
Al-‘Ulama Warasatul Anbiya: Theological Leadership, Wasatiyyah (Modernization) in Advancing Sustainable Development Goals (SDGs)

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Abstract

Objective: This study aims to examine the evolving role of the ‘Ulama as theological leaders within the framework of Al-‘Ulama Warasatul Anbiya, focusing on the integration of Wasatiyyah (Islamic moderation) in Islamic political governance to support the achievement of the Sustainable Development Goals (SDGs). Historically, the ‘Ulama have distanced themselves from direct political involvement to preserve religious authority and avoid governance entanglements. However, this approach has often created a disconnect between the ‘Ulama and society, diminishing the relevance of religious leadership in addressing contemporary political and societal challenges. **Theoretical framework:** The theoretical framework of this study draws on classical and modern Islamic political thought, particularly Ibn Taymiyyah’s Siyasah Shariyah, which emphasizes public trust (Amanah), cooperation (Ta’awun), and consultation (Shura). **Literature Review:** Previous literature highlights criticism of the reluctance of the ‘Ulama to reinterpret Islamic teachings in light of contemporary realities, which is seen as weakening their theological authority. **Methods:** This research employs qualitative methods, combining historical analysis and case studies. The data is critically analyzed to evaluate the role of the ‘Ulama in integrating Wasatiyyah into modern Islamic political governance. **Results:** The findings reveal that the Wasatiyyah approach provides a balanced framework for maintaining religious integrity while engaging in socio-political issues. The future relevance of the ‘Ulama depends on its ability to address modern challenges while upholding Islamic ethical values, guided by Maqasid al-Shari’ah (the higher objectives of Islamic law). **Implications:** The implications of this research suggest that active participation of the ‘Ulama in moderate political governance can enhance the role of religion in supporting SDGs, particularly in fostering just and inclusive governance. **Novelty:** The novelty of this study lies in the integration of Wasatiyyah and Maqasid al-Shari’ah as an operational framework to address contemporary political and societal challenges.

Keywords: theological leadership, wasatiyyah, modernization, sustainable development goals (SDGs), Islamic political governance.

INTRODUCTION

The role of *Al- 'Ulama* as theological leaders remains central in addressing contemporary challenges within the framework of Islamic moderation (*Wasatiyyah*) and modernization. This study explores how the principles of *Al- 'Ulama Warasatul Anbiya* can contribute to advancing the Sustainable Development Goals (SDGs) by integrating Islamic ethical values into governance and societal development. Through a balanced approach rooted in justice, moderation, and public interest, the research highlights the potential of Islamic teachings to drive sustainable and inclusive progress in the modern era [1].

The *Qur'an* identifies human beings as *khalīfah* (vicegerents), signifying their role as stewards of Allah's creation, entrusted with the responsibility (*amānah*) to safeguard the environment. Suleman Dangor's (2023) study aims to illuminate the Islamic perspective on stewardship in the context of sustainable development, examining how Muslim environmentalists utilize Islamic texts, theological interpretations, and scholarly discourse within the tradition. Employing a qualitative analysis, the research highlights environmental responsibility as a core virtue deeply embedded in Islamic teachings [1].

Foyasal Khan and Mohamed Aslam Haneef (2022) emphasize the significant role of religion in Sustainable Development (SD), presenting an Islamic perspective on the Sustainable Development Goals (SDGs) by categorizing them into six dimensions: Social, Human Capital, Economic, Sustainable Lifestyle, Environmental, and Institutional. Islam prioritizes human capital development (SDG 3 and 4) to drive economic growth (SDG 8), and its financial tools like *Zakat* and *Waqf* address poverty (SDG 1), hunger (SDG 2), gender equality (SDG 5), and inequality (SDG 10). *Sukuk* financing supports sustainable infrastructure (SDG 9) and cities (SDG 11). *Qur'anic* principles such as *Wasatiyyah* (Moderation) promote sustainable consumption (SDG 12), *Khalifah* (Stewardship) guides water, sanitation (SDG 6), and energy (SDG 7), while *Maslahah* (Public Interest), *Salam* (Peace), and *'Adl wa al-Ihsan* (Justice and Benevolence) underpin peace and strong institutions (SDG 16). Additionally, *Ta'āwanū 'alal-Birri* (Cooperation in Goodness) fosters partnerships (SDG 17), showcasing the alignment of Islamic teachings with global sustainable development efforts [2].

Background and Significance of *Al- 'Ulama Warasatul Anbiya*. Starting with a *Hadith* of Prophet Muhammad (SAW): Kathir b. Qais told how, when he was sitting with Abu Darda' in the mosque of Damascus, a man came to him and said, "*Abu Darda', I have come to you from the town of the Messenger for a tradition I have heard that you relate from God's messenger. I have come for no other purpose.*" He replied that he had heard God's messenger say, "*If anyone travels on a road in search of knowledge God will cause him to travel on one of the roads of paradise, the angels will lower their wings from good pleasure with one who seeks knowledge, and the inhabitants of the heavens and the earth and the fish in the depth of the water will ask forgiveness for him. The superiority of the learned man over the devout man is like that of the moon on the night when it is full over the rest of the stars. The learned are the heirs of the prophets who leave neither dinar nor dirham, leaving only knowledge, and he who accepts it accepts an abundant portion.*" Ahmad, Tirmidhi, Abu Dawud, Ibn Majah and Darimi transmitted it, Tirmidhi calling Him Qais b. Kathir" [3].

The concept of *Al- 'Ulama Warasatul Anbiya* emphasizes the role of scholars as inheritors of the prophetic mission [3], embodying a leadership rooted in theological wisdom and guidance. This perspective underscores the *'Ulama's* responsibility to lead communities through knowledge and by upholding ethical and spiritual principles derived from prophetic teachings [4]. By examining leadership through this theological lens, we explore the dynamic role of *'ulama* as spiritual guides and societal leaders, ensuring that governance and community life align with Islam's core values.

Authored by Md Nazrul Islam, this analysis underscores the historical significance of the *'ulama* in Muslim societies, where they have played pivotal roles in shaping religious

discourses and influencing political and socio-religious transformations. From the early Caliphate of Umar to the Umayyad, Abbasid, and Ottoman periods, the ‘ulama have served as both religious and political advisors, a role that has persisted into contemporary Muslim society [5]. Despite their importance, the ‘ulama have often been portrayed as a monolithic and rigid community, receiving limited scholarly attention in the universal concept to be practical purposes [6].

The theological leadership concept, embodied in the saying ‘*Al-‘Ulama Warasatul Anbiya*’ (The Scholars are the Inheritors of the Prophets), underscores the ulama's role not only as religious guides but also as leaders (Amir) [7]. Who safeguards the moral and social fabric of Islamic society [8]. While scholastic theology and dogma have been central to Islamic teaching, figures such as Muhammad b. Abd al-Wahhab (1115-1206/1703-1792) despite basing much of their works on orthodox Hadiths and early Islamic scholars, brought significant socio-political originality to their movements. This aligns with the role of theological leadership, which seeks to guide society toward ethical governance [9].

In the modern context, despite the efforts of early reformers like Muhammad Abduh (1849–1905) and Rashid Rida (1865–1935) in advancing Islamic ideology, their initiatives lacked mass mobilization [10]. That would later define Hassan al-Banna’s leadership and the Muslim Brotherhood. Al-Banna (1906–1949) successfully merged Islamic values with a political platform that resonated deeply with Egyptian society, reflecting a theological leadership model [11]. This approach extended the influence of the ulama beyond religious doctrine to encompass political organization, shaping a new paradigm of Islamic activism.

One relevant hadith on leadership in Islam has been narrated on the authority of Ibn ‘Umar that the Prophet (May be upon him) said: *“Beware. Every one of you is a shepherd and every one is answerable about his flock. The Caliph is a shepherd over the people and shall be questioned about his subjects (as to how he conducted their affairs). A man is a guardian over the members of his family and should be questioned about them (as to how he looked after their physical and moral well-being). A woman is a guardian over the household of her husband and his children and shall be questioned about them (as to how she managed the household and brought up the children). A slave is a guardian over the property of his master and shall be questioned about it (as to how he safeguarded his trust). Beware, every one of you is a guardian and every one of you shall be questioned about his trust”* (Sahih Muslim 1829a, <https://sunnah.com/muslim:1829a>) [11].

Sayyid Qutb was not an *Ulama* in the traditional sense but rather an Islamic thinker and activist. His concept of *Jahiliyyah*—interpreting contemporary societies as ignorant of divine guidance—illustrates how theological perspectives shape political ideologies, rejecting systems that deviate from Shari’ah-based governance [11]. Through this, Qutb’s rejection of Western and Eastern political orders reflects Ulama's traditional role in opposing governance models inconsistent with Islamic teachings, reinforcing the theological perspective that ‘*Ulama*’ should lead in safeguarding not only spiritual but also political integrity [12].

Building on this modern perspective, Shaykh Yusuf al-Qaradawi emphasizes that the ‘ulama, as inheritors of the prophetic mission, have a profound responsibility to lead with theological wisdom and ethical integrity. Their leadership is centred on safeguarding religious knowledge while directing communities in alignment with Islam's foundational principles [13]. This vision seeks to harmonize Islamic political leadership with universal shared values, drawing directly from the principles established in the Madinan Constitution by Prophet Muhammad (Sallallahu Alaihi Wasallam) [14]. Al-Qaradawi’s work, therefore, calls for a renewed understanding of ‘ulama leadership, highlighting their vital role in both spiritual and societal governance. Together, these perspectives illuminate the multifaceted role of the ‘ulama in Islamic leadership, bridging historical legacy with contemporary relevance [15].

The concept of '*Al-'Ulama Warasatul Anbiya*,' which holds that scholars are the inheritors of the prophets [16], is reinforced by Yusuf Al-Qaradawi's emphasis on '*Wasatiyyah*' (moderation), as discussed by Yedi Purwanto, Aep Saepudin, Shofaussamawati, Mohammad Rindu Fajar Islamy, and Didin Baharuddin. Al-Qaradawi's framework aligns with this theological concept, entrusting the '*ulama*' with balanced leadership. His moderation is based on a holistic understanding of Islam, adherence to the *Qur'an* and *Hadith*, spiritual and moral integrity, and wise action. He identifies two forms of extremism: overextension in religious practice (*Al-Ghuluw*) and neglect (*Tafrit*). His vision calls for *ulama* to embody a balance between '*Ilm* (knowledge) and '*Amal* (action), worship and social interaction, and truth and power, reinforcing their role as inheritors of prophetic leadership.

The research problem arises from the observation made by Ismail Fahmi Arrauf Nasution and Miswari, which highlights a paradox in the theological leadership of '*Ulama*'—particularly in Aceh, Indonesia. Generally, '*Ulama*' loses its influence if it fails to engage with modern societal issues, such as politics, economics, and development. However, in Aceh, despite the '*Ulama's*' lack of engagement with modernity, they continue to retain a significant position of authority and respect, primarily due to their exclusive focus on religious matters. This raises the question: how can the theological leadership of the '*Ulama*', as the inheritors of the prophets (*Al-'Ulama Warasatul Anbiya*), maintain its relevance and leadership in a rapidly modernizing society while seemingly abstaining from broader societal issues? This research problem seeks to investigate whether the theological role of the '*Ulama*' can sustain itself without addressing the complex socio-political and economic challenges of modernity, and how this dynamic affects their leadership within an Islamic framework [17].

Furthermore, as '*ulama*' are considered the inheritors of prophetic knowledge, their leadership role is pivotal in guiding the community, yet disagreements on '*Fiqh*' (Islamic jurisprudence) and scriptural interpretation create tension. This raises important questions about the role of the '*Ulama*' in embodying the principle of '*Wasatiyyah*' (moderation) in contemporary Islamic thought. The conflicting approaches between *Salafis*, who advocate for a purist, often the literal interpretation of scripture, and the traditionalist '*Ulama*,' who support a more classical and established methodology, create friction that undermines unified theological leadership. The challenge lies in navigating these tensions to maintain balanced religious leadership, which is essential for the '*ulama's*' role as the inheritors of the prophets [18].

The '*Ulama*' are truly the friends of Allah, as they possess both knowledge and fear of Him. Allah says in the *Qur'an*, "*It is only those who know His servants that fear Allah*" (*Qur'an*, 35:28). This fear of Allah earns them immense rewards, as Allah promises them "*Gardens of Eternity beneath which rivers flow, where they will abide forever*" (*Qur'an*, 98:8).

Ibn Al-Qayyim described scholars ('*Ulama*') as the guiding stars for the earth. Their knowledge helps people navigate through confusion, and their importance surpasses even the need for food and drink [19]. Allah commands obedience to them alongside obedience to Him and His Messenger, as mentioned in the *Qur'an*, "*O you who believe! Obey Allah, obey the Messenger, and those of you who are in authority*" (*Qur'an*, 4:59). The '*Ulama*' are the protectors of the Sunnah and eradicate innovation.

True scholars ('*Ulama*') lead with piety, not seeking worldly fame or wealth. They focus on what Allah and His Messenger teach, and their influence is transformative—they bring life to barren lands and light to darkness. A true '*Alim*' is not defined by academic degrees but by knowledge combined with deep *Imaan*, worship, and a focus on the Hereafter [19].

As Allah says, "*Are those who know equal to those who know not?*" (*Qur'an*, 39:9). Deborah Tor (2005) explores Ibn Al-Mubarak's perspective on the true nature of scholars ('*Ulama*') in her study. According to Ibn al-Mubarak, a true scholar is distinguished by their

detachment from worldly desires and a profound concern for the Hereafter. This principle is reflective of his broader views on leadership and virtue. When asked about the notables (*Al-Nas*), Ibn al-Mubarak identified the '*Ulama* as the true exemplars. Conversely, he viewed ascetics (*Al-Zuhhad*) as society's true kings (*Al-Muluk*). Ibn al-Mubarak also emphasized the superiority of the '*Ulama* over worldly leaders, asserting that disrespect towards the '*Ulama* leads to the loss of the Hereafter (*Dhahabat Akhiratuhu*), whereas disdain for worldly princes results in the loss of this world.

LITERATURE REVIEW

The concept of *Al-'Ulama Warasatul Anbiya* (The Scholars as the Heirs of the Prophets) reflects the theological and moral authority of the '*Ulama* in guiding society. Historically, their role has centred on preserving religious teachings and providing spiritual leadership. However, modern challenges demand a broader interpretation of this role, particularly in addressing socio-political issues and advancing global objectives like the Sustainable Development Goals (SDGs) [19].

Classical Islamic political thought, particularly Ibn Taymiyyah's *Siyasah Shariyah*, emphasizes public trust (*Amanah*), cooperation (*Ta'awun*), and consultation (*Shura*) as core principles for governance. These concepts align with SDGs' goals of promoting peace, justice, and strong institutions. The '*Ulama*, as theological leaders, are positioned to guide policies that are both ethically grounded and socially relevant, addressing issues such as poverty alleviation, education, and environmental sustainability [19].

The principle of *Wasatiyyah* (Islamic moderation) is crucial in this context, offering a balanced framework for integrating Islamic ethics with modern governance. According to Kamali (2015), *Wasatiyyah* embodies justice, inclusivity, and a middle-ground approach, which can harmonize traditional Islamic values with contemporary global challenges. This moderation is vital for the '*Ulama* to remain relevant in guiding sustainable development while maintaining their theological integrity [19].

Modern critiques, however, highlight the reluctance of some '*Ulama* to reinterpret Islamic teachings in light of contemporary realities. Esposito (2018) argues that this hesitance risks marginalizing their influence in modern governance. To bridge this gap, *Maqasid al-Shari'ah* (the higher objectives of Islamic law) provides a robust framework for aligning Islamic principles with the SDGs, emphasizing the preservation of life, intellect, faith, lineage, and wealth [20].

Existing studies underscore the potential of the '*Ulama* to lead transformative change through active engagement in governance and societal development. By integrating *Wasatiyyah* and *Maqasid al-Shari'ah*, the '*Ulama* can contribute meaningfully to achieving the SDGs, reinforcing the symbiotic relationship between religious leadership and sustainable development [20].

METHODOLOGY

This study utilizes a qualitative approach to explore "*Al-'Ulama Warasatul Anbiya: Theological Leadership and Wasatiyyah/ Modernization*" by employing case studies and textual analysis. The research examines how Islamic leaders have applied theological leadership and '*Wasatiyyah*' (the principle of moderation) in governance throughout history [20]. Through an analysis of classical Islamic texts, religious scriptures, and leadership practices, the study seeks to uncover how theological wisdom has shaped leadership within the framework of Islamic values [21].

Textual analysis will include classical works on the roles of the '*Ulama*' as inheritors of the prophets (*Warasatul Anbiya*) [22], exploring their influence on governance, law, and ethical guidance. Case studies will investigate historical examples, such as the *Caliphate*, *Ottoman* leadership, and contemporary cases, to illustrate how '*Wasatiyyah*' has been

integrated into leadership practices [23]. This method allows for a deep exploration of Islamic governance's spiritual and political dimensions, framed within the principles of theological leadership and moderation [24].

RESULTS AND DISCUSSION

Scholarly Definition of *Wasatiyyah* and *Al- 'Ulama Warasatul Anbiya*

Wasatiyyah, as defined by Mohammad Hashim Kamali is an ethical virtue emphasizing moderation and balance within Islamic theology and ethics. It is not exclusive to Islam but is appreciated across various global traditions. *Wasatiyyah* is seen as crucial to fostering harmony, particularly following events like the September 2011 attacks, which spurred Muslim leaders to address it and signify cancelling inter-civilizational dialogue. Kamali underscores moderation as central to Islamic thought, influencing both spiritual and socio-political dimensions of the faith [25].

Dean C. Tipps emphasizes that the concept of "modernization" as it is understood today gained prominence in the 1960s within American and, to a lesser extent, international social science discourse. Despite its rapid adoption, the term lacks a universally accepted definition, with numerous alternative interpretations proliferating. Tipps observes that the widespread appeal of "modernization" does not stem from its conceptual clarity or precision but from its ability to evoke broad, generalized images of the transformative social changes associated with industrialization and the emergence of the nation-state during the late 18th and 19th centuries. These evocative images have lent the concept significant influence, such that the existence of a phenomenon termed "modernization" has been largely uncontested. While debates persist regarding how modernization should be conceptualized, both critics and proponents generally agree on the utility of the concept itself, focusing instead on refining its definition [26].

According to the study by Mohammad Redzuan Othman and Mashitah Sulaiman, *Wasatiyyah* defined by Datuk Seri Dr. Abdullah Md Zin, the Prime Minister's Religious Advisor, as a holistic approach to human capital, societal, and national development in Malaysia, rooted in moderate and balanced Islamic practices. Abdullah emphasizes that a "moderate nation" balances physical (*Jasadiyah*), spiritual (*Ruhiyyah*), and intellectual (*Aqliyah*) needs, supported by Quranic verses like al-Maidah 77, which condemns extremism. Drawing from Yusuf al-Qaradawi's term '*al-ghuluw*' (fanaticism), *Wasatiyyah* seeks to promote centrist Islamic thought and avoid excessiveness in religious practice [27].

Al- 'Ulama Warasatul Anbiya refers to the scholarly tradition of leadership where Islamic scholars (*'Ulama*) embody a balanced and moderate approach to leadership as inheritors of the prophetic legacy. According to Sumarto and Ahamad Faosiy Ogunbado, this leadership style is characterized by effective management of emotional and spiritual intelligence, focusing on moderation (*Tawassuth*) between extremism and liberalism. This principle ensures that leadership in Islam remains adaptable and accepted across diverse contexts, reflecting the Quranic and Hadith emphasis on balanced, principled conduct.

Al-'Ulama Warasatul Anbiya refers to the concept that Islamic scholars (*Ulama*) are the heirs of the Prophets entrusted with preserving and interpreting Islamic teachings. According to modern scholars Musa Umar Yakasai and Tijjani Muhammad, the *Ulama Council*, which blends traditional and modern scholars, plays a crucial role in issuing fatwas, setting policies, and integrating Shariah within organizations. Their leadership, rooted in sincerity and integrity, ensures alignment between Islamic principles and societal governance, emphasizing the importance of ethical standards and adaptation to external conditions.

Theological Wisdom in Islamic Thought

Ibn Taymiyya's strict adherence to the Qur'an and Sunna forms a foundational perspective on *Al-'Ulama Warasatul Anbiya* and *Wasatiyyah*. He emphasized that the

proper use of *'Aql* (reason) is to understand Islam as practised by the Prophet and his companions, rather than reinterpreting or questioning divine attributes, thus preserving theological purity. This underscores the *'Ulama's* role as inheritors of prophetic leadership (*Warasatul Anbiya*), tasked with safeguarding the faith against deviant sects and innovations [28].

In terms of *Wasatiyyah* (moderation), Ibn Taymiyya advocates for balanced theological leadership, where the *'Ulama* upholds Islam's core tenets uncompromisingly while addressing contemporary societal challenges. This moderation allows the *'Ulama* to navigate between rigid conservatism and excessive liberalism, ensuring their relevance and influence. By defending orthodox Sunni beliefs and rejecting speculative philosophy, Ibn Taymiyya frames the *'Ulama* as essential leaders, guiding Muslim societies in both spiritual and worldly matters. His vision reinforces their pivotal role in maintaining stable and harmonious Islamic governance [29].

This book, authored by Jasser Auda (2008), explores the fundamentals of Islamic law (*Uṣūl Al-Fiqh*) as a cohesive system, analyzed through the lens of systems theory and Islamic theology. The discussion revolves around key features such as cognitive nature, wholeness, openness, interrelated hierarchy, multi-dimensionality, and purposefulness. Auda delves into the theological foundations of various Islamic groups, comparing scriptural and radical fundamentalists, and highlighting the different approaches taken by scholars like Al-Sadr, Al-Juwaynī, and Al-Shāṭibī. He further examines the principle of causation in Islamic theology, contrasting the views of Mu'tazilīs, Ash'arites, and Māturīdīs, while advocating for a holistic and systems-based approach to contemporary theological renewal [30].

According to Muhammad Fawwaz bin Muhammad Yusoff, ethical behavior is deeply rooted in *Qur'anic* teachings and stories from *hadith* and accounts of the companions, which serve as a form of *Qur'anic* exegesis. Prophetic stories, such as those in Ahmad ibn Muhammad *'al-Tha'labi's 'Ara'is al-Majalis fi Qisas al-Anbiya,* provided ethical standards and reinforced the truth of the *Qur'an*. Al-Ghazali emphasized that "knowledge of the stories" in the *Qur'an* occupies a significant place within the broader scope of *Qur'anic* sciences. For him, knowledge ultimately leads to understanding God, with *'Ilm Al-Kalam* (theology) and *Fiqh* (jurisprudence) furthering this pursuit. This relationship between storytelling and knowledge illustrates how narratives convey deeper intellectual and spiritual understanding [31].

Md Nazrul Islam and Md Saidul Islam highlight that according to al-Qaradawi, Islamic *'Shura'* (consultation) closely aligns with democratic principles, or that democratic ideals reflect the essence of *'Shura'*. Al-Qaradawi also argues that *'Shari'ah'* protects against power abuses by institutionalizing consultation, thus preventing arbitrary rule. Early modernist thinkers such as al-Tahtawi, al-Tunisi, al-Afghani, Abduh, and Rida, along with contemporary scholars like al-Qaradawi, al-Turabi, Ghannouchi, Gulen, Ramadan, Khan, Masmoudi, and Safi, all maintain that Islam and democracy are not inherently incompatible. Al-Qaradawi explicitly rejects the notion that democracy contradicts Islam, asserting that such claims stem from a misunderstanding of both Islam and democracy [32].

In his work, Annison Harry highlights the significance of *Wasatiyyah* (moderation), as elaborated by Mohammad Hashim Kamali. Kamali emphasizes that moderation is essential for individual moral conduct and shapes the identity of communities and nations, especially within the Muslim *Ummah*. Kamali ties *Wasatiyyah* to Islamic jurisprudence and *Maqasid al-Shariah* (higher objectives of Islam), stressing that moderation underpins Islamic principles like justice, renewal, and reform. Kamali draws from scholars such as Muhammad Abduh and Yusuf al-Qaradawi, suggesting that *Wasatiyyah* can guide Muslim and global discourse in tackling misinformation about Islam [33].

Case Study: Modern Islamic States, Institutions, and Leadership Dynamics

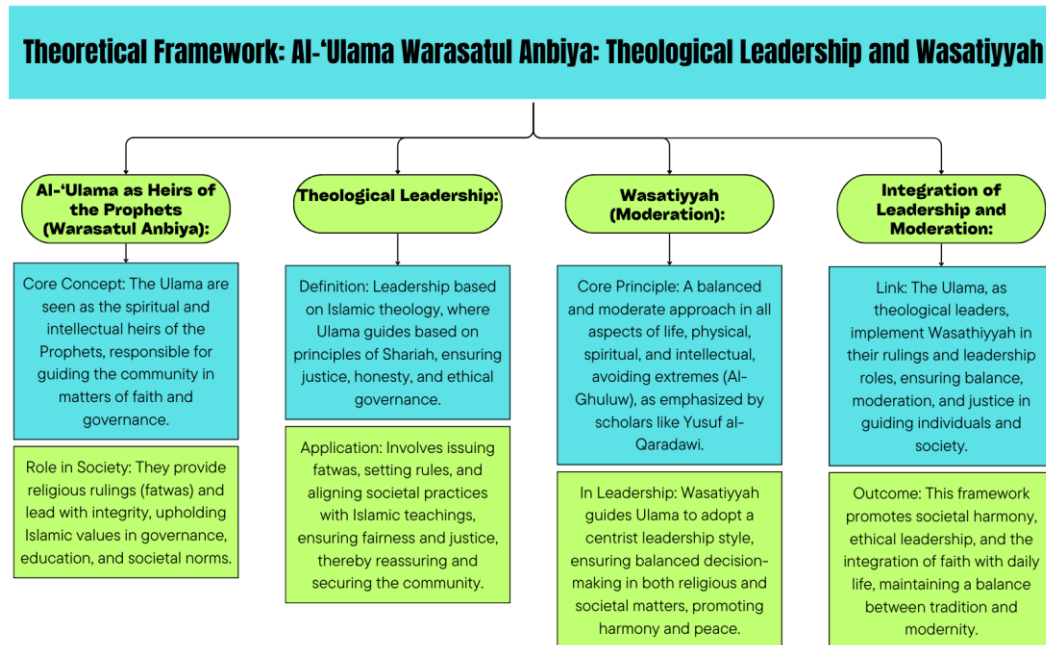
Abdul Rashid Moten highlights Tun Dr. Mahathir's *Wasatiyyah* approach, blending Islamic governance with modernization through initiatives like the International Islamic University Malaysia (IIUM) in 1983, integrating Islamic and contemporary knowledge. Mahathir's hybrid economic model, combining Islamic and capitalist elements, led to the founding of Bank Islam Malaysia Berhad and Syarikat Takaful Malaysia Berhad in 1983 and 1985, promoting *Shari'ah*-compliant finance. His "assimilation of Islamic values" policy, launched in 1981, instilled values like cleanliness, efficiency, and trustworthiness in governance. The *Halal* certification system and the Malaysian Institute of Islamic Understanding (IKIM) further strengthened Islamic influence in daily life and public policy.

The 1744 alliance between Muhammad Ibn Saud and Ibn Abd al-Wahhab exemplifies the merging of religion and politics in Islamic governance. Ibn Saud's wife and brothers first accepted Ibn Abd al-Wahhab's message of '*Tawhid*' (the oneness of God), prompting Ibn Saud to support the cause. Ibn Abd al-Wahhab promised that God would grant him rule over Najd if Ibn Saud promoted '*Tawhid*' and eliminated '*Shirk*' (polytheism) and '*Jahl*' (ignorance). Sealed by mutual loyalty, this partnership divided responsibilities: Ibn Abd al-Wahhab handled religious matters, while Ibn Saud focused on political and military leadership. This collaboration laid the foundation for the first Saudi state and illustrates how religious and political leadership can collaborate to achieve mutual goals [34].

In his study, Mohamed Nawab Mohamed Osman highlighted the significant role of the '*Ulama*' in the Islamization process of the Malay world, contributing to their enduring authority and influence in the region. The spread of Islam was closely tied to Muslim traders who, along with teaching the religion, established *Mosques* and *Surau* (small mosques in Malaysia). Many of these '*Ulama*' were followers of *Sufism*, which allowed for a more flexible approach to interacting with local animist and *Hindu-Buddhist* traditions. This flexibility, seen in accepting practices like the '*Slametan*' (a feast following prayers), helped ease the transition to Islam. The '*Ulama*' also adapted the concept of divine kingship, enhancing the sanctity of Malay rulers by incorporating Islamic prayers and rituals into royal ceremonies, thereby maintaining the traditional aura of the king while aligning it with Islamic principles. Their influence, shaped by al-Ghazalian ideas, is evident in classical treatises on governance like '*Taj-Us-Salatin*,' which emphasized loyalty to rulers within an Islamic framework [35].

In Indonesia, the role of the '*Ulama*' in political governance exemplifies the principles of '*Al-Ulama Warasatul Anbiya*' and '*Wasatiyyah*' (moderation), as Susetyo and Fauzi highlighted. The key milestones include establishing the first '*Ulama*' Council in West Java in 1958, the central *Ulama* Council in 1962, and the official formation of the Indonesian Ulema Council (MUI) in 1975. MUI unites both conservative and liberal Islamic groups, serving as a central authority for issuing fatwas, guiding Muslims, and promoting religious harmony. During the Aceh Sultanate era, '*Ulama*' held judicial power alongside political and legislative authorities, shaping governance by integrating Islamic principles with customary laws. Today, MUI reflects '*Ulama*'s successful involvement in addressing societal challenges, balancing traditional values with modernity, and ensuring that theological leadership remains a cornerstone of governance through moderation and moral guidance.

Table 1. Theoretical Framework. Source: Author (2024)



Islamic Political Theology Theories and Their Relevance to Leadership

According to Abū al-Hasan Alī b. Muḥammad b. Habīb Al-Māwardī (972) Islamic political theology offers a framework that integrates religious principles with governance, emphasizing justice, consultation (*Shura*), and accountability. Central to this theology are theories of Islamic leadership, such as the caliphate (*Khilafah*), which highlights the role of the leader as the vicegerent of God (*Khalifah*), entrusted with upholding divine laws. Another critical concept is '*Wilayah*,' where leadership is seen as a duty to protect the welfare of the people and ensure the proper implementation of Islamic principles. In this context, leadership is political but also moral and spiritual, reflecting the Prophet Muhammad's (PBUH) model of governance, which combines authority with compassion, humility, and service to the community. These principles remain highly relevant to modern leadership, guiding Muslim leaders to balance power with ethical responsibility, promote social justice, and make decisions that serve the common good [36].

According to Ibn Taymiyyah's perspective on Islamic political governance, authority, and government are essential for adequately regulating society and enforcing religious duties. He argues that religion cannot thrive without governance, as the fulfilment of crucial Islamic responsibilities—such as commanding good and forbidding evil—requires the presence of power and authority. Ibn Taymiyyah emphasizes the need for governance to protect the oppressed, administer legal punishments, and uphold public order by the principles of Shariah. His concept of '*Siyasah Shariyah*' (governance according to *Shariah*) underscores that leadership must be rooted in divinely revealed law, ensuring that all governmental actions align with Islamic legal and moral standards [37].

According to Reza, Al-Mawardi's perspective illustrates the complementary nature of *Fiqh* and *Siyasah* within Islamic law, treating them as interconnected yet distinct domains. Al-Mawardi differentiated between the theoretical prohibitions of *Fiqh*, where torture is forbidden, and the practical allowances of *Siyasah*, where rulers were permitted to use torture as a means of governance. This distinction underscores how Islamic law, through the doctrine of *Siyasah Sharia*, accommodates the practical demands of statecraft, even when these demands diverge from the ethical ideals upheld in *Fiqh*. Such a framework reveals the duality in Islamic jurisprudence, where religious ideals and practical governance sometimes operate under different rules [38].

Application of *Maqasid al-Shariah* (Objectives of Islamic Law)

As Ismail Abdullah studied Ibn Taymiyyah on *Maqasid al-Shariah*, the higher objectives of Islamic law play a crucial role in shaping Islamic governance and leadership. The primary objectives of *Maqasidin* include the protection of religion (*Din*), life (*Nafs*), intellect (*Aql*), progeny (*Nasl*), and property (*Mal*). These objectives provide a holistic framework for governance that ensures human well-being and justice. In political leadership, applying *Maqasid al-Shariah* means that policies and decisions should align with these universal principles, ensuring that they comply with Islamic law and enhance human dignity and societal welfare. For example, in modern contexts, *Maqasid*-driven leadership would prioritize education, healthcare, economic equity, and the protection of human rights while navigating the complexities of contemporary governance through the lens of Islamic ethical values. Thus, *Maqasid al-Shariah* helps leaders develop policies that harmonize society's spiritual, social, and material needs [39].

In a historical context, as Ali highlighted, the practical application of law by rulers often diverged from the strictures of *Fiqh*. For example, Al-Mawardi's sanctioning of torture for rulers reflected a pragmatic approach to governance, particularly during times of political instability. This pragmatic approach was further developed by later scholars like Ibn Taymiyya, who permitted torture in investigative contexts, aligning with contemporary European practices. In contrast, scholars such as Al-Ghazzali, who focused more on integrating law with spirituality and ethics, maintained a strict prohibition against torture. These differing views illustrate the complex interplay between theological leadership and governance in Islamic history, informing the broader discourse on *Al-Ulama Warasatul Anbiya and Wasatiyyah*.

Mohammad Hashim Kamali highlights the crucial role of *Maqasid Al-Shari'ah* in leadership and theology, particularly in political governance. He notes that leadership is a religious imperative, and establishing a system of rule is among the *Maqasid* (higher objectives) of *Shari'ah*. However, throughout Islamic history, political leadership has not always been guided by the ethical norms of Islam as envisioned by *Siyasah shar'iyyah* (*Shari'ah*-oriented polity). Kamali emphasizes that the purpose of the hadith, which calls for the protection of Muslim unity and penalizes treason, should be understood through the *Maqasidi* approach, which focuses on the objectives rather than a strict '*Illah*-based interpretation. He also reflects on al-Shatibi's use of induction (*Istiqrā'*) to identify *Maqasid*, which can extend to broader values like human rights and environmental protection. Kamali suggests shifting toward *Maqasid*-based leadership requires innovative leadership and a supportive institutional framework [40].

Spiritual Governance Model *Hikmah* (Wisdom), *Taqwa* (God-consciousness), *Amanah* (Trust)

The study by Elmi Bin Baharuddin and Zainab Binti Ismail emphasizes the foundational role of leadership in a Spiritual Governance Model, underpinned by *Hikmah* (wisdom), *Taqwa* (God-consciousness), and *Amanah* (trust). Al-Mawardi categorizes leadership responsibilities into *Kifayat Shar'i* (obligations prescribed by Islamic law, such as funeral prayers) and *Kifayat Ghair Al-Shar'i* (responsibilities not explicitly legislated but necessary due to societal needs, such as medical science). This division reflects the dynamic role of leadership in governance, ensuring that religious and practical obligations are balanced [41].

Allah said in the *Qur'an*: "Oh, you who believe! Obey Allah, the Messenger and those charged with authority among you. If you differ in anything among yourselves, refer it to Allah and His Messenger" (*Qur'an* 4:59).

Prayer, as outlined in *Surah Al-Ankabut* (29:45), is central to personal spiritual practice, guiding individuals in fulfilling their religious duties. Al-Mawardi also links verse 53 of *Surah Yusuf* (12) to the human inclination toward sinful desires, urging leaders and

individuals to cultivate strong character and prioritize spiritual integrity over material wealth. Ibn Hajar underscores that true wealth lies in spiritual contentment, while al-Hashimi highlights the importance of gratitude, patience, and humility as essential virtues when dealing with material gains, grounding individuals in a balanced approach to wealth [41].

There is another verse in the Holy *Qur'an* where Allah emphasizes that a fair and effective punishment is an essential aspect of justice. This is linked to the fixed penalties prescribed by God and the responsibilities associated with His rights. Al-Mawardi further explains that *Al-Ruh* (the spirit) relates to Allah's affairs, including the *Qur'an*, the angel Gabriel, Prophet Isa, the Day of Judgment, and the human spirit. He connects the heart (*Al-Qalb*) to reason and intellect, as described in *Surah Al-Qaf* (50:37), where the heart is a place for common sense and self-reflection (*Al-Nafs*). *Surah Al-Ra'd* (13:28) highlights how believers' hearts find tranquillity through the remembrance of Allah—through practising faith, recalling divine blessings, reflecting on God's promises, and valuing the *Qur'an* [41].

“Indeed, Allah commands you to render trust to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing” (Qur'an 4:58)

The Spiritual Governance Model, as framed by Ibn Taymiyyah in *'al-Siyāsah al-shar'īyya'* and further examined by Caterina Bori (2016), revolves around core principles such as *Hikmah* (Wisdom), *Taqwa* (God-consciousness), and *Amanah* (Trust). Bori's study highlights how Ibn Taymiyyah anchors his political thought in *Qur'an* 4:58, emphasizing the obligations of rulers (*Wilāya*) to return trust (*Amānāt*) and to rule with fairness (*'Adl*). According to Ibn Taymiyyah, the primary duty of those in authority is to uphold these principles, as they form the foundation of just governance (*Siyāsah*). He stresses that public offices and wealth are distinct forms of trust, with leaders obligated to manage them responsibly. Bori expands on this by exploring Ibn Taymiyyah's argument that the conduct of rulers influences the behavior of the general population, underscoring the link between moral leadership and social order. This governance model ties leadership's ethical and spiritual obligations to divine principles, asserting that the ruler's commitment to justice is essential for ensuring the obedience and righteousness of the community [42].

Application of Theological Wisdom in Contemporary Islamic Governance

In modern times, scholars like Yusuf al-Qaradawi and Jasser Auda have built upon these foundational theories, incorporating contemporary understandings of governance and public welfare. Al-Qaradawi's views on moderation reflect the *Wasatiyyah* principle, balancing between extremes in leadership while ensuring adherence to Islamic ethics. Jasser Auda's contribution to the understanding of *Maqasid Al-Shari'ah* further emphasizes the need for leadership to be dynamic, adapting to changing contexts while upholding the core objectives of *Shari'ah*—protection of faith, life, intellect, progeny, and wealth.

Exploring theological leadership and *Wasatiyyah* (moderation) in political governance through the lens of *Maqasid Al-Shari'ah* reveals a holistic approach that aligns ethical leadership with the more significant objectives of Islamic law. Classical scholars such as Al-Mawardi, Ibn Taymiyyah, and Al-Ghazali laid the foundational principles of integrating religious authority with political leadership, emphasizing justice, consultation (*Shura*), and public welfare. Al-Mawardi, in particular, highlighted the essential role of leadership in upholding *Shari'ah* and promoting societal harmony. Ibn Taymiyyah emphasized the importance of aligning leadership with divine purposes, while Al-Ghazali focused on the moral integrity of leaders [43].

Futuristic Implication Islamic Leadership

In his works *“Min Fiqh al-Daulah fī al-Islām”* and *“Madkhal lil-Dirāsāt al-Sharīah al-Islāmiyyah”*, Yusuf al-Qaradawi outlines the principles of a *Shari'ah*-based constitutional state, *“al-daulah al-shar'īyyah al-dustūriyyah”*. He argues that while the form and name

of the state are secondary, the constitution must reflect Islamic rules from the *Qur'an* and Hadith. Qardhawi emphasizes that an Islamic state, whether termed "*Imāmāt*" or "*Khilāfah*", should be accountable to its people and uphold principles of deliberative governance. Leaders are to be chosen based on merit and must be accountable to a legislative council, "*Ahl al-shūra*" or "*Ashāb al-hal wa al-aqd*", similar to a democratic system. This ensures that power is not inherited but earned and held in check by the community [44].

The theological leadership concept of *Al- 'Ulama Warasatul Anbiya* (The Scholars are the Inheritors of the Prophets) is deeply connected to the principle of *Wasatiyyah* (moderation), as emphasized by Yusuf Al-Qaradawi and discussed by Yedi Purwanto, Aep Saepudin, Shofaussamawati, Mohammad Rindu Fajar Islamy, and Didin Baharuddin. Al-Qaradawi's understanding of *Wasatiyyah* is founded on several key pillars: a comprehensive and integrative understanding of Islam (*Al-Fahm Al-Shamil*), maintaining a balance between belief (*Iman*) and the *Shari'a* (Islamic law), and adhering to the *Qur'an* and *Sunnah* as the core references for guiding Muslim life.

Additionally, Al-Qaradawi advocates for the continuous application of *Ijtihad* (independent reasoning) and *Tajdid* (renewal) by scholars to adapt Islamic principles to contemporary issues. This comprehensive and balanced framework aligns with the responsibility of the *'Ulama* to inherit prophetic leadership, combining *'Ilm* (knowledge) with *'Amal* (action), ensuring that they guide the community in a way that integrates spiritual, moral, and practical wisdom. This balance also reflects the broader objectives of *Maqasid Al-Shari'ah* (the higher purposes of Islamic law), ensuring justice and welfare in both religious and worldly matters [45].

Integration of Leadership and Moderation (*Wasatiyyah*)

M. A. Muqtedar Khan underscores the integration and harmonization of the Islamic political system, both in the time of Prophet Muhammad (PBUH) and modern times. The pursuit of establishing an Islamic state or reviving the Caliphate reflects an ongoing effort to align leadership with Islamic principles. Thinkers like Maulana Maududi and Rashid Rida recognized the challenges of reinstituting the Caliphate and adapted by promoting the Islamic state within the nation-state system. This harmonization with the modern political order shows how Islamic governance can evolve while adhering to its foundational values of Islamic law and ethics. Historically, Islamic empires, such as the Rashidun and Abbasids, derived legitimacy from implementing Islamic law, and this integration continues in modern states like Iran and Saudi Arabia, which reject secularism and maintain the political relevance of Islam [46].

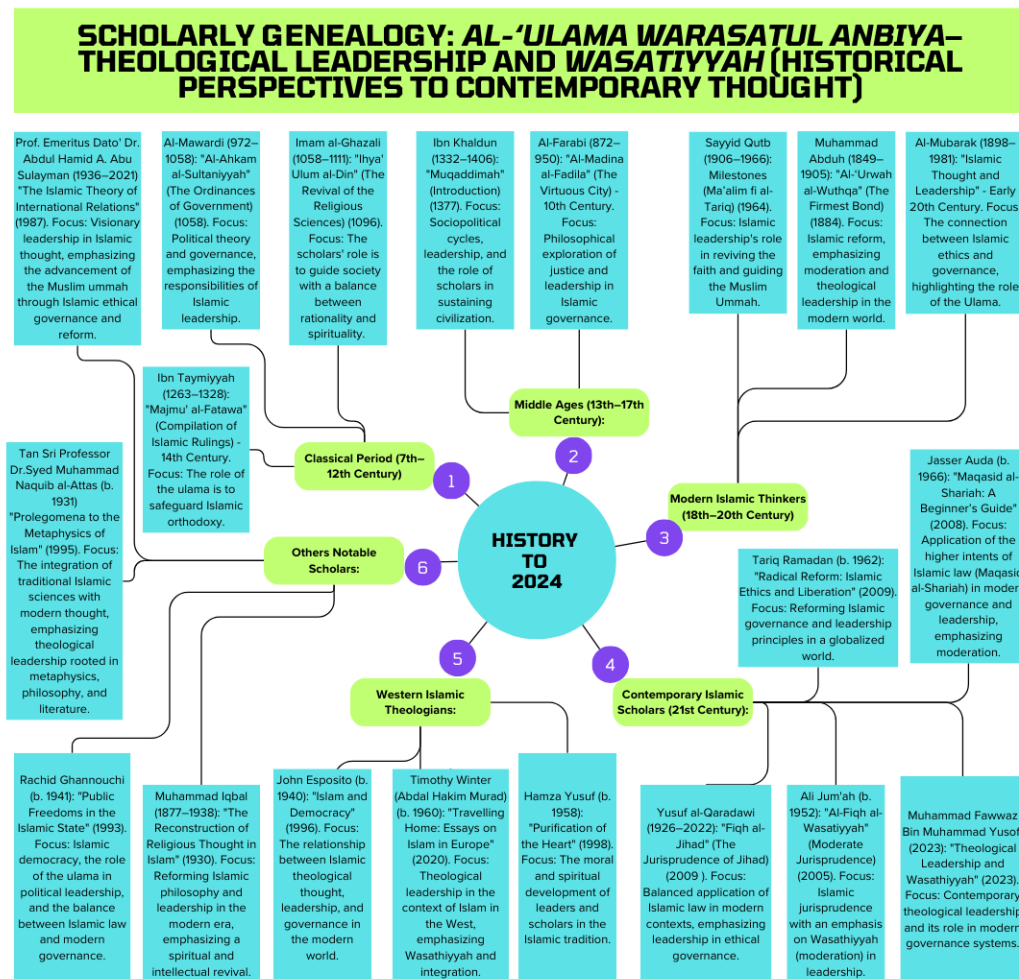
Khan further highlights the prophetic governance model as a template for modern Islamic political systems. Prophet Muhammad (PBUH) established an Islamic state in Medina, which integrated religious and political leadership, enshrining consent, cooperation, and religious autonomy in governance through the Constitution of Medina. This early Islamic political system harmonized diverse religious communities under a unified social contract, setting a precedent for future Islamic governance. The principles laid down by the Prophet's leadership continue to influence modern Islamic states, which seek to advance social justice and public welfare in line with the *Maqasid al-Shari'ah*. Thus, the integration of Islamic political ideals during Prophet Muhammad's time resonates with how contemporary Islamic states attempt to balance religious obligations with governance in modern contexts [46].

As noted by Wahab, the discourse of *da'wah* is examined through a *Maqāsidī* approach, employing reflective cycles to address challenges within contemporary South African society. This study highlights the limited receptivity of the public to the *'Ulamā* fraternity's messaging, referred to as *Lughah al-khiṭāb*, and explores the impact of social media on youth engagement with *Da'wah* in the Western Cape Province. A survey distributed to 137 participants revealed that knowledge levels did not significantly influence engagement,

aligning with the null hypothesis. These findings underscore the need for a deeper evaluation of *da'wah* practices to enhance their relevance and effectiveness in modern contexts [47]. As highlighted by Wahab (2023) in his primary research, integrating knowledge (IOK) for future implications is crucial for addressing these challenges and fostering a more impactful *da'wah* discourse.

Shahino Mah Abdullah emphasizes integrating leadership and moderation (*Wasatiyyah*) within Islamic theology, particularly in promoting sustainability. From an Islamic perspective, implementing environmentally conscious programs aligns with the *Maqasid Al-Shari'ah*, particularly protecting self (*Hifz Al-nafs*) and the environment (*Hifz Al-bi'ah*). These efforts support the broader objectives of *Shari'ah*, which include balancing economic growth with environmental preservation. In his work 'Towards an Islamic Jurisprudence of the Environment,' Mustafa Abu Sway highlights that environmental protection is essential for fulfilling humanity's role as vicegerents (*Khulafa*) on earth. Mohammad Hashim Kamali also advocates for moderation (*Wasatiyyah*) in resource use, ensuring sustainability remains a core principle in leadership and governance [48].

Table 2. Scholarly Genealogy of Al- 'Ulama Warasatul Anbiya: Theological Leadership and Wasatiyyah from the 7th to 21st Century. Source: Author (2024)



Many Islamic scholars have explored the concept of Al- 'Ulama Warasatul Anbiya (The Scholars are the Heirs of the Prophets) and the principles of *Wasatiyyah* (moderation) throughout history. Their contributions span centuries, providing a deep intellectual and spiritual understanding of theological leadership.

Classical Period (7th–12th Century), Imam al-Ghazali (1058–1111), in his seminal work "Ihya' Ulum al-Din" (1096), emphasized the critical role of scholars in balancing rationality and spirituality. Al-Ghazali's vision of theological leadership was centered on guiding society with moral integrity and wisdom, positioning scholars as spiritual guides [49]. Similarly, Al-Mawardi (972–1058), in "Al-Ahkam al-Sultaniyyah" (1058), laid out political theories where the ulama was tasked with ensuring responsible and just governance, critical for the preservation of the Islamic state [50]. Ibn Taymiyyah (1263–1328), in his "Majmu' al-Fatawa" (14th Century), saw the ulama as protectors of Islamic orthodoxy, advocating for their role in safeguarding the faith from deviations [51].

Middle Ages (13th–17th Century): During the Middle Ages, scholars like Al-Farabi (872–950), in "Al-Madina al-Fadila" (The Virtuous City), explored philosophical ideas on justice, leadership, and ideal governance. He emphasized that the ulama should uphold justice and moral order [52]. Ibn Khaldun (1332–1406), through his "Muqaddimah" (1377), introduced a socio-political theory where the cycles of civilization depended on the strength and ethical leadership of scholars. He underscored the ulama's role in sustaining civilizations through their guidance in governance [53].

Modern Islamic Thinkers (18th–20th Century): The modern Period saw a rethinking of Islamic governance. Muhammad Abduh (1849–1905), through "Al-'Urwah al-Wuthqa" (1884), argued for Islamic reform and moderation, emphasizing theological leadership's role in addressing modern challenges [54]. Sayyid Qutb (1906–1966), in "Milestones" (1964), stressed the revival of the Islamic faith through leadership that embodies Islamic principles [55]. Al-Mubarak (1898–1981) focused on the connection between Islamic ethics and governance, emphasizing that the ulama must align governance with moral values in his "Islamic Thought and Leadership" [56].

Moreover, Muhammad Iqbal (1877–1938), through his "Reconstruction of Religious Thought in Islam" (1930), advocated for an intellectual and spiritual revival of Islamic philosophy and leadership, promoting ethical governance [57]. Rachid Ghannouchi (b. 1941), in "Public Freedoms in the Islamic State" (1993), argued for a synthesis between Islamic democracy and modern governance, where the ulama plays a crucial role in political leadership [58].

Contemporary Islamic Scholars (21st Century), the most prominent contemporary Islamic philosophers, Syed Muhammad Naquib al-Attas (b. 1931) [59] and Prof. Emeritus Dato' Dr. Abdul Hamid A. Abu Sulayman (1936–2021) has significantly contributed to theological leadership [60]. Al-Attas, through his "Prolegomena to the Metaphysics of Islam", emphasizes the integration of traditional Islamic sciences with modern thought. Prof. Abdul Hamid A. In "The Islamic Theory of International Relations" (1987), Abu Sulayman advocates for visionary leadership within Islamic governance, stressing the advancement of the Muslim ummah through ethical reform [61].

In the contemporary era, scholars continue to advance the discourse on leadership and *Wasatiyyah*. Tariq Ramadan (b. 1962), in "Radical Reform: Islamic Ethics and Liberation", calls for a renewal in Islamic leadership principles to adapt to a globalized world [62], while Jasser Auda (b. 1966), in "Maqasid al-Shariah: A Beginner's Guide", focuses on applying the higher intents of Islamic law in governance, promoting moderation and ethical leadership [63]. Ali Jum'ah (b. 1952), in his "Al-Fiqh al-Wasatiyyah", emphasizes moderate jurisprudence in leadership. Yusuf al-Qaradawi (1926–2022), in "Fiqh al-Jihad", highlights the balanced application of Islamic principles in modern governance. Muhammad Fawwaz Bin Muhammad Yusoff also contributes with his exploration of "Theological Leadership and *Wasatiyyah*", focusing on contemporary governance.

Western Islamic Theologians and Western scholars such as Hamza Yusuf, in "Purification of the Heart", focus on the moral and spiritual dimensions of leadership [64]. Timothy Winter, in "Travelling Home: Essays on Islam in Europe" [65], explores Islamic leadership within the Western context, emphasizing moderation and integration [66]. John

Esposito, in "Islam and Democracy", examines the intersection between Islamic governance and democratic principles, highlighting the role of Islamic theological thought in modern governance [67-68].

In short, Together, these scholars have created a rich intellectual tradition of theological leadership and *Wasatiyyah*, contributing to the ongoing discourse on Islamic governance, ethics, and moderation from the classical period to contemporary times.

CONCLUSION

This research redefines the role of the 'Ulama as inheritors of prophetic guidance under the concept of Al-'Ulama Warasatul Anbiya, emphasizing their potential to bridge Islamic theological principles with contemporary challenges, particularly through the lens of Wasatiyyah (Islamic moderation). Historically sidelined from governance to maintain religious purity, the 'Ulama's limited engagement has hindered their ability to address modern societal needs effectively. By incorporating Islamic principles such as Amanah (trust), Ta'awun (cooperation), and Shura (consultation), the study proposes a framework where theological insights align with sustainable development efforts. It stresses the importance of integrating Wasatiyyah for ethical consumption, Khalifah for environmental responsibility, and Maslahah for resource management, demonstrating how Islamic values can contribute to achieving Sustainable Development Goals (SDGs) in a balanced and impactful manner. In theological Islamic political governance, contemporary and futuristic challenges related to 'Ulama leadership are shaped by their cautious approach to political involvement. Historically, many 'Ulama have avoided directly engaging in practical governance or societal issues, not solely for self-preservation but to maintain the perception that religion transcends political and pragmatic affairs. However, this avoidance has led to a growing disconnect between the 'Ulama and the public, as they fail to address real-world issues. The potential risk of societal abandonment of religious leadership is a serious consequence of the 'ulama's reluctance to engage in modern societal and political issues. The 'Ulama are seen as symbols of religion, and if they are perceived as ineffective or irrelevant in addressing contemporary challenges, this could lead to a broader societal drift from religious values. This avoidance, however, is not merely a refusal to engage but reflects a concern that if religion, via the 'Ulama, is closely associated with politics, it may become entangled in the pragmatic and sometimes corrupt aspects of governance. Thus, while loyalists argue that the 'ulama must be respected despite any human shortcomings, modernists critique them for failing to adapt religious interpretations to modern societal needs. Modernists claim that the failure to reframe Islamic teachings within contemporary contexts has left the 'Ulama trapped within classical theological frameworks, unable or unwilling to reinterpret the sacred texts to address modernity's challenges. This inability to engage with technical, political, and social issues weakens their influence and relevance, potentially undermining the integrity of theological leadership in the political sphere. This dynamic creates significant tension within Islamic governance. While the blessings and guidance of the 'Ulama are essential for maintaining religious values in governance, their reluctance to engage in modernity threatens their ability to lead effectively. The question for the future remains how the 'Ulama can navigate this challenge—either by evolving their theological interpretations or risking further alienation from the public and political spheres. Ibn Taymiyyah's vision of an Islamic state is deeply rooted in the principles of public trust (Amanah) and cooperation (Ta'awun), with its governance anchored in the institution of consultation (Shura). He emphasized that the ultimate purpose of the Islamic state is to enforce the Shari'ah, or Divinely Revealed Law, which ensures justice, fairness, and the welfare of the community. This concept is encapsulated in his term "Siyasah Shariyah," which reflects governance that aligns with Islamic law, where leaders are entrusted with the

responsibility to uphold the principles of justice, morality, and accountability in public affairs. Thus, these classical and modern interpretations collectively demonstrate that integrating theology, leadership, and Wasatiyyah remains central to Islamic political thought. It provides a balanced framework for leaders to navigate complex political landscapes, ensuring that governance remains ethical and aligned with the overarching goals of Islamic law (Maqasid Al-Shariyah).

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Author Contribution

The author contributes equally to the publication of this paper, the author reads and agrees to this paper.

Conflicts of Interest

The author declares no conflict of interest.

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