

Historical Analysis of Political Verses in the Qur'an: A Study on Leadership, Justice, and Consultation During the Medina Period

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Received: 19 Juni 2026

Revised: 25 Juni 2026

Accepted: 02 Juli 2026

Abstract:

This study examines political verses in the Qur'an through a historical approach, focusing on leadership, consultation (shura), and justice. The Qur'an contains various political principles that have become the foundation of Islamic governance. However, understanding these verses requires attention to their historical context of revelation to avoid textual and ahistorical interpretations. This research employs a qualitative library research method using historical and thematic interpretation approaches. Primary sources include the Qur'an and classical and contemporary tafsir literature, while secondary sources consist of books and journal articles related to Islamic political thought. The findings reveal that political verses in the Qur'an were revealed in response to concrete social and political conditions faced by the Muslim community. The concepts of leadership, consultation, and justice were introduced not merely as theological doctrines but as practical principles for organizing society. A historical approach demonstrates that the Qur'an provides universal ethical values rather than a rigid political system. Therefore, the implementation of Qur'anic political principles may vary according to social and historical contexts while maintaining the fundamental values of justice, accountability, and public welfare.

Keywords: *Political Verses, Historical Approach, Leadership, Shura, Justice.*

Abstrak:

Penelitian ini mengkaji ayat-ayat politik dalam Al-Qur'an melalui pendekatan sejarah dengan fokus pada konsep kepemimpinan, syūrā (musyawarah), dan keadilan. Al-Qur'an memuat berbagai prinsip politik yang menjadi dasar tata kelola kehidupan masyarakat Islam. Namun, pemahaman terhadap ayat-ayat tersebut memerlukan perhatian terhadap konteks historis turunnya ayat agar tidak terjebak pada penafsiran yang tekstual dan ahistoris. Penelitian ini menggunakan metode penelitian kepustakaan (library research) dengan pendekatan tafsir tematik dan historis. Sumber data primer berupa Al-Qur'an dan kitab-kitab tafsir klasik maupun kontemporer, sedangkan sumber data sekunder

berupa buku dan artikel ilmiah tentang pemikiran politik Islam. Hasil penelitian menunjukkan bahwa ayat-ayat politik Al-Qur'an turun sebagai respons terhadap kondisi sosial-politik yang dihadapi masyarakat Muslim pada masa Nabi Muhammad saw. Konsep kepemimpinan, musyawarah, dan keadilan tidak hanya dimaksudkan sebagai doktrin teologis, tetapi juga sebagai prinsip praktis dalam mengatur kehidupan bermasyarakat dan bernegara. Pendekatan sejarah menunjukkan bahwa Al-Qur'an menawarkan nilai-nilai politik universal yang dapat diimplementasikan sesuai perkembangan zaman tanpa kehilangan substansi etikanya.

Kata Kunci: *Ayat Politik, Pendekatan Sejarah, Kepemimpinan, Syūrā, Keadilan.*

INTRODUCTION

The relationship between religion and politics is always an interesting topic in the study of the Qur'an. Since the early days of Islam, the Qur'an has not only served as a spiritual guide but also provided guidance on social, economic, legal, and political life. Various verses related to leadership, consultation, justice, and obedience to the government show that the Qur'an cares about how society is managed. (Muliadi et al. 2024)

However, interpretations of political verses are often influenced by ideological interests and certain social-political conditions. Some groups understand political verses in a normative and textual way, while other groups try to understand them based on their historical context. (Elok Dwi Jayanti 2025) As a result, various differences in views about the concept of the state, government system, democracy, and leadership in Islam have emerged. A historical approach becomes important in understanding political verses because each verse was revealed in a specific social context. Fazlur Rahman stated that understanding the Qur'an must start with understanding the historical situation when the revelation was given so that the moral messages contained in it can be fully understood. (M. Abduh Wahid 2019)

Previous research has often discussed Islamic politics from the perspective of fiqh siyasah and political theology, but there are still few studies that examine political verses using a historical approach comprehensively. Therefore, this study aims to analyze the political verses in the Qur'an through a historical approach, focusing on the concepts of leadership, shūrā, and justice.

RESEARCH METHOD

This study is a library research that uses a historical approach and thematic interpretation. The primary data comes from Qur'anic verses related to politics, especially QS. Ali Imran [3]:159, QS. An-Nisa [4]:58-59, QS. Asy-Syura [42]:38, and QS. Al-Maidah [5]:8. Secondary data is obtained from classical and modern tafsir books such as Tafsir al-Tabari, Tafsir Ibn Kathir, Tafsir al-Misbah, Fi Zhilal al-Qur'an, as well as various literature on Islamic political thought. Data analysis is carried out in three stages: identifying political verses, analyzing the historical context of the revelation (asbab al-nuzul), and interpreting political meanings relevant to the contemporary context.

RESULTS AND DISCUSSION

The Concept of Leadership in the Qur'an

One important verse about leadership is QS. An-Nisa [4]:59: 'O you who believe! Obey Allah, obey the Messenger, and those in authority among you.' According to al-Tabari, this verse was revealed in relation to the Muslim community's need to have an authority capable of maintaining social order. In Medina, the Muslim community faced both internal and external challenges, so strong leadership was needed while still adhering to the values of revelation. Historically, the concept of ulil amri does not refer to a specific form of government, but rather to the presence of authority that safeguards the welfare of society. This shows that the Qur'an emphasizes the principle of leadership more than a particular state model.(Indra Fauzan and Nidzam Sulaiman 2019)

Shura as a Political Principle

The principle of consultation is found in QS. Asy-Syura [42]:38: "And those who respond to their affairs by consultation among themselves." This verse was revealed when the Muslim community began building a more complex social structure in Medina. Consultation became a way to involve the community in the decision-making process. According to Quraish Shihab, shūrā is a basic principle that requires public participation in political life. However, the Qur'an does not provide a specific technical mechanism, so its implementation can be adapted to the times. From a historical perspective, shūrā is not identical to modern democracy, but they share common points like public participation, accountability, and oversight of authority.(Nor Shaidayani and Abd Ghafar 2020)

Justice as a Political Goal

The principle of justice is emphasized in QS. Al-Maidah [5]:8: "Be just, for justice is closer to piety." This verse came down in the context of the relationship between Muslims and other groups that had political conflicts with them. Even so, the Qur'an still commands justice regardless of group identity. According to Ibn Kathir, justice must be upheld towards both friends and opponents. Therefore, justice becomes the main goal of authority from the Qur'an's perspective.(Sugiharto et al. 2024)

Table 1. Political Principles in the Qur'an

Principle	Verse	Core Value
Leadership	QS. An-Nisa:59	Authority and responsibility
Deliberation	QS. Asy-Syura:38	Community participation
Justice	QS. Al-Maidah:8	Equality and integrity
Trustworthiness	QS. An-Nisa:58	Accountability of power

The Social-Political Context of Medina Society

To fully understand the political verses in the Qur'an, it's important to look at the social and political conditions of the people of Medina when these verses were revealed. Unlike the Meccan period, which focused more on building faith, the Medinan period was marked by the formation of the Islamic political community with a more complex social and governmental structure.(Amril M and Amin Maksum 2025) After migrating in 622 AD, the Prophet Muhammad (peace

be upon him) not only served as a prophet but also as a community leader responsible for managing relationships between diverse groups. The people of Medina consisted of the Muhajirin, the Ansar, several Jewish tribes like Bani Qaynuqa', Bani Nadhir, and Bani Quraizhah, as well as Arab groups who had not fully embraced Islam. (Lilia Ulya Amalia, Benny Alidasril, and Ellya Roza 2025)

The pluralistic condition of society demanded a political system capable of ensuring social stability. One important step taken by the Prophet was drafting the Medina Charter (Mitsaq al-Madinah). This document is often considered the first written constitution in Islamic history because it lays out rules regarding the rights and duties of citizens, conflict resolution, and cooperation between groups. It is in this context that the verses about leadership, consultation, and justice gain their relevance. These verses were not revealed in a vacuum but rather as a response to the needs of a society that was building a new political order. (Riyadi 2023)

The Concept of the Caliph in the Qur'an and Its Implications for Politics

Besides the concept of *ulil amri*, the Qur'an also introduces the concept of *khalifah* as found in QS. Al-Baqarah [2]:30: "Indeed, I will make a successive authority on earth." According to al-Tabari, the term *khalifah* in this verse represents humans as God's representatives entrusted to manage the earth based on His guidance. (Suryani, Afrizal, and Syawaluddin 2025) Quraish Shihab explains that the meaning of *caliph* is not limited to political power, but also includes human moral and social responsibility as caretakers of life. Therefore, power in Islam is not an absolute right of humans, but a trust that must be accounted for before God. In Islamic history, the concept of the *caliph* later developed into a political institution after the death of Prophet Muhammad (pbuh). Still, the Qur'an itself does not specify any particular form of government. What is emphasized are the values of trust, responsibility, and justice in exercising power. (Hayati 2017)

Comparison of Classical and Contemporary Tafsir

1. **Classical Exegesis** Classical commentators like al-Tabari, al-Qurthubi, and Ibn Kathir tended to understand political verses within the framework of the Islamic governance system that existed in their time. Their interpretations were heavily influenced by the political situation of the Abbasid Dynasty and the development of the *fiqh siyasah* tradition back then. For example, when interpreting QS. An-Nisa:59, al-Qurthubi connected the concept of *ulil amri* with political leaders and scholars who held authority in society.
2. **Contemporary Interpretation** On the other hand, contemporary interpreters like Fazlur Rahman, Muhammad Abduh, Rasyid Ridha, and Quraish Shihab place more emphasis on the moral aspects and the substance of political values contained in the verses. According to Fazlur Rahman, the Qur'an does not offer a fixed political system, but provides ethical principles that should be realized in society. Quraish Shihab also stresses that the form of the state can change with the times as long as the principles of justice, consultation, and public welfare are maintained.

The Relevance of Political Verses to Modern Democracy

The debate about the relationship between shura and democracy is still an important issue in contemporary Islamic political studies. Some Muslim scholars believe that shura is similar to democracy because both emphasize public participation in decision-making. However, there are also fundamental differences. Modern democracy relies on the sovereignty of the people, while shura is based on the belief that ultimate sovereignty belongs to Allah. Even though they differ in philosophical aspects, they share common ground in principles like accountability, transparency, public participation, and limitation of power. Therefore, the values of shura can contribute to developing a more ethical democracy that focuses on the welfare of society. (M Habib Alhabsyi 2025)

Based on a historical analysis of political verses, it can be understood that the Qur'an does not try to build a rigid theory of the state. On the contrary, the Qur'an emphasizes a set of ethical values that should form the foundation of political life. A common mistake in interpreting political verses is assuming that a certain political system is the only form compatible with Islam. A historical approach shows that forms of government can change according to society's needs, while values like justice, trustworthiness, and consultation remain constant. Thus, the relevance of the Qur'an in modern politics lies in its ability to provide a moral foundation for fair and responsible governance. (Muhammad Torieq Abdillah 2024)

CONCLUSION

Based on historical analysis, the political verses in the Qur'an emphasize that leadership, consultation (shūrā), and justice are the main principles in social life. These verses were revealed in specific socio-political contexts, so understanding them requires considering the historical background of the revelation. Research shows that the Qur'an does not set a fixed form of government or political system, but rather highlights universal values like trustworthiness, justice, consultation, responsibility, and the common good. The concept of caliph and ulil amri isn't just about power, but also about moral and ethical responsibility. Besides that, the principle of shura shows the importance of public participation in decision-making, while justice must be upheld universally without discrimination. So, the relevance of the political verses of the Qur'an today lies in the ethical values they carry, which can be applied contextually in various government systems to achieve justice, public welfare, and a civilized society.

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