

The Juridical Branches of al-Siyasah al-Shariyyah in the Noble Qur'an

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Abstract

This study employs the descriptive-analytical methodology to investigate the juridical branches of *al-Siyāsah al-Shar'īyyah* as reflected in the Noble Qur'an. It seeks to answer the central question: Does the Qur'an truly address the principles and applications of Islamic political jurisprudence? The study concludes that the Qur'an indeed provides a substantial and explicit foundation for *al-Siyāsah al-Shar'īyyah*, and that its branches represent a precise and integral dimension of Qur'anic guidance. Among these branches are: the Qur'anic injunction that governance and adjudication among people must be based on divine revelation; the criminal legal provisions explicitly stated in the Qur'an; and the rationale for specifying certain crimes and their corresponding punishments. The study also demonstrates that one of the fundamental branches of *al-Siyāsah al-Shar'īyyah* in the Qur'an is the safeguarding of internal security, alongside various directives regarding external political relations. Moreover, the research highlights the Qur'an's profound engagement with political psychology and political sociology, emphasising their importance in maintaining social order and just governance.

Keywords: The Noble Qur'an, *al-Siyāsah al-Shar'īyyah*, Juridical Branches, Governance, Islamic Political Thought

Background of the Study

The research problem is formulated around the following central question:

To what extent does the Noble Qur'an address and develop the principles of al-Siyāsah al-Shar'īyyah? A secondary question follows: *What are the most prominent juridical branches of al-Siyāsah al-Shar'īyyah presented in the Qur'an?*

Research Objectives

- a) To determine the extent of the Qur'an's engagement with the principles of *al-Siyāsah al-Shar'īyyah*.

- b) To identify the major juridical branches of *al-Siyāsah al-Shar‘iyyah* found in the Qur’an.
- c) To provide scholarly responses to inquiries concerning the Qur’anic approach to governance and political jurisprudence.

Research Outline

This study is divided into seven main branches:

1. The Qur’an’s Attention to *al-Siyāsah al-Shar‘iyyah*.
2. The Qur’anic Mandate to Govern and Judge by Divine Revelation.
3. Criminal Legal Provisions Prescribed in the Qur’an.
4. Securing the Internal Front in the Qur’anic Perspective.
5. External Political Relations in the Qur’an.
6. Political Sociology in the Qur’an.
7. Political Psychology in the Qur’an.

Contribution to the Field

This research opens new scholarly avenues by encouraging further studies in both political sociology and political psychology within the Qur’anic framework. It demonstrates that these dimensions are deeply rooted in Qur’anic discourse, offering substantial potential for expansion in contemporary Islamic political studies.

Transition to the Main Content

The study will now examine these juridical branches of *al-Siyāsah al-Shar‘iyyah* in the Noble Qur’an in detail through the following sections:

The Qur’an’s Attention to *al-Siyāsah al-Shar‘iyyah*

Al-Siyāsah al-Shar‘iyyah is defined as the system of regulations, principles, rulings, and executive measures through which the affairs of the Islamic state are administered, both internally and externally, in a manner that achieves the objectives of the Shari‘ah by securing benefits and preventing harms, and by directing creation toward servitude to the Creator without contravening His laws or transgressing His limits.

Although the term *siyāsah* does not explicitly occur in the Qur’an in this form nor in any of its derivatives, this does not indicate that the Qur’an neglects political concerns or dismisses them. A concept may be absent in wording while being fully present in meaning and implication. Indeed, while the Qur’an does not use the term *siyāsah*, it employs other terms that clearly denote its essence, such as *al-mulk* (sovereignty and authority), *al-ḥukm* (judgment/rule), *al-tamkīn* (empowerment), and *al-istikhlāf* (succession in authority).

For example, the Qur’an states:

﴿فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا﴾

“We gave the family of Abraham the Scripture and wisdom, and We gave them a great kingdom” (4:54, *An-Nisa*).

Also, regarding Prophet Yūsuf’s political authority and administrative role, the Qur’an states:

﴿وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعْهُ مِنْهَا حَيْثُ يَشَاءُ﴾

“Thus We established Joseph in the land to settle therein wherever he willed” (12:56, *Yusuf*).

And in his supplication:

﴿رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ﴾

“My Lord, You have given me [something] of sovereignty and taught me the interpretation of dreams” (12:101, *Yusuf*)

Similarly, the Qur’an recounts how God appointed Ṭālūt as a sovereign over the Children of Israel:

﴿إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا﴾

“Indeed, Allah has appointed Saul as a king over you” (2:247, *Al-Baqarah*).

And concerning Dhū al-Qarnayn:

﴿إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا﴾

“Indeed, We established him upon the earth, and We gave him to everything a means” (18:84, *Al-Kahf*)

Moreover, the Qur’an describes empowerment of the believing community:

﴿الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَاللَّهُ عَاقِبَةُ الْأُمُورِ﴾

“[They are] those who, if We establish them in the land, establish prayer, give zakah, enjoin what is right and forbid what is wrong” (22:41, *Al-Hajj*).

Likewise, the Qur’an emphasizes just governance:

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ﴾

“Indeed, Allah commands you to render trusts to whom they are due and when you judge between people, to judge with justice” (4:58, *An-Nisa*).

﴿وَأِنْ أَحْكَمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ﴾

“And judge between them by what Allah has revealed and do not follow their desires” (5:49, *Al-Ma'idah*).

Thus, the Qur’an addresses governance, justice, treaties, public order, penal law, warfare, peace, communal welfare, and social responsibility, matters that collectively form the core of Islamic political theory.

However, the Qur’an does not detail the structural mechanisms of governance. Instead, it establishes universal foundational principles upon which political systems may be built across time and cultures. These include justice, consultation, and equality:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ﴾

“O you who have believed, be persistently standing firm in justice” (4:135, *An-Nisa*).

﴿وَشَاوِرْهُمْ فِي الْأَمْرِ﴾

“And consult them in the matter” (3:159, *Aal Imran*).

﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ﴾

“Indeed, the most noble of you in the sight of Allah is the most righteous of you” (49:13, *Al-Hujurat*).

These foundational principles ensure that Muslim governance remains adaptable while remaining within the bounds of Sharī'ah.

Finally, the Qur'an also emphasises the objectives of Islamic governance: preservation of religion, protection of society, establishment of justice, empowerment of the weak, removal of corruption, enjoining good and forbidding evil, and carrying the call of God to humanity. These represent the essential *maqāṣid* (higher purposes) of al-Siyāsah al-Shar'īyyah.

The Principle of Shūrā (Consultation) in Governance

The Noble Qur'an establishes *al-Shūrā* (consultation) as a fundamental juridical branch of *al-Siyāsah al-Shar'īyyah* in the management of public affairs. The principle signifies participation, collective deliberation, and shared responsibility between the ruler and the community. It rejects unilateral decision-making in matters of public interest. The Qur'an presents *al-Shūrā* not merely as an ethical recommendation, but as an operative mechanism for governance within the Islamic political system.

The first indication of this occurs in Allah's command to the Prophet Muhammad (peace be upon him) to consult his companions in communal matters, despite his being divinely guided. This demonstrates the binding nature and high status of consultation as an institutional principle of governance.

Qur'anic Evidence

﴿وَشَاوِرْهُمْ فِي الْأَمْرِ﴾

"And consult them in the matter" (3:159, *Āl 'Imrān*).

This verse establishes a divine directive that governance must involve deliberation and shared decision-making. By commanding the Prophet (peace be upon him), who is the most perfect in judgment, to consult his followers, the Qur'an affirms that consultation is not due to deficiency in leadership, but rather to cultivate communal participation, consensus-building, and collective accountability. In Islamic governance, consultation strengthens legitimacy, prevents injustice, and safeguards the unity of the ummah.

In describing the attributes of the *righteous community*, the Qur'an further reinforces the normative status of consultation:

﴿وَأَمْرُهُمْ شُورَى بَيْنَهُمْ﴾

"And whose affair is [determined by] consultation among themselves" (42:38, *Ash-Shūrā*).

The verse does not merely praise consultation; it embeds it as a defining characteristic of the believing community. Decision-making in governance is not to be arbitrary or autocratic. Instead, it must be participatory and deliberative, reflecting collective reasoning and shared responsibility.

Consultation also carries implications for the ethical and epistemological dimensions of governance in Islam. It acknowledges that truth can emerge through deliberation, that knowledge is distributed among the community, and that justice is better achieved when

decisions are based on shared counsel rather than individual discretion. Hence, *al-Shūrā* acts as a safeguard against tyranny, unilateral authority, and impulsive decision-making.

Moreover, the structure of *al-Shūrā* is flexible and dynamic; it may take various institutional forms as societies' needs change, as long as the core principle of participatory deliberation based on justice is preserved. Therefore, Islamic jurisprudence does not prescribe a singular, rigid institutional model for consultation. Instead, it defines a foundational political ethic that can be contextualised across eras, cultures, and administrative systems.

In conclusion, the Qur'anic establishment of *al-Shūrā* affirms that governance in Islam is rooted in communal involvement, moral accountability, and collective wisdom. It is one of the key juridical branches of *al-Siyāsah al-Shar'iyah*, ensuring that political authority remains guided by justice, responsibility, and the public welfare of the Muslim community.

Penal Provisions in the Qur'an

The Qur'an prescribes fixed punishments for only five categories of criminals: those who fight Allah and His Messenger and spread corruption on earth (*ḥirābah*), those who unlawfully kill a human being, those who accuse chaste, unaware women of adultery, the adulterer and adulteress, and the thief.

Regarding *ḥirābah*, Allah says:

﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ﴾

"The recompense of those who fight Allah and His Messenger and spread corruption in the land is that they be killed, crucified, have their hands and feet cut off on opposite sides, or be exiled from the land" (5:33, Al-Ma'idah).

Regarding intentional murder, Allah says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى﴾

"O you who have believed, prescribed for you is legal retribution for those who are killed" (2:178, Al-Baqarah).

Regarding false accusation of adultery (*qadhf*), Allah says:

﴿وَالَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً﴾

"And those who accuse chaste women and then do not produce four witnesses, flog them eighty lashes" (24:4, An-Nur).

Regarding adultery, Allah says:

﴿الرَّانِيَّةُ وَالرَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَيْشَهِدَ عَدَابُهُمَا طَائِفَةٌ مِنَ الْمُؤْمِنِينَ﴾

“The adulterer and the adulteress, flog each one of them a hundred lashes, and let not compassion withhold you in their case in the religion of Allah, if you believe in Allah and the Last Day; and let a group of the believers witness their punishment” (24:2, An-Nur).

Regarding theft, Allah says:

﴿وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا﴾

“As to the thief, the male and the female, cut off their hands as a recompense for what they have committed” (5:38, Al-Ma'idah).

One may ask: why did the Qur'an prescribe these punishments for these specific crimes and not for others? The answer is that these offences constitute direct violations of essential human interests (*ḍarūriyyāt*), not secondary needs or enhancements. These are among the gravest crimes and therefore merit the severest punishments. They include:

- a) Crimes violating human life, such as murder.
- b) Crimes violating lineage and chastity, such as adultery, which corrupts family and progeny.
- c) Crimes involving property, such as theft.
- d) Crimes that violate honour and reputation, such as slander, defamation, and false accusation.
- e) Crimes combining multiple of the above, such as *ḥirābah*.

Other crimes, minor offences, misdemeanours, or regulatory violations are not fixed in the Qur'an. They are left either to the Prophet's Sunnah or to the discretion of the authorities, allowing flexibility according to society, time, and environment.

The Qur'an establishes a general principle of proportional punishment:

﴿وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ﴾

“And if you punish, punish with the like of that with which you were afflicted” (2:194, Al-Baqarah)

﴿فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ﴾

“So whoever transgresses against you, transgress against him in like manner” (2:194, Al-Baqarah).

The purpose of these specific punishments is deterrence, reform, and prevention. Allah says:

﴿وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ﴾

“And there is life for you in legal retribution, O you who possess understanding, that you may become conscious of Allah” (2:179, Al-Baqarah).

Additionally, the Qur'an implements a unique deterrent strategy not found in other legislations: reminding the criminal of accountability before Allah on the Day of Judgment:

﴿يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بَنِيهِ﴾

“The criminal will wish to ransom himself from the punishment of that Day with his children” (70:11, Al-Ma'arij)

﴿إِنَّهُ مِنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ﴾

"Indeed, he who comes to his Lord as a criminal, Hell will be his abode" (19:71, Maryam).

Thus, the Qur'an combines legal, moral, and eschatological deterrence, establishing a system that has remained valid and effective for over fourteen centuries. There is no substitute for the words of Allah, the enduring and perfect lawgiver.

Securing the Internal Front

The Qur'an emphasises securing the internal front and achieving the objectives of Islamic governance outlined therein. Ensuring these objectives helps secure the internal front of the Islamic state. Nevertheless, disputes may arise between two groups of believers for any reason, leading to one party rebelling against the other, or even against the ruler. The treatment of such situations is indicated in the verse:

﴿وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنَّ فَاءَ مَا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسَطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾ (Al-Qur'an, 49:9)

"And if two parties among the believers should fight, then make peace between them. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allah. And if it returns, then make peace between them with justice and act justly. Indeed, Allah loves those who act justly."

This verse obliges the believers to reconcile the fighting parties. Al-Qurtubi explains that if both sides refuse reconciliation and persist in aggression, they should be confronted. If one party is clearly aggressive against the other, it is obligatory to fight the aggressors until they desist and repent. If they repent, reconciliation should be established with justice and fairness. Should the dispute arise from a misunderstanding, clear evidence must be presented to guide them toward the truth. Persistent obstinacy after guidance equates them with the rebellious parties. This verse, therefore, serves as a basis for fighting the known aggressors against the Imam or other Muslims.

External Policy Matters in the Qur'an

In terms of external policy, the Qur'an does not provide detailed specifics. This is not due to deficiency but rather wisdom, allowing each community to organise its external affairs according to its circumstances and interests without exceeding the principles established by the Shari'ah. What may appear to be a lack is actually the perfection of a legal system that accommodates all human interests.

The Qur'an summarises the relationship of Muslims with others:

﴿لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ، إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾ (Al-Qur'an, 60:8-9)

"Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly. Allah only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion, that you take them as allies. And whoever takes them as allies, those are the wrongdoers."

﴿إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتِلُوكُمْ فَإِنْ اغْتَرَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَأَلْقَوْا إِلَيْكُمُ السَّلَمَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا﴾

"Except for those who are bound by a treaty between you and them or who come to you with their hearts restrained from fighting you or fighting their own people. And if Allah had willed, He could have given them power over you, and they would have fought you. So if they withdraw from you and do not fight you and offer you peace, then Allah does not give you a way against them" (Al-Qur'an, 4:90)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ﴾

"O you who have believed, fulfil [all] contracts" (Al-Qur'an, 5:1)

﴿وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ﴾

"And if Allah had not defended some people by means of others, the earth would have been corrupted, but Allah is full of bounty to the worlds" (Al-Qur'an, 2:251).

﴿أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ * الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهْذَمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ﴾

"Permission [to fight] has been given to those who are being fought because they were wronged, and indeed Allah is competent to give them victory, those who have been expelled from their homes without right only because they say, 'Our Lord is Allah.' And had it not been for Allah's repelling some people by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned. And Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might" (Al-Qur'an, 22:39-40)

﴿وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا﴾

"Fight in the way of Allah those who fight you but do not transgress. Indeed. Allah does not like transgressors. And kill them wherever you overtake them and expel them from where they expelled you, and fitnah is worse than killing. But if they cease, then indeed, Allah is Forgiving and Merciful. And fight them until there is no [more] fitnah and [all] religion is for Allah. But if they cease, then there is to be no aggression except against the oppressors. The sacred month is for the sacred month, and for the forbidden things, there is retribution. So whoever has assaulted you, then assault him in the same way that he has assaulted you. And fear Allah and know that Allah is with those who fear Him" (Al-Qur'an, 2:190-194)

Political Sociology in the Qur'an

The Qur'an addresses issues in sociology and psychology because it concerns human beings for whom it was revealed. The Qur'an often focuses on political sociology. This does not mean that this science is explicitly organised and codified in the Qur'an; somewhat, it is scattered across verses, stories, lessons, and admonitions. As Muslims, it is our duty to study these verses, compile them, and uncover the social principles embedded by Allah throughout the Qur'an, as He commanded in commenting on the story of Banu Nadir:

﴿فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ﴾

"So take warning, O you with insight" (Al-Qur'an, 59:2)

Some of these principles are as follows:

1. Factors of societal strength and weakness, and causes of the rise and fall of nations:

﴿ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَى قَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ﴾

"That is because Allah would not change a favour which He had bestowed upon a people until they change what is within themselves" (Al-Qur'an, 8:53)

﴿وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ﴾

"And your Lord would not destroy the cities unjustly while their people were reformers" (Al-Qur'an, 11:117).

﴿وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَرْنَاهَا تَدْمِيرًا﴾

"And when We intend to destroy a city, We command its affluent but they defiantly disobey therein; thus the word [of punishment] is justified against it, and We destroy it with [complete] destruction" (Al-Qur'an, 17:16).

2. The Qur'an illustrates the principle of mutual struggle among people and its effect in preventing corruption:

﴿وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ﴾

"And if Allah had not repelled some people by means of others, the earth would have been corrupted" (Al-Qur'an, 2:251).

3. The Qur'an demonstrates the principle of alternation of power among nations:

﴿وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ﴾

"And that is the succession of days We alternate among the people so that Allah may make evident those who believe and take witnesses from among you" (Al-Qur'an, 3:140).

4. Causes of wars among nations:

﴿وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ﴾

"And if Allah had willed, those after them would not have fought each other after the clear proofs had come to them. But they differed, so some believed and some disbelieved. And if Allah had willed, they would not have fought, but Allah does what He intends" (Al-Qur'an, 2:253).

5. Effects of significant political changes on societies:

﴿فَأَنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشَارِقَ الْأَرْضِ وَمَعَارِبَهَا الَّتِي بَارَكْنَا فِيهَا وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا وَدَمَرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ﴾

"So We took vengeance from them and drowned them in the sea because they denied Our signs and were heedless of them. And We made the people who had been oppressed inherit the east and the west of the land which We had blessed. And the good word of your Lord was

fulfilled for the Children of Israel because of what they patiently endured, and We destroyed what Pharaoh and his people were producing and what they had been building" (Al-Qur'an, 7:136-137).

6. Effects of arrogance and tyranny:

﴿إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضِعُّ طَائِفَةً مِنْهُمْ يُدَّبِحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ﴾

"Indeed, Pharaoh exalted himself in the land and made its people into factions, oppressing a group among them, slaughtering their sons and keeping their women alive. Indeed, he was of the corrupters"(Al-Qur'an, 28:4).

7. Dominance of powerful states over weaker ones:

﴿قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً وَكَذَلِكَ يَفْعَلُونَ﴾

"She said: Indeed, when kings enter a city, they corrupt it and make its most honoured among its people humbled. And thus they do" (Al-Qur'an, 27:34).

8. The relationship between rulers and subjects:

﴿وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَ الَّذِينَ يُسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا﴾

"And when there comes to them information about [public] security or fear, they spread it around. But if they had referred it back to the Messenger or to those of authority among them, those of them who can draw correct conclusions would have known about it. And if not for the favour of Allah upon you and His mercy, you would have followed Satan, except for a few" (Al-Qur'an, 4:83).

The Qur'an also addresses issues such as hypocrisy, relations between Muslims and non-Muslims, and conflict resolution, scattered across several surahs, including Al-Baqarah, At-Tawbah, Al-Ahzab, and Surah Al-Munafiqin.

Political Psychology in the Qur'an

The Qur'an addresses matters of the human psyche and reveals its hidden depths, known only to the One who created it:

﴿أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾

"Does He who created not know? And He is the Subtle, the Acquainted" (Al-Qur'an, 67:13-14).

Therefore, we observe remarkable details of psychology in the Qur'an, including political psychology.

1. Traits of oppressed nations and free peoples:

﴿فَاسْتَخَفَّ قَوْمَهُ فَاطَاعُوهُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ﴾

"So he [Pharaoh] made his people contemptible, and they obeyed him; indeed, they were a people defiantly disobedient" (Al-Qur'an, 43:54).

2. Nature of tyrannical rulers:

﴿وَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُم إِلَيْنَا لَا يُرْجَعُونَ﴾

"And he [Pharaoh] and his soldiers arrogantly exalted themselves in the land without right, and they thought that they would not be returned to Us" (Al-Qur'an, 28:39).

3. Psychological factors influencing politics, such as fear, cowardice, hypocrisy, and arrogance:

Fear In The Community

﴿أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَى أَجَلٍ قَرِيبٍ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَى وَلَا تَظْلُمُونَ فَبَيِّنًا أَتَيْنَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُشِيدَةٍ﴾

"Have you not seen those to whom it was said, 'Restraining your hands [from fighting] and establish prayer and give zakah'? But when fighting was enjoined upon them, a party of them feared the people as they should fear Allah or more; and they said, 'Our Lord, why have You decreed upon us fighting?' Say, 'The enjoyment of worldly life is little, while the Hereafter is better for him who fears Allah. And you will not be wronged, [even] as much as a thread [inside a date seed]. Wherever you are, death will overtake you, even if you are in towers of lofty construction' (Al-Qur'an, 4:77-78).

Fear in Moses (peace be upon him)

﴿فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ﴾

"So he [Moses] departed from it, fearful and apprehensive, saying, 'My Lord, save me from the wrongdoing people' (Al-Qur'an, 26:21).

﴿فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِخُهُ قَالَ لَهُ مُوسَى إِنَّكَ لَغَوِيٌّ مُبِينٌ﴾

"And he [Moses] became fearful and apprehensive in the city, and behold, the one whom he had helped the day before was crying out to him. Moses said to him, 'You are clearly misguided' (Al-Qur'an, 28:10).

﴿قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُون﴾

"He said, 'My Lord, indeed I killed one of them, so I fear they will kill me' (Al-Qur'an, 28:15).

﴿قَالَ بَلْ أَلْقُوا فَإِذَا حِبالُهُمْ وَعَصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً فَلَمَّا لَا تَخَفُ إِنَّكَ أَنْتَ الْأَعْلَى﴾

"He [Moses] said, 'Throw it!' And behold, their ropes and staffs appeared to him by their magic as if they were moving. He felt fear within himself. We said, 'Do not fear; indeed, you are the uppermost' (Al-Qur'an, 20:66-67).

Joy after fear (Abraham's example)

﴿فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَى يُجَادِلُنَا فِي قَوْمِ لُوطٍ﴾

"And when the fear had departed from Abraham and the good tidings reached him, he began to argue with Us concerning the people of Lot" (Al-Qur'an, 11:74).

Findings

The study's findings demonstrate that the Qur'an emphasises Islamic political governance as an integral aspect of societal organisation guided by divine guidance. It outlines the objectives, principles, and regulations that should govern leadership, justice, and administration within the Islamic framework. These principles are not merely theoretical; the Qur'an provides numerous historical and practical examples that illustrate how divine tenets are to be manifested in human governance. Such examples reveal that political authority in Islam must be rooted in ethical responsibility and public welfare, ensuring that the exercise of power aligns with the moral objectives of the Shariah.

The Qur'an also emphasises the need to establish punishments and legal deterrents for major crimes that threaten the community's moral and social fabric. These laws aim to maintain justice and social equilibrium by protecting the five fundamental objectives of the Shariah: the preservation of religion, life, honour, property, and intellect. The imposition of legal penalties, therefore, is not an act of retribution but a mechanism for the preservation of order and the realisation of moral integrity in society. The Qur'anic approach integrates justice with mercy, grounding legal frameworks in both social utility and spiritual accountability.

Furthermore, the Qur'an addresses the imperatives of safeguarding both the internal and external security of the Islamic state. Internal security concerns the maintenance of harmony, unity, and justice among the members of the Muslim community. In contrast, external security focuses on defending the state against aggression and threats that may undermine its sovereignty. These dual dimensions of security, delineated in the Qur'an, underscore the necessity for a balanced approach that combines moral strength with strategic preparedness. Governance, therefore, is envisioned not only as administrative management but as a guardianship of ethical and national stability.

In addition, the Qur'an delves into the psychology and sociology of political behaviour, emphasising the moral and social dimensions of leadership and governance. It discusses themes of human motivation, collective behaviour, decision-making, and the psychological traits of just and wise leaders. Through its focus on consultation (shura), accountability, and ethical conduct, the Qur'an establishes key sociopolitical principles that regulate the interaction between rulers and the ruled. These principles serve as a foundation for a political system that is both spiritually grounded and socially responsive. Collectively, these findings affirm that the Qur'anic vision of governance integrates legal, moral, psychological, and social dimensions into a coherent, divinely inspired model of political order.

Recommendations

The study recommends that future research focus on specialised, comprehensive investigations of each of the significant branches identified in this study. First, a deeper exploration into the concept of securing the internal front as presented in the Qur'an is

necessary. Such research could examine the Qur'anic principles related to maintaining social unity, justice, and moral resilience within the Muslim community, and how these principles contribute to internal stability and governance. A better understanding of internal security from a Qur'anic perspective will enrich the discourse on social cohesion and ethical political leadership in Muslim societies.

Secondly, further studies are encouraged to analyse the concept of securing the external front in the Qur'an. This area involves examining Qur'anic guidance on defence strategies, peacebuilding, and international relations. By exploring these principles, scholars can develop a Qur'an-based framework for external security that aligns with contemporary international norms while preserving Islamic values of justice and dignity. Such a framework is crucial for understanding how the Qur'an envisions a balanced approach to national sovereignty and global cooperation.

Moreover, the study advocates for detailed research into political psychology as derived from the Qur'anic worldview. This area can clarify how the Qur'an explores human motives, emotions, and behaviours in political settings, as well as the moral and psychological traits necessary for just leaders. Lastly, focus should also be given to political sociology within the Qur'an, emphasising social dynamics, collective organisation, and governance structures outlined by divine revelation. Examining these aspects will offer a comprehensive understanding of Qur'anic political thought, integrating theology, psychology, and sociology to foster a more ethical and practical political model rooted in Islamic teachings.

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