. As the implementation of *maqashid shari'a* in the state affairs was always attached the importance to the welfare of the people and prioritized their rights. Therefore, the relevance of *Khulafaur Rasyidin* simplicity in world affairs was synchronized with *maqashid shari'a* based on the military expansion at that time.

History recorded the witness of the enemies of Islamic politics about the sincere intention and the greatness of *da'wah* run by *Khulafaur Rasyidin*. It was seen in their struggle in interaction with caliphs related to character, morals, policy, and military. In a narration stated by Ibn Asakir, it was mentioned that before the battle of Ajnadaien in the expansion to Sham, the Roman commander sent spies derived from Arabs as a form of disguise to infiltrate the camp or base camp. Muslim soldiers for day to night searching for news and watch their movements. After successful infiltrating and obtaining the necessary data, the person reported the results. The report made Roman commander stunned, and said the Muslim army is a priest in the night, a horseman in the daytime, if their king's son steals his hand will be cut off, and adultery will be punished stoned, justice and truth are their breath. Hearing the report, the commander said, "if it is true, it is better that I die soon, or never meet them at all".²⁵ As the Christians of Sham granted concessions to the Muslims before the Final war, "O Muslims, you are more beloved than the Romans. Although they are our religionists, we are more honest, more loving, better in the care of the state." Also the testimony of a Roman counselor on the prowess and victory of the Muslim army in a very short time, "because they always wake up at night, fasting day, honest, enjoining good, preventing *munkar* or the bad, mutual good, and not tyrannize anyone".²⁶

The historical above concluded that the foundation and the method of benefit in military expansion, during the time of *Khulafaur Rasyidin*, was not only a mere theory of highly applicative and contextual names. *Jihad* as *da'wah* instrument was led to peace and safety priorities from the terrorism and violence practice as often happens later. As Ibn al-Qoyyim says, it was impossible for legal judgment based on truth will be realized except by two things, a complete understanding of reality and a thorough understanding of the obligations to reality itself. This was applied by the Prophet as the articulation of scripture with the implementation based on wisdom and truth.²⁷

²⁵ Ali al-Hasan Ibn'Asakir, "Tarikh Dimasyq. npp", *Darul Fikr Li at-Tiba'ah wa an-Nasyr wa at-Tauzi'i*, 1995.

²⁶ Ibn'Asakir, "Tarikh Dimasyq. npp".

²⁷ Ibn Qayyim Al-Jauziyah, "Ilam al-Muawaqi'in 'an Rabbi al-'Alamin", *Bairut: Daar al-Fikr, tt*, 1993.



Conclusion

The implementation of social benefit in military expansion conducted by *Khulafaur Rasyidin* during his reign, in keeping and maintaining the five basic principles in *shari'a* or known as *kulliyatu khams* (religion, mind, soul, nasab, and treasure) were patterned in three main corridors. First, providing education and training for soldiers or troops about the ethics of war in Islam, including comprehensive understanding of meaning, manner, goals and military signs in Islam. Second, prioritizing peace and welfare, rather than military action which leads to expand or cause physical warfare. Third, prioritizing the negotiations and peace in various conditions, therefore there will be wise and peace condition in life. It reflected in various interactions made during Khulafaur Rasyidin period which led to cooperation and peace in creating stable and secure conditions.

The objective of social charity was illustrated in developing the wings of Islamic propagation to various parts of the world, which is pursued by liberation or *futuh* with *maqashid* approach. This approach is not for Caliphs' personal interests but for the benefit Muslims and the country. There are three main pillars that sustain the purpose of military expansion; first, propagating *da'wah* and dissemination of knowledge to various parts of the world, and making Madinah as center of scholars, especially at the time of Caliph Umar. Second, creating a clean and authorities government to ensure the fairness and prosperity in all government levels whether central or regional. It reflected in the audit of wealth of the officials and employees. Third, witnessing to the many political enemies about the sincerity and majesty of *da'wah*. The foundation of the benefit in military expansion, during the time of Khulafaur Rasyidin, was not only a mere theory of highly applicative and contextual names. *Jihad* as *da'wah* instrument was led to peace and safety priorities from the terrorism and violence practice.

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