Political Thoughts of Muslim Political Philosophers in Medieval Islam: Critical Discourse

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Abstract: *This research article offers a thorough and analytical exploration of the political ideologies espoused by notable Muslim political philosophers in the medieval Islamic period. The analysis commences by examining the political philosophy of Abu al-Hasan al-Mawardi. His notions regarding the just and efficient ruler and the importance of religious law adherence are examined within the framework of his wider socio-political context. The research then examines al-Farabi's political thought. The philosopher-king, ideal governance, and virtuous city are examined to determine their impact on medieval political discourse. This study delves deeper into the political philosophy of Ibn-e-Tamiya's endorsement of the concept of jihad as a means of governance. Furthermore, this study encompasses an examination of the political ideologies put forth by Ibn-e-Muqaffah, a renowned figure in the field of translating Greek manuscripts into the Arabic language. Additionally, this research aims to explore the significant role played by Ibn-e-Muqaffah in advocating for the implementation of rational governance. Ibn-e-Khaldun's renowned work, "Muqaddimah," holds substantial scholarly value due to its examination of the cyclical patterns inherent in political systems and the influence of social cohesion on the longevity of states. This study also investigates the contributions of Ibn Bajja and Ibn-e-Rushd, whose focus on rationality in political matters played a significant role in fostering a multifaceted intellectual milieu. In summary, this comprehensive analysis sheds light on the diverse array of political ideologies that arose from Muslim political philosophers during the medieval Islamic era. The concepts and perspectives of these academics persistently influence and mold present-day dialogues concerning governance, justice, and the interplay between religion and the state within the Muslim world.*
Keywords: *Political thoughts, Muslim Political Philosophers, Medieval Islam, al-Mawardi, al-Farabi,*

Ibn-e-Tamiya, Ibn-e-Muqaffah, Ibn--Khaldun, Ibn-e-Bajja, and Ibn-e-Rushd

Introduction

The political ideology of Islam is a longstanding tradition that emerged from the teachings and practices of the Prophet Muhammad ﷺ during the seventh century in the Arabian region. During his lifetime, Muhammad ﷺ engaged in the recitation of the Qur'an and set a precedent known as Sunnah, which has been regarded by Muslims as a guiding principle for the establishment of a fair and equitable society (M. M. Khan, 2019). Over the course of subsequent centuries, adherents of Islam disseminated the Islamic way of life (Deen) throughout various regions including the Middle East, North Africa, southern Europe, Iran, Central Asia, and India. Presently, an estimated population of approximately one and a half billion individuals, constituting roughly one-fifth of the global population, identifies themselves as followers of the Islamic faith (Davutoglu, 1994). Islamic political thought demonstrates coherence as specific concepts, such as community (Ummah), justice ('Adl), and struggle (jihad), are consistently present in the Qur'an, Prophetic narratives (hadith), and subsequent political writings (Tampio, 2014). The realm of political thought during the Mediaeval Islamic era exhibited a dynamic and multifaceted nature, characterized by a wide array of concepts and ideologies put forth by esteemed political philosophers within the Muslim intellectual tradition (Khatab, 2006). This scholarly investigation examines the political ideologies of prominent intellectuals including Al-Mawardi, Al-Farabi, Ibn-e-Temiya, Ibn-e-Muqaffa, Ibn-e-Khaldun, Ibn-e-Bajja, and Ibn-e-Rushd. These prominent individuals, who emerged in different historical eras and geographical locations within the Islamic world, engaged in intellectual debates concerning the essence of governance, the intersection of religion and politics, and the optimal framework for the state organization.

The medieval era witnessed the development of Muslim political thought firmly grounded in Islamic theology, jurisprudence, and Greek philosophy. The aforementioned influences were effectively amalgamated to tackle the urgent political challenges of the era, with a concurrent objective of establishing equitable and resilient societies. Each philosopher provided unique insights and perspectives, which were influenced by the intricate dynamics of their historical context and cultural backgrounds (Parel & Keith, 2003).

Al-Mawardi, a renowned scholar, extensively examined the complexities of governance in his influential work titled "Al-Ahkam as-Sultaniyyah." In this work, he meticulously delineated the fundamental principles that underpin a fair and effective caliphate (Khatab, 2006). Al-Farabi, commonly known as the "Second Teacher" following Aristotle, amalgamated Greek political philosophy with Islamic ethical principles to formulate a comprehensive conceptualization of an ideal city-state (Druart, 2016).

Ibn-e-Temiya espoused a more interventionist stance, advocating for the primacy of Islamic law (Sharia) as the bedrock of governance and its active integration into the state's policies (Rasheed & Ashraf, 2021). Ibn-e-Khaldun, a prominent figure in the fields of sociology and history, put forth a cyclical theory concerning the establishment and deterioration of states. This theory was formulated based on his comprehensive examination of various historical empires (Hussaini & Khanii). Ibn-e-Bajja, also recognized as Avempace in Western scholarship, engaged in contemplation regarding the interplay between the individual and the state, emphasizing the significance of personal virtue and moral advancement in fostering a fair and equitable societal framework (KU, 2007). Ibn-e-Rushd, commonly

referred to as Averroes exerted a substantial impact on medieval European intellectual discourse through his extensive commentaries on the works of Aristotle. The political philosophy of the individual in question placed significant emphasis on the harmonious coexistence of reason and revelation, while also advocating for the collaborative efforts of philosophers and rulers in the establishment of a state characterized by enlightenment (Sultana et al., 2023).

Aims and Objectives of the Study

The primary objective of this critical investigation is to examine the political concepts put forth by these Muslim philosophers, delving into their shared characteristics, divergences, and lasting influence on Islamic political ideology and beyond. Through a comprehensive analysis of the literary contributions of these eminent scholars, our objective is to acquire a more profound comprehension of the complex and multifaceted political environment that molded the medieval Islamic realm and maintains its enduring impact on contemporary political ideology.

- **Al-Mawardi**

Abu al-Hasan al-Mawardi, a prominent figure from 974 to 1058, offers a comprehensive portrayal of the Islamic caliphate during the late medieval period in his renowned work titled "The Ordinances of Government and Religious Offices" (al-Ahkam al-Sultaniyya wa-l-Wilayat al-Diniyya). Mawardi, from Basra, took on the esteemed position of chief judge (Qadi al-Qudat) under the Abbasid dynasty. He authored a treatise to enlighten the caliph regarding his entitlements and obligations. The primary focus of his research encompassed the domains of constitutional and political philosophy within the context of Islam (M. D. Khan & Ahmad, 2020). Al-Mawardi prioritized rationality over religion and state divinity. His state concept balanced Muslim society and authority. Al-Mawardi proposed Imamate based on Aql rather than divine revelation (Al-Baghdadi, 1981). He thinks society is wicked and only a strong state can control his terrible instincts (Rosenthal, 1962). His state concept is represented in modern political thought, as E.L. Hebden Taylor explains Christian political philosophy (Taylor, 1966). According to Al-Mawardi, the Imamate is a symbol of divine approval and a source of stability for Muslim society (M. D. Khan & Ahmad, 2020). Al-Ahkam al-Sultania is his best-known work. He distinguishes between individual, social, and government orientation. Persian philosophy and rationalism shaped his political conception of the state. Later, with his Imamate doctrine, he reconciles religion and state. Al-Mawardi believed authority was necessary to organize society because humans are evil. He calls this power state authority and says it should be only to keep people working. He also proves that injustice brings down the ruler and the state.

His claim to authority is grounded not in divine revelation but in Aql, reason (Ringgren, 1972). He explains that state power determines whether or not the divine is legitimate to maintain its social function. In his book Kitab Aadab al-Dunyawal-Din, he argues that the institution of an Imamate is not required by Sharia'h and instead is the result of a community's social contract (Constitution). The importance of a state for the acknowledgment of religion is proportional to the importance of religion in the state. The three pillars of Al-Mawadi's philosophy are force, religion, and money. Further, he separates the state into the institutional and administrative levels. What Al-Mawardi set out to achieve was to explain the perfect state, a kind of Islamic analog to Plato's Republic and More's Utopia, but

speculatively derived from the essential principles of Islam, as described by Professor Gibb (M. D. Khan & Ahmad, 2020).

- **Ibn-e-Temiya**

Taqi ud Din Ahmad ibn Abd al Halim ibn Taymiyyah (1263-1328 CE) was a prominent scholar known for his contributions in the fields of philosophy, hadith (traditions of the Prophet Muhammad), jurisprudence, and Islamic thought. He extensively wrote on various aspects of Islam (Bowering et al., 2012). He conducted extensive research and analysis of the political ideology and theories within the Islamic tradition. The works authored by Ibn Taymiyyah, namely Minhaj al-Sunnah a Nabawiyyah fi Naqdee Kalaam al Shiah wa al Qadariyah and al Siyasa al Shariah, delve into the political dimensions of Islam. He rejected the concept of the Khilafah and advocated for the imperative enforcement of the Shariah (Mughal, 2022). He did not prioritize any particular manifestation of the Khilafah, as long as there existed a governing body capable of upholding and implementing the principles of the Shariah. Ibn-e-Temiyah underscored the significance of Tawun, which denotes collaboration, between the ruler, referred to as the Imam, and Ahl al Shaukh, a group comprising the Ulama, or scholars, and Umara, or state functionaries, as well as the dominant social classes (M. Ahmad, 2007). About the significance of government in Islam, He expressed that the management of societal matters represents a paramount religious duty. It can be argued that religion itself cannot subsist in the absence of a governing authority (Jindan, 1979). The author provides two justifications for considering the state and its leadership as a religious obligation. Initially, he cites a statement attributed to the Prophet Muhammad (peace be upon him), which states that "when three individuals go on a journey, they ought to designate one among them as their leader." Drawing upon this Hadith, the individual posits that if the need for a leader is acknowledged during a journey, which entails a transient gathering of a limited number of individuals, it can be inferred that the same principle should be applied to larger associations of various kinds. The second point made by him asserts that the fulfillment of the duty to command good and forbid evil, known as "Amr bil Maruf wa Nahi anil Munkar," necessitates the possession of both powers (quwwah) and authority (Amirah) (Mazhar). The aforementioned principles extend to various religious obligations, such as holy war (jihad), justice, the facilitation of pilgrimage and prayers, aiding individuals who have been wronged, and administering punishments by prescribed legal penalties (iqamah-al-Hudud). The religious perspective asserts the necessity of the institution of government and state, as these tasks are reliant on governmental authority and power (Islahi, 2007). According to Ibn-e-Temiyah, the state's authority is not considered absolute. The trust (amanah) bestowed by Allah is to be faithfully executed by the stipulations outlined in the document. He cites a saying of the Prophet Muhammad (peace be upon him) to bolster his argument. According to Abu Dharr, a prominent Companion of the Prophet Muhammad, peace be upon him, he relayed the Prophet's statement that sovereignty is a responsibility entrusted to individuals. However, on the Day of Judgement, it will become a source of distress and disgrace, except for those who were deserving of it and fulfilled their duties effectively (Islahi, 2007). According to Ibn Taymiyyah, the concept of Wilayah encompasses a collaborative framework that encompasses various individuals in positions of authority, such as Imams, ministers, governors, judges, military commanders, revenue secretaries, prayer leaders, educators, intelligence personnel, technicians,

tribal representatives, as well as representatives from towns and villages. The distinction among various agents is primarily a matter of degree rather than essence, as Ibn Taymiyyah designates the head of the state as "Al Mutawalli al Kabir," signifying their role as the principal accountable administrator (Moussalli & Qutb, 2012)

- **Ibn-e-Khuldoon**

Ibn Khaldun (1332–1406), a renowned scholar and Islamic judge (qadi) from the Mediterranean region, provides an analysis of the political nature of Islam in his work titled The Muqaddima. This particular text serves as an introduction to his comprehensive historical account of the world, known as Kitab al-'Ibar. Ibn Khaldun posits that the Islamic faith is influenced by its historical roots in arid desert regions. The survival of Bedouin communities in challenging environmental conditions and the face of adversarial forces is contingent upon the cohesive bonds fostered by collective sentiment, commonly referred to as "taqiyya" (Hussaini & Khanii). One factor contributing to the emergence and growth of Islam can be attributed to Prophet Muhammad's (PBUH) ability to transform the sense of kinship based on blood relations into a sense of religious community. Ibn Khaldun asserts that the establishment of royal authority and dynastic power (dawla) necessitates a robust sense of collective identity, while the continuity of civilization ('Imran) relies on the assimilation of certain attributes inherent in desert life (Anjum, 2011). Ibn Khaldun advocates for a system of governance led by a singular individual, the implementation of Sharia law as a means of political control, and the avoidance of pluralistic arrangements, as he posits that conflicting loyalties often serve as catalysts for internal conflicts and civil unrest. Similar to numerous medieval Muslims, Ibn Khaldun expresses a longing for a caliphate, wherein a Muslim leader would uphold religious law in all matters about both the earthly realm and the hereafter (I. Ahmad). Ibn Khaldun represents a worldview that is fundamentally contradictory to that of Western civilization. In contemporary Western society, there exists a clear separation between the secular and the religious domains, known as regnum and sacerdotum, respectively. This distinction can be traced back to Jesus's proclamation in Matthew 22:21, where he advises individuals to allocate their obligations to Caesar and God accordingly. Various discursive traditions, such as Islamic political thought, have long supported diverse forms of reasoning. These include the ability to distinguish between religious and secular authority and the promotion of freedom of conscience. This can be observed in the Qur'an, specifically in verse 2:256, which states that "there is no compulsion in religion." Scholars must consider the material conditions that encompass any manifestation of ideas. It should be noted that Ibn Khaldun's sociological framework pertains not solely to Islam in its essence, but rather to the specific context of Islam as experienced in the Maghreb region during the fourteenth century (Yousufi, Saeed, & Aftab, 2021).

Influencers of platonic legacy

- **Al-Farabi**

Abu Nasr Al-farabi, a prominent political philosopher, was born around 878 in Turkestan. Following his relocation to Baghdad, he gained renown in his field. (Druart, 2016). The primary sources of inspiration for him were the philosophical teachings of Plato and Aristotle, renowned Greek thinkers. His work encompasses various reflections derived from Greek philosophy, notably including the

concepts of Nicomachean Ethics and Politica as expounded by Aristotle (Germann, 2016). Al-Farabi's notion of the perfect urban center and qualifications for assuming leadership positions draw inspiration from the philosophical teachings of Plato. The author emphasizes the significance of both of these entities as societal instruments for attaining the ultimate goal of happiness, which aligns with Aristotle's philosophical perspective. Farabi, an influential philosopher, espoused idealism in his philosophical teachings. However, it is worth noting that his ideas were not widely accepted during his lifetime (Yuslih, 2022). Nevertheless, following his demise, Farabi's intellectual contributions gained recognition, and he was eventually regarded as a prominent figure in the field, often being compared to Aristotle. Consequently, his philosophical doctrines garnered a significant following among subsequent philosophers, including the renowned *Ibn-e-Rushd* (Sheikh & Ahmed, 1962). Alfarabi posited in his treatises, namely "The Political Regime" and "The Attainment of Happiness," that a virtuous city plays a pivotal role in fostering the advancement and realization of happiness. To accomplish this objective, three essential components must be realized, as elucidated in Plato's Republic. Firstly, philosophers must assume the role of legislators, utilizing their superior theoretical rationality as a guiding principle for legislation. Secondly, the adherents of philosophers should actively enforce the legislation formulated by these intellectual leaders. Lastly, the general populace, who possess limited understanding and appreciation of philosophy, should be directed and instructed regarding their actions and beliefs (M. M. Khan & Khan, 2019). Similar to the physiological structure of the human body, the political entity governs and coordinates the various components within it, ensuring their collective purpose aligns with the overall welfare of the entity. More specifically, this alignment is aimed at fostering the optimal development of its philosophical constituent (Germann, 2016). The ideal individual is deemed deserving of governance owing to the elevated nature of their cognitive abilities, specifically their rational capacities. However, this individual acquires authority by strategically intriguing to the innovative ability of their constituents (Parens, 2006). In an exemplary urban center known as al-madina al-family, the legitimate ruler shall possess the dual role of a philosopher and a prophet. In the event of the ruler's demise, the responsibility of implementing and interpreting his decrees shall fall upon jurists (fuqaha) and apologetic theologians (mutakallim) (Widiawati, 2019). According to Al-Farabi, a city can be considered excellent when its inhabitants come together to collaborate towards achieving genuine happiness. Similarly, a society can be deemed excellent when its members cooperate in their pursuit of delight (Parens, 2006). His position in the annals of Muslim history can be likened to that of Aristotle in Greek (M. D. Khan & Ahmad, 2020). According to Farabi, human beings are inherently imperfect and incapable of attaining a state of perfection. He emphasizes that contemporary human society is constrained by various limitations. Humans are inherently interdependent, necessitating reliance on one another within society to meet daily needs (Parens, 2006). The interconnectedness among individuals fosters a sense of proximity, ultimately leading to the formation of society. This association further evolves within the realm of political contracts aimed at preserving the societal structure to achieve collective well-being. According to his assertion, society is stratified into distinct tiers, wherein the upper echelons exert influence over and restrict the opportunities of those in lower positions (Ringgren, 1972). According to Farabi's assertion, a just society can only be achieved if the highest echelons of power exhibit qualities of justice. Conversely, if those occupying the highest positions lack the necessary qualifications or possess

malevolent intentions, society as a whole will be tainted by evil. Consequently, he placed significant emphasis on the role of rulers. He places significant emphasis on the qualifications of a ruler in his work, and proceeds to delineate the characteristics of an exemplary ruler (Hah, 1995). According to Farabi, an optimal ruler would possess the qualities of an exemplary philosopher. A ruler must possesses two fundamental attributes, namely the inherent qualities associated with ruler ship and comprehensive training encompassing the various characteristics exhibited by members of the ruling elite. Al-Farabi elucidates the essential qualities that a ruler must possess in terms of physical fitness in order to effectively carry out their duties. It is imperative that he possesses a robust physique indicative of optimal physical well-being (Netton, 2005). The individual should possess a strong comprehension and effective communication skills that enable them to comprehend and interpret the messages conveyed by diverse segments of society. The individual should possess the ability to effectively retain and recall information that is communicated to him. It is imperative for him to possess a comprehensive understanding of diverse scenarios. The individual's cognitive abilities should be sufficiently acute to comprehend forthcoming circumstances (Birdişli, 2019). Ruler should possess the ability to effectively articulate and express their emotions and thoughts. He ought to exhibit a diligent commitment to acquiring knowledge. He ought to possess qualities of veracity and actively advocate for the adherence to truth. He exhibits self-control in managing his carnal desires for wealth, romantic pursuits, and indulgence in food (Muttaqin, 2022). It is imperative that he possesses a reputable character devoid of any instances of corruption. He should possess optimal decision-making capabilities. According to Farabi, the possession of these qualities will enable an individual to become an exemplary ruler, leading to a life of contentment and the establishment of an ideal state or city. The concept of the ideal city or state in Farabi's philosophy is influenced by Platonic idealism (Fakhry, 2002).

Ibn-e-Bajja

Abu Bakr Muhammad ibn Yahya al-Sa'igh, commonly referred to as Ibn Bajjah or Avempace, belonged to the al-Tujib family and is consequently recognized as al-Tujibi. Ibn Bajja emerged as a prominent figure in the field of falsafa during the eleventh and twelfth centuries in the Muslim West. In the latter stages of his life, he directed his attention towards the realms of ethics and political philosophy (Moussalli & Qutb, 2012).

Ibn Bajjah authored several concise treatises pertaining to the governance of the House-State and the City-State. However, the sole extant publication on this topic is Tadbir al-Mutawahhid, also known as Regime of the Solitary (Goodman, 1996). The Regimen of the Solitary is divided into two distinct sections, each focusing on different aspects: human actions and spiritual forms. The preceding discourse pertains to a discernibly political matter, specifically addressing the role of the philosopher within the state. Ibn Bajja employs a consistent analogy throughout his work, drawing parallels between political governance, personal governance, and medicine (Nasri, 1986). These concepts correspond to the well-being of the political body, the soul, and the physical body, respectively. Similar to the existence of a sole optimal equilibrium among the bodily humors, which are susceptible to various indeterminate disorders, there exists a solitary archetype of an idealized society, while numerous deviations from this norm are possible. The inherent flaws within societies inevitably contribute to the imperfections observed in their members, a condition largely influenced by their surrounding environment (Kochin, 1999).

However, it is worth noting that a select few exceptional individuals possess the ability to attain personal perfection irrespective of societal influences. The responsibility of these individuals, with consideration for the flawed society in which they reside, is to uphold their resistance to the corrupt norms of society and limit their interactions with such societies as much as possible. They should utilize available resources when needed, a circumstance that would not arise if the philosopher were to live in an upright society (AL-MA'SUMI, 1959). In this manner, the author explores the factors contributing to the ideal state of philosophy and potentially the advancement of society. It is argued that only the philosopher possesses the capacity to rectify a morally flawed state, and can safeguard against corruption by distancing oneself from it. There is a divergence of scholarly opinions regarding the precise interpretation of the concept of "aloneness" as advocated by Ibn Bajja. Specifically, the debate revolves around whether this notion entails a strict adherence to individualism or a more active engagement in political matters (Moussalli & Qutb, 2012). The book demonstrates that Ibn Bajjah shares a significant degree of agreement with the political theory put forth by al-Farabi. As an illustration, he has embraced al-Farabi's categorization of the State into two distinct classifications, namely perfect and imperfect. He concurs with al-Farabi's perspective that individuals within a nation exhibit varying dispositions, whereby certain individuals are inclined towards governance while others prefer to be governed (KU, 2007).

Ibn Bajjah expands upon the framework established by al-Farabi by advocating for the withdrawal of the solitary individual (referred to as the mutawahhid or the discerning philosopher) from social interactions in specific situations. While the act of avoiding individuals may be considered unfavorable, it is an essential component in the pursuit of attaining perfection (Butterworth, 1992). Additionally, he counsels him to limit his interactions with the community to only a few necessary instances and for a brief duration. Furthermore, he suggests that he should relocate to countries where he can acquire knowledge, as migration is entirely permissible within the framework of political science (KU, 2007).

In his work titled Risalat al-Wada`, Ibn Bajjah presents two distinct functions of the State as alternative propositions. The purpose of estimating the actions of individuals is to provide guidance towards the achievement of their intended objectives, rather than any alternative outcomes. The optimal execution of this function is most effectively achieved within the context of an ideal State, under the governance of a sovereign ruler. The alternative function refers to the act of developing methods to attain specific objectives, similar to how a rider gains mastery over the bridle as an initial step towards becoming proficient in riding. The role of administrators in states that do not meet the ideal standards is to fulfil their duties and responsibilities. In this particular scenario, the individual in a position of authority is referred to as the chief, commonly known as the ra'is. The primary authorities in the State implement a conventional framework for the execution of all actions by the subjects (Nasri, 1986).

According to the philosophical frameworks of al-Farabi and Ibn Bajjah, the responsibility of formulating the constitution lies with the Head of the State. Al-Farabi goes so far as to compare this individual to a prophet or Imam. Although Ibn Bajjah does not explicitly state this concept, he implicitly aligns with al-Farabi's viewpoint by asserting that the attainment of human perfection is only possible through the teachings brought by the apostles from God the Exalted, referring to the divine Law or Shari`ah. Individuals who adhere to the principles and teachings of a divine entity are impervious to being led astray (Holzman) Hence, it is overly generalizing to assert that Ibn Bajjah disregards the political

significance of the divine Law (Shari`ah) and its instructive worth for individuals as citizens (Rosenthal, 1962)

- **Ibn-e-Rushd**

Ibn-e-Rushd, also recognized as Averroes in West, was born in the city of Marrakesh in the year 1198. He adhered to the teachings of Aristotle and is renowned as one of the preeminent philosophers in the annals of Islamic history. He was a member of a scholarly lineage, and this lineage exerted significant influence on political affairs. The individual's formative years were influenced by the living standards prevalent in Europe. His father fulfilled the role of a religious judge and concurrently assumed the responsibilities associated with this position (Abbasi, Sultana, Awan, Akram, & Javeid, 2021). One of his renowned literary contributions is the book titled Bidayah al-Mujtahid. He is credited with advocating for the legitimacy of using divine reasoning and subsequently develops his political philosophy grounded in rationality. Ibn Rushd adhered to the principles of Nicomachean Ethics, as espoused by Aristotle, within his philosophical framework (M. D. Khan & Ahmad, 2020). In addition, he authored a scholarly analysis of Plato's renowned work, the Republic. His primary area of focus was the philosophical discipline of Ethics as elucidated by the renowned philosopher Aristotle. Ibn-e Rushd aligned his views on the concept of the state with those of Aristotle. He depicted the individual within society as inherently inclined towards malevolence, and advocated for the utilization of laws enforced through coercion as mechanisms to maintain societal cohesion (Husnain & Hayat, 2021). According to his assertion, the presence of law is instrumental in fostering societal virtue and preventing the proliferation of malevolent actions. Ibn Rushd expanded upon Aristotle's perspective regarding the establishment of municipal governance, titling his treatise "On Civil Government." He suggests that Plato's conceptualization of the state is lacking in comprehensiveness (Yousufi et al., 2021). Ibn-e-Rushd expounds upon political action as a means of engaging in a proactive struggle against societal malevolence, thereby fostering and preserving societal virtue. In this context, he proposes the implementation of both legislative and administrative measures. He perceives the legislation as a conceptual functioning of the governing body that can be effectively implemented through the pragmatic enforcement of said laws (Manj et al., 2021). He characterizes the functioning of law as empirical. Ibn-e-Rushd can be regarded as the inaugural philosopher to emphasize the systematic consideration of law and state. His work emphasizes the importance of codifying law with consideration for the socio-legal analysis of society. He characterizes this procedure as empirical rather than theoretical. Ibn-e-Rushd employs the term "experientia" to refer to the concept of experience, and argues for a result-oriented approach to laws. He suggests that data can be gathered from society following the implementation of laws, and subsequently, the efficacy of these laws can be assessed through experimentation (Lambton, 2013). Ibn-e-Rushd asserts that the refinement of laws necessitates the implementation of both theoretical and practical frameworks. It can be argued that Ibn-e-Rushd played a pivotal role in establishing the socio-legal school of research within the context of Muslim history. The core tenet of his philosophical framework centers around the reformation of civic life. The author characterizes civic society as 'Madina', a term denoting an urban entity. He elucidates that a municipality has the potential to operate within a specific constitutional framework. He places significant emphasis on the concept of

virtue and asserts that the primary responsibility of a governing body is to establish a sense of communal virtue (Sultana et al., 2023).

Ibn-e-Rushd's conceptualization of distinct social classes underscores his central concern with the pursuit of happiness. He elucidates that the primary objective of the state, legislation, and administration is to ensure the cultivation of virtue and the promotion of societal well-being. Moreover, Ibn Rushd states that the state holds a position of paramount importance in relation to moral standards (Haider, Chughtai, Haseeb, & Aslam, 2021). The primary components of the state can be identified as distributive justice, education, and the enforcement of penal laws through coercion. The judicial services rendered by Ibn-e-Rushd had a profound influence on his intellectual development. His perception of law was characterized by a coercive approach. In his formulation of the concept of law as a powerful force capable of guiding society, he drew inspiration from the philosophies of Aristotle and Plato. According to his assertion, possessing knowledge of virtue is sufficient for a minority segment of society to behave ethically. However, a significant majority within society, despite possessing knowledge of virtue, engages in unethical behavior and is primarily motivated by the fear of external compulsion (Lowenstein, 1966). The philosophical perspective of Ibn-e-Rushd exhibits a greater inclination towards secularism when juxtaposed with the philosophies of other scholars in the history of Islamic thought. Ibn-e-Rushd encountered significant adversity in the form of exile and severe criticism from religious scholars of his time and subsequent eras due to his liberal perspective (Murad, Amin, Waheed, & Ahmad, 2011).

Conclusion

This extensive research article provides insight into the intricate and varied political ideologies of notable Muslim political philosophers in the medieval Islamic period. The present study comprehensively examines the literary works authored by al-Mawardi, al-Farabi, Ibn-e-Temiya, Ibn-e-Khaldun, Ibn-Bajja, and Ibn-e-Rushd. By employing a critical approach, it becomes apparent that these intellectuals have made noteworthy advancements in political philosophy. Each philosopher offered distinct viewpoints regarding the essence of governance, the functions of the state, the correlation between religion and politics, and the optimal socio-political structure. While specific individuals argued for the significance of religious guidance in political matters, others emphasized the importance of reason and rationality. In addition, medieval Islamic political thought demonstrated a profound depth and intricacy in its perspectives on justice, law, and the rights and obligations of rulers and subjects. Through the rigorous examination of these intellectuals, we acquire significant views on the historical progression of political concepts within the Islamic realm and their enduring influence on political philosophy. The present study enhances our comprehension of historical events and establishes a fundamental basis for ongoing scholarly dialogues about politics, governance, and the intricate interplay between religious and political domains. As the examination and appreciation of the intellectual contributions of these prominent Muslim political philosophers persist, it becomes evident that their ideas possess a lasting significance in shaping political ideologies across various societies and civilizations.

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