

# Islamic Political Thought and its Implementation in the Contemporary World

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## Abstrak

Siyasah Syari'iyah dalam studi kontemporer adalah nama untuk aturan dan perilaku yang dengannya urusan negara dikelola dalam sebuah pemerintahan. Legislasi dan yudikatif, dan semua otoritas eksekutif dan administratifnya, dan dalam hubungan eksternal yang menghubungkannya dengan negara lain di keadaan damai dan perang. Hubungan internasional dan hukum internasional, dalam perjanjian internasional, hubungan politik dan diplomatik, dan hukum humaniter internasional tentu mempengaruhi kebijakan dalam segala aspek. Siyasah Syari'iyah adalah salah satu ilmu cara kepemimpinan yang luar biasa dalam warisan Islam. Ini adalah alat di tangan penguasa di negara bagian untuk memimpin bangsa dan mencapai kepentingan agama dan duniawinya. Terkait dengan perilaku orang dan situasi mereka dan mempertimbangkan perkembangan memasuki kehidupan individu dan bangsa di bawah ketentuan Syariah dan realisasi tujuannya. Kami melakukan studi literatur dalam diskusi dengan pendekatan analisis deskriptif. Kami menganalisis konsep politik Islam dan implikasinya terhadap kebijakan pemerintah dan membandingkan zaman kontemporer. Kami mendapatkan ruang lingkup gerakan politik Islam hanya sebatas hukum keluarga. Kita masih bisa berkembang dalam ekonomi Islam, yang secara signifikan menguntungkan umat Islam di berbagai negara. Ekonomi Islam memiliki cakupan yang luas yang tidak secara langsung berbenturan dengan kebijakan di berbagai negara. Pengaturan tentang kelangsungan politik pembangunan syariah di berbagai bidang dapat ditempatkan dalam konstitusi dan aturan di berbagai negara. Hukum Islam lainnya belum dapat diterapkan karena keadaan yang memaksa umat Islam berada di bawah kekuasaan dan pengaruh non-Muslim yang sangat kuat.

**Kata kunci** : Pemikiran; Politik Islam; Kontemporer

## Abstract

*Legitimate politics in contemporary studies is a name for the rulings and behaviors by which the nation's affairs are managed in its government, Legislation, and judiciary. And all its executive and administrative authorities, and the external relations that link it to other nations in a state of peace and war, international relations and international law, and its vocabulary in international treaties, political and diplomatic relations, and international humanitarian law, concerning the influence of Islamic jurisprudence. Legitimate politics is one of the tremendous methodological sciences in Islamic heritage. It is a tool in the hands of the rulers in the state to lead the nation and achieve its religious and worldly interests. Considering the people's behavior and situations, consider the developments entering individual lives and countries under the Sharia provisions and realize its purposes. We conducted a literature study in discussion with a descriptive analysis approach. We analyze the concept of Islamic politics and its implications for government policy and compare contemporary times. We get the scope of Islamic political*

*movement only in family law. We can still be developed in Islamic economics, which significantly benefits Muslims in various countries. Islamic economics has a broad scope that does not directly collide with the policies in multiple countries. Regulations on the political continuity of shariah development in various fields can be placed in the constitutions and rules in numerous countries. Other Islamic laws cannot be applied yet due to circumstances that force Muslims to be under the power and influence of very strong non-Muslims.*

*Keywords: Contemporary; Islamic; Politic Thought,*

## **Introduction**

The first political works appeared at the hands of the Muslim philosopher Al-Farabi (260 AH - 339 AH / 874 AD - 950 AD), who was influenced by the political views of Plato and Aristotle, where he dealt with political philosophy in several books, including Messages to achieve happiness, civil politics, political message, civil chapters, opinions of the people of the virtuous city (Hashemi, 2014). In the middle of the fourth century AH, the tenth century AD (373 AH - 983 AD), the political writings of the "Brothers of Safa and Khallan al-Wafa" group appeared to be influenced by the same influences that al-Farabi underwent. Their politics represented an independent science, with five sections: prophetic politics and royal politics, public policy, privacy policy, and self-politics. Then, in the fifth century AH, the first political writings independent of philosophical thought, influenced by Islamic jurisprudence, appeared at the hands of Al-Mawardi in his book "Al-Ahkam Al-Sultaniyya" and Abu Hamid Al-Ghazali in his book "Al-Tabar Al-Masbok fi Advice Al-Muluk." Then the blogging process in this art continued through the ages. It is worth noting and mentioning that political blogging has found an intellectual and jurisprudential ground – the political struggle for power after the coup against the Rightly-Guided Caliphate.

The effects of interpretation, hadith, history, social, political, economic, and cultural relations, and the concepts, terminology, traditions, and customs he enshrined. Some of which have origins in Sharia, some of which have no basis. Still, it is an illusion of affiliation because these situations, concepts, terminology, traditions, and customs inserted in Sharia have contributed to hindering the growth of Islamic political jurisprudence and stopping it from developing and maturing and inhibiting it from leading the movement of human society. Our early scholars took care of this science art, such as Al-Mawardi.

## **Method**

We carry out a literature study, a data collection method directed at searching for data and information through documents, both written documents and electronic documents, that can support the writing process. We verify the sources we collect, which consist of books and journals relevant to the title of the writing, and provide an

interpretation of these sources combined with the previously obtained information. As a primary source, we refer to Jaburi's work entitled the relationship of the ulama with the rulers of the Abasiah dynasty in the early days of their reign. This Book explains the mechanisms of government and essential decision-making in government which is colored by Islamic fatwa and Fiqh. Journal entitled, Rethinking religion and political legitimacy across the Islam-West divide. Philosophy & Social Criticism, written by Hashemi, provides an overview of the influence of Islam on critical decision-making in government and its review from the perspective of philosophy and society.

Qualitative research in political science provides a new treasure trove of primary qualitative research methodologies. The function of understanding in qualitative research is to test and empirically see the reality of phenomena and phenomena in society. The basis of political science and the study scope is broad, starting from the opinion by Harold Lasswell on how to get what, when, and how, which discusses power. More in the explanation of political science discusses the theory put forward by Plato and deepened by Aristotle. The following reason is political science which is part of the sub-explanation of social science. American Political Science America (APSA) deepens political science in a government structure, public policy, and behavioral approaches. From an Islamic perspective, the behavioral approach is more appropriate for political people who have a mental background motivated by religion, culture, and society. Every action of Mukallaf will not be separated from the perspective of Islamic law.

## Result

### 1. The concept of Islamic Politics, According to Experts

For example, Ibn Taymiyyah, Al-Juwayni, Ibn Al-Jawzi, and others likewise, many (political leaders and heads of the Islamic state) combined political and intellectual leadership, such as Abd al-Malik ibn Marwan, Omar ibn Abd al-Aziz, Abu Jaafar al-Mansur, Harun al-Rashid, al-Mamoun, and others whom we do not know (Ĝum'a, 2015, p. 221). Then, "Our imams (the leaders of thought) have never retired from legitimate politics throughout history, so Abu Jaafar al-Mansur asks Imam Malik to put for him (the Muwatta), and Harun al-Rashid asks Abu Yusuf to arrange for him (the abscess), and Imam Abu Nasr Muhammad bin Abd Al-Bukhari Al-Hanafi, we see him at the forefront of the Army of Islam in the battle of Manzil Kurd in which the masses of the Romans were uprooted, and their emperor was taken captive, that battle that had its aftermath in history, and its news, unfortunately, is unknown to most of our intellectuals and scholars. "And Imam Asad ibn al-Furat (213 AH) leads armies on land and at sea and dies as a martyr, and he is one of the pillars of Maliki jurisprudence, the author of

(Asadiya) one of the mothers of the books of the Maliki school of thought, and Sheikh Abu Ishaq al-Shirazi (d. 476 AH) was at the center of politics, on the day of reconciliation between the Caliph. The Abbasids in Baghdad and Sultan Malikshah in Al-Rayy. And Imam Abu al-Walid al-Baji (died 474 AH) was the one who armed the Muslim armies in the battle of (Zalaqa), which restored the prestige of Muslims in Andalusia for several hundred years (Ṭaqqūsh, 2006, p. 224). And Sheikh al-Islam Ibn Taymiyyah is at the center of politics, prison, and arming armies for the Tartar war. And the sultan of the scholars, Al-Izz bin Abdul Salam, the maker of victory in the battle of Ain Jalut. And Sheikh al-Islam Muhammad Saad al-Din bin Hassan died in 1008 AH, with Sultan Muhammad III in the Hungary war. Today!! We die as martyrs and do not see the defeat of the Army of Islam. It was a victory (2016 بك & العثماني, p. 114). And Al-Azhar scholars who used to discuss what was issued by the sultan and rejected it if they violated the Sharia (that is, they discussed the constitutionality of laws), and who extracted a written document of the rights of the people signed by the Mamluk princes years before the French campaign (1794 AD)" (Rapoport & Ahmed, 2010, p. 221). Some contemporary scholars have also studied legitimate politics and its treatment of emerging issues in people's lives according to the civilizational development in the modern era. We need to restore the nation's glory, pride, and leadership to humanity by highlighting the broad lines related to politics from the rules and regulations governing this art and showing its fruit on the individual and society (Elfia, & Meirison, 2020).

## **2. There is no Society without Politics**

A saying about embodying the reality of politics in society is no difference between Islamic society and others; it has been linked to politics or political authority since its emergence and development. It is unreasonable to separate a society that adheres to a particular religion or pursues a different approach to the other, for everyone is the same in this. People's lives will not be straightened without a policy that controls their livelihood affairs (al-Jaburi, 2009, p. 221). Therefore, the attention of the early Muslims to politics was meticulous. As we find literature and positions that talk about a society that develops and progresses and is consistent with its present and builds its future, and as soon as political jurisprudence is affected by depletion. The nation is affected by retreat and backwardness. Perhaps Western organizations and universities concerned with politics in our present are the best evidence of taking care of the hand of the state's first building in contrast to what is in the Arab world, and the Islamic of the delay in this aspect. This is because the failure to understand contemporary reality causes us to stutter in seeing the existing developments. We often use old glasses with new ones that ultimately miss the essence. He also emphasized that science is very influential in developing the mindset of a Muslim. "Then science gets a significant position in our lives

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because our views are influenced by the knowledge we master, including to fill our hearts, maintain the existence of souls.

If the Islamic world could deal with politics today consciously, we would be able to get rid of these pressures affecting us, our present, and our future. You will find that the entire Islamic world is suffering and suffering by looking around you. You will discover unrest in Egypt, the war in Syria, bombings in Iraq, occupation in Palestine, and displacement in Burma. What happened in Afghanistan is not far from us; all this and Tel Aviv enjoys stability and progress. All European countries continue their political, social, scientific, and technological progress. America continues its leadership and policy to be the most powerful country in the world, and what is happening in Islamic countries of internal turmoil as a result of scientific, political backwardness; Because Islamic political thought only becomes an embryo, and all of this pushes us to progress in all sciences. Especially the political and social humanities, so whoever knows the language of a people is safe from their cunning. After all this, we hear trumpets calling for the separation of religion from the state and political life, which prompts us to study the position of scholars on political work. It constitutes the basic single legal policy that was borrowed from the fundamentalist heritage to bridge the relationship between the sultan's jurisprudence and political thought because the scholars' jurisprudence regarding it, and its reliance on the interest assessment and the Imam's consideration of the nation's interests, made it as close as possible to the field of politics in the contemporary sense.

More than one scholar has made an effort to root many of the vocabulary of contemporary political thought and its behavior by referring to models and applications of the legitimate politics adopted by the imams in different eras of the history of Islam. Some found in this rich material an attempt to root or connect the Islamic political heritage with the reality of politics today and the requirements of state administration in its various fields. Regardless of the evaluation of these attempts, whether they made an effort in rooting or did not see any gap between the Islamic political heritage and the contemporary political heritage, they all started from the subject of legal politics, as its concept settled in Ibn Taymiyyah, Ibn Al-Qayyim, Ibn Khaldun and others (حسن, 2001, p. 155). Abdullah Ibrahim Zaid Al-Kilani's Book falls within the efforts that attempted to combine the two rooting paths, including the invocation of the books of Fiqh. The path of bridging the gap between the Islamic and Western political heritage by referring it to the applications of this Book took its period until its material was completed and deepened, as the original Book was published in a smaller size, initially presented for

circulation, and deepening the idea about its materials in the corridors of the International Institute of Islamic Thought until it became in the form it is now. Its applications were enriched as it was fertilized contemporary applications related to Sharia policy in the field of personal status, as well as contemporary applications of Sharia policy in the administrative, political and international systems. The author believes that the legal policy includes three accompanying elements, the first concerns the jurisprudence of the community and the understanding of its laws and the laws that govern it, the second deals with the intentional jurisprudence, and the third is concerned with the jurisprudence of application and consideration of money, the intensity of studies that dealt with the second and third components, especially the second, and the scarcity and limitations of studies that dealt with the first component (Hashemi, 2014).

His Book presents the holistic efforts that attempted to assimilate the three elements by presenting and analyzing the applications of the Messenger PBUH and the honorable companions, examples of understanding Islamic scholars throughout history, and an explanation of how those treatments were based on a holistic approach in understanding the reality and realizing the appropriate judgment for the incident. The author intends to establish a method of renewing Islamic discourse from political science as a tool for the jurist to present the jurisprudential treatments that the mujtahid addresses (حسن, 2001, p. 71).

### **3. Legal, political concepts and priorities**

In the Book's first chapter, the author started from the conceptual priorities surrounding the used vocabulary with appropriate legal concepts. In the second chapter, he dealt with the role of guardians in enacting Legislation, reviewing examples of the rulings of the Imamate and its legal support. He mentioned the Legislation enacted by political guardians, advocacy legislation, preaching, Legislation to protect intellectual property, Legislation for land use and ownership, Legislation related to security policy, and other Legislation related to politics and Judicial, health protection legislation, and other Legislation that touches on all other developments in the affairs of society and its members, for example, the officer of the mandate of the public authority regulates the exercise of freedom for a reputable clinic, the officer that the health of physical worship is not related to the Imam's view, the officer of the goodness of worldly politics with a religion that is followed, omnipotent authority, comprehensive justice, public security, lasting fertility and broad hope, and adjust the principle in preserving religion by keeping the law of politics (محمد, n.d., p. 211). The author's approach was to review the officer and explain to him, mentioning its evidence and applications. The author has deliberately limited the controls related to the general state and the areas in which the exercise of authority is justified, as he presented the commands related to what is not

from the areas of legitimate politics and the controls associated with restricting the source, and controls related to the salaries of employees and correcting the deviation of reference – his guide with tagging on some of its applications (2002, شكري, p. 67).

#### **4. Contemporary applications of Shariah politics in personal status**

In the third chapter, the author relied on two studies by Dr. Rola Mahmoud Al-Hath, to present several contemporary applications of the legal policy in personal status. He first stopped some remedial measures for unfair practice. Then, he exploited the legal ruling to destroy a legitimate purpose. He mentioned that divorce is the disease of death due to deprivation. From inheritance and a harmful will not to draw closer to God Almighty, the author indicated in both cases together, and in all similar examples to it, the necessity of intervention in the politics of legitimacy to return these behaviors to the original Sharia approach and the need to organize them in the idea of bringing benefits and warding off evil (Arkoun, 1986, p. 79). It constitutes the basic single legal policy that was borrowed from the fundamentalist heritage to bridge the relationship between the sultan's jurisprudence and political thought because the scholars' jurisprudence regarding it, and its reliance on the interest assessment and the Imam's consideration of the nation's interests, made it as close as possible to the field of politics in the contemporary sense.

The author mentioned images of the applications of Sharia policy in the field of personal status. He mentioned the jurisprudence of the European Fatwa Council on the inheritance of Muslims and non-Muslims. The necessity of documenting divorce and saying that it does not occur without documentation, as he mentioned a set of legislative measures to address violence against women and man beating his wife, so he relied upon In addition to the diligence of Dr. Abdul Hamid Abu Suleiman, as mentioned by giving a woman married to a foreigner the right of custody according to the text of the law, so in these cases, he took the path of directing and discussing evidence and weighing some over the other, which confirms the centrality of the legitimate policy in resolving the dispute in the interest of society and the stability of its basic unit (the family) (Thohir, 2004, p. 57).

#### **5. Contemporary Applications of Legitimate Politics**

Perhaps the fourth chapter of this Book is the most fruitful, if not fruitful. The author dealt with the contemporary applications of legitimate politics in the administrative, political and international systems. He first began by examining the foundations of the political system (the executive authority). Then, he mentioned to them

the basis of political authority (the legislative authority), which is based on Legislation directing the movement of society, the center of the region, and the center of the people. With the author's tendency to identify with the components of the state as defined by the law and the constitution, and his emphasis on the executive character of the political authority, and the legislative character that the provisions and Legislation based on the Islamic reference take, his approach to adaptation and identification did not take into account the difference between the authorities (executive, legislative and judicial) and between the elements The state by legal definition, of which the region constitutes one of its three elements. Somewhat, it fell into confusion between the two considerations, making the foundations of the political system combine the elements of the state in the legal sense and between the three authorities upon which the constitutional system is based (Meirison, 2019).

The author exposed the forms of governance and their impact on protecting human rights. He reviewed Aristotle's papers of government and relied on some Western constitutional limitations in dividing the governance patterns. He mentioned Ibn Khaldun's division of states and the role of the Sharia state in restricting rulers. Islamic law concerning the restriction of domestic law to human rights and international law, but on the other hand, considered the defectiveness of Western thought in its inability to find neutral human values (Meirison, 2020b).

When dealing with the distribution of powers within the state and the restriction of public administration, the author did not neglect to address the relationship between democracy and what it means from the will of the voters and the reference of the Sharia. God, because participation maybe with the aim of arbitrating God's law and transforming the idea into a law and binding Legislation, so participation is one of the means of arbitration God's law, and he pointed out that parliamentary participation is an investment in the norms and rules available and possible as a way of empowerment, and that this is precisely what the Messenger of God, peace be upon him, did, as He mentioned a third aspect, which is that the outcome of rejecting parliamentary participation through democratic elections is the absence of the widespread ability to influence politically, and the possibility of a non-Muslim majority reaching through democratic elections is a matter that necessitates the necessity of participation, and also that the arrival of leaders who do not accept the Sharia of God as a reference for them is not Practically, except through coups and the absence of the popular will, because the nation is in its majority Muslim and loving the law of God Almighty (meirison & kasmidin, 2020).

The author did not neglect to delve into some of the requirements of participatory democracy. That is, concerning the participation of civil society institutions in

governance, so he tried the original for this by referring to the Prophetic document and referring to the centrality of the tribes in it, and that this is what establishes the role of civil society as an essential part of the nation's institutions. The author has worked hard in studying this document (Al-Madina newspaper) in an attempt to read it in the light of the vocabulary of contemporary political thought (the head of state, the sovereignty of the state internally and externally, the political unity among the citizens of the state, tolerance between the heavenly borings, the legal and legislative independence of the state). He presented the idea of weighting by a majority of votes, trying to discuss its legal basis, and ultimately weighing what Raissouni's opinion concluded that the majority is considered a piece of credible evidence while keeping the totality open in the possibility that the right is with the minority, but only on a theoretical level, that is, it cannot be relied upon in the practice of Shura.

The author also deals with the issue of parliamentary oversight and its relevance to Legislation, presenting the divisions of the positive constitutional systems of governments, the form of parliamentary oversight in each government separately, and the defects of direction and its limited power to convict the president, hold him accountable and dismiss him. he head of the state and his aides and the responsibility of the public servant, in this he is presented to the opinion of Abu Hafs Al-Rajaji and Ray Al-Thaalibi, to decide through it the principle of "where did you get this from" and the principle of declaring the properties of the public servant (2001, حسن, p. 79).

## **6. Jurisprudential controls of legal policy in the constitutional field**

On the same approach that he adopted in the chapter concerned with personal status, the author worked hard to monitor and consolidate several jurisprudential rules and regulations that frame the constitutional field, present the officer and explain it, and clarify the evidence applications. He mentioned among these controls that the nation is the origin, and the state is nothing but one of its institutions. It is obligatory to take the emirate as a religion and a closeness. The mother of the state's legitimacy derives from obedience to the law and a nation's consent. The thorn can only be established with the approval of the majority of the people of every time and place. The solution and the contract revolve around expertise and competence, the consultation people, those with strength and power, and the Implementation people. That necessity omits what is lacking from the conditions of violence in choosing the rulers, that the rulers are agents and representatives of the nation with no angel, and that the Shura is binding on the ruler. The government takes the Imam's place with his loss or inability. Whoever appears

to betray his obedience and other controls, the author elaborates on its explanation and statement of its evidence and applications (Meirison, 2020a).

The nation of Islam was afflicted in later times by the exclusion of God's rule from the country and the servants. The establishment of artificial human rulings formulated by minds. No matter how great, souls are deficient and accepted by souls that submit to whims and desires, which leads to the departure from God's law and His rule in most people's affairs for pressing issues in situations. The character is complicated for the spoilers to revoke entirely or rip a large part of it because it relates to the lives of individuals who do not accept a ruling other than the law of their Lord and the Sunnah of their Prophet. May God bless him and grant him peace because Sharia was excluded from governance and life affairs. The research in public affairs from the foundations and rules of Islam was reduced, and the situation was exacerbated by what some of our people carried a narration. Knowledge about a group of Orientalists who were keenest to deny any political character from the provisions of Islam, rather The denial of the existence of an Islamic state with sovereignty, reference, and system, and these people made falsehoods and fabrications through the means of guidance and influence until it became strange for some societies for someone to talk about a fair policy or about a state based on divine Sharia from some modern methods of governance.

Amid these injustices and delusions, the Islamic awakening was born at the hands of the mujahideen scholars and honest youth. The blessed impact was of great benefit. Its effect was that the Islamic societies were thirsty to return to the command and prohibition of their Lord and shun every system or law that contradicts the noble revelation. The nation's hypocrites and chief criminals are between individual and collective, political and social, scientific and practical, even east, with its fruits and effects. The results of this adult rebellion ask deep questions about politics and governance and compare systems and laws that prevailed with international power or trembling and trembling. These questions led to the emergence of many distinguished scientific studies university theses on legitimate politics, constitutional jurisprudence, and government systems. Its policies, Finance, international relations, and comparing them with other systems and laws, proceeding from glorifying the Shari'a text and resorting to it alone, without any further human products, except for those following Shari'a's principles and rules.

As a result, the Islamic library included books that talk about the relationship of the ruler with the ruled and a statement of the rights and duties of each of them. It includes discussing the government system and constitutional policy, looking at the relationship of the Muslim state with other states in cases of peace and war, or studying the state's financial resources and banks and their investment within the policies.

Practical and legal, economical. As well as authoring the judicial system as it should be or extrapolating the applications of Sharia politics in the era of the first Islamic state, especially those that were in the period of the Inspiring Farouk - may God be pleased with him - and he is rightly the sheik of Sharia politics in deduction and implementation, and the author of Unique priorities in politics, administration and the judiciary. Accordingly, people read valuable books about the Great Imamate, the characteristics and functions of the people of resolution and contract, the eligibility of the states, they were aware of the concepts of obedience and disobedience, and the supreme control from an Islamic perspective, and they understood the provisions of elections and popular referendum, the conditions for appointing and removing a ruler, and the limits of political rights for women, dhimmis and heretics, and they knew The extent of the state's authority in restricting the right, and the controls of partisan pluralism under the Islamic state, making human rights clear to them, and comparing the Islamic political system with the legal form, as well as the heritage books that God has honored us with by harnessing those who fulfill and explain them; For students of science and intellectuals to read the royal rulings, the legitimate politics, Al-Ghayathi, the ruling methods, and others, as if they were written for them and for their era.

This science is still a nursery for the nose and a fertile oasis for severe and honest researchers. Instead, the need for it increases with the arrival of Islamic parties to rule several Muslim countries, making the opportunity more open than before to discuss calamities and accidents or any much-needed topics. In the past, restrictions and oppression prevented studying it with scientific freedom and impartiality to the truth. It was for Sharia scholars who studied law and law professors who drew from the sweet source of Sharia. The most significant impact in enriching this field and their books were glorifying God's law and religion after comparing it with human laws that do not accept the shortcomings and defects that their authors suffer from, and God has a great argument. Most of these good researchers stood behind the Sharia, not in front of it. One became submissive to the Sharia and its origins, not detracting from its texts or fragmenting its connotations. They were transcended with the honor of Islam when they used its terms and used them, leaving behind human terms even though they had luster and presence. In the field of application, which has become more spacious by the grace of God, it is worthwhile for Muslim scholars to recover the legal mandate that God granted to the people of knowledge and jurisprudence and which criminals and thieves robbed from them. The honorable one God has blessed them with is hoped to see prompt and wise steps in this path from the scholars of the countries liberated after oppression decades and repression to be cleared of their debts and set an example to be followed.

Science is a state that is not limited by maps nor governed by politics. The conditions are favorable for achieving this demand in countries governed by those who do not understand hostile religion explicitly or implicitly. It is now incumbent upon scholars and rulers who have the legal capacity to make ijtiḥad, to do this matter and exert effort and energy in it. Especially with many calamities and the renewal of issues, and with the hardship and narrowness that the Islamic countries face from the difficulty and narrowness that an infidel hostile or hypocrite takes care of with a signal from an infidel. These developments have disciplined rulings by God's command and rule so that people's lives and the affairs of states may be straightened while adhering to God's guidance and law (Alizar & Muhammadi, 2019).

In this context, some Sharia politics scholars propose establishing a scientific complex for Islamic Legislation and extracting and collecting the rulings of Sharia politics from the books of jurisprudence. As well as develop higher institutes specialized in Sharia politics, as well as the establishment of higher institutes specialized in Sharia politics with all of this, the rulers can manage the affairs of the Islamic state whose ruling is not explicitly stated or which is likely to change and change in the interest of the nation, and following the provisions of the Sharia and its general principles, and thus politics is balanced by legal criteria free from whims, and how much is in legitimate politics From the expansion of the rulers and the opening of work horizons for them to take decisions with the same contented and reassuring (1992, الطرسوسي & رضوان, p. 121).

Allah provides spaciousness through his very broad Sharia for those seeking pleasure and trying to obey Allah S.W.T. Shari'ah contained laws and various kinds of rules and the basics along with the philosophy of law. That way, a faqih in interpreting a new direction in multiple problems that arise in the future. As Allah says:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ (النحل: 89)

“Allah has sent down to you the Book, explaining everything as a guide and good tidings for Muslims”.

Praise be to Allah who said:

{ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا } { المائدة:  
3 [بعد أن أقام علينا الحجة بقوله جل وعلا { :وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ  
أَدَّعَوْا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ } النساء:

83]، ويقول النبي الخاتم صلى الله عليه وسلم في الحديث الذي حسنه الألباني: «تركت فيكم أمرين لن تضلوا ما إن تمسكتم بهما: كتاب الله وسنتي...».

*“And the earth belongs to God and bequeaths it to whomever He wills of His righteous servants. He has established the proof for them and made clear to them the argument with this integrated Sharia in its texts, rulings, rules, purposes, and principles, which is valid for the benefit of every situation, time, and place. Suppose you find a verdict institution of those in authority. In that case, the people of knowledge and the people of power who believe in the intention are sincere in the purpose and do good work. The world will be happy with a rational rule that proceeds from God's law and who is genuinely worshipped and seeks to please Him. Justice among His servants, bringing every benefit and repelling any harm”.*

### **Conclusion**

The Negus was excused for what he could not rule from the Sharia of Islam because he was in a house of infidels with no thorns. His fear of his religion, his lack of knowledge of many legal rulings, and inability to judge some of what he had reached. Sheikh Abu al-Abbas Ibn Taymiyyah - may God Almighty have mercy on him - said: "There is no dispute among Muslims that whoever is in the abode of unbelief and has believed and is unable to emigrate, it is not obligatory for him from the laws that he is unable to do. If he did not know that prayer is obligatory for him and he did not pray for some time, he did not have to make up for it, according to the two clearest sayings of the scholars. This is a tour and detour with the term "Siyasah Shariah" to explain the stages of its development and liberate its concept. It criticizes the definitions and puts them in their natural context and appropriate uses. To achieve this to the fullest extent, we need to collect the scattered sections in the sections of jurisprudence.

Other sciences in the selection of legal politics and reorganize and arrange them considering what happened during the development and change of the term, how scholars deal with the changes that occurred in states and rulers' practices. This means a greater understanding of the formation and science development and a clearer conception of the great efforts made by the scholars in liberating it. Developing it, and realizing its mandates with the change of times and conditions, thus benefiting from that in the liberation of a modern political theory, based on the purposes of Sharia and its general rules, taking into account the changes taking place. In reality, the shape of the state and the

development of contemporary political theories is a great responsibility on the shoulders of specialists and researchers in this promising science.

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