Research Article

Islam and its influence on the political system of the Muslim World: Case Study of Contemporary Scenario

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Abstract

The doctrines and teachings of Islam have affected a large number of political systems throughout the world. Since Islam is a monotheistic religion, it is considered that there is only one supreme authority and everyone else is accountable for their actions. The study set out to achieve the following objectives to identify the role of Islam in different aspects of the system of the Muslim World, to assess different factors of Islamic influence affecting the Muslims and the political system, to evaluate the impact of Islamic values on the political system followed by the Muslim Islamic state in the contemporary settings. The study adopted the secondary research strategy where the data was analysed by means of content analysis data analysis technique. The study found that many Islamic countries which did not have friendly ties in the past are now adapting to strategies that promote friendly relationship and move towards resolving conflict. However, in the global context, many political leaders and stakeholders are merging the religious ideals with democratic platform to form a new politic al vision, policies and relevant institutional platforms. As Islam promotes peace and preaches to build a friendly environment that can accommodate people in a peaceful manner, similarly, the same ideology has been observed by the countries practising Islam. Islam on the contemporary Muslim world is still considered as significant as the ideology of Islamic states remains the same which forms the basis on the fundamentals like equality, justice and brotherhood.

Keywords: Islam, Political system, Muslim World, Contemporary Islamic politics

Introduction

Political Islam is also known as Islamism, which comprises of the wide range of the political ideologies that uses and draws upon inspiration through the Islamic values and traditions in search of the socio-political objective (Pieri, 2021). Islamic values cover the expansive range of individual good directed of a Muslim just as his social duties. Following of God-awareness, it comprises of lowliness, humility, control of interests and wants, honesty, Integrity, tolerance,

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immovability, and satisfying one's guarantees, while the public activity comprises of social obligations, parent, relative, and neighbour depend on thoughtfulness and others thought (Nuriman, and Fauzan, 2017). These values have a significant impact on the politics of Islamic countries in the development of laws and policies. However, it has been determined that the Muslim world was affected by various other factors of the medieval European culture, partially through original innovations developed during the Islamic Golden Age, comprises of various fields including arts, agriculture, alchemy, music, pottery and etc. According to Hasan, (2012), Islam is considered as the overriding religion in Central Asia, Indonesia, Malaysia, Middle East, North Africa and Sahel. Therefore, within Asia Pacific region, there are extensive number of Muslims in the world.

The main message that is delivered by Islam demonstrate that Islam is monotheism, which is the cornerstone of the Islamic faith (Hibino, and Shimazono, 2013). Whereas, the belief system of Muslim illustrates that all the Prophets are sent by the God to share humanity which is the basic message of monotheism. According to the Quranic verse, the belief system of Muslims is based upon;

"There is no god but God (Allah), and Muhammad is the Messenger of God".

Furthermore, Islam is relied upon six main beliefs or principles including belief in one God, belief on the angels of God, belief in the God books, belief on the Prophets and Messenger of God, Day of Judgement and the belief in Divine Decree (Haque, et al., 2016). However, the sources through which the Islamic beliefs are developed are through Holy Book (Quran), the Sunnah, ijma and qiyas (Noh, and Huda, 2020).

In most of the predominant Muslim countries, Islam has the significant impact in politics where as to create laws it is of significant importance to follow Quran (Cordesman, 2017). Whilst, in majority of the countries, Islam plays an effective role in the nation's political life which is viewed in positive aspect. Islam influences the society where it possess towards facilitating the growth of political empires whereas, different religious values focuses on encouraging trade and wealth and increased the traffic in slavery. To its purity, Islam was more attractive to kings because of its concept related to caliph mutual political power with religious society. In this regard, the formulation of the Islamic state is based upon Islamic law that entails various polities and theories for the governance in the Islamic world (Sahin, 2018). There is a complicated relationship between religion and international politics. Islam tends towards being a driving force behind political form which has a huge role in the international political process. The study conducted by Simbar (2009), demonstrates the way Islam influence on international politics entailing peace and conflict, nationalism, nation states and human rights.

Islamism reflecting majorly on the modern Islamic societies' essence along with their way of thinking and living. Political Islam by and large is linked with the right of political spectrum which is concerned with Islamic ideology. Islamist trends range from left-leaning populist protest movements to ultraconservative movement. Although, Islamist vary in their traditionalism regarding the religious authority and knowledge. Therefore, larger number of the Islamic population is not the supporters of the radical Islamists (Von Sikorski, et al., 2017). Whereas, Islamism in different ways tends to help in establishing social life at various levels of the society developing a special Islamic path to up gradation. In this regard, Islam has produced a political movement in modernity as there is something that is extremely political in Islam. It including that

Prophet Muhammad was a political and military leader that creates Islam as a political entity for which Islam is deeply affiliated with public enforcement of religious law. It has been observed that the impact of modernisation discourages the mainstream of social science for studying Islam influence on politics. The modernity of Islam is actual, as Islamists live in modern societies and does not address to the political activism to particular modern predicaments. It involves political, social, economic and cultural issues evolving from Middle East in terms of expanding to the world capitalist market (March, 2015). However, the essential ideas of Islamist activism were absurd before modern period that fixes the concepts regarding the state, economy, society and party emphasising on all-purpose adjective Islamic to particular concepts of Islamic movement.

Research Methodology

This research is inclined towards determining Islam along with its influence on the political system of the Muslim World in context to the contemporary scenario. In this regards, the researcher's approach towards this research is to make use of qualitative research design as this research design helps in attaining effective knowledge and understanding the role of contributing to Islam in the development of different system in Muslim countries (Rahman, 2020). As per the nature of the study, the research design is qualitative therefore, the research will make use of interpretivism research philosophy based upon Islam and its impact on political system of the Muslim world. Moreover, the researcher's approach that will be utilised for the research will incorporate inductive research approach that will help in attaining relevant concepts and understanding of the association among Islam and its influence on the political system of the Muslim World. The purpose of using inductive approach is that it helps in obtaining appropriate concepts along with better understanding of the link among Islam and political system in the Muslim world in modernisation (Woiceshyn and Daellenbach, 2018). This approach tends towards providing the reliability and the validity of the research. However, there are various data collection methods that are majorly used by the researcher which includes primary and secondary research (Leening et al., 2012). The data collection method that will be used for the following research is secondary data collection method that will be collected from different sources such as online website, journals, books, case studies and websites. The data will be extracted from secondary sources. The rationale behind using this research approach is that it helps in achieving data from various resources because it is easy to be attained and can obtain relevant data associated to the research topic (Moser and Korstjens, 2018). This method help in gaining effective knowledge regarding the Islamic values on the political system of the Islamic stated in the modern world. In order to analyse the data, the data analysis technique which has been used for the construction of findings is the content analysis data analysis technique. A content analysis data analysis technique helps in extracting major and emerging themes from the existing body of the literature. This approach of data analysis is considered to be as one of the most viable approach especially in the context when the data is collected by means of the secondary source of data collection. With this approach, the researcher was able to extract the key and emerging concepts pertaining to the field or area of topic. This approach was instrumental in a manner that the researcher was able to triangulate and validate the findings proposed from several prior researchers in order to construct his own finding depending on the lens from which the data has been analysed and the scope of the study.

Area and Objectives of the Research Problem

The research study represents different political and religious aspects of the given topic having a clear view and assessment over the previous pieces of literature and research. Initially the perception of Islam and depending factors of it taken in the wrong way by the world communities and the Muslim world itself. Therefore, the gap arises in the Islamic world and the political mind-set of the world leaders and their community particularly. The researchers of political Islam have studied and observed the current condition of the new generation of the political Muslim world, examine that the several actors and political stakeholders have combined the religious ideals and democratic platforms into their emerging political vision, policies and related institutional platforms (Driessen, 2017). In the presence of the materialistic approach, the inclusion of the emerging ideas in the political Islamic world increasing at a rapid pace. Although, several measures are taken to counter the effect of the arising situations, such as different Muslim world leaders taking awareness initiatives to inform the world and related Muslim society about the peaceful theme of the Islamic society. The conflict in this case revolving around the conditions and factors of economic, religious, cultural and political power among the Muslim world which causing division and separation in concepts (Choudhury and Adenan, 2017).

Similar conflicts and issues arise in the political Islamic world, by accepting the perspectives and diverse oppositional factors which intentionally responsible for the Muslim world division. Among these factors some important other reasons which responsibly causing massive problems and alarming situations are health, education, hunger, poverty, security and socially inspired issues (Hector, 2014). After analysing several situations and aspects of the current scenario, this case study will significantly contribute to filling the awareness and knowledge gaps. For decades, the Muslim political society and communities have a massive absence of social and cultural reforms, which affects the overall approach of the Muslim political world. To move forward and gain some positive status the Muslim world should take the traditional measures and classify the existing movements. Some key set of words and political movements like fundamentalist, extremist, moderate and peaceful political measures should keep aside (Diaa Rashwan, 2021). Now based on the above detail prescription of the case study, the main idea behind the scenario is to keep update and improve the existing fundamental approach of the Muslim political world, to revotionalise the community and Muslim political society. This research study significantly intensifies and provide essential aspects and ways of improvement to place the Muslim political world at the right place and right status.

Based on the study gap described above, this case study will help to fill up the gap that exists in different aspects of the Muslim world through the following objectives about explore the internal and external aspects of the Islamic influence on the Muslim political world and related systems, which can be described as;

- To identify the role of Islam in different aspects of the system of Muslim World
- To assess different factors of Islamic influence affecting the Muslims and the political system
- To evaluate the impact of Islamic values on the political system followed by the Muslim Islamic state in the contemporary settings
- To suggest and recommend appropriate ways to enhance the positive influence of Islam on the political system of Muslim countries.

Themes

Theme 1: Contribution of Islam in the development of different system in Muslim countries

        The research of Mukhammadolim (2019) stated different systems in the Islamic countries are developed in the light of the Islamic value. The Islamic values of equality, justice and financial support is determined on the basis of the concept of equality and social values which are delivered in the Quranic verses and hadiths. Litardi, Fiorani and Harb (2019) supported this and comprehended that opposite to the western legal codes, in Islamic countries are focused in the on the concept of accountability. This is also provided in the hadith of the Prophet Muhammad:

"Actions are but by intention and every man shall have but that which he intended."

        The above hadith which represents the actions as the portrayal of the hadith emphasises on the significance of having an intention for every physical act that is done and the importance of having a purpose for every action. The society in the Islamic countries such as Malaysia as per the identification of Aslam (2018), the Malay people are keen for the inculcation of the values of compromise, respect, and non-confrontational attitudes. This is due to the infusion of the Islamic believes in the cultural system of the state. The cultural is driven from the values of equality and brotherhood as the Quranic verse in the tenth verse of Al-Hujurat stated:

"The believers are but brothers, so make settlement between your brothers."

        The country's social system is dependent on the feeling of brotherhood which prevails in the Islamic countries such as this one, as it is driven by the sense of equality among the citizen dependent on the concept of brotherhood which is prominent in this hadith of the Prophet in which he stated that:

"None of you (truly) believes until he wishes for his brother what he wishes for himself."

        The hadith delivers the necessity of concept and understanding of brotherhood as the foundational component which represents the completion of their belief. The inclusion of different themes and the inclusion of the hadith and verses allowed the discussion of the theme of identifying the role of Islam in the development of different system in Muslim countries.

Theme 2: Islamic factors influencing legal approaches in Muslim countries

        In variety of Islamic countries such the Pakistan, Jordan and Egypt have developed their laws while strict following of the teachings of the Quran which includes 82% of the governance. (Pew Research Center's Global Attitudes Project, 2021). The research of Catusse and Destremau (2016) has stated that on the other hand, the country of Tunisia, Turkey and Lebanon have less likely endorsed a dominant role for Islam. This is due to the two-in-ten in each country believe laws should be based strictly on the Quran as majority in Tunisia and a plurality in Turkey. A majority in Tunisia and a plurality in Turkey considers a law should follow the values and principles of Islam, however it does not strictly follow the teachings of the Quran. In Lebanon, the legal approaches vary greatly by religious group as the majority of Shia Muslims (57%) prefers that the law of the country follow the principles of Islam, whereas the Sunni Muslims are split between this position which is 36% and the belief that the Quran has no role in the altering of the political approaches of the ruler. This differs from the hadith of the Prophet Muhammad which stated that:

"Every one of you is a guardian and every one of you shall be asked about his duties. A governor is a guardian, and he shall be asked about his subjects. A man is a guardian of his family, and he shall be asked about it. A wife is a guardian of her husband's house, and she shall be asked about it. A slave is a guardian of his master's property, and he shall be asked about it. Indeed, all of you are guardians and you shall all be asked about your duties."

The above Hadith presented the clear depiction of the ruler being responsible for the development of a political system in the study on the basis of the guidance provided in the quranic verses and the hadith. The research of Angrist (2010) similarly identified that the influence of Islam has been observed to be reducing in the recent years specifically in the Middle East, as the youth has lost interest in the inclusion of Islamic value in the political system.

Theme 3: Effects of Islamic values on the political system of the Islamic states in the modern world

Most of the Muslim countries have adopted a potentially friendly political approaches to each other which is driven by sense of brotherhood and unity which is delivered and discussed by the religion of Islam (Moaddel & Karabenick, 2018). The Islamic countries such as Iran, Pakistan and turkey for instance had been in the mutually beneficial relationship which each other. Ahmed (2019) in their study stated that the countries has resolved the tension between them have since adopted a conflict resolution technique such as the relations between Shi'a-majority Iran and Sunni-majority Pakistan in the 1980s were relaxed in the light of the verse mentioned below which focuses on the need of conflict resolution technique between Muslims:

"And dispute not with one another, then you will lose courage by getting demoralized and your strength will be lost." (Al-Quran Surah 8: Verse 46)

The above included Quranic verse which identify the need of conflict resolution delivers the political approach of Islamic towards one another, depicting the influence of the values of the religion in the political approach of the country. In addition to the external political approach, the internal political stance of the Islamic country such as turkey has been relaxed as the country for keeping beneficial relations with the western countries made amendments inn article 5 of the dress code regulation due to which, the restrictive provisions were lifted (O'Neil, 2010). This was done in the light of the country being declared as a secular state having open political approach to both the western and the eastern countries. The country's political approach portray an absence of the potential presence of the Islamic values such as the necessity of Hijab which is depicted in the following verse:

"O you Children of Adam! We have bestowed on you raiment to cover your shame as well as to be an adornment to you. But the raiment of righteousness, that is the best. Such are among the Signs of Allah, that they may receive admonition." (Quran 7:26)

The absence of the restrictive dress code and strict approach to the fulfilment of Islamic values by the country has depicted the potential absence of the influence of Islamic value in the political stance of the Islamic state. Thus, the above presented discussion delivers that there is a mixed outlook of different countries regarding Islamic values contributions in politics.

Theme 4: To suggest and recommend appropriate ways to enhance the positive influence of Islam on the political system of the Muslim countries.

Political system which is driven with the ideologies of Islam should be defined broadly as the spectrum of modern political movements, intellectual tendencies, and state-directed policies focused with establishing Islam as an influential force in political life. In terms of definition, it merely stated that adherents of political Islam think, at the most general level that 'Islam as a body of faith has something vital to say about how politics and society should be structured in the contemporary Muslim world and applied in some form' (Ayoob, 2005). Mosques and associated institutions, particularly those beyond the formal boundaries of the court, can be utilized to give forth political messages dressed up in religious clothing. The Quran, hadith literature and Sunnah (the sayings and life practices of the Islamic Prophet Muhammad (PBUH), Islam's history, and components of political movements outside Islam are all used to form political features of Islam. Leadership by elected or chosen successors to Prophet Muhammad (PBUH), known as Caliphs (Imamate for Shia), is a traditional political idea in Islam, the need of adhering to Islamic law, or Sharia; rulers' obligation to seek Shura, or consultation with their citizens; and the value of chastising unjust authorities. Another way of promoting Islam is the principles or concept of maslaha (public interest) - (justice), and shura are all important in a moderate Islamic perspective. If Islamic leaders promote public interest as defined by shura, they are regarded to be upholding justice. Shura, in this perspective, serves as the foundation for representative government institutions that are comparable to Western democracy but reflect Islamic principles rather than liberal values.

"The Command is for none but for Allah: He has commanded that ye obey none but Him: that is the right path" (xii. 40).

"Follow the revelation sent unto you from your Lord, and do not follow the (so-called) guardians other than Him" (vii. 3).

These hadith clarify that only to obey ALLAH, none has to worship except him. As people nowadays, worship their leaders, obey their rules and follow the way they followed. Moreover, there is another hadith of our beloved Prophet (PBUH) regards with the government or political leaders likely; Then, it is also the duty of the Islamic State to see that no citizen remains unprovoked for in respect of the basic necessities of life, food, wear, housing, health aid and education, for the Holy Prophet (may peace be upon him) said:

"The government is the guardian of those who have no guardian."

To conclude, Sharia will always be a historically conditioned human interpretation of the Qur'an and Prophet's Sunna. While, share all Muslims' view that these sources are divine, the believe that their interpretation and manifestation as Sharia rules will always be a human originality, subject to challenge and reformulation through alternative human deeds. To put it another way, the heavenly origins of Sharia cannot affect human life and experience unless they are understood and implemented by humans in the historical context of Islamic civilizations (Abdullahi Ahmed, 2012)

Findings and Recommendations

Based on the aforementioned findings, it can be inferred that different systems in the Islamic countries have been developed that are majorly found on the basis of Islamic values and believes. With no exception, it is justified to say that the prime Islamic values form the basis with equality, justice and financial support. These values and principles have been driven through different sources but mainly from Quran and Hadith and from the 112400 prophets that deciphered the teachings of Islam at different times. Further, on the basis of the above findings, it can also be stated that the social system of a society based on the Islamic system is subject to the feeling of brotherhood which is considered to be as the necessary element which prevails in the Islamic societies. From this perspective, it can be said that while discussing the contribution of Islam in its societies, it is justified to say that the elements like brother, equality and justice are the elements that are common and should be common among Islamic societies that are based on the actual believes and values of Islam.

The findings of the present research also suggest that in number of Islamic countries, the rule of law and governance system is based on the teachings and instructions of Islam. The research of Pew Research Center's Global Attitudes Project (2021), has also suggested that around 82 % of the governance structure in Pakistan form the basis with the Islamic teachings and fundamentals. However, while referring to the case of KSA and associated Arab countries, it can be inferred that the rule of law highly reflect Sharia Law and is an adequate representation of the teachings of Islam. Nonetheless, in the countries like Turkey and Lebanon, it has also been found that such countries even though reflect Islamic culture and civilisation however, these countries are not found aligning their governance structure and rule of law as per the precise teachings and following of Islam.

The findings of the present research have also inferred that majority of the Muslim countries developed and adopted friendly political relationship with their fellow Muslim countries. Though in some of the cases, it can be observed that conflicts among Muslim countries persist mainly because of the differences sects and groups of different sectarian groups however, in most of the countries, these sectarian-based conflicts are not considered of high severity due to the mind-set, way of thinking and perception of people regarding different sectarian groups. Nonetheless, on a wider scale, the effects of Islamic values on the political system is considered as positive as the fundamentals of Islam such as brotherhood, equality and justice are still considered and mutually understood among Islamic countries (Moaddel & Karabenick, 2018). Moreover, the findings of the aforementioned researcher have also inferred that by following the teachings of Islam, i.e. paying respect to the other rights and developing the relations of harmony and brotherhood with the fellow Muslim country, the focus on conflict resolution techniques is also prioritised.

The findings of the present research have also indicated that unlike other religion, the role of Islam has been influential in different aspects. Considering the era of Caliphs where the Caliphs such as Hazrat Umer, Hazrat Abu Bakar set examples for the Muslim and non-Muslim societies that how social state can be developed despite of the fact that Muslims of that era were at the utmost minority and had resources close to negligible to utilise for the development of conflict-free societies. Here it becomes essential to mention that this trend of developing a social state where the rights of individuals are preserved was first set by the Prophet Muhammad (P.B.U.H). The Prophet in a true sense represented the ideology of Islam and thus inspired the entire political

and governance mechanism for both the Muslim and non-Muslim societies. Further, while referring to the case of contemporary scenario, it can be inferred that though societies of the contemporary world have been advanced and this integration is generally observed as a result of the involvement and the influence of western value and believes that are being imposed or adopted by the societies of the Muslim world nonetheless, on the wider scale, the influence of Islam on the contemporary Muslim world is still considered as significant as the ideology of Islamic states remain the same which forms the basis on the fundamentals like equality, justice and brotherhood. Based on the present findings, the study recommends the following to the Muslim states and their political infrastructure:

- It is evident that Sharia or Islamic law which form the basis with Quran and Prophet Muhammad guides Muslims and their political elite in all aspects of life. There is no such aspect that has remained uncovered through the teachings of Islam. Therefore, it is recommended to the concerned political stakeholders to get inspirations from the teachings of Islam in the right sense by exemplifying and idealising the role models in the form of Prophet Muhammad (P.B.U.H) and the Caliphs of the great Muslim era.
- With no exception, it is justified to say that Prophet Muhammad (P.B.U.H) set the trademark for both the Muslim and non-Muslim world that how a welfare state can be developed even with the low resources. However, Muslim countries of the present era despite owing considerable resources and power have failed to develop such welfare state that could win the heart of people and heal the wounds of sufferers. Therefore, it is recommended to Muslim countries and their leaders to idealise developing the welfare state like Medina in order to eradicate the basic and ever-existing challenges for a common man living in a society.

Conclusion

Positing Islamic ideology in the context of political scenario, it can be said that, the ruler, governors, ministers and all the people in position of power are not above the notion of accountability and everyone will be asked about his deeds and actions. The central social principles of Islam are based on notion of justice and equality. Every individual within the realm of a country deserves to be treated equally and justice should be provided to each citizen according to the law of the country. Similarly, notion of brotherhood, unity and taking care of each other is also a part of the Islamic teachings. Many Islamic countries which did not have friendly ties in the past are now adapting to strategies that promotes friendly relationship and move towards resolving conflict. However, in the global context, many political leaders and stakeholders are merging the religious ideals with democratic platform to form a new political vision, policies, relevant institutional platforms and a social system that promotes coherent culture based on the notion of brotherhood, resolving dispute and helping each other which is identical to the example of a welfare state set by Prophet Muhammad in the state of Medina. The same principle when applied to political relationship between Muslim countries, can help both the countries a great deal and can be beneficial in trade and economic terms as well. Strategy adapted by countries like Pakistan, Jordan and Egypt who are promoting friendly ties among themselves are displaying examples of brotherhood which is the basic tenet of Islamic ideology. While some countries have political governance strictly based on Islamic rule of law, there are countries who have adapted a slightly less dominant role of Islam in governing the country. Countries like Tunisia and Turkey have Islamic rule of law but the laws in the country are less strict because majority of the people in the country are in favour of adapting a liberal approach and the state is responsible for taking care of

the governance and legislation. As Islam promotes peace and preaches to build a friendly environment, similarly, the same ideology has been observed by the countries practicing Islam. Moreover, based on the findings of the study, it is recommended that the leaders of countries should try to follow the kind of governance system that is exemplified by the life of Prophet Muhammad and his successors, while the social system can be based on the model of welfare state that was practised in Medina. The fundamental principles of Islam that includes justice, equality and peace should have a significant impact on the governance and political strategies of the Muslim countries.

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