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OBJECTIVES OF AL-SIYĀSAH AL-SHAR‘IYYAH IN THE QURAN

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Abstract

This research uses the analytical descriptive method in studying the maqāṣid (objectives) of al-Siyāsah al-Shar‘iyyah (Shari‘ah-Oriented Policy) in the Quran. The paper shows that these objectives represent prominent features of al-Siyāsah al-Shar‘iyyah in the Quran. These objectives include protection of religion, maintenance of Ummah's public order, achieving the Ummah's leadership, establishing believers' power, fighting corruption, upholding justice and helping the oppressed. This research uses the analytical descriptive method; it collects the verses of the Quran related to a certain topic and analyses this topic to reach the findings. This research aims at identifying as many objectives of al-Siyāsah al-Shar‘iyyah in the Quran as possible. This research is composed of an introduction and two sections. The introduction presents the goals, methodology and outline of the paper. Section one discusses the technical

definition of al-Siyāsah al-Shar‘iyyah. Section two examines the maqāṣid of al-Siyāsah al-Shar‘iyyah in the Quran.

Keywords: Objective, Policy, Quran

I. Technical Definition of al-Siyāsah al-Shar‘iyyah

Dr. Yūsuf al-Qaraḍawī (1989:15 ff) defines al-Siyāsah al-Shar‘iyyah as "The view of the ruler, or the decisions and decrees he issues to combat existent corruption, to prevent an anticipated evil, or to address a specific condition." This definition limits al-Siyāsah al-Shar‘iyyah to the ruler's decisions meant to address particular corruption cases which is close to the definition adopted by the hanafī fiqh school.

Dr. Faiṣal Mawlawī (2007:2/8) defines al-Siyāsah al-Shar‘iyyah as "the management of the society's affairs according to the Shari‘ah rulings." He adds: "Through this definition, we take into consideration the need of all Muslim societies to have their affairs managed in accordance with the provisions of the noble Shari‘ah."

On the other hand, Dr. Abdulwahhab Khallāf (1988:7) defines the science of al-Siyāsah al-Shar‘iyyah as "the science that studies the laws and systems used to manage the affairs of the Muslim state that are compatible with the principle of Islam." He defines al-Siyāsah al-Shar‘iyyah as "managing the public affairs of the Muslim state in a way that ensures the realization of interests and warding off harms, without violating the Shari‘ah limits or universal principles, even if that does not comply with the opinions of the mujtahid scholars [...] the state's public affairs are all systems that the state needs to operate, whether they are constitutional, financial, legislative, judicial or executive and whether they relate to the internal affairs or foreign relations" (Khallāf 1988:20).

Dr. ‘Atiyyah ‘Adlān (2011:16) agrees with this definition; he defines al-Siyāsah al-Shar‘iyyah as the systems, regulations, rules and actions used for managing the affairs of the Muslim state and administering its internal and external affairs in a way that fulfils the objectives of Shari‘ah in terms of achieving interests and preventing harms and making humans submit to the Creator, without breaching the Shari‘ah rules or limits." This definition is preferred by the author of this paper.

II. Objectives of al-Siyāsah al-Shar‘iyyah in the Quran

When we reflect on the Quran verses related to al-Siyāsah al-Shar‘iyyah, we notice that the Quran speaks repeatedly about many objectives of al-Siyāsah al-Shar‘iyyah to the extent that this aspect represents a prominent feature of the Quran's discussion of al-Siyāsah al-Shar‘iyyah. The purpose of that is to encourage the Ummah and its rulers to work on achieving these objectives, which include:

Protection of the religion and maintenance of the Ummah's public order: The Quran makes it incumbent to fight to achieve this objective. Allah says: "Fight them until there is no more persecution, and worship is devoted to God" (Quran 2:193). If war, the highest level of political action, is required to fulfil this objective, then using other policy instruments are all the more obligatory. Indeed, protecting the religion cannot be attained except through strong policy equipped with all means and types of power (Abū Zaid 2014: 24).

Establishing the Ummah as the pioneer and leader in the world: Allah Almighty says: "And thus have We made you a middle community, that you may be witnesses over humanity" (Quran 2:143). How could the Ummah be a witness over other nations if it is not a pioneer and leading Ummah?

Establishing the believers' power and spreading mercy among them in accordance with the Quran's description of the Muslim community: "But all honour and power belongs to Allah, His Messenger, and the believers," (Quran 63:8) and "Muḥammad is the Messenger of Allah. And those with him are firm with the disbelievers" (Quran 48:29). Commenting on this objective, Dr. Waṣfī ‘Āshur (2014:26) says: "The Ummah's mercy towards the believers: it is realized when the Ummah is compassionate with the believers, supports them and stands up for them wherever they are; it never hands them over to an enemy or an aggressor. On the other hand, the Ummah should be tough with the aggressors and oppressors who wrong people and transgress in the land unjustly. It should stop and deter them wielding all the means of power in its possession."

Securing a good life for the Ummah in this world and the reward of the hereafter: Since al-Siyāsah al-Shar‘iyyah is a form of the good deeds (al-‘ama' al-ṣalih), it is included in the following verse: "Whoever does good, whether male or female,

and is a believer, We will surely bless them with a good life, and We will certainly reward them according to the best of their deeds" (Quran 16:97).

Indeed, al-Siyāsah al-Shar‘iyyah is the means to attain all types of reward promised by Allah to those who believe and do good deeds.

Fighting and preventing corruption: Although this is a means to the above objectives, it is still one of the sub-objectives of al-Siyāsah al-Shar‘iyyah; it has been clarified in detail in several places in the Quran. In one verse, the Quran informs us that it is one of the objectives of the conflict between the truth and the falsehood. Allah Almighty says: "Had Allah not repelled a group of people by the might of another, corruption would have dominated the earth, but Allah is Gracious to all" (Quran 2:251).

Allah also details some types of mischief that are prevented through this conflict; He says: "Had Allah not repelled the aggression of some people by means of others, destruction would have surely claimed monasteries, churches, synagogues, and mosques in which Allah's Name is often mentioned. Allah will certainly help those who stand up for Him. Allah is truly All-Powerful, Almighty" (Quran 22:40).

The Qura'an also points out that the worst adversaries are those who adopt corrupt policies: "There are some hypocrites who impress you with their views regarding worldly affairs and openly call upon Allah to witness what is in their hearts, yet they are your worst adversaries. And when they leave you, they strive throughout the land to spread mischief in it and destroy crops and cattle. Allah does not like mischief" (Quran 2:204-205).

Moreover, the Quran informs us that the spread of corruption ruined the previous nations. Allah said, "They spread much corruption there. So your Lord unleashed on them a scourge of punishment" (Quran 89: 12-13). Moreover, the Quran reports the advice of righteous people in previous nations to their communities to avoid corruption: "Do not seek to spread corruption in the land, for Allah certainly does not like the corruptors" (Quran 28:77).

Establishing prayers, giving Zakah, implementing what is good or enjoining it if the implementation is not possible and

preventing evil or forbidding it if prevention is not possible: Although these objectives are means for other goals, Allah mentions them as characteristics of those who advocate Allah's cause and, thus, receive His support: "'They are' those who, if established in the land by Us, would perform prayer, pay alms-tax, encourage what is good, and forbid what is evil. And with Allah rests the outcome of all affairs" (Quran 22:41).

Establishing justice: This Quran details and emphasizes this objective; for example, Allah the Almighty states that justice is one of the aims of sending the messengers and sending down the scriptures: "Indeed, We sent Our messengers with clear proofs, and with them We sent down the Scripture and the balance 'of justice' so that people may administer justice" (Quran 57:25).

That is why the command to establish justice comes in unequivocal terms: "Say, [O Muḥammad], "My Lord has ordered justice" (Quran 7:29) and " O believers! Stand firm for justice" (Quran 4:135).

Moreover, Allah commands justice in testimonies and guarantees justice even for enemies since enmity doesn't justify unfairness: "O believers! Stand firm for Allah and bear true testimony. Do not let the hatred of a people lead you to injustice" (Quran 5:8).

Calling people to Allah: This is one of the main objectives of al-Siyāsah al-Shar‘iyyah. The main goal behind the Quran's granting polytheists the protection right is to deliver the da‘awah to their nations who are at war with Muslims. Allah said: "And if anyone from the polytheists asks for your protection 'O Prophet', grant it to them so they may hear the Word of Allah, then escort them to a place of safety, for they are a people who have no knowledge" (Quran 9:6). Allah also commanded that all of us be callers to Allah: "Be a community that calls for what is good, urges what is right, and forbids what is wrong: those who do this are the successful ones" (Quran 3:104).

Building the Ummah's power and protecting it from vulnerability and submission to oppression: The Quran deems acceptance of weakness a type of wronging oneself: "When the angels seize the souls of those who have wronged themselves—scolding them, "What do you think you were doing?" they will

reply, "We were oppressed in the land." The angels will respond, "Was Allah's earth not spacious enough for you to emigrate?" It is they who will have Hell as their home—what an evil destination! Except helpless men, women, and children who cannot afford a way out—" (Quran 4:97-98).

Standing up for the oppressed and supporting the weak: This is one of the reasons for making Jihad an obligation in the Quran (Al-Baghawī 1420AH:1/486): "And what is it with you? You do not fight in the cause of Allah and for oppressed men, women, and children who cry out, "Our Lord! Deliver us from this land of oppressors! Appoint for us a saviour; appoint for us a helper—all by Your grace" (Quran 4:75). Therefore, Dr. al-Qaradawi calls the Muslim state the "weak-protection nation".

Delivering trusts to their owners, in accordance with Allah's statement, "Indeed, Allah commands you to return trusts to their rightful owners" (Quran 4:58): This is according to the view that this verse is addressed to the rulers (Al-Tabarī 2000:8/490). The verse's meaning, though, applies to anyone given a trust because what matters is the general scope of the text rather than its particular occasion. Indeed, this verse and another verse were the main bases of Ibn Taymiyah's book, *al-Siyāsah al-Shar‘iyyah fī iṣlāh al-ra‘ī wa al-ra‘iyah* (Ib Taymiyyah 1418AH:7).

III. Conclusion

This research reached the following findings:

- Clarifying the objectives of *al-Siyāsah al-Shar‘iyyah* is one of the important aspects of *al-Siyāsah al-Shar‘iyyah* in the Quran.
- These objectives include safeguarding the religion, maintaining the public order, achieving the Ummah's leadership and pioneering role, building the believers' power, fighting corruption, establishing justice and helping the oppressed.

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