



DEMOCRACY AND ISLAMIC POLITICAL SYSTEM: A
COMPARATIVE ANALYSIS

¹Rai Shoiab Haider

²Muhammad Arslan

¹BS International Relations, Department of International Relations, Government College University, Faisalabad (Corresponding Author)

²PhD Scholar / Visiting Lecturer, Department of International Relations, Government College University Faisalabad.

^{1*}haiderraishoaib33@gmail.com

Abstract

Democracy and Islamic Political system are current discussion topic in Western world after Islamophobia. Both systems are best to give complete rights and work on benefits for citizen. Democracy is peaceful political system in current situation and Islamic political system is complete code of life in all sphere of life. Democracy is popular in Muslim countries but these countries Constitution was based on Islamic principles such as in Iran, Pakistan and Saudi Arabia. Muslims state following the democracy and best system for welfare of humanity and complete political participation. Islamic political system is the system which is based on Quran and Hadith but due to strict interpretation such as in Afghanistan and in Iran increase the Western concern on Islamic political system.

Article Details:

Received on 08 June 2025

Accepted on 05 July 2025

Published on 07 July 2025

Corresponding Authors*:

INTRODUCTION

A Political system of democracy and Islamic rule is defined how to organizes society its political, social and economic factor. Both systems are different approaches in society. About fifty-seven Muslims states in world all of them are member of organization of Islamic cooperation and in modern time mostly under the European domination. Islamic political system is based on Quran and Sunnah. Muslim are divided into different sects. Two major sects are Sunni Islam which is total (87-90%) and Shia is total (10-13%) (BBC News, 2016). Both have different political thinking and how to choose leader and caliphate. In Sunni Islam after death of Prophet (PBUH) his friend and father-in-law Hazrat Abu Bakr was consider caliphate of Muslims but in Shia point of view Prophet Muhammad's cousin and son in law Hazrat Ali was consider leader and caliphate of Muslims. In 2013 survey of freedom house show that only one state is rated "free" twenty-one is rated "partly free" and twenty-five are rated "not free". It is surprising that Muslim democracy how to run in these states (Puddington, 2013).

Islam and democracy in both systems the raising question about Sovereignty. In democracy people are completely sovereign but in view of Molana Abul Mawdudi belief on the sovereignty of God. Islam is complete code of life. Hazrat David kingdom wisdom and clear judgment. One third Holy Quran revelations are devoted to issues of family life such as social and economic issues. Historical perspective political system was shaped by kingship and Oligarchies Umayyad, Abbasi, Safavid, Ottoman and Mughal Empires are parts of Muslims empirical history. In 20th century many middle east and Muslim states such as Saudi Arabia as a Monarch state, Iran is a clergy run state, Sudan and Pakistan military imposed Islamic government and Afghanistan has a Taliban which is so called Islamic government.

Democracy is most comprehensive and ancient concept of all political systems. Democracy is literally mean "rule by the people" it is Greek word and derived from "demos" mean people and "kratos" mean rule. It is introduced in English language in 16th century and come from French language. In western world through Three Revolution change the structure of west and adopted the liberal democracy. In 17th century in England 1689 revolt and change the state political system. In England this revolt is divided into two phases first her English civil war (1642-1651) due to conflict in between the supporter of king and supporter of parliamentary power. In 1649 king was executed and established the commonwealth republic without the monarch power. The second phase is glorious revolution in 1688 in this revolt in 1689 established the supremacy of parliament over monarch power.

In 1789 French revolution for liberal democracy and freedom of human rights of speech and prosperity of people. In 1776 America contributes to modern democracy and give most importance to liberal democratic rules and focus on other countries political system to adopted the democracy. Several models of Democracy from ancient to modern such as Direct/Indirect, presidential, parliamentary, dictatorship and authoritarian form of government run the states. According to Gallie called the Democracy "essential contested concept" French revolution 1789 led to declaration of rights of citizen and become preamble of constitution of France in 1791. In 19th century equality, freedom and fraternity become the words for modern democracy.

Islamic democracy debate on three direction) 1) Secularist, who argued in favour of western democracy and believed that Islam shall separate from politics 2) Rejectionist, who argued on democracy is western concept and opposite to Allah sovereignty 3) Reformist,

who argue to adopted the middle path for our state affairs. Muslim politics John Esposito said that "Islam has used to legitimate and justify different form of government". Jamal ul din Afghani, Sir Syed Ahmad Khan and Allama Iqbal works on Islam and Democracy (Esposito, 2000). Constitution of Madina is equivalent to Magna Carta 1215 western democracy is beginning to Greek state and impact after the 9/11 incident. Islam uphold democracy form of state and government through history of Holy Prophet (PBUH) and Caliphate Rashidun by teaching of Quran and sunnah.

Democracy in political aspect mean to believe on sovereignty of people and every person have equal rights and enjoy complete freedom of speech adult have right of vote, property right and civil liberty. Economically democracy there is no differentiate in society. Society is based on according to needs and capacity. Social democracy is based on social justice, equality and give importance without to class, colour, race and creed difference. In democracy all have such as men or women, rich or poor have equal in social life. Democracy is based on secular state such as America and other western world. In Muslim word some state has democratic such as Turkey an Indonesia. Hindu society have not a democratic but India which is second largest populated country and have a secular state. One third Holy Quran verses are devoted the family life social and economic factor. In Quran

"And We have revealed to you the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it and judge between them by what Allah has revealed and does not follow their inclinations away from what has come to you of the truth. To each of you We prescribed a law and a method." Surah Al-Ma'idah, verse (5:48)ⁱ

In 19th century many Islamic Scholar has been advocating the Islam is the essence was democratic. In India shah Wali Ullah wanted to Islamic reforms and Sir Syed educational reforms in Aligarh Pakistan was created to be an Islamic state and religion was only one factor. The stronger supporter of Pakistan from north central provinces where Muslims are in minority. Second from northwest region where Muslims are in majority. Third from north east region where Muslims are poor and uneducated. The majority of India Ulama opposed the movement and issuing fatwa the Jinnah and his Muslim League colleague were Kafir. Moulana Mawdudi opposed the separate state for Muslims of subcontinent why? Because Nationalism was western concept but Muslim belong to single Ummah Leadership of movement had not established the Islamic state Islam in danger two nation Muslim nation and Hindu nation.

In 1949 constituent assembly passed the objective resolution where sovereignty belong to God and authority delegated to state of Pakistan through the people. Muslims shall their life according and Sunnah. In 1956 constitution Islam and democracy one side politician have favoured the parliament form of government which is justify the rule of democracy on base of Islamic principles of equality, tolerance and social justice. Religious leader demanded the state working according to sharia rule. Islamic leader is argued to if Pakistan is a secular state and introduce British procedure for crime and other laws instead of Sharia rule then why struggle for Muslim of subcontinent for separate homeland. Justice Munir Report on Ahmadiyya whose first duty of state to declare that who is Muslim and what is real Islam. Ethnicity in 1971 war become reason of partition of East Pakistan.

Zulfiqar Ali Bhutto used term "Islamic Socialism" and emphasized that its root not in western democracy but in Prophet (PBUM) message of Social Justice (Syed, 2017). Result of 1970 elections three major religious parties Jamaat-e-Islami, Jamiat Ulma -e-Islam and Jamiat Ulama -e-Pakistan opposed the PPP and 113 Ulama issued the fatwa that anyone

supported to PPP was a disbeliever. PPP won 81 seats and religion parties won only 18 seats. Ahmadiyya was declare non-Muslims. In 1978 Zia ul Haq asked in interview how Islamization programme and how to accommodate the different schools of Islamic thought “we are not getting into that debate, we are going to basic law Quran and Sunnah, we are not going into controversy of Sunni, Shia, Wahabi, Malaki and Hanbali etc.” Controversary in June 1980 after zakat ordinance and affected the Shia Muslims and introduce a Hudood ordinance. After the Bhutto death in 1979 start the ethnicity division in Sindh and 300 Sindhi were killed and Mohajir start the migration from different parts of Sindh. Parliamentary democracy in Pakistan collapsed three times. In 1988 election Democracy is prevail on peak. But after it start the weak due to less relation between society and state. The state Institution have not a strong relation such as Military and civil bureaucracy Western Democracy was unsuited to Pakistani (Syed, 2017).

Country require government to manage the state affair and run the policy of government. Greek historian Herodotus said “When fight broke out over succession to Cyprus seven people of Archaemenid tribe, who began the consult about the future government of Iran. One attacked the dictatorial government, suggesting that public affair be entrusted to people themselves that one should rule alone if he is competent” (Buzurgi, 1999). Democracy is direct and equal opportunities and enjoy all the rights of every citizen. Plato divided the democracy into two parts such as good democracy and bad democracy. Good democracy that delegates the power to people and governance according to law, bad democracy that delegates the power to peoples but governance is not based on rule (Mara, 2001). Plato explain some features of democracy in which including the equality of all, freedom of expression and equal right of education. According to Aristotle view democracy to be government of the majority where all people are equal (Aristotle on Democracy and Government, 2019)

It has been reported on the authority of Jabir b. Samura who said: “I heard the Messenger of Allah say: The affairs of the people will continue to be conducted (well) as long as they are governed by twelve men. Then the Prophet said words which were obscure to me. I asked my father: What did the Messenger of Allah say? He said: All of the (twelve men) will be from the Quraish”ⁱⁱ

In in this Hadith in First Islamic state in Madina choose the caliphate from Quresh and Prophet (PBUH) said that all these Caliphate from Quraish but after the Prophet death Ummah are divided into groups. Group one choose the Hazrat Abu Bakr was Islamic Caliphate and group second accept the Hazrat Ali as a Caliphate after Prophet death. According to this hadith all the Islamic caliphate from Quraish but Caliphate change into Malookiat. In Islamic political system some head of state after the Prophet (PBUH) continue the established of State according to Quran and Sunnah. Start the controversy in this system when rule the Binu Ummaya and Binu Abbas and both Empire change the Islamic rule and not follow the Prophet (PBUH) teaching and his Caliphate Rashidun ruling system.

According to view of Javed Ahmad Ghamdi the word caliphate is *Jannasheen* and after the Prophet (PBUH) Hazrat Abu Bakr consider the Amir of Muslim and then Hazrat Umar declare the second Amir and Amir ul Momimneen. He said that ruling the government only according to Consultation and this way of Holy Quran. The word caliphate is not a correct for Islamic political system only decided the leader through the Shura (Ghamidi, 2017). Many experts are a growing the consensus that democratization is reduce the problems of Islamic world. Almost 80 percent of Muslim world see have a

democratic system some Islamist have reject the democracy and emphasize that Islamic system is solved the World problems. In Islamic system the right of women and minorities have criticised due to some extremist mind leader such as in Afghanistan. Some extremist mind Muslim are demanded the Islamization and implement the *Sharia* in Turkey, Pakistan and in Saudi Arabia.

RESEARCH METHODOLOGY

The research adopts qualitative approach and comparative analysis. Approach which is used in historical research is perspective approach, in this approach study of past towards present is discussed. It is ancient approach and involve authentic data. Mostly information has been collected from Quran, Hadith, Academic journals, Books, Reports and Articles.

RESEARCH QUESTION

- 1- What are Similarities and differences between democracy and Islamic political system in Muslim states?

LITERATURE REVIEW

A book "*Islam and Democracy in Pakistan*" Edited by Muhammad Aslam Syed 2017 the author focus in this book how subcontinent leaders and scholar view about independence of Pakistan and why Molana Mawdudi not accepted this separate homeland. The author explains how the constitution of Pakistan 1956, 1962 and then 1973 explain the state religion and in constitution of 1973 define the Muslim belief and Islam is accepted as state religion. The author focuses on how Zia ul Haq start the Islamization and how effect the election and separate the east Pakistan. In this book explain the role of military dictator and Pakistan foreign policy is not established according to our leader thought Muhammad Ali Jinnah (Aslam, 2017).

An Article "*Comparison of Imam Ali views on democracy and religious democracy*" by Masoumeh Alsadat Hosseini Kalahroudi in 2022 the writer focuses on religious democracy and explain the democracy according to Holy Quran. Hadith and especially focus on Hazrat Ali a.s addressing book Nahjul balagha. In this Article focus on defend the political system of Iran and give Quran and Sunnah reference. This article is brief the freedom, Justice, equality and sovereignty of God only used people as a sacred responsibility to run the state affair and used citizen for administrative system and in Islamic democracy is give the complete right to basic human rights and protected their life and property. (Kalahroudi, 2022).

An article "*Islam, Democracy, and the Question of Coexistence*" by Shah M. Nister Jahan Kabir in this article writer explain that current issue is Muslim world and West is thinking of Islamic point of view for society democracy and jihad. US start the war on terror and attack on Iraq and Afghanistan according to West point of view Islam is related with fundamentalism, Militancy and terrorism. Women right in Muslim society and Muslim involve in Political ethics and use of authority for death penalties and other order. Islamic tradition according to *Shura, ijtihaad, ijma and bayah* in Muslim political society and Islam give equal right to every citizen. In Islam the system of zakat helps the poor and needy people in society. (Kabir, 2011).

An article "*The Critical and Comparative analysis of Democracy and Islamic Democracy*" by Dr. Zia Ur Rehman, Rashad Manzoor and Pir Muhammad in 2025 in this article all this writer is explain that how democracy is prevailed in last 200 years in mostly state. Democracy starts as a political system in Ancient Greek and then start the evolution of this system in these city state follows the direct democracy and then after the WW1 and WW2 follow the Indirect system to govern the political system and then change into

representative democracy and now follow the Liberal democracy. Critical analysis in this article is according to political system public is under the creature rule and differentiate between good and bad but in secular system public is not differentiate between right and wrong. (Rehman, Manzoor, & Muhammad, 2025).

COMPARATIVE ANALYSIS OF DEMOCRACY AND ISLAMIC POLITICAL SYSTEM

GOVERNANCE STRUCTURE OF DEMOCRACY

POLITICAL PARTICIPATION AND REPRESENTATION

According to Verba and Nie the definition is “Political Participation is a process in which citizen aim to effect the Government authority and change the system”. Participation is a mechanism in which responsiveness to our citizen by government official. In local body system citizen have power to resolve our problems through our representative in democratic system (Teorell, 2006). If not have any participation, then government is not work. According to Almond and Powell “Political Participation is the involvement of society member in decision making process” (Castro, 2024). Citizen involvement in political system for electoral process, policy formulation, and selection of leader for manage the system. There are many activities which is involve in participation such as voting, campaigning at local level, join any party, Demonstration or strike, Donation or join groups for achieve our goals. Many factors which are involve in participation such as institution which is developed the educational skills in academic institution, gain power then participate in politics, participation for economic benefits. Some way how people participate in politics in which direct politics people direct role in form of member of Parliament, Indirect politics such as people elected their representative for politics, people participation in politics for gain our objectives for example economic objective, people part of politics for satisfy our mind (Chauhan, 2023). Many countries have experience to political participation and citizen are parts of referendums. Political participation is giving power to citizen for develop the skills and solved our problems. Liberty is important factor in democracy and public participation in electoral process is the freedom of democracy. Pakistan rank in Voter turnout 164th out of 169th in Globe and Pakistan is the second largest Muslim democracy in the world and percentage is 45.3% in election of 2013 which is less than from India and Bangladesh (Khawaja & Jamal, 2016). Voter turnout in election 8 Feb 2024 is 47.6% which is decrease from election 2018 in turnout is 52.1% and Registered voters in 2018 is 106 million and in election 2024 registered voters is 128.6 million. Provinces voters’ turnout in Punjab is decrease from election 2018 which is 56.8% to 51.6%, Sindh is 47.2% to 43.7%, Khyber Pakhtunkhwa is 44% to 39.5%, Islamabad 58.3% to 54.2% and in Baluchistan is 45.3% to 42.9% which is show up bad governance, political victimization, military intervention in politics and corruption is basic reason of these low political participation in Pakistan (ANFREL, 2024). Election is held in Iran after four year and political parties are weak. Any political parties are not opposed the government policy which is current rule on State. The role of political parties in Iran was decrease after the 1979 revolution (Afary & Avery, 2025). In Iran voter turnout is low after the 1979 Revolution 61 million voters is eligible for voting but participation is only 25 million which is almost 26.17% (Mazhari, 2024). According to World Economic Forum Global Gender Gap Report 2022 Turkey ranks is 112th for empowerment of Women in politics (United Nation, 2024). In Turkey turnout of current election is 87.05% in first round and runoff is 84.15% in 2023 election in Turkey total voters is 64 million and poll the vote 55 million in 2023 election (Basaran & Emre, 2023).

RULE OF LAW AND JUSTICE SYSTEM

Rule of Law is defined that set of elements which is based on equality and legal principle give protection to our citizen and effective implementation through independent judiciary. In which many elements to play role to established the system such as basic rights, power and law-making process. Rule of law is protected through the administration and judiciary in any democratic state. According to John Finnis “the name commonly gives to the state of affairs in which a legal system is legally in good shape” (Finnis, 2011). The Universal Declaration of Human Right is declared that human rights should be protected by rule of law in every matter of citizen of sovereign state. Every state is following the supremacy of law to protected the state from external pressure and increase the economic growth. In USA Amendment in Constitution of 14th is give the liberal existence of law and emphasize the liberal democracy in state. United Nation framework gives all the states and citizen power that all the people are equal before the law. In Article 26 of ICCPR give equal protection to all the people in law and follow the non- discrimination in rights of people. Former Secretary general of UN Kofi Annan give statement that all the states follow the rule of law at national and international levels (Zwitter, 2013). The rule of law is followed before the Aristotle and follow in written form after the Magna Carta in 1215 from UK. Constitutional law which is basic body in state structure and how to work in Pakistan under democracy and without Constitution law not have any state can be considered a sovereign state. Before the independence of Pakistan follow in Sub Continent was Government of India Act 1919 and then British government follow the Government of India Act 1935 in which give right of votes and other basic rights. Aitzaz Ahsan who is famous lawyer in Pakistan observe that the constitution of Pakistan is a “Hybrid” there is no Difference between theory and practice. In our country judiciary is over on all the democratic institution such as on Parliament. Nasira Javed who is former Judge in Pakistan stated that the judiciary of Pakistan is “least dangerous” which is overlap on all the system of democracy. The Judiciary which is give the assistance in all Pakistan past military overtake create the critical situation in our judgement system.

HUMAN RIGHTS AND FREEDOM

The political freedom and equality start from seventeenth centuries. Thomas Hobbes and John Locke who start the political theory on based of equality and freedom. Locke was observed that all the people have right to free and equal rights. In democracy all the power of king which is transfer into citizen through right of Vote. After established the draft of Declaration of Human Right in UN 1948 and its first article was based on freedom and equality. The individual freedom does not start the genocide, ethnic dismantle and discrimination then it is considered that violated the Human rights. Cohen argues that “an idea of equality plays a central role in any reasonable normative conception of democracy”. Human right are those rights that belong to every member of society regardless of color, human race, nationality and gender. Everyone has the right to part of political system through direct or indirect and everyone has the right to access in public service in our country. In 1958 Eleanor Roosevelt said in all the world we have live in small group or society then we respect the rights of worker in factory, offices where we all men and women have equal without any discrimination (Kirchschlaeger, 2014). In democratic system majority violate the rights of minority. According to UN Human rights are inherent to us all regardless of nationality, sex, national, or ethnic origin, color, religion, language, or any other status. Vienna Declaration and Programme of Action in 1993 recognized that democracy is based on preserve the dignity of fundamental rights, social justice, economic

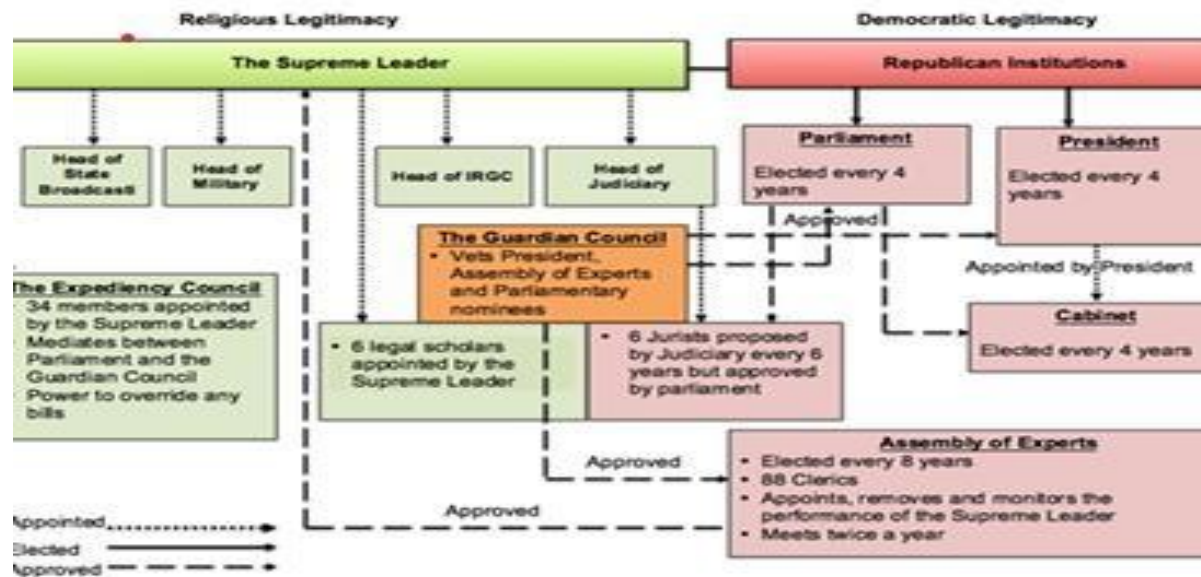
development and create international peaceful environment. Commission on Human Rights resolution 2002/46 declared that freedom of opinion, expression and exercise power according to rule of law. In this commission declared that free election, independent judiciary, accountability and independent media. According to Government of Pakistan Ministry of Human Rights 2022 issued a document according to different international declaration and conferences and in 1948 Pakistan became signatory of UDHR and its 30 Articles related with human rights. In Pakistan according to Constitution of 1973 in which total 25 article are related with human rights in which Articles 3, 4, 9, 10, 10A, 11, 12, 13, 14, 15, 17, 18, 20, 21, 22, 25, 25A, 26, 27, 28, 33, 34, 35, 36, 37, 38 (Ministry of Human Rights, 2022). After the 1997 election President Khatami opened the space with in civil society and liberty. The compulsory Hajib in Iran for Women if any woman violates this rule, then give her punishment such Mahsa Jina Amini in 2022. In 2022 report death of 500 protestor and Iran remain the world top death penalty such as 700 death penalties in 2023. A married woman in Iran not gain passport without permission of her husband and increase the cases of femicide but state not have any legislation to overcome of this abuse (Human Right Watch, 2023). In Turkey freedom of expression associated with article 301,220 and turkey constitution give freedom of religious, fair trail and women rights and give rights to Kurdish people and how treated with them.

ROLE OF RELIGION IN GOVERNANCE

According to Prof Seymour Martin Lip set observed that “Democratic and religious values have grown together” (Lipset, 1959. Vol 1). In many democratic states religion is a private matter like in America. All the policies in democratic system are formulated through will of the people. In Christianity POPE which is biggest clergy in this religion not have any role to formulate any state policy and in State of Vatican City which is permanent resident of POPE such as current pope Leo 14 not have any role in state political system. Democracy and religion are a valid partner in political system. Religion is the matter of God on people and not used in system. The governance is the process of decision making in which influence religious leader, society and military play role how to implement of any policy in state. Democracy is acknowledged in Arab countries is a strong political system and established a powerful society. Some Muslim activist such as Shiri Ebadi argue that mosque and state should be separate from affairs of government. Islam paly important role in political system as a positive dynamic. Turkey which is claim as a secular state but she is a Muslim state but role of Dynasty of ottoman in past history of Islamic political system is very important. Islam provide some basic principle in democratic system such as consultant, rights of Women and freedom in obey of our religion. Quran addressed the whole community to work together through social contact and cooperate with all the community. According to Hamadi many values in democratic system such as tolerance are present within Islamic tradition. There is compatibility of Christianity and Liberal democracy because Western democracy was originated from Europe and Christianity most follow in European States (Vlas & Gherghina, 2012). Role of religious parties such as JUIF and Jamat Islami in legislation is very crucial and during Zia ul Haq era start of Islamization in all the institution. The start of terrorism and extremism in Pakistan from Zia era. Some expert analyst that 237 religious group and orthodox thinking group in Pakistan. In Pakistan 20-25% Shia and 75-80% are Sunni sect which is supporting our sect base political party in Pakistan. In Pakistan religious groups and party secure 11% votes in election due Islamic slogan and rule of law policies (Yaghouti & Vida, 19 January, 2025). In Iran Shia Islam is follow in political system after the Iran Revolution 1979 and Ayatollah

Khomeini change the governance system of Raza Shah Pahlavi. In Iran Shia political system to believe on Quran and saying Prophet and his twelve Imam. In Iran during Safavid Dynasty in 16th century the Shia source of law used to establishment the legal infrastructure of Iran. In Iran role of religion is a work as representative of Twelve Imam Hazrat Madhi a's form of Supreme Leader of Iran. The head of state in Iran is Supreme leader who is basically Mujtahid in Islamic education. The supreme leader who is representative of hidden Imam. The Judiciary system in Iran under the Islamic clergy who is belong to Shia Islam. The Iran system is divided into two houses such as the Assembly of Expert and Guardian Council. In Iran execution of people due to enmity against Allah in 2022 were 576 according to Abdur Rahman Boroumand Center for Human Rights in Iran and death of these people increase from 2021 were 317 and in 2020 were 248 (US Department of State, 2022).

FIGURE 1



(Morady, 2014)

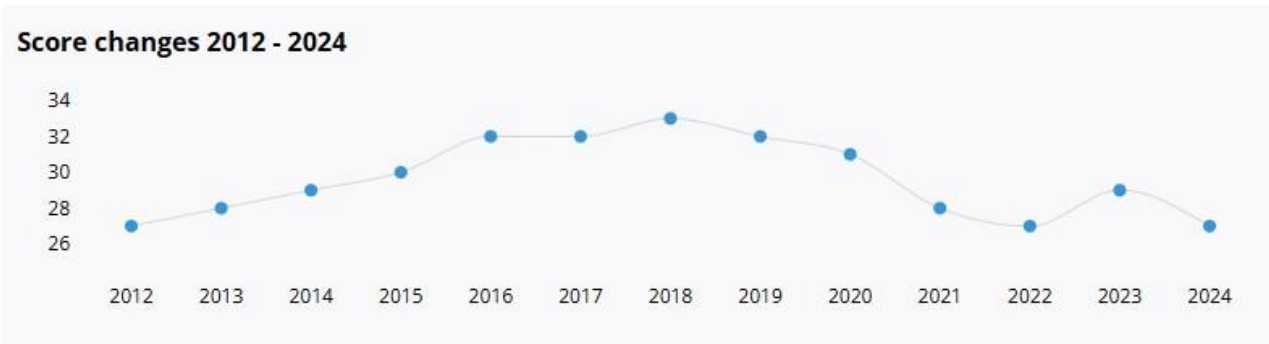
In all the Muslim state only, Turkey is a state who is secular state since constitution of 1924 to authoritarian constitution 1982. According to some expert in Turkey the Western democracy and Islamic system not have more difference in governing system. The population of Muslim in Turkey is 83 million in 2022 and about 99 percent are Muslims (US Department of State, 2022). In a Secular Turkey mean that the affair of state and religion are separate, freedom of worship, extremism is not allowed, no any person is bound to accept the other religion. Turkey has not any state official religion. The Constitution Article of 2 and 24 give freedom of religion in Turkey which is similar UDHR article 18 which is give all the religion in any state complete freedom of worship and political life according to our religion. In Turkey the Institution DIB which is selected the Imam and Mufti of all the more than 70000 mosques and pay them by state (Oktem, 2002).

ACCOUNTABILITY AND TRANSPARENCY

Democratic system is more accountable or transparent as compare to other political system. Democratic government is the government of people and accountable in any institution of state and in front of state pillar Judiciary. According to Organization for Economic Cooperation and Development observed that eight qualities which is established the good government in any democratic setup. In which participation, consensus, accountable, transparent, responsive, efficient, equitable and follow the rule of law (OECD, 2001).

Accountability is a best tool to measure the state political system and established the democratic norms and values for information to any citizen. There are many types of accountability such as 1) Horizontal Accountability in which state institution check the corruption according to our power, 2) Vertical Accountability in which media, civil society and citizen provide support to our representative to address this issue in Parliament, 3) Political Accountability in which parliament legislation strengthen the institution such as NAB in Pakistan to take action against any corrupt person, 4) Legal Accountability in which judiciary start the action and maintain the rule of law, 5) Social Accountability in which NGOs and organization check and balance on state political affair (Gyong, 2014). Pakistan phases an issue of corruption in political system in 2024 report of Corruption Perception Index Pakistan is the 135th out of 180 countries (Transparency International the Global Coalition against Corruption, 2024).

FIGURE 2



(Transparency International, 2024)

The accountability in Pakistan starts from after the independence in form of many laws such as The Prevention of Corruption Act 1947, The Pakistan Penal Code 1860 and National Accountability Ordinance 1999 which is strong legislation in Pakistan for accountability but not completely enforce this law due to corrupt leaders. Two working body which is implement these laws in Pakistan such as National Accountability Bureau (NAB) and Federal Investigation Agency (FIA). Many other authorities work in Pakistan in which Public Procurement Authority, Public Account Commission, Election Commission of Pakistan and Federal Mohtasib which is work on interest of citizen of Pakistan (Ahmed, 2020). The rank of Iran on corruption index in 2023 was 151th out of 180 countries. US embassy in Iraq said in 2022 the supreme leader of Iran wealth is around \$200 billion which is most from all the state official and parliamentarian of Iran. Iran was put on blacklist in 2020 by FATF due to financing of terrorist (Beizayi, 2021). In Turkey accountability value is -0.86 in 2023 which is show up accountability and transparency ratio increase from previous data in 2022 which is -0.93 from 193 countries (The Global Economy, 2023).

GOVERNANCE STRUCTURE OF ISLAMIC POLITICAL SYSTEM

POLITICAL PARTICIPATION AND REPRESENTATION

“Who Obey their God and established Prayer; Who conduct their affairs by Consultation, and spend out what we have bestowed upon them”^{vi} Surah 42, Verse 38

According to Holy Quran representation according to Consultation for political matter in every Islamic system. Consultation is equivalent to Democratic political representation in voting system. In democracy people are elected through mass percentage of voters. If anyone elected, then thousands of people consultant each other and elected him for our representation. In Islamic political representation not have any represented

change the Sharia Rule which is according to Quran and Sunnah for example *Hallal and Haram* is equal. In Islamic political system representative have right to work for political life and social life of citizens. Hazrat Imam Raza a's said "We do not find any sect or nation that has survived without a leader because they need a ruler in their religious and political affairs to lead them. Without this ruler, their life cannot be stable and prosperous"^{vii}. In this hadith Hazrat Imam Raza emphasize on ruler which is rule on public and run the state affairs. Ruler are basic leader of any nation and lead them in any matter. In Islamic political participation ruler work according to sacred text of Allah and Prophet teaching, in Democratic system only that leader is elected which is famous and honest in public for example in Western Countries and in Islamic republic of Iran. In Islamic Republic of Pakistan if any leader is chosen for Prime Minister and Presidential then he is work according to Quran and Hadith and Sovereignty belong to Allah in Preamble of Constitution of 1973. In Iran Velayat Faqih which is form of Islamic representation and Supreme leader give order according to Quran and teaching of Ale Beha it.

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ
فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ
اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

"My friend, what a mercy of Allah that you are lenient with them, had you been stern and hard hearted, people would have deserted scattering away from around you, so pardon them and pray for their forgiveness, and consult them in any matter, but you make up your mind, then place your trust in Allah and Allah love those who trust him"^{viii}. Prophet which is most beloved person on earth of Allah but in Quran Allah say to Prophet you are not decided without consultation in any matter, you behave is good in any situation then these people listen to you and accepted your teaching depend on your relation with all the communities.

RULE OF LAW AND JUSTICE SYSTEM

In Islamic political system fairness is basic needs of any society. Rule of law established a strong community in any political system. In Quran and Teaching of Prophet are emphasized on justice and equality of law for rich and poor. Allah said in Quran,

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ ۚ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَ

لِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ ۚ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ (25)

"Indeed, we sent our messengers with clear evidence and with them we sent down the scripture and the balance of justice, so that people administer justice, and we sent down iron with its great might benefits for humanity and means for Allah to prove who is willing to stand up for him and his messengers without seeing him, Allah is most powerful"^{ix}. In this verse is proved that all the messengers of Allah have main message is established a justice in our Ummah. All these messengers are following the rule of law which is Allah has established for them. Prophet said that justice system in Muslim society there are three types of Judges, first is that person who decided to know about the truth but against anyone that is fire, second is that who is decided without education that is fire and third is that who is decided according to rule of law that is paradise judge^x. In democratic system justice system is basic right of every citizen and rule of law follow by administration according to constitution. Allah commands justice, grace as well as generosity with relatives^{xi}. If Allah in Quran established justice with your family member, then Islamic

system is emphasized on fairness with all the society. Justice system is important for believers and men stand for justice as a witness for Allah if it is against yourselves, your parents and relatives, they are rich or poor so you do not deviate from justice and Allah help you in this situation^{xii}. In Islamic system the help of those people which is helpless and then provides them justice without any favor. In every community messenger and after their messenger has judgment is passed on them in all fairness and they are not wrong^{xiii}. Prophet said that one hour of justice leader is better than seventy years of worship^{xiv}. In democratic system corrupt leader is not managed a government and state affairs. If any politics is contesting the election, then he is fair and honest according to democratic rule of law. Justice is the protector of any government.

HUMAN RIGHTS AND FREEDOMS

In Islamic system freedom of all genders is basic right of society. In Hadith of prophet Human rights is the basic and early teaching of Islam in Sahih al Bukhari and other books. In democratic system freedom of expression and humans right is basic principle. Prophet said in Sahi Bukhari

المُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

“A Muslim is the one who avoids harming Muslims with his tongue and hands”^{xv}. In hadith real Muslim is not threat the any other citizen but many Muslims are killed the non-Muslim and innocent people. Islamic state must protect the life, property and honor of any citizen without any discrimination.

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيٍّ سُلْطَانًا فَلَا يَسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا ﴿٣٣﴾

“Do not killed human, life made sacred by Allah, except legal right, if anyone killed unjustly, we have given their heirs authority, but do not exceed limits in retaliation, for they are already supported by Constitution”^{xvi}. In Quran killing of any person is equal to killing of all the humanity^{xvii}. Quran strictly forbids to acquiring any property or wealth of other people and then state intervene and punish that person according to rule of Islamic system^{xviii}.

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغْيٍ مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا

“Those people who blaming on men and women, they will definitely guilt of slander and blatant sin”^{xx}. In Islamic system give complete right to women and women honor is very important for all the men Muslims.

ROLE OF RELIGION IN GOVERNANCE

During the time of Prophet and his four successors masjid and state affair are not separate. Masjid has many roles on that time in which cabinet meeting and appointment of different governor and other posts. In Abbasid and Umayyad dynasties state become separate from masjid. The head of state is representative of God and have an honest man. In state of Madina Prophet said that

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ

“Oh, Prophet said, I am a only like man you”^{xxi}. Head of state of Madina our beloved Prophet said that am like a simple person therefore in Islamic state any honest and good politician become a head of state like in Democratic system. The role of Religion in Pakistan after the Constitution of 1973 when Define the Muslim and Qadiani declared non-

Muslim. In PTI tenure Imran Khan said that Prophet Muhammad approach in Medina as Pakistan model follow. In election of 2023 in Turkey voter showed in favour of Erdogan who is modernizer while bringing the Islam back only personal life of Muslim (Burki, 2023). Role of Religion in Iran as a Wilayat Faiqa shape of Supreme leader and vicegerency of Twelve Imam Madhi.

الَّذِينَ إِنْ مَكَنَّتْهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ

“They are those if established an authority(state) in land would perform prayer, pay tax, and encourage what is good and forbid what is evil, and with Allah rests the outcome of all affairs”^{xxii}.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

“I do not create a jinn and human except those worship me”^{xxiii}

ACCOUNTABILITY AND TRANSPARENCY

Accountability is the creeds of Islam and basic principle of Islamic system. The Quran explain the transparency rule in different verses. In Islamic system all the judicial system gives complete rights to any victim. The Quran say if anyone does an atom weight of good shall see it in Allah courts, and if anyone does an atom weight of evil shall also see it^{xxiv}.

The burden of anyone shall not also bear anyone else burden^{xxv}.

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ

“Say, I truly fear, if I were disobeying my lord the torment of tremendous day”^{xxvi}. The Prophet declared that I am first one to submit the will of Almighty^{xxvii}. Hazrat Ali said that “Justice is the protector and shield of Government”^{xxviii}. The Prophet said “The ruler of the people is their guardian; he must answer for the responsibilities related to his subject”^{xxix}. The Prophet said “Whoever takes the reins of leadership of a nation in his hands will come on the day of Resurrection with both hands tied around his neck, so if he has acted in accordance with divine command among the people, Allah will set him free, but he has acted unjustly if so, he will be thrown into the fire of Hell, and what an evil destination”^{xxx}. Hazrat Ali said “Better leader is that who have three Qualities Compassion, Generosity and justice”^{xxxi}. The Prophet said “When ruler start to oppress, it is symbol of less rain”^{xxxii}.

CONCLUSION

Democracy and Islamic political is very basic political systems in Islamic world and Western countries. Islamic political system starts from state of Medina and spreads after death of Holy Prophet in World. Islamic political system is criticized in dynasty rule when cruel king and Caliphate change the principles of Quran and Prophet Hadith. Islamic political system and Democracy become equivalent in rules if see the concept of Consultation and election to choose the leaders. In Islamic political system all the authority is given to ruler if he is honest and see the affair of citizens very cooperative. In Muslims state divided into different category which state is most modern and follow the international law. My topic three state which is most prominent in Muslim world such as Pakistan, Iran and Turkey. All these states have a Muslim populated but follow the Democratic system. Democratic system is most preferable system in modern world. Islamic political system is based on Accountability, Justice and equal right to all the Citizens. In Islamic system the rights of Minority and Non-Muslim is very important, but in Muslim state such in Pakistan not complete rights to some non-Muslim. Our Prophet respects the

sacred place of any non-Muslim and protection of those right is the duty of Muslim state. In Democratic state sovereignty given to people but in Islamic system such as in Pakistan Sovereignty belong to Allah. Democracy prevails from 16th century and now it is most popular political system in world. In Western countries various revolutions change the concept of state and Church. The system was change after the Nation state system introduce in 1648. In Pakistan follow the parliament democracy and Pakistan Constitution based on Quran and Sunnah. In Pakistan constitution is explain the responsibility of state and masjid. In Pakistan situation is damage when Zia ul Haq start the Islamization and basically (Wahabi). In Iran the role of religion is prominent in form of supreme leader. In Iran follow the Quran and Teaching of Family of Muhammad and his family. In Iran election is held and Parliamentarian were elected according to democratic system but in their constitution follow the Principles of Quran and Hadith. In Turkey which is Muslim populated state but claim of secular state in our political system. In my finding the effort is show up both system democracy and Islamic political system become equal in many principles but some political factors are different. It is big reason of success of democracy which is follow up in Many Muslim states. If democracy was not good system, then why Muslim leader follows it. The Interpretation of Islamic political system is very rigid in some state such as in Iran and in Afghanistan, therefore in 21th century western world criticized the Islamic system. After the 9/ 11 attack increase the criticized the Islam and start Islamophobia. The main reason of this criticism due to some orthodox Islamic clergy interpretation and start of Holy war against innocent people in western world. The Islamic political system is very peaceful and give right to all the citizen. In Quran Islam is very peaceful religion in world.

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

“Indeed, the religion in the sight is Islam”^{xxxiii}. Islamic system is complete code of life. Islamic prohibit the killing of any person in society but due to some Islamic clergy which is show up the they are best defender of Islam is not true such as Osama Bin Laden concept of Jihad. In Islamic system not have any torture which is show in Quran.

لَا إِكْرَاهَ فِي الدِّينِ

“Let there is not compulsion in Religion”^{xxxiv}. Democratic system is giving equal right to all the citizens. Democratic system is most appropriate system in current situation.

RECOMMENDATION

- Islamic system is followed according to Quran and Hadith
- Religion and State become keep separate from each other
- Democracy is not followed in real face in Pakistan
- Islamic system is not real shape it is only sect base follow up in Afghanistan
- Democracy is best system and Islam is best religion

REFERENCES

- Afary, J., & Avery, P. W. (2025, 05 22). *Government and Society in Iran*. Retrieved from Britannica: <https://www.britannica.com/place/Iran>
- Ahmed, E. (2020). Accountability in Pakistan; An Academic Perspective. *ISSRA*, 83-85.
- ANFREL. (2024, February 14). *2024 Pakistani General Election: FAFEN Analysis of Voter Turnout*. Retrieved from Asian Network for Free elections: <https://anfrel.org/2024pakistan-general-election-fafen-analysis-of-voter-turnout/>

- Aristotle on Democracy and Government. (2019, May 09). *Aristotle on Democracy and Government*. Retrieved from Thought Co: <https://www.thoughtco.com/aristotle-on-democracy-111992>
- Aslam, S. M. (2017). *Islam and Democracy in Pakistan*. Islamabad: NIHCR.
- Basaran, & Emre. (2023, 06 01). *Turkey ranks near the top in voter turnout among OECD states*. Retrieved from Anadolu Ajansi: <https://www.aa.com.tr/en/politics/turkiyeranks-near-the-top-in-voter-turnout-among-oecd-states/2909913>
- BBC News. (2016, January 04). *Sunnis and Shia; Islam ancient Schism*. Retrieved from BBC NEWS: <https://www.bbc.com/news/world-middle-east-16047709>
- Beizayi, H. (2021). The non-Existence of Transparency and Accountability in Iran Economy. *Iran News Wire*, 4-5.
- Burki, S. J. (2023, 06 05). The Role of Islam in Governance. pp. 8-10.
- Buzurgi, A. J. (1999). *Political Schools*, Institute of Islamic Culture and Thinking. 36.
- Castro, C. F. (2024, 11 25). *The Political system of Almond and Powell*. Retrieved from Politikaperu: <https://www.politikaperu.org/en/the-political-system-of-almond-and-powell.htm>
- Chauhan, D. K. (2023, 02 12). *Political Participation*. Retrieved from LyceumwithKSC: <https://youtu.be/VwPjJP4aJac?si=JsRZxEE-IoQzook6>
- Esposito, J. (2000). *The Oxford History Of Islam*. USA: Oxford University Press.
- Esposito, J. L. (2000). *Political Islam and the West*. Washington: JFQ.
- Finnis, J. (2011). *Natural Law and Natural Rights*. New York: Oxford University Press.
- Ghamidi, J. A. (2017, November 5). Caliphate or Democracy.
- Gyong, J. E. (2014). Good Governance and Accountability in a Democracy. *European Scientific Journal*, 73-76.
<https://www.wilsoncenter.org/article/low-voter-turnout-iran-highlights-candidatedisqualifications-and-foggy-polling-data>
- Kabir, S. M. (2011). Islam ,Democracy , And the Question of Coexistence . *ICR Pluto Journals* , 16.
- Kalahroudi, M. A. (2022). Comparison of Imam Ali views on Democracy and religious democracy. *International Journal of Health sciences*, 2- 13.
- Khawaja, A. S., & Jamal, H. (2016). Implementing Biometric Voting System in Pakistan; An Analytical Review. *JRSP*, 2-17.
- Kirchschlaeger, P. G. (2014). The Relation between Democracy and Human Rights. 119120.
- Lipset, S. M. (1959. Vol 1). *Religion in America: What Religious Revival?* Sage Publications, 17-24.
- Mara, G. M. (2001). Thucydides and Plato on Democracy and Trust. *The University of Chicago*.
- Mazhari, M. (2024, 03 26). *Low Voter Turnout in Iran Highlights Candidate Disqualifications and Foggy Polling Data*. Retrieved from Wilson Center:
- Ministry of Human Rights. (2022). Ministry of Human Rights. 2-5. Retrieved from <https://mohr.gov.pk/SiteImage/Misc/files/Information%20and%20Learning%20Material%20on%20Core%20Human%20Rights%20Convention.pdf>
- Morady, D. F. (2014). Islam and Governance in Iran. 5-6.
- OECD. (2001). *OECD Annul Report 2001*. Paris: OECD Publication.
- Oktem, N. (2002). Religion in Turkey. *Brigham Young University Law Review*, 371-401.
- Puddington, A. (2013). *The democracy gap*. Washington.

- Rehman, D. Z., Manzoor, R., & Muhammad, P. (2025). The Critical and Comparative analysis of Democracy and Islamic Democracy. *Journal of Religion and Society*, 359-370.
- Syed, M. A. (2017). *Islam and Democracy in Pakistan*. Islamabad: NIHCR.
- Teorell, J. (2006). Political Participation and three theories of democracy; A research inventory and agenda. *Blackwell Publishing limited*, 788-790.
- The Global Economy. (2023). *Turkey: Voice and Accountability*. Global Economy.Com.
- transparency International the Global Coalition against Corruption. (2024). *transparency International in Pakistan*.
- Transparency International. (2024). *Our Work in Pakistan*.
- United Nation. (2024). *Leadership and political participation*. Retrieved from UN Women Europe and Central Asia: <https://eca.unwomen.org/en/where-weare/turkey/leadership-and-political-participation>
- US Department of State. (2022). *2022 Report on International Religion in Turkey*. Washington.
- US Department of State. (2022). *2022 Reports on International Religious Freedom: Iran*. Washington: US Department of State.
- Vlas, N., & Gherghina, S. (2012). Where does religion meet democracy? A comparative analysis of attitude in Europe. *SAGE*, 337-341.
- Yaghouti, & Vida. (19 January, 2025). *The Role of Religioius Parties in the Political Social Structure of Pakistan*. East Studies Institute for East Strategic Studies.
- Zwitter, A. (2013). The Rule of Law in Times of Crises, A legal Theory on the state of emergency in the Liberal Democracy. *University of Groningen Faculty of Law*, 2326.

ⁱ Surha, 5, verse, 48

ⁱⁱ Shahi Muslim, Hadith No, 4705, Vol 5

ⁱⁱⁱ Surah 42, Verse 38 ^{iv} Surah 2, Verse 30

^v Sahih al Bukhari, Book 93, Hadith 7137 ^{vi} Surah 42, Verse 38

^{vii} Ayuan Akbare AL Raza, Vol 2, Page 10

^{viii} Surah 03, Verse 159 ^{ix} Surah 57, Verse 25

^x Jamia Tarmazi, Vol 01, Chapter 13, Hadith 1323 ^{xi} Surah 16, Verse 90 ^{xii} Surah 04, Verse 135

^{xiii} Surah 10, Verse 47 ^{xiv} Al Khafi, Vol 07, Page 175

^{xv} Sahi al Bukhari, Vol 01, Chap 04, Hadith 09 ^{xvi} Surah 17, Verse 33 ^{xvii} Surah 05, Verse 32

^{xviii} Surah 02, Verse 188 ^{xix} Surah 05, Verse 38 ^{xxxx} Surah 33, Verse 58 ^{xxi} Surah 18, Verse 110 ^{xxii}

Surah 22, Verse 41 ^{xxiii} Surah 51, Verse 56 ^{xxiv} Surah 99, Verse 7,8 ^{xxv} Surah 35, Verse 18 ^{xxvi}

Surah 06, Verse 15 ^{xxvii} Surah 06, Verse 14 ^{xxviii} Garor Al Hukam Pg 340 ^{xxix} Arshad al Qoloob

Pg 184 ^{xxx} Al faiqe , Vol 04, Pg 18 ^{xxxi} Toufa al Haqol Pg 319 ^{xxxii} Al Jamia al Saghar Vol 01, Pg

115 ^{xxxiii} Surah 03, Verse 19 ^{xxxiv} Surah 03, Verse 256