

NOA MOCK ISLAMIC STUDIES

PART-II

Q2. Tauheed is Islam's first and foremost tenet, it is the very foundation on which Islam is laid, that there is only One God who is All knowing, Omniscient and Omnipotent. The recognition that God is Almighty, the one who created the heaven and the Earth in 6 days, is the cornerstone of Islam. There are 750 verses outlining the natural phenomena that Allah^{swt} created, "which of your Lord's favours will you deny?" (Surah Ar-Rahman). Tauheed is more than just a belief, it is a spiritual connection one which not only changes one's life for the better, but has a positive impact on society as a whole.

In order to truly encapsulate and comprehend the mere essence of Tauheed, it is essential to look into the Quran and Sunnah. The Holy Quran denotes that Tauheed is a sign for those who watch and understand how the earth and heavens function, in Surah Al-Imran (3:190), "For those with understanding, there are signs in the creation of the earth and heavens, as well as in the alternating patterns of day and night." It promotes inculcates and strengthens Allah^{swt's} attributes as said in Surah Al-Ikhlās, "He is God the Eternal, God the One, He neither begot nor was begotten. There is nobody like Him." Moreover, even the Holy Prophet ^{Pam} stressed the importance of having a strong sense of Tauheed. Instilled in oneself, a prime example of which is, "Islam is based on five (principles) to testify that Muhammed is Allah's Messenger, and that no one else has the right to be worshipped but Allah." (Sahih Bukhari 8). Surah Baqarah (163, 255, 163) even contains a multitude of verses

highlighting the same.

At the face of it, Tawheed may seem as nothing more than a belief, however it is so much more than that. The concept of Tawheed is one of that is beautiful ^{and} the impacts it has on an individual's life are extraordinary. It not only instills the love of God into one's heart, but it brings an aura of inner peace, calming even the most heavy of hearts. "Indeed, with hardship there will be ease," (94:6). It brings about a full of peace in an individual's heart and mind alike, and the spiritual resilience that accompanies is extraordinary as it affirms the belief, "and set out in such linen, verse 139." "Do not falter, or grieve, for you will have the upper hand if you are true believers." Moreover, it brings about a sense of ethics and morality, and pulls one away from sins thus leading one to righteousness. "O mankind, worship the Lord who made you and the ancestors of mankind, so that you may attain righteousness." (2:21).

Tawheed has the power to uplift the heaviest of hearts, it is a strong tool which cultivates an even deeper love for God as one realises just how merciful Allah ^{sub} is, it encourages one to purify themselves and to hold oneself accountable, not just for past sins, but for how they treat others too. It is a fundamental pillar of Islam that encourages one to not only submit to Allah ^{sub} will, but to also redine their self worth. The aura of moral and ethical maturity reaffirms to mankind that, truly, "There is nothing whiter than unto Him, and He is the One who hears and sees (all things)," (Ashura 42:11). Hence encouraging mankind to be better, and to live up to the potential name of being God's greatest creation. There are 3

types of Tawheed, Lordship (Ruboobeeyah), worship (Ibaadeh), and names and attributes (al-Asma was al-Sifat) and they are Omen of Allah^{SWT}, worship only Him^{SWT}, and believing in His^{SWT} 99 names.

A strong sense of Tawheed as aforementioned has numerous benefits for an individual, however, it has just as many for society as a whole too. It has long lasting social impacts inclusive of that it creates a sense of brotherhood and responsibility.

Tawheed allows one to feel for his muslim brothers and sisters hence if one suffers, they all suffer much as the suffering of the Palestinians is a stab in the heart for the whole muslim ummah.

This core attribute was also affirmed by the Holy Prophet^{PBUH}. "The parable of the believers in their affection, mercy and compassion for each other is that of a body: When any limb aches, the whole body reacts with sleeplessness and fever," (Sahih Bukhari and Muslim).

This allows believers to acknowledge the rights of others and do their utmost to uphold them which allows the ummah to be based on compassion, fairness and tolerance.

Tawheed also strengthens social unity and cohesion which in turn promotes responsibility, brotherhood, empathy and Islam being the religion of peace and equality allows one to disregard societal factors and encourages mankind to be harmonious with their less privileged comrades as in the eyes of Allah^{SWT}, we are all one irrespective of status or wealth (this is why during Hajj + Umrah, muslims adorn Ihram) which creates social stability. As per Surah al-Hujrat, verse 10, Allah^{SWT} states, "Make peace among your brothers, for we believers are brothers. And be afraid of Allah so that you might find mercy."

A practical application of Tawheed is encompassed by the concept of 'Amr bil Maruf wa Nahi Anil Munkir' i.e. enjoining good and forbidding evil. It places a strong emphasis on participating in the community actively, and encouraging morality whilst deterring wrongdoings. In Surah Al-Munaf verse 104, Allah ^{swt} states, "let a group of people emerge from you who are forbidding Al-Munkar (evil) and inviting to all that is good (Al-Maruf). And they are the ones who have achieved success." Furthermore, Tawheed upholds social justice and equality in that humans are the creation of the One God who has given everyone an equal amount of dignity and rights irrespective of their standing in this temporary world, ~~as said~~ whether they be male or female as Allah ^{swt} promotes great emphasis on the rights of the less fortunate and the rights of women as was said in Surah Nisa, verse 135, "O believers! Stand firm for justice as witnesses for Allah even if it is against yourselves, your parents, or close relatives. Be they rich or poor, Allah is best to ensure their interests. So do not let your desires cause you to deviate from justice." All in all, Tawheed holds the muslim ummah to strict moral standards aligned with the commands of Allah ^{swt} which deter muslims from committing evils, promotes equality, harmony and justice in the collective life of the believers. It encourages them to take care of one another for the sake of God.

Tawheed in itself cores peace, and harmony however, an individuals adherence to it depends upon their personal

beliefs and values. The only ones who can truly encapsulate the essence of Tawheed and be able to intrinsically embrace all of its positive impacts on individual and collective life are those who believe deeply in the monotheistic unity of Allah ^{swt}. The true essence of Tawheed can only be captured with a firm grasp on societal dynamics and psychology.

Tawheed fosters social harmony and discourages immoral behavior. It acts as a deterrent in people's social and societal lives. It allows one to overcome transgressions and do good out of the love of Allah ^{swt} - hence making one a better person, not only for themselves, but for those around them too.

23. Islam is and always has been a pioneer of human rights, from the forefront it has commended basic human rights for all whether it be for minorities, the less fortunate, women or men. It has long been commanding and encouraging basic rights that took the world years to recognise let alone articulate. It has been proven time and time again that the Holy Quran has long explained phenomena such as the creation of the universe, the benefits of fasting, and how the sun and moon work whereas the modern world came to these conclusions decades later.

The primary sources of Shariah law are the Quran and Sunnah wherein the rights prescribed were highlighted. These sources of divine revelation outline basic human rights such as the right to life, the right to live in dignity,

the rights to justice, choice, equal protection in the eyes of the law, freedom of expression, privacy, property, basic necessities and revolt. Moreover, there are a multitude of Surahs supporting this such as Surah Nisa which grants rights to women. The Quran has since the beginning of revelations emphasized on principles such as education, free will and the rights of orphans even which are all concepts that the rest of the world caught on to too late. The Holy Prophet ^{PBWH} last sermon also falls within this ambit as he eventually emphasized on to how cast, creed, color or social status is irrelevant in the eyes of the law and Allah ^{SWT}. It is reported to have been said,

"All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab, nor a non-Arab has any superiority over an Arab; also a white has no superiority over a Black, nor a Black has any superiority over a white except by piety and good action. Learn that every Muslim is a good brother to every Muslim and that the Muslims should constitute one brotherhood. Nothing should be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly."

Nothing should be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly."

These 3 avenues are the fundamental ones ~~which~~ wherein human rights were granted, and as they were God proscribed, they are everlasting, apply to all believers and can never be

altered or fabricated.

SOURCES OF HUMAN RIGHTS (WESTERN)

Internationally, human rights were first introduced in 1945 via the UN Charter, but formally they were implemented in Dec, 1948 when the UN adopted the Universal Declaration of Human Rights.

The UDHR as it stands, is a declaration, and the rights it contains became binding through the International Covenant on Civil and Political Rights, and the International Covenant on Economic, Social and Cultural Rights which were adopted in 1966, but took force in 1976. All these combined, formulate the bill of Human Rights. Once these were adopted and announced, each state took it upon themselves to inculcate them into their constitution and exercise them under state law, of course with the exception of Muslim countries who were already granting such rights through Shariah Law.

Sources of HR (modern world)

UDHR

ICCPR

ICESCR

Bill of HR

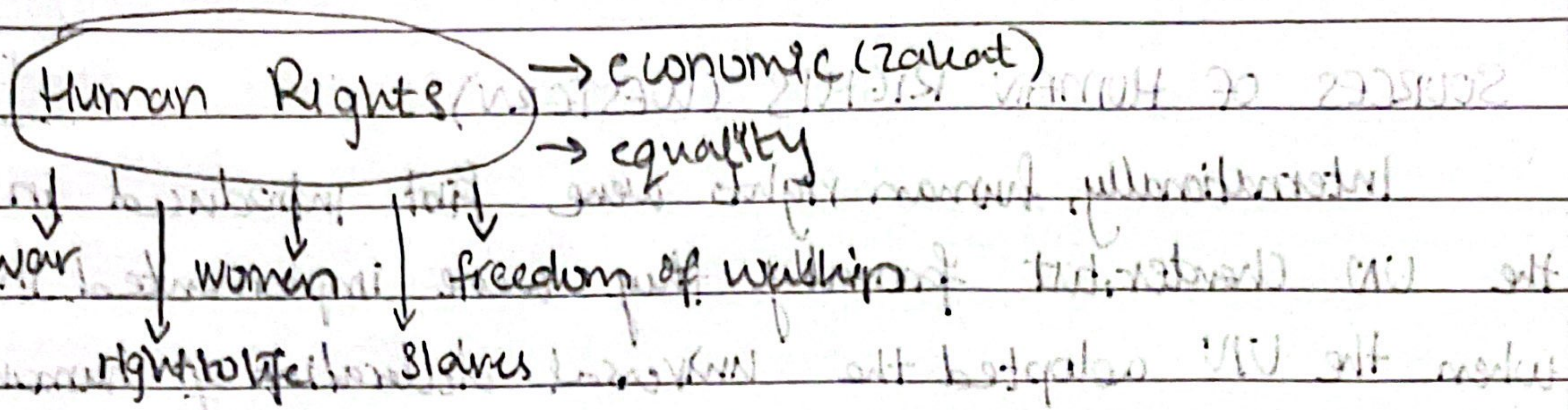
Sources of HR in Islam

→ Quran

→ Sunnah

→ Khutba Hujjat-ul-Wida

RIGHTS GRANTED BY ISLAM IN 7CE



Illustrated by the diagram above are some of the human rights mandated by Islam. Some of the most quintessential ones will be discussed below.

Right to life

The Quran mandates that irrespective of caste, creed, religion etc every human being has the right to life as stated in (5:32)

"Whoever kills a human being without (any) reason like man slaughter, or corruption on Earth, it is though he killed all mankind..." and (6:151)

"Do not kill a soul which Allah has made sacred."

Islam protects the sanctity of human life and this was emphasised in the Holy Prophet's^ﷺ last sermon too.

Rights of slaves

Islam discouraged slavery, and the Holy Prophet^ﷺ and his companions often bought slaves just to free them such as Zaid bin Haritha^{ra}, Salman bin al-Farsi^{ra}, and Bilal ibn Rabah who later on went to be muezzins or military strategists. Islam gave rights such as humane treatment, food, shelter, legal rights, the right to marriage,

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property and businesses which were all unheard of in pre-islamic Arabia where slaves were mistreated and abused. The Holy Prophet ^ﷺ stated in his last sermon

"And your slaves, see that you feed them with such food ~~that~~ as you eat yourselves and clothe them with the same clothes that you yourselves wear."

Freedom of religion and rights of minorities.

Islam teaches Muslims to be highly courteous of ~~off~~ the religion of others and the Holy Quran even states,

"there is no compulsion in religion"

Islam in itself is highly "against the concept of forced conversions and lays out principles such as respecting the religion of others is not speaking ill of it."

Moreover, the Quran and the Holy Prophet ^ﷺ words affirm that Islam upholds every human's right to life and dignity irrespective of their race or faith and he stated in his last sermon.

"Whoever is cruel and brutal on a non-muslim minority, or curtail their rights, or burdens them with more than they can bear, or takes anything from them against their free will, I will complain against the person on the day of judgement."

Rights and dignity of women

Islam abolished injustice, inhumanity and prejudice against women, it emphasized women's rights and fought for their right to life, justice and respect in ~~an~~ an era where women

were treated as playthings or slaves. Islam only allows a man to have 4 wives at one time, and even then with the consent of his wife, and only if he can provide them with equal homes, stature, respect, love and give them an equal amount of time. As per Surah Nisa (4:34)

"Men must take full care of women with the bounties Allah has bestowed on them, and

and in the same they were also given the right to inherit, seek khula, etc. They were also given the right to their own wealth and Harat Umar^{ra} even appointed a woman as a market inspector (Shifa bint Abdullah). In his last sermon the Holy Prophet^{pan} said, "Be deeply aware of God's will regarding women and treat them well."

There are just some of the basic human rights Islam provides, there are numerous others such as democracy, education, inheritance, etc. children, spouses, relatives, neighbours etc.

MODERN INTERNATIONAL HUMAN RIGHTS

As aforementioned, there was no western concept of HR before the 17th century which began with Magna Carta, Habeas Corpus etc. Essentially, modern international HR also provides all the same basic HR that Islam provides, such as right to life, equality, education, dignity, property, work etc. The basic framework is the same however, there are some major differences. ~~On the~~ Prima facie, even the rights granted at war time are the

same, the only difference is that the Holy Prophet ^{peace} and his Caliphs ensured that no women, children, and places of worship as well as homes were harmed and there were consequences for doing so whereas whilst it is the law for the western/modern world too, it is not adhered to ~~even~~ ^{any} in Gaza children are being murdered, mosques destroyed and whilst the world acknowledges it as a war crime, no action is being taken.

DIFFERENCES

The primary difference lays in that Islamic law is divinely sourced whereas International HR are secular based. Moreover, the timing of their implementation vastly differs. Islam makes the upholding of such rights a communal responsibility and a duty whereas modern humanitarian law poses it to be an individual thing. In Islam, enforcement is a shared responsibility, and the government is the ultimate guarantor of such rights and in international HR, international bodies such as EUDHR are meant to protect these rights.

Conclusively, it can be illustrated that whilst the fundamentals of human rights for both facets are similar, their implementation vastly differs. The fear of accountability to God makes the adherence to HR provided by Islam more effective. Furthermore, the exemplary examples set by the Prophet and his companions make it easy to follow whereas modern ^{humanitarian} international law, whilst has finally caught on, fails to effectively ensure that HR are being upheld.

Q5. As per American historian LD White, public admin
"consists of all those operations having for their purpose the fulfillment or enforcement of public policy." It is a wide field and can also be defined as the 'implementation of public policy' however, in Islam its meaning has more depth. In Islam, public admin- is a duty or responsibility mankind (on Gods viceregent on earth) owes to him hence they must fulfill that i.e manage every away of human life that fulfills the functions of mankind. It is inclusive of doing good, reducing equity, promoting equality, caring for minorities and establishing waship etc.

ISLAMIC CONCEPT OF PUBLIC ADMIN

There is no specific word regarding administration in the Quran however, the use of the word 'Xudabbir' has been plentiful. It refers to giving instructions, managing etc.

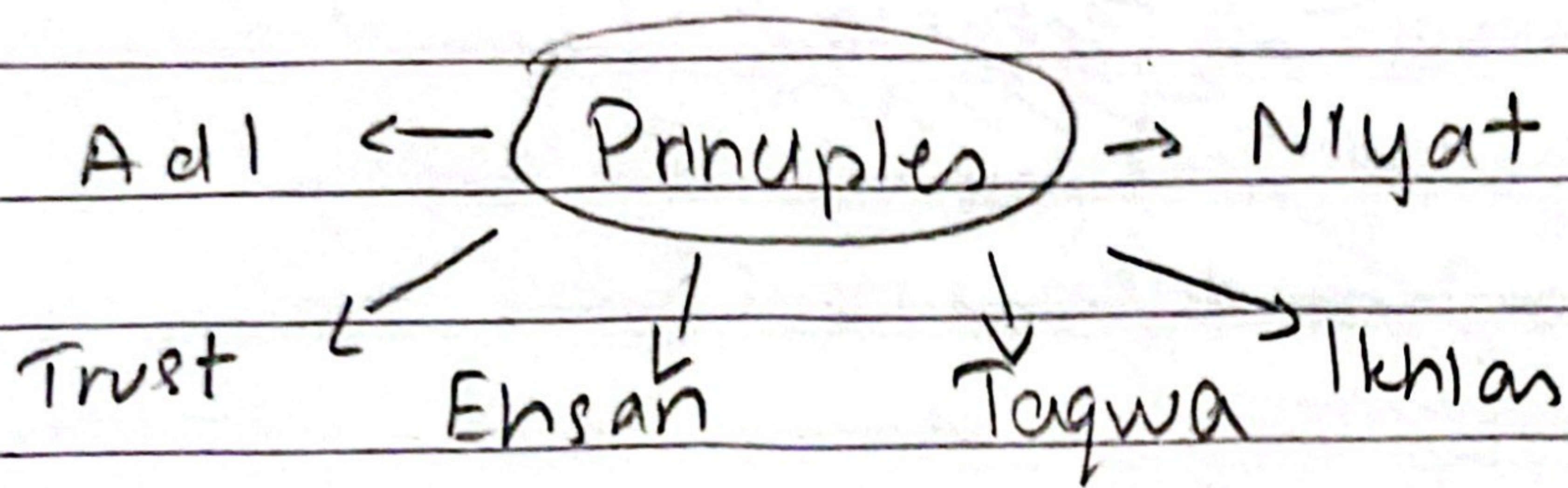
As per M. Shuh's Balleh,

"Islamic admin. is management of all aspects of human life that fulfills the functions of Allah's servants and viceregents by using all avenues according to Islam, at the individual, family, society, organization, national and intl. level."

As per Islam, public admin. is to be done in accordance with the Quran and Sunnah and the examples set by the rightly guided caliphs under whom the muslim empire rapidly expanded and flourished. It promotes piety, accountability, justice, equality and provides a safe place to communicate the

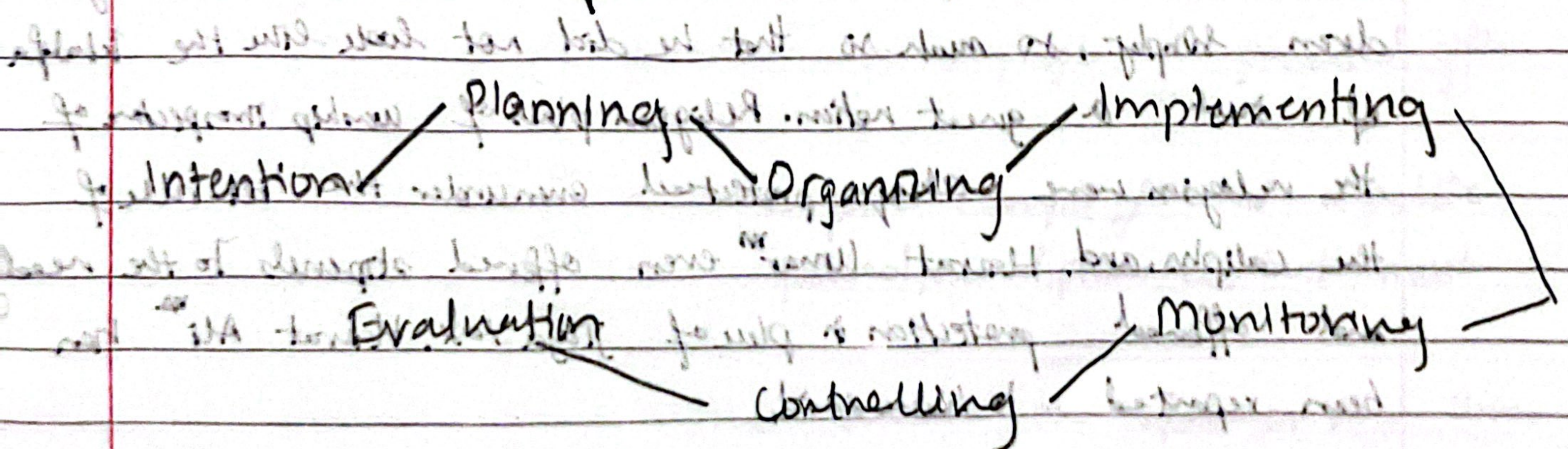
grievances of the public so that they may be effectively resolved.

PRINCIPLES

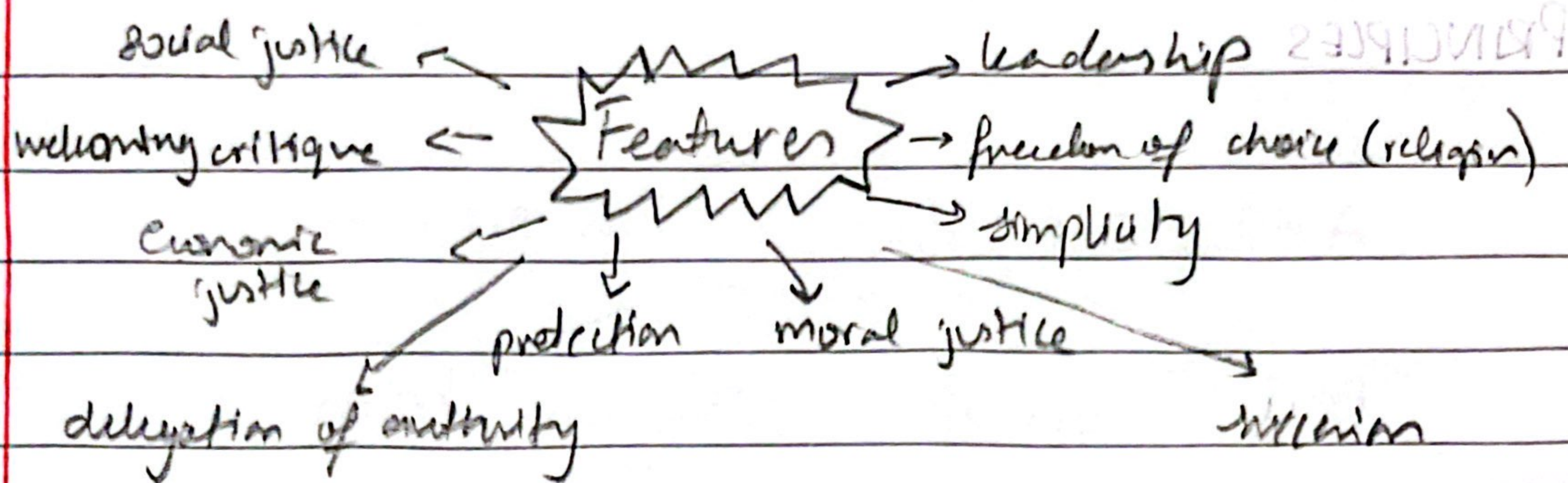


Some of the core principles within the purview of public admin. in Islam are as illustrated above. Niyat pertains to how reward is based on intention based off the Quranic verse, "Actions are judged by intention." Tagwa is obedience to Allah ^{swt}, Ehsan is seeking Allah ^{swt} pleasure, Adl is the pursuit of justice, the building of trust whereas for Ikhlas there must be sincerity in words and actions. The role of a public administrator is a burdensome one, they carry huge responsibilities and it is their job to ensure that they carry out their duties in light of the above.

As per Dr. M. al-Buraey in his book: Admin. development: An Islamic Perspective, an implementation of Islamic admin involves a well coordinated process with 7 elements.



SALIENT FEATURES + EXAMPLES OF THE CALIPHS



As per the Holy Quran in regard to public administration, a head of state or any authority figure must ^{and must} ~~must~~ ^{and} whole heartedly accept and implement the aforementioned features.

As for leadership, the Holy Prophet ^ﷺ is reported to have said, "Each of you is a guardian, ~~so~~ and each of you will be asked about his subjects." They should feel eternally grateful for the opportunity to be able to serve in the way of God, and should be of the strongest moral character by protecting their community, encouraging ^{taqwa} and ensuring justice. Moreover, ~~they~~ at the time of the Holy Prophet ^ﷺ and the caliphs, ^{open} ~~no~~ ^{open} mosques would be utilised as places of administrative meetings, and would be schools and discussion of worldly and religious affairs would be done.

Moreover, the Caliphs such as Hazrat Umar ^{ra} would always dress simply, so much so that he did not look like the khalifa of such a great nation. Religious places of worship irrespective of the religion were always protected even under the rule of the caliphs, and Hazrat Umar ^{ra} even offered stipends to the needy and offered protection in place of jizya tax. Hazrat Ali ^{ra} has been reported to have said,

"Whoever has a spark of life, he should have a right to sustenance"

Hence promoting economic justice.

Women were always safeguarded as has been principled in the Quran and justice always preserved as per the Quran (6:152)

"Give full measure and full weight in justice..."

Even when Harat Umar^{ra} was wearing a brand new cloak and a few men questioned its origin, he did not get offended, but rather he let the matter get resolved in the court of law, and ensured the judge remained impartial (it was a gift from his son, it was thought that he took it as spoil of war).

Ministers were always protected too, and delegation of authority was a major reason why everything ran smoothly. Each caliph appointed governors and Harat Umar^{ra} even appointed judges (Qadi) etc.

In fact, he even sent letters to his governors urging them to possess and implement the qualities and responsibilities of an administrator: be most qualified yet pious, honest, truthful, God-fearing and moral.

That he must be impartial, dispense justice with equity, be careful of back-biter and sycophants whilst striking against corruption, injustice, and all usages of authority and ~~just his~~ take responsibility if any of his subordinates was doing so under his watch. He even said,

"May the mercy of Allah^{swt} be on people who presented gifts to us by pointing out our mistake."

~~Harat Umar^{ra}~~ Harat Umar^{ra} was the prime example of what a public administrator should be, he was pious, moral, pious etc but most of all God-fearing. He said,

"If a dog dies hungry on the banks of the Euphrates river, Umar

will be responsible for dereliction of duty."

Moreover, Husein Umar^{ra} also established the Bait-ul-maal and implemented a system for collecting and distributing public funds while ensuring spoils of war were distributed justly. He also divided the expanding states into provinces and appointed governors (wali) that he vetted to oversee law and order and manage local affairs. He even created a department to investigate complaints against govt. officials, monitored his officers' wealth, and if disproportionate to their income, removed them such as he removed Sa'ad bin Abi Waqar for corruption. He was ahead of his times and used his intelligence to bring structure to the state.

Husein Abu Bakr^{ra} spent most of his short caliphate fighting apostasy wars, but he also secured borders and began the process of succession planning, which brought about a great deal of stability.

Husein Umar^{ra} compiled the Holy Quran into the version that we read even to day hence preserving it (first done in Husein Abu Bakr^{ra}'s caliphate). He also expanded the public treasury and established military cantonments.

Husein Ali^{ra} strived to govern justly as per the Quran and Sunnah which was often illustrated in his judicial decisions, and he too ensured fairness and accountability. Husein Ali^{ra} once said,

"A state can survive under an idolatrous ruler, but cannot survive under cruel leadership."

Aforementioned are just a few from countless examples of public administration in light of the Quran & Sunnah and

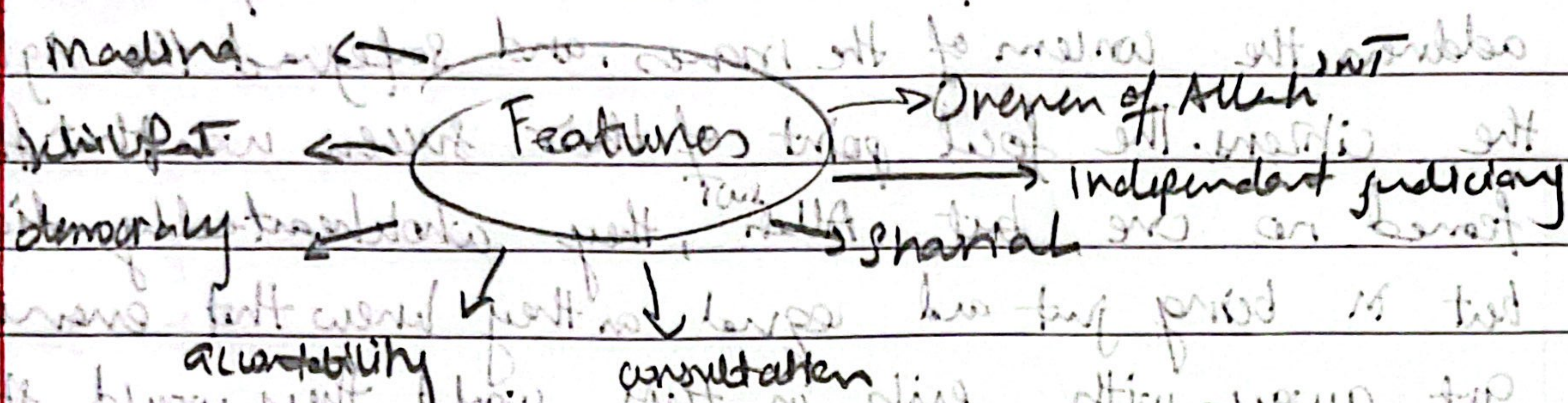
implementation of such by the Khulfa-e-Rashideen. It is evident that they strictly adhered to the principles of the Quran and Sunnah and never failed to meet the needs of society, address the concern of the masses, and safeguard the rights of the citizens. The focal point of their success was that they feared no one but Allah ^{SWT}, they wholeheartedly did their best in being just and equal as they knew that even if they got away with evils in this world, they would still be accountable in front of Allah ^{SWT}. They are the benchmark (along with the Holy Prophet ^{PWS}) as to how figures of authority should conduct themselves.

Q7. There are multiple political systems in the world such as democratic (USA), communist (North Korea), and dictatorships (Soviet Union under Stalin). The Islamic political system is unique unto itself and is purely a welfare state, a prime example of which is Madinah under the rule of the Holy Prophet ^{PWS}. Islamic states are meant to follow the guidance outlined by the Quran and Sunnah, exemplary examples of which are the Holy Prophet ^{PWS} and the Khulfa-e-Rashideen. Islam is not merely a religion, it is also a comprehensive code of life, and the Quran and Sunnah provide guidance for politics and governance even. The integration of faith with politics ensures that governance is just, moral and the rule of law is adhered to.

SALIENT FEATURES

The Islamic governance and political system encapsulates

the sovereignty of Allah, accountability of leadership and enables the use of Shura, khilafat and Shariah law.



~~It is strongly believed~~

The fact that man is God's vicegerent on Earth is greatly respected and adhered to, and all leaders must understand that the only one they are truly answerable to is the Almighty who is Omnipotent and Omniscient. Moreover, as per the ~~Quranic~~ principle Holy Prophet ^ﷺ in

his last sermon, ¹ "No Arab has superiority over non-arab except in piety (tagwah)" enables righteousness and equality to prevail. Furthermore, there is rejection of dictatorship and obedience to the head of state. However, within bounds as was proven by ² ~~Haris~~ Abu Bakr ^{ra} when he was newly elected as Caliph,

"If I am right; obey me, If I am wrong, correct me. Obey me for as long as I follow the commandments of Allah, and the Prophet, but turn away from me if I deviate."

The significance of that speech showcases that the Islamic political system stems from justice, and as per the Quran (5:8), Allah^{swt} commands,

...do not let the hatred of people prevent you from being just. Be just, that is nearer to righteousness."

The aforementioned also illustrates that the concept of an equitable, independent judiciary irrespective of undue pressure from others is a core element of a political system in Islam. Justice (Adl) is of the utmost importance

and is equally applicable to all whether it be minorities or the leader themselves. The accountability of leaders is

also a fundamental principle, and under the Holy Prophet, ^{pbuh} and the ~~later~~ Khulfa-e-Rashideen, they answered to their people, and took into account even their critique, whilst replacing leaders if necessary. (Hadrat Umar ^{ra} replaced Saad bin Abi Waqar as governor in regards of corruption).

SHURA

Shura aka: consultation is another cornerstone of an Islamic political system. The Holy Prophet ^{pbuh}, and the 4 Caliphs preceding him, both greatly valued this principle, and strictly adhered to it, even when they themselves did not agree which indicates that not only ~~is it~~ was the Islamic state only a welfare one by name, but also a democracy at the very core of it.

There was always rejection of dictatorship, and Hadrat Umar ^{ra} said,

"There can be no Khilafat without consultation."

Hadrat Umar^{RA} ~~was an~~ ~~it~~ strongly advocated for Shura insofar that he even established the Majlis-e-Shura on a formal centre for consultation. Furthermore, the Holy Prophet^{PBUH} even said to Hadrat Umar^{RA} and Hadrat Abu Bakr^{RA},

"If you two agree on ~~something~~ a point, I shall not defer with you." (Ibn-e-Kawthir)

thus showcasing the utmost importance that was given to Shura. In the battle of Uhud, the Holy Prophet^{PBUH} had wanted to fight from within Madinah, but as majority of the Muslims voted to fight from outside, he conceded even though he did not think it was for the best.

Similarly, in the battle of Trench, the trench was built on Salman Farsi^{RA} recommendation. Even the election of Abu Bakr^{RA} was through Shura, even though he did not wish to be Caliph, he was unanimously voted to be hence he adhered. Moreover, the compilation of the Quran in Abu Bakr^{RA} Caliphate was through Shura too as he could not bear to do something the Holy Prophet^{PBUH} did not, but as majority voted on it, he did it.

KHILAFAT

Historically, there are 3 types of Islamic governance namely, Imamah (leadership), Khilafat (Caliphate), and Immarat (governance). The Caliphate was a system wherein a single leader, known as the Caliph, governs with adherence to Shari'ah law. There are 3 types of

caliphate, general, national and individual.

The pre-requisites of being a caliph are as follows: must be a muslim with firm faith in Allah^{swt} and the finality of Prophethood, must be wise mature and experienced, must be physically and mentally able, must have a deep understanding of sharia law to be able to make informed decisions, must be honest, fair and committed to upholding justice, and lastly, must possess courage and strength. There are four caliphs in Islam whose example is seen to be exemplary and meant to be followed in the Ummah - Rashideen. They were also innovative, intelligent and military strategists. Madina at the time of the caliphs, but more so at the time of the Holy Prophet^{swt} was an ideal example of how the Islamic political system is meant to be. It was the first Islamic state, and was religiously tolerant, had mutual cooperation without discrimination and strongly adhered to justice. When the muslim empire expanded the Caliphs even appointed governors and local governments under them to avoid greed governance.

SHARIAH LAW

There are two primary sources in sharia law is the Quran and Sunnah and as aforementioned they provided a comprehensive ~~just~~ political blueprint on how to effectively run an Islamic system. ~~hence~~ They collectively provide a framework designed for divine law and provide guidance in innumerable aspects include of personal morality and justice. In some Islamic

countries such as Pakistan, shariah is declared the supreme law and it guides the entire legal system under the enforcement of shariah act 1991. However, in other such as Bangladesh it is only applied in specific areas for muslims is family law whereas elsewhere the constitution remains secular.

ALIGNMENT WITH MODERN DEMOCRACY

SB The Islamic system of governance/politics perfectly encapsulated the essence of true democracy long before democracy was considered a thing. SB Democracy and the Islamic way both uphold the majority rule, but whilst shariah law (hence Islamic system) prohibits haram things and riba etc, democracy allows it. Some believe that they are not aligned, however I believe that at the crux of it, all the significant values are commensurate such as majority rule, human rights etc.

Conclusively, the Islamic political system is one that has been crafted out of divine law, it can never be outdated or retrospective, it will always be perfectly applicable (if implemented properly) irrespective of the day and age. It has some fundamental values which were discussed above, and all these help it be timeless.