



ADVANCE SOCIAL SCIENCE ARCHIVE JOURNAL

Available Online: <https://assajournal.com>

Vol. 05 No. 01. Jan-March 2026. Page#.5678-5689

Print ISSN: [3006-2497](#) Online ISSN: [3006-2500](#)Platform & Workflow by: [Open Journal Systems](#)

**Concept of Politics in Semitic Religions
(A Brief Outlook of the Holy Scriptures)**

Sayed Sufyan Ullah Shah

MPhil Scholar, Department of IR and Political Science, Qurtuba University of Science and Information
Technology Hayatabad, Peshawar
sufyanshah593@gmail.com

Naima Aziz

Subject Specialist of History Cum Civics, Elementary and Secondary Education Department, KP

Muhammad Danyal Altaf

Student of BS Political Science, Government Post Graduate College Karak

Farikha Mehmood

PhD Scholar, Department of Islamic Studies, Kohat University of Science and Technology

Abstract

This article focuses on introducing the Holy Scriptures as evidence of the political system in religion and argues that politics cannot be separated from religion, nor can the interference of religion in politics be stopped. However, in the present age, religion may be misused for personal interests—a matter of serious concern. The evolutionary theory of government holds that government emerged naturally as an association of families, clans, and tribes, responsible for creating and enforcing the rules of a society. The great prophets were known to have been shepherds at some stage in their lives—a simile is drawn from this fact, wherein shepherding served as a training process to enable the prophets to lead people. Almighty Allah sent His messengers to the people of different regions in different eras with teachings through revelation. Because human intellect is limited, people need a supreme source to distinguish right from wrong, and that source is revelation. As the world suffers the consequences of poor leadership, there is something about power that affects the human condition unlike anything else. We clearly live in a time when the world is demanding better leadership, whether one looks to the East or the West. Due to the poor performance of political leaders, people seem to make different decisions; they often prefer a secular system of government, but in practice such a system creates many defects. In this regard, we need to study religion from every aspect.

Keywords: Relation of Politics with Religion, State, Holy Scriptures, Law and Order

Introduction

The first major work on politics was written by Plato, a student of Socrates. He engaged in extensive discussions on politics during his studentship, received many teachings, and compiled them in his

renowned book, the “Republic.” Another explanation for the existence of the state, offered by some philosophers, is called the ‘force theory.’ According to this theory, the state came into existence because, in the absence of a state, people fought among themselves. Plato lived approximately 400 years before Prophet Isa (AS).

The term ‘Semitic Religions’ refers to the Abrahamic religions: Judaism, Christianity, and Islam. The governance of Prophet Musa (AS) focused on the rescue and liberation of the people of Bani Israel from the Egyptian Pharaoh. Prophet Dawud (AS) and Sulaiman (AS) were sent to Bani Israel as political leaders. The ministry of Prophet Isa (AS) lasted approximately three years, during which He primarily sought to reform the Jews of His era, who had deviated from the path of the Torah; hence, He did not get the opportunity to assume political power. Prophet Muhammad (PBUH) was both a prophet of Allah and a statesman. His leadership was the most comprehensive and dynamic in history. He is the last prophet of Allah, and Allah completed the religion of Islam through him. The political teachings of the Qur’an and the Seerah of the Prophet Muhammad (SAW) serve as a shining path for humanity.

Literature Review

Closer to this topic, the researcher found a research article related to the concept of supreme authority in Semitic religions. However, no specific work directly addressing the present topic was discovered. Existing scholarship has predominantly examined the theological dimensions of political authority or the historical development of religious governance, but a comparative study of the political concepts embedded within the primary scriptures of Judaism, Christianity, and Islam remains largely unexplored. This gap in the literature underscores the necessity and relevance of the present study.

Research Objectives

The following objectives have been formulated to guide this research:

- To provide awareness about the relationship between religion and politics.
- To demonstrate that man is never completely free under any circumstances; he is always limited and dependent.
- To establish the fact that God is the Creator, and the Creator knows how to create the best system for His creatures.
- To highlight that Islamic Shariah is for all times, and its political aspect is more comprehensive than that of other religions.

Research Methodology

This study employs a qualitative, comparative research method based on textual analysis and observation. The researcher has examined primary scriptures from each of the three Abrahamic traditions and analyzed their political content through a comparative lens.

Limitations

In this article, the types of government have not been explained, nor have the commentaries or hadiths been extensively cited. Rather, verses related to politics have been taken primarily from the Holy Books of the revealed religions.

Conceptual Framework and Definitions

Politics

The term 'Politics' was first systematically used by Aristotle, who called it "the master science." The word 'Politics' is derived from the Greek word "polis," meaning a city. To the Greeks, the city was the state, and the subject that dealt with the city-state and its problems was designated politics. Politics is a universal phenomenon in human life and society, found in the family, among groups of friends, in schools, colleges, shops, businesses, and political parties. It has been variously defined as: the authoritative allocation of values for a society; the most concentrated expression of economics; a distinctive form of rule whereby people act together through institutionalized procedures to resolve differences; and the comprising of all activities of co-operation, negotiation, and conflict within and between societies.

State

A state is a politically organized community that has existed throughout human history. It is the body within which politics and the institutions of government exist. The state is a form of human association distinguished from other social groups by its purpose—the establishment of security and order—determined by its tactics, the rules and how they are enforced, its territory (the region of jurisdiction or geographic borders), and, lastly, by its own sovereignty. The essential elements of the state are: Population, Territory, Government, and Sovereignty.

Law and Order

Law is a general rule of external human action enforced by a sovereign political authority (government departments, police, judiciary). Order is the authoritative command or instruction; it has both governmental and social dimensions. Practices and conventions are necessary to maintain peace and harmony in society and among people.

Sovereignty

Sovereignty entails hierarchy within the state, as well as external autonomy for states. It represents the supreme power within a territory and the independence of the state in relation to other states.

Religion

A comprehensive definition of religion is difficult, as it has been variously defined. Religion is the means of ultimate transformation. It encompasses the feelings, acts, and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine. Religion is a set of organized beliefs, practices, and systems that most often relate to the belief and worship of a controlling force, such as a personal God or another supernatural being. It also refers to those things that transcend the limits of our knowledge.

Concept of Politics in Judaism

1. Sovereignty of Yahweh (God)

*"I have made a covenant with My chosen one; I have sworn to David My servant: I will establish your offspring forever and build up your throne for all generations."*¹

*"You rule the swelling of the sea; when its waves rise, You still them. You Yourself crushed Rahab like one who is slain; You scattered Your enemies with Your mighty arm. Righteousness and justice are the foundation of Your throne; lovingkindness and truth go before You."*¹

*"The secret things belong to Yahweh our God, but the things revealed belong to us and to our children forever, that we may follow all the words of this law."*²

2. Kingdom

*"Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine; and you shall be to Me a kingdom of priests and a holy nation.' These are the words that you shall speak to the sons of Israel."*³

*"Justice, and only justice, you shall pursue, that you may live and possess the land which Yahweh your God is giving you."*⁴

*"When you enter the land which Yahweh your God gives you, you shall not learn to imitate the detestable things of those nations."*⁵

*"So King Solomon was king over all Israel.... Solomon had twelve deputies over all Israel, who provided for the king and his household; each man had to provide for a month in the year."*⁶

3. Establishment of Justice

*"You shall appoint for yourself judges and officers in all your towns which Yahweh your God is giving you, according to your tribes, and they shall judge the people with righteous judgment."*⁷

*"Vindicate the weak and fatherless; do justice to the afflicted and destitute."*⁸

*"Learn to do good; seek justice, reprove the ruthless, defend the orphan, plead for the widow."*⁹

4. Human Rights

*"The rich and the poor have a common bond: Yahweh is the maker of them all."*¹⁰

*"You shall do no injustice in judgment; you shall not be partial to the poor nor defer to the great, but you are to judge your neighbor fairly."*¹¹

*"If a countryman of yours becomes so poor with regard to you that he sells himself to you, you shall not subject him to a slave's service."*¹²

5. Foreign Affairs

*"He executes justice for the orphan and the widow, and shows His love for the foreigner by giving him food and clothing."*¹³

*"Cursed is he who distorts the justice due a foreigner, orphan, and widow."*¹⁴

*"When you approach a city to fight against it, you shall offer it terms of peace. If it agrees to make peace with you and opens to you, then all the people who are found in it shall become your forced labor and shall serve you."*¹⁵

Notes

1. Psalm 89:3–4, 9, 13–14 (New American Standard Bible).

2. Deuteronomy 29:29 (NASB).

3. Exodus 19:5–6 (NASB).

4. Deuteronomy 16:20 (NASB).

5. Deuteronomy 18:9 (NASB).

6. 1 Kings 4:1, 7, 19 (NASB).

7. Deuteronomy 16:18 (NASB).

8. Psalm 82:3 (NASB).

9. Isaiah 1:17 (NASB).

10. Proverbs 22:2 (NASB).

11. Leviticus 19:15 (NASB).
12. Leviticus 25:35–36 (NASB).
13. Deuteronomy 10:18 (NASB).
14. Deuteronomy 27:19 (NASB).
15. Deuteronomy 20:10–11 (NASB).

Concept of Politics in Christianity

1. Sovereignty of Kurios (the Lord)

“Daniel said, ‘Let the name of God be blessed forever and ever, for wisdom and power belong to Him. It is He who changes the times and the epochs; He removes kings and establishes kings; He gives wisdom to wise men and knowledge to men of understanding.’”¹

“But Peter and the apostles answered, ‘We must obey God rather than men.’”²

“Whoever then annuls one of the least of these commandments, and teaches others to do the same, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven. For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you will not enter the kingdom of heaven.”³

2. Ministry and Kingship

“Blessed are the gentle, for they shall inherit the earth.”⁴

“The soldiers also mocked Him, coming up to Him, offering Him sour wine, and saying, ‘If You are the King of the Jews, save Yourself!’”⁵

“Then I will draw near to you for judgment; and I will be a swift witness against the sorcerers and against the adulterers and against those who swear falsely, and against those who oppress the wage earner in his wages.”⁶

3. Formation of Justice

“But woe to you Pharisees! For you pay tithe of mint and rue and every kind of garden herb, and yet disregard justice and the love of God; but these are the things you should have done without neglecting the others.”⁷

“Blessed are the merciful, for they shall receive mercy.”⁸

“So speak and so act as those who are to be judged by the law of liberty.”⁹

“Now, will not God bring about justice for His elect who cry to Him day and night, and will He delay long over them? I tell you that He will bring about justice for them quickly.”¹⁰

4. Human Rights

“Therefore, laying aside falsehood, speak truth each one of you with his neighbor, for we are members of one another.”¹¹

“For there is no partiality with God.”¹²

“Render to all what is due them: tax to whom tax is due; custom to whom custom; fear to whom fear; honor to whom honor.”¹³

Notes

1. Daniel 2:20–21 (New American Standard Bible). Note: The Book of Daniel is part of the Old Testament.
2. Acts 5:29 (NASB).
3. Matthew 5:19–20 (NASB).

4. Matthew 5:5 (NASB).
5. Luke 23:36–37 (NASB).
6. Malachi 3:5 (NASB).
7. Luke 11:42 (NASB).
8. Matthew 5:7 (NASB).
9. James 2:12 (NASB).
10. Luke 18:7–8 (NASB).
11. Ephesians 4:25 (NASB).
12. Romans 2:11 (NASB).
13. Romans 13:7 (NASB).

Concept of Politics in Islam

1. The System of the Universe and the Supreme Sovereignty

الرُّى تَحْتَ وَمَا بَيْنَهُمَا وَمَا الْأَرْضُ فِي وَمَا السَّمَوَاتِ مُلْكُ لَهُ

*"To Him belongs what is in the heavens and what is on the earth and what is between them and what is under the soil."*¹

مِقْدَارُهُ كَانَ يَوْمَ فِي إِلَيْهِ يَعْرُجُ ثُمَّ الْأَرْضِ إِلَى السَّمَاءِ مِنَ الْأَمْرِ يُدَبِّرُ

*"He arranges [each] matter from the heaven to the earth; then it will ascend to Him in a Day, the extent of which is a thousand years of those which you count."*²

وَالْأَرْضِ السَّمَوَاتِ مُلْكُ لَهُ اللَّهُ أَنْ تَعْلَمَ أَلَمْ

*"Do you not know that to Allah belongs the dominion of the heavens and the earth?"*³

الْمُلْكِ فِي شَرِيكَ لَهُ يَكُنْ وَلَمْ

*"And say, 'Praise to Allah, who has not taken a son and has had no partner in [His] dominion.'"*⁴

لِلَّهِ إِلَّا الْحُكْمُ إِنَّ

*"The decision is only for Allah."*⁵

الْأَمْرُ تُرْجَعُ اللَّهُ وَإِلَى وَالْأَرْضِ السَّمَوَاتِ مُلْكُ لَهُ

*"His is the dominion of the heavens and earth. And to Allah are returned [all] matters."*⁶

لِحُكْمِهِ مُعَقَّبٌ لَا يَحْكُمُ وَاللَّهُ

*"And Allah judges; there is no adjuster of His judgment."*⁷

الْحَاكِمِينَ بِأَحْكَمِ اللَّهُ أَلَيْسَ

*"Is not Allah the most just of judges?"*⁸

2. The Supreme Law

نَفْسُهُ ظَلَمَ فَقَدْ اللَّهُ حُدُودَ يَتَعَدَّى وَمَنْ ، اللَّهُ حُدُودَ تِلْكَ

*"These are the limits [set by] Allah. And whoever transgresses the limits of Allah has certainly wronged himself."*⁹

الْكَافِرُونَ هُمْ فَأُولَئِكَ اللَّهُ أَنْزَلَ بِمَا يَحْكُمُ لَمْ وَمَنْ

*"And whoever does not judge by what Allah has revealed—then it is those who are the disbelievers."*¹⁰

الظَّالِمُونَ هُمْ فَأُولَئِكَ اللَّهُ أَنْزَلَ بِمَا يَحْكُمُ لَمْ وَمَنْ

*"And whoever does not judge by what Allah has revealed—then it is those who are the wrongdoers."*¹¹

الْفَاسِقُونَ هُمْ فَأُولَئِكَ اللَّهُ أَنْزَلَ بِمَا يَحْكُمُ لَمْ وَمَنْ

“And whoever does not judge by what Allah has revealed—then it is those who are the defiantly disobedient.”¹²

مُبِينًا ضَلَالًا ضَلَّ فَقَدْ وَرَسُولُهُ اللَّهُ يَعْصِي وَمَنْ أَمْرِهِمْ مِنَ الْخَيْرِ لَهُمْ يَكُونُ أَنْ أَمْرًا وَرَسُولُهُ اللَّهُ قَضَى إِذَا مُؤْمِنَةٌ وَلَا لِمُؤْمِنٍ كَانَ وَمَا
“It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error.”¹³

الْمُفْلِحُونَ هُمْ وَأُولَئِكَ وَأَطَعْنَا سَمِعْنَا يَقُولُوا أَنْ بَيَّنَّهُمْ لِيَحْكُمَ وَرَسُولُهُ اللَّهُ إِلَى دُعَاؤِ إِذَا الْمُؤْمِنِينَ قَوْلُ كَانَ إِنَّمَا
“The only statement of the [true] believers when they are called to Allah and His Messenger to judge between them is that they say, ‘We hear and we obey.’ And it is those who will be the successful.”¹⁴

3. Legal Status of the Prophet Muhammad (PBUH)

اللَّهُ بِإِذْنٍ لِيُطَاعَ إِلَّا رَسُولٌ مِنْ أَرْسَلْنَا وَمَا

“And We sent not any messenger except to be obeyed by permission of Allah.”¹⁵

اللَّهُ أَطَاعَ فَقَدْ الرَّسُولَ يُطِيعُ مَنْ

“He who obeys the Messenger has obeyed Allah.”¹⁶

مَصِيرًا وَسَاءَ جَهَنَّمُ وَنُضْلِهِ تَوَلَّى مَا نُوَلِّهِ الْمُؤْمِنِينَ سَبِيلَ غَيْرَ وَيَتَّبِعِ الْهُدَى لَهُ تَبَيَّنَ فَقَدْ الرَّسُولَ يَشَاقِقُ وَمَنْ

“And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers—We will give him what he has taken and drive him into Hell, and evil it is as a destination.”¹⁷

تَسْلِيمًا وَيُسَلِّمُوا قَضَيْتَ مِمَّا حَرَجْنَا أَنْفُسِهِمْ فِي يَجِدُوا لَا تُمْ بَيْنَهُمْ شَجَرَ فِيمَا يُحْكُمُونَ حَتَّى يُؤْمِنُوا لَا وَرَبَّكَ فَلَا

“But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.”¹⁸

4. Caliphate: The Limited Powers of the Caliph in Front of God’s Sovereignty

خَلِيفَةً الْأَرْضِ فِي جَاعِلُ إِيَّيَ لِلْمَلَائِكَةِ رَبِّكَ قَالَ وَإِذْ

“And [mention, O Muhammad], when your Lord said to the angels, ‘Indeed, I will make upon the earth a successive authority.’”¹⁹

جَمِيعًا الْأَرْضِ فِي مَا لَكُمْ سَخَّرَ اللَّهُ أَنْ تَرَأَ أَلَمْ

“Do you not see that Allah has made subject to you whatever is in the heavens and whatever is in the earth?”²⁰

تَعْمَلُونَ كَيْفَ لِنَنْظُرَ بَعْدَهُمْ مِنَ الْأَرْضِ فِي خَلَائِفَ جَعَلْنَاكُمْ ثُمَّ

“Then We made you successors in the land after them so that We may observe how you will do.”²¹

نُوحٍ قَوْمٍ بَعْدَ مِنْ خُلَفَاءَ جَعَلَكُمْ إِذْ وَادُّكُرُوا

“And remember when He made you successors after the people of Noah...”²²

عَادٍ بَعْدَ مِنْ خُلَفَاءَ جَعَلَكُمْ إِذْ وَادُّكُرُوا

“And remember when He made you successors after Aad...”²³

اللَّهُ سَبِيلَ عَنْ فَيُضِلَّكَ الْهَوَى تَتَّبِعِ وَلَا بِالْحَقِّ النَّاسِ يَبْنَ فَاخُكُمُ الْأَرْضِ فِي خَلِيفَةً جَعَلْنَاكَ إِيَّا دَاوُدَ يَا

“O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah.”²⁴

ازْتَصَى الَّذِي دِينَهُمْ لَهُمْ وَلَيَمَكَّنْ قَبْلَهُمْ مِنَ الَّذِينَ اسْتَخْلَفَ كَمَا الْأَرْضِ فِي لَيَسْتَخْلِفَنَّهُمُ الصَّالِحَاتِ وَعَمِلُوا مِنْكُمْ آمَنُوا الَّذِينَ اللَّهُ وَعَدَ لَهُمْ

"Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them..."²⁵

5. Consultative Council (Shura)

يَبَيِّنُهُمْ شُورَى وَأَمْرُهُمْ

"And those who have responded to their lord and established prayer and whose affair is [determined by] consultation among themselves..."²⁶

الْأَمْرِ فِي وَشَاوِرُهُمْ

"And consult them in the matter."²⁷

6. Consideration of Qualities in the Selection and Election of Leaders (Ulu al-Amr)

أَتَقَكُمُ اللَّهُ عِنْدَ أَكْثَرِكُمْ إِنَّ

"Indeed, the most noble of you in the sight of Allah is the most righteous of you."²⁸

الْخِطَابِ وَقُضِّلَ الْحِكْمَةُ وَآتَيْنَاهُ مُلْكَهُو وَشَدَدْنَا

"And We strengthened his kingdom and gave him wisdom and discernment in speech."²⁹

يَعْلَمُونَ لَا وَالَّذِينَ يَعْلَمُونَ الَّذِينَ يَسْتَوِي هَلْ قُلْ

"Say, 'Are those who know equal to those who do not know?'"³⁰

عَلَيْمٌ حَفِيظٌ إِيَّيَ الْأَرْضِ خَزَائِنَ عَلَى اجْعَلْنِي قَالَ

"He said, 'Appoint me over the storehouses of the land. Indeed, I will be a knowing guardian.'"³¹

إِمَامًا لِلنَّاسِ جَاعِلُكَ إِيَّيَ قَالَ فَاتَّمَّهْنِ بِكَلِمَاتِ رَبِّهِ إِبْرَاهِيمَ ابْتَلَى وَإِذْ

"And [mention, O Muhammad], when Abraham was tried by his Lord with commands and he fulfilled them. [Allah] said, 'Indeed, I will make you a leader for the people.'"³²

الْأَمْرِ وَأُولَى الرُّسُولِ وَأَطِيعُوا اللَّهَ أَطِيعُوا آمَنُوا الَّذِينَ أُيِّهَا يَا

"O you who have believed, obey Allah and obey the Messenger and those in authority among you."³³

7. The Purpose of the State

(a) Establishment of Justice

بَصِيرًا سَمِيعًا كَانَ اللَّهُ إِنَّ بِهِ يَعْظُمُكُمْ نِعَمًا اللَّهُ إِنَّ بِالْعَدْلِ تَحْكُمُوا أَنَّ النَّاسِ بَيْنَ حَكْمَتُمْ وَإِذَا أَهْلَهَا إِلَى الْأَمَانَاتِ تُؤَدُّوْا أَنْ يَأْمُرَكُمْ اللَّهُ إِنَّ

"Indeed, Allah commands you to render trusts 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."³⁴

يَبَيِّنُهُمْ شُورَى وَأَمْرُهُمْ

"So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter."³⁵

إِخْوَةُ الْمُؤْمِنُونَ إِنَّمَا

"The believers are but brothers."³⁶

لِتَعَارَفُوا وَقَبَائِلَ شُعُوبًا وَجَعَلْنَاكُمْ وَأُنْثَاهُ ذَكَرٍ مِنْ خَلْقِنَاكُمْ إِنَّا النَّاسُ أَئْيَهَا يَا

"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you."³⁷

(b) Establishment of Amr Bil-Ma'ruf (Enjoining the Good and Forbidding the Evil)

الْمُنْكَرِ عَنْ وَنَهَوْا بِالْمَعْرُوفِ وَأَمَرُوا الزَّكَاةَ وَآتَوْا الصَّلَاةَ أَقَامُوا الْأَرْضِ فِي مَكَّنَاهُمْ إِنَّ الَّذِينَ

*"[And they are] those who, if We give them authority in the land, establish prayer and give zakat and enjoin what is right and forbid what is wrong."*³⁸

8. Human Rights in an Islamic State

(a) Protection of Life: *"And do not kill the soul which Allah has forbidden, except by right."*³⁹

(b) Protection of Wealth: *"And do not consume one another's wealth unjustly."*⁴⁰

(c) Protection of Self-Respect: *"O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames."*⁴¹

(d) Protection of Private Life: *"O you who have believed, do not enter houses other than your own houses until you ascertain welcome" and "And do not spy."*^{42, 43}

(e) Freedom of Expression: *"Allah does not like the public mention of evil except by one who has been wronged."*⁴⁴

(f) Protection from Religious Persecution: *"And do not insult those they invoke other than Allah" and "There shall be no compulsion in [acceptance of] the religion."*^{45, 46}

9. Foreign Policy

*"And fulfill the covenant. Indeed, the covenant will be questioned about."*⁴⁷

*"So as long as they are upright toward you, be upright toward them. Indeed, Allah loves the righteous."*⁴⁸

*"And if they seek help of you for the religion, then you must help, except against a people between yourselves and whom is a treaty."*⁴⁹

*"O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness."*⁵⁰

*"And if they incline to peace, then incline to it [also] and rely upon Allah. Indeed, it is He who is the Hearing, the Knowing."*⁵¹

Notes

1. Qur'an, Surah Taha (20): 6. Translation: Saheeh International.
2. Qur'an, Surah As-Sajdah (32): 5. Translation: Saheeh International.
3. Qur'an, Surah Al-Baqarah (2): 107. Translation: Saheeh International.
4. Qur'an, Surah Al-Isra (17): 111. Translation: Saheeh International.
5. Qur'an, Surah Al-An'am (6): 57. Translation: Saheeh International.
6. Qur'an, Surah Al-Hadid (57): 5. Translation: Saheeh International.
7. Qur'an, Surah Ar-Ra'd (13): 41. Translation: Saheeh International.
8. Qur'an, Surah At-Tin (95): 8. Translation: Saheeh International.
9. Qur'an, Surah At-Talaq (65): 1. Translation: Saheeh International.
10. Qur'an, Surah Al-Ma'idah (5): 44. Translation: Saheeh International.
11. Qur'an, Surah Al-Ma'idah (5): 45. Translation: Saheeh International.
12. Qur'an, Surah Al-Ma'idah (5): 47. Translation: Saheeh International.
13. Qur'an, Surah Al-Ahzab (33): 36. Translation: Saheeh International.
14. Qur'an, Surah An-Nur (24): 51. Translation: Saheeh International.
15. Qur'an, Surah An-Nisa (4): 64. Translation: Saheeh International.
16. Qur'an, Surah An-Nisa (4): 80. Translation: Saheeh International.

17. Qur'an, Surah An-Nisa (4): 115. Translation: Saheeh International.
18. Qur'an, Surah An-Nisa (4): 65. Translation: Saheeh International.
19. Qur'an, Surah Al-Baqarah (2): 30. Translation: Saheeh International.
20. Qur'an, Surah Al-Hajj (22): 65. Translation: Saheeh International.
21. Qur'an, Surah Yunus (10): 14. Translation: Saheeh International.
22. Qur'an, Surah Al-A'raf (7): 69. Translation: Saheeh International.
23. Qur'an, Surah Al-A'raf (7): 74. Translation: Saheeh International.
24. Qur'an, Surah Sad (38): 26. Translation: Saheeh International.
25. Qur'an, Surah An-Nur (24): 55. Translation: Saheeh International.
26. Qur'an, Surah Ash-Shura (42): 38. Translation: Saheeh International.
27. Qur'an, Surah Aal Imran (3): 159. Translation: Saheeh International.
28. Qur'an, Surah Al-Hujurat (49): 13. Translation: Saheeh International.
29. Qur'an, Surah Sad (38): 20. Translation: Saheeh International.
30. Qur'an, Surah Az-Zumar (39): 9. Translation: Saheeh International.
31. Qur'an, Surah Yusuf (12): 55. Translation: Saheeh International.
32. Qur'an, Surah Al-Baqarah (2): 124. Translation: Saheeh International.
33. Qur'an, Surah An-Nisa (4): 59. Translation: Saheeh International.
34. Qur'an, Surah An-Nisa (4): 58. Translation: Saheeh International.
35. Qur'an, Surah Ash-Shura (42): 15. Translation: Saheeh International.
36. Qur'an, Surah Al-Hujurat (49): 10. Translation: Saheeh International.
37. Qur'an, Surah Al-Hujurat (49): 13. Translation: Saheeh International.
38. Qur'an, Surah Al-Hajj (22): 41. Translation: Saheeh International.
39. Qur'an, Surah Al-Isra (17): 33. Translation: Saheeh International.
40. Qur'an, Surah An-Nisa (4): 29. Translation: Saheeh International.
41. Qur'an, Surah Al-Hujurat (49): 11. Translation: Saheeh International.
42. Qur'an, Surah An-Nur (24): 27. Translation: Saheeh International.
43. Qur'an, Surah Al-Hujurat (49): 12. Translation: Saheeh International.
44. Qur'an, Surah An-Nisa (4): 148. Translation: Saheeh International.
45. Qur'an, Surah Al-An'am (6): 108. Translation: Saheeh International.
46. Qur'an, Surah Al-Baqarah (2): 256. Translation: Saheeh International.
47. Qur'an, Surah Al-Isra (17): 34. Translation: Saheeh International.
48. Qur'an, Surah At-Tawbah (9): 7. Translation: Saheeh International.
49. Qur'an, Surah Al-Anfal (8): 72. Translation: Saheeh International.
50. Qur'an, Surah Al-Ma'idah (5): 8. Translation: Saheeh International.
51. Qur'an, Surah Al-Anfal (8): 61. Translation: Saheeh International.

Findings

Based on the foregoing analysis of the Holy Scriptures of the three Abrahamic faiths, the following findings have been drawn:

- The Prophets used to conduct political affairs in accordance with the teachings of divine revelation.
- The best leader is one who establishes justice as the foundational principle of governance.
- The political concept of Islam is more comprehensive and clearer than that found in other revealed religions.
- The aspect of eternity and universal applicability is visible in the Qur'anic verses related to governance and statecraft.
- Islamic teachings are not restricted to any particular nation or era but are intended for the people of the whole world.
- The term 'secularism' itself dates only to the 15–19th century; its history is inconsistent. The relationship between religion and politics, however, has been ongoing since ancient times.
- The concept of sovereignty in all three Semitic religions ultimately belongs to God, while human rulers act as stewards or vicegerents entrusted with limited authority.
- All three faiths emphasize justice, protection of human rights, and the establishment of law and order as core responsibilities of political leadership.

Bibliography

Primary Sources

The Holy Bible, New American Standard Bible (NASB). La Habra, CA: Lockman Foundation, 1995.

The Holy Bible, King James Version (KJV). Oxford: Oxford University Press, 1769/2017.

Tanakh: The Holy Scriptures. Philadelphia: Jewish Publication Society, 1985.

The Qur'an. Translated by Saheeh International. Riyadh: Dar Abul-Qasim Publishing, 1997.

The Qur'an. Translated by Muhammad Muhsin Khan and Muhammad Taqi-ud-Din al-Hilali. Riyadh: Darussalam Publishers, 1996.

Secondary Sources

Al-Mawardi, Abu al-Hasan. Al-Ahkam al-Sultaniyyah wa al-Wilayat al-Diniyyah. Translated by Wafaa H. Wahba. London: Ta-Ha Publishers, 1996.

Al-Qaradawi, Yusuf. State in Islam. Translated by Shafiqur Rahman. Kuala Lumpur: Islamic Book Trust, 2001.

Aristotle. Politics. Translated by Benjamin Jowett. Oxford: Clarendon Press, 1908.

Lewis, Bernard. The Political Language of Islam. Chicago: University of Chicago Press, 1988.

Maududi, Abul A'la. The Islamic Law and Constitution. Translated by Khurshid Ahmad. Lahore: Islamic Publications, 1960.

Plato. The Republic. Translated by G. M. A. Grube. Indianapolis: Hackett Publishing, 1992.

Rosenthal, Erwin I. J. Political Thought in Medieval Islam: An Introductory Outline. Cambridge: Cambridge University Press, 1962.

Sivan, Emmanuel. Radical Islam: Medieval Theology and Modern Politics. New Haven: Yale University Press, 1990.

Watt, W. Montgomery. Muhammad: Prophet and Statesman. Oxford: Oxford University Press, 1961.

Watt, W. Montgomery. Islamic Political Thought: The Basic Concepts. Edinburgh: Edinburgh University Press, 1968.