

# Qur'anic Balances and their Role in Building the State and the Nation: Surah al-Fath as a Model

Mohammad Ishaque Husain<sup>1\*</sup>, Hussein Ali Abdullah Al-Thulaia<sup>2</sup>, Mohammed Abdulaziz Eltigani<sup>3</sup>  
Mostafa Hassan Mohamed El Khayat<sup>4</sup>, Ahmed Mohammed Ahmed Al-Haddar<sup>5</sup>

Faculty of Contemporary Islamic Studies (FKI) University Sultan Zainal Abidin (UniSZA), Malaysia

\*Corresponding Author

DOI: <https://dx.doi.org/10.47772/IJRISS.2025.930000055>

Received: 10 December 2025; accepted: 17 December 2025; published: 27 December 2025

## ABSTRACT

This research aims to analyze the Qur'anic balances (*muwāzanāt*) in Surah Al-Fath as a central model for building the state and the nation. It focuses on formulating the methodology of Prophetic leadership in managing conflict and political transformations. The study originated from one pivotal problem: How do the Qur'anic balances—as presented by Surah Al-Fath—contribute to forming a comprehensive leadership methodology, building a cohesive nation, and establishing the foundations of the state in light of revelation? To achieve this goal, the study adopted the descriptive analytical method, the thematic approach in *Tafsīr* (exegesis), and textual induction. It also utilized historical and comparative analysis of the context of the Treaty of Hudaibiyyah and the subsequent Conquest (Fath).

The results showed that Surah Al-Fath presented an integrated model of balances between firmness and mercy, peace and power, and steadfastness and review. This formed a unique leadership framework based on a strategic vision that looks beyond immediate circumstances toward distant outcomes. The study also revealed that the building of the nation in the Surah relied on precise balances between psychological preparation (sending down *Sakīnah* [tranquility] and increasing *Imān* [faith]), social construction (the pledge of allegiance [*Bay'ah*], group screening), and military qualification. These factors contributed to the formation of a solid collective structure capable of resilience in the face of transformations. In the aspect of state-building, the Surah highlighted the concept of strategic peace as a conscious choice leading to the realization of a "near conquest" (*fath qarīb*). It redefined victory and political legitimacy through a careful balance between obedience, leadership, and divine pleasure.

The study concludes that the model of Qur'anic balances in Surah Al-Fath is a foundational framework for conflict management and state-building in Islam. It offers a new scholarly contribution to the fields of thematic exegesis and Qur'anic political jurisprudence (*Fiqh Siyāsī*) by integrating educational, psychological, and political elements into a single vision. The research also recommends the necessity of expanding investigation into other politically-oriented Surahs. Furthermore, it calls for developing applied methodologies that leverage this Qur'anic model in leadership and public policy programs.

**Keywords-** Qur'anic Balances, Surah Al-Fath, State-Building, Nation-Building, Prophetic Leadership

## INTRODUCTION

The jurisprudence of balances (*Fiqh al-Muwāzanāt*) represents a central axis for understanding the Qur'anic discourse. This is due to its inclusion of precise principles that combine two opposing sides; think of justice and mercy, power and peace, or trial and promise. These dynamics make it an essential intellectual framework for comprehending the dynamics of social and political relations within Islam. The Holy Qur'an has paid great attention to this principle. It clearly demonstrates how nations and states are built through a careful balance between benefits (*maṣāliḥ*) and harms (*mafasid*), and between steadfastness on the truth and wise engagement with a changing reality.

Despite the multiplicity of studies that have addressed Surah Al-Fath from the perspectives of rhetoric, recitations and historical context (e.g., Şalih, 2017; Al-'Umrānī, 2023; Nabī, 2012), a systematic thematic study of the Qur'anic balances within the Surah—and their connection to the theory of state and nation building—has not yet been comprehensively fulfilled. This is evident from the absence of studies that analyze the Surah as an "applied model for political and social balancing." Contemporary research in the jurisprudence of balances (Mujāwir, 2021; Şabrī, 2002; Al-Ḥarbī, 2024) confirms that this legislative aspect still requires in-depth textual application within the Qur'anic context, especially in politically-oriented Surahs like Al-Fath.

Surah Al-Fath comes in a highly sensitive political and Dawa (preaching/calling) context. The nation was facing a state of tension between aspiring for victory and complying with the Prophetic wisdom, which was founded on a precise balance between the available choices. In the opening of the Surah, Allah the Almighty alluded to this balance: {Indeed, We have granted you a manifest victory} (Al-Fath: 1). This verse shows that peace can be a conquest, and that power can be achieved through self-restraint and enduring hardship. It is a balance that combines the apparent and the hidden, bridging what the believers see and what God destines. The verses also highlighted the stance of the believers during the *Bay'ah*, the position of those who held back, and the issue of trial (*Ibtālā'*) and patience. All of these points establish the principle of balance between obedience and trial, promise and reality, and peace and power. Ibn Abbas (may God be pleased with him) once remarked: "It is a conquest unlike any other in Islam," signifying the profound balancing nature of this event.

The Prophetic biography (*Sīrah*) reveals a practical application of the Qur'anic balances, especially during the Treaty of Hudaibiyyah. The Prophet (peace be upon him) said: "By Him in whose Hand is my soul, they will not ask me for a plan in which they glorify the sanctity of God, except that I will grant it to them" (AlBukhari). This *Hadith* confirms the principle of prioritizing the supreme interest, represented by strategic peace, over immediate desires. It is also evident in the tradition of consultation (*Shūrā*) and the Prophet's political assessment that decisions are built on a precise understanding of the reality of strength and weakness. This makes the Surah a suitable subject for studying the relationship between the higher objectives of Islamic law (*Maqāsid al-Sharī'ah*) and the requirements of political and social construction. Scholars like Al-Ṭabarī and Al-Qurṭubī pointed out that the Treaty of Hudaibiyyah was a "conquest" because it combined the interest of the Dawa and the stability of the state.

The early righteous generations (*Al-Salaf Al-Şālih*) emphasized the importance of balance in governance and leadership. 'Umar ibn Al-Khaṭṭāb (may God be pleased with him) stated: "The wise person is not one who knows good from evil, but one who knows the better of two goods and the lesser of two evils." This statement is foundational in the jurisprudence of balances and state administration. It was also narrated that Imam AlShāfi'ī said: "Knowledge is not what is memorized, but what benefits," pointing to the balance between theoretical knowledge and purpose-driven action. The major works of exegesis (Ibn 'Aṭīyyah, Ibn Kathīr, AlQurṭubī) almost unanimously agree that the events of Surah Al-Fath represent a rare example of the balance between creed and politics, *Jihād* and peace, and steadfastness and flexibility. This makes the Surah fundamental for understanding the methodology of nation-building.

Some researchers may believe that studying Surah Al-Fath in the context of state-building is well-known and researched. However, a review of the available literature shows that these studies focused on ethical dimensions (Al-Ḥarbī, 2021), rhetorical aspects (Şalih, 2019), recitation (Al-'Umrānī, 2023), or historical context (Nabī, 2012; Ḥasan, 2024). No study has systematically addressed the principle of "Qur'anic Balance" within the Surah and linked it to the theory of state and nation building. Furthermore, the jurisprudence of balances in the books of fundamental principles (*Uşūl*) and jurisprudence (*Fiqh*) (Şabrī, 2002; Al-Dawsī, n.d.) has not been applied to a single Surah as an integrated political model, despite the Surah offering rich material for study. Consequently, this research transcends previous works by integrating the thematic exegesis with Islamic political science. It directly applies the jurisprudence of balances textually to Surah Al-Fath, thus extracting a Qur'anic model for state-building that is based on the analysis of the Surah's verses, not merely on abstract theoretical grounding.

## Research Problem

Despite the abundance of studies addressing Surah Al-Fath in terms of the reasons for its revelation, its recitations, linguistic implications, and the historical dimension related to the Treaty of Hudaibiyyah, the

aspect of Qur'anic balances within the Surah has not yet been subjected to in-depth analysis linking it to the issue of state and nation building. We are presented with a Qur'anic discourse that balances between strictness and leniency, conquest and peace, and immediate gains and distant interests. These balances have remained scattered in previous studies without a theoretical framework to synthesize them or employ them methodologically. Hence, there is a clear need for a study that focuses on analyzing these balances and extracting their role in nation building and in shaping Prophetic political leadership.

The core research problem revolves around the main question:

How do the Qur'anic balances—as presented by Surah Al-Fath—contribute to building the state and the nation, formulating the methodology of leadership, and managing conflict?

### Research Questions

1. What are the theoretical foundations of the jurisprudence of balances in the Holy Qur'an?
2. What are the main patterns of balances in Surah Al-Fath?
3. How did the Surah's balances contribute to building the nation's unity during the time of Hudaibiyyah and Al-Fath?
4. How did the Surah highlight the leadership role of the Prophet (PBUH)?
5. What are the contemporary political lessons related to state-building?
6. How can the Qur'anic balances be employed to understand modern political and social reality?

### Research Objectives

1. To analyze the concept of Qur'anic balances through exegetical (*Tafsīrī*) and fundamental principles (*Uṣūlī*) sources (textual analysis + scholarly comparison).
2. To deduce the balancing patterns in Surah Al-Fath through a textual inductive methodology.
3. To evaluate the impact of these balances on shaping the nation's unity and Prophetic leadership during the time of Hudaibiyyah.
4. To interpret how the balances of Surah Al-Fath reflect upon the theory of state-building in Islam.
5. To construct an applied model for political and social balancing that can be utilized in contemporary reality.
6. To compare the study's results with the existing literature, highlighting the new scholarly addition.

### Research Significance

1. Scholarly Significance (I): The importance of this research stems from its presentation of a fresh reading of Surah Al-Fath through the lens of Qur'anic balances, a perspective not previously researched independently or systematically. While there is an abundance of partial studies related to the Surah, none of these works addressed balancing as a structural methodology that guides the understanding of the Surah and reveals its political and social depth. The study, therefore, comes to fill a clear scholarly gap pointed out by researchers in the jurisprudence of balances (Mujāwir, 2021; Šabrī, 2002), who stressed the need to connect this jurisprudence with textual Qur'anic application in politically-oriented Surahs.
2. Scholarly Significance (II): The study also offers a scholarly contribution to the field of thematic exegesis (*Tafsīr*) by linking the concepts of balance within the Surah to state-building theories. This enriches modern Qur'anic studies that seek Qur'anic models for leadership, governance, and change management. Thus,

the study provides a theoretical framework that can be developed in future research concerning other Surahs with political implications, such as Al-Anfāl and Al-Tawbah.

3. Practical Significance (I): The practical importance is manifest in the anticipated results contributing to the development of a Qur'an-based methodology for political decision-making. This occurs through understanding the Prophet's balance between the requirements of leadership and the demands of peace and power. It also helps enhance Islamic political awareness, clarifying how to manage conflict with a legislative balance that achieves benefits and wards off harms.

4. Practical Significance (II): The study also benefits policymakers and researchers in Islamic political science by providing an applied model derived from Surah Al-Fath, which can be used to evaluate and guide contemporary political practices. Consequently, the research becomes a practical tool for building society and the state according to fixed and balanced Qur'anic principles, far removed from extremes of exaggeration or negligence in reading or applying the text.

### Research Limitations

This study is limited to the analysis of Qur'anic balances in Surah Al-Fath and no other Surahs, with the aim of constructing a precise applied model. The temporal scope includes the historical context related to the Treaty of Hudaibiyyah and the subsequent events, as this context is essential for understanding the Surah. Methodologically, the study relies on the thematic analytical approach, supported by historical and comparative analysis, without expanding into applied jurisprudential aspects that fall outside the Surah's framework.

## LITERATURE REVIEW

A review of the scholarly literature shows that the topic of Qur'anic balances and its connection to state and nation building has received varied attention across several research areas that approach the study's subject without directly touching upon it. By analyzing these studies according to scholarly editorial board standards—such as comprehensiveness, reference recency, critical analysis, and highlighting the research gap (Creswell, 2018; Hart, 2018; Booth et al., 2016)—previous works can be classified into four central themes:

### Theme I: Studies on Qur'anic Balances

This category is the most closely related to the theoretical framework of the research. Works such as Mujāwir (2021), Ṣabrī (2002), and Al-Dawsī (n.d.) focused on establishing the concept of balances, their types, and their legislative controls, with attention to the higher objectives (*Maqāṣid*) and the principle of prioritizing between benefits and harms. Although these works are theoretically profound, according to a critical evaluation based on Ridley's standards (2012), they are almost entirely devoid of specific textual exegetical applications to a single Surah, let alone Surah Al-Fath. Furthermore, the separation between foundational *Uṣūlī* grounding and textual reading of the Surahs remains clear in this trend. This establishes the need to integrate theoretical grounding with exegetical application, which is precisely what the current study aims to transcend.

### Theme II: Studies on Surah Al-Fath

Works in this theme are divided into three main trends:

1. Leadership Aspect, as seen in Wali (2015) and Al-Ḥarbī (2021), both of whom highlighted the leadership and ethical dimensions of Surah Al-Fath without addressing the methodology of balancing as a systemic analytical tool.

2. Rhetorical and Systemic Aspect, in research such as Ṣāliḥ (2017; 2019), which enriched the field with linguistic and rhetorical analysis, yet failed to link this rhetoric to political and social balances.

3. Historical Studies, such as Nabī (2012) and Ḥasan (2024), which addressed the Treaty of Hudaibiyyah as a foundational event without describing the mechanisms of Qur'anic balancing in managing the event or its impact on state-building.



Based on the analysis of Booth et al. (2016), it is clear that these studies—despite being relatively recent (from the last 5–10 years)—do not answer the question of the relationship between Qur'anic balances and Surah Al-Fath as a whole, nor do they offer a comprehensive interpretive framework linking the Surah to nationbuilding.

### Theme III: Studies on State-Building in the Qur'an

Several studies (such as *Foundations of Qur'anic Civilization*, 2015, and Al-Uqaylī, 2009) pointed to Qur'anic concepts related to civilization (*'umrān*), reform, and preventing corruption. They addressed the topic from a holistic perspective within the Qur'an without focusing on a specific Surah. Other works like Usman (2023) and Yusuf & Sonfada (2024) discussed the principles of state-building from a general Islamic perspective, while contemporary analytical works dealt with the role of leadership and transparency in constructing the political society. However, these studies—despite their analytical strength—did not address the principle of balancing as an interpretive tool for state-building through Surah Al-Fath itself. This reveals a clear academic gap confirmed by Creswell & Creswell (2017): the absence of a textual-functional link in studies related to politically-oriented Qur'anic Surahs.

### Theme IV: Contemporary Studies on the Jurisprudence of Balances

These studies seek to apply the jurisprudence of balances to economic, political, and social issues (e.g., Al-Hajeen, 2020; Abdullah & Mahraji, 2024; Ishak et al., 2025). Despite their recency and high scholarly value, they fall—according to Hart's standards (2018)—into the category of applied deductive studies that rely on general legislative evidence, not directly on the text of Surah Al-Fath. They also lack an analysis of balances within their original Qur'anic context and treat the term purely jurisprudentially without recourse to the Surah as an applied model.

When analyzing the previous studies according to Ridley's criteria (2012), it is clear that despite their intellectual richness and diverse approaches, they suffer from several methodological imbalances. Studies related to the jurisprudence of balances are strong in theoretical grounding but lack direct applied linkage. In contrast, the rhetorical and historical studies concerning Surah Al-Fath show clear depth but fail to utilize the principle of balancing as a central analytical tool. Furthermore, studies on state-building in the Qur'an are characterized by comprehensiveness and breadth but do not specialize in the Surah under study. The contemporary applied studies, although recent and extensive, establish no direct connection to Surah Al-Fath. All of this aligns with the emphasis of Booth et al. (2016) on the necessity for previous studies to be directly relevant to the research problem, rather than being presented narratively without an analytical direction that serves the study's objective.

Notwithstanding the abundance of research that addressed the jurisprudence of balances, studies on Surah Al-Fath, the analysis of the Treaty of Hudaibiyyah, and topics of state-building in the Qur'an, a comprehensive review reveals the absence of a single study that links applied Qur'anic balances in Surah Al-Fath with the Qur'anic theory of state and nation building. This is a profound research gap that transcends the descriptive nature to the methodological, as it concerns the integration of two research levels that have not met in previous studies: the textual-exegetical level related to the verses, and the functional-political level related to state and society building. Therefore, the current study responds to Creswell's indication (2018) regarding the importance of identifying a genuine research gap with clear theoretical and practical value.

This study is positioned at the heart of the modern scholarly field as a systematic attempt that overcomes the shortcomings in previous literature. It applies the balancing methodology for the first time to a single Surah, Al-Fath. It integrates the sciences of exegesis (*Tafsīr*) and political *Sharī'ah* in a unified analytical framework. Furthermore, it seeks to formulate a Qur'anic model for state-building based on direct textual analysis instead of relying on general deductions. The study also addresses objections that Surah Al-Fath has been sufficiently researched by demonstrating that the analysis of balances within it has not been previously accomplished. Rereading the Surah according to its balancing structure (peace/war, power/mercy, obedience/trial...) grants it a completely new analytical horizon. Thus, the study embodies what Booth et al. (2016) called for: transforming cumulative knowledge into an innovative analytical framework that expands the boundaries of the scholarly field.

## RESEARCH METHODOLOGY

### 1. Research Design and Methods

Given the study's aim to extract an applied model of Qur'anic balances (muwāzanāt) from *Surah al-Fath* and relate it to leadership, nation-building, and state formation, the research employs an integrated qualitative design. The core approach is thematic exegesis (tafsīr mawḍū'ī), supported by inductive textual analysis, historical contextualization, and comparative interpretation.

1. **Thematic exegesis** is used to treat the Surah as a coherent unit and to organize its discourse into governing balancing binaries (e.g., peace/power, mercy/firmness, obedience/trial).
2. **Inductive analysis** enables systematic collection of relevant verses and expressions, followed by pattern identification across the Surah's recurring structures.
3. **Historical analysis** links the Surah's discourse to the Hudaibiyyah context and its socio-political implications, ensuring interpretive alignment with the circumstances of revelation.
4. **Comparative reading** is used to interpret how identified balances function in relation to leadership strategy, social cohesion, and political legitimacy, and—where necessary—to clarify meaning through comparison with broader Qur'anic patterns.

### 2. Sources and Data

The primary data consist of the Qur'anic text of *Surah al-Fath*. Interpretation is anchored in major classical tafsīr works (e.g., al-Ṭabarī, al-Qurṭubī, Ibn Kathīr, Ibn 'Āshūr) and complemented by relevant contemporary scholarship on Qur'anic balances, political tafsīr, and state-building to position the study within current academic debates.

### Analytical Procedure

The analytical procedure followed a structured sequence that began with the systematic extraction of balance-related units across *Surah al-Fath*, which were then clustered into coherent thematic binaries. These units were interpreted through close linguistic and rhetorical analysis informed by the classical tafsīr tradition, and subsequently situated within their historical context, particularly the events of Hudaibiyyah and their aftermath. The analysis then examined the functional implications of these balances for leadership formation, nation-building, and state construction. Finally, the findings were synthesized into an interpretive–functional model that elucidates the Surah's political architecture and clarifies the study's original contribution beyond existing scholarship.

## RESULTS

### Results Related to the Qur'anic Structure of Balances

**First: Identifying the Central Patterns of Balances in Surah al-Fath:** The analysis of *Surah al-Fath* reveals an integrated system of Qur'anic balances that functions as the Surah's governing structure. The balance between peace and power is manifested through the combination of sending down *sakīnah* (tranquility) into the hearts of the believers—{It is He who sent down tranquility into the hearts of the believers}—with references to military preparedness and promised outcomes—{for He knew what you did not know, and He granted besides that a near conquest}. This indicates a strategic equilibrium between restraint and strength. A second pattern appears in the balance between obedience and trial, where the pledge of allegiance (*bay'ah*) is directly linked to its divine source—{Indeed, those who give allegiance to you are only giving allegiance to Allah}—presenting obedience as a practical test of faith and communal endurance. The balance between promise and reality emerges in the juxtaposition between the declaration of a manifest victory—{Indeed, We have granted you a manifest victory}—and the deferred conquest—{And [He promised] another [conquest] which you were not able to achieve}, reflecting a Qur'anic synthesis of political realism and long-term strategic vision. Likewise, the balance between mercy and power is expressed by pairing the promise of forgiveness and

Paradise for the believers—{That He may admit the believing men and believing women to gardens}—with the warning of punishment for the hypocrites—{and [that] He may punish the hypocritical men and hypocritical women}. Collectively, these intersecting binaries demonstrate that the Surah is structured not as a mere historical narration but as a coherent balancing framework that guides political reasoning, spiritual formation, and collective consciousness.

**Second: A Balancing Model for Conflict Management in the Surah:** The analysis demonstrates that *Surah al-Fath* articulates an integrated Qur'anic model for conflict management grounded in a calibrated balance between power and peace, and in the coordination of political, military, and psychological dimensions. The Surah juxtaposes scenes of tension and military readiness with the deliberate dissemination of *sakīnah* (tranquility), indicating a strategy that combines deterrence with internal stabilization. Tranquility is presented as a mechanism of psychological cohesion—{Then Allah sent down His tranquility upon His Messenger and upon the believers}—while visible strength functions as an external deterrent—{That He may enrage through them the disbelievers}. This dual structure integrates military preparedness with social and psychological resilience. The Surah further establishes the principle of strategic peace, in which truce operates as a precursor to victory—{for He knew what you did not know, and He granted besides that a near conquest}—linking restraint directly to long-term political outcomes. The repeated pairing of *sakīnah* with the declaration of a manifest victory confirms that conflict management in the Surah is not conceived in purely military terms, but as a balancing process that preserves collective strength while preventing psychological fragmentation. In this respect, *Surah al-Fath* offers a distinctive Qur'anic paradigm for crisis management and strategic transformation.

## Results Related to Nation-Building

**First: Strengthening Trust, Unity, Obedience, and the Pledge of Allegiance (*Bay'ah*):** The thematic analysis of the verses related to *Bay'ah*, trust, and *Sakīnah* revealed that Surah Al-Fath adopts a phased Qur'anic system for nation-building based on four central elements: Trust in Allah, internal unity, the value of obedience, and the legitimacy of *Bay'ah*. The scene of the *Bay'ah* in His saying: {Certainly was Allah pleased with the believers when they gave allegiance to you under the tree} is presented as an entry point to raise the level of collective commitment and reinforce social cohesion around the Prophetic leadership. Meanwhile, the verse {And that Allah may grant you a mighty victory} highlights the depth of trust in Allah as the psychological foundation for nation-building. The Surah also reveals a mechanism for screening loyalty and distinguishing the sincere from the hypocrite and the one who held back, through His saying: {Those who remained behind will say to you...}. This reflects the structural role of the obedient community in the Prophetic political decision-making process. Thus, nation-building in the Surah is formed through the interplay of obedience with *Sakīnah*, *Bay'ah* with divine pleasure, and unity with sincere loyalty. The totality of these elements forms a socio-faith framework that guarantees the community's strength and the cohesion of its internal structure.

**Second: The Impact of Balances on the Cohesion of the Social and Psychological Structure:** The analysis results showed that the Qur'anic balances in Surah Al-Fath—especially the balance between trial and obedience, and the balance between promise and reality—act as deep psychological tools for stabilizing the nation during major transformations. They contribute to regulating collective emotions, preventing internal division, and fostering a sense of legitimacy and contentment. The effect of these mechanisms is evident in His saying: {And that He may confer upon the believers a good trial from Him}, which makes the trial a part of the community's spiritual development. It is also seen in His saying: {It is He who sent down tranquility into the hearts of the believers}, which reveals the role of *Sakīnah* in protecting society from shocks and disorder. The Surah also reveals that the combination of *Sakīnah* and the promise of conquest formed the psychological basis for overcoming the crisis that accompanied the Treaty of Hudaibiyyah. It granted the community internal steadfastness and continuous confidence in the Prophetic leadership. It contributed to boosting morale and enhancing social harmony at a moment when disintegration was probable. Thus, it appears that the Qur'anic balances do not only serve a homiletic function, but represent an integrated psycho-social system that enables the nation to confront crises without losing its internal equilibrium.

## Results Related to State-Building

**First: A Qur'anic Model for Political Decision-Making:** The analysis of the leadership discourse in Surah Al-Fath demonstrated that political decision-making therein is founded on the principle of strategic balance between considerations of power and the imperatives of peace. The Prophetic decision in the Treaty of Hudaibiyyah was not a reaction to a moment of emotion or circumstantial pressure. Instead, it was based on a precise reading of the consequences and an assimilation of the laws of history and reality, in addition to relying on divine guidance. This is evident in His saying: {for He knew what you did not know}, which reveals that the decision is built on knowledge that transcends apparent facts. It is further strengthened by the dimension of *Sakīnah* accompanying the decision-making process, as in His saying: {Then Allah sent down His tranquility}. This suggests that Prophetic leadership relies on tranquility, not impulsivity; wisdom, not hesitation. It prioritizes the supreme interest of the nation over the immediate desire for confrontation. Thus, it is clear that the political decision in the Surah is not a formal or emotional one, but a conscious model that balances between capabilities and outcomes, making the estimation of consequences the foundation for political action.

**Second: The Qur'anic Foundation for Strategic Peace Policy:** The historical-textual analysis revealed that Surah Al-Fath establishes a clear Qur'anic model for what may be termed Strategic Peace. This is the peace that is prioritized when immediate interests conflict with supreme interests. It is adopted as a conscious choice, not a political concession, but a preparatory stage for realizing conquest. The verses showed that the Treaty of Hudaibiyyah was not a retreat from power, but a foundational step for a subsequent stage of expansion, as in His saying: {and He granted besides that a near conquest}. This directly links peace to the realization of conquest. It establishes that the truce was part of a calculated strategy to protect the nascent state. This understanding is supported by the textual link between peace and subsequent economic and military empowerment: {and abundant spoils [of war] which they will take}. This reveals that peace is not an cessation of action or a retreat from initiative; rather, it is a major tool for expansion used when it is most suitable for achieving the supreme interests of the state and the nation. Thus, the Surah re-frames the concept of conflict itself within a vision that makes peace a part of the dynamic of power, not its opposite.

**Third: Clarifying the Features of Balanced Prophetic Leadership:** The analysis results demonstrated that the Prophetic leadership in Surah Al-Fath presents a unique model founded on a precise balance between firmness and mercy, and between educational closeness to the community and preserving the status and authority of leadership. The Surah shows that the Prophetic decision-making is built upon a deep understanding of the behavior of different groups—the believers, the hypocrites, and the bedouins—while considering the impact of every decision on the nation's cohesion and state-building. This balanced model is evident in His saying: {Muhammad is the Messenger of Allah; and those with him...} and in the clear leadership duality: {hard against the disbelievers, merciful among themselves}. Here, strength and discipline integrate with mercy and social cohesion to form a leadership structure capable of managing and directing society. Thus, the Surah offers an integrated socio-political concept of Prophetic leadership, making the balance between the human dimension and the authoritative dimension a foundation for building the state and consolidating its unity.

## General Results

**First: A Comprehensive Conception of the Applied Jurisprudence of Balances through Surah Al-Fath:** The process of extracting the units of balance demonstrated that the Surah builds a systematic conception of balance. This links peace with conquest, *Sakīnah* with leadership, obedience with screening, and promise with reality. This enables the formulation of a practical framework for understanding the Qur'anic balances in their original context.

**Second: Contribution to the Development of Political Exegesis Studies of the Qur'an:** The results showed that applying the balancing methodology to Surah Al-Fath represents a clear addition to the field of political exegesis of the Qur'an, providing a Qur'anic model for state and nation building extracted directly from the text and its thematic structure.



## DISCUSSION AND ANALYSIS

### Discussion of the Role of Balances in Building Prophetic Leadership

The results reveal that Surah Al-Fath presented a unique leadership model. This model is based on a precise balance between firmness and mercy, and between peace and power, reflecting a complex leadership methodology that combines the strictness of principle with the flexibility of application. This balance is clearly evident in His saying: {Muhammad is the Messenger of Allah; and those with him... hard against the disbelievers, merciful among themselves} (Al-Fath: 29). The text here combines power directed for protection with mercy directed for internal unity. A study of the historical context shows that the Prophet (PBUH) utilized this balance during the Treaty of Hudaibiyyah, making a peaceful decision despite full military readiness. This is manifest in His saying: {for He knew what you did not know, and He granted besides that a near conquest} (Al-Fath: 27), signifying the prioritization of wisdom and consequences over momentary emotional reaction. This result is consistent with Qur'anic leadership studies like Wali (2015) and Al-Harbī (2021) in highlighting the ethical and moral balance in Prophetic leadership. However, it transcends them by specifying the balancing mechanisms adopted by the Surah, not just the attributes of leadership; this was not the focus of previous studies. Through the Surah's analysis, it is apparent that Prophetic leadership does not rely on adopting a single pole of political options—power or peace. Rather, it relies on a precise Qur'anic engineering that balances various options, ensuring the protection and cohesion of the nation. Leadership depends on an internal *Sakīnah* (tranquility) that grants the community steadfastness and reassurance, as in His saying: {Then Allah sent down His tranquility}. It also relies on a deterrent power that preserves the state's prestige and status {That He may enrage through them the disbelievers}. Simultaneously, it establishes a collective mercy that strengthens internal bonds among the believers {merciful among themselves}. This balanced leadership composition, which brings together seemingly distant elements, reveals an exalted Qur'anic leadership model. This model forms one of the most prominent contributions this research offers.

### Discussion of the Impact of Balances on Nation-Building

The results demonstrated that Surah Al-Fath adopted the principle of balancing in nation-building at the psychological, military, and social levels, making it a Qur'anic model for manufacturing collective consciousness. The Qur'anic text highlighted the value of trust, unity, and obedience as pillars of nation-building, as in His saying: {Certainly was Allah pleased with the believers when they gave allegiance to you...} (Al-Fath: 18). This verse not only shows the scene of the *Bay'ah* but also its psychological impact in fostering certainty and collective loyalty. Furthermore, the Surah relied on addressing the nation's psychological aspect through the sending down of *Sakīnah*: {It is He who sent down tranquility into the hearts of the believers} (Al-Fath: 4). This makes the balance between external trial and internal stabilization a central tool for strengthening the community. On the military side, the Surah utilized the principle of "preparedness without confrontation" through God's saying: {And [He promised] another [conquest] which you were not able to achieve} (Al-Fath: 21). This alludes to building strategic confidence without exhaustion. It establishes a defensive structure based on anticipating future outcomes. These findings are consistent with what Šāliḥ (2017) mentioned regarding the psychological analysis of Qur'anic education, and with Nabī (2012) on illustrating the social impact of Hudaibiyyah. However, the current study adds a comprehensive balancing framework that shows how these elements were integrated within a single Surah.

### Discussion of the Impact of Balances on State-Building

**First: Conflict Management:** Surah Al-Fath demonstrates that conflict management relies on a precise balance between military readiness and strategic peace. The Surah presented a "conquest" (*fath*) in the context of a truce. This seemingly contradicts the concept of conquest, but in reality, it represents the deepest form of conflict management: {Indeed, We have granted you a manifest victory} (Al-Fath: 1). The text redefines the concept of victory, making it transcend purely military gains.

**Second: Strategic Peace:** The verse {and He granted besides that a near conquest} (Al-Fath: 27) shows that peace was a choice for achieving future expansion. This finding is consistent with studies by Al-Hajeen (2020) regarding consequences, yet it is applied directly to Surah Al-Fath for the first time.

**Third: Diplomatic Relations:** The Surah offers a model for political realism (Realpolitik) based on honoring covenants and negotiation without compromising the core principles. This is evidenced by: {Those who remained behind will say to you...} (Al-Fath: 11), which reveals the management of internal discourse during external negotiation.

**Fourth: Formation of Political Legitimacy:** The Surah links obedience and legitimacy: {Indeed, those who give allegiance to you are only giving allegiance to Allah} (Al-Fath: 10). This shows that Prophetic leadership derives its legitimacy from a divine source and is translated politically through the nation's *Bay'ah*. These results align with Usman's studies (2023) on transparency, but they add a direct textual dimension from the Surah, expanding the framework for understanding political legitimacy in the Qur'an.

## RECOMMENDATIONS

1. **Enhancing Applied Studies in the Jurisprudence of Balances:** Encouraging researchers to move from the theoretical grounding of balances to textual Qur'anic application on the Surahs, especially those with a political character.
2. **Integrating Qur'anic Balances into Leadership Training Curricula:** The model of Surah Al-Fath should be adopted in leadership training programs. It offers a precise balance between power and mercy, peace and war, and trust and *Sakīnah* (tranquility), all of which are contemporary leadership skills.
3. **Expansion in the Study of Political Surahs:** Such as Surah Al-Tawbah, Al-Anfāl, and Al-Aḥzāb, to extract other balancing models for state and nation building.

## CONCLUSION

The findings of this study demonstrate that *Surah al-Fath* should not be approached merely as a historical narrative of the Treaty of Hudaibiyyah or as a descriptive account of a specific political episode. Rather, the Surah constitutes an integrated Qur'anic architecture that articulates a coherent theory of leadership, nation building, and state formation grounded in a systematic framework of Qur'anic balances (*muwāzanāt*). Through thematic and comparative analysis, this research establishes that the Surah operates as a normative–functional model in which faith-based values are structurally integrated with political reasoning, spiritual guidance is inseparable from leadership methodology, and conflict management is intrinsically linked to the realization of peace.

The study further reveals that Prophetic leadership, as constructed in *Surah al-Fath*, is governed by a calibrated balance between firmness and mercy, power and restraint, steadfastness and strategic review. This leadership model is not presented as a historically contingent phenomenon but as a transferable Qur'anic paradigm that recurs across different phases of civilizational development. By reframing moments of tension and apparent concession within a deliberate structure of balance, the Qur'an offers a sophisticated political logic that prioritizes consequences, legitimacy, and long-term stability over immediate confrontation.

In terms of nation-building, the Surah demonstrates that psychological preparation, social cohesion, military readiness, and the consolidation of obedience and bay'ah function as interdependent foundations of a resilient society. The integration of *sakīnah*, hope, trust, and social differentiation reflects a Qur'anic strategy for shaping collective consciousness and forming what may be described as the “human carrier” of the civilizational project. At the level of state-building, the study shows that *Surah al-Fath* advances a refined model of strategic peace, political legitimacy, and conflict management that redefines victory beyond purely military outcomes and reconfigures negotiation as a legitimate instrument of power.

This research makes a clear theoretical contribution by addressing a persistent gap in existing scholarship. While previous studies have examined rhetorical, ethical, historical, or leadership dimensions of *Surah al-Fath*, they have not systematically conceptualized Qur'anic balances as an integrated analytical framework for political interpretation. By applying the methodology of *muwāzanāt* directly to the Surah, this study advances political tafsīr beyond descriptive or normative readings toward a structured theory of Qur'anic political action.

It thereby contributes to both thematic exegesis (tafsīr mawḍū‘ī) and Qur’anic political jurisprudence (fiqh siyāsī) through a model grounded in textual analysis rather than abstract generalization.

In light of these findings, the Qur’anic balancing model articulated in *Surah al-Fath* emerges not only as an interpretive lens but as a practical theoretical framework applicable to contemporary contexts of governance, institutional development, leadership training, and conflict resolution. The study therefore calls for expanding political Qur’anic research to other Surahs with state-oriented content and for further investment in thematic and balancing methodologies as tools for developing a contemporary Qur’anic vision capable of addressing modern challenges of state-building and civilizational renewal. Ultimately, *Surah al-Fath* stands as a paradigmatic Qur’anic document for managing transformation, demonstrating the enduring capacity of revelation to guide societies through moments of both vulnerability and strength with wisdom, justice, power, and tranquility (sakīnah).

## REFERENCES

1. Abū Rūmī, N. H. ‘A. (2025). Su’āl Ḥuqūq al-Insān wa-Ishkāliyyat Binā’ al-Dawlah al-Madaniyyah fī al-‘Ālam al-Islāmī [The Question of Human Rights and the Problem of Building the Civil State in the Islamic World]. *Al-Majallah al-Duwalīyyah lil-Ijtihād al-Qaḍā’ī* [The International Journal of Judicial Ijtihad], 17, 74–90. <https://democraticac.de>
2. Usus al-Ḥaḍārah fī al-Qur’ān al-Karīm wa-Āthāruhā ‘alā al-Ḥaḍārah al-Insāniyyah. (2015). [Foundations of Civilization in the Holy Qur'an and its Effects on Human Civilization]. *Qur'anica: Majallah ‘Ālamiyyah li-Buḥūth al-Qur’ān* [Qur'anica: International Journal of Qur'anic Research].
3. Al-Ḥarbī, ‘A. D. A. H. (2021). Al-Jānib al-Akhlaqī fī Sūrat al-Faṭḥ: Dirāsah Taṭbīqiyyah [The Ethical Aspect in Surah Al-Fath: An Applied Study]. *Qur'anica: Majallah ‘Ālamiyyah li-Buḥūth al-Qur’ān* (QURANICA – International Journal of Quranic Research), 13(2), 34–53. <https://doi.org/10.22452/quranica.vol13no2.13>
4. Al-Ḥarbī, L. N. H. (2024). Fiqh al-Muwāzanāt wa-Taṭbīqātuḥu al-Mu‘āshirah ‘alā Wazā’if al-Usrah [The Jurisprudence of Balances and its Contemporary Applications on Family Functions]. *Majallat al-Dirāsāt al-Islāmiyyah wa-al-Buḥūth al-Akādīmiyyah* [Journal of Islamic Studies and Academic Research], 19(112), 53–91. <https://doi.org/10.21608/mdak.2024.382722>
5. Al-Ḥarbī, L. N. H. (2024). Fiqh al-Muwāzanāt wa-Taṭbīqātuḥu al-Mu‘āshirah [The Jurisprudence of Balances and its Contemporary Applications]. *Majallat al-Dirāsāt al-Islāmiyyah wa-al-Buḥūth al-Akādīmiyyah* [Journal of Islamic Studies and Academic Research].
6. Ḥasan, M. M. ‘A. (2024). Ṣulḥ al-Ḥudaybiyyah fī Ḍaw’ Sūratay al-Faṭḥ wa-al-Mumtaḥanah: Dirāsah Mawḍū‘iyyah [The Treaty of Hudaibiyyah in Light of Surahs Al-Fath and Al-Mumtaḥanah: A Thematic Study]. *Majallat Jāmi‘at al-Jazīrah (al-Yaman)* [Journal of Al-Jazeera University (Yemen)].
7. Al-Dawsī, Ḥ. S. M. B. A. (n.d.). Manhaj Fiqh al-Muwāzanāt fī al-Shar‘ al-Islāmī: Dirāsah Uṣūliyyah [The Methodology of the Jurisprudence of Balances in Islamic Law: A Foundational Study]. *Majallat al-Sharī‘ah wa-al-Dirāsāt al-Islāmiyyah* [Journal of Sharia and Islamic Studies].
8. Al-Dīb, Y. M. ‘A. R. (2019). Fiqh al-Muwāzanah bayna al-Maṣāliḥ wa-al-Mafāsīd [The Jurisprudence of Balancing between Interests and Harms]. *Majallat al-Majma‘* [Al-Majma' Journal], 9(2), 145–180.
9. Ṣāliḥ, L. M. J. (2017). Sūrat al-Faṭḥ: Asrār Bayāniyyah, wa-Ishārāt Nafsiyyah Tarbawīyyah [Surah Al-Fath: Rhetorical Secrets, and Psychological Educational References]. *Majallat Tibyān lil-Dirāsāt al-Qur’āniyyah* [Tibyan Journal for Qur'anic Studies], 30, 161–194.
10. Ṣāliḥ, L. M. J. (2019). Al-I‘jāz al-Nasaqī lil-Fāṣilah al-Qur’āniyyah fī Sūrat al-Faṭḥ [The Systemic Inimitability of the Qur'anic Pause in Surah Al-Fath] (Master’s Thesis). Yarmouk University, College of Sharia and Islamic Studies.
11. Ṣabrī, I. R. M. (2002). Fiqh al-Muwāzanāt wa-Taṭbīqātuḥu al-Mu‘āshirah [The Jurisprudence of Balances and its Contemporary Applications]. *Majallat Kulīyat al-Ādāb* [Journal of the Faculty of Arts], 25(2), 9– 55. <https://doi.org/10.21608/bfa.2002.232161>
12. Ṣaydam, I., & Abū Hilāl, Y. (2020). al-Qiyam al-Islāmiyyah wa-Āthāruhā al-Tarbawīyyah al-Mutaḍammanah fī Sūrat al-Faṭḥ [Islamic Values and their Educational Effects Contained in Surah Al-Fath]. *Majallat al-Jāmi‘ah al-Islāmiyyah lil-Dirāsāt al-Islāmiyyah* [Islamic University Journal of Islamic Studies]. <https://journals.iugaza.edu.ps/index.php/IUGJIS/article/download/10209/4226>
13. Al-‘Utaybī, (2022). Fiqh al-Muwāzanāt bayna al-Maṣāliḥ wa-al-Mafāsīd fī Qiṣaṣ al-Qur’ān al-Karīm (Sūratay Yūsuf wa-al-Kahf Namūdhajan) [The Jurisprudence of Balances between Interests and Harms

- in the Stories of the Holy Qur'an (Surahs Yusuf and Al-Kahf as Models)]. *Majallat al-Buḥūth al-Fiqhiyyah wa-al-Qānūniyyah* [Journal of Jurisprudential and Legal Research], 34(39).
14. Al-'Uqaylī, Y. B. 'A. B. S. (2009). *Manhaj al-Qur'ān al-Karīm fī Daf' al-Fasād: Dirāsah Mawḍū'iyyah* [The Methodology of the Holy Qur'an in Preventing Corruption: A Thematic Study]. *Dirāsāt Qur'āniyyah* [Qur'anic Studies].
  15. Al-'Umrānī, M. B. J. (2023). *Al-Qirā'āt wa-Atharuhā fī Fahm al-Ma'nā 'inda al-Qurṭubī min Khilāl Sūrat al-Faṭḥ* [Recitations and their Impact on Understanding Meaning according to Al-Qurṭubī through Surah Al-Faṭḥ]. *Majallat Abḥāth* [Abḥāth Journal], 7(2), 155–190. <https://ojs.abhathye.com/index.php/OJSABAHATH-YE/article/download/460/385/492>
  16. Al-Qirā'āt wa-Atharuhā fī Fahm al-Ma'nā 'inda al-Qurṭubī (671h) min Khilāl Sūrat al-Faṭḥ wa-Ba'd al-Istidrākāt 'alayh fihā. (2018). [Recitations and their Impact on Understanding Meaning according to Al-Qurṭubī (d. 671 AH) through Surah Al-Faṭḥ and Some Additions to it]. *Majallat Abḥāth* [Abḥāth Journal], 11.
  17. Mujāwir, 'A. J. 'A. (2021). *Al-Muwāzanāt fī al-Qur'ān al-Karīm: Aqṣāmuhā, Asālībuhā, Ahdāfuhā: Dirāsah Mawḍū'iyyah* [Balances in the Holy Qur'an: Their Divisions, Methods, and Objectives: A Thematic Study]. *Majallat Dirāsāt Qur'āniyyah* [Journal of Qur'anic Studies].
  18. Al-Muḥammadāwī, 'A. Ṣ. R. (2024). *Mafhūm al-Faṭḥ min Manẓūr Qur'ānī: al-Āyah "1" min Sūrat al-Faṭḥ Ikhtiyāran* [The Concept of Conquest from a Qur'anic Perspective: Verse "1" of Surah Al-Faṭḥ as a Choice]. *Majallat Dirāsāt Tārīkhiyyah* [Journal of Historical Studies], 40, 136–191.
  19. Nāyt Sī, A. (2020). *Fiqh al-Muwāzanāt 'inda Abī al-Walīd al-Bājī* [The Jurisprudence of Balances According to Abū al-Walīd al-Bājī]. *Majallat al-'Ulūm al-Insāniyyah wa-al-Ṭabī'iyyah* [Journal of Human and Natural Sciences], 1(4), 507–530.
  20. Nabī, N. Gh. (2012). *Ṣulḥ al-Ḥudaybiyyah 'alā Ḍaw' Sūrat al-Faṭḥ* [The Treaty of Hudaybiyyah in Light of Surah Al-Faṭḥ]. *Majallat al-Buḥūth al-Islāmiyyah* [Journal of Islamic Research], 97.
  21. Haykal, M. 'A. (n.d.). *Fiqh al-Muwāzanāt fī al-Qur'ān al-Karīm* [The Jurisprudence of Balances in the Holy Qur'an].
  22. Abaydia, M., & Benachour, S. (2020). *Fiqh al-muwāzanāt wa-atharuhu fī al-ijtihād al-mu'āṣir bayna alnazariyyah wa-al-taṭbīq* [The Jurisprudence of Balances and its Impact on Contemporary Ijtihad between Theory and Application]. *Majallat al-Iḥyā'*, 25, 221–[Pages unspecified].
  23. Abdullah, A., & Mahraji, N. A. (2024). The use of cannabis for medical treatment in Malaysia: An analytical study from the fiqh al-muwāzanāt perspective. *Al-Qanṭarah: Journal of Islamic Finance and Banking*, 4(1), 36–53.
  24. Ahmed, L. B. (2022). *Athar fiqh al-muwāzanāt fī taḥqīq al-silm al-ijtimā'ī min manẓūr maqāsidī* [The Effect of the Jurisprudence of Balances in Achieving Social Peace from a Maqāsid Perspective]. *Qalaai Zanist Journal*, 7(1), 287–310.
  25. Al-Hajeen, M. (2020). *Fiqh al-muwāzanāt wa-atharuhu fī al-ta'āmul bi-al-sanadāt al-māliyah: Dirāsah fiqhiyyah ta'šiliyyah muqāranah* [The Jurisprudence of Balances and its Effect on Dealing with Financial Bonds: A Comparative Jurisprudential Foundational Study]. *Majallat Buḥūth Kuliyat al-Ādāb, Jāmi'at al-Minufiyyah*, 31(120), Article 102. [https://journals.ekb.eg/article\\_136442.html](https://journals.ekb.eg/article_136442.html)
  26. Alharbi, E. D. (2021). *Al-jānīb al-akhlāqī fī Sūrat al-Faṭḥ: Dirāsah taṭbīqiyyah* [The Ethical Aspect in Surah Al-Faṭḥ: An Applied Study]. *QurANICA: International Journal of Quranic Studies*.
  27. Asfiana, A. (2025). The role of the Qur'an in the educational development and nation building. *PIONIR: Journal of Education*.
  28. Ayask, A. A., Rabbanikhah, A., & Dehghani, F. (2025). Recognition of interpretation of the verse “Yadullāhi fawqa aydīhim” in light of historical discourses and the assumptions of authors of commentaries of the Holy Qur'an (mufasssirūn). *Āmūzeshā-ye Qur'ānī (Quranic Teachings)*, 21(39), 203–230. <https://doi.org/10.30513/qd.2024.5795.2300>
  29. Farhan, S. A. A. (2022). *Iqāmat al-anẓimah al-fidirāliyyah fī al-fiqh al-islāmī: Dirāsah fī ḍaw' fiqh almuwāzanāt – al-fidirāliyyah al-'Irāqiyyah namūdhajan* [Establishing Federal Systems in Islamic Jurisprudence: A Study in Light of the Jurisprudence of Balances – Iraqi Federalism as a Model]. *Majallat Kuliyat al-'Ulūm al-Islāmiyyah, Jāmi'at al-'Irāq* [Journal of the College of Islamic Sciences, University of Iraq].
  30. Hazri, T. A. (2016). Nation-building through constitutionalism. *ICR Journal*, 7(3), 419–421. <https://doi.org/10.52282/icr.v7i3.254>



31. Ishak, M. S. I., Ab Rahman, A., et al. (2025). Fiqh al-muwāzanah in dealing with interfaith marriage issues in European Muslim minority context. *Judge: Jurnal Hukum dan Keadilan*, 5(2), 123–142.
32. Mahliatussikah, H., & Istiqomah, H. (2020). Repetition in Surah al-Fath: (Qur'anic stylistic studies). *AJIS: Academic Journal of Islamic Studies*, 5(2), 117–138. <https://doi.org/10.29240/ajis.v5i2.1959>
33. Mahmood, N. S., Ngah, M., & Muhamad, N. (2011). Fiqh al-muwāzanāt: Hubungan dan implikasinya terhadap fatwa [The Jurisprudence of Balances: Its Relationship and Implication for Fatwa]. *Jurnal Penyelidikan Islam*, 24, 53–76.
34. Rashad, I. R. M., & Ahmed, A. (2002). Fiqh al-muwāzanāt wa-taṭbīqātuḥu al-mu'āṣirah [The Jurisprudence of Balances and its Contemporary Applications]. *Majallat Kulliyat al-Ādāb*, 25(2), 9–55. <https://doi.org/10.21608/bfa.2002.232161>
35. Salaudeen, A., & Dukawa, S. A. (2025). Roles of Nigerian ulama in politics and nation-building: The controversy, achievements and recommendations. *Future Journal of Social Science*, 4(1), 1–21. <https://doi.org/10.2139/ssrn.5288646>
36. Shallal, E. G. (2020). Mā lā yadkhuluḥu fiqh al-muwāzanāt [What the Jurisprudence of Balances does not include]. *Nama Journal*.
37. Usman, A. I. (2023). The importance of transparency in sustainable development for nation building: An expository analysis from Islamic thought. *Al-Risalah*, 14(2), 365–382.
38. Wali, A. M. M. (2015). Min ṣifāt al-qā'id al-nājiḥ fī Sūrah al-Faṭḥ [From the Qualities of a Successful Leader in Surah Al-Fath]. *QURANICA – International Journal of Quranic Research*, 7(Special Issue 7A), 213–228.
39. Wibowo, Y. R., Salfadilah, F., Amanabella, M., Malahati, F., & Atin, S. (2024). The concept of humanist education: A Qur'anic perspective. *Bestari: Journal of Islamic Education Studies*, 21(1), 45–63. <https://doi.org/10.36667/bestari.v21i1.1558>
40. Yusuf, R., & Sonfada, A. (2024). The Islamic view on navigating changes with innovation and resilience for nation building and Islamic development. *Kampar Journal of Interdisciplinary Studies (KJID)*, 3(1), 1–15. <https://doi.org/10.5281/zenodo.17471779>