

## State Building in Ancient and Contemporary Arab Political Thought

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### Abstract

*The study aimed to identify state-building in ancient and contemporary Arab political thought. The study dealt with the concept of the state and its elements, the statement of the state in ancient Arab political thought, and the state in contemporary Arab political thought. The study showed that the Treaty of Westphalia in 1648 formed the nucleus of building the modern national state. In Europe, the idea of the Arab state emerged after the end of the Islamic caliphate and Arab colonialism, and the Qatari Arab state appears within the framework of the concept of the modern state with all its elements. The study adopted the descriptive analytical method as it is one of the most widely used methods in studying human social phenomena, as the descriptive method is a tool and method for analyzing and describing state building in ancient and contemporary Arab political thought.*

*The study reached a set of recommendations and results. The study confirmed that the concept of the state was not born in the modern era, but rather appeared in ancient times. The development of the state passed through various stages, and the basis of the state was based on the existence of an authority that regulates the relationship between individuals and state institutions. The study recommended that modern Arab regimes should strengthen the values of democracy in building the state through the political participation of its people to participate in decision-making.*

**Keywords:** *Concept of the state, State in the ancient era.*

### 1. Introduction

The concept of the state has passed through various stages since ancient times, but it is worth noting that the basis of state building is based on the existence of a political authority concerned with regulating the relationship between individuals and state institutions. Therefore, the term modern state has emerged since the Treaty of Westphalia in 1648, which formed the nucleus of building the modern national state in Europe, and the idea developed. The Arab state after the end of the period of the Islamic caliphate and Arab colonialism, the Qatari Arab state emerged within the framework of the concept of the modern state with all its elements.

The issue of state-building is one of the important topics in the field of political studies, which reflects a multidimensional manifestation of the principle of the relationship between the ruler and the ruled. For a long time, states have been trying to achieve their political development and search for the elements of political rationalization of their

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institutional and functional capabilities to strengthen the foundations of integration and integration between political society and civil society. Therefore, the concept of building the contemporary state is one of building a just society. Social and political justice is the basis of the structure of social institutions, in which all legislative, political, economic, and intellectual procedures must proceed by the principles of justice, leading to achieving political and economic stability and then increasing social cohesion and strengthening the societal fabric. In other words, a just society or one based on the principles of justice is what will lead to building the state and achieving political stability according to the political concept.

**Study problem:** The problem of the study lies in examining the issue of state building in ancient and contemporary Arab political thought, as the ancient Arab state was sprawling and lost the basic elements of the modern concept of the state. The concept of the city-state during the era of the Messenger, may God bless him and grant him peace, is considered the most prominent model of the ancient concept of the state, which was based on Justice, social solidarity, and enhancing the stability elements of the concept of the establishment of the state. As for the modern state, it emerged within the framework of the modern state concept, which is based on the presence of authorities with defined functions, specializations, geographic borders, and connection to international agreements to build the modern Arab state.

**Importance of the study:** The importance of the study is highlighted in both scientific and practical fields

**Scientific importance:** The study may be useful in providing libraries, universities, scientific research centers, and specialists with an explanation of the construction of the state in ancient and contemporary Arab political thought, its development, and its transition from the traditional state to the modern state.

**Practical importance:** The importance of the study is highlighted in explaining state building in ancient and contemporary Arab political thought, explaining the importance of building the state, its elements, and its development, and explaining the concept of the ancient state and the modern Arab state.

**Objectives of the study:** The study sought to identify the following objectives

1. Explaining the concept of the state and its elements.
2. The state in ancient Arab political thought.
3. The state in contemporary Arab political thought.

**Study Questions:** Through the study, the following questions were answered:

1. What is the concept of the state? What are its elements?
2. What is the state in ancient Arab political thought?
3. What is the state in contemporary Arab political thought?

**Study methodology:** The study adopted the descriptive analytical method as it is one of the most widely used methods in studying human social phenomena, as the descriptive method is a tool and method for analyzing and describing state building in ancient and contemporary Arab political thought.

**Study terms:**

**The concept of the state:** The state is an organized political entity, represented by a group of individuals who reside on a specific land, and are subject to a specific political, legal, and social organization imposed by a higher authority.

**The state in the ancient era:** The concept of the state in the era is based on the absence of the concept of the state in its current form, as various names have spread, including

empire, sultanate, and kingdoms. Most countries in the ancient era ruled in the name of religion, and the authority of the church harmed controlling the state and its policy, and its ability to isolate kings and princes by withdrawing confidence from them and separating them from the church, which means that they lacked the trust and obedience of the people who trusted the church because they saw it as an implementation of the will of the Lord.

## **2. The first topic: The concept of the state and its pillars**

The state is the political organization of society, the body politic, or more narrowly, the institutions of government. The state is a form of human association, distinguished from other social groups by its goal, which is to establish order and security; its methods, laws, and implementation; Its territory, area of jurisdiction, or geographical boundaries; And finally, its sovereignty. The state, more broadly, consists of individuals agreeing on means of settling disputes in the form of laws. In countries such as the United States, Australia, Nigeria, Mexico, and Brazil, the term state (or state-like state) also refers to political units that are not sovereign per se but are subject to the authority of the larger state.

### **2.1. The first requirement: the concept of the state**

The state is an organized political entity, represented by a group of individuals who reside on a specific land and are subject to a specific political, legal, and social organization imposed by a higher authority. Since its modern inception following the Westphalia Conference of 1648, the state is considered one of the facts of contemporary political life that gradually became established until it became the first building block in the structure of the current international system. There is no clearer evidence of this fact than that the number of member states in the United Nations has reached approximately 185 states, while the number of member states in the League of Nations has not exceeded at any moment during its existence during the period Between the wars, 40 countries.

There have been many definitions of the concept of the state, including:

1. The state is a permanent legal unit, which includes the existence of a social body, which has the right to exercise certain legal powers, vis-à-vis a nation settled on a specific territory. The state exercises sovereignty rights with its own unilateral will by using the material force that it monopolizes.
2. The state is a group of people that always resides in a specific territory and has its moral personality, its system to which it is subject to its rulers, and its political independence.
3. The state is a group of individuals (the people) living on a specific territory (the land), subject to a ruling political authority (the government), and enjoying international recognition, as a condition for enjoying international status.
4. The state is that legal person that represents a nation (inhabiting a specific land), and in whose hands is public authority, or as they call it, sovereignty.

### **2.2. The second requirement: is elements of the state**

The state has basic elements: (the people, the territory, political authority, and international recognition). Explained as follows:

First: The people: The people consist of a large group of people united by the desire to live together, although it is not possible to determine an appropriate number, or a minimum or maximum number, for the number of people, or individuals of the people; However, the large population is considered an important factor in increasing the value and status of the state, and the definition of the people may coincide with the nation, or may differ from it, as is the case with the Arab nation divided into states. The people of the state consist of a nation, or part of it, or several nations. The people are a group. Of individuals inhabiting a particular land. As for the nation, it is also characterized by the

participation of its members in one or more elements. Such as language, religion, origin, or a common desire to live together. The difference lies in the fact that the nation has not previously been taught, but the state is a positive political-legal unit, in addition to the fact that the state is an element of the nation. If the state and the nation share the elements of the people and the territory; The state is distinguished from the nation by the government, which is one of the pillars of the state. "One of the functions of the state is to hide the internal contradictions between its members, such as political or class conflict, and to give legitimacy to the authority imposed by a group, class, or class on the majority.

Second: Territory: The people settle on a specific land, whether this land is of a large or small area. The land, which is one of the three elements of the state, has become called the territory, which does not only include the land, but alongside it are the bodies of water belonging to the land, and the space above the land. The seas are subject to the state following the rules of international conduct, and the state's right over its territory is a statutory right, the content of which is determined by the exercise of public sovereignty through the procedures it imposes for oversight and management of public affairs.

Third: Political authority: The establishment of the state requires the existence of a force or government that imposes authority on the people within the framework of the land, and this government works to organize the affairs of the group, achieve its interests, and defend its sovereignty. What is meant by sovereignty is the independence of the authority that governs the people and regulates its affairs and resources. It establishes justice among its members and defends it while organizing relations with other countries through the exchange of political representation and participation in international organizations. Sovereignty must be exercised by a person and his cooperation body, and the state's decisions must be implemented internally, politically independent, and not subject to external influences in relations with other countries. This does not include adherence to the rules of international law and the decisions of international organizations.

The government of any country derives its legitimacy from its people's satisfaction and acceptance of it. If this satisfaction and acceptance are not present, The government is actual, not legitimate, no matter how much influence it imposes on the governed, and the general principle is that authority is either directly social, or is embodied in a specific person, or an institutional authority.

Political authority is a legal phenomenon because of its connection to the law. Where authority resorts to organizing individuals, restricting their ambitions and impulses, and giving priority to their interests over those of the group, this authority can also be affected by many factors, whether religious, psychological, economic, social, or historical. Legitimacy and legitimate authority are two terms that are frequently used among rulers. Legitimacy is an attribute given to an authority. Believing that it is the best idea in terms of its compatibility with the hopes of society and the nation. Legitimacy gives the authorities the power to give orders and impose obedience. Legitimacy is the state's characteristic in its actions. If it conforms with the constitution and the law applied in the country.

Fourth: International recognition: Recognition of the state includes, by definition, recognition of every legitimate government it maintains. However, a government may be formed in the state following a revolution or military coup, and this government is then called an actual government. However, international dealings in this regard are based on political considerations. States recognize the actual government for political reasons, neglecting legal considerations. Some of them also believe that as long as the actual government continues and is in control of the country, it deserves to be recognized. However, this trend becomes untenable if the right of the people to self-determination is recognized, as the 1966 United Nations Covenants on Human Rights did, which includes, among other things, the right of the people to choose the form of government they want.

### 3. The second topic: The State in Ancient Arab Political Thought

The city-state in the era of the Prophet Muhammad, may God bless him and grant him peace, formed the most important starting point for the concept of state-building. Some thinkers start from controversial details that have not been resolved in Islamic historical documents, claiming that the Prophet Muhammad - peace and blessings be upon him - made efforts to establish one of the most important constitutions in human political history in general, and history The Arab-Islamic Constitution in particular, which is the Constitution of Medina, as the Constitution served as comprehensive principles for organizing the affairs of Muslims in general, preserving the rights of minorities in particular, Jews and Christians, and guaranteeing their commercial and religious rights, but it has not been proven - definitely - that it addressed the issue of governance and the transfer of power, especially since worldly affairs It was left to the people, as the Prophet informed his companions by saying, "You know best about the affairs of your world," even though the Medina newspaper contained evidence of an approximate formulation of the idea of citizenship, which political theories address today.

The ancient Arab state was linked to the Islamic religious doctrine, given that its vision lay in spreading the message of Muhammad, that is, spreading Islam. Therefore, religion in the Arab and Islamic world, in general, and unlike the West, was controlled by politics and directed in its favor. It was an ideology of rule and a source of political legitimacy for the ruler, and it could not It is certain that the Arab environment witnessed manifestations of conflict or religious wars, similar to what happened in the West, except in intermittent stages during the first four centuries of Islam, which were summed up in the sedition of the Caliphate and the killing of some of the Rightly Guided Caliphs. This is what refutes the claims of the Islamic movement regarding the impossibility of transferring the Western secular experience to Islamic societies. The Islamic State's reliance on foreign conquests and wars also played a role in reducing the intensity of internal strife and political conflicts, and vice versa.

After the decline of the Islamic state, despite its geographical extent, between the tenth and eighteenth centuries AD, the Arab world awoke, after the fall of the Ottoman Caliphate, to European colonialism, which was characterized by a dual swing between the economic, political, and cultural development of the state's manifestations, on the one hand, and the fragmentation of the social infrastructure along the lines of Ethnic, linguistic and religious, on the other hand.

Western colonialism of the Arab state, since the middle of the last century, has established the concept of revolution against the colonizer, forming an Arab-Islamic linguistic identity with different levels of consciousness, but the Arab national consciousness that contributed to building the current Arab political systems, most of which revolved within the framework of nationalist thought and unity, constituted an ideological extension. The era of the Renaissance in Europe and its principles were formulated within the framework of the project of modernity and secularism, which aimed to regulate the affairs of citizens with laws that separated religious authority from political authority, which failed in practice in the Arab reality, by consecrating the authority of the ruling individual and replacing religious legitimacy with the legitimacy of tyranny and the militarization of societies.

The concept of the emergence of the state has contributed to various Arab and Islamic renaissance intellectual trends, calling for reconciliation between reason and transmission, and some ideas adopted the model of a renaissance between Islamic heritage and rational modernization, which was represented by the ideas of the thinkers "Jamal al-Din al-Afghani" and "Muhammad Abduh," and their call to focus on the aspect Spiritual, and the separation between Islam and governance.

Most of the contemporary Islamic writings, before the fall of the Ottoman Caliphate, emerged primarily by defending the idea of the Caliphate State, or the nation-state and the

Islamic Imamate, in response to Renaissance writings that rejected the idea of the Caliph and the Caliphate and called for following the West's example in establishing a modern state. Dr. Ali Abd al-Razzaq was one of them. The first to heed this call, he explained in his book "Islam and the Principles of Governance" that "religion is innocent of that caliphate that Muslims know, and is innocent of everything that they have created around it of desire and awe, and of glory and power."

Sheikh Muhammad Rashid Reda, in his book "The Caliphate or the Great Imamate," believes in those theses that deny the necessity of the caliphate, by emphasizing the agreement of the scholars of the nation, the righteous predecessors, the Sunnis, and even other sects, on the appointment or appointment of the imam as "a legal duty, not a rational one." That is, electing or selecting the imam, in his opinion, is a legal and religious duty that is not subject to the general popular will.

The fall of the Ottoman Caliphate contributed to the debate between the two parties, and the intellectual battle shifted to another level, far from generalizing the form of the state and its approach, whether Islamic, civil, or secular. The discussion related to the relationship of religion to politics and the rereading of Islamic history between its supporters and those who reject it, especially about the nature of religion. The state from an Islamic perspective and the debate between secular thinkers and Islamic sheikhs were summarized, especially the famous debate that took place between Al-Azhar sheikhs such as (Dr. Muhammad Al-Ghazali, Counselor Mamoun Al-Hudaybi, and Dr. Muhammad Amara) and a group of secular thinkers such as (Dr. Faraj Foda and Dr. Muhammad Khalaf Allah) and others, The writings focused on controversial prose debates about the nature, concept, and establishment of the idea of the state in Islam.

On the other hand, the concepts of the state in ancient times emerged in the West in connection with religious wars during the sixteenth century, and it also witnessed sharp conflicts between the state and the authority of the church, which installed kings and granted them political and religious legitimacy. The European revolutions and wars contributed to developing a solution to the problem of religious authority, by separating worldly political authority and religious spiritual authority, and in parallel with the historical transformation, the political and philosophical thought of great thinkers such as (Machiavelli, Spinoza, Luther, Montesquieu, Rousseau, Locke, and Hobbes) succeeded in crystallizing the problem of the modern institutional state from the Christian theological problem (or ethics). Christian), after the emergence of political theories criticizing the "divine right" to rule, and the emergence of Western political systems that followed this approach as well.

Therefore, the separation of religion and state in the West came as a solution to the historical and political dilemmas and conflicts that Europe faced at that time, ideologically and politically. While questions related to the concept of the state in general, in the Arab space, have become a source of controversy and disagreement in contemporary Arab and Islamic thought, despite the different views of thinkers and their political trends, Islamic, liberal, secular, and others, some of them theoretically establish the establishment of a civil state at the beginning of Islam, especially during the era of the Holy Prophet, and in The era of Caliph Omar Al-Khattab, and some believe that what was formed throughout Islamic history represents nothing more than a political-religious ruling authority, ancient and modern, similar to what Europe witnessed in ancient and medieval times.

After the collapse of the Ottoman Caliphate, the traditional Arab political system was transformed into a modern state with historical inevitability imposed by colonial powers, without going through a cultural and social process, as the modern state with its institutions and culture was imported, and this transformation represented a qualitative shift or social boom that struck Arab societies. The existing conflict between the supporters of the secular state and the supporters of the Islamic State has raised increasing

questions in the Arab consciousness. These discussions are no longer the concern of intellectuals alone, but rather they present themselves to every individual who works or wants to work in politics. The basis of this conflict is the contradiction that exists between the modern state and culture. Historical Arabic. The important thing is that the state's dilemma in Arab culture is not new now, but rather went through several historical details until it reached this conflict, "the modern state."

The contradiction essentially lies in the perception of values and morals between the state in Arab culture, which gives importance to the group, and the modern state, which gives the individual paramount importance. He concludes that the modern state is completely contrary to the ethics of Islam. They are fundamentally different methodologies, and any conception of a modern Islamic state is essentially self-contradictory.

Since the ancient Arab concept of the state was limited, in the traditional Arab political term, until recently, to the meaning of the government, the existing regime, or the ruling family, that is, the meaning of the political authority existing in a time apart from the general geographical and human entity that it governs, so it was said "the Umayyad state," whether in the East or Andalusia, as well as "The Abbasid state and the Almohad state.

It can be said that the term state was not attributed in Arabic to regional geographic entities. It was not common to say "the state of Egypt." For example, this term is attributed to a specific individual ruler, so it is said "the state of Al-Ma'mun" or "the state of Saladin."

#### **4. The third topic: The state in contemporary Arab political thought**

The Great Arab Revolt formed the idea of the existence of a unified state called for by Sharif Hussein bin Ali in 1916, which is based on the establishment of a unified Arab state that carries the aspirations of the Arabs. The calls emerged after the end of the First World War 1914-1918, when signs of the emergence of the Qatari Arab states began, where they formed The Sykes-Picot Agreement the first basis for the concept of the Arab Qatari state.

The Arab mind and its cultural structure constituted an important, if not the most important, part of the stifling crisis that the Arab country is experiencing. The Arab social culture differs radically from the culture of the modern state in its social and political aspects, and the contradiction between modernity and heritage is one of the reasons that made the Arab state tyrannical, using the modern state's tools of oppression and monopolizing power and the legitimacy it gains in Arab heritage and culture.

The Arab historical cultural heritage contains something that glorifies tyranny, tyranny, and the monopoly of power, which affects the entity of the state and political and social stability, where many concepts play, including the mandate of the victor found in Islamic political jurisprudence, the exclusion of Shura from political action, as well as the loss of the peaceful transfer of power, and the fragile social structure. Represented by sectarianism and tribalism. From an emotional standpoint, the Arab people are attached to the idea of an inspiring leader or the expected Mahdi, which makes it easy to deceive and subjugate them. All of these concepts completely contradict the culture of the modern state.

All attempts that wanted to reconcile heritage and modernity in most Arab countries after independence were unsuccessful, as the Arab state became a totalitarian state that did not represent the desires of society, and the gap between the modern state and social culture expanded. In the failure of modernization, Arab governments benefited from it. It expanded tyranny and oppression of people and aborted all attempts at political reform, including statehood and democratic transformation

The concept of the Arab state was based on the concept of tribal and ideological loyalty and was not based on development. The relationship between the state and society became one of fear, intimidation, and the threat of imprisonment, exile abroad, or deprivation of their nationality. There is no doubt that these systems carry within them all the factors that call for collapse as if the inevitability of collapse and social disintegration is the fate of all Arab societies. If we return to Al-Jabri again, he suggests three important transformations that Arab thought must contribute to:

First: Transforming the tribe from a social organization into a civil organization: that is, transforming the tribe into a civil, political, and social organization (parties, unions, free associations, constitutional institutions) to create a new field in which politics is practiced and in which there is a distinction between the state and civil society emerging through “a general social economic development.” Politician”.

Second: Transforming the concept of spoils into a tax: that is, transforming the rentier economy into a productive economy... within the framework of a common Arab market that paves the way for the establishment of an economic unity between the Arab countries that alone is capable of laying the necessary foundation for independent Arab development.

Third: Transforming belief into mere opinion: Instead of fanatical sectarian sectarian thinking that claims to possess the truth, room must be made for freedom of thought, for freedom to differ and differ, and thus liberation from the authority of a closed group, whether religious, partisan, or ethnic, and the creation of new mechanisms for dealing driven by a critical, jurisprudential mind. Therefore, the relationship between the components of the modern national state is based on a citizenship contract that stipulates rights for the individual in the values of equality, equal opportunities, justice, security, and freedoms. It also stipulates duties on the individual toward the state and toward other individuals. This contract expands to become a social contract between the components of society that regulates his rights and duties.

Therefore, the crises witnessed by the political systems in building the state and its institutions. Political crises and political and security instability result in economic, social and cultural crises... their negative repercussions directly on society in sustainable crises, including the crisis of patriotism (national loyalty) versus the rise of sub-ethnic sectarian loyalties, and the absence of... National Identity. Here as well, the enforcement and rule of law and ensuring the stability of the security situation are directly affected by various crises, and thus lead to the emergence of a structural defect in building the state and its institutions, due to the process of socialization, cultural construction, economic balance, and development programs being exposed to distortion and irregularity in their programs, and thus the disappearance of their goals. All of these crises and repercussions make the political system a structural system and not an institution that influences political construction and thus state building, in light of the absence of an encouraging political culture, the predominance of civil society values, the decline of civil society values and the sovereignty of tribal society, which constitute driving factors towards the decline of state building.

Therefore, the establishment of the contemporary Arab state was based on institutions and a social structure that contributed to framing the concept of the contemporary Arab state, most notably the following:

First: The presence of organized political and social structures: The presence of the institutions of the political system and the social structure are what contribute to forming the appropriate ground in the modern state. The first of these is to emphasize the importance of political parties in the elements of the political system, provided that their organizational aspect is evaluated according to political organizational intellectual frameworks. Effective and constructive political behavior. Political reform is by national visions and not narrow partisan visions, and amending the political parties law to serve

the goal of parties being positive elements that serve the process of building the political system and enhance the independence of the decisions of its political, security and judicial institutions, and law enforcement through the separation of powers, has become an urgent necessity. To build the modern state.

Second: Economic and social construction: Economic and social construction is considered one of the important pillars in building the modern national state, and here the need arises to strengthen the process of political and social upbringing on modern foundations to achieve economic recovery and social balance to enhance stability and sustainable peace.

Third: The developmental role: Supporting the state's developmental role in accordance with general economic, developmental, and environmental policies contributes to restoring confidence in the state, strengthening ties between individuals and state institutions, and openness to other countries with mutual interests, according to well-studied, balanced scientific programs, and giving priority to education, health, development, and climate in all matters. Governorates of one country, in a way that ensures the independence of the effectively elected local units in their projects within expanded administrative decentralization.

Fourth: Consolidating the values of democracy: Rebuilding trust, through political pluralism, participatory and consensual democracy, and strengthening the human rights system, while expanding networks of dialogue, discussions, civil activities, and exchange of experiences to create a new awareness and a new culture based on non-discrimination and equality between individuals.

Fifth: Strengthening sovereign legitimacy: The transition to the legitimacy of the modern state is not possible without the mediation of several concepts that make the principle of sovereignty logically coherent and effective in history. At the forefront of these concepts is the social contract, the principles of people's rule and citizenship, the dismantling and separation of powers, and the collective will that reveals its content through delegation, that is, through representative delegation and election according to a transparent law. Therefore, the concept of sovereignty is the principle of political modernity, because it has been transformed in modern politics into a strategic human rights weapon, that is, mobilization and incitement, in building the modern state.

Sixth: Respect for territorial integrity: The principle of respecting the territorial integrity of countries and not interfering in their internal affairs is the international face of the principle of sovereignty and of all border disputes (and violence) related to it.

It can be said that the absence of democracy and national unity may permeate the concept of the state, and elements of political, economic, and social instability appear. Therefore, there must be real involvement of the Arab people and the Arab citizens in decision-making so that there is an official and popular consensus to build the modern state.

## 5. Conclusion

The conclusion of the study constituted the outcome of the results that represented the answer to the study's questions in addition to presenting a set of recommendations. The study dealt with building the state in ancient and contemporary Arab political thought. The study confirmed that the concept of the state appeared in ancient times and has passed through various stages, but the foundation of the state is based on the existence of authority. It regulates the relationship between individuals and state institutions. Therefore, the term modern state emerged since the Treaty of Westphalia in 1648, which formed the nucleus of building the modern national state in Europe. The idea of the Arab state developed after the end of the Islamic caliphate and Arab colonialism, so the Qatari Arab state emerged within the framework of the concept of the modern state with all its

elements. The study confirmed that the issue of state-building is one of the important topics in the field of political studies, which reflects a multidimensional manifestation of the desired principle of trust between the ruler and the ruled. For a long time, states have been trying to achieve their political development and search for the elements of political rationalization of their institutional and functional capabilities to strengthen the foundations of integration and integration between political society and civil society.

The study showed that the concept of building the contemporary state is one of building a just society. Justice is the basis of the structure of social institutions, in which all legislative, political, economic, and intellectual procedures should proceed by the principles of justice, leading to achieving political and economic stability and then increasing social cohesion and strengthening the societal fabric. In other words, A just society or one based on the principles of justice is what will lead to building the state and achieving political stability according to the political concept.

## **6. Results**

1- The study confirmed that the concept of the state is not a product of the modern era, but rather appeared since ancient times. The development of the state passed through various stages, and the basis of the state was based on the existence of an authority that regulates the relationship between individuals and state institutions.

2- The study showed that the Treaty of Westphalia in 1648 formed the nucleus of building the modern national state in Europe, and the idea of the Arab state developed after the end of the Islamic caliphate and Arab colonialism so that the Qatari Arab state emerged within the framework of the concept of the modern state with all its elements.

3- The study confirmed that the issue of state-building is one of the important topics in the field of political studies, which reflects a multi-dimensional manifestation of the principle of trust between the ruler and the ruled. For a long time, countries have been trying to achieve their political development and search for the elements of political rationalization of their institutional and functional capabilities to strengthen the foundations of integration and integration among the political community. And civil society.

4- The study showed that the concept of building the contemporary state is one of building a just society. Justice is the basis of the structure of social institutions, in which all legislative, political, economic, and intellectual procedures should proceed by the principles of justice, leading to achieving political and economic stability and then increasing social cohesion and strengthening the societal fabric. In other words, a just society or one based on the principles of justice is what will lead to building the state and achieving political stability according to the political concept.

## **7. Recommendations**

1- It is necessary for modern Arab regimes to strengthen the values of democracy in building the state through the political participation of its people for actual participation in decision-making.

2- The study recommends that Arab countries respect the thought of their people and public opinion within their systems. Otherwise, the state will remain unstable and lack the elements of development.

3- The Arab regimes in the contemporary state must consolidate the values of development in all its sustainable dimensions and involve institutions and individuals in the development process.

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