

An Islamic Law Review of Non-Muslim Leadership in Government in Muslim-Majority Countries

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Abstract: This study explores the Islamic legal perspectives on non-Muslim leadership in government within Muslim-majority countries, analyzing both classical jurisprudential positions and contemporary interpretations. It examines the tensions between traditional Islamic views which often restrict top leadership roles to Muslims and modern democratic principles advocating equal political rights for all citizens regardless of religious affiliation. Through a qualitative approach based on literature review and doctrinal analysis, the research investigates constitutional frameworks, political practices, and notable case studies from various Muslim-majority states. It reveals that while traditional Islamic jurisprudence generally disapproves of non-Muslim leadership based on historical and theological grounds, there is growing scholarly support for reinterpretation in light of *maqāsid al-sharī'ah* (the higher objectives of Islamic law), including justice, public interest, and social cohesion. The study also highlights the legal, political, and societal challenges that arise when non-Muslims seek political office in these contexts. It concludes by recommending jurisprudential innovation, legal reforms, and public education to promote inclusive governance models that reflect both Islamic values and democratic ideals.

Research Highlights:

- Examines classical and contemporary Islamic jurisprudence regarding the eligibility of non-Muslims to hold political leadership positions in Muslim-majority countries.
- Analyzes constitutional and legal frameworks of various Muslim-majority nations to identify the legal status and political participation rights of religious minorities.
- Highlights key challenges and controversies, including religious conservatism, political manipulation, and societal resistance to non-Muslim leadership.
- Provides a comparative perspective by discussing real-world cases such as the Jakarta gubernatorial controversy and broader Middle Eastern legal approaches.
- Offers practical recommendations for harmonizing Islamic values with democratic principles through legal reform, interfaith dialogue, and inclusive governance.

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INTRODUCTION

Leadership and governance in Muslim-majority countries are shaped by a unique blend of religious principles, historical legacies, colonial experiences, and modern political ideologies. While Islam provides a moral and ethical foundation for leadership, the practical models of governance across the Muslim world today vary significantly (Egel & Fry, 2017). This diversity reflects the complex interaction between traditional Islamic jurisprudence, contemporary state structures, and the socio-political realities of each nation.

Historically, leadership in Islamic societies was centered around the concept of the Caliphate, where the Caliph served not only as a political leader but also as the guardian of Islamic law (Sharia). The ideal leader, according to classical Islamic political thought, was one who upheld justice, ensured the welfare of the community (ummah), and implemented divine commandments. Classical jurists such as Al-Mawardi and Ibn Taymiyyah emphasized the importance of moral integrity, competence, and adherence to Islamic principles in governance (Khan & Khan, 2019). Leadership was viewed as a trust (amanah) and a responsibility before God and the people.

However, the decline of the Caliphate and the rise of nation-states in the 20th century introduced significant transformations. Many Muslim-majority countries, having gained independence from colonial powers, adopted constitutions that incorporated secular or hybrid legal systems, often blending Islamic values with democratic principles (Khawar, n.d.). This shift led to the emergence of various forms of government, including monarchies (e.g., Saudi Arabia, Jordan), republics (e.g., Egypt, Indonesia), and theocratic states (e.g., Iran). Each country interprets and applies Islamic teachings to governance in different ways, based on historical experiences, sectarian influences, and levels of secularization.

In some states, such as Saudi Arabia and Iran, Islamic law serves as the primary source of legislation, and leadership is closely linked to religious authority. Conversely, in countries like Turkey and Indonesia, governance is largely secular, although religion still plays an influential role in public discourse and policy-making (Kaya, 2017). Furthermore, political Islam has gained momentum in various regions, with Islamist parties participating in elections and sometimes assuming power, as seen in Tunisia or Morocco. These developments demonstrate a growing demand for governance that reflects Islamic values while operating within democratic frameworks.

One of the key challenges in Muslim-majority countries is balancing religious legitimacy with inclusive governance. In multi-ethnic and multi-religious societies, issues of representation, minority rights, and interfaith relations are central to maintaining social harmony (Phan & Tan, 2013). The question of whether non-Muslims can hold public office or lead government institutions has sparked considerable debate among scholars, religious authorities, and politicians. Some argue that leadership should be exclusive to Muslims to preserve the Islamic identity of the state, while others advocate for equal citizenship and political participation for all, regardless of religious affiliation (March, 2007).

Corruption, authoritarianism, and lack of political accountability also remain critical issues in several Muslim-majority nations, undermining both democratic aspirations and Islamic principles of justice and governance (Pal, 2019). Nonetheless, there have been notable efforts toward reform, including movements promoting transparency, human rights, and participatory governance rooted in Islamic ethics.

Over the past decade, there has been a growing body of scholarly work addressing the complex issue of non-Muslim leadership in government within Muslim-majority countries, especially from the perspectives of Islamic law, political science, and constitutional studies. One of the recurring themes in these studies is the reinterpretation of traditional rulings through the lens of *maqasid al-shariah* (the objectives of Islamic law), which emphasizes justice, public welfare (*maslahah*), and societal harmony. Researchers such as Mohammad Hashim Kamali (2017) and Yusuf al-Qaradawi have argued for a more inclusive understanding of leadership that prioritizes competence, justice, and the public interest over religious identity alone. These scholars highlight that the early Islamic state recognized the rights and contributions of non-Muslim communities (*ahl al-dhimma*), which could be extended into the modern framework of equal citizenship.

In the field of comparative political studies, works have examined how different Muslim-majority countries address the issue of religious minorities in leadership roles. Studies focusing on Indonesia, for instance, have analyzed the public and political reactions to the election and subsequent trial of Basuki Tjahaja Purnama (Ahok), a Christian of Chinese descent who served as Governor of Jakarta. Researchers like Fealy and Bush (2016) and Mietzner (2019) explored how religious identity, populism, and political

Islam influenced public opinion and legal interpretations in this case. Their findings underscore the growing influence of conservative religious movements in shaping leadership legitimacy in democratic settings.

In constitutional law, there has been significant discussion about the tension between Islamic legal provisions and constitutional guarantees of equal rights. Scholars have assessed how constitutions in countries such as Pakistan, Egypt, Iran, and Malaysia either restrict or permit non-Muslims from holding certain public offices. For example, studies by Tamir Moustafa and others have highlighted how constitutional clauses referring to Islam as the state religion or a source of legislation are often interpreted to limit the political participation of non-Muslims, especially in roles such as president or prime minister.

Additionally, interdisciplinary research has explored the role of public perception and media framing of non-Muslim leaders. Several studies conducted in the Middle East and Southeast Asia in the past decade have employed survey data and content analysis to evaluate how religious affiliation impacts voter behavior and trust in political leaders. These works show a mixed picture: while some populations are open to diverse leadership, others remain influenced by religious identity and clerical endorsements.

In the broader scope of Islamic jurisprudence, recent works have debated whether the prohibition of non-Muslim leadership particularly in the role of head of state is an immutable rule or a historically contingent interpretation. Some scholars, such as Khaled Abou El Fadl and Abdullah Saeed, advocate for a reformist approach that separates religious belief from civic leadership eligibility, especially in the context of modern nation-states that uphold the principle of equal citizenship.

However, the modern political landscape presents new challenges and opportunities. Today, many Muslim-majority nations have adopted democratic frameworks that guarantee equal political rights for all citizens, regardless of religion. In such contexts, non-Muslim individuals may be elected or appointed to significant leadership positions, such as governors, ministers, or even heads of state (Scott, 2010). This reality has sparked debates among scholars, policymakers, and religious authorities regarding the compatibility of such practices with Islamic teachings.

The issue becomes even more pressing in pluralistic societies with diverse religious communities living under a common national identity. Indonesia, for example, has witnessed public controversy surrounding non-Muslim leadership, prompting discussions on whether Islamic law prohibits or allows such governance (Menchik, 2016). At the same time, countries like Lebanon and Nigeria have adopted power-sharing systems that reserve certain leadership roles for different religious groups, reflecting an attempt to balance religious harmony and political representation.

Given these developments, there is a pressing need to re-examine classical Islamic legal opinions in light of contemporary realities (Kendall, 2018). It is essential to explore whether traditional interpretations still apply, or whether they can be revisited using the principles of *ijtihad* (independent reasoning) and *maqasid al-shariah* (the higher objectives of Islamic law), which prioritize justice, public welfare, and social cohesion. This research seeks to provide a comprehensive review of Islamic legal perspectives on non-Muslim leadership in government, analyze scholarly debates across different schools of thought, and evaluate how various Muslim-majority countries have addressed this issue in practice.

By engaging deeply with primary Islamic sources and contemporary political contexts, this study aims to contribute to a more nuanced understanding of governance, citizenship, and religious inclusivity in the Muslim world.

METHOD

This research adopts a qualitative normative approach that focuses on the interpretation of Islamic legal texts and the analysis of contemporary scholarly opinions regarding non-Muslim leadership in government within Muslim-majority countries. The data collection process involves sourcing primary Islamic legal materials, including the Qur'an, Hadith (Prophetic traditions), classical *fiqh* (Islamic jurisprudence) texts from major schools of thought (Hanafi, Maliki, Shafi'i, and Hanbali), and works of respected Islamic jurists, both classical and contemporary. Particular attention is paid to verses of the Qur'an and hadiths that discuss the qualifications of leadership (*wilayah* or *imamah*), as well as interpretations from key scholars such as Al-Mawardi, Ibn Taymiyyah, Al-Ghazali, and modern figures like Yusuf al-Qaradawi and Mohammad Hashim Kamali (Faradj, 2014).

In addition to classical sources, the study incorporates secondary sources such as academic journal articles, books, and legal case studies published in the last ten years that examine the practice and discourse

surrounding non-Muslim leadership in Muslim-majority nations. Case studies from countries such as Indonesia, Egypt, Iran, Malaysia, and Lebanon are included to assess how Islamic principles are applied differently in diverse political and cultural settings (Mandaville, 2010).

The comparative method is employed to contrast the various national frameworks and religious interpretations that govern leadership qualifications in Muslim-majority states (Stahnke & Blitt, 2004). Through this approach, the research identifies patterns, differences, and underlying reasons for the acceptance or rejection of non-Muslim leadership based on Islamic legal reasoning, political structures, and societal norms.

The data analysis is conducted through content analysis, whereby key themes, arguments, and jurisprudential positions are identified, categorized, and critically examined. This analysis aims to clarify the dominant views, minority opinions, and reformist perspectives regarding non-Muslim political participation (Peace, 2015). Furthermore, the research evaluates how these interpretations align with the objectives of Islamic law (maqasid al-shariah) particularly justice, social harmony, and public interest.

Ethical considerations are addressed by ensuring that all sources are cited properly and by maintaining respect for diverse theological interpretations and national legal systems (Pattison, 2007). The study does not aim to issue religious rulings (fatwas) but rather to present an informed and balanced academic review of the subject.

RESULTS AND DISCUSSION

3.1 Results

The analysis of classical Islamic texts, contemporary scholarly interpretations, and practical cases in Muslim-majority countries reveals a complex and multifaceted perspective on non-Muslim leadership in government. The results highlight both the traditional jurisprudential positions and the evolving contemporary viewpoints shaped by modern political realities. From the review of primary Islamic sources, it is evident that classical jurisprudence generally favors Muslim leadership for positions of highest political authority, particularly roles directly connected with the implementation of Sharia law and safeguarding the Islamic identity of the state. Key Islamic legal texts emphasize that rulers should be just, competent Muslims who uphold Islamic law, reflecting concerns that political leadership requires not only administrative skills but also religious commitment. The consensus (ijma) among many classical scholars restricts the office of Caliph or head of state to Muslims, viewing this as essential to maintaining the integrity and cohesion of the Muslim community (ummah).

However, a detailed examination of these sources also shows that Islamic law historically accommodated the governance of non-Muslim subjects and allowed non-Muslims to hold other public offices, especially in administrative and advisory capacities. The protected status of non-Muslims (ahl al-dhimma) under Islamic rule permitted religious minorities to manage their own affairs and participate in certain aspects of governance without assuming supreme political authority.

In the contemporary context, the results show a growing diversity in interpretation and practice. Modern Islamic scholars have increasingly employed *ijtihad* (independent reasoning) and the framework of *maqasid al-shariah* (objectives of Islamic law) to argue for a more inclusive approach to leadership. This trend emphasizes principles such as justice, equality, public interest, and social welfare, supporting the participation of non-Muslims in government roles based on merit and citizenship rather than religious affiliation alone.

Case studies from countries like Indonesia and Lebanon illustrate this evolving practice. Indonesia's experience with a Christian governor in Jakarta demonstrated both the possibilities and challenges of non-Muslim leadership in a Muslim-majority democracy. While conservative religious groups opposed such leadership, many legal scholars and political actors supported it under constitutional guarantees of equality and pluralism. Lebanon's confessional political system formally allocates leadership roles to various religious groups, embodying a practical accommodation of religious diversity in governance.

Conversely, countries with more rigid interpretations of Islamic law, such as Saudi Arabia and Iran, maintain clear restrictions on non-Muslim political leadership, especially in roles connected to religious authority. Their governance structures reflect the traditional view that Islamic leadership must be exclusively Muslim to preserve the state's religious legitimacy.

Overall, the results underscore a significant tension between classical Islamic legal doctrine and modern democratic principles. Nonetheless, the research indicates that Islamic law is not monolithic or static; it contains within it the flexibility to adapt to changing political contexts and social realities. This flexibility, when combined with democratic values, opens a pathway for non-Muslim participation in government roles, although debates and challenges remain.

3.2 Islamic Jurisprudence Perspectives on Non-Muslim Leadership in Muslim-Majority Countries

Islamic jurisprudence (fiqh) offers a comprehensive framework for understanding governance and leadership within an Islamic context. Rooted in the Qur'an, Sunnah (Prophetic traditions), consensus (ijma), and reasoning (ijtihad), Islamic legal scholars have historically deliberated on who qualifies for political leadership, particularly regarding the eligibility of non-Muslims to hold leadership positions in Muslim-majority societies.

Classical jurisprudence overwhelmingly emphasizes that the role of supreme leadership especially the Caliphate or head of state should be held by a Muslim (March, 2019). This position is largely based on Qur'anic injunctions and Prophetic traditions that emphasize the leader's role in upholding Shariah (Islamic law) and safeguarding the Muslim community (ummah). For example, the Qur'an highlights the importance of ruling with justice and obedience to God's commands, conditions that classical scholars interpret as necessitating a leader well-versed and committed to Islamic principles. Scholars such as Al-Mawardi and Ibn Taymiyyah articulated that the Caliph must be Muslim to ensure that the governance system aligns with Islamic values and laws.

However, classical jurists made a clear distinction between the supreme political authority and other public offices. They permitted non-Muslims, particularly dhimmis (protected non-Muslim minorities), to hold subordinate administrative roles within the state (Anjum, 2016). This allowance reflects the pragmatic governance of early Islamic states, where non-Muslims were integrated into the bureaucracy and civil administration, as long as they accepted Muslim sovereignty and paid the jizya tax (Dahlan, 2018). This nuanced perspective acknowledges the coexistence of religious identity and practical governance needs.

In the modern era, Islamic jurisprudence has increasingly engaged with the challenges posed by nation-states, pluralism, and democratic governance. Contemporary jurists have revisited the classical rulings with fresh interpretations influenced by maqasid al-shariah (the higher objectives of Islamic law), which prioritize justice, welfare, and public interest over literalist readings (Raquib, 2015). This jurisprudential approach allows for a more flexible understanding of leadership qualifications, focusing on the leader's competence, justice, and ability to serve all citizens regardless of their religion.

Reformist scholars such as Mohammad Hashim Kamali and Yusuf al-Qaradawi advocate for a contextual reinterpretation of leadership roles. They argue that Islam's ethical principles support inclusivity and equal citizenship, enabling non-Muslims to assume leadership positions in contemporary Muslim-majority countries, especially in secular or pluralistic political systems. These scholars point out that the early Islamic state's treatment of non-Muslims as part of the political community offers a precedent for modern pluralistic governance (Miles, 2009).

Nevertheless, this inclusive jurisprudential stance is not universally accepted. More conservative scholars and Islamic movements uphold the traditional view that the political leadership of the Muslim community must be exclusively Muslim to preserve religious legitimacy and social cohesion. They caution against diluting Islamic identity and governance principles in favor of secular or liberal political norms.

3.3 Constitutional and Political Realities in Muslim-Majority Countries

In some Muslim-majority nations, constitutions explicitly declare Islam as the state religion and prioritize Islamic law as either a source or the principal source of legislation. Countries such as Saudi Arabia, Iran, and Pakistan incorporate Islamic jurisprudence directly into their legal and political systems, resulting in constitutional frameworks that restrict key leadership roles to Muslims. In Saudi Arabia, for example, the Basic Law of Governance stipulates that the king must be a Muslim and a descendant of the founding royal family, reinforcing the idea of Islamic religious identity as a qualification for political authority (Mouline, 2014). Similarly, Iran's constitution mandates that the Supreme Leader be a Shi'a Muslim jurist, thereby institutionalizing a theocratic leadership model.

However, other Muslim-majority countries adopt a more pluralistic and inclusive constitutional model that accommodates religious diversity. Indonesia, the world's largest Muslim-majority country, does not declare Islam as the state religion and is officially a secular democracy. Its constitution guarantees freedom of religion and equality before the law, allowing citizens of any faith to participate in politics and

hold public office, including governorships and parliamentary positions. Nevertheless, sociopolitical tensions have occasionally arisen, as seen in the controversy surrounding the election of a Christian governor in Jakarta, highlighting the tension between legal pluralism and religious sentiment.

In countries like Lebanon and Malaysia, religion is embedded within a power-sharing or consociational framework. Lebanon's constitution is structured along confessional lines, with specific political offices allocated to religious groups: the president must be a Maronite Christian, the prime minister a Sunni Muslim, and the speaker of parliament a Shi'a Muslim. This arrangement is designed to maintain sectarian balance but often reinforces communal identities over national unity (Al-Qarawee, 2014). In Malaysia, while Islam is the official religion and the monarchy is constitutionally reserved for Muslims, non-Muslims may still hold various governmental positions, albeit with limited access to the highest echelons of power.

There are also countries such as Turkey, Tunisia, and Albania where secularism is firmly entrenched in the political system, despite a Muslim-majority population. In these states, religion is separated from governance, and the constitutions emphasize equal citizenship and political participation regardless of religious affiliation. Leaders in these countries are chosen based on democratic principles and are not subject to religious qualifications, reflecting a more Western-style model of governance.

Despite the legal frameworks in place, political realities in many Muslim-majority countries are often shaped by popular perceptions of religious legitimacy and cultural identity (Driessen, 2014). Even in states with inclusive constitutions, religious sentiment can influence voter behavior, policy decisions, and the acceptance of non-Muslim leaders. Political parties with Islamic orientations may advocate for policies that align more closely with religious teachings, sometimes challenging the secular or pluralistic foundations of the constitution.

In summary, the constitutional and political realities of Muslim-majority countries range from theocratic models to inclusive democracies. While some nations legally restrict leadership to Muslims based on Islamic jurisprudence, others emphasize equal rights and democratic participation regardless of faith (Al-Jabri, 2008). This spectrum reflects ongoing efforts to balance religious identity with the principles of modern statehood and civic equality. The practical implementation of leadership policies in these countries continues to evolve, shaped by historical experiences, social dynamics, and the interplay between religion and politics.

3.4 Challenges and Controversies

One of the central challenges lies in the divergence between classical Islamic legal interpretations and modern political ideologies. Traditional Islamic jurisprudence, as developed by early scholars, generally reserves supreme political leadership such as head of state or government for Muslims. This view is based on concerns that a non-Muslim leader may not uphold Islamic values or protect the interests of the Muslim community. As a result, in many contemporary contexts, religious authorities and conservative groups resist the idea of non-Muslims occupying high-level governmental positions, arguing that it contradicts Islamic principles.

This theological position becomes particularly controversial in states that espouse democratic values in their constitutions (Audi, 2011). For example, in Indonesia, the 2017 Jakarta gubernatorial election involving Basuki Tjahaja Purnama (a Christian of Chinese descent) sparked widespread national debate. Although the constitution allows all citizens equal political rights, religious hardliners mobilized massive protests, arguing that a non-Muslim should not govern a Muslim-majority city. The controversy led to heightened religious tensions, legal battles, and ultimately the imprisonment of the governor on blasphemy charges raising concerns about the use of religious sentiment for political purposes.

Another challenge is the politicization of religion. In several Muslim-majority countries, religious identity is frequently manipulated for electoral gains or to marginalize opposition. Political actors may use the rhetoric of Islamic legitimacy to discredit non-Muslim candidates or parties, often blurring the line between religious discourse and state governance (Scott, 2010). This creates an environment where religious minorities are not only underrepresented in leadership but also vulnerable to public hostility and institutional exclusion.

Legal ambiguity also contributes to the controversy. In many constitutions, there exists a tension between clauses guaranteeing religious freedom and those that uphold Islam as the basis of the state. This duality can create confusion in the interpretation and implementation of laws concerning leadership

eligibility. In some cases, judicial decisions may favor the majority's religious sentiments over constitutional principles of equality, undermining legal protections for minorities.

Public perception and social attitudes further complicate the issue. In highly religious societies, even if the law permits non-Muslim leadership, societal resistance can be strong (March, 2007). Many citizens view political leadership as a symbolic role that reflects the religious identity of the nation. As such, they may feel uncomfortable or threatened by the idea of a non-Muslim leader, regardless of that individual's qualifications or policies. These perceptions are often fueled by misinformation, religious nationalism, and historical grievances.

Finally, there is an ongoing controversy within the global Muslim scholarly community itself (Aydin, 2017). While reformist scholars argue for contextual reinterpretation of religious texts to support inclusive governance, traditionalists often see this as compromising Islamic values. This theological debate continues to influence policymaking, educational institutions, and public discourse in Muslim-majority countries.

3.5 Implications and Recommendations

The findings of this study carry significant implications for both scholarly discourse and practical governance in Muslim-majority countries. From a theoretical standpoint, the demonstrated flexibility within Islamic legal tradition underscores the potential for *ijtihad* (independent reasoning) to reconcile classical jurisprudence with contemporary principles of equality and pluralism. By foregrounding the objectives of Shariah justice, public welfare, and social harmony scholars and legal practitioners can craft interpretations that uphold Islamic values while respecting the rights of all citizens, regardless of faith. This approach not only enriches modern *fiqh* but also strengthens the intellectual foundations for inclusive governance.

On a policy level, legislators and constitutional drafters in Muslim-majority states should consider reforms that explicitly protect the political rights of religious minorities. Clear constitutional guarantees and implementing legislation can preempt the legal ambiguities that fuel controversy over non-Muslim leadership. For example, introducing anti-discrimination clauses, establishing independent election oversight bodies, and embedding mechanisms for interfaith consultation in government appointments can help ensure that merit and competence, rather than religious identity, determine leadership eligibility. Such reforms would signal a firm commitment to equal citizenship and reinforce state credibility among diverse constituencies.

At the societal level, promoting interfaith dialogue and civic education is essential to shifting public perceptions. Religious leaders, civil society organizations, and educational institutions should collaborate on programs that highlight historical precedents of pluralistic governance in the Islamic world and the ethical imperatives of justice and compassion found in the Qur'an and Sunnah. Workshops, public lectures, and media campaigns can challenge misconceptions and foster a culture of mutual respect. Furthermore, integrating these themes into school curricula will help nurture a new generation of citizens who view religious diversity as a source of national strength rather than division.

CONCLUSION

The issue of non-Muslim leadership in Muslim-majority countries represents a complex and multifaceted intersection between Islamic jurisprudence, constitutional law, and modern democratic principles. This research has shown that while traditional Islamic legal interpretations often restrict leadership roles to Muslims based on concerns of religious identity and community protection, there is also room within Islamic jurisprudence for contextual reinterpretation that aligns with principles of justice, equality, and good governance. Across Muslim-majority countries, constitutional and political realities vary widely from theocratic regimes with explicit religious restrictions to secular states that permit religious minorities to hold high office. This diversity reflects the differing historical, cultural, and legal traditions that shape each nation's approach to leadership and inclusivity. However, in many cases, societal resistance, political manipulation of religion, and legal ambiguities continue to challenge the full participation of non-Muslims in governance. The research underscores the importance of adopting a balanced and inclusive interpretation of Islamic teachings that acknowledges the changing dynamics of modern nation-states. It also highlights the need for constitutional clarity, public education, and interfaith dialogue to reduce religious-based discrimination in politics. Through reform-minded scholarship, transparent legal frameworks, and inclusive civic values, Muslim-majority countries can work toward governance systems that uphold both the spiritual principles of Islam and the universal rights of all citizens.

AUTHORS' DECLARATION**Authors' Contributions and Responsibilities**

The author was solely responsible for the conception, design, and execution of this research. This includes conducting the literature review, analyzing classical and contemporary Islamic jurisprudence, evaluating constitutional and political frameworks in Muslim-majority countries, and synthesizing the findings. The author also drafted, revised, and finalized the manuscript for publication.

Competing Interests

The author declares that there are no competing interests related to the conduct, results, or publication of this research. This study was conducted independently and is free from any financial, political, or personal influences that could affect its objectivity or integrity.

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