

## THE ISLAMIC POLITICAL SYSTEM: A BASIC VALUE SYSTEM

Dr. Ismail Adaramola Abdul Azeez<sup>\*1</sup>, Dr. Musab Yousufi<sup>2</sup>, Murad Bibi Tariq Ali<sup>3</sup>  
Muhammad Habib<sup>4</sup>

<sup>\*1,2,3</sup>Riphah Institute of Public Policy, Riphah International University, Islamabad, Pakistan

<sup>4</sup>International Islamic University Islamabad. Pakistan

<sup>1</sup>ismail.adaramola@riphah.edu.pk, <sup>2</sup>musab.yousufi@riphah.edu.pk

DOI: <https://doi.org/10.5281/zenodo.17499151>

### Keywords

Islamic political order, government, justice, consultation, accountability, equality, Qur'an and Hadith, Islamic values

### Article History

Received: 12 September 2025

Accepted: 18 October 2025

Published: 31 October 2025

Copyright @Author

Corresponding Author: \*  
Dr. Ismail Adaramola  
Abdul Azeez

### Abstract

This research examines Islamic political system based on the value based system with major focus on those principles that constitute the foundation of justice ('adl), consultation (shūrā), accountability (muhasabah), equality (musawat), and public welfare (maṣlahah). Using primary sources of Quran and Hadith with the help of classical scholarship and contemporary academic literature, the study examines how the values can offer a spiritual and practical guideline to governance. The approach is qualitative, interpretive and normative in the use of textual and thematic analyses of scriptural materials, historical precedents, and modern arguments. The results demonstrate that Islamic political system does not have to be attached to fixed institutional designs but rather embedded in universal values that can be modified to different socio-political environments. These values were put into effect in the early Muslims as demonstrated by historical practices including the Constitution of Madinah and the policies of the Four Caliphs. Conversely, modern Muslim cultures tend to be corrupt, unequal and dictatorial because of the disregard or improper implementation of these guidelines. The paper concludes that the Islamic political system provides a holistic framework in which leadership is a trust (amānah), political regime is service to the populace and political power is answerable before Allah and society. In restating Islamic political values in the contemporary world, the research serves as an academic addition to the discipline of political science and the field of Islamic studies, as well as offers practical value to those policymakers who are interested in balancing the divine guidance with the current needs of governance.

## INTRODUCTION

### 1.0 Background

The issue of how the human beings are to be ruled has been central to civilization. Previously, political systems (monarchies, democracies, and authoritarian regimes) have sought to establish order, allocate resources, and guard rights. However, the vast majority of systems all over the history have been marked with the restriction of human reasoning, the abuse of authority, and a lack of universal moral principles. The Islamic political system, on the other

hand, is based on divine revelation and therefore has an ethical basis as it is not tied either to the culture or time.

Islam does not consider governance as a triumph of control and domination but as a trust (amah) and duty where the rulers are seen as custodians of the community. In contrast to the secular forms of politics where sovereignty rests with the people, Islam has sovereignty with Allah (ḥākimiyyah) and the human

beings as his vicegerents (khulafāʾ). The Qurʾan explicitly states:

*“The command belongs only to Allah. He has commanded that you worship none but Him.”*

(Surah Yousuf, 12:40)

This is the principle that puts in place the idea that no ruler is absolute, instead, all the authority is done in the context of divine guidance.

### 1.1.1 The Constitution of Madinah: The First Islamic Political Charter

The earliest actual realisation of the Islamic political system was with the migration of Prophet Muhammad ﷺ to Madinah in 622 CE. The document that brought a new twist to the relations between Muslims, Jews and other peoples was the Constitution of Madinah (Saqifah al-Madinah), which consolidated them into a single political community (ummah wahidah).

It guaranteed:

- Religious liberty of non-Muslims.
- Collective protection/defence against external threats.
- Equality in civic duties.
- Recognition of the Prophet (ﷺ) as the political and spiritual ruler.

This charter was not only a political contract but a value-centered constitution based on justice, collaborative co-existence and well-being. It is still a reference point in pluralistic Islamic-founded governance.

### 1.1.2 The Caliphate: Institutionalizing Values

The Rightly Guided Caliphs assumed power after the death of the Prophet. The golden rule of Islamic rule is viewed as this period (632-661 CE), because it was the period when the Quranic and Prophetic rules were put into practice.

1. Abu Bakr al-Siddiq stressed the accountability and in his first speech, he said:

*“Obey me as long as I obey Allah and His Messenger. If I disobey them, you owe me no obedience.”*

This quote brings out conditional authority, in which rulers are subject to divine law and the citizens.

1. **Usman ibn Affan (r.a.)** expanded administrative structures and compiled the Qurʾan into a single mushaf, preserving the foundation of Islamic law.

2. **Ali ibn Abi Talib (r.a.)** emphasized equality and justice in administration, resisting nepotism and corruption.

The Rashidun era demonstrated that Islamic governance was not abstract but **institutionalized through justice, accountability, and shūrā (consultation)**.

2. Umar ibn al-Khattab (RA) made justice and consultation institutionalized. He was a ruler who was known to personally check the conditions of the people to ensure welfare and to keep the governors accountable. He famously said:

*“When a mule stumble on the road of Iraq, I fear that Allah will ask me why I did not pave the path for it.”*

This is the ideology of the common good and public welfare.

### 1.1.3 Classical Scholars and Political Theory

With time, Muslim scholars expounded on Islamic political theory. Two figures stand out:

#### 1. Al-Mawardi (972–1058 CE)

In his treatise *Al-Ahkam al-Sultaaniyyah*, Al-Mawardi described the role of the caliph, such as protection of religion, justice, security and common good. He underlined that rulers should be trustees and consultation (shurrah) and justice (adl) was essential.

#### 2. Ibn Khaldun (1332–1406 CE)

Ibn Khaldun in his *Muqaddimah* presented a sociological point of view, which described the emergence and death of states. He believed that the success of any dynasty can only last where it embodies ‘asabiyyah (social cohesion) and is a justifiable society. When leaders turn to be tyrannical and unfair, downfall is unavoidable. His study supports the Quranic value:

*“And do not incline to those who do wrong, lest the Fire should touch you.”* (Surah Hud, 11:113)

Both theorists pointed out that the Islamic governance is legitimate because of values, but not power.

### 1.1.4 The Decline of Islamic Governance

Several Muslim polities, over the centuries, turned the wrong way round. Consultation was abolished by dynastic succession, royalties piled on top of each other and justice was distorted. The Prophet and the

Caliph's value-based system were replaced by the political centralization and, in most instances, authoritarianism.

Such a drop proves that structures can alter but when Islamic values are infringed, the system will fail to gain legitimacy.

### 1.1.5 Contemporary Relevance

The current Muslim societies are challenged by issues of governance such as:

- Misuse of power and corruption.
- Inept institutions and accountability deficiency.
- Authoritarianism and poor political involvement.
- Inequality and inequity.

These predicaments are indicative of an incongruity between the political practice and Islamic values. Although most Muslim majority states purport to abide by Islam their political systems tend to resemble secularism or authoritarianism systems without inculcation of the Quranic ideals of justice, consultation and equality.

It is, thus, urgent to revisit the Islamic political system by a basic value approach. It does not seek to imitate the forms of the past but to reclaim values that can lead present day institutions to justice and well-being.

As the Quran recalls us:

***“And establish weight in justice and do not make deficient the balance.”*** (Surah Ar-Rahman, 55:09)

This verse emphasizes that justice is a universal value that can be applied irrespective of situations and hence can be considered as a timeless governing value.

### 1.2 Problem Statement

Although the Islamic political thought and practice have a rich heritage, the values that has been underlying the Islamic political thought and practice are easily overwhelmed by historical misinterpretations, cultural misinterpretations and modern politics. Contemporary Muslim states either over-borrow off the West models, as a result, they tend to marginalize Islamic values, or they borrow authoritarian forms under the pretext of being Islamic when they fail to reflect the fundamental values of Islam. This deviation provokes important questions: How can Islamic political system with its emphasis on justice, consultation, accountability, equality and public welfare be refocused in the modern context?

What will we learn about the Quran, Sunnah and early Islamic governance to manage the problems of governance present today like corruption, dictatorship and social injustice? The Muslim societies are on the verge of either following the secular patterns blindly or hanging onto the distorted forms of Islamic governance unless a value based re-examination of the Islamic political system is carried out. The paper will seek to fill this gap by either assuming a basic value approach to reveal the eternal values of Islamic rule as both normative and practical pillars of a political rule in the contemporary world.

### 1.3 Research Questions

1. What are the foundational values of the Islamic political system as derived from the Qur'an and Sunnah?
2. How were these values applied during the Prophet's (ﷺ) era and the rightly guided caliphate?
3. In what ways have later Muslim polities deviated from these values?
4. How can a value-based approach to the Islamic political system address contemporary governance challenges in Muslim societies?
5. What is the significance of integrating Qur'anic injunctions and Prophetic traditions into modern political discourse?

### 1.4 Research Objectives

1. To analyze the Qur'anic and Prophetic foundations of the Islamic political system.
2. To identify and explain the basic values—justice, consultation, accountability, equality, and public welfare—that underpin Islamic governance.
3. To examine historical applications of these values, particularly during the era of Prophet Muhammad (ﷺ) and the rightly guided caliphs.
4. To critically assess the deviations from these principles in subsequent Islamic history.
5. To explore how a basic value approach can serve as a framework for addressing contemporary political and governance challenges in Muslim societies.

### 1.5 Research Significance

This work is pertinent in a number of ways. First, it has an academic contribution in that it presents

systematic value-based study of the Islamic political system, therefore, adding value to the literature on political science, Islamic studies and governance literature. Second, it has practical implication in that it transfers the Quranic and Prophetic principles to the present day governance issues in a way that gives practical application to policymakers and political leaders in Muslim dominated societies. Third, it bridges tradition and modernity by showing how the eternal Islamic values could be reevaluated in a manner that will respond to contemporary political realities and shun blind emulation of the Western typologies and dogmatism. Fourth, it emphasizes the ethics of morality of politics by including that governing is a trust (amana) and not a privilege to Muslims. Lastly, it empower Muslim societies by offering a local model of politics based in Islam which points to self-reliance and belief in Islamic principles as a proper foundation of statecraft, social justice and sustainable governance.

### Literature Review

Scholars in various disciplines-Islamic studies, political science, law, and history-have taken an interest in the study of political systems in Islam. The chapter provides a review of some of the major literature on the Islamic political system and how it has evolved as a result of classical scholarship to the modern debates. It then proceeds to give the theoretical framework that will inform this study and then a conceptual framework that will bring out the main values that should be used to build Islamic governance.

#### 2.1.1 Qur'anic and Prophetic Foundations

The major sources of the political value in Islamic faith are Quran and Sunnah. Theorists like Abul A'la Maududi (1960) state that Quran has given guiding principles of governance like sovereignty of Allah (hakimiyya), justice (adl), and accountability (muhasabah). The example of the Prophet (ﷺ) who made the Constitution of Madinah (622 CE) is frequently referenced to as the first Islamic political document, as it was a sign of pluralism, fairness, and consultation (Watt, 1956; Hamidullah, 1968).

#### 2.2.2 Classical Islamic Political Thought

1. In Al-Akhkam al-Sultaaniyah (972-1058 CE), al-Mawardi highlighted the functions of the caliph, who was supposed to guarantee justice, safeguard the religion and to keep order. He has described the qualifications of rulers emphasizing that the qualification of rulers depends on subjection to divine law.
2. Ibn Taymiyyah (1263-1328 CE) in Al-Siyasah al-Shar'iyah stated that the rule should at all times represent the public service (maṣlah), even in the administrative minutiae which are not explicitly covered in revelation.
3. The cycles of rise and fall of dynasties were studied by Ibn Khaldun (1332-1406 CE) in his text, the Muqaddimah, where he explained longevity by justice and decline by corruption and oppression.

These scholars show that the Islamic government is not the government of structure only but rather a government of values.

#### 2.1.3 Modern Islamic Thinkers

The modern scholars re-examine Islamic political thought to solve the present challenges of governance:

1. Rashid Rida (1865-1935) stressed the use of shura as a foundation of political legitimacy, and demanded a restored caliphate that would adjust to modern institutions.
2. The concept of an Islamic state, an Islamic theodemocracy, was developed by Abul A'la Maududi (1903-1979), in which the sovereignty of Allah was shared by citizens via shurah.
3. Fazlur Rahman (1919-1988) was interested in the reinterpretation of Islamic concepts in relation to contemporary socio-political conditions without any values being jeopardized.

These contributions depict the continued arguments on the possibility of Islamic rule to co-exist with the contemporary states.

#### 2.1.4 Comparative Political Studies

Other scholars such as Bernard Lewis (1991) and John Esposito (1996) are non-Muslims who study the Islamic governance in a comparative approach by using a contrasting view over the western political system. As much as there are criticisms that Islamic

governance is authoritarian in history, some claim that it is in support of justice and accountability.

### 2.1.5 Gaps in the Literature

Despite the presence of a huge literature, much of it either:

1. Narrowly devoted to historical models with no extraction of universal values, or
2. Introduces a political Islam of modernism as opposed to governance ethics.

This research paper fills the gap by taking a simplistic approach of value, derivation of Quranic and Prophetic principles and their application in modern governance issues.

## 2.2 Theoretical Framework

This study draws on two main theoretical traditions:

### 2.2.1 Islamic Political Theory

The political theory of Islam is based on the sovereignty of God and moral accountability. It considers politics a trust (amamah) and rulers as custodians (khulafa). The main principles, which are the justice, and consultation, accountability, equality, and public welfare, are directly based on the revelation.

This paradigm highlights that the legitimacy is not based on popular will (as is the case in secular democracy) or the use of brute power (as is the case in authoritarianism) but adherence to divine guidance.

### 2.2.2 Value-Based Governance Theory

Value-based governance theory in the contemporary politics professes that the quality of political systems that work is based on moral values like justice, transparency, and accountability (Beetham, 1991; Fukuyama, 2014). Through a combination of this theory and the Islamic political teachings, the paper brings out Islam as a system of values that goes beyond the boundaries of time and culture.

## Research Methodology

In this chapter, the methodology that will be used in this research on the topic, The Islamic Political System; A Basic Value Approach, is outlined. The approach is more of a qualitative, interpretive and normative methodology since the study deals with Quranic injunctions, Prophetic tradition, classical

scholarship and modern interpretations. Its objective is both to describe and to analyze the moral bases of the Islamic government and to rephrase them within a value-system easily applicable to the current reality.

## 3.1 Research Philosophy

The present study is based on the interpretivist paradigm that presupposes that social and political reality is created by means of ideas, values, and beliefs. In contrast to positivist research, which is characterized by the emphasis on quantifiable data, interpretivism is devoted to the meaning-making. Because Islamic political system is founded on Godly guidance and morality, an interpretivist approach will make it possible to better comprehend how the values are conceptualized and implemented in governance. Moreover, a normative approach is also taken since the study assesses what should be the principles of Islamic governance, and not what is.

## 3.2 Research Design

The study design is analytical and qualitative and consists of textual interpretation of primary and secondary sources. The process involves:

1. The Quran and Hadith textual Analysis to obtain the foundational principles of governance.
2. General Study of classical texts (e.g. Al-Mawardi Al-Akhakami al-Sulalaniyyah, Ibn Khaldun Muqaddimah).
3. Comparative Studies of Islamic concepts and contemporary political theory (democracy, authoritarianism, value-based governance).
4. Thematic Categorization of values (justice, consultation, accountability, equality, welfare) in a consistent set.

## 3.3 Sources of Data

### 3.3.1 Primary Sources

- **Quran:** As the supreme guide to the law of Islam.
- **Hadith literature:** Authoritative traditions of Sahih al-Bukhari, Sahih Muslim, Sunan Abu Dawood and so on.
- **Historical documents:** Historical records, e.g. the Constitution of Madinah, Caliphate records.

### 3.3.2 Secondary Sources

- Classical political works (Al-Mawardi, Ibn Taymiyyah, Ibn Khaldun).

- In the contemporary Islamic scholarship (Abul A'la Maududi, Rashid Rida, Fazlur Rahman).
- Modern writing on political theory and governing morality.
- Comparative political studies, dissertations and academic journal articles.

### 3.4 Data Collection

Given that the present study is a qualitative and normative one, the collection of data is based on documentary research. The researcher carried out a review that was systematic:

1. Quran verses and exegesis (tafsir) of verses of interest to governance.
2. Justice, leadership and accountability prophetic traditions.
3. Classical and contemporary academic literature of Islamic political thought.
4. Current literature on governance to put into context the values of Islam.

The materials gathered were arranged in themes of the five core values of the research.

### 3.5 Data Analysis

The paper utilizes thematic analysis in order to decode texts and identify latent values. The process involved:

1. Coding of Quranic verses and Hadith on governance.
2. Determining the presence of repetitive values like justice, consultation, accountability, equality and public welfare.
3. Integrating the knowledge of classical and contemporary researchers.
4. Building a conceptual framework that links these values into a framework.

The comparative reasoning was also incorporated in the analysis where the Islamic governance was compared to the modern political theories with both similarities (e.g., consultation with democracy) as well as differences (e.g., sovereignty of Allah vs. sovereignty of people).

### 3.6 Reliability and Validity

**Reliability:** Reliability is guaranteed through authenticity of primary sources (Qur, Hadith, classical texts etc.). Only the general accepted *sahih* Hadith collections were employed.

**Validity:** The triangulation of Quran, Hadith, historical precedents and other scholarly interpretations enhances validity of findings. The accuracy of this interpretation was guaranteed through referring to the known exegeses (tafsir like Ibn Kathir and Al-Qurtubi).

### 3.7 Ethical Considerations

As this study involves religious works, much care was taken to:

1. Use valid and original sources only.
2. Avoided misinterpret the verses and Hadith of the Quran.
3. Adhere to the divergent views of scholarship in Islamic jurisprudence.
4. Sustained objective in the comparison of Islamic principles and modern theories.

### 3.8 Limitations of the Study

1. **Limit of scope:** The work is limited to values, not structural or institutional aspects of Islamic governance.
2. **Textual Dependence:** Depression on textual materials can restrict the knowledge gained through field based/empirical research.
3. **Diversity of Interpretations:** There is great diversity in Islamic scholarship and although major works were used, not all of the perspectives might be examined.
4. **Problems of modern application:** The translation of Quranic values into the framework of the modern government is still interpretative and situational.

### Findings and Discussion

The chapter offers the discussion and analysis of findings based on Quran, Hadith, classical scholarship and new arguments on governance. The work is based on five basic values of the Islamic political system including justice ( 'adl ), consultation (shura), accountability (muhasbah), equality (musawat) and public welfare (maslahah). These principles do not just exist as abstract ideals but they are guiding principles that influence the spiritual and administrative aspect of governance.

## 4.1 Justice (‘Adl) as the Foundation of Governance

### 4.1.1 Qur’anic Basis

The Quran places the fair treatment and justice the core of the governance:

*“Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice.”* (Surah An-Nisa, 4:58)

*“O you who believe! Stand out firmly for justice, as witnesses to Allah, even against yourselves or your parents and relatives.”* (Surah An-Nisa, 4:135)

### 4.1.2 Prophetic Example

The Prophet ﷺ said:

*“The most beloved of people to Allah on the Day of Judgement will be the just leader.”* (Sunan Al-Tirmidhi, 1329)

### 4.1.3 Historical Application

Under the caliphate of ‘Umar ibn al-Khattab (RA), justice was applied in all areas including the governors whom he appointed himself. The concept of accountability to law strengthened equality in the eyes of Allah and the people.

### 4.1.4 Contemporary Relevance

This value of the Quran can be found in modern states in the form of the rule of law, independent judiciary, and affirmation of rights. Nevertheless, the Islamic notion is different in the sense that it bases justice on divine responsibility and not on the human law.

## 4.2 Consultation (Shūrā) as the Model of Collective Decision-Making

### 4.2.1 Qur’anic Basis

*“And those who have responded to their master and established prayer and whose affair is [determined] by consultation among themselves.”* (Surah Ash-Shuraa, 42:38)

### 4.2.2 Prophetic Practice

The Prophet ﷺ also used to consult with his companions most of the time even when his judgment was guided by God. His acceptance of the view of

younger companions that they should fight out of Madinah occurred at the Battle of Uhud.

### 4.2.3 Historical Example

Shurra was used in the election of Abu Bakr (RA) as the first caliph and this established precedence in consultative rule.

### 4.2.4 Contemporary Relevance

Contemporary democracies focus on the participation of people. Although shurrah has some points in common with democratic consultation, the distinction is that shurra has to be based on the divine law and moral principles in order to guarantee that the decisions should not oppose Islamic values.

## 4.3 Accountability (Muḥāsabah) and Transparency in Leadership

### 4.3.1 Qur’anic Basis

*“And stop them; indeed, they are to be questioned.”* (Surah As-Saffat, 37:24)

Accountability is a universal principle created by this verse.

### 4.3.2 Prophetic Example

Prophet Muhammad ﷺ said:

*“Beware everyone of you is a shephard, and every one of you will be asked about his flock.”* (Sahih al-Bukhari, 893)

### 4.3.3 Historical Example

On one occasion ‘Umar ibn al-Khattab (RA) said:

*“If a mule were to be stumble in Iraq, I fear that Allah would hold me accountable for not paving the way for it.”*

This depicts the level of responsibility that rulers are supposed to have.

### 4.3.4 Contemporary Relevance

The governance of the modern world focuses on the transparency and anti-corruption practices. The Islamic view gives it an extra spiritual facet: leaders will be responsible both to their citizens and ultimately to Allah.

#### 4.4 Equality (Musāwāt) as a Principle of Social Order

##### 4.4.1 Qur'anic Basis

*“O mankind! We created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most noble of you in the sight of Allah is the most righteous. Indeed, Allah is Knowing and Acquainted. O people!” (Surah Al-Hujurat, 49:13)*

##### 4.4.2 Prophetic Example

During the last sermon, the Prophet Muhammad ﷺ said,

*“All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a White has no superiority over a Black nor a Black has any superiority over a White except by piety and good action.”*

##### 4.4.3 Historical Example

Umar ibn al-Khattab (RA) made his son repent because he had contravened the Islamic law, which supported the fact that no individual is superior to responsibility.

##### 4.4.4 Contemporary Relevance

This value is reflected in equality before the law, human rights, and non-discrimination policies in the modern governance. Islam however incorporates spirituality, which makes equality to be based on the divine justice but not secular humanism.

#### 4.5 Public Welfare (Maṣlaḥah) and the Role of the State

##### 4.5.1 Qur'anic Basis

*“And We have not sent you, [O Muhammad], except as a mercy to the worlds.” (Surah Al-Anbya, 21:107)*

This verse highlights the fact that the government is supposed to be of service to humanity and mercy.

##### 4.5.2 Prophetic Example

The Prophet Muhammad ﷺ said:

*“The leader of the people is their servant.” (Abu Dawood: 2858)*

##### 4.5.3 Historical Example

Under the welfare programs, Umar ibn al-Khattab (RA) stipends to the needy, and public works projects, showcasing that Islam is concerned with social-economic justice.

##### 4.5.4 Contemporary Relevance

In the contemporary welfare states, social justice is achieved by making policies such as medical care, education, and reducing poverty. The Islamic rule also obligates welfare but in the form of moral duty, which is based on being accountable to Allah.

#### 4.6 Integrated Value-Based Framework

The five values are interlinked and not independent. Justice gives a base, consultation makes it inclusive, accountability keeps it honest, equality makes it just and equality and public welfare give their final goal: governance. They combined to create the Basic Value Approach of the Islamic political system, which is the holistic approach to strike a balance between morality, justice and governance.

#### 4.7 Challenges in Contemporary Application

- Diverse Interpretations:** Distinctions among various Islamic scholars concerning political structure (caliphate, parliamentary system and so on).
- Contemporary State Facts:** Nation-States, Constitutions and International Law are not similar to the early Islamic ones.
- International Forces:** There is adaptation pressure on secularism, globalization, and Western system of governance.
- Internal Corruption and Authoritarianism:** The practice of the Quranic values are becoming neglected, so does the Islamic political ideals.

#### Conclusion

The results of this study point out that Islamic political system is inherently value based system with justice (‘adl) as its corner stone as both the Quran and the Sunnah stresses that impartial justice is applied even to the families of rulers, but this principle is encroached by the contemporary governance systems whereby corruption and bias are leading to the decline of justice (‘adl). In conjunction with justice, consultation (shūrā) is an important process of

inclusive rule-making, required by Quranic prescriptions (42:38) and exercised by the Prophet ﷺ and his associates, reflected in modern democracies by participatory institutions, but adhering to value-based but not majority rule. The other essential value is accountability (muhasabah), and leaders are said to be shepherds before Allah and the populace, which was historically practiced through the humility of 'Umar ibn al-Khattab before the citizens and is applicable in the modern world by institutional checks and balances. Equality (musawat), similarly, is practiced as a principle, and Islam has deprived racial, tribal, and class hierarchies in favour of piety as the only measure of superiority (Qur 49:13), the same is reinforced in the Prophet ﷺ Farewell Sermon as a declaration of universal equality of humanity though contemporary society is still grappling with racism, sexism and inequality. Lastly, there is the public welfare (mašlahah) which is defined as the final goal of the state and which is founded on the teachings of Quran (21:107) and the Prophet example of serving as a leader, which is further institutionalized by early caliphs through social welfare programs, but which in the modern context of welfare states is manifested by the same priorities but without the divine accountability of Islamic welfare.

### 5.2 Theoretical Implications

1. The paper supports the idea that Islam offers a value based system of government and not an institutionalistic system.
2. The given approach provides flexibility in terms of time and setting with still making sure that core values are not lost.
3. It mediates the division between the principles of the divine and the demands of human government, providing an antidote to secularism and theocracy.

### 5.3 Practical Recommendations

1. In order to institutionalize justice in an Islamic political system, the independent judicial systems should be put in place, which are not based on political influence, and the judiciary system should become an unbiased protector of rights but not an arm of the executive branch. Meanwhile, the legal systems need to be deeply rooted in Quranic concepts of equity and

fairness, but also keep up with the times, in order to meet the contemporary issues of law, which would allow establishing the stable balance between the divine and governance requirements.

2. In order to build on shurrah as a governance principle, the active involvement of scholars, experts and citizens in developing the general policy is needed so that the various voices will be heard to guide the state. This needs to be institutionalized by the creation of councils of consultation that reconcile Islamic traditions of shurrah with contemporary legislation practices and establish structures of government that are egalitarian as well as sensitive to the demands of the modern society.
3. Accountability in governance should be provided through transparent mechanisms of checking the activities of the leaders to prevent the imprudent use of power and resources. The modern anti-corruption tools should be enhanced with Islamic ethical concepts in these mechanisms, which would bring the idea of spiritual responsibility in line with the institutional one. Moreover, leaders must be advised to openly communicate their policies and decisions as this was also the conduct with the early caliphs who regularly spoke to their populace, which increases the levels of trust and integrity in leadership.
4. Equality under an Islamic political system should be promoted through enactment of laws that will decisively put an end to discrimination on the basis of race, gender and social status so as to treat all citizens with fairness and dignity. This jurisprudence needs to be supplemented by strengthening the Quranic values through education, developing the culture of equality not only to ensure that rights are guaranteed on paper, but also to foster social attitudes that accommodate diversity and the culture of justice as dictated by the divine command.
5. The promotion of the general welfare as the primary goal of governance implies a priority in poverty reduction, healthcare, and education as the key functions of the state so that the fundamental needs of every citizen would be undertaken. This duty can also be justified with

the help of Islamic charity including zakat, waqf, and sadaqah to enhance the social welfare system and to provide support to the vulnerable population. Simultaneously, the policies should be adjusted thoroughly in order to strike the balance between economic development and moral and social justice so that the progress can be attained not only based on material growth but also on the overall welfare of the society in accordance with Islamic standards of mercy and justice.

#### 5.4 Challenges and Future Directions

1. **Diversity of Interpretations:** Muslim societies have a difference in the perception of the Islamic governance which has to be seen through dialogue and consensus.
2. **Contemporary State Structures:** The international law and nation state system might inhibit the complete adoption of the Islamic models.
3. **Globalization and Secularism:** International standards tend to clash with moral principles of Islam and it poses a strain in policymaking.
4. **Research Requirements:** Additional empirical investigations are needed to experiment on the ways in which such values could be embedded on constitutions, law systems, and policy structures.

#### REFERENCES

- Ali, Z., Anjum, G. M., Iqbal, J., & Ahmad, I. (2024, March 31). *The role of Islamic values in promoting social justice and community welfare*. <https://irjmss.com/index.php/irjmss/article/view/276>
- Al-Jarhi, M. (2016). *The Islamic Political System: A basic value approach*. [ideas.repec.org](https://ideas.repec.org/p/pramprapa/72702.html). <https://ideas.repec.org/p/pramprapa/72702.html>
- Anjum, O. (2024, July 22). *Who wants the Caliphate?* Yaqeen Institute for Islamic Research. <https://yaqeeninstitute.org/read/paper/who-wants-the-caliphate>
- Arshad, T. (n.d.). *Political-System-14042021-103903am*. Scribd. <https://www.scribd.com/document/514589940/Political-System-14042021-103903am>
- Author, N., & Author, N. (2024, April 14). *Chapter 3. Role of Islam in politics*. Pew Research Center. <https://www.pewresearch.org/global/2012/07/10/chapter-3-role-of-islam-in-politics/>
- Islam and politics*. (2013, January 20). Al-Islam.org. <https://al-islam.org/shia-political-thought-ahmed-vaezi/islam-and-politics>
- Islamic political movements | Islamic World Class Notes | Fiveable*. (n.d.). Fiveable. <https://library.fiveable.me/the-islamic-world/unit-10/islamic-political-movements/study-guide/aWMhHIFE8LViGjnj>
- Islamic political system*. (2016, September 6). Al-Islam.org. <https://al-islam.org/islamic-way-life-syed-abul-ala-mawdudi/islamic-political-system>
- Khan, M. a. M. (2015, January 12). *What is Islamic Democracy? The Three Cs of Islamic Governance*. E-International Relations. <https://www.e-ir.info/2015/01/07/what-is-islamic-democracy-the-three-cs-of-islamic-governance/>
- Ohlsson, H. (2011, December 12). *Islam and Secular State in Uzbekistan: State Control of Religion and its Implications for the Understanding of Secularity*. <https://journals.openedition.org/asiecentrale/1527>
- The Islamic Political System: A basic Value approach* Munich Personal REPEC Archive. (n.d.). <https://mpra.ub.uni-muenchen.de/72706/>
- Ullah, R., Zeerak, Y. A., & Ullah, H. (2025, June 3). *Contemporary Political Challenges of the Islamic World and Their Resolution through the Seerah of Prophet Muhammad (PBUH)*. <https://assajournal.com/index.php/36/article/view/428>
- View of Integrating Islamic Principles and Values into the Fabric of Governance*. (n.d.). <https://icrjournal.org/index.php/icr/article/view/387/366>
- Wikipedia contributors. (2025a, August 13). *Political aspects of Islam* - Wikipedia. [https://en.wikipedia.org/wiki/Political\\_aspect\\_s\\_of\\_Islam](https://en.wikipedia.org/wiki/Political_aspect_s_of_Islam)
- Wikipedia contributors. (2025b, August 22). *Islam and democracy* - Wikipedia. [https://en.wikipedia.org/wiki/Islam\\_and\\_democracy](https://en.wikipedia.org/wiki/Islam_and_democracy)