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The Role of Islamic Thought in the Formation and Development of Political Worldview

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ABSTRACT

This article examines the influence of Islamic thought on the development of political worldviews. The article recounts the evolution of classical principles from the fundamental works of Al-Farabi and Ibn Khaldun, whose writings gave early frameworks for moral leadership and empirical political analysis, to current research facing contemporary governance issues. Drawing on primary texts and extensive scholarly literature, the study first contextualizes the historical deliberations on governance, space, and authority in the Islamic tradition. It then explores how these foundational principles have been inherited and reinterpreted to orient current socio-political dynamics, and finally, it offers a comparative analysis with Western political thought in the era of globalization. The findings underscore that an understanding of classical Islamic political philosophy enriches contemporary debates on statecraft and facilitates a critical reassessment of dominant Western narratives. The study advocates for an integrated framework that bridges traditional insights with modern imperatives, thereby enhancing cross-cultural understanding and contributing to the discourse on global political reform.

Keywords: Al-Farabi, globalization, governance, Ibn Khaldun, Islamic political thought.

Islam, as a system of belief and norms, is a complex social institution that addresses all spheres of human life. Since the rise of Islam in the seventh century, the Arabian World has slowly undergone significant changes in its attitudes toward governance, legislation, and the polity. Ever since the advent of Islam, the relationship between Islam and governance has been an issue of interest (Khairi et al. 2024). In many Muslim-majority countries today, political actors continue to seek Islamic legitimacy for their governance, as labelling policies as Islamic help garner support by associating their governance with religious virtues. However, the embodiment of Sharia law, which encompasses politics and governance amongst other components, in governmental systems is a different story – even in those Muslim countries which have implemented their legal systems based on Sharia law, the application of such laws to politics and governance remains limited to civil legislation. This also points to the regularities and expediencies of constructing concepts of Islamic and Western political worldviews (Islam 2016).

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Islamic political thought has always engaged with the essential dilemmas of governance in theoretical and critical ways, drawing from the depth of an incorporated worldview. The formation of a framework and knowledge about the state and its society have developed through careful analysis, profound debates, and critical reflection upon the experiences of states and governments. The legacy of the universal Islamic political thought is a treasure that can enlighten any pursuit of sound governance. A common feature throughout the history of Islam has been the ever-present political aspect of public life, as it has always had a bearing on the existence of the Muslim community as a part of the broader democracy and an external one (Tamimi 2007).

It is imperative to remind that there has been a rich tradition of critical thought directed at good governance within the Islamic intellectual world and that the discipline of statecraft has contributed ideationally and practically to the successful governance of a vast array of polities across spaces. Two influential Islamic political thinkers wrote almost four to five centuries apart from each other and, quite significantly, lived in different worlds with different socio-political challenges: Abu Nasr Muhammad Al-Farabi (870-950), who lived in the Islamic Golden Age and is often termed the Second Teacher for his grand contributions to governance, and Ibn Khaldun (1332-1406), who lived through the decline of Islamic dominance and has laid down his theories on social cohesion and political authority amidst turbulence and churn (Shehab & Smati 2021; Gokaru et al. 2024).

With the increasing importance of being “seen” as Islamic political actors – even beyond the interest of policy-making, which could directly be derived from Islamic values – it seems intriguing to raise the question: what is it in the Islamic thought that governs political socio-economic life? And how is this related to the formulation and representation of political world views? The aim of this article is to understand the foundation of Islamic political philosophy: the nexus of governance, space, and society. Examining the origins of these ideas provides a framework for dissecting current politics and policy in nations with a majority of Muslims. Within the scope of classical texts, the lack of a proper historical setting would only result in reading limited to meanwhile policy analyses. However, and more importantly, such comprehension yields an inadequate grasp of the historical and religious-rooted detail in the political dynamics of today. Tracing the evolution of how Islamic political concepts had come to be, and understanding them under the intellectual background of the era would bring to surface different dynamics and perspectives on the questions.

This exploration is divided into three sections. The first part gives a succinct political and historical context of how governance, space, and authority in Islamic worldviews had been deliberated by Islamic thinkers Al-Farabi and Ibn Khaldun. We claim that Al-Farabi’s concept of the ideal city in *al-Madinah Al-Fadhilah* emphasizes moral leadership and collective virtue as essential for achieving prosperity, while Ibn Khaldun’s *Muqaddimah* introduces a systematic, empirical approach to political analysis, highlighting social cohesion (Asabiyyah) as a key factor in the rise and fall of civilizations. The second part demonstrates how contemporary Islamic thought both inherits classical intellectual traditions and actively adapts them to address modern challenges. The part effectively explains the variation and evolution of political ideas within the Islamic world, highlighting the interplay between preservation of traditional values and the need for reform. By analyzing various political interpretations, the part underscores the importance of understanding Islamic political thought, essential for comprehending broader socio-political developments. The third part’s goal is to create a thorough framework for comprehending how globalization affects different aspects of political, social, and economic life. The part highlights the need to critically reassess established narratives in Western political theory and incorporate Islamic political and legal perspectives, thereby fostering useful debate.

Materials and Methods

For this study, the sources were chosen with care to guarantee both historical depth, contemporary relevance, and applicability. This article uses secondary data, including the primary classical texts *al-Madinah Al-Fadhilah* by Abu Nasr Al-Farabi and *Muqaddimah* by Ibn

Khaldun. We specifically chose to concentrate on two classic works, *al-Madinah al-Fadhilah* by Al-Farabi and *Muqaddimah* by Ibn Khaldun, because both have been frequently cited as foundational in surveys of Islamic political philosophy (e.g., Wiyono 2016; Sulastri 2019), and because taken together, they cover both the normative (ideal city) and empirical (historical-sociological) registers of classical Islamic thought.

Secondary scholarly literature (peer-reviewed journal articles, monographs, and edited volumes) helped to determine historical developments in Islamic political thought and compare them with Western political theory. These sources were selected through a systematic search in scholarly databases (such as ScienceDirect, Google Scholar, and publisher platforms) using keywords like “Islamic political thought”, “Al-Farabi political philosophy”, “Ibn Khaldun political philosophy”, “Islam and globalization”, and “comparative political theory”.

The following standards were used to determine which sources were included: (a) academic rigor (academic publisher and peer-reviewed status); (b) appropriateness to the main topics of Islamic political theory, governance, authority, and their development; (c) equilibrium between traditional interpretations and contemporary reinterpretations; and (d) contribution to comparing Islamic and Western political theory. While key publications essential to historical understanding were not excluded, new research was given preference in terms of publication date.

The research employs a novel mixed-methods design that synthesizes text analysis with traditional hermeneutic inquiry. Thematic analysis was conducted in two stages:

1. In order to find fundamental political, social, and philosophical concepts, qualitative content analysis helped with the systematic reading and thematic coding of secondary sources and classical literature. Themes that were categorized and grouped included authority, social cohesion, justice, governance paradigms, and the function of moral leadership.

2. The comparative analysis method supported similar validation against established theoretical models in both Islamic and Western political thought. Case studies and discussions from both traditions were critically analyzed to highlight points of convergence and divergence. The extracted thematic clusters are analyzed to reconstruct the historical evolution of political concepts within Islamic thought. Thus, the methodology combined traditional hermeneutic interpretation of classical works with modern thematic and comparative political analysis to produce an integrated, interdisciplinary understanding of Islamic political worldview development.

The process of drawing comparative conclusions in this study followed a structured multi-step analytical procedure, combining thematic interpretation with critical cross-civilizational analysis:

1. Thematic identification in Islamic political thought: primary classical texts were subjected to close qualitative reading. Core political-philosophical concepts were identified, such as the notions of the ideal polity, moral leadership, collective virtue (Al-Farabi), and social cohesion (Asabiyyah), empirical political analysis, and the cyclical nature of state power (Ibn Khaldun). Parallely, modern Islamic political thought sources were analyzed to understand the adaptation of classical ideas in contemporary contexts.

2. Critical contextual comparison: the political concepts were not only compared on a theoretical level but also contextualized within their historical, cultural, and socio-economic settings. For instance, while both Islamic and Western thought address governance, Islamic political thought integrates divine moral principles inherently, whereas Western modernity tends toward secular rationalization. In order to comprehend how these ideas changed throughout time, globalization was taken into consideration.

3. Comparative case study analysis: concrete cases and issues were used to illustrate how Islamic and Western frameworks respond differently to similar challenges. Literature addressing these issues from both Islamic and Western viewpoints was critically evaluated to reveal underlying assumptions, strengths, and limitations.

4. Synthesis and conclusion formulation: from the above steps, the comparative conclusions were synthesized by identifying three main patterns: (1) enduring relevance: Certain

classical Islamic political concepts (such as Ibn Khaldun's theory of social cohesion) remain highly applicable to analyzing modern political dynamics, similar to Western theories but rooted in different epistemologies; (2) divergences: Differences in foundational assumptions (divine vs. secular bases of authority) significantly influence political structures and expectations; (3) cross-influences and potential integrations: Recognizing the historical interplays and opportunities for integrating insights from both traditions for a more nuanced global political discourse.

Thus, the comparative conclusions emerged from a systematic process of theme extraction, critical contextualization, and synthesized evaluation, aiming to fairly and rigorously represent the distinct and overlapping trajectories of Islamic and Western political thought.

Al-Farabi and Ibn Khaldun

Islamic thinkers throughout history have played a key role in shaping political worldview. They have developed concepts and ideas that have influenced the development of Islamic political thought. Through their works, they have become the founders of a number of philosophical and political schools that influence the perception of politics and ideology. Their contribution to the study and understanding of Islamic political philosophy is invaluable.

Abu Nasr Al-Farabi, the great Islamic philosopher who lived in the tenth century, has always been regarded as one of the authorities of Islamic political thought. Al-Farabi's political thoughts are often seen as the earliest Islamic theoretical efforts, but Al-Farabi's concern for society has a wider scope. He was sometimes called the "Second Teacher" after Aristotle, whose works had been translated into Arabic. Just like his Greek teacher, Al-Farabi's magnum opus is a work that combines both disciplines, philosophy and politics. His philosophy of the ideal city is best known in his work entitled *al-Madinah Al-Fadhilah*. Through his philosophy, Al-Farabi describes the ideal city as a city that promotes good virtues. With leaders who have superior moral and intellectual virtues, leading the community will be able to achieve the prosperity of life here and the hereafter.

al-Madinah Al-Fadhilah, it is believed that the relevant content contributes to opening insights into the principles and forms of good governance. His thoughts are intended to provide an understanding of the importance of the role of a group of people and a political community in society and the steps that can be taken to perfect the city (Wiyono 2016). This present source is a historical reference for the current and future practitioners of governance. The reflection of Al-Farabi's ideas from *al-Madinah Al-Fadhilah* for the development of good governance is that (a) it emphasizes the importance of a group of good virtues and actions to produce prosperity, (b) it is not only about individual efforts, but must involve the collective community, and (c) must be balance between beliefs and moral ethics.

While Al-Farabi's *al-Madinah al-Fadhilah* offers a powerful vision of virtuous leadership and communal well-being, some have noted its utopian tendencies. First, his dependence on an intellectual-spiritual elite runs the risk of leaving out sizable segments of the population whose abilities and situations put them outside of that exclusive group. This raises the question: how practicable is his model in polities marked by deep social stratification? Second, although emphasizing moral virtue, the renowned Islamic philosopher Al-Farabi says nothing about accountability procedures in the event that rulers fail to uphold these characteristics. Hence, without institutional checks, the very "ideal city" can descend into paternalism and even clerical authoritarianism. Finally, Al-Farabi's conflation of philosophical wisdom with political power presumes universal agreement on "the good", a presumption challenged by contemporary pluralist theory. These critiques pave the way for a dialogue between Al-Farabi idealism and more pragmatic models of governance.

Al-Farabi's project for the ideal city remains philosophically rich. Al-Farabi wrote under the Abbasid period order; his reliance on a small circle of "philosopher-kings" reflects not only Platonic inheritance but also the realities of tenth-century Baghdad, where scholarly elites often wielded real authority. Yet this context-specific reality may falter when abstracted into modern nation-states with vastly larger and diverse populations. The ideal city supports moral education,

and everything strives for human happiness. Yet such a system underestimates the ways in which citizens, through deliberation and contestation, co-create their own understanding of the good. Although utopian ideas can ultimately be criticized, we must consider whether al-Farabi's flaws (elitism, a lack of institutional checks, and a monistic conception of the Good) could be fixed by adding pluralistic safeguards to his fundamental ideas, making his ideal a more robust framework for good governance. In connection with this, al-Farabi's project within both its historical environment and contemporary theory also plans possible pathways for adapting his vision to the exigencies of modern polities.

One of the earliest academics to examine the state and government was Ibn Khaldun in *Muqaddimah*. His thought has revealed the concepts and theories of civilization, historical philosophy of nations, religion, philosophy of science and world power, governance, justice, Islamic doctrines, and others (Sulastri 2019). These thoughts became inspiration for Western and Islamic intellectuals for a long time. Among the many contributions of Ibn Khaldun is providing an independent and original approach to political analysis in Muslim intellectual history.

In his work, the *Muqaddimah*, as a comprehensive and unique introduction as a theoretical ideal of future perspectives, he sets the foundational concepts for developing both sociology and the philosophy of history in the centuries to follow. Ibn Khaldun remains most well-known today for his insights on the dynamics of social cohesion (*Asabiyyah*) as the basis for the rise and fall of civilizations and governments, however, only one aspect of his wide-ranging interest in explaining political authority and social dynamics. His general approach to analysis should be emphasized above all else; in contrast to other influential Muslim political theorists, Khaldun's method is aggressively empirical, emphasizing an approach to political problems that refuses to accept uncritically idealized and purely ideological narratives on the nature of politics and government, and which applies systematic reasoning to observed patterns in actual existing social situations.

From a purely political worldview, Ibn Khaldun's notion of *Asabiyyah* and his stress on empirical observation represent a clear consensus. Nonetheless, three main issues can be raised. First, it may be argued that his emphasis on kin-based solidarity undervalues non-tribal social cohesion mechanisms, like religious and ideological movements, which have influenced state formation in both the pre-modern and modern periods. Second, his cyclical theory of rise and decline, while graceful, relies heavily on generalized patterns drawn from due time. Respectively, it is clear it may not adequately account for longer-term structural factors like technological innovation and transregional trade. Third, we can suggest that, by foregrounding *Asabiyyah*, Ibn Khaldun sometimes overlooks the role of institutions in mediating social conflict.

Ibn Khaldun's empirical turn and emphasis on *Asabiyyah* undeniably break new ground in pre-modern political thought. There are many contradictions that demand careful consideration. In particular, trade routes, labor markets, and state revenue are some of the economic drivers that Ibn Khaldun discusses in his descriptively rich work, but he does not specifically address accumulation and capital. This gap invites a re-reading of the *Muqaddimah* through the lens of world-systems analysis. In addition to highlighting his virtues, a candid discussion of these criticisms will highlight the limitations of his empirical approach. But we must admit this broad methodology is significantly a part of the overall explanatory structure of the *Muqaddimah*, which stretches to encompass the full range of human culture, human nature, and human society of his time. As such, many of Khaldun's most interesting political observations arise as corollaries to his theories in other areas such as law, economics, psychology, geography, theology, etc.

There is no doubt that many of Khaldun's thoughts are now reprehensible to modern perspectives and hidden by archaic style, yet underneath the often-awkward presentation are analytical insights that remain relevant and compelling to contemporary political discussions. The most pertinent political observations, however, are those that stress the importance of social and economic factors to the maintenance and disintegration of political governance. A current effort to glean and re-present the best of his remarkable analytical framework is intended to provide a diverse audience with a useful tool towards a deeper understanding of their

contemporary political challenges, a timely goal given the disastrous state of global politics. Ibn Khaldun remains a pivotal thinker in the study of political thought, to be appreciated for the scope and acumen of his observations as much as the controversy surrounding his theories and opinions.

The contribution of classical Islamic thinkers remains relevant and significant to this day. Their works and teachings on politics, justice, power and society have influenced the formation of political worldview in the Muslim world. In contemporary research and analysis of political processes in the Islamic world, their writings are still researched and consulted.

Islamic Political Thought in the Modern Era

Contemporary Islamic thought continues to develop and rethink the ideas of its predecessors, applying them to new challenges and realities. Thoughts offer their vision of the political philosophy and ideology of Islam and contribute to the debate on modernization, reformation, and the relationship with other political ideologies. Their works represent a valuable source for understanding contemporary political thought in the Islamic world.

The Islamic world underwent significant political and cultural changes in the modern era. We believe that the classical era is the only time when Islamic political thinking was forming (Black 2001). The absence of political institution for almost three centuries eases political thought to be immersed in the vortex of historical reality of the classical caliphate (Anjum 2012: 93-136). The concept of Asabiyyah, social cohesion introduced by Ibn Khaldun, is the binding force of nascent polities. Today's globalization and the rise of transnational Muslim communities call for a revival of Asabiyyah understood not only in tribal terms but as shared ethics and mutual solidarity. Scholars should investigate how digital networks and civil society groups promote this cohesiveness by redefining Asabiyyah as a cosmopolitan solidarity. This provides a traditional basis for current discussions on identity and governance in multicultural Islamic nations.

The strong ideological argument for the cause could also be old classical philosophy. Political thought was never significant from the 20th century until the 1970s. Interest in political thought emerged primarily due to the problems of civilization and the scourge of falling position. Al-Farabi's model of the Virtuous City presents an ideal polity governed by reason, justice, and the common good. Confronted with the realities of democratic pluralism, his emphasis on tolerant deliberation and virtuous leadership resonates deeply: elected officials become "philosopher-kings" committed to public welfare, while civic society fosters citizens' virtues. Embedding Farabian ethics in modern realities could help bridge traditional values and democratic institutions, ensuring that policy-making remains grounded in moral accountability.

After 1970s, political thought continues to be part of the pulsating heart of the Islamic civilization chain (Roy 1994: 126-127). Cultural and historical moment shift brings various problems that require political strategy to answer it, including the changing of the worldview of Islamic society. Modern Islamic political thought is the form of paradigmatic delineation of the ideology and action of politics as well as the ideal and normative perception of a model government and state. It is no exception that they can develop their own political thought into formulas and working papers (Enayat 1982). A unique instrument for modern governments is Ibn Khaldun's cyclical theory of Muqaddimah, which rises on the strength of Asabiyyah and decays via luxury and factionalism. By constructing patterns of social solidarity and elite overreach, policymakers can design resilience strategies. Additionally, fostering civic piety to strengthen social cohesion, initiating regular institutional assessments to prevent the decadence that leads to political decline, and supporting decentralization to prevent monopolies of power are all important.

There are many interpretations of Islamic political thought (Kumar 2017). That is, there is undeniably a diversity of political thought. While exhibiting a conservatism-preservation mindset to uphold the powerful, Islamic political thought also encourages the development of new policies for the sake of national dignity. Even though they do not share fundamentalist ideas, some political opinions do have elements of reformism (Jong & Ali 2023). Al-Farabi's universalist

vision, which sees the ideal polity as transcending ethnic and confessional divides, prefigures modern theories of global governance and layered sovereignty. Current debates on transnational regulatory frameworks, such as the function of international organizations in bringing states' standards of economic justice, environmental stewardship, and human rights into line, can benefit from his insistence on a supranational moral order in which law is derived from rational consensus. However, there are also broad legal-political perspectives that even incorporate every facet of global politics into Islam. Both are looking for political alternatives in order to form an Islamic government system and Islamic civilization.

Some propose fundamentalist theocracy of one of the politico-religious organizations, and some propose an electoral-political dimension that changes from within the existing normative political system. Interpreting Muslim democracy as a post-sovereignist agonistic political Islam helps to explain this (March 2024). There are those who show that democracy holds the constitution inspired by the Koran and there is also a view that builds a government in a religious way or a Caliphate model that unites the Muslim states. The use of the traditional concepts of shura (consultation) and maslaha (public interest) in contemporary democratic settings serves as an example. While individual nations have discussed maslaha-based measures for political stability, certain Islamic regimes have improved state administration through advisory bodies fashioned after shura. These practices show how ancient norms can guide transparent, participatory institutions and legislate for public welfare within diverse, democratic frameworks.

This kind of specialized study of each political-theological group can help extend understanding of politics and policymakers associated with a particular Islamic organization. It can also help enhance discipline and open up a larger vista, particularly for the academic community. For example, the question of being able to apply the ethos of Islamic values to a very political model in a pluralistic age, globalism, and democratization. Building on Al-Farabi's and Ibn Khaldun's ideas, we can propose a practical framework that integrates Islamic political ethics with global democratic norms. First, new political decisions could be supported by civic virtues, which are based on Farabian ideality as well as Ibn Khaldunian social cohesiveness and solidarity. Second, regular "ethical audits" of public institutions would assess adherence to shura and maslaha. Finally, interfaith councils could institutionalize pluralism, transforming the state into a deliberative forum where religious and secular speeches co-construct policy in a non-violent civic space. According to this idea, Islamic governance is characterized by non-violence; the state is a place of stability and liberty.

Comparative Analysis of Islamic and Western Political Thought

In the beginning of the 21st century, the world is growingly characterized by processes of globalization which influence social, political, and economic life overall. Globalization itself is a term which nowadays faces a high degree of attention. Nevertheless, there is a multitude of issues to be clarified, beginning with the fact that there are a whole series of more or less opposing perceptions and assessments of it. There is disagreement over what is responsible for its development, when it began, whether and not it is really new, the manner and extent to which it affects various equally disputable areas. Islamic economic theory, unlike neoclassical economics' emphasis on competition and mathematical "laws", is grounded in Shari'ah principles that prioritize cooperation, generosity and social justice in every aspect of wealth acquisition and distribution (Zaman 2008). This contentiousness also rises up among those who consider themselves academically concerned with the question, among them scholars hailed as representing Western political theory. All in all, much of that particular theory which hitherto has been accorded the title "political philosophy" could not appear to be of very great help here.

Justice and authority are fundamental components of each political thought; states are founded as a setting in which the ideals of justice and authority are to be articulated, protected, and implemented. Consequently, a normative concept of authority is made possible by reversing the connection between justice and legitimacy (Rossi 2012). This shift allows for a

comprehensive understanding of how power is exercised and accepted within societies. Prioritizing justice as the foundation for legitimacy, we can better evaluate the moral implications of authority. Equally important is beginning from that point to recapitulate some conventional perspectives of the emergence and evolution of states. Because it lays out the reasons and methods by which these ideas of authority, justice, and states were doctrinally developed in this region of the world. In each case, a critical portrayal of these formational narratives is attempted; the aim, however, is not to subsequently presume a normative-stereotypical standard (often termed as “Western” and “developed”), but rather to undertake two critical undertakings, one in respect of Western political history, the other in the engagement of Islamic political and legal literature.

A variety of case studies involving selected critical issues of global political matters, both past and present, confront one another in Islamic and Western political thoughts. For instance, cases of debate on a multi-/trans-lateral basis among global or regional political institutions, as well as cases of difference of confrontation and conflict. Some of these studies concern issues like “the implementation of human rights in non-Western societies” (Sinha 1981), “the development of international law from the perspective of Islamic political thought” (Wetenschappelijke Raad voor het Regeringsbeleid & Scientific Council for Government Policy 2006), “comprehensive welfare policy and global/local economy in a rapidly changing world” (Walker et al. 2021), “propaganda, war, and media in the global politics of terror” (Forest 2021), and other methodical case studies by critical and comparative approaches. Lastly, by drawing on some personal observations and experiences, the argument delves into the role that this academic background could play and the position that it could adopt in order to lessen misunderstanding and misperception between Islamic and Western political thoughts and to enhance cross-cultural and cross-civilizational communication and social interaction. One way to view colonial histories and the political effects they have is through the lens of “neo-imperialism”. Undeniably, they help greatly in confusing and mis-shaping perceptions and judgments of political, social, and economic questions entirely different from theirs. While such awareness about the impact of the past should still be to heed current conflicts and to structure solid collaboration and contestation among oppressors, this study simultaneously advocates for an endeavor to engender analytic beliefs on political thought, theory, and institution by historically contextualizing it within broader cultural, social, and economic narratives.

Justice, authority, and legitimacy are the three pillars upon which we connect Islamic and Western political theory in order to proceed beyond description and into thorough comparison. In Islamic thought, justice is rooted in divine ordinance and communal welfare, locating moral judgment within Sharia-informed public ethics. As demonstrated by Ibn Khaldun’s emphasis on solidarity and Al-Farabi’s moral-virtuous polity, authority is understood as a stewardship that must represent communal virtue and preserve social cohesiveness (*asabiyyah*). Legitimacy flows from adherence to divine law and consultative processes (*shura*), binding rulers to both scripture and community consensus. Western traditions, on the other hand, tend to consider authority as the result of institutional design or the social compact, anchor justice in secular reason (whether through contractual models or natural-rights frameworks), and derive legitimacy from popular sovereignty and procedural consent. By juxtaposing these dimensions, we can systematically expose where the two traditions converge (e.g., concern for communal welfare) and diverge (e.g., sources of legitimize authority), thus laying the groundwork for an integrated comparative model (Table 1.).

Table 1.
Thematic Parallels Model

Theme	Islamic Perspective	Western Perspective
Justice	Anchored in divine law (Sharia) and communal welfare, justice is both moral and distributive, ensuring equilibrium between individual rights and collective well-being.	Justice is described as equity and rights-based protection in accordance with natural rights and secular ethics.
Authority	Understood as stewardship with moral-virtuous leadership (Al-Farabi) and social cohesion (Asabiyyah) as the basis of authority (Ibn Khaldun).	Consent and the law are used to legitimize authority, which is viewed as the result of the social compact and institutional design.
Legitimacy	Derived from obedience to divine revelation and consultative governance (shura), rulers must conform to both scripture and communal consensus to remain valid.	Based on popular sovereignty and procedural consent, legitimacy emerges from democratic election and law-making.

This model ensures that each theme may be evaluated in relation to these parallel criteria by providing a precise and unambiguous foundation for future comparative investigations. By establishing clear benchmarks, researchers can systematically assess the effectiveness of various approaches and identify best practices across different contexts. Ultimately, this will contribute to a comprehensive understanding of the themes being studied and their implications for broader studies.

This third part has undertaken a systematic comparative analysis of Islamic and Western political thought by centering on the triad of justice, authority, and legitimacy. Drawing upon Islamic thought and the Western social contract theory, we have shown that while both traditions share a commitment to public welfare and moral governance, they diverge significantly in their foundational sources and mechanisms of political validation. Fostering dialogue based on this comparative groundwork can help mitigate misunderstandings shaped by historical legacies of political narratives. In the end, expanding our knowledge of Islamic and Western political thought contributes to the global conversation about justice, authority, and legitimacy and opens the door for culturally aware methods of governing.

As a conclusion, it should be mentioned that Islamic scholars have influenced political worldview creation both historically and currently. Their contribution to the development of Islamic political philosophy and modernization is undeniable. In addition, their views have an impact on modern political ideologies and global politics. Given the role of Islamic thinkers in the context of the modern era, their significance for the political sphere becomes obvious. It is important to continue studying and analyzing their contribution to the formation and development of political worldviews for a full understanding of the modern political environment.

Generally, this study has traced the evolution of Islamic political thought from its classical foundations through its contemporary reinterpretations to a systematic comparative framework with Western theories centered on justice, authority, and legitimacy. Our analysis shows that classical concepts are still relevant and give rise to debates on civic virtue, government, and the emergence and collapse of polities. The contemporary Islamic worldview adapts tradition to modernity in digital and multicultural contexts. Comparative parity and divergence point to Islamic and Western models that are dedicated to ethical governance and the well-being of the public; they differ greatly in their conceptions of authority and legitimacy. By foregrounding the dialogic potential between Islamic and Western paradigms, this work underlines the value of cross-civilizational exchange for enriching political theory and for devising governance models that are simultaneously legitimate, just, and resilient in our globalized era.

Building on the results of this study identified in both classical and contemporary literature, we recommend investigating how online religious and civic networks foster transnational solidarity and their impact on policymaking; apply world-systems and political-economy frameworks to reexamine the political system; explore how ideal political worldviews

of Islamic thought might be operationalized through pluralistic safeguards in stratified and multi-ethnic societies. Pursuing these lines of inquiry will test and refine the conclusion we propose but also deepen our understanding of how age-old principles can guide governance innovations in the twenty-first century.

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