



Article History

Submitted:

06-03-2020

Reviewed:

02-06-2020

Aproved:

03-10-2020



The Concept of Al-Jumhuriyah Wa Al-Ahkam in Political Philosophy of Ibn Rushd

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Abstract

In political conversation, Ibn Rushd named his political philosophy as “Al-Jumhuriyah wa al-Ahkam” (Republic and Law). This political thought is a form of integration of science and deed. This study employs a literature and historical approach to analyze Ibn Rushd's political philosophy, focusing on his integration of religion and reason in shaping political principles. In this political context, Ibn Rushd prioritizes freedom and independence. In Ibn Rushd's perspective, independence is not without rules, but independence and freedom should be compatible with religion. Likewise, in Ibn Rushd's perspective, such freedom and independence is a reflection of democracy. In politics, Ibn Rushd's thinking is similar to the thoughts of previous philosophers who reconcile religion and philosophy. The findings highlight that Ibn Rushd's philosophy emphasizes the harmony between religion and rationality as essential to upholding democratic values in governance. There is no contradiction between reason and religion, according to Ibn Rushd, and therefore it is important for reason and religion to work together to uphold the principles of democracy in a country. This study contributes to the scholarly discourse by providing a methodological framework that bridges classical Islamic philosophy with contemporary political theory, offering insights into how Ibn Rushd's ideas can inform modern governance.

Keywords: Politics, Ibn Rushd, Freedom, Philosophy, Religion

URL: <http://e-journal.uingusdur.ac.id/index.php/Religia/article/view/2363>

DOI: <https://doi.org/10.28918/religia.v23i2.2363>

INTRODUCTION

Topics about the relationship between Islam and politics are interesting and it becomes a philosophical conversation that does not only talk about the extent to which the political system exists in Islam. Islam has shown the political principles in the Quran, but this principle aspect then seems to be responsible for the emergence of various responses related to this

Islamic and political relationship. The existence of an Islamic political system with a divine tendency causes Islamic politics to only become a “political doctrine” and it is not worthy of being called a science.

The debate between science and religion is a hot issue in the history of Islamic thought and also draws the attention of Ibn Rushd, an Islamic peripatetic philosopher to write the book *Fas.l al-Maqāṭifi ma Baina al-Hikamah wa as-Syariṭah min al-Ittishāṭ* to respond to the issue. In this book, Ibn Rushd does not only show the close relationship between science and religion or between philosophy and religion, but it goes further than that, namely changing Islamic political doctrine into a political philosophy (Suyrajana, 2016: 4) with scientific construction. History says that before Ibn Rushd, political philosophy has lacked of consideration of the realities and facts of the state that could be used as a reference in efforts to defend a country in the future. The political philosophy of Plato and al-Farabi which became references by many in political philosophy before Ibn Rushd focused more on the study of the ideal state or main city even though Plato could be said to have succeeded in providing the foundation of political philosophy on the basis of philosophical and metaphysical anthropology (Leaman, 2002: 140-141).

The book *ad-Daru ri fi as-Siyaṣah: Mukhtas.ar Kitaḇ as-Siyaṣah li Aflāṭuṇ* is a political book of Ibn Rushd which he wrote based on his commentary on Plato’s “Republic”. In this book, Ibn Rushd does not merely comment and summarize Plato’s thoughts. This book is also a critique of the Magrib-Andalusian government system, to point out the social and political realities at that time (Al-Jabiri, 2003: 247-248) which Ibn Rushd called a mirror of bad governance. This book is also indirectly became the reason for Ibn Rushd’s removal from his position in the government and his exile to Lucena. This means that the writing of this book is not only based on academic reasons, but it is based on strong political problems.

Ibn Rushd is known as Aristotle’s accomplished commentator. However, in the context of political philosophy, Ibn Rushd is closer to Plato. Even so Ibn Rushd still maintains Aristotle’s demonstrative method as the basis for his epistemology. The demonstrative method is a method that bases its truth on the power of reason or ratio carried out through logical propositions (Zuhri & Ula, 2015). In his political book, Ibn

Rushd shows his dislike for Plato’s dialectic (*jadalli*) and shows his tendency for the analytical (*tahlili*) and systematic (*tarkibi*) methods which are in line with the demonstrative

(burhan) method. This is a form of Ibn Rushd's consistency towards realistic thinking and at the same time helps Ibn Rushd to make differences from previous political philosophies because the demonstrative method explains various causes and phenomena on the analysis of social and political reality. The demonstrative method is also helpful in seeing the extent to which changes in power are present and powerful in examining the character of the ruler based on data and facts. On this basis, we will also see a political philosophy that is not only divine, but it also has a systematic scientific character and responsive towards the existing realities on a human basis. The ability of Ibn Rushd to integrate all of these things is the uniqueness of Ibn Rushd in his political philosophy, as well as a differentiator from Aristotle and Plato.

This research using literature and historical approach and aims to further explain the concept of *al-Jumhuriyah wa al-Ahkam* in political philosophy of Ibn Rushd. The discourse of Islam and politics as the formal object of this research helps to find the position of political philosophy of Ibn Rushd in the dialectic of Islamic and political relations.

DISCUSSION

1. Biography Ibn Rushd

Abu Al-Walid Muhammad Ibn Ahmad Ibn Rusyd is known as Averroes in the West because of the influence of the Spanish language. The name Ibn Rushd is transformed from Ibn Rosdin, Filius Rosadin, Ib Rusid, Ben Raxid, Ibn Ruschod, Ben Resched, Aben-Rossd, Aben Rois, Aben-Rosd, Averrosd, Avenryz, Adveroys, Benroist, Avenroyth, and Averroysta (Siraj, 2012: 9). Meanwhile, his real name Muhammad, changed its pronunciation to Membucius, Mahantius, and Mauuitius (Renan, 1957: 28) (Siraj, 2012: 9).

In the mid-12th century in Spain, the translation of Arabic texts into Latin, pioneered by Raymond of Toledo, became the beginning of the metamorphose to change Ibn Rusyd's name to Averroes. In general, at that time, translation was carried out in collaboration between a Spanish Christian pastor and a Spanish Jew (Madjid, 1997: 10).

Ibn Rusyd was born in 1126 in Cordova (Hitti, 1974: 582) (Watt, 1992: 117) (Leaman, 1988: 3) (Urvoy, 1991: 31), a city known as a center for scientific studies. Ibn Rushd's family was a respected family, which was not only known as a reputable qâdhi family, but also as figures involved in politics. History mentioned that Ibn Rusyd also inherited this position. Ibn Rushd's grandfather was a renowned Maliki jurist and was appointed qâdhi in Cordova.

He produced several works and legal decisions (fatwas). Some of them are still found today. Some of his fatwas are now stored in the Bibliotheque Nationale, Paris, Arabic section no. 398 (Renan, 1957: 4) (Siraj, 2012: 11). Like Ibn Rushd's grandfather, Ibn Rushd's father was also a renowned Maliki fakih and had served as qâdhi in Cordova.

Ibn Rushd's family is a science and knowledge enthusiast. No wonder this condition had a positive impact on the intellectual development of Ibn Rushd. Like his grandfather and father, he studied the fiqh of Maliki school and the science of Kalam of Asy'ariah school despite that he disagreed with the Asy'ariah school in certain matters. In other words, he was critical in certain matters such as God's knowledge, physical awakening, and problems about the nature of qadim. Ibn Rushd was also active in studying other fields of science, such as mathematics, philosophy, and medicine.

As stated by Zainal Abidin Ahmad, Abî Ja'far in addition to being an expert in the field of medicine also mastered philosophy, understood Aristotle's books and other philosophers (Ahmad, 1975: 34). In this case, there is a potential that Ibn Rushd knew Aristotle's philosophy for the first time through Abî Ja'far ibn Hârûn. Some argue that Ibn Rushd learned philosophy from Ibn Bajjah, because Ibn Rushd always referred to Ibn Bajjah with the greatest respect and admiration (Farah, 1988: 56-57). This opinion is difficult to accept, because Ibn Bajjah died in 1138 while Ibn Rushd himself was born in 1126. Perhaps Ibn Rushd has a high regard for Ibn Bajjah and that is the reason why people assumed that Ibn Rushd was Ibn Bajjah's student. Ahmad Fuad al-Ahwani said more firmly that Ibn Rushd was not a student of Ibn Bajjah or Ibn Thufayl, the two great philosophers of maghrib (West) (Sharif, 1963: 541).

In the field philosophy, Ibn Rushd showed significant intellectual developments, especially related to mastery of Aristotle's philosophy. Dante calling him "the great commentator" for his great commentaries on Aristotle's philosophy (Sharif, 1963: 542- 543). The translations from the Latin and Hebrew which are based on Ibn Rushd's works are easier to understand than the translations which refer directly to Greek by European scholars of that time (Watt, 1987: 70). Ibn Rushd himself did not understand Greek. The works of translation and commentary on Aristotle's philosophy were written by Ibn Rushd based on Aristotle's works which had been translated into Arabic.

Ibn Rushd's intelligence cannot be separated from his sincerity in studying. He is the type of person who is very "greedy" in giving enlightenment, even Ibn Rushd is known to have

only stopped reading on the night of his marriage and the night when his father died (Farah, 1988: 435). Although this story may seem exaggerated, at least it can give an idea of how enthusiastic Ibn Rushd was in learning. Ernest Renan has conducted research at the Escorial Library in Madrid Spain regarding the number of works of Ibn Rushd. Overall, as Renan states, Ibn Rushd had 78 works (Renan, 1957: 79). Renan lists all of Ibn Rushd's books except for 11 which are not identified. The details of Ibn Rushd's works are twenty eight in the field of philosophy, five in the field of science of kalam, eight in the field of fiqh, four in the field of astronomy, two in the field of Arabic literature, twenty in the field of medicine, and 11 others are not identified (Renan, 1957: 79). Nevertheless, this number is different from the number mentioned by other scholars. But the difference is understandable because of the difference in counting. Sometimes, within a book another book title is mentioned but the book mentioned cannot be found which result in the title of the book mentioned was counted and some did not.

Most of Ibn Rushd's works that Renan discovered were in Latin and Hebrew. Ten of them were found using Arabic, namely two works related to philosophy, three works related to medicine, three works of fiqh, and two works related to the science of kalam (Ahmad, 1975: 117-118). Even Lutfi Jum'ah, as stated by Abidin Ahmad, only mentions five works of Ibn Rushd in Arabic by mentioning the title of the book and the field of knowledge (Ahmad, 1975: 117-118) without mentioning the title and the field of medicine, even though the book in this field using Arabic is clearly exist, and thereby Lutfi Jum'ah's findings cannot be used as a reference.

Following M. Alonso and N. Morata, Dominique Urvoy divided Ibn Rushd's writing into three periods. First period was from the early years to 1170, when he devoted his attention mainly to write short commentaries (jami'), and from 1168 to 1175, when he devoted himself to intermediate commentaries (talkhis). The short commentaries are introductory works that express a general accomplishment on the arts of logic, physics, psychology, science, and other questions. In those intermediate commentaries, he added physics, cosmology, psychology, natural sciences, including an essay on law which this work has two important meanings, first because it deals with practical aspects of the doctrine of Muwahhidûn and second, this work determines Ibn Rushd's brilliance. According to Dominique Urvoy, it is highly likely that because of this work he gained an important position as qâdhi in Seville.

Second, from 1177, his work entered into a doctrinal offensive phase. From this time onwards, his expertise in the fundamentals of law was coupled with a study of practical philosophy, as found in his intermediate commentary on the Nicomachean Ethics.

Meanwhile, in 1178, he visited the palace in Marrakech and returned to Seville the following year to released his works: *Fashl al-Maqâl*, *Kasyf „an Manâhij al-Adillat*, dan *Tahâfut al-Tahâfut*. In these works, it is said that they contain Ibn Rushd's views which were considered controversial and shocked the European world in the mid-13th century.

Third, sometime after his appointment as qâdhi in Cordova and the personal physician of the caliphate, he devoted himself to writing long commentaries (tafsir). These commentaries focus only on the explanation of Aristotle's text. In these commentaries, Ibn Rushd rarely differs from Aristotle or express a personal opinion on an unsolved question of Aristotle, he is careful in pointing out the facts. At the end of his career, he also discussed about important questions, especially in the field of logic, and completing his work in the fields of medicine and politics (Urvoy, 1991: 36-38).

The book *Fashl al-Maqâl fî Mâ Bain al-Syarî'ah wa al-Hikmah min al-Ittishâl* (The relationship between philosophy and Sharia) describes the integration between religion and reason (Ibn Rusyd, 1972: 58). In this book, Ibn Rushd revealed that the activity of philosophical thinking is not something that is prohibited by religion, but the Quran itself encourages to think deeply and critically. Ibn Rushd emphasized that the text of the Quran should be interpreted or takwîl to avoid conflict between reason and text (nash). The book of *Tahâfut al-Tahâfut* (conclusions in the book al-Ghazâlî) describes the thoughts of philosophers, three of whom were accused of being infidels by al-Ghazali. Ibn Rushd's other book which is also important in the realm of Islamic law/fiqh is *Bidâyah al-Mujtahid* (the beginning for Mujtahid). This book which is related to the comparative study of Islamic law, explains Ibn Rushd's thoughts by previously describing the thoughts of the imams of the madhhab.

2. Discourse on Islam and Politics

The relation between Islam and politics is the main issue of Islamic and political discourse. If we use the paradigm offered by Munawwir Sjadzali, there are at least three discourses in seeing the relationship between Islam and politics. The first discourse is more related to the concept that Islam is a perfect religion which includes every aspect of human

life and includes political and state issues. In this context, Islam and politics are inseparable entities. The second discourse is related to the concept that religion has nothing to do with politics and Islam and politics are separate entities. The third discourse is related to the concept of totality of principle of Islamic teachings.

In this context, the relationship between Islam and politics is extremely close, but the relationship is not legal-formalistic, but more substantial (Sjadzali, 1990: 1-2). The debate related to the concept of an Islamic state that still exists to this day is an indication that it will be difficult to put together opinions within the Muslims body regarding the relationship between Islam and politics. History has stated that there is a diversity of forms and systems of government in the Islamic world. History also shows the reality in the form of de facto fragmentation applies in the Islamic empire which at the same time also shows the character of the ruler who does not have Islamic characteristic. This reality lies clearly in the course of Islamic history, especially since 850 AD (Esposito, 1990: 307).

There are three principal problems in the study of Islamic politics. The first problem is related to the opinion that says there are mutasyabihat verses in the Quran that are principle in nature, where the meaning may change and even have to be changed in association with the context of the times (Siraj, Arif, & Efendi, 2020: 42). Verses related to politics are included in the classification of mutasyabihat verses, so they have the potential for differences of opinion on political matters, because the Quran never provides in detail and firmly the form of Islamic political system. The Quran only provides Islamic political principles. The Quran emphasizes more on ethical basis in building a political system in order to create common good. This context shows how differences in political thought arose from differences in interpretations of the verses that are still principal, regardless of the differences in existing social and cultural contexts. It also emphasizes the dynamic side of the Quran and Islam in a political context.

The second problem is more of the opinion that in the Islamic political concept, there is a divine element so that it cannot be fully called a part of "knowledge" (Roy, n.d.: vii). The argument for this is based on the context of Islamic epistemology that put authority or revelation (Quran and Hadith) as the main source. Thus, in the observation of John L. Esposito, a belief emerged in a Muslim that Islam carries faith and politics, which is then reflected in Islamic teachings, its history, and political developments (Esposito, 1990: 3).

This complexity is further getting complex when the study of Islamic politics is limited by the literature which is considered to be absolute, namely within the boundaries of

fiqh literature, hadith, early rijal material (chain of narrators) and up to the interpretation of the Quran. The implication of this is that when there is a difference of opinion or when there is a rejection of a source from the four literary structures, a negative claim will appear on it, even though there is no problem at all (Hadi, 1993: 41).

The third problem is faced with the phenomenon where in general the study of Islamic politics spends a lot of energy on debates regarding whether Islam and politics need to be separated or not. As a result, new articulations in Islamic and political studies are hampered (Roy, n.d.: vi).

Mumtaz Ahmad said, contemporary works written by Muslim intellectuals generally tend to be classified as “political doctrine”, not “political theory” or “political philosophy”. We can see this when Islamic and political studies tend to emphasize the narrative of classical and medieval texts and the description of the structure of early Islamic government institutions which in history are considered sacred. This essentially causing problems to the modern Islamic political discourse (Hadi, 1993: 15). We do not say that tracing and deciphering classical texts is insignificant or even wrong, but Islamic political studies should not stop there, it needs elaboration and contextualization in order to be able to be confronted with the needs of the times and to find new values. Efforts to formulate a new form of Islamic political studies require significant elaboration, both in the realm of ontology, epistemology to axiology. This will help formulate a more realistic and responsive Islamic political concept. Furthermore, according to Abdel Wahab al-Afendi, the idea of an ideal state for Muslims is no longer a utopian hope or a myth, an ideal Islamic state is a “state for Muslims” or “Islamic political community” (Al-Afendi, 1994: 89).

Based on the explanation above, if we relate it to Ibn Rushd’s political thinking, for Ibn Rushd, there is no contradiction between reason and religion (Qadir, 1989: 84-85); therefore, it is important for reason and religion to work together to uphold democratic principles within a country. According to Ibn Rushd, religion and reason are important part of a country. Islam is a religion that is rational and dynamic and in accordance with the dynamism and rationality of humans (Siraj et al., 2020: 42). Therefore, the meeting point between religion and the state lies in the human being or the human mind. If we relate Ibn Rushd’s political philosophy in the discourse on Islamic and political relations presented by Munawwir Sjadzali, it seems that Ibn Rushd is more inclined towards a thought related to the concept of totality of principle Islamic teachings. In this context, the relationship between

Islam and politics is extremely close, but the relationship is not legal-formalistic, it is more substantial. This was also emphasized by Ibn Rushd when revealing that to understand the meaning of Allah contained in the verses of the Quran, it is necessary to do *takwil* with deep thought, because the law is abstract and practical. The law of Allah includes all truths and not all of them are discussed in detail and firm manner. Therefore, the use of intellect or reason with deep thoughts is a way to understand or approach the truth of Allah.

3. The Political Philosophy of Ibn Rushd

The formulation of political philosophy in Islamic philosophy does not have a significant difference from what was initiated by Greek philosophy. We can see this when the Islamic political philosophy is still based on the classification between theoretical philosophy and practical philosophy. Theoretical philosophy discusses things as they really are, while practical philosophy is concerned with things as they should be, such as ethics and politics. (Rusydi, 2015).

Likewise, in political philosophy, Ibn Rushd sees that politics and ethics are strongly related, especially when politics and ethics are part of the category of practical philosophy, and for Ibn Rushd it is important to base politics on ethics (Ibn Rusyd, 1998: 46). The basis of ethics is the psychology in which there is a human “will” and “effort” (Fakhry, 2001: 98). Ethics discusses human existence in all aspects, both as an individual and as a society (Haryati, 2017). Psychology is included in the category of *t.abi*“I knowledge, where the realization of it is in a human being, such as happiness, sadness, anger, and so on (Ibn Rusyd, 1998). In short, *t.abi*“I is the basis for the formation of ethics which then ethics becomes the basis for the formation of political science. Assumptions about political issues are humanitarian issues that have a relationship to the will and assumptions on state matters as well as human psychological problems, it is presumably become the basis for Ibn Rushd’s political thinking. Therefore, the approach to human character and human perfection are the main elements of politics. Furthermore, Ibn Rushd also wanted to convey that success in a country is closely related to the extent to which humans and humanity are understood. In another context, functionally, the state is an institution that accommodates individual interests to achieve happiness in their life. The state is universally the best system of government administration and community organizing system made by humans (Said, 2019).

The measures taken by Ibn Rushd in integrating ethics as a science related to

humanitarian issues and politics as a science related to the state are essentially strategic and concrete steps in constructing the building of Islamic political philosophy. In his political book, Ibn Rushd mentions that politics is a description of the state and the state for Ibn Rushd is individuals or residents who are emphasized on their existence as souls seeking

for perfection in society. On this basis, in Ibn Rushd's thinking, ethics is a science that describes the soul of an individual, and the state is a science that describes the soul in a congregational manner (*jama'ah*) (Ibn Rusyd, 1998: 47). Therefore, we can conclude that the act of kindness to individuals is basically the act of kindness to society, and the act of kindness to wide community is a virtue.

Ibn Rushd named his political philosophy with the term "Al-Jumhuriyah wa al-Ahkam" (Republic and Law) (Noer, 1997: 7-8). This political thinking is a form of integration of science and deed. In this political context, Ibn Rushd emphasizes freedom or independence. In the perspective of Ibn Rushd, independence is not without rules, but independence or freedom that compatible with religion. In the perspective of Ibn Rushd, such freedom and independence is mirror of democracy.

In politics, Ibn Rushd also based his thought similar to the thoughts of previous philosophers who reconcile between religion and philosophy. According to Ibn Rushd, there is no contradiction between reason and religion (Qadir, 1989: 84-85); therefore it is important for reason and religion to work together to uphold the principles of democracy in a country. According to Ibn Rushd, a country has state system and this state system is not only based on harmony between religion and ratio or between religion and science but between religion and state. It seems that Ibn Rushd wanted to suggest that religion and reason are an important part of a country. Islam is a religion that is rational and dynamic and in accordance with the dynamism and rationality of humans (Siraj et al., 2020: 42). Therefore, the meeting point between religion and the state lies in the human being or the human mind.

It is an impossibility, in the perspective of Ibn Rushd, when individuals live without a state, because individual perfection is when they are in society and the society is the state. Likewise with a country that needs society to achieve its dynamism. According to Ibn Rushd, the integration of the two will have an impact on the common good. Basically, awareness of the importance of creating the common good needs to be owned by every element in the country. To build awareness for the common good is the main challenge. For this reason, an approach is needed to help to build awareness and Ibn Rushd himself offers a rhetorical and

poetic approach. According to Ibn Rushd, these two approaches help in building public opinion about kindness and are able to lead someone to be able to display the characteristics of kindness (Balustein, 1992: 270). A coercive approach is the last effort if encounter difficulties in individuals or communities who do not want this act of

kindness to be created. In this context, the role of the leader is prioritized and this role can be actualized properly when juxtaposed with the quality of the leader. In this context, the quality of the leader is the scientific capacity of the leader which is not only political science, but also religious knowledge which helps the leader to carry out *ijtihad* if there are problems related to religion in a new contextualization.

This seems to contradict the opinion of the Sufis who require humans to perform *zuhud* and leave worldly life or outside a system so that they can always be close to God. For some Sufis, *shariah* is the law of Allah and prioritizing *shariah* by leaving worldly life is the main thing to reach the level of a perfect human being or what in Sufism is called *insan kamil*. This is what Ibn Rushd rejected in his political concept *al-Jumhuriyah wa al-Ahkam*, but Ibn Rushd still realizes that *shariah* authority is necessary in creating a state system.

Quran which is principled requires an understanding of the Quran which is ready to answer the problems of the times. For this reason, understanding that is contextual using a rational approach is important. Allah SWT gives reason and thoughts to humans, one of which aims to be able to understand the verses of the Quran which are still principles so that they can be contextualized, and therefore Quran is suitable for all places and ages. In principle, between philosophers and theologians, as previously mentioned, are not different in one but different in understanding one, where the theologian takes the meaning of *Zahir* verses while philosophers emphasize the inner meaning of *mustasyabihat* verses or verses that are still principle.

Ibn Rushd stated that to understand the meaning of Allah contained in the verses of the Quran, it is necessary to do *takwil* with deep thought, because the law can be abstract and practical. The law of Allah includes all truths and not all of them are discussed in detail and firm manner. Therefore, the use of intellect or reason with deep thoughts is a way to understand or approach the truth of Allah. Even so, Ibn Rushd still believes that not everything can be understand by reason, especially measuring the hidden truths that exist in the knowledge of God.

In the perspective of Ibn Rushd, the integration of reason and *sharia* is important in shaping the state order. Furthermore, according to Ibn Rushd, the ideals of the state in

realizing act of kindness to society can be created when the state operates according to the highest laws and it is a reflection of wisdom in Islam. In this case, Ibn Rushd was influenced by Aristotle. However, although both of them provide a place for laws, the laws in Islam are based on sharia which comes from Allah SWT.

On the other hand, Ibn Rushd tried to apply Plato's thinking by adding urgency to laws, because Plato did not agree with the existence of laws in a country (Rosenthal, 1985: 175). In this context, Ibn Rushd combined the political concepts of Aristotle and Plato. Ibn Rushd also seems to agree with Aristotle's thinking that the virtue of rulers is to uphold justice. On that basis, according to Ibn Rushd, happiness for citizens can be created if it is supported by the authorities and the law.

The concept of al-Jumhuriyah wa al-Ahkam (Republic and Law) which belongs to Ibn Rushd's political principle can be divided into five main principles (Ahmad, 1975: 125-126) (Siraj, 2012: 82):

1. The principle of al-sharia, related to legal matters
2. The principle of Siyadat al-Ummah, related to people's sovereignty
3. The principles of al-Huquq al-Insyaniah related to human rights
4. The principle of al-Riyasah or al-Khilafah, related to the head of state elected in a Republic
5. The principle of al-Ahkam al Daulah, related to international law that comes from the relationship between society and the state, so it is important to build relations between countries.

Ibn Rushd greatly values free thinking as the basis and characteristic of democracy. In the perspective of Ibn Rushd, free thinking is not without rules, but is based on the foundations of God's law. Ibn Rushd believes that free thinking based on divine laws is capable of bringing people sovereignty into the paradigm of humanity. To make it all happen, according to the experience during the reign of al-Muwahhidun, he rejected the ideal of religious head of state (Imam Mandi), because he wanted a head of state who combined sharia and rational freedom of thought, so that eventually he would be able to establish a relationship with any world (Siraj, 2012: 82).

Ibn Rushd's contribution to political philosophy was not known to many intellectuals. Ibn Rushd's political philosophy is basically an eye-opener to the importance

of cooperation between leaders and people, and the success of a country related to this. Further, Ibn Rushd also emphasized the aspect of how a head of state should be selfless, in the sense that the head of state does not focus on his personal matters. In order to create justice and prosperity for the people, a head of the state is obliged to provide the best for his people. Corrupt leaders have major logical consequences for the destruction of government. Although the reality of social and political are different, the methods and approaches offered by Ibn Rushd can be used in responding to the political realities around us.

CONCLUSION

Based on the explanation of Ibn Rushd's political concept, we can conclude that Ibn Rushd's political philosophy, as explored in the discourse on Islamic and political relations by Munawwir Sjadzali, leans towards the concept of the totality of principle Islamic teachings. In this context, the relationship between Islam and politics is extremely close. The relationship is not legal-formalistic but it is more substantial. A country has a state system that, according to Ibn Rushd, is not only based on the harmony between religion and reason or between religion and science but also between religion and the state. It seems that Ibn Rushd wanted to suggest that religion and reason are integral components of a country.

In Ibn Rushd's perspective, the integration of reason and sharia is crucial in shaping the state order. The ideals of the state in realizing goodness within society can be achieved when the state operates according to the highest laws, reflecting wisdom in Islam. According to Ibn Rushd, it is impossible for individuals to live without a state because individual perfection is realized within societal order, and societal order is realized within the state. This perspective highlights Ibn Rushd's significant contribution to the development of a political philosophy that integrates religious principles with rational governance, offering a model for balancing spiritual and practical considerations in statecraft.

This concept contrasts with the opinion of some Sufis, who require individuals to perform *zuhud* and leave worldly life to remain close to God. To some Sufis, sharia represents Allah's law, and prioritizing sharia by renouncing worldly life is seen as the path to attaining the level of a perfect human being (*insan kamil*). This is what Ibn Rushd rejected in his political concept of *Al-Jumhuriyah wa al-Abkam*. However, Ibn Rushd acknowledges that sharia authority is essential for creating an effective state system. Despite the contributions of this study, its primary limitation lies in the reliance on secondary literature and historical analysis without empirical validation or broader exploration of Ibn Rushd's

concepts in diverse political and cultural contexts.

Future research should investigate the practical application of Ibn Rushd's political philosophy to modern governance frameworks and examine its relevance in addressing contemporary challenges, such as the integration of religious values within pluralistic democracies. Empirical studies on the reception and adaptation of Ibn Rushd's ideas in various Islamic and non-Islamic political systems would also enrich the field.

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