

***Siyasah shar'iyah* and *maqāṣid al-sharī'a*: Integrating law and political power in Islamic political thought**

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Abstract

The relationship between law and political power in Islam becomes problematic when governmental policies must respond to social needs that are not always addressed by detailed textual rules. This study aims to analyze the integration of law and political power through *al-siyāsa al-shar'īyya* and *maqāṣid al-sharī'a* by bringing together the political thought of al-Māwardī, al-Ghazālī, Ibn Taymiyya, and Ibn Khaldūn. The study employs a literature-based approach using historical-conceptual and comparative analysis of the four thinkers' major works and relevant supporting literature. The findings show that *al-siyāsa al-shar'īyya* provides political authorities with room to formulate policies according to social and political needs, while *maqāṣid al-sharī'a* provides normative direction through justice, public welfare, and the prevention of harm. The study contributes by positioning both concepts as complementary mechanisms for evaluating the exercise of political power rather than merely legitimizing governmental authority.

Keywords: *Al-siyāsa al-shar'īyya*; *Maqāṣid al-sharī'a*; Islamic political power; Governmental justice; Public welfare.

Abstrak

Hubungan hukum dan kekuasaan dalam politik Islam menghadapi persoalan ketika kebijakan pemerintahan harus merespons kebutuhan masyarakat yang tidak selalu memiliki aturan tekstual yang rinci. Penelitian ini bertujuan menganalisis integrasi hukum dan kekuasaan melalui *al-siyāsa al-shar'īyya* dan *maqāṣid al-sharī'a* dengan mempertemukan pemikiran al-Māwardī, al-Ghazālī, Ibn Taymiyya, dan Ibn Khaldūn. Penelitian menggunakan studi kepustakaan dengan pendekatan historis-konseptual dan analisis komparatif terhadap karya-karya utama keempat pemikir serta literatur pendukung. Hasil kajian menunjukkan bahwa *al-siyāsa al-shar'īyya* menyediakan ruang bagi penguasa untuk merumuskan kebijakan sesuai kebutuhan sosial-politik, sedangkan *maqāṣid al-sharī'a* memberikan arah dan ukuran normatif melalui keadilan, kemaslahatan, dan pencegahan kerusakan. Kontribusi penelitian terletak pada penempatan keduanya sebagai mekanisme yang saling melengkapi untuk menilai penggunaan kekuasaan, bukan sekadar sebagai dasar legitimasi pemerintahan.

Kata Kunci: *Al-siyāsa al-shar'īyya*; *Maqāṣid al-sharī'a*; Kekuasaan politik Islam; Keadilan pemerintahan; Kemaslahatan publik.

Introduction

The relationship between law and political power in Islam begins with a concrete question: who has the authority to make decisions when societal interests are not addressed by detailed textual rules (Fadel, 2018). This issue arises in the appointment of leaders, law enforcement, public financial management, security, judicial affairs, and policies concerning the public interest (Bayutama & Bakhri, 2026). Therefore, political power cannot simply be understood as an instrument for implementing law, because political decisions determine how legal principles are applied in actual circumstances. Islamic political thought reflects this issue through al-Māwardī's (1985) conception of *imāma*, al-Ghazālī's (1988) discussion of the need for political authority, Ibn Taymiyya's (1966) emphasis on policies oriented toward justice and public welfare, and Ibn Khaldūn's (2004) analysis of the social forces that sustain the state. Together, these perspectives show that the relationship between law and political power is shaped by the need to govern society while preventing power from operating without limits in ways that harm the public.

The issue becomes more acute when rulers must formulate policies that are not directly specified in legal sources. Taxation, public administration, market regulation, security, judicial affairs, and the distribution of public interests require decisions that are both timely and context-sensitive (Rosenbloom et al., 2022). If law is treated merely as a collection of textual provisions, the scope for policymaking becomes narrow; yet if political necessity becomes the sole justification, rulers may invoke public welfare to legitimize their own interests. The concept of *al-siyāsa al-shar'īyya* emerges within this tension. Ibn Taymiyya (1966) allows rulers to adopt policies that are not explicitly formulated in the texts, provided that such policies promote justice and public welfare and do not contradict the principles of *sharī'a*. Ibn Qayyim al-Jawziyya (1995) reinforces this orientation by treating public welfare as an important consideration in governmental policymaking. Thus, political legitimacy requires policies that can be substantively justified.

This framework becomes more measurable when *al-siyāsa al-shar'īyya* is considered together with *maqāṣid al-sharī'a*. The two concepts do not perform the same function. *Al-siyāsa al-shar'īyya* defines the scope of action available to rulers when addressing governmental affairs (Malak, 2026), whereas *maqāṣid al-sharī'a* provides criteria for assessing the purposes and consequences of such actions (Özdemir & Asutay, 2025). Al-Shāṭibī (1997) identifies the protection of religion, life, intellect, progeny, and property as fundamental objectives of *sharī'a*, indicating that policies cannot be assessed solely by their procedures or claims of conformity with *sharī'a*. Policies must also be examined in terms of the human interests they protect and the harm they may cause in public life. The intersection of these two concepts also clarifies the differences among the thinkers: al-Māwardī (1985) emphasizes the institution of leadership, al-

Ghazālī (1988) the relationship between religion and political power, Ibn Taymiyya (1966) the functions of justice and public welfare, and Ibn Khaldūn (2004) the social conditions that enable political power to endure or collapse throughout the history of political society.

Research on the relationship between Islamic law and politics has examined leadership, legitimacy, *sharī'a*, and the development of the state. Research by Musa et al. (2026) shows that al-Māwardī's political thought primarily explains *imāma* through the duties of protecting religion, enforcing law, defending territory, and managing public interests, but does not adequately explain how such authority is evaluated through the objectives of law. Another study by Sahri (2021) finds that al-Ghazālī positions religion as the foundation and political power as the guardian of order, yet their relationship is more often interpreted as a symbiotic relationship than as a mechanism for controlling political power. Research by Dzar et al. (2026) on Ibn Taymiyya emphasizes policy flexibility through public welfare, while studies of Ibn Khaldūn highlight *aṣabiyya* and state stability. However, these four perspectives have rarely been brought together to explain the relationship among policy discretion, the objectives of *sharī'a*, and the limits of political power within an integrated analytical framework.

This study aims to explain the mechanism through which law and political power are integrated through *al-siyāsa al-shar'iyah* and *maqāṣid al-sharī'a* by bringing together the political thought of al-Māwardī, al-Ghazālī, Ibn Taymiyya, and Ibn Khaldūn. The analysis focuses on three issues: how leadership acquires its political functions, how rulers exercise policy discretion when specific technical rules are unavailable, and how justice and public welfare serve as criteria for accepting or rejecting a policy. This focus is important because debates on Islamic politics often stop at the form of the state, the concept of *khilāfa*, or claims concerning the implementation of *sharī'a*, whereas the more consequential issue concerns the exercise of authority in public decision-making. This study therefore seeks to provide a more operational reading of *al-siyāsa al-shar'iyah*: not merely as a concept of political legitimacy, but as a framework for assessing how power acts, whose interests policies serve, and according to which legal objectives such policies can be justified.

Method

This study employs a qualitative approach using a literature review method to analyze the relationship between law and political power in Islamic political thought, particularly through the concepts of *al-siyāsa al-shar'iyah* and *maqāṣid al-sharī'a* (Connaway & Radford, 2021). The research data are drawn from primary works of major Islamic political thinkers, particularly al-Māwardī, al-Ghazālī, Ibn Taymiyya, and Ibn Khaldūn, as well as secondary literature addressing developments in Islamic legal, political, and *maqāṣid* thought. Data were collected through the identification,

selection, and critical reading of literature relevant to the research focus. The analysis centers on leadership, justice, public welfare, the relationship between religion and political power, and the socio-political dynamics shaping each thinker's thought. In this way, the study not only identifies the ideas of each thinker but also examines the conceptual relationships among them.

The data were analyzed descriptively, analytically, and comparatively through several interrelated stages (Glaser, 1965). First, the main ideas of each thinker were identified based on the works and political concepts they developed. Second, these ideas were compared to identify similarities, differences, and points of convergence in their understanding of the relationship between law and political power. Third, the concepts of *al-siyāsa al-shar'īyya* and *maqāṣid al-sharī'a* were employed as an analytical framework to explain how political power acquires normative direction and how political needs are accommodated within Islamic law. The analysis was then conceptually connected to the context of the modern state, particularly issues of constitutionalism, democracy, citizens' rights, and public policy. The final stage produced a synthesis of the mechanism integrating law and political power, positioning justice and public welfare as the primary criteria for the exercise of political power.

Results and Discussion

***Siyasah shar'iyah* and *maqāṣid al-sharī'a* in Islamic political thought**

The relationship between Islamic law and politics in the Islamic intellectual tradition cannot be understood merely as a relationship between religious norms and state power. Politics in Islam concerns how societal affairs are managed, while *sharī'a* provides principles that serve both as limits and as orientations for such governance. Etymologically, *siyāsa* refers to the act of regulating and managing an affair, while *sharī'a* provides the normative framework for such action (Ibn Manẓūr, 1994, p. 108; Abu Zahrah, 1958, p. 18). Therefore, political affairs do not stand outside Islamic law but constitute one of the domains in which the principles of law, justice, trustworthiness, and public welfare are applied. Kamali (2003, p. 402) demonstrates that the flexibility of Islamic law allows *sharī'a* principles to be applied to new issues that do not always have directly applicable technical provisions in the texts. It is at this point that *siyasah shar'iyah* becomes important, as it bridges the normative principles of *sharī'a* with the practical needs of managing political life.

More specifically, *siyasah shar'iyah* refers to policies and actions undertaken by rulers that are directed toward realizing public welfare and preventing harm, provided that they do not contradict the principles of *sharī'a*. In *al-Siyāsa al-Shar'īyyah fī Iṣlāḥ al-Rā'ī wa al-Ra'īyyah*, Ibn Taymiyya (1966, p. 13) places justice and public welfare among the important criteria for political action. Accordingly, the legitimacy of a policy is determined not merely by whether its particular form has been explicitly mentioned

in textual sources, but also by its conformity with the objectives and principles of *sharī'a*. This perspective distinguishes *siyasah shar'iyah* from approaches that understand political law in formalistic terms. Politics has room to respond to changing circumstances, but this room does not constitute unlimited freedom; it remains governed by the principles of justice, trustworthiness, and public welfare. Thus, *siyasah shar'iyah* can be understood as a space for political *ijtihād* that enables Islamic law to remain operational as society encounters continually changing circumstances.

This flexibility becomes increasingly apparent when *siyasah shar'iyah* is associated with the concept of *ijtihād*. Ibn Qayyim (1991, 3:11) explains that sound legal policy should move toward justice and public welfare rather than stop at formal conformity with a particular form of rule. From this perspective, political policies may change in response to changing circumstances as long as their fundamental objectives remain protected. This is where an important distinction emerges between *siyasah shar'iyah* and an understanding of law that focuses solely on form. When political law is applied rigidly, social change may produce a gap between rules and societal needs. Conversely, when all policies are detached from the principles of *sharī'a*, political flexibility may turn into power-driven pragmatism. *Siyasah shar'iyah* occupies a position between these two extremes: it provides rulers and '*ulamā*' with room to reason about new issues while still binding such reasoning to justice and public welfare as principles of *sharī'a* (Kamali, 2003, p. 402).

This concept acquires clearer direction through *maqāṣid al-sharī'a*. If *siyasah shar'iyah* explains the scope and manner of political action, *maqāṣid al-sharī'a* explains the objectives toward which such action should be directed. Al-Shāṭibī (1997, 2:8-10) explains that *sharī'a* seeks to realize human welfare by protecting fundamental needs, generally encompassing religion, life, intellect, progeny, and property. Accordingly, *maqāṣid* should not be understood merely as a theory concerning the objectives of individual legal rules, but also as a principle that can be used to assess the direction of public policy. When applied to politics, the success of a policy cannot be assessed solely in terms of its procedure or legal form, but also according to its capacity to protect fundamental human interests and prevent harm. This position demonstrates that *maqāṣid al-sharī'a* provides an objective-oriented dimension that strengthens the normative orientation of *siyasah shar'iyah*.

The relationship between the two is therefore complementary, but not identical. *Siyasah shar'iyah* provides a framework for political action that enables governments to respond to concrete problems, whereas *maqāṣid al-sharī'a* provides direction concerning the welfare to be achieved through such action. Auda (2008, p. 45) positions *maqāṣid* as an approach that enables Islamic law to be understood in terms of its objectives, public welfare, and effects on human life. Consequently, a political policy that appears formally consistent with the law may not achieve the objectives of *sharī'a*

if it produces injustice or harm. Conversely, policy innovations that have no direct precedent in classical legal literature may still be accepted as long as they can be justified according to the principles of *sharī'a* and the objectives of public welfare. Thus, the relationship between *siyasah shar'iyah* and *maqāṣid al-sharī'a* can be formulated more precisely: *siyasah shar'iyah* provides the space and mechanism for political action, whereas *maqāṣid al-sharī'a* provides the direction and normative criteria for such action.

The difference in emphasis is clearly visible in the thought of al-Māwardī and al-Ghazālī. In *al-Aḥkām al-Sultāniyya*, al-Māwardī (1985, pp. 5, 22) focuses on the concept of *imāma* as an institution of leadership responsible for protecting religion and managing worldly affairs. His attention is primarily directed toward how political leadership is established, the qualifications required of a leader, and the responsibilities attached to the office. Al-Māwardī thus provides an institutional framework for the relationship between law and political power. Through *Naṣīḥat al-Mulūk*, al-Ghazālī moves the discussion toward the functional relationship between religion and political power. Al-Ghazālī (1988, pp. 34, 56) positions religion as the moral foundation of political life and political power as an instrument for maintaining order and enabling religious values to be implemented. Whereas al-Māwardī primarily explains the structure and functions of leadership, al-Ghazālī goes further by explaining why political power must be governed by the moral objectives of religion. This distinction is important because it demonstrates that classical Islamic political thought addresses not only the form of government but also the purposes and ethics of exercising political power.

Ibn Taymiyya subsequently shifts the emphasis of the discussion from institutional structure to the quality of political action itself. In *al-Siyāsah al-Shar'iyah*, his primary concern is not merely whether a government adopts a particular form, but whether political power is exercised on the basis of trustworthiness, justice, and public welfare. Accordingly, Ibn Taymiyya's conception of *siyasah shar'iyah* provides greater room for policies required by society as long as they do not deviate from the principles of *sharī'a*. Several studies of his thought also indicate that social justice and public welfare constitute important objectives of the form of governance he envisions. In contrast to Ibn Taymiyya, who primarily provides normative criteria for the exercise of political power, Ibn Khaldūn, in *al-Muqaddimah*, adds a social dimension concerning how political power emerges and endures. The concept of *ʿaṣabiyya* explains that social solidarity is one of the forces that enables political power to emerge and sustains state stability (Ibn Khaldūn, 2004, p. 191). Thus, Ibn Khaldūn does not merely expand the normative discussion but explains the social conditions that make political power effective. This comparison shows that Ibn Taymiyya addresses how political power should be exercised, whereas Ibn Khaldūn helps explain why political power can emerge and endure within society.

Table 1. Orientation of siyasah shar'iyah and maqāṣid in the thought of four thinkers

Thinker	Main focus	Political orientation	Contribution to siyasah thought
al-Māwardī	<i>Imāma</i> and the functions of leadership	Protecting religion and managing worldly affairs	Providing an institutional framework for leadership and governance
al-Ghazālī	Relationship between religion and political power	Political power as an instrument for protecting religion and maintaining order	Emphasizing the moral and functional dimensions of political power
Ibn Taymiyya	<i>Siyasah shar'iyah</i>	Justice, public welfare, and prevention of harm	Providing room for political <i>ijtihād</i> within the boundaries of <i>sharī'a</i> principles
Ibn Khaldūn	Social dynamics of political power	' <i>Aṣabiyya</i> , social solidarity, and stability	Explaining the social factors that enable political power to emerge and endure

Source: Adapted from al-Māwardī (1985, pp. 5, 22); al-Ghazālī (1988, pp. 34, 56); Ibn Taymiyya (1966, pp. 13, 23); Ibn Khaldūn (2004, pp. 191, 196).

The comparison in Table 1 demonstrates that the four thinkers do not offer a single, entirely uniform political model, but each contributes a distinct dimension to understanding the relationship between law and political power. Al-Māwardī provides an institutional structure through the concept of *imāma*; al-Ghazālī provides a moral foundation through the relationship between religion and political power; Ibn Taymiyya provides normative criteria through justice and public welfare within *siyasah shar'iyah*; while Ibn Khaldūn provides a social explanation of the formation and continuity of political power through '*aṣabiyya*. When these four perspectives are read sequentially, it becomes clear that Islamic politics cannot be understood solely through its institutional form. Institutions require moral legitimacy, which must be translated into just and welfare-oriented policies, while the effectiveness of such policies remains influenced by the social conditions that sustain political power. Within this framework, *siyasah shar'iyah* can be positioned as the operational space for political action, while *maqāṣid al-sharī'a* provides the orientation that determines the objectives of such action. This synthesis also demonstrates that integrating law and political power in Islamic political thought does not mean treating all political policies as rules predetermined in detail by textual sources, but rather ensuring that the exercise of political power remains within the boundaries of *sharī'a* principles and is directed toward realizing public welfare.

Integration of law and political power through *siyasah shar‘iyyah* and *maqāṣid al-sharī‘a*

The relationship between law and political power in Islam is often understood too simply: *sharī‘a* is assumed to provide the rules, while the state is responsible for implementing them. Yet the central issue lies in how political power is controlled when law is used to justify the interests of rulers. Islamic political thought has never placed political power as an end in itself. Ibn Taymiyya (1966) argues that politics must be directed toward justice and public welfare, while al-Māwardī (1985) associates leadership with the protection of religion, society, and governance. Al-Ghazālī (1988) adds an ethical dimension by emphasizing that political power requires rulers who can maintain order while remaining receptive to counsel. Consistent with Research by Taylor (2021), political legitimacy is therefore not determined solely by the legal sources invoked, but by the ability of political power to realize the objectives of law in public life. Accordingly, the integration of law and politics should be understood as a relationship of mutual scrutiny rather than one that automatically legitimizes rulers.

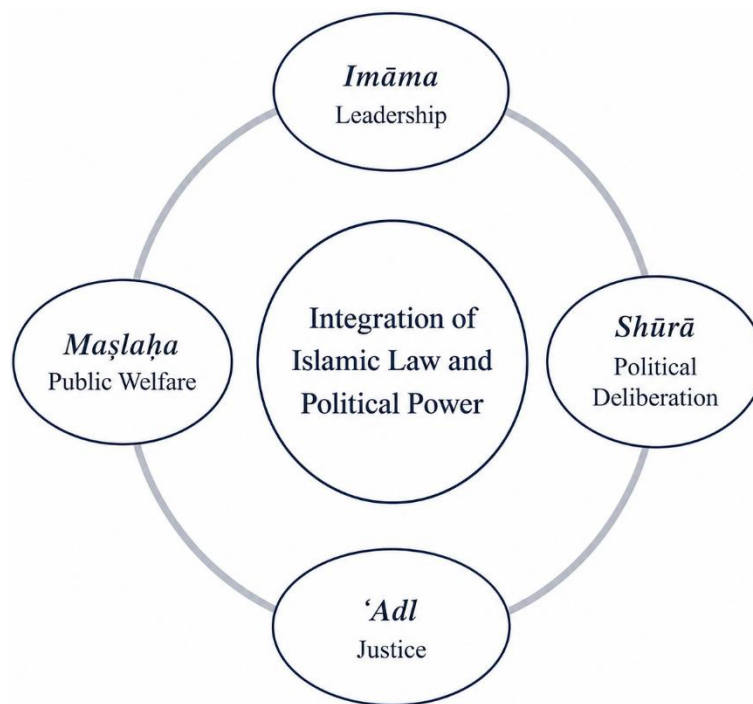


Figure 1. Integration of Islamic Law and Political Power

Source: Author's synthesis.

The conceptual framework in Figure 1 maps this issue through four principles: *imāma*, *shūrā*, *‘adl*, and *maṣlaḥa*. These represent four questions concerning political power: who is responsible for leading, how decisions are made, how political power is constrained, and whose interests policies serve. Research by Murphy and Smolarski (2020) shows that interpreting Islamic politics requires a connection between normative principles and mechanisms of governance rather than merely a list of classical concepts. This framework also brings together perspectives from thinkers

who do not always speak in the same theoretical language. Al-Māwardī (1985) focuses on the structure and functions of government, al-Ghazālī (1988) on the ethics of rulers, Ibn Taymiyya (1966) on justice and public welfare, and Ibn Khaldūn (2004) on the social conditions that enable political power to endure. Accordingly, the figure serves as an analytical map, while the argument focuses on the substantive relationship between law, political power, and social life.

The discussion of *imāma* demonstrates that political power in Islam has, from the outset, been assigned concrete public responsibilities. In *al-Aḥkām al-Sultāniyya*, al-Māwardī (1985) explains the duties of the imam, including protecting religion, enforcing law, defending the territory, and managing public affairs. His theory of *imāma* is therefore not merely a theory of who has the right to rule, but a theory of governmental functions. Al-Ghazālī (1988) reinforces this demand by positioning the conduct and morality of rulers as important elements of political order. Research by Patzer et al. (2018) is consistent with this view, suggesting that leadership legitimacy is related to responsibility toward the public interest. However, the theory of *imāma* need not be interpreted as requiring the preservation of the same historical institution. An-Na'im (2008) demonstrates that political responsibility can be formulated through constitutionalism and citizenship. This dialogue produces an important argument: what must be preserved is the principle of political accountability, not the institutional form itself.

A ruler's responsibility loses its controlling force if political decisions are determined solely by the ruler's will. Therefore, *shūrā* should be understood as a political mechanism rather than merely a moral recommendation. Al-Māwardī (1985) places *ahl al-ḥall wa al-'aqd* within his discussion of leadership legitimacy, while the tradition of *shūrā* likewise rejects the resolution of public affairs through personal will alone. Research by Pearse (2020) also demonstrates that deliberation can broaden participation and strengthen political accountability. At the same time, An-Na'im (2008) offers a theory of citizenship and constitutionalism that requires space for citizens to influence and oversee public decisions. The two are not identical: *shūrā* emerges from an Islamic normative framework, whereas modern democracy operates through representative institutions. Nevertheless, they converge at one important point: political power that provides no space for consultation and correction can easily become domination. Thus, *shūrā* remains relevant when translated into participation that genuinely influences policy.

If *shūrā* governs the process, *'adl* determines whether the exercise of political power can be justified. Ibn Taymiyya (1966) makes justice a core principle of *al-siyāsa al-shar'iyah* and rejects separating governmental effectiveness from its moral obligations. Within his political theory, policies are assessed according to their capacity to direct society toward justice and prevent harm. Al-Ghazālī (1988) complements this position

by emphasizing the moral obligations of rulers and the importance of counsel. Research by Rusyidi (2023) reinforces the view that justice is an important measure of the legitimacy of Islamic governance. Hallaq (2009) places a different emphasis: in the history of Islamic law, legal and scholarly authority was not always fully controlled by rulers. This leads to a clear theoretical implication. Law must not remain merely an instrument of state administration; it must also be capable of evaluating the state. If governmental decisions produce injustice, their claims of conformity with *sharī'a* must be reassessed. *ʿAdl* therefore functions as a substantive limit on political power.

Justice does not resolve every issue if policies are not directed toward the actual needs of society. Here, *maṣlaḥa* brings *al-siyāsa al-sharʿiyya* into dialogue with *maqāṣid al-sharī'a*. Ibn Taymiyya (1966) allows room for policies that bring public benefit and prevent harm, while al-Shāṭibī (1997) explains that law has objectives that must be realized for human beings. Research by Meunier and Schumacher (2020) is consistent with this approach in demonstrating the importance of public welfare in assessing public policy. Auda (2008) subsequently develops *maqāṣid* theory through a systems approach that emphasizes interconnectedness, multidimensionality, and goal orientation. The dialogue among these thinkers produces an important shift: the political question does not stop at “does the policy have a legal basis?” but moves toward “what is the purpose of the policy, and who bears its consequences?” Therefore, *maṣlaḥa* must not become a slogan used to justify every governmental decision. Public welfare must be demonstrated through tangible public benefit and the prevention of *mafsada*.

These four principles become more meaningful when situated within the transformation of modern states and societies. Al-Māwardī (1985) wrote within a context of governance centered on *imāma*, al-Ghazālī (1988) emphasized the ethics of rulers, Ibn Taymiyya (1966) provided a framework for policies based on justice and public welfare, while Ibn Khaldūn (2004) explained that political power also depends on *ʿaṣabiyya*, or social solidarity. Research by Nassimov and Paridinova (2025) demonstrates that Islamic political thought has the capacity to examine the relationship between norms and social realities. Hallaq (2009) cautions that the modern state is not identical to the political structures of premodern Muslim societies, meaning that historical institutions cannot simply be transferred unchanged. Instead, their principles can be translated into constitutional law, representative institutions, oversight mechanisms, and public policy. This dialogue shows that the relevance of Islamic political thought does not lie in reproducing past institutional forms, but in preserving its normative objectives as political instruments change.

The integration of law and political power through *al-siyāsa al-sharʿiyya* and *maqāṣid al-sharī'a* produces critical criteria for evaluating governance. *Imāma* requires leaders to be accountable, *shūrā* requires decisions to be open to participation, *ʿadl* constrains

actions that cause harm, while *maṣlaḥa* directs policies toward the public interest. Auda (2008) demonstrates that *maqāṣid* provides an orientation toward objectives, while An-Na'im (2008) highlights the importance of constitutional institutions in controlling political power. Roy (1994) criticizes the tendency of political Islam to lose substantive meaning when the symbolism of an Islamic state becomes more dominant than addressing societal problems. The implication is therefore clear: a government does not become Islamic merely by using Islamic law as a language of legitimacy. The more decisive measure is whether political power is genuinely just, participatory, accountable, and capable of producing public welfare.

Conclusion

This study shows that *siyasah shar'iyah* and *maqāṣid al-sharī'a* perform two distinct but complementary functions in connecting law and political power. *Siyasah shar'iyah* provides rulers with room to formulate policies in response to political and social needs, while *maqāṣid al-sharī'a* determines the normative direction and criteria required to ensure that such policies remain grounded in justice, public welfare, and the prevention of *mafsada*. The different emphases of al-Māwardī on *imāma*, al-Ghazālī on the relationship between religion and political power, Ibn Taymiyya on *'adl* and *maṣlaḥa*, and Ibn Khaldūn on the social dynamics of political power demonstrate that Islamic politics is not built around a single model of government. Their integration therefore operates through a process of political reasoning that places the objectives of law as the guide for political power, while social context provides the space for its application.

This study contributes by positioning the relationship between law and political power not as a subordinate relationship, but as a process of mutual constraint among norms, legal objectives, and governmental needs. This approach broadens the understanding of *siyasah shar'iyah* by demonstrating its relevance to contemporary political issues without abandoning its roots in classical thought. However, the study is limited by its reliance on a literature review and its focus on four principal thinkers, meaning that it does not empirically examine how these principles operate within the institutional practices of modern states. Future research could develop comparative studies between classical thought and contemporary legal-political systems, particularly in relation to constitutionalism, citizens' rights, democracy, and public policy. In this way, *siyasah shar'iyah* and *maqāṣid al-sharī'a* can be further examined as evaluative frameworks for the exercise of political power in the context of the modern state.

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