

Criminology in Islamic Perspective: A Theoretical Analysis of Crime, Punishment, Prevention and Social Control

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Abstract

Criminology is conventionally understood as the systematic and interdisciplinary study of crime, criminal behaviour, and societal responses to crime. Although modern criminological theory has developed predominantly within Western intellectual traditions, Islamic scholarship has long addressed crime, criminal responsibility, justice, punishment, social order, and prevention within an integrated legal and moral framework. This paper examines criminology from an Islamic perspective, focusing on its philosophical foundations, explanations of criminal behaviour, classification of offences, principles of criminal responsibility, and mechanisms of crime prevention. Drawing on the Qur'an, Sunnah, fiqh, and established criminological theories, the paper examines the concepts of tawhid, 'adl, taklif, maslahah, iman, taqwa, and maqāṣid al-sharī'ah as foundations for understanding crime and justice. It further analyzes hudud, qisas, ta'zir, and siyasah shar'iyah in relation to accountability, proportionality, victims' rights, deterrence, rehabilitation, and social protection. The paper also compares Islamic explanations of crime with some major criminological perspectives. The analysis identifies areas of convergence concerning individual behaviour, social conditions, social control, and crime prevention, while highlighting the distinctive Islamic emphasis on moral agency, spiritual accountability, and social responsibility. The paper argues that Islamic criminology conceptualizes crime as a multidimensional phenomenon shaped by individual, moral, familial, economic, social, and environmental factors, while maintaining individual accountability. It further establishes that prevention occupies a central position through spiritual development, moral education, family stability, economic justice, community responsibility, and fair legal institutions. The paper concludes that Islamic criminology, as a contemporary formulation grounded in the Qur'an, sunnah, and fiqh, provides a coherent normative framework that can contribute to comparative criminological scholarship on crime, justice, prevention and social order.

Keywords: *Crime; Criminology; Shariah; Hudud; Islamic criminology; Prevention; Qisas; Ta'zir*

Introduction

Criminology is primarily concerned with the systematic study of crime and societal responses to criminal behaviour (Brazil & Whittingham, 2019). Explanations of crime have developed from biological, psychological, economic, and sociological perspectives, reflecting the complex and multidimensional nature of offending (Tierney, 2006; Siegel, 2007; Durrant & Ward, 2015; White, Eisler, & Haines, 2018). As an interdisciplinary field, criminology draws on knowledge from biology, psychology, sociology, economics, law, and forensic science to explain the causes, patterns, and consequences of crime and to inform its prevention, control, and administration of justice. The intellectual development of criminology reflects significant changes in explanations of crime. Before modern criminology, criminal behaviour was largely explained through demonological beliefs, superstition, and myths. Offenders were sometimes viewed as witches or as being possessed by evil spirits, while victimization was interpreted as divine retribution for wrongdoing by victims or their families (Ford, 2006). Championed by Cesare Beccaria and Jeremy Bentham, the Classical School of Criminology shifted explanations from supernatural beliefs toward a rational conception of human conduct, emphasizing free will, rationality, proportionality, and deterrence (Schmalleger, 2007). Neo-classical thinkers such as Pellegrino Rossi, René Garraud, and Henri Joly further developed this approach by considering individual circumstances and degrees of culpability in determining criminal responsibility and punishment.

The emergence of positivism introduced an empirical approach based on observation and the identification of factors associated with criminal behaviour (Burke, 2009). Biological positivists such as Cesare Lombroso and William Herbert Sheldon emphasized biological, physiological, and anatomical characteristics. Psychological scholars including Sigmund Freud, August Aichhorn, Alfred Adler, and Erik Erikson focused on psychological and developmental factors. However, sociological scholars such as August Comte, Karl Marx, Herbert Spencer, Emile Durkheim, and Robert King Merton subsequently shifted attention toward wider social structures and conditions influencing crime (Garba, 2023). These developments demonstrate the expanding scope of criminological inquiry and the increasing recognition that crime may be influenced by the interaction of individual, psychological, social, economic, and institutional factors.

Despite this expansion, major criminological theories have been predominantly shaped by Western intellectual traditions. This historical dominance provides a basis for examining other intellectual and epistemological traditions that conceptualize crime, justice, and social order differently. Religious and non-Western perspectives can broaden criminological inquiry by introducing alternative conceptions of human conduct, morality, responsibility, prevention, and justice. Islamic criminology represents one such perspective. Islamic criminology is grounded primarily in the Qur'an, Sunnah and Islamic jurisprudence (Fiqh). It conceptualizes certain forms of criminal behaviour not only as violations of state law but also as conduct that may contravene divine principles, moral obligations, and social justice. Therefore, crime has legal, moral, and spiritual dimensions, connecting individual conducts with ethical responsibility, social order and justice. A significant feature of this perspective is its emphasis on prevention alongside punishment. It addresses factors associated with criminal behaviour through moral development, family and community responsibility as well as spiritual development, social solidarity and economic justice, while also providing mechanisms of accountability and legal response. Within the framework of Maqasid al-Shariah, the protection of religion, life, intellect, lineage, and property further connects

crime regulation with individual and collective welfare. Islamic criminology should, however, be distinguished from Islamic criminal law. Islamic criminal law primarily regulates offences, sanctions, and legal procedures. Conversely, Islamic criminology provides a broader framework for examining criminal behaviour, its underlying conditions, prevention, social control, responsibility, and consequences. Islamic criminal law traditionally classifies offences into Hudud, Qisas, and Ta'zir, each governed by distinct legal principles and evidentiary requirements. Hudud offences are associated with prescribed sanctions. Qisas concerns offences against life and bodily integrity and incorporates principles of proportionality, retribution, compensation, and forgiveness. Ta'zir covers offences for which punishment is generally determined through judicial or governmental discretion. Siyasah Shar'iyah further provides a framework for public authority to promote justice and communal welfare within the limits of Islamic law. These principles demonstrate that Islamic criminal justice encompasses not only punishment and deterrence but also accountability, procedural safeguards, restitution, forgiveness, and public welfare.

Despite extensive scholarship on Islamic criminal law, comparatively less systematic attention has been given to Islamic criminology as a comprehensive framework for understanding crime and justice administration. Existing scholarship has often concentrated on particular offences, punishments, or comparative legal questions, with less emphasis on the broader criminological assumptions concerning human conduct, moral responsibility, social order, prevention, and criminal justice. Examining these dimensions collectively provides an opportunity to understand Islamic thought beyond a narrow focus on punishment and to consider its broader explanations of criminal behaviour and approaches to prevention and social control.

This gap is particularly relevant to contemporary criminology in which comparative, indigenous, and faith-based approaches increasingly contribute to broader understandings of crime and social control. Examining Islamic criminology alongside established criminological theories does not require replacing existing perspectives. Rather, it enables systematic examination of areas of convergence and divergence in their assumptions concerning criminal behaviour, criminal responsibility, deterrence, prevention, punishment, social control and justice.

Against this background, this paper argues that Islamic criminology can be conceptualized as an integrated normative framework that explains crime through the interaction of individual moral agency and social conditions, while addressing crime through prevention, accountability, punishment, rehabilitation, justice and public welfare. Its distinctive contribution lies in connecting legal and social responses to crime with moral and spiritual accountability. Rather than treating crime solely as a violation of state law or as the product of particular social or individual factors, the Islamic framework situates criminal behaviour within a broader conception of justice, ethical responsibility, social order and human welfare.

Conceptual Foundations of Islamic Criminology

Criminology is the systematic and interdisciplinary study of crime, victimization, and institutions established to prevent and control crime (Newburn, 2017; Siegel, 2022). Its development has been shaped predominantly by Western perspectives that explain crime through biological, psychological, sociological, economic, and environmental factors (Schmallegger, 2021). Although these perspectives have enriched criminological knowledge, mainstream criminology largely operates within secular frameworks that conceptualize crime as a violation of state law. Islamic criminology offers a distinct normative framework by integrating legal, moral, ethical, and spiritual dimensions into the understanding of crime, criminal responsibility, justice, and social order (Kamali, 2019).

Islamic criminology may be defined as the systematic study of crime, punishment, justice, and prevention based on the Qur'an, Sunnah, and Fiqh. Although the term is relatively recent, its principles are rooted in Islamic teachings and were developed by classical Muslim jurists within an integrated legal and ethical tradition (Hallaq, 2009; Kamali, 2019). It connects legal responsibility with moral accountability, viewing crime as both a violation of positive law and a transgression of divinely grounded obligations, with legal, social, ethical, and spiritual consequences. While recognizing factors such as poverty, inequality, family instability, and peer influence as possible contributors to criminal behaviour, Islamic criminology maintains individual moral responsibility and explains criminality through the interaction of individual agency, moral consciousness (Taqwa), and social conditions. A central conceptual foundation is Maqāṣid al-Sharī'ah, which seeks to preserve religion, life, intellect, lineage, and property (Auda, 2008; al-Shatibi, 2011). Crime is, therefore, understood partly in relation to threats to these protected interests, while criminal justice encompasses harm prevention, protection, social order, and human welfare rather than punishment alone. This framework is further informed by Tawhid, 'Adl, Taklif, and Maslahah. Tawhid establishes the ultimate normative foundation of human conduct; 'Adl emphasizes justice and fairness; Taklif establishes individual moral responsibility; and Maslahah emphasizes legitimate public interests and social welfare. Together, these principles connect individual responsibility with wider social conditions. This integrated framework has direct implications for crime prevention. Islamic criminology extends beyond post-offence punishment by emphasizing moral education, family cohesion, economic justice, community participation, and spiritual development as mechanisms for preventing criminal behaviour. These approaches seek to strengthen moral consciousness, promote responsible conduct, reinforce social relationships, and address social conditions that may facilitate offending. Punishment, therefore, forms one component of a broader framework of accountability, prevention, justice, and social welfare. Accordingly, Islamic criminology can be understood as a comprehensive criminological framework that integrates legal norms, ethical values, moral responsibility, and spiritual accountability in the study of crime and justice. Its distinctive contribution lies in connecting criminal behaviour with individual agency, moral consciousness, social conditions, and collective responsibility. By situating crime prevention and criminal justice within broader objectives of justice, human welfare, and social order, Islamic criminology extends the study of crime beyond the legal consequences of lawbreaking to encompass its moral, social, and spiritual dimensions.

Concept of Crime in Islam

The concept of crime in Islam extends beyond the conventional legal definition of an offence against the state. In Islamic jurisprudence, crime (*Jarimah*) refers to an act in commission or omission that violates divine commands, infringes individual rights, or threatens justice, peace, and public welfare (Kamali, 2019). Crime therefore has legal, moral, and spiritual dimensions. Unlike secular legal systems, Islamic law (*Shari'ah*) regards criminal behaviour as a breach of divine injunctions involving both worldly accountability and responsibility in the Hereafter (Hallaq, 2009). A key distinction exists between sin (*Dhanb* or *Ithm*) and crime (*Jarimah*). Sin encompasses any conduct contrary to divine commands, whether or not it attracts judicial punishment. For example, neglecting obligatory prayers or harbouring envy may constitute sin without necessarily constituting a legally punishable offence. In contrast, *jarimah* refers to prohibited conduct for which Islamic law provides a legal remedy or punishment. Thus, while every crime is a sin, not every sin constitutes a punishable crime (Nyazee, 2000). This distinction separates moral accountability before Allah from legal accountability before judicial authorities.

Islamic jurisprudence also distinguishes between public and private wrongs. Public wrongs threaten public order, collective security, or social welfare. Examples include highway robbery (*Hirabah*), theft (*Sariqah*), and adultery (*Zina*) when the requisite evidentiary conditions are satisfied (Hallaq, 2009; Kamali, 2019). Private wrongs such as homicide, assault, bodily injury, and property damage primarily affect identifiable individuals. Under Qisas, victims or their families may seek proportionate retaliation, accept financial compensation (*Diyyah*), or grant forgiveness, reflecting a balance between justice and mercy (Nyazee, 2000; Kamali, 2019).

These distinctions correspond to *Huquq Allah* (Rights of Allah) and *Huquq al-'Ibad* (Rights of Individuals). *Huquq Allah* concerns obligations and collective interests, while *Huquq al-'Ibad* protects individual rights and may allow victims to pursue punishment, compensation, or reconciliation, subject to the relevant legal principles (Auda, 2008). Overall, the Islamic conception of crime integrates legal, moral, and spiritual accountability while balancing justice, mercy, individual rights, and public welfare. This holistic conception provides an important philosophical foundation for Islamic criminal justice.

Meaning of Islamic Criminology

Although the term Islamic criminology was not formally established as a distinct discipline in classical Islamic scholarship, its conceptual foundations are rooted in the *Qur'an*, *Sunnah* and Islamic jurisprudence (*Fiqh*). Classical Muslim jurists addressed issues of crime, criminal responsibility, justice, punishment, evidence, and social order without using the modern term 'criminology' (Hallaq, 2009; Kamali, 2019). Contemporary scholarship has increasingly recognized these principles as providing a framework for understanding crime and criminal justice from an Islamic perspective (Auda, 2008). Conventional criminology examines the nature, causes, consequences, and control of crime through scientific inquiry (Newburn, 2017; Siegel, 2022). Islamic criminology extends this inquiry by incorporating divine revelation, moral responsibility, and spiritual accountability. Therefore, it conceptualizes criminal behaviour not only as a legal violation but also as a moral and religious transgression against divine commands (Kamali, 2019). Islamic criminology may, therefore, be conceptualized as the systematic study of criminal behaviour, justice, punishment, victim rights, rehabilitation, and crime prevention based on the *Qur'an*, *Sunnah*, and Islamic jurisprudence, with the objectives of preserving justice, protecting society, promoting moral accountability, and fulfilling the higher objectives of Islamic law (*Maqāṣid al-Sharī'ah*). This framework integrates legal, ethical, social, and spiritual dimensions into the study of crime and criminal justice. A distinctive feature of Islamic criminology is its emphasis on both individual responsibility and social conditions. Human beings are regarded as morally responsible agents with free will and accountability before Allah (*Qur'an* 99:7–8). Thus, criminal behaviour may be associated with weakened moral consciousness, failure to follow divine guidance, and neglect of ethical obligations (Kamali, 2019; Hallaq, 2009). At the same time, Islamic thought recognizes that poverty, injustice, family disintegration, and inequality may create conditions conducive to offending, thereby linking personal responsibility with social justice (Auda, 2008). Islamic criminology also adopts a holistic approach to criminal justice by emphasizing prevention alongside punishment. Crime prevention may involve religious education, family upbringing, economic justice, community participation, and the promotion of virtuous conduct (*Akhlaq*). Criminal justice may likewise incorporate deterrence, rehabilitation, restitution, reconciliation, and moral reform. These objectives are connected to the protection of religion, life, intellect, lineage, and property under *Maqāṣid al-Sharī'ah* (Auda, 2008; Kamali, 2019).

From a theoretical perspective, Islamic criminology can be viewed as a complementary framework to conventional criminological theories rather than a replacement for them. While Western criminology provides biological, psychological, sociological, and economic explanations of criminal behaviour (Schmallegger, 2021; Siegel, 2022), Islamic criminology adds a normative dimension by integrating moral accountability, divine responsibility, social welfare, and ethical principles. Consequently, it addresses not only why crime occurs but also how moral responsibility, justice, prevention, and social order should be understood.

In essence, Islamic criminology provides a multidimensional framework that integrates revelation, reason, jurisprudence, and social ethics in understanding crime and criminal justice. It balances individual accountability with societal welfare, combines legal responses with moral reform, and emphasizes prevention alongside punishment. Consequently, it broadens criminological discourse by demonstrating how crime and justice may be examined through both scientific and religious-ethical perspectives.

Philosophical Foundations of Islamic Criminology

The philosophical foundations of Islamic criminology are rooted in the Qur'an, Sunnah, and Islamic jurisprudence (Fiqh). Unlike secular criminological theories that rely primarily on empirical observations and human reasoning, Islamic criminology is grounded in divine revelation while recognizing reason in interpreting and applying legal principles (Hallaq, 2009; Kamali, 2019). Consequently, crime, justice, punishment, and prevention are understood through an integrated legal, ethical, social, and spiritual framework. Its core principles include *Tawhid* (Oneness of Allah), *Adl* (Justice), free will, accountability, moral responsibility, and *Maslahah* (Public Interest). *Tawhid* establishes Allah as the ultimate lawgiver and source of legitimate authority. Criminal behaviour is, therefore, viewed not only as a violation of legal norms but also as disobedience to divine commands (*Qur'an* 6:57; 12:40). Compliance with the law consequently has both legal and religious significance, encouraging internal moral restraint rather than reliance on punishment alone (Kamali, 2019). *Adl* (justice) is another fundamental principle. The *Qur'an* requires justice to be upheld impartially regardless of personal interest, social status, or religious affiliation (*Qur'an* 4:135; 5:8). As such, Islamic criminal justice seeks to protect rights, restore social balance, and ensure fairness to victims, offenders, and society. Punishment is directed toward justice, deterrence, and public order rather than revenge (Hallaq, 2009; Kamali, 2019).

Islamic criminology also emphasizes free will and accountability. Individuals are regarded as morally responsible for their actions and accountable before Allah (*Qur'an* 99:7–8). Although poverty, inequality, and social conditions may influence criminal behaviour, individuals retain responsibility for their choices (Auda, 2008). This approach therefore balances individual responsibility with recognition of social influences. Moral responsibility is further promoted through *tarbiyah* (Moral Education), *tazkiyah* (Spiritual Purification), *tawbah* (Repentance) and *akhlak* (Good Character). These principles emphasize moral development and self-discipline as important means of preventing crime and promoting behavioural reforms.

Finally, *Maslahah* (Public Interest) directs criminal justice toward the protection of the objectives of *Maqāṣid al-Sharī'ah*: religion, life, intellect, lineage, and property. Crime prevention, social justice, family stability, education, and community welfare are therefore integral to the broader conception of justice. Collectively, these principles establish Islamic criminology as a holistic framework that integrates law, morality, accountability, and spirituality in promoting social order and human well-being.

Crime and Criminal Behaviour in Islam

Islam views crime as a multifaceted phenomenon arising from the interaction of individual choices, spiritual conditions, moral values, and social circumstances. Unlike criminological theories that primarily emphasize biological, psychological or sociological factors, Islamic criminology adopts a holistic perspective in which criminal behaviour reflects both internal moral conditions and external social influences. Human beings are endowed with the ability to distinguish right from wrong and the free will to choose between obedience and disobedience (*Qur'an* 91:7-10). Although Islam recognizes the influence of adverse social conditions, it maintains that individuals remain morally accountable for their actions before Allah (Kamali, 2019). Accordingly, several interconnected factors contribute to crime within the Islamic worldview. These are subsequently highlighted.

Weak Faith (*Da'f al-Iman*): A major explanation of criminal behaviour in Islam is weak faith (*Iman*). Faith functions as an internal mechanism of self-control, encouraging obedience to divine commands and discouraging unlawful conduct. The *Qur'an* associates righteousness with obedience and warns against transgressing Allah's limits (*Qur'an* 2:177; 49:13). Thus, weakened faith may increase susceptibility to temptation and reduce moral restraint. The Prophet Muhammad (Peace be upon him) further emphasized the relationship between faith and criminal conduct when he stated that an adulterer does not commit adultery while he is a believer, the thief does not steal while he is a believer, and the one who drinks wine does not drink it while he is a believer (Sahih al-Bukhari, Hadith No. 6810; Sahih Muslim, Hadith No. 57). This Hadith illustrates that criminal behaviour reflects a temporary weakening of faith and moral consciousness rather than the complete absence of belief. Consequently, Islam promotes religious education, worship, remembrance of Allah (*Dhikr*), and spiritual purification as preventive measures against crime (Kamali, 2019).

Satanic Temptation (*Waswasah al-Shaytan*): Islam recognizes *Satan* (*Shaytan*) as an external influence that seeks to lead individuals toward sinful and unlawful behaviour. The *Qur'an* warns believers against following Satan, who encourages immorality and evil (*Qur'an* 2:168-169; 24:21). However, Satanic temptation does not remove personal responsibility as individuals are expected to resist it through faith, self-discipline, and reliance on Allah. The Prophet Muhammad (peace be upon him) taught that Satan exploits human weaknesses and encouraged believers to seek refuge in Allah when tempted (Sahih Muslim, Hadith No. 2814). Thus, Islamic criminology acknowledges temptation as an influence on behaviour while maintaining that individuals retain the free will and responsibility to reject unlawful conduct.

Poverty and Economic Hardship: Islam recognizes poverty and economic deprivation as conditions that may increase vulnerability to criminal behaviour. The *Qur'an* promotes economic justice through *zakkat*, *sadaqah*, fair trade, and the prohibition of exploitation (*Qur'an* 2:177; 9:60). Although poverty does not justify crime, severe deprivation may weaken social stability and expose individuals to unlawful means of survival. The Prophet Muhammad (Peace be upon him) reportedly sought protection from poverty, recognizing its potential social and moral consequences (Sunan Abu Dawud, Hadith No. 1544). Accordingly, Islamic governance emphasizes social welfare and wealth redistribution as mechanisms of crime prevention (Auda, 2008). Addressing economic inequality is, therefore, viewed as contributing to social stability and the prevention of criminal behaviour.

Greed and Materialism: Another significant cause of crime in Islam is excessive greed (*Tama'*) and attachment to worldly possessions. The Qur'an warns that excessive pursuit of wealth and worldly competition may distract individuals from moral obligations and lead to corruption (*Qur'an* 102:1–2). Crimes such as theft, fraud, bribery, embezzlement, and corruption may arise from excessive desire for material gain rather than genuine economic necessity. The Prophet Muhammad (Peace be upon him) similarly warned of the human tendency to continually desire greater wealth (Sahih al-Bukhari, Hadith No. 6436; Sahih Muslim, Hadith No. 1048). Islam therefore promotes moderation, contentment (*Qana'ah*), lawful earning (*Halal*), and generosity as safeguards against economically motivated crime.

Moral Decay: Islam regards moral deterioration as a significant contributor to criminal behaviour. The erosion of honesty, modesty, integrity, compassion, and respect for others weakens the ethical foundations of social order. The *Qur'an* condemns corruption (*Fasad*) and immorality as destructive forces within society (*Qur'an* 30:41). Similarly, the Prophet Muhammad (peace be upon him) emphasized the importance of good moral character (Musnad Ahmad, Hadith No. 8952). Thus, Islam considers moral education (*Tarbiyah*) and character formation (*Akhlaq*) essential components of crime prevention.

Family Failure: The family occupies a central role in Islamic socialization and crime prevention. Parents are responsible for nurturing children through religious instruction, moral discipline, and positive role modelling. The *Qur'an* commands believers to protect themselves and their families from wrongdoing (*Qur'an* 66:6), while the Prophet Muhammad (peace be upon him) emphasized individual responsibility for those under one's care (Sahih al-Bukhari, Hadith No. 7138; Sahih Muslim, Hadith No. 1829). Accordingly, neglectful parenting, domestic violence, family disintegration, and inadequate moral guidance may contribute to delinquency and criminal behaviour. Islamic criminology, therefore, regards strong and supportive family institutions as important mechanisms of crime prevention.

Social Injustice: Islam recognizes injustice, inequality, oppression, corruption, and abuse of authority as conditions that may contribute to criminal behaviour and social instability. The *Qur'an* commands justice and condemns oppression (*Qur'an* 4:58; 5:8), while the Prophet Muhammad (peace be upon him) warned against injustice, describing it as “darkness on the Day of Resurrection” (Sahih al-Bukhari, Hadith No. 2447; Sahih Muslim, Hadith No. 2578). Accordingly, Islamic criminology emphasizes governmental responsibility for establishing equitable social, political, and economic systems that address structural conditions associated with crime. Justice is, therefore, understood not only as a legal obligation but also as a mechanism of crime prevention.

Comparative Analysis of Islamic Criminology and Selected Western Criminological Theories
Islamic criminology can be meaningfully compared with established Western criminological theories because both address questions concerning criminal behaviour, individual agency, social conditions, social control, and responses to crime. The comparison, however, should not be understood as suggesting that the theoretical traditions are conceptually identical. Rather, they converge on certain explanations of criminal behaviour and mechanisms of prevention while differing substantially in their epistemological and normative foundations. Therefore, the comparison is organized around four dimensions as follows:

Human Agency and Criminal Responsibility: Human agency and criminal responsibility constitute a fundamental point of comparison. Rational Choice Theory of Cornish and Clarke (1986) explains offending partly in terms of decision-making in which individuals assess the anticipated costs and benefits of criminal conduct. In contrast, Strain Theory of Merton (1938) emphasizes the structural pressures produced when culturally valued goals are not matched by legitimate opportunities for achieving them. Similarly, Frustration-Aggression Theory of Dollard et al., (1939) associates frustration arising from blocked goals with aggressive responses, while Relative Deprivation Theory of Gurr (1970) emphasizes perceived inequality and economic disadvantage as conditions that may contribute to collective or individual crimes.

Islamic criminology recognizes both individual agency and the influence of circumstances surrounding the offender. Poverty, inequality, frustration, temptation and social injustice may create conditions conducive to offending. However, such conditions do not necessarily eliminate individual responsibility. Within the Islamic framework, human beings possess moral agency and remain accountable for their conduct. Concepts such as *taqwa*, *sabr*, and moral self-discipline emphasize the capacity to regulate behaviour despite adverse circumstances. Thus, Islamic criminology seeks to integrate individual responsibility with recognition of social and structural influences, rather than explaining criminal behaviour exclusively through either personal choice or external conditions. Therefore, the principal distinction is normative. Rational Choice Theory primarily explains the decision-making processes associated with offending, whereas Islamic criminology places human choice within a broader conception of moral accountability before Allah. Similarly, theories emphasizing structural disadvantage explain pressures that may contribute to offending, whereas Islamic criminology recognizes such pressures while maintaining that social circumstances and personal responsibility remain analytically distinct.

Social and Environmental Conditions of Crime: This second dimension highlights the influence of social relationships and environmental conditions on criminal behaviour. Social Disorganization Theory of Shaw and McKay (1972) associates crime with weakened community organization, poverty, residential instability, and weak informal social control. Social Bond Theory of Hirschi (1969) emphasizes the restraining influence of strong bonds to family, institutions, and conventional society. Differential Reinforcement Theory of Akers (1985) explains criminal behaviour through learning, social interaction and reinforcement, while Maternal Deprivation Theory of Bowlby (1951) draws attention to the possible consequences of disrupted early attachment and inadequate parental care.

These perspectives have conceptual parallels with Islamic criminology's emphasis on family stability, moral upbringing, community cohesion, and social responsibility. Islamic thought recognizes that family disintegration, inadequate parental guidance, poverty, injustice, and weakened social relationships may contribute to conditions associated with criminal behaviour. The family is consequently regarded as a major institution of socialization, while community solidarity and moral education contribute to the development of responsible conduct.

The Islamic conception of social environment, however, extends beyond material and interpersonal conditions. It incorporates religious and ethical institutions as components of social organization. *Tarbiyah* promotes moral development, *Akhlaq* emphasizes character formation, *Iman* and *Taqwa* encourage internal moral regulation, while *Ukhuwah* and collective responsibility strengthen social solidarity. Consequently, the Islamic framework conceptualizes social organization not only in terms of institutional capacity and social bonds but also in terms of shared moral and spiritual commitments.

Social Control and Crime Prevention: Social control and prevention constitute another important area of convergence. Routine Activity Theory of Cohen and Felson (1979) explains crime partly through the convergence of a motivated offender, a suitable target and the absence of capable guardianship. Developed by Wilson and Kelling (1982), Broken Windows Theory emphasizes the significance of visible disorder and informal social control in maintaining social order. Social Bond Theory of Hirschi (1969) highlights the capacity of social bonds to restrain deviant conduct. Islamic criminology similarly recognizes both internal and external mechanisms of social control. Family supervision, community responsibility, ethical leadership, *Hisbah*, and *al-amr bil-ma'ruf wa al-nahy 'an al-munkar* contribute to the regulation of conduct and the prevention of wrongdoing. At the individual level, *Salah*, *Sawm*, and *Taqwa* are understood as mechanisms through which moral consciousness and self-restraint are cultivated. Islamic crime prevention, therefore, combines internal moral regulation with familial, communal, and institutional forms of social control. The comparison with Neutralization and Drift Theory of Sykes and Matza (1961) further illustrates the significance of moral restraint. The theory proposes that individuals may temporarily suspend conventional moral controls by rationalizing or justifying deviant conduct. Islamic criminology similarly recognizes the importance of moral consciousness in regulating behaviour but locates that consciousness within continuing accountability before Allah. The concepts of moral reform and repentance provide mechanisms through which wrongdoing can be acknowledged and corrected without denying individual responsibility. The important distinction is that Islamic prevention is not confined to controlling opportunities or strengthening external social bonds. It also seeks to cultivate an internal moral disposition capable of regulating conduct in situations where external supervision is absent. In this respect, crime prevention encompasses individual character, family socialization, community responsibility, economic justice, and institutional regulation.

Punishment, Justice and Social Order: This is the fourth major dimension of comparison. Western criminological perspectives approach punishment from different theoretical positions including deterrence, social control, incapacitation and behavioural regulation. Islamic criminal justice likewise recognizes accountability and deterrence but places them within a wider conception of justice involving victims' rights, proportionality, due process, restitution, forgiveness, rehabilitation and public welfare. The classifications of *Hudud*, *Qisas*, and *Ta'zir* demonstrate the differentiated nature of Islamic criminal responses. *Hudud* covers offences associated with prescribed sanctions and stringent evidentiary requirements. *Qisas* addresses offences against life and bodily integrity while recognizing proportionate retaliation, compensation, and forgiveness. *Ta'zir* provides discretionary responses for offences not subject to prescribed *Hudud* or *Qisas* sanctions, allowing consideration of the circumstances of the offence, the offender, the harm caused, and public welfare. *Siyasah Shar'iyah* also provides a framework for public authorities to formulate measures addressing changing socio-economic conditions within the objectives and principles of Islamic law. This framework also has conceptual relevance to Dramatization of Evil Theory of Tannenbaum (1938), which emphasizes the possibility that excessive societal reactions to wrongdoing may contribute to continued deviance through stigmatization and exclusion. Islamic concepts of *Tawbah*, forgiveness, proportionality, and moral reform provide a basis for distinguishing between accountability for wrongful conduct and the possibility of subsequent rehabilitation. The recognition of repentance and reform does not remove responsibility for an offence. It rather places accountability within a broader conception of moral and social restoration. Accordingly, Islamic criminal justice cannot be reduced to the imposition

of sanctions. Its legal mechanisms operate within a wider conception of justice concerned with protecting rights, maintaining social order, preventing harm, holding offenders accountable, and promoting public welfare. Overall, the comparative analysis demonstrates substantial conceptual convergence between Islamic criminology and the selected Western criminological theories concerning the multidimensional nature of criminal behaviour. Both recognize, in different ways, the relevance of individual decision-making, social relationships, family conditions, economic deprivation, environmental circumstances, social learning, and mechanisms of social control. These areas of convergence indicate that Islamic criminology is capable of engaging with established criminological questions concerning the causes and prevention of crime. The principal distinction lies in the epistemological and normative framework within which these questions are interpreted. Western criminological theories generally develop explanations from particular psychological, sociological, economic, environmental, or behavioural assumptions. Islamic criminology also incorporates several comparable dimensions but situates them within a framework derived from the *Qur'an*, *Sunnah*, *Fiqh*, *Tawhid*, *ʿAdl*, *Taklif*, *Taqwa*, *Maslahah*, and the *Maqāṣid al-Sharīʿah*. Consequently, criminal behaviour is examined not only in relation to its social and individual factors but also in relation to moral agency, spiritual accountability, justice and public welfare. The comparison, therefore, suggests that the contribution of Islamic criminology does not depend on demonstrating that Islamic thought provides completely different explanations for every form of criminal behaviour. Rather, its distinctive contribution lies in integrating explanations of crime with a normative conception of human responsibility, moral development, prevention, justice, and social welfare. This integration connects the question of why crime occurs with questions concerning how individuals, families, communities, and institutions should respond to crime and address conditions that may facilitate offending. In this respect, Islamic criminology may be conceptualized as a complementary framework within comparative criminological scholarship. Its engagement with questions addressed by Western theories combined with its distinctive moral and spiritual foundations provides a basis for examining crime and crime prevention through both criminological and normative perspectives.

Classification of Crimes under Islamic Law

Islamic criminal law classifies offences according to their nature, the rights violated, prescribed punishments, and the objectives of the *Shari'ah*. This classification reflects a comprehensive approach to criminal justice that seeks to balance justice, deterrence, rehabilitation, and the protection of individual and societal interests. Classical Islamic jurists generally categorize offences into three principal groups: *Hudud*, *Qisas*, and *Ta'zir* (Kamali, 2019; Hallaq, 2009). Each serves a distinct legal and social function while collectively promoting justice and public order. These classifications are discussed subsequently.

Hudud Crimes: *Hudud* (singular: *Hadd*) is derived from the Arabic term *hadd*, which means “limit” or “boundary.” In Islamic jurisprudence, it refers to offences for which fixed punishments are prescribed by the *Qur'an* and *Sunnah*. These divinely ordained punishments cannot be altered by judges once all legal requirements are satisfied (Kamali, 2019). *Hudud* offences primarily concern the Rights of Allah (*Huquq Allah*), protecting collective societal interests rather than individual interests alone (Hallaq, 2009). They aim to safeguard the objectives of *Maqāṣid al-Sharīʿah*: religion, life, intellect, lineage, and property (Auda, 2008). The primary purpose of *Hudud* is not punishment alone but the preservation of justice, public order and social welfare. From a criminological perspective, *Hudud* seeks to deter serious offences, reinforce respect for

law, protect society, and promote moral discipline by linking legal obedience with religious responsibility (Kamali, 2019). Punishment is, therefore, part of a broader framework emphasizing prevention, social stability, and ethical conduct. Most Islamic jurists recognize six principal *Hudud* offences as follows:

- **Theft (*Sariqah*)** – unlawful taking of another's property under prescribed conditions (*Qur'an* 5:38).
- **Highway Robbery (*Hirabah*)** – armed robbery or acts that spread fear and insecurity (*Qur'an* 5:33–34).
- **Unlawful Sexual Intercourse (*Zina*)** – consensual sexual relations outside lawful marriage (*Qur'an* 24:2).
- **False Accusation of Adultery (*Qadhf*)** – accusing a chaste person of adultery without the required evidence (*Qur'an* 24:4).
- **Consumption of Intoxicants (*Shurb al-Khamr*)** – drinking alcohol or intoxicating substances, established through the *Sunnah*.
- **Apostasy (*Riddah*)** – abandonment of Islam, although its legal treatment remains a subject of contemporary scholarly debate (Kamali, 2019).

A defining feature of *Hudud* is its strict evidentiary standard, requiring a high degree of certainty before fixed punishments are imposed. For example, *zina* generally requires a voluntary confession or four trustworthy eyewitnesses. Theft also requires proof that the property meets the prescribed *nisab* that is lawfully owned and securely kept was intentionally taken without necessity or legal ambiguity (Hallaq, 2009). The Prophet Muhammad (peace be upon him) instructed judges to avoid *Hudud* where doubt exists (Sunan al-Tirmidhi, Hadith No. 1424), emphasizing due process and protection of the innocent. Contemporary debates concern the compatibility of *Hudud* with human rights, constitutional governance, and modern legal systems. Critics question certain punishments, while Muslim scholars emphasize the stringent evidentiary safeguards and the broader objectives of *Maqāṣid al-Sharī'ah*, social justice, and public welfare (Auda, 2008; Kamali, 2019). Overall, *Hudud* integrates divine guidance, strict procedural safeguards, deterrence, justice, moral accountability, and social protection within Islamic criminal justice.

Qisas Crimes: *Qisās* is derived from the Arabic word *qassa*, meaning "to follow" or "to retaliate in equal measure." In Islamic criminal law, *Qisās* refers to proportionate retaliation for unlawful homicide and bodily injury in Islamic criminal law. Unlike *Hudud* which primarily concerns the rights of Allah (*Huquq Allah*), *Qisās* protects the Rights of Individuals (*Huquq al-'Ibad*) by recognizing the interests of victims and their families (Kamali, 2019). Its Qur'anic basis emphasizes proportional justice, the preservation of life, and the prevention of violence (*Qur'an* 2:178–179; 5:45). *Qisās* is distinct from personal revenge because it operates through judicial procedures, evidentiary requirements, and due process. A distinctive feature is the victim's or heirs' role in determining the outcome: they may seek *Qisās*, accept *Diyyah* (financial compensation), or grant forgiveness under judicial supervision (Hallaq, 2009). Forgiveness and reconciliation are encouraged as alternatives to retaliation (*Qur'an* 2:178; 42:40), while *Diyyah* provides compensation and facilitates reconciliation (*Qur'an* 4:92). From a criminological perspective, *Qisās* combines retributive and restorative principles by linking proportionate accountability with compensation, forgiveness, and reconciliation. Therefore, it seeks to balance justice, victim rights, social order, and social cohesion while preventing cycles of retaliation.

Ta'zir Crimes: Derived from the Arabic root 'azzara which means "to discipline", "to admonish," or "to correct", *ta'zir* covers offences outside *hudud* and *qisas*, as well as cases where the evidentiary requirements for those punishments are not satisfied (Kamali, 2019). Unlike *Hudud*, sanctions for *ta'zir* are determined through judicial or governmental discretion according to justice, proportionality, and public welfare (Hallaq, 2009). A defining feature of *ta'zir* is judicial discretion. In determining an appropriate sanction, judges or competent authorities may consider the seriousness of the offence, the offender's intent and previous record as well as the harm caused, mitigating or aggravating circumstances, and prospects for rehabilitation (Kamali, 2019). Such discretions operate within the *Qur'an*, *Sunnah*, Islamic jurisprudence, and the objectives of *Maqāṣid al-Sharī'ah* (Auda, 2008). Sanctions may include warnings, reprimands, counselling, restitution, fines, community service, detention, imprisonment, or other lawful measures aimed at justice, reform, and public protection. The flexibility of *ta'zir* enables Islamic criminal law to address offences not specifically identified in classical sources, including cybercrime, fraud, corruption, money laundering, human trafficking, environmental offences, organized crime, and professional misconduct. It may also apply where *Hudud* requirements are not fully established. This adaptability makes *ta'zir* particularly relevant to contemporary forms of criminality. From a criminological perspective, *ta'zir* combines punishment with deterrence, rehabilitation, and social protection. Although its discretionary character resembles modern sentencing systems, its application remains grounded in Islamic principles of justice mercy (*rahmah*), public welfare and moral accountability. Thus, *ta'zir* represents the flexible dimension of Islamic criminal justice, enabling responses to both traditional and emerging forms of crime while emphasizing justice, reform, and prevention.

Siyasah Shar'iyah: Discretionary Powers of Islamic Government and Public Order

Siyasah Shar'iyah (*Shari'ah*-oriented governance) refers to the discretionary authority of an Islamic government to formulate and implement laws that promote justice, maintain public order, and protect public welfare, provided they do not contradict the *Qur'an*, *Sunnah*, or fundamental principles of Islamic law (Kamali, 2019; Ibn Taymiyyah, 2000). Therefore, *Siyasah Shar'iyah* enables the state to regulate matters not specifically addressed by revealed texts and to respond to changing social conditions (Auda, 2008). Its foundations include justice, public welfare, prevention of harm, and the objectives of *Maqāṣid al-Sharī'ah*. The *Qur'an* commands rulers to uphold justice and fulfil their responsibilities faithfully (*Qur'an* 4:58), while governmental authority is regarded as a trust (*Amanah*) to be exercised responsibly and in the public interest. Classical scholars including Ibn Taymiyyah, maintained that governments may adopt measures necessary to secure justice and prevent corruption, provided they remain consistent with the objectives of *Shari'ah*. In criminal justice, *Siyasah Shar'iyah* permits governments to address emerging offences such as cybercrime, financial fraud, money laundering, environmental offences, and organized crimes. It also supports the establishment of law enforcement institutions, courts, correctional centres, regulatory bodies, and preventive programmes, including education and public awareness (Kamali, 2019). From a criminological perspective, *Siyasah Shar'iyah* demonstrates the adaptability of Islamic criminal justice by combining legal principles with administrative flexibility. It complements *hudud*, *qisas*, and *ta'zir* by enabling governments to address evolving forms of crime while maintaining justice, accountability, proportionality, and public welfare. Thus, it reflects an Islamic approach to criminal governance that extends beyond punishment to prevention, institutional responsibility, and social welfare.

Crime Prevention in Islamic Criminology

A distinguishing feature of Islamic criminology is its emphasis on crime prevention alongside punishment. Although *hudud*, *qisas*, and *ta'zir* provide legal sanctions for unlawful conduct, punishment represents only one component of a broader framework aimed at preventing crime. Islamic criminology emphasizes the development of morally responsible individuals, cohesive families, economically just communities, and fair institutions capable of reducing conditions that facilitate criminal behaviour (Kamali, 2019). This preventive orientation is consistent with the objectives of *Maqāṣid al-Sharī'ah*, which seek to protect religion, life, intellect, lineage, and property (Auda, 2008). Rather than focusing primarily on post-offence responses, Islamic criminology adopts a proactive approach that addresses spiritual, moral, economic, familial, social, and legal factors associated with criminal behaviour. Crime prevention, therefore, forms an integral part of Islamic criminal justice, linking individual moral development and social welfare with the broader objectives of justice, social order, and public protection. The various mechanisms of crime prevention in Islamic Criminology are as follows:

Spiritual Prevention: The first and fundamental mechanism of crime prevention in Islam is spiritual development. Islamic criminology emphasizes that effective and lasting prevention begins with individual moral transformation. Religious practices cultivate self-discipline, strengthen moral consciousness, and reinforce awareness of accountability before Allah. The various elements here include: prayer (*Salah*), fasting (*Sawm*) and God-Consciousness (*Taqwa*). Prayer functions as a daily mechanism of moral regulation by reinforcing awareness of obligations toward Allah and society. The *Qur'an* states that prayer “restrains from immorality and wrongdoing” (*Qur'an* 29:45). Regular prayer cultivates self-control, humility, honesty, and discipline, thereby functioning as an internal form of social control that promotes lawful conduct.

Fasting, particularly during *Ramadan*, develops patience, self-restraint, empathy, and emotional regulation. It strengthens the capacity to control desires and resist temptation, thereby supporting ethical decision-making. The *Qur'an* identifies *taqwa* as an objective of fasting (*Qur'an* 2:183). God-Consciousness is a central mechanism of Islamic moral regulation. Awareness of divine accountability motivates individuals to avoid wrongdoing beyond fear of legal sanctions. The *Qur'an* emphasizes that every human action is known and accountable before Allah (*Qur'an* 99:7–8). Thus, *taqwa* promotes voluntary lawful conduct through internal moral restraint and spiritual accountability (Kamali, 2019).

Family-Based Prevention: Islam regards the family as a primary institution of crime prevention, where individuals first acquire moral values, social norms, religious beliefs, and respect for lawful authority. As such, a strong family institution reduces vulnerability to criminal behaviour. The key elements here are: **parenting, moral upbringing (*Tarbiyah*) and marriage (*Nikah*)**. Parents bear primary responsibility for children's moral and religious development. The Prophet Muhammad (peace be upon him) stated that each of you is a shepherd, and each of you is responsible for his flock (Sahih al-Bukhari, Hadith No. 7138; Sahih Muslim, Hadith No. 1829). Therefore, effective parenting through supervision, affection, discipline, and positive role modelling strengthens social bonds and reduces potentials for criminal behaviours.

Islam encourages *tarbiyah* (moral education) and *akhlaq* (good character), honesty, compassion, respect, responsibility, and obedience to Allah from an early age. These values promote internal moral restraint and reduce reliance on external punishment. Marriage promotes emotional stability, social responsibility, and the lawful fulfilment of human needs. The *Qur'an* describes marriage as

a source of tranquility, affection, and mercy (*Qur'an* 30:21). By strengthening family stability and regulating intimate relationships, marriage contributes to preventing sexual immorality, domestic instability, and related antisocial behaviours.

Economic Prevention: Islam recognizes that economic deprivation and injustice may increase vulnerability to crimes. Accordingly, the *Shari'ah* promotes poverty reduction, equitable wealth distribution, social solidarity, and protection from economic exploitation. For instance, *zakkat*, one of the Five Pillars of Islam, provides a compulsory mechanism of wealth redistribution. The *Qur'an* identifies the poor (*Fuqara*), needy (*Masakin*), debtors (*Gharimin*), travelers (*Ibn al-Sabil*), and other eligible groups as recipients of *zakkat* (*Qur'an* 9:60). By addressing poverty and social exclusion, therefore, *zakkat* may reduce structural conditions associated with economically motivated offences such as theft and robbery.

Voluntary charity (*Sadaqah*) complements *zakkat* by promoting generosity, compassion, and community solidarity. By supporting vulnerable individuals and reducing hardship, *sadaqah* contributes to social welfare and reduces conditions conducive to offending. Islam also prohibits usury (*Riba*), fraud, bribery, corruption, monopolistic practices, and commercial deception because they undermine economic justice and social trust (*Qur'an* 2:275–279). Fair trade, honest business practices, and lawful earnings are, therefore, emphasized as components of economic justice and social stability. Collectively, these principles seek to address economic conditions associated with inequality, exploitation and crimes.

Social Prevention: Islamic criminology regards crime prevention as a collective responsibility extending beyond individuals and families to the wider community. This approach strengthens informal social control, social cohesion, and collective responsibility for preventing wrongdoing. On community responsibility, the *Qur'an* describes Muslims as a community committed to justice and mutual support (*Qur'an* 3:110). Community members are encouraged to promote lawful conduct, support vulnerable individuals, and address conditions that may facilitate crime. Such collective responsibility reinforces social cohesion and informal social control.

Hisbah has historically functioned as a public accountability and regulatory institution responsible for market supervision, fraud prevention, consumer protection, and promotion of public morality (Ibn Taymiyyah, 2000). *Muhtasibs* or *sahib al-suq* (Market Inspector) monitored commercial practices, ensured fair trading, and addressed minor disputes. From a criminological perspective, *Hisbah* represents an early form of preventive regulation aimed at addressing wrongdoing before it develops into more serious disorder. Furthermore, the principle of *al-amr bil-ma'ruf wa al-nahy 'an al-munkar* (enjoining good and forbidding evil) encourages Muslims to promote ethical conduct and discourage wrongdoing through lawful and responsible means (*Qur'an* 3:104). The principle, therefore, functions as a form of community-based prevention grounded in moral guidance, education, and social responsibility rather than vigilantism.

Legal and Institutional Prevention: Although prevention is emphasized in Islamic criminology, an effective legal system remains essential for deterrence, justice, and public confidence. Islam emphasizes the certainty and fairness of lawful punishment rather than severity alone. Clearly defined laws establish the consequences of unlawful conduct, strengthen respect for the rule of law, and contribute to deterrence and social order (Kamali, 2019). The Islamic criminal justice also incorporates procedural safeguards to protect the rights of the accused. For instance, *Hudud* offences require exceptionally strict evidentiary standards, and punishment is avoided where doubt

exists. The Prophet Muhammad (peace be upon him) instructed judges to ward off the Hudud punishments whenever there is doubt (Sunan al-Tirmidhi, Hadith No. 1424). This principle emphasizes protection against wrongful conviction and the fair administration of justice. Judicial fairness and impartiality are also fundamental to Islamic criminal justice. The *Qur'an* commands that judgments are to be made with justice (*Qur'an* 4:58). As such, judges are expected to rely on evidence and legal principles without favouritism, personal interest, or discrimination. Judicial fairness strengthens public confidence and limits arbitrary punishment.

Prevention as the Foundation of Islamic Criminology

The foregoing discussion demonstrates that Islamic criminology prioritizes crime prevention over punishment. Although punishment remains a necessary response to serious offences, it is only one component of a broader preventive framework. Islam seeks to reduce criminal behaviour through development strong faith, moral character and promotion of family stability, reduction of poverty as well as ensuring economic justice and maintaining fair legal institutions. These measures collectively address both the motivations and conditions associated with crimes. This preventive orientation distinguishes Islamic criminology from criminal justice approaches that primarily emphasize post-offence responses. Although contemporary criminology increasingly recognizes early intervention, situational prevention, and community-based crime control, Islamic criminology integrates these approaches within a framework of spiritual accountability, social justice, and public welfare. Accordingly, punishment functions as a final safeguard within a broader system aimed at promoting a just, morally responsible, and socially stable society.

Conclusion

This paper has conceptualized Islamic criminology as an integrated normative framework for understanding crime, criminal responsibility, justice, punishment, and prevention. The term 'Islamic criminology' is a contemporary formulation with its conceptual foundations rooted in the *Qur'an*, *sunnah* and Islamic jurisprudence. The analysis demonstrates that Islamic thought understands criminal behaviour through the interaction of individual moral agency and social conditions, while locating criminal responsibility within a broader framework of moral and spiritual accountability. The comparative analysis further demonstrates that Islamic criminology converges with established criminological theories in recognizing the relevance of individual decision-making, social relationships, family conditions, economic deprivation, environmental circumstances, and social control. Its distinctive contribution, however, lies in interpreting these dimensions within an Islamic normative framework grounded in *Tawhid*, *Adl*, *Taklif*, *Taqwa*, *Maslahah* and the *Maqāṣid al-Sharī'ah*. Islamic criminology, therefore, does not merely provide alternative explanations of crime; it connects explanations of criminal behaviour with questions of responsibility, justice, prevention and social welfare. The analysis of *Hudud*, *Qisas*, *Ta'zir*, and *Siyasah Shar'iyah* further indicates that Islamic criminal justice encompasses differentiated mechanisms of accountability, victim rights, proportionality, judicial discretion, public welfare and social protection. Punishment consequently constitutes one component of a broader system of criminal justice rather than the entirety of the Islamic response to crime. Similarly, the analysis of spiritual, familial, economic, social, and legal prevention highlights that crime control extends beyond post-offence sanctions to the development of morally responsible individuals, stable families, cohesive communities, equitable economic conditions, and accountable legal institutions. Overall, the paper argues that the distinctive contribution of Islamic criminology lies in its integration of criminal behaviour, individual responsibility, social conditions, prevention, justice,

punishment, and public welfare within a coherent moral and spiritual framework. This conceptualization positions Islamic criminology as a relevant perspective within comparative criminological scholarship. However, further research is required to refine its theoretical boundaries and empirically examine the application of Islamic criminological principles in policing, judicial practice, corrections, rehabilitation, victims' rights, community crime prevention, governance, and emerging forms of crime. Such research would contribute to a more systematic and empirically grounded understanding of the relationship between Islamic principles and contemporary criminological theories and practices.

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