



Engaging Imam Al-Shatibi's Political Thoughts in Contemporary Contexts

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ARTICLE INFO	ABSTRACT
<p>Keywords:</p> <p>State and religion; Islamic state; State law; Social contract; Government management.</p> <hr/> <p>Article history:</p> <p>Received 2022-06-18 Revised 2022-11-22 Accepted 2022-12-01</p>	<p>This article describes classical Islamic political theory and explores the context of modern politics. The dramatic transformations to the Middle East's political, legal, and economic systems in the 19th and 20th centuries led to systematic secularization, centralization of authority, and westernization. With a literature review, this article raises again the Islamic political teachings initiated by classical Fiqh scholars. This study can inspire changes currently resonating with the majority of the middle class, who are dissatisfied with the political power left over from the past. Likewise, this study can provide for those in power amid a wave of democratization in the Islamic world. With this study, Muslims can call back to Shari'a regarding the must, when, how to regulate, and how to resolve the myriad of questions that define how to implement sharia in today's political and economic context.</p>

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1. INTRODUCTION

The 14th century was a century of rest for the Islamic world after the turmoils of the 13th century. The two prominent Mongol dynasties, the Ikhans and the Golden Horde, had converted to Islam. The Mamluk dynasty that resisted the Mongol invasions had established their rule in the Fertile Crescent and Egypt. Likewise, in North Africa, conditions have stabilized somewhat. The Banu Marin had emerged as powerful successors to the Almohad dynasty. In Spain, the Banu Nasr had replaced the Almohad dynasty. They maintained their rule by striking a delicate balance with Spain's Christian kingdoms and the Banu Marin in Africa (Aravik et al., 2020). This political stability provided the much-needed peace for the intellectual activities necessary to re-evaluate tradition in light of the changes brought about by the 13th-century turmoils brought about by the Mongol invasion of the Muslim East and by the rapid advances of Christianity in the West Muslim (Becker et al., 2021; Masud, 1977).

This intellectual development was marked by the emergence of figures such as Ibn Khaldun (784 H/1383 AD) in Morocco, who were experts in the field of historical philosophy. Ibn Taimiyah (728 H/1328 AD) was very popular with religious studies including politics and legal theory in Syria. In Persia appeared al-Iji (756 H/1355), who re-systematized Sunni theology. And in Spain appeared al-Shatibi, who conducted studies in the philosophy of Islamic law (Masud, 1977; Rane, 2013).

Abu Ishaq Ibrahim ibn Musa ibn Muhammad al-Lakhmi al-Shatibi (720-790 H.) was one of the important scholars of the Maliki school of thought and thought of Islamic renewal (Asy-Shatibi, 2004), who is famous for his thoughts on al-masalih al-mursalah, which is contained in his doctrine of *usul fiqh*, especially his theory of *maqasid al-shari'ah* and also in his fatwas (Alziyadat & Ahmed, 2019). For example, he allowed collecting a tax that is not mentioned in the Shari'a but is solely necessary to deal with the economic difficulties of the Nasrid kingdom in Granada (Netton, 2013). Such is the thought of a faqih: his thoughts always combine human needs and divine messages (M. M. Rahman, 2019). In the following, we will see how a faqih, al-Shatibi, responds to state issues, a problem that has always been a source of political thought and movement.

2. RESULT AND DISCUSSION

2.1. Relations between State and Religion

The relationship between power and religion first appeared in al-Shatibi's political thought. It was as if al-Shatibi was asking himself, 'Is the state in Islamic society an obligation from religion or an obligation from the world?' Such is the situation, so al-Shatibi stated that religion's benefit would not stand except for the use of the world. And that there is no separation between the two in Islamic thought. Therefore, according to him, actual political power that is very important in establishing the state is a religious obligation (Asy-Shatibi, 2004). With this, al-Shatibi emphasized that Islam has no secularism (Azhary, 1992).

With his thoughts above, al-Shatibi emphasizes that all social problems, including matters of state, are religious issues. Al-Shatibi thinks like that because it is based on his reviews about the very important *maqasid al-shari'ah*, which illustrates the state's importance in Islam (Asy-Shatibi, 2004). As is well known, al-Shatibi stated that among the *maqasid al-Shari'ah* is the religious shari'ah is enacted to maintain and safeguard the interests and benefits of humanity. Human benefit is divided into three levels: *Dlaruriyah* (primary interest), *hajjiyah* (secondary interest), and *tahsiniyah* (complementary interest).

What *maqasid al-darury* means is the original general rule for shari'ah on which all benefit rests, namely safeguarding religion, soul, intellect, lineage, and property. Enforcement of all these *maslahahs* cannot be carried out by individuals alone but must be carried out by the ummah as a whole so that Muslims rise from a legal standpoint (M. T. Rahman, 2011)(Sunar, 2022). From this, al-Shatibi concluded that political power arises from religion, and it is impossible to separate the two. According to him, the meaning of the Khilafah on earth is meant by Allah, '*And Allah has promised those who believe and do good deeds among you that He will make them rule on earth.*' (Departemen Agama, 2005). It is the great power that the caliphs passed on from the power of Rasulullah S.A.W. to look after the people in terms of their religion, wealth, individual souls, descendants, and minds (Asy-Syathibi, 2004). Thus al-Shatibi has led us to the principles of political thought from which his conception of political reform was built (M. T. Rahman, 2013). Namely that politics is essentially a doctrine of Islam, that the judge must base the laws for the people on religious laws, that the center of all programs is the upholding of the benefit of the people, and that the people must always take advantage of all that Allah has provided for the public benefit (Aris et al., 2013; Asy-Syathibi, 2004).

The view that the state must be oriented towards the attainment of the common good and moral perfection has been voiced by Greek philosophers. Aristotle, for example, stated that man is 'by nature a political being; it is his character to live in a polis (civilized city) where he can reach his highest moral character' (Mousa Sharifi, 2020). But in its development in Europe, the purpose of the existence of a state has been changed from morality to power and authority. This is what happened after Machiavelli (1469-1527) (F Budi, 2007). So, Karl Marx (1818-1883) and Max Weber (1864-1920) saw the state in terms of power, violence, domination, and conditions of material administration. Marx saw it from class struggles, and Weber saw it from group struggles (Haynes, 2020; Moten, 1996).

Thus if we compare al-Shatibi's conception of the state with Western notions, both in ancient Greek times and in the West in modern times (Schwörer & Fernández-García, 2021). However, at present, it seems that the conception of the contemporary West has not changed so that it can influence analysis and facts from world political life (Villa, 2008). By re-expressing the concept of Islam, through al-Shatibi's view, Muslims can be reminded of the state's true purpose in Islam. One of the importance of re-expressing

al-Shatibi's views is to show Muslims the views of Islam from the source, namely the Qur'an and al-Sunnah.

2.2. State Procedure

According to al-Shatibi, when people want to find people who hold power, they have to look for them with a severe choice, namely, they have to get the chosen people. And it will not happen except by deliberation (*shura*), which Allah commands in His word, '*while their affairs (decided) by deliberation between them*' (Departemen Agama, 2005). And whoever departs from the rules that require general agreement among Muslims, then he has departed from Islam, as the Prophet S.A.W. said. '*Whoever separates himself from the congregation for an inch, then the bonds of Islam have been revoked from the back of his neck.*' (H.R. Abu Dawud dari Abu Dzar r.a.)

Then, what is meant by '*jama'ah*' in that hadith?

Al-Shatibi mentions the opinions of scholars from various schools of thought in his commentary (Al-Syatibi, 1913). He thought the *jama'ah* referred to by the Prophet were 'people who are in the sunnah of his Prophet' (Al-Syatibi, 1913; Islam et al., 2018). Al-Shatibi then explained uniquely, namely that what is meant by people who know their religion correctly are those who adjust between the words and deeds of what has been revealed, explain the laws, and their intentions, practice the rules, and maintain *maqasid al-shari'ah*. And whoever comes out of this method, then he has left Islam itself (Al-Syatibi, 1913).

As for other than congregations like this, that is not what this Hadith means, even though all people on this earth agree upon it. Because the *jama'ah* in the view of Islam is not caused by a large number of supporters (quantity), but because it is in truth (*al-haqq*) even though the number is small. Al-Shatibi illustrates this by quoting verse 116 from surah al-An'am: '*And if you obey most of the people on this earth, they will surely lead you astray from Allah's way.*' Against this verse, al-Shatibi explained that that was what the pious people used to believe (*al-salaf al-salih*) who said 'do with the truth, and do not despair because there are few adherents' (Al-Syatibi, 1913).

Such is the sharpness of al-Shatibi in explaining the meaning of *al-jama'ah*, which he believes to be true. His arguments relied on the Koran, al-Sunnah, and the words of *salaf al-salih*, both from the jurists and from the hadith experts. In this last case al-Shatibi quotes the words of Ishaq ibn Ruhawaih when asked about *jama'ah*: 'When people are asked what *jama'ah* is, people usually say "many people", even though *jama'ah* is a collection of people who understand who hold fast to the relics (*athar*) of the Prophet and his footsteps. So whoever is with him and follows him is what the congregation says' (Al-Syatibi, 1913; Duderija, 2014).

Al-Shatibi does not tell us where these sayings come from. However, he is thinking of reinterpreting the concept of *jama'ah*. He stated that the condition of the congregation that adheres to Islam is based on knowledge with its original foundation (M. T. Rahman, 2013). So if what is followed is the understanding of ordinary people that a congregation is simply a large number, then the congregation will be correct even though it is not based on religion and will also blur the understanding of the benefit of the world. This is where al-Shatibi needs to emphasize, 'those who follow a view that is not the correct view, and practice *ijtihad* without really having *ijtihad*, in fact they have entered the abyss of error and darkness' (Al-Shatibi, 1913).

If we take al-Shatibi's understanding of this congregation and his thought that there is no separation between religious congregations (*al-jama'ah al-diniyyah*) and political congregations (*al-jama'ah al-siyasiyah*) it will arrive us to a complete conception. If we use this conception, it seems that we no longer need to use modern democracy. Because, al-Shatibi argues that Islam does not base its laws on a deliberation based on the number of numbers. In fact, what is called *jama'ah* is a matter of how the representatives of knowledge understand Shari'ah and how to practice it. The ultimate goal, then, is *taqwa*.

According to al-Shatibi, the above procedures result from his contemplation that according to the Qur'an and al-Sunnah, Muslims must carry out the struggle to uphold justice and truth (*amar ma'ruf*) and the struggle to eradicate crime and wrongdoing (*nahyi munkar*). If no party does these things, God's punishment will apply to all parties in the country.

2.3. State Law

According to al-Shatibi, the vital meaning of power (*al-sultah*) is to uphold the law (*shari'ah*) that Allah SWT has revealed to humans. The power must be able to support justice and prevent from following lust. Allah stated this to the Prophet David a.s. as stated in the Qur'an Surah 38:26, "O David, verily We have made you caliphs (rulers) on earth, so judge (cases) between people fairly and do not follow your desires, because it will lead you astray from the way of Allah." (Asy-Shatibi, 2004).

Furthermore, al-Shatibi said that the *Jama'ah* prioritize their endeavors for the law before anything else. This is the method used by the companions of the Prophet in carrying out deliberations (*al-shura*). The consequence of thinking based on this law is that if there is legal confusion because the affairs are given to those who are not experts, this has come out of the true meaning of deliberation in Islam. From here, innovations will emerge (Al-Shatibi, 1913).

Furthermore, al-Shatibi also issued general political principles in matters of power (*al-sultah*) and law enforcement. He stated, 'Whoever has power in one area must uphold it (the law), and whoever does not have the power to enforce it then has another obligation, namely to uphold the power itself (Asy-Shatibi, 2004). Here it is clear that he has shown the law of causality regarding power, namely that 'power will last if there is law enforcement and power will not last if there is no law enforcement (supremacy).'

As for the upholding of law in a nation, it is produced from the thoughts of experts in knowledge, wise people, and people who are just. That's because they will not destroy people, their wealth, their offspring, or their religion. Such things will be spoiled if they are handled by stupid, greedy, and destructive people (Asy-Shatibi, 2004). The decision-makers and law enforcers needed are experts in science and improvement (*ahl al-salah*). While the method is by deliberation by experts in knowledge, thought, and at the same time, those who are pious. This method will be useless if those who consult are those who follow their desires, slippery people, and greedy people. (Al-Shatibi, 1913). Here the ethical dimension enters as a measure of the morality of rulers and decision-makers. Furthermore, al-Shatibi even emphasized that Islamic rulers cannot boast in their lives. They cannot wear silk, gold rings, and so on. Because this goes into *bid'ah* (heresy) in terms of custom. With this opinion, he wants to refute the opinions of other fiqh experts who say those things are permissible for the ruler (*ja'iz*). (Al-Shatibi, 1913).

Then, what is called political power? From the explanation above, it can be explained that what al-Shatibi is thinking is what is emphasized in democracy in this contemporary century. Namely that 'there is no power without a constitution'. Here al-Shatibi argues that 'there is no power without shari'ah'. Likewise, he argues that all human beings are equal in law. It means al-Shatibi has preceded modern democratic ideas about equality before the law.

On this matter Al-Shatibi confirmed his opinion by quoting verse 50 of the letter al-Ma'idah which means, 'What is the law of Jahiliyah that they want, and whose (law) is better than Allah's (law) for those who believe?' and the Hadith narrated by Bukhari, Ahmad, and Abu Daud, 'No restrictions apply except those of Allah and His Messenger'. Furthermore, al-Shatibi stated, 'the verse and hadith have no other meaning except to state the origin of the *shari'ah* for everyone without exception, generally accepted and not specifically, absolutely (without exception) not *muqayyad* (special). So both the small and large of the *mutakallifin* (those who are burdened), whether noble or despicable, high or low position, in front of shari'ah law are all the same.' (Al-Shatibi, 1913).

Then he also warned about anyone who deviated from the principle of the law. He stated, 'so whoever departs from this desired principle, he has departed from the Sunnah to bid'ah and from being perpendicular (*istiqamah*) to vulnerability (freaks)' (Al-Shatibi, 1913).

In addition, al-Shatibi also emphasized that there is no power except Allah (*Laa sultata illa Allah*). Here it appears that al-Shatibi is raising what Allah has said in QS. Ali Imran verse 26 means: 'Say: "O God who has a kingdom, You give the kingdom to whoever You want and You take away the kingdom from the person You want. You glorify the person you want and you humiliate the person you want. In Your hands are all goodness. Truly, You have power over all things.' Meanwhile, Allah gave His laws to humanity. So, whoever comes out of that, then the law is the law of Jahiliyah. The meaning of Allah's power is none other than enforcing His shari'a law on His servants (Al-Shatibi, 1913).

Thus, al-Shatibi argues that sovereignty's true source is God's will as embodied in Shari'ah laws. Such state laws arise from the people's consent on social cooperation, and it can be said that sovereignty is in the hands of the people, as is democracy. However, in an actual Islamic society, the people's approval of this particular plan results from their acceptance of Islamic teachings as a decree

of God. Therefore, there is no longer any question of the sovereignty given to those they are entitled to. Their power is of a kind of representation, which holds a mandate from God, and the Islamic State takes its power from God.

Furthermore, for al-Shatibi the basic rules in public law apply both in political law and court law, which the Qur'an and al-Sunnah always bind. This is because the two sources are political and detailed branch law laws for individual court laws. It does not apply that the judge's decision is a law. For this, al-Shatibi needed to explain that this was the behavior of the Companions in early Islamic times. According to him, they were 'never told to make decisions based on the existence of wealth on the other hand, or because it was following their preferences or desires.' (Al-Shatibi, 1913). Al-Shatibi emphasized that the four caliphs (Khulafa al-Rasyidin) never made a decision out of principle from the Prophet S.A.W. The first caliph Abu Bakr r.a. For example, in politics, always follow the actions of Rasulullah S.A.W. Abu Bakr said, 'I have never left a bit of what the Messenger of Allah S.A.W. unless I do too' (Al-Shatibi, 1913).

As for being bound by the actions of Rasulullah S.A.W. is also meant to be bound by the power (supremacy) of Shari'ah. Here al-Shatibi argues that the Sermon of Umar ibn Abd al-Aziz r.a. when he was appointed caliph, he had described the truth of this rule while at the same time taking the essence of the politics of the Khulafa al-Rasyidin. In the following, we can see how the sermon of Umar ibn Abd al-Aziz r.a. This is to explain the principles of a constitutional state as we know it today, which the Four Caliphs have also implemented. Caliph Umar ibn Abd al-Aziz r.a. said:

O people, in fact, there is no prophet after your Prophet, no book after your Book, no sunnah after your Sunnah (Prophet), nor is there any people after you. Remember that what is halal is what Allah has made lawful in His Book through the mouth of His Prophet, and it will continue to be halal until the Day of Resurrection. Remember that what is haraam is what Allah has forbidden in His Book through the mouth of His Prophet, and it will continue to be haraam until the Day of Resurrection. Remember that I am not a heretic but a follower (*muttab*). Remember that I am not a breaker but a practitioner. Remember that I am not the treasurer but will place as ordered. Remember that I am not the best among you, but I am the one who bears the heaviest burden among you. Remember that there is no obedience to creatures (Allah) to disobey the Creator (Al-Shatibi, 1913).

Al-Shatibi, in his insistence on establishing the power of the Shari'a, has revealed that Muslims must adhere to Islamic laws regarding power. Islamic law is absolute and solid, which has no conflict. Dogmatically al-Shatibi stated, 'So whoever conforms to it (Islamic law), then he is right. And whoever violates it, then he is in error. Whoever serves it is praiseworthy and happy, and whoever disregards it is blameworthy and accursed. Whoever conforms to it has followed the path of guidance, and whoever violates it has fallen into a misguided and misleading path (Al-Shatibi, 1913).

Furthermore, al-Shatibi argues about the position of shari'ah in the state. He warned that the country did not make it lawful because it was Allah S.W.T. The state only promulgates it in detail with the help of mujtahid scholars who draw legal conclusions (*istinbat*) from the Koran and al-Sunnah. So the country only legislates (constitutes) and does not prescribe it.

2.4. Social Contract

According to al-Shatibi, when a state leader is elected, the voters have taken an oath of allegiance (*bay'ah*) to him. All people, including those who did not vote for him, must thus obey him. Based on his research on the Qur'an and al-Sunnah, al-Shatibi concluded that the principle of unity in Islam is highly valued.

For his argument, al-Shatibi quotes the hadiths of the Prophet S.A.W. such as, '*Whoever is dejected with his amir (political leader) about a matter, then be patient with him*' and in another narration, '*Whoever finds amir with something he is dejected with, then be patient. Because actually, whoever separates himself from the congregation for one inch, he will die in a state of ignorance.*' (Al-Syatibi, 1913). In this case, al-Shatibi argues that external coercion is not morally binding on Muslim citizens, while obedience to the Islamic government is a religious duty. Within this thinking is contained the axiom, 'Obedience to the government is a principle of citizenship in every community.' However, in an area of Islamic jurisdiction, this obligation remains as long as the government does not legislate things prohibited by Shari'ah, or forbid anything -what

he ordered. If that happens, then based on the hadith of the Prophet (quoted in the political speech of Umar ibn Abd al-Aziz r.a. above), attachment to the government is null and void.

Thus, if the government fulfils the conditions required by Shari'ah, its right to obtain loyalty from citizens is absolute. People are bound to listen and obey, in difficult or easy circumstances, in favourable circumstances or not. Because the social contract means that both parties have rights and obligations: namely those in power (ruler) and those who are controlled (ruled). This is where al-Shatibi needs to quote the social contract stated by Rasulullah S.A.W. '*Pay them their rights, and ask them your rights*' (Al-Syatibi, 1913).

It can be concluded that regarding the social contract in this country, al-Shatibi argues:

- (1) As long as the political leader represents a legitimate government, all citizens are required to be loyal to them, however, there are discrepancies with their thinking in some issues;
- (2) If the government enacts a law or regulation that involves an act of sin, then the obligation to obey is null and void;
- (3) If the government openly opposes the laws of the text of the Qur'an, and that means committing kufr, then its authority as a government will fall.;
- (4) The fall of this authority cannot lead to an armed uprising.

With the above arguments, al-Shatibi wants to explain that politically Islam binds its people who accept the common ideals of establishing Islamic law and is not binding on those who reject it. This is what is called a social contract. For the Western world, this idea is an advanced idea born from an enlightened society (*Aufklärung*). The idea of a social contract was first raised by J.J. Rousseau, who argued that the contract replaced God's law and made the rule of law the source of tradition (Rousseau, 2018). The law is then presented as the result of the crystallization of the people's sovereignty, expressed in their laws regarding the contract between them. (Benoît & Hay, 2022; Douzinas et al., 1993; Whyte, 2012).

2.5. Government Management

For the legal state that he is thinking about, Al-Shatibi reminded the scholars and the state that two things need to be determined in making laws and in practice. That is, gradually and gently. The purpose of these two things is to tame (domesticate) humans and make humans love the law. Because, if you act harshly and excessively, it will make people afraid and cause them to leave (rebel) al-Shari'ah. For this gradual thought, Al-Shatibi started from the process of the revelation of the Qur'an. According to him, the Al-Qur'an alone came down gradually over 20 years. The Qur'an sets out burdensome laws little by little. The Qur'an did not come down all at once. This is so that the human souls do not run away from him simultaneously (Asy-Shatibi, 2004).

Then, al-Shatibi describes the politics of Umar ibn Abd al-Aziz r.a. His son asked, 'Why don't you decide on various matters, in fact, by Allah we will not get out of the truth?' Umar then replied, 'Don't be in a hurry my son, indeed Allah forbids wine (*khamr*) in the Qur'an twice and forbidding it the third time, and actually, I am afraid that if I bring the truth to people all at once it will get a slander' (Asy-Syathibi, 2004).

It needs to be asked here, why would humans run away from shari'ah that was brought in all at once or that was carried out by violence (*shaddah*, pressure), even though there is truth in it? Al-Shatibi answered that this was because human flight was because shari'ah is burdensome (*taklif*). While taklif removes humans from their usual customs. Meanwhile, breaking out of the rut is less than welcome. Therefore, actually the state and the jurists need to take steps little by little to awaken the spirit of human egoism. So it continues so that the Shari'ah will eventually become a custom (Asy-Syathibi, 2004).

Al-Shatibi said that it was the actions of the soul that were the cause of the gradual decline of the shari'ah during the time of the Prophet. In the words of al-Shatibi, 'So what happens to the soul is to adjust to phenomenal events, then the approach to law is domestication (*al-ta'nis*; domestication), so that law needs to come down little by little, part by section. Why should it be like that, because a law will not come down unless the previous law has already become customary so that it will facilitate the adjustment of the *mukallaf* soul.' (Asy-Syathibi, 2004).

Al-Shatibi's thoughts mentioned above are an attempt to individually discuss the harmony of law with the human soul. Thus, he spoke of the soul of the law. This is also what the French philosopher Montesquieu did in his famous book, 'The Spirits of Laws' (Maginn, 2019; Saeed, 2018).

So, when talking about the spirit of Islam, al-Shatibi revealed that Rasulullah S.A.W. it has shown that the spirit of Islam is 'friendly, not harsh, forbidding is deep and heavy, and can be done (applicable). This will approach an easy bond in enforcing Shari'ah for the masses (*jumhur*). (Asy-Shatibi, 2004). This statement makes it clear that al-Shatibi's school of thought is humanistic, prioritizing human interests. For this it is appropriate if he places more emphasis on the empirical method (*al-mahsus*) in law enforcement.

Thus, what can be taken from al-Shatibi's thoughts? Even though al-Shatibi lived in the 14th century with the condition he faced was the Andalusian people who he considered had manipulated a lot of God's law (Hallaq, 1995), His thoughts are enough to provide a deep meaning for Muslims until now. That is because it is solely based on pure Islamic teachings (Al-Qur'an and al-Sunnah), which are also accompanied by the behavior of the Prophet and his companions, especially the four caliphs and also the *salaf al-Salih*. This original thought will likely survive as long as Muslims exist because the impression of a hadith is so strong, that '*Whoever revives my Sunnah has loved me, and whoever loves me will be with me in Heaven.*' (HR. Tirmidhi).

Hadiths of this kind are so numerous that it has become a *qat'i*, meaning that Muslims must follow the Sunnah of their Prophet. So, even though the social, political, economic, and technological conditions differed from the time of the Prophet, Muslims still wanted to return to the original teachings of Islam (Lee, 2018). This is where the importance of al-Shatibi. Because he has tried to roll out the idea of *maqasid al-Shari'ah* (objectives of religious law) (M. T. Rahman, 2010). With this idea, he wants to draw closer between the text (*nas*) as a source of Islamic teachings with the context as the reality of Muslims everywhere and in whatever era they exist (which in al-Shatibi's case is Islam in the 4th century). Islam will appear obsolete without efforts to bring this text and context closer together. This is the importance of al-Shatibi: his thoughts want to refresh Islam. It seems that al-Shatibi's efforts need to be continued, and the door to *ijtihad* must be kept open so that Muslims can show that Islam remains strong as a teaching that can answer all the challenges of the times.

3. CONCLUSION

Abu Ishaq Ibrahim ibn Musa ibn Muhammad al-Lakhmi al-Shatibi (720-790 H.) was an important scholar of the Maliki school of thought and Islamic renewal, known for his thoughts on *al-masalih al-mursalah*, which are contained in his doctrine of *usul fiqh*, particularly his theory of *maqasid al-shari'ah and fatwas*. For example, he permitted the collection of a tax that is not stated in Shari'a but is solely necessary to address the Nasrid kingdom's economic troubles in Granada. A faqih's thoughts continuously try to integrate human needs and divine messages. We have seen how the faqih, al-Shatibi, dealt with state issues, which have always been a wellspring of political thought and activism.

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