

IBN TAYMIYYA'S VISION ON PUBLIC INTEREST AND PROSPERITY WITHIN ISLAMIC LAW

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Abstract

This article examines Ibn Taymiyya's vision of governance, spotlighting the concepts of public interest (maṣlahah) and prosperity (falāh) within the Islamic law (sharī'a) framework. The increasing importance of Islamic governance in contemporary political discussions, particularly in Muslim-majority societies striving to harmonize tradition with modernity, underscores the relevance of this inquiry. The primary aim is to synthesize existing scholarship on Ibn Taymiyya's contributions to statecraft and its ethical dimensions, elucidating how his principles can guide contemporary governance. The literature reveals a diverse yet fragmented landscape, encompassing historical analysis, theological discourse, and socio-political critiques, reflecting a burgeoning interest in the intersection of Islamic jurisprudence and governance models. This study employs qualitative analysis of both primary texts and contemporary interpretations, creating a nuanced overview of Ibn Taymiyya's political thought. The results indicate that he champions a governance model that prioritizes community welfare, grounded in ethical accountability and justice. His vision emphasizes the alignment of state policies with principles of justice and public interest, asserting that adherence to Islamic values is essential for achieving prosperity. In conclusion, this study contends that Ibn Taymiyya's insights are relevant and crucial for modern statecraft, providing a robust framework for embedding ethical considerations into governance.

Artikel ini membahas secara mendalam tentang visi pemerintahan Ibn Taymiyya, dengan menyoroti konsep kepentingan publik (*maṣlahah*) dan kemakmuran (*falāh*) dalam kerangka hukum Islam (*shari'a*). Pentingnya pemerintahan Islam dalam diskusi politik kontemporer, terutama di masyarakat mayoritas Muslim yang berusaha mengharmoniskan tradisi dengan modernitas, menegaskan relevansi penelitian ini. Tujuan utama studi ini adalah mensintesis wawasan yang ada mengenai kontribusi Ibn Taymiyya terhadap ilmu pemerintahan dan dimensi etisnya, serta menjelaskan bagaimana prinsip-prinsipnya dapat memberikan petunjuk bagi pemerintahan kontemporer. Literatur yang ada menunjukkan lanskap yang beragam namun terfragmentasi, mencakup analisis historis, diskursus teologis, dan kritik sosial-politik, mencerminkan minat yang berkembang dalam hubungan antara jurisprudensi Islam dan model pemerintahan. Studi ini menggunakan analisis kualitatif terhadap teks-teks utama dan interpretasi kontemporer, menciptakan gambaran tentang pemikiran politik Ibn Taymiyya. Hasil penelitian menunjukkan bahwa ia mendukung model pemerintahan yang memprioritaskan kesejahteraan masyarakat, yang berlandaskan pada akuntabilitas etis dan keadilan. Visi Ibn Taymiyya menekankan perlunya penyesuaian kebijakan negara dengan prinsip-prinsip keadilan dan kepentingan publik, serta menegaskan bahwa kepatuhan terhadap nilai-nilai Islam adalah kunci untuk mencapai kemakmuran. Sebagai kesimpulan, studi ini berpendapat bahwa wawasan Ibn Taymiyya tidak hanya relevan tetapi juga krusial untuk ilmu pemerintahan modern, menyediakan kerangka kerja yang kokoh untuk mengintegrasikan pertimbangan etis ke dalam pemerintahan.

Keywords: *Islamic law; prosperity; public interest; state and governance*

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Introduction

Ibn Taymiyya, born Taqī al-Dīn Aḥmad ibn Taymiyya in 1263 in Harran, Northern Syria, was a prominent Islamic scholar of the Hanbali school. His life spanned a period marked by significant upheaval, including the Mongol invasions and the political instability that followed the fall of the Abbasid Caliphate. Ibn Taymiyya's contributions to Islamic political thought are particularly significant. He is often regarded as a precursor to modern Islamic movements, especially those advocating for a return to the practices

of the early Islamic community (*Salaf*). His ideas have influenced a wide range of Islamic thinkers and movements, including Muhammad ibn Abd al-Wahhab, the founder of Wahhabism, and contemporary Salafi groups. One of Ibn Taymiyya's most notable contributions was his stance on *jihad* and governance. He argued that *jihad* was a legitimate response to the Mongol invasions, even though the Mongols had converted to Islam because they did not adhere to what he considered the true Islamic law. This position has been cited by various modern extremist groups to justify their actions (Maghribi et al. 2023, 20). Moreover, Ibn Taymiyya's emphasis on the primacy of the Quran and Sunnah over other sources of Islamic law, such as consensus (*ijmā'*) and analogy (*qiyās*), has had a lasting impact on Islamic jurisprudence.

There have been several previous studies on Ibn Taymiyya's vision of the state and government that are relevant to the current research. These studies explore his integration of Islamic jurisprudence with practical governance, particularly focusing on the concept of *maṣlahah* (public interest), and how it can be applied to contemporary legal and political contexts. Ibn Taymiyya's conception of governance is profoundly tied to the principle of *maṣlahah*, a key tenet in Islamic jurisprudence that serves as a critical mechanism for legal rulings in situations where the Quran and Sunnah do not offer explicit guidance. According to Duriana, this principle allows Islamic law to remain flexible and responsive to the changing needs of the Muslim community (Ummah), ensuring that the law is both adaptive and pragmatic in its application. This perspective is essential in shaping the governance model that Ibn Taymiyya proposed, which revolves around achieving justice and societal welfare (Duriana 2015, 191-192).

Barkindo discusses how this view opened avenues for deriving norms within established legal frameworks that align with the public good (Barkindo 2013, 33). Similarly, Fageh highlights Ibn Taymiyya's advocacy for governance that reflects the broader implications of community welfare, integrating legal rulings with societal needs to ensure fairness and justice (Fageh 2021, 270-271). Moreover, Ibn Taymiyya's pragmatic stance on governance, particularly his discussions on economic principles, demonstrates that he valued policies for their adherence to textual sources and ability to promote the common good. Duriana has underscored how Ibn Taymiyya's economic views, which stressed utility and benefit for the people, are central to understanding his concept of an Islamic state. His thoughts on *jihad* and political authority further solidify his belief that actions should serve the public interest, making *maṣlahah* a guiding principle in governance (Duriana 2015, 195). The contemporary relevance of Ibn Taymiyya's ideas is

evident in modern legal practices. Elviandri et al., for example, show how the principle of *maṣlahah* is applied in Indonesia, where unregistered marriages are allowed to be recorded, reflecting Ibn Taymiyya's enduring influence on Islamic governance. This adaptation showcases the importance of public interest in shaping laws, an approach Ibn Taymiyya advocated centuries ago (Elviandri et al. 2018, 119-120).

Ultimately, scholars, including El-Tobgui, affirm that Ibn Taymiyya's vision of a just Islamic state remains essential in addressing contemporary legal challenges. His insistence on integrating *maṣlahah* into the governance framework has provided a robust foundation for Islamic societies to create laws and policies that prioritize justice and public welfare in modern contexts (El-Tobgui 2022, 103-109). This ongoing relevance distinguishes Ibn Taymiyya's contributions as vital to both historical and contemporary discussions of Islamic governance.

The objective of this article is to undertake a comprehensive review of the existing scholarly literature on Ibn Taymiyya's vision of the state and government. By synthesizing various academic works, this article seeks to provide an in-depth understanding of his political thought, highlighting key themes and interpretations that have emerged over time. Ibn Taymiyya's political thought is deeply embedded in his broader theological and legal framework, with his vision of the state closely linked to his understanding of Islamic governance, which he believed should be firmly based on the principles of *sharī'a* (Islamic law). Scholars have explored multiple facets of Ibn Taymiyya's political ideology, such as his views on the legitimacy of rulers, the role of the state in enforcing Islamic law, and the use of *jihād*. This article synthesizes these scholarly works to present a coherent picture of Ibn Taymiyya's political thought, focusing on his criteria for legitimate rulers, the responsibilities of the state in upholding and implementing Islamic law, his justifications for *jihād*, and his stance on opposition to tyranny (Maghribi & Hidayah 2022, 26).

Another critical objective of this article is to explore Ibn Taymiyya's views on *maṣlahah* and societal prosperity within the framework of Islamic law. *Maṣlahah*, or public welfare, is a fundamental concept in Islamic jurisprudence that refers to the common good and the benefits that ensure the community's well-being. Ibn Taymiyya's interpretation of *sharī'a* is deeply concerned with achieving public welfare and societal prosperity, arguing that the primary aim of Islamic law is to protect and promote the five essential objectives (*maqāṣid al-sharī'a*). Those are religion, life, intellect, lineage, and property. The main aspects of his views on *maṣlahah* and prosperity include economic justice, social welfare, moral and ethical conduct, and efficient

public administration (Qassas 2023, 170). By focusing on these elements, the article aims to elucidate how Ibn Taymiyya's interpretation of *shari'a* seeks to achieve public welfare and societal prosperity, demonstrating his commitment to creating a just and prosperous society guided by Islamic law principles. In summary, this article aims to achieve two main objectives. First, it aims to review and synthesize the existing literature on Ibn Taymiyya's vision of the state and government. Second, it aims to explore his views on public interest and prosperity within the framework of Islamic law, providing a comprehensive understanding of Ibn Taymiyya's political thought and its relevance to contemporary Islamic discourse.

Research Method

This research employs a qualitative literature review approach, enabling an in-depth analysis of Ibn Taymiyya's perspectives on governance, public interest, and Islamic law (Creswell 2007, 35-39). The qualitative method offers flexibility in exploring complex themes within Islamic jurisprudence, focusing on main areas like the state's role in promoting *maṣlahah*, the practical application of *shari'a* in governance, and balancing legal theory with the public interest. To interpret Ibn Taymiyya's primary texts, this study employs hermeneutical analysis, considering the socio-political context of his era. This method uncovers deeper meanings in his work by situating it within historical conditions and intellectual traditions. Additionally, comparative analysis will juxtapose Ibn Taymiyya's ideas with contemporary political theories, such as Utilitarianism and Justice Theory, to highlight intersections between Islamic and modern political thought. The research draws on primary sources like "*al-siyāsa al-shar'iyya*", which provides direct insights into Ibn Taymiyya's legal reasoning and approach to governance. Secondary sources include contemporary analyses from scholars who explore his influence on Islamic political thought and governance (Malkawi & Sonn 2011, 115). The data collection involves library research and accessing academic databases to gather both primary and secondary texts. These materials are categorized into themes such as political theory, legal frameworks, and public welfare for a structured analysis. The thematic analysis identifies key elements in Ibn Taymiyya's writings, particularly his views on *maṣlahah* and governance. The study concludes its discussion by synthesizing his contributions to Islamic governance, exploring their implications for contemporary governance, and identifying future research avenues on the interplay between Islamic and modern political thought.

Results and Discussion

Foundations and Community in Ibn Taymiyya's Political Thought

Ibn Taymiyya's political thought is rooted in a profound commitment to the foundational texts of Islam - the Quran and the Sunnah. He emphasized a return to these primary sources as the cornerstone of Islamic governance, arguing that they provide the most authentic and reliable guide for personal conduct and statecraft. According to Ibn Taymiyya, the Quran and Sunnah encompass all necessary principles for a just and righteous society, and any deviation from these sources leads to corruption and misguidance (Taymiyya 2008, 11). This emphasis on the foundational texts was a direct response to what he perceived as the dilution of Islamic practices through the incorporation of later innovations (*bid'ah*) and customs that were not rooted in these primary sources (El-Tobgui 2022, 85).

One of the main tenets of Ibn Taymiyya's political thought is his rejection of *ijmā'* (consensus) if it deviates from the Quran and Sunnah. While *ijmā'* is traditionally considered one of the four sources of Islamic law, along with the Quran, Sunnah, and *qiyās* (analogy), Ibn Taymiyya argued that consensus must be critically evaluated against the primary texts. Ibn Taymiyya's rejection of *ijmā'* when it deviates from the Quran and Sunnah can be seen in his response to various legal and theological issues of his time. A concrete example of this is his stance on the Ash'ari school of theology, which was widely accepted through *ijmā'* by the scholars of his era. The Ash'ari doctrine, particularly its interpretation of the divine attributes of God, was based on rational arguments and interpretations that many scholars considered as a part of the established consensus. However, Ibn Taymiyya rejected this consensus because he believed it contradicted the literal teachings of the Quran and the authentic Sunnah. In this instance, Ibn Taymiyya argued that any *ijmā'* that arose after the era of the Sahaba (companions of the Prophet) and conflicted with the explicit texts of the Quran and Sunnah should not be accepted. For him, the legitimacy of *ijmā'* depended on its conformity with the Quran and Sunnah; any consensus contradicting these sources was deemed invalid. This position was a significant departure from the prevailing juristic norms of Ibn Taymiyya's time, which often placed considerable weight on *ijmā'* as a source of law (Qassas 2023, 173). Further, he viewed *shari'a* as a comprehensive guide that governs every aspect of life, including political governance. He believed that the primary objective of *shari'a* is to ensure justice and public welfare, and it is the responsibility of the state to implement and uphold these principles. *Shari'a*, in Ibn Taymiyya's view, is not merely a set of ritualistic practices but

a complete system that addresses a society's legal, social, economic, and political dimensions (El-Tobgui 2022, 98).

In governance, the role of *shari'a* is to establish a framework within which justice and public welfare are maintained. Ibn Taymiyya argued that rulers must uphold *shari'a* during their governance, ensuring that laws and policies reflect the divine will as expressed in the Quran and Sunnah. This includes the administration of justice, protection of life and property, maintenance of public order, and provision of social welfare. He believed that the state has a moral obligation to enforce *shari'a*, as doing so ensures the well-being of the community and prevents tyranny and corruption (Taymiyya 2008, 10-11). Ibn Taymiyya also stressed the importance of moral and ethical conduct in governance. He argued that rulers should be pious and just, setting an example for their subjects. The moral integrity of the ruler is deemed essential for the proper implementation of *shari'a* and the achievement of public welfare (Taymiyya 2008, 18-20). Additionally, he advocated for a system of accountability where rulers are answerable to the principles of *shari'a*, and their actions are subject to scrutiny to prevent abuse of power (Barkindo 2013, 40).

Ibn Taymiyya's political thought, characterized by a steadfast commitment to the Quran and Sunnah as the primary sources of governance, emphasizes the welfare of the community (*ummah*) as central to the objectives of *shari'a* and the responsibilities of rulers (Taymiyya 2008, 14-17). This perspective aligns with the broader Islamic principles of justice, equity, and public welfare, which are also reflected in the traditional Islamic urban planning principles prioritising social integration and environmental protection (Kamal et al. 2023, 702). Ibn Taymiyya's critical stance on *ijma'*, when it contradicts these primary sources, underscores his commitment to a governance model that is both accountable and reciprocal, where rulers are seen as servants of the community, whose tasks are ensuring justice and upholding Islamic principles (Rahman et al. 2022, 198). This view is consistent with Islamic governance's spiritual and ethical dimensions, as highlighted by thinkers like Ibn 'Arabī, who emphasizes the inseparability of spiritual essence and external actions in the life of Prophet Muhammad (Lala 2023, 5). Furthermore, Ibn Taymiyya's vision of governance is intrinsically linked to the concept of *maṣlahah*, advocating for policies that ensure the overall well-being and prosperity of the community, including justice, social welfare, moral conduct, and economic justice (Mufid & Subaidi 2023, 209). This holistic approach is evident in the practical applications of Islamic law, such as the inheritance laws detailed by Ismail Mundu, which aim to facilitate justice and equity in resource distribution (Hakim 2023, 61-63).

In this regard, Ibn Taymiyya's political thought underscores the importance of mutual responsibility and accountability in Islamic governance, where the legitimacy of rulers is contingent upon their ability to fulfil their dual obligations to govern according to *sharī'a* and address the needs of the community, thereby aligning with the principles of *maṣlahah* to create a just and prosperous society.

Maṣlahah: The Principle of Public Interest in Islamic Jurisprudence and Governance

Maṣlahah is indeed a pivotal concept in Islamic jurisprudence (*uṣūl al-fiqh*), serving as a basis for legal rulings when explicit guidance from the Quran and Sunnah is absent (Hasan 2020, 235). This principle ensures that Islamic law remains flexible and adaptable, addressing the evolving needs of the Muslim community (Dahlan et al. 2023, 1151). Historically, classical Muslim scholars, such as Najm al-Dīn al-Tūfī, emphasized *maṣlahah* and sometimes even prioritised it over traditional sources when conflicts arose. It led to the derivation of norms within established legal frameworks (Kurnaz 2023, 7).

This approach is not merely a legal device, but it also evaluates political, economic, and social developments, ensuring that laws serve the community's best interests (Harahap & Utomo 2024). For instance, the companions of the Prophet Muhammad (peace be upon him) utilized *maṣlahah* to introduce practices like issuing currency and imposing taxes, which were necessary for the community's welfare despite not being explicitly mentioned in primary texts. Contemporary applications of *maṣlahah* continue to influence state policies, such as Indonesia's regulation that allows unregistered marriages (*Nikah Siri*) to be recorded in Family Cards, aimed at fulfilling children's civil rights and expediting marriage legalization processes (Billah 2024, 140).

Additionally, the concept of *maṣlahah* is integral to the development of Islamic law, as it aligns with the *maqāṣid al-sharī'a*, or the objectives of *sharī'a*, which prioritize public welfare (SA & Zuraidah 2023, 298). This principle also underpins the drafting of new laws, such as Indonesia's new Criminal Code, which incorporates public participation to reflect societal values and ensure legitimacy (Ariyanti & Supani 2024, 39-41). Therefore, *maṣlahah* remains a fundamental and dynamic tool in Islamic jurisprudence, ensuring that laws evolve to meet the community's needs while adhering to the core principles of *sharī'a*.

Ibn Taymiyya, a prominent Islamic scholar, viewed *maṣlahah* as integral to the application of *sharī'a*. He believed that the primary objective of *sharī'a*

is to ensure justice and public welfare; thus, any legal ruling should align with these goals. According to Ibn Taymiyya, *maṣlahah* should be considered in all aspects of governance and law to ensure that they serve the community's best interests (Taymiyya 2008, 69). Ibn Taymiyya's approach to *maṣlahah* was pragmatic and community-focused. He argued that the laws derived from *sharī'a* should adhere to the textual sources and consider the broader implications for the community's welfare. This perspective allowed a dynamic interpretation of Islamic law, where the principles of justice and public interest could guide legal decisions in the absence of explicit textual evidence (Elviandri et al. 2018, 123).

The scope of *maṣlahah* is extensive, encompassing various aspects of life, including governance, economics, and social welfare. Modern Islamic scholars have expanded the concept to address contemporary issues, ensuring that Islamic law remains relevant and beneficial in the modern context. This expansion includes evaluating the Muslim community's political, economic, and developmental interests through the lens of *maṣlahah*. Ibn Taymiyya's political thought is deeply rooted in the principle of *maṣlahah*, which he thinks is essential for properly applying *sharī'a* in governance (Abdelkader 2010, 165-167). He believed that state policies should be flexible and adaptable to contemporary circumstances to maintain their relevance and effectiveness. This adaptability ensures that the laws and policies serve the community's best interests, aligning with the overarching goals of justice and public welfare (Tarantang et al. 2023, 543).

Ibn Taymiyya's approach to governance, emphasizing the principle of *maṣlahah*, aligns with broader Islamic teachings on the importance of justice, public welfare, and accountability in governance. This principle is echoed in the works of other Islamic scholars, such as Najm al-Dīn al-Tūfī, who also prioritized *maṣlahah* in legal theory. These works suggest that public interest could sometimes take precedence over traditional sources like the Quran and Sunnah when conflicts arise (Kurnaz 2023, 11). This pragmatic approach is crucial for ensuring that governance remains relevant and effective, as it allows for the adaptation of *sharī'a* to contemporary circumstances. Ibn Taymiyya's emphasis on justice and public welfare is also reflected in the broader Islamic ethical framework for sustainable urban development, prioritising human welfare, justice, and environmental protection in urban planning (Kamal et al. 2023, 709).

Furthermore, the concept of transparency in governance, as advocated by Imam Ali, underscores the importance of accountability and honesty in

ruler's responsibility to the community (Rastgar et al. 2023). The spiritual dimension of governance, as discussed by Muhyi al-Dīn ibn 'Arabi, also highlights the integration of spiritual and practical aspects in Islamic leadership, suggesting that the spiritual essence of the Prophet Muhammad encompasses the principles of justice and public welfare that should guide rulers (Lala 2023, 7-8). Additionally, the practice of *taqiyya* among the Sulaymani Isma'ili community illustrates the importance of adaptability and pragmatism in maintaining social harmony and protecting community interests in changing socio-political contexts (Aljuran & Brewster 2023, 12-13). In summary, Ibn Taymiyya's vision of governance, grounded in the principle of *maṣlahah*, is supported by a broader Islamic tradition that values justice, public welfare, transparency, and adaptability, ensuring that governance remains aligned with the principles of *shari'a* while addressing the practical needs of the community, as shown in Table 1.

Table 1
Maṣlahah in Islamic Jurisprudence and Governance

Aspect	Description
Definition of <i>maṣlahah</i>	<i>Maṣlahah</i> refers to public interest and serves as a basis for legal rulings in Islamic jurisprudence when explicit guidance from the Quran and Sunnah is absent.
Historical Context	Classical scholars like Najm al-Dīn al-Tūfī emphasized <i>maṣlahah</i> and sometimes prioritized it over traditional sources to derive norms within established legal frameworks.
Application in Governance	<i>Maṣlahah</i> has been used to introduce necessary practices, such as issuing currency and imposing taxes, to serve the community's welfare, despite not being explicitly mentioned in primary texts.
Contemporary Examples	In Indonesia, regulations allow unregistered marriages to be recorded to fulfil children's civil rights, reflecting the application of <i>maṣlahah</i> in modern governance.
Alignment with <i>Maqāshid</i> .	<i>Maṣlahah</i> aligns with <i>maqāsid al-shari'a</i> , prioritizing public welfare and guiding the drafting of new laws, such as Indonesia's new Criminal Code, which incorporates public participation.
Ibn Taymiyya's Perspective	Ibn Taymiyya viewed <i>maṣlahah</i> as an integral part of <i>shari'a</i> , advocating for laws that ensure justice and public welfare and allowing for dynamic interpretations based on community needs.

Scope of <i>maṣlahah</i>	The scope encompasses governance, economics, and social welfare, ensuring Islamic law remains relevant and beneficial in contemporary contexts.
Principles of Justice	Ibn Taymiyya emphasized that state policies should be flexible and adaptable, aligning with the overarching goals of justice and public welfare in governance.
Broader Islamic	The principle of <i>maṣlahah</i> is echoed in the works of other scholars, emphasizing justice, public welfare, and accountability in governance, ensuring relevance and effectiveness.
Spiritual Dimension	The integration of spiritual and practical aspects in governance is highlighted, suggesting that leadership should embody principles of justice and public welfare.

The table encapsulates the essential elements of *maṣlahah* in Islamic governance, illustrating its theoretical foundations and practical applications.

Prosperity through Justice: Ibn Taymiyya's Vision of Economic and Political Governance

Ibn Taymiyya, a prominent Islamic scholar, emphasized the importance of economic justice and the protection of property rights as foundational elements for achieving societal prosperity. He believed that justice is a core principle of *shari'a*, and it must be reflected in all aspects of economic activity, including fair wealth distribution, exploitation prevention, and individual property rights safeguarding. He argued that economic activities should benefit the community rather than a few people. He was also critical of practices leading to economic disparity and social injustice, such as hoarding wealth and monopolistic behaviours. Ibn Taymiyya advocated for economic policies that promote equitable distribution of resources and opportunities, thereby fostering a more just and prosperous society (Elviandri et al. 2018, 130).

The economic perspectives of Islamic scholars, especially Ibn Khaldun and Ibn Taymiyyah, highlight the significance of property rights and the prohibition against unjustly seizing others' property without compensation. Both Ibn Khaldun's economic theory and Ibn Taymiyyah's ideas, which contributed to the foundations of modern economics, stress the importance of justice in economic activities. This includes taxation policies that were designed to promote fairness and the prevention of unfair deprivation of property (Kholiq et al. 2022). In this regard, essential aspects of Ibn Taymiyya's economic thought are the prohibition of taking others' property

without compensation, the act of ensuring that property rights are respected, and the thinking about how individuals are not unjustly deprived of their possessions (Taymiyya 2008, 128).

Ibn Taymiyya preserved that adherence to Islamic principles, which guide both personal conduct and state governance, is essential for achieving true prosperity. These principles, encompassing all aspects of life, are designed to promote the maximum benefit for humanity. Following these divine laws, individuals and societies can achieve justice, peace, and prosperity. He emphasized that rulers should govern in a manner that promotes justice and public welfare, with flexible and adaptable policies. This includes fair taxation and the responsible use of public funds for community benefit, such as funding public services, infrastructure, and social welfare programs (Duriana 2015, 198). In summary, Ibn Taymiyya's vision of prosperity is deeply rooted in Islamic principles of justice, fairness, and public welfare, providing a comprehensive framework for governing economic activities and ensuring the community's well-being, as shown in Table 2.

Table 2
Ibn Taymiyya's Vision of Economic and Political Governance

Theme	Description
Economic Justice	Ibn Taymiyya emphasized the importance of economic justice as a foundational element for societal prosperity. He believed that justice is a core principle of <i>shari'a</i> and must be reflected in all economic activities.
Protection of Property Rights	He stressed the significance of protecting property rights and prohibiting the unjust seizure of property without compensation. This ensures that individuals are not deprived of their possessions unfairly.
Fair Wealth Distribution.	Ibn Taymiyya advocated for fair wealth distribution, exploitation prevention, and the action of ensuring that economic activities benefit the community rather than a few people.
Critique of Economic Disparity.	He was critical of practices leading to economic disparity and social injustice, such as hoarding wealth and monopolistic behaviors.
Equitable Resource Distribution.	He supported economic policies that promote the equitable distribution of resources and opportunities, fostering a more just and prosperous society.

Adherence to Islamic Principles.	Ibn Taymiyya preserved adherence to Islamic principles, which guide both personal conduct and state governance since it is essential for achieving true prosperity. These principles are designed to promote maximum benefit for humanity.
Governance and Public Welfare.	In his writings, such as " <i>al-siyāsa al-shar'īya</i> ," he provided practical guidelines for implementing <i>sharī'a</i> in governance. He emphasized that rulers should govern in a manner that promotes justice and public welfare.
Fair Taxation.	He advocated for fair taxation policies that avoid the unfair deprivation of property and ensure the responsible use of public funds for community benefits, such as funding public services, infrastructure, and social welfare programs.
Flexibility in Policies.	Ibn Taymiyya emphasized that policies should be flexible and adaptable to contemporary circumstances to promote justice and public welfare effectively.
Comprehensive Framework.	His vision of prosperity is deeply rooted in Islamic principles of justice, fairness, and public welfare, providing a comprehensive framework for governing economic activities and ensuring the community's well-being.

Table 2 summarizes Ibn Taymiyya's vision of economic and political governance, highlighting his emphasis on justice, protection of property rights, fair wealth distribution, and adherence to Islamic principles to achieve societal prosperity.

Ibn Taymiyya: A Pragmatic Approach to Shari'a and Relevance in Modern Governance

Ibn Taymiyya is renowned for his pragmatic and flexible approach to Islamic law, which was driven by his commitment to ensure that *sharī'a* remained relevant and effective in addressing the needs of the Muslim community. His approach was characterized by a willingness to adapt traditional interpretations of Islamic law to contemporary circumstances, thereby maintaining its applicability and ensuring that it served the public interest (Fageh 2021, 274). Ibn Taymiyya believed that the primary objective of *sharī'a* is to promote justice, welfare, and the common good. To achieve this, he argued that Islamic law must be flexible and adaptable to the changing circumstances (Qassas 2023, 165). This pragmatic approach

allowed for the reinterpretation of legal rulings considering new contexts and challenges, ensuring that the principles of *sharī'a* could be effectively applied in diverse situations.

One of the main aspects of Ibn Taymiyya's flexibility was his emphasis on the objectives (*maqāsid sharī'a*). He argued that the ultimate goals of Islamic law - such as protecting religion, life, intellect, lineage, and property - should guide the interpretation and application of specific legal rulings. This focus on the higher objectives of *sharī'a* allowed for a more dynamic and context-sensitive approach to legal decision-making. For example, Ibn Taymiyya was known for opposing the rigid application of *ijmā'* if it deviated from the primary sources of Islamic law, the Quran and Sunnah. He believed that the consensus of jurists should not be considered infallible and that it should be re-evaluated considering new evidence and changing circumstances. This stance allowed for greater flexibility in legal interpretation and ensured that Islamic law could evolve to meet the needs of the community (Taymiyya 2008, 16-19).

Ibn Taymiyya's pragmatic approach is evident in his numerous legal writings and fatwas (legal opinions). One notable example is his work "*al-siyāsa al-shar'īya*", in which he provides practical guidelines for implementing *sharī'a* in governance. In this treatise, he emphasizes the importance of justice and public welfare, arguing that rulers should be flexible and adaptable in their policies to ensure that they serve the community's best interests (Sharif & Abdullah 2022, 171). In his fatwas, Ibn Taymiyya often addressed specific issues related to governance, economics, and social welfare, demonstrating his willingness to adapt traditional legal rulings to contemporary circumstances. For instance, he discussed the imposition of taxes, arguing that taxes should only be levied when necessary and should be used to benefit the community. He emphasized that the collection and expenditure of taxes should be conducted to align with the principles of *sharī'a* and serve the public interest (Taymiyya 2008, 59-60). Another example of Ibn Taymiyya's flexibility is his approach to public policy (*siyāsa al-shar'īya*). He argued that public policy should be guided by the principles of *sharī'a* and adaptable to the specific needs and circumstances of the community. This approach allowed for a more pragmatic and context-sensitive application of Islamic law, ensuring that it remained relevant and effective in promoting justice and public welfare (Tajdin 2020, 497).

Ibn Taymiyya's principles have left a significant mark across various historical periods and regions, showcasing the adaptability and pragmatism of his approach to Islamic law and governance. During the Mamluk Sultanate (13th-16th Century), which ruled over Egypt and Syria, Ibn

Taymiyya's ideas were particularly influential. The Mamluks faced numerous challenges, including internal strife and external threats from the Crusaders and Mongols. His emphasis on the necessity of a strong, just ruler who upholds Islamic law resonated with the Mamluk rulers. His fatwas and writings provided crucial guidance on maintaining social order and justice. For instance, he issued a fatwa supporting the Mamluk Sultan's decision to levy taxes on the wealthy to fund the defense against the Mongols, demonstrating his pragmatic approach to *sharī'a* by permitting such measures in times of necessity to protect the community (Sharif & Abdullah 2022, 178).

The Ottoman Empire's pragmatic governance, which incorporated local customs and laws, aligns with Ibn Taymiyya's principles that emphasize the objectives of *sharī'a* (*maqāsid*) and the need for flexibility in legal rulings. This approach resulted in a system of legal pluralism, reflecting his belief in contextual laws serving the public interest (Fatarib et al. 2023, 120). In modern times, Saudi Arabia has been significantly influenced by Ibn Taymiyya's teachings through the Wahhabi movement. The Saudi legal and political system adheres strictly to *sharī'a*, emphasizing the Quran and Sunnah, yet demonstrates pragmatic adaptation through economic and social reforms addressing contemporary challenges like diversifying the economy and improving women's rights (Aljaser & Meskic 2024, 282). Meanwhile, Malaysia provides another modern example with its dual legal system where Islamic law applies to Muslims in personal matters, and civil law governs other aspects. This reflects Ibn Taymiyya's emphasis on the flexibility and adaptability of *sharī'a*. Malaysian scholars and policymakers, drawing on his ideas, have implemented Islamic banking and finance guided by *sharī'a* principles, focusing on promoting economic justice and public welfare, aligning with his belief in the importance of community-benefiting economic activities (Gokaru et al. 2023, 195).

Additionally, the Ottoman influence on Malaysia is evident in various aspects, including religion, education, and architecture, further showcasing the adaptability and integration of Islamic principles in governance and societal development (Gokaru et al. 2023, 199). The historical context of Ibn Taymiyya's fatwas, particularly his anti-Mongol and Mardin fatwas, has been selectively cited by modern *jihadists* to justify their actions, although a holistic approach to his teachings reveals a more nuanced understanding of *jihad* and governance (Maghribi et al. 2023). This selective citation underscores the importance of contextual and comprehensive interpretations of Islamic legal principles, as demonstrated by the Ottoman, modern Saudi, and Malaysian (Senturk 2024, 9).

In this regard, we analyze Ibn Taymiyya's pragmatic approach to *sharī'a*, emphasizing *maqāsid al-sharī'a*, which aligns with contemporary discussions on the relevance of Islamic law in modern governance. His focus on protecting essential human interests - such as religion, life, intellect, lineage, and property - mirrors the ongoing debates about the adaptability of *sharī'a* to modern contexts, as highlighted by scholars advocating for a contextual interpretation of Islamic norms. By promoting a flexible interpretation of legal rulings, he challenged rigid *ijmā'* when it conflicted with foundational texts, a principle that resonates with the need for ethical decision-making frameworks in Islamic finance today (Alziyadat & Ahmed 2019, 709-711). His work, particularly "*al-Siyāsa al-shar'iyya*," laid the groundwork for governance that prioritizes justice and public welfare, a concept that remains influential in shaping legal frameworks in countries like Saudi Arabia and Malaysia (Ahmad et al. 2024, 273-275). Thus, Ibn Taymiyya's thought underscores the importance of contextual and comprehensive interpretations of Islamic law to promote justice and welfare throughout history.

Conclusion

Ibn Taymiyya's vision of the state and government is deeply rooted in the principles of *sharī'a*, *maṣlahah*, and societal prosperity. He emphasized that the primary role of the state is to implement *sharī'a* in a manner that promotes justice, protects property rights, and ensures the welfare of the community. His political thought is characterized by a commitment to the foundational texts of Islam - the Quran and Sunnah - and *bid'a* that deviate from these sources. Ibn Taymiyya believed that a just ruler must uphold Islamic law, ensure justice, and work towards the collective good of society. He argued that the ruler's responsibilities include implementing policies that promote public interest and prosperity, maintaining law and order, and protecting the rights of individuals. His pragmatic approach to governance allowed for the adaptation of *sharī'a* to contemporary circumstances, ensuring its relevance and effectiveness in addressing the needs of the community.

Maṣlahah is a central concept in Ibn Taymiyya's thought. He believed that the ultimate objectives of *sharī'a* (*maqāsid*) are to promote the welfare of the community and ensure justice, peace, and prosperity. This focus on public interest allowed for a flexible and context-sensitive application of Islamic law, ensuring that it serves the community's best interests. Ibn Taymiyya's emphasis on prosperity is closely linked to his views on economic justice and property rights. He argued that economic activities should benefit

the community as a whole and that wealth should be distributed fairly. He believed that a just and prosperous society could be achieved by protecting property rights and promoting economic justice. His writings provide practical guidelines for implementing these principles in governance, highlighting the importance of flexibility and adaptability in promoting societal prosperity.

Ibn Taymiyya's contributions to Islamic thought remain highly relevant and influential in contemporary discussions on Islamic governance. His emphasis on returning to the foundational texts of Islam and his pragmatic approach to *shari'a* continue to resonate with various Islamic reformist and revivalist movements. These movements often seek to purify Islamic practice from innovations and implement *shari'a* in a manner that addresses contemporary challenges. The ongoing scholarly debates on Ibn Taymiyya's contributions reflect the complexity and depth of his thought. While some scholars praise his intellectual rigor and reformist vision, others critique his perceived rigidity and literalism. Additionally, the misinterpretation of his teachings by extremist groups highlights the need for a nuanced understanding of his principles. Contemporary scholars continue to engage with Ibn Taymiyya's work, exploring the potential of his ideas to inform modern Islamic governance. They emphasize the importance of justice, public welfare, and the protection of individual rights, arguing that these principles should guide the interpretation and application of *shari'a* in addressing the challenges of the modern world. In conclusion, Ibn Taymiyya's thought offers valuable insights into the principles of Islamic governance, emphasizing the importance of justice, public interest, and societal prosperity. His pragmatic approach to *shari'a* and his commitment to the foundational texts of Islam provide a dynamic framework for addressing contemporary issues, ensuring the enduring relevance of his ideas in modern Islamic thought.

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