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CONDITIONS AND CHARACTERISTICS OF THE RULER AND MODELS OF HIS ADMINISTRATION IN THE HOLY QUR'AN

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ABSTRACT

Praise be to Allah, Lord of the Worlds, and prayers and peace be upon our Master Muhammad and his family and companions, As for after.

In my research, I spoke about the most important lines regarding the ruler and his system of rule, because governance is a trust, and this trust will be asked about by all the ruler on the Day of Resurrection. Was it used for good and righteousness or vice versa? The ruler derives authority from the nation by virtue of the people's sale to him, i.e. (elections). Among his duties is not His constitution must be just, derived from the Qur'an and the Sunnah. Likewise, the ruler has many duties, the most important of which is the moral, religious, economic, and political goal in a way that guarantees the interests of the people. Islamic civilizations have witnessed many great rulers whose work was crowned by the true faith that made the limbs work and the hearts trust in the service of the subjects. Many Of rulings, they were characterized by this, and they took practical and scientific reasons, based on their example, our master Muhammad, peace be upon him. In my research, I emphasized the most important qualities and conditions for that ruler and the method of choosing those who participate in governance with him from among the ministers, workers, and scholars who pretend to be all kinds of honesty, professionalism, and good management in religion and justice. And staying away from injustice, all of which is derived from the Qur'an and the Sunnah of the Prophet. Likewise, in my research, I touched on Allah's ability to remove the ruler. Likewise, I wrote many deductions and results that serve the ruler and balance between his work and his subjects in a way that serves the servants.

KEYWORDS: Conditions, characteristics and Holy Qur'an.



INTRODUCTION

Praise be to Allah, Lord of the Worlds, and prayers and peace be upon the best of messengers, our Prophet Muhammad, may Allah bless him and grant him peace, and upon his family and companions.

As for after....

While the Islamic nation today lives in an atmosphere of change in the political regimes that ruled peoples for a period of time, I have written some important lines regarding the ruler and his system of rule, because governance is a trust, and we will ask about this trust on the Day of Resurrection. How did you obtain it and was it used for good and righteousness? The ruler is a trust. He derives authority from the nation by virtue of the people's pledge to him, and his constitution must be based on the Holy Qur'an and the Sunnah of the Prophet, and the ruler is subject to criticism and supervision if he deviates from them. The ruler has many duties, the most important of which is emphasizing the moral and religious goal, and he takes precedence over the economic and political goal in Islam.

• The first section: the conditions and characteristics of the ruler, his mastery and the removal of his rule from Allah Almighty.

It is divided into three demands

- The first requirement: conditions and qualities of the ruler
- o The second requirement: Allah Almighty empowering the ruler
- o The third requirement: Allah Almighty's ability to remove judgment
- The second section : the law of governance and state administration.

It is divided into four demands

- o The first demand: the constitution of government
- o The second requirement: the necessity of consultation in the matter
- The third requirement: the lining of evil
- o The fourth requirement: the ruler's respect for the subjects

Then I followed with a conclusion in which I wrote down the most important results.

The first topic

Conditions and attributes of the ruler, empowering him, and removing his rule with Allah

The first requirement

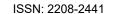
Conditions and qualities of the ruler

Allah Almighty created man on this earth, and He will appoint him therein first over himself before appointing him as successor over others. Allah Almighty did not abandon or neglect this succession, but rather set controls and conditions for him in order to populate the earth. He sent messengers calling for the preservation of the rights of Allah and the rights of His servants and guiding people to the path of truth. We will explain below the conditions and attributes of the ruler that Allah Almighty has approved for the children of Adam.

First: Ruler's conditions:

1- Islam: It is a major condition for the guardian of the Muslims (the ruler), as evidenced by the Almighty's saying:(ﷺ عَلَى الله عَلَى الله

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- 2- Reason: It is one of the main conditions for guardianship. Guardianship is not for someone who has no mind, because the one who lacks reason is not responsible for himself, so how can he be responsible for people based on the evidence of the Almighty's saying: $\frac{3}{2} \stackrel{?}{=} \stackrel{?}$
- 3- Physical competence: The ruler must enjoy the safety of his senses from any deficiency or disease in order to bear the burdens of the position. ⁵
- 4- Knowledge: The ruler must be distinguished by his knowledge in all religious, military, administrative and political fields, because governance requires deduction and diligence in managing the position. ⁶
- 5- Adulthood, in order to complete the personality of a just ruler, he must be an adult, because guardianship, governance, and administration are not suitable for a young person, because he is not aware of what he is doing. ⁷
- 6- Wisdom: as evidenced by the Almighty's saying: ⁸ چ د تا تا نه نه نو نو و چ : The possessor of wisdom saves peoples in times of adversity.
- 7- Honesty and strength: This is a basic condition for the success of the personality of the ruler and leader, because the burdens of governance are great and the responsibility in this world and the hereafter. Whoever assumes the position must be strong and trustworthy, as evidenced by the Almighty's saying: (\(\frac{1}{2}\) \(\frac{1}{2}\) \(\fra
- 8- Masculinity: This characteristic does not detract from the status of women or reduce their value. Islam has given women all rights, but has made it a complement to guardianship and masculinity, as evidenced by the Almighty's saying: 10 (\Rightarrow 1 \Rightarrow 1 \Rightarrow 1 That is, there are situations in which women are preferred over men, so the matter is only a matter of preference., not minimizing.

The second requirement

Qualities of the ruler

After we briefly explained the conditions of the ruler, I set out to explain the most important characteristics of the ruler, which are as follows:

- 1- The ruler must know that authority is an assignment and not an honor. The people chose him and pledged allegiance to him for his capabilities, as their representative in protecting matters of religion and managing the affairs of life. ¹¹
- 2- Staying away from the manifestations of arrogance and arrogance. He, peace and blessings be upon him, said (Whoever is pleased with men imitating himself standing, let him take his place in the Fire)¹². These qualities were adopted by the disciples of the Prophet, peace be upon him. This is Abu Bakr who used to bring the sheep of the living, ¹³ and our master Omar, may Allah be pleased with him. He races to serve an old woman. ¹⁴
- 3- There was no fear of the ruler, for his saying, peace and blessings be upon him: (Take it easy, brother, for I am only the son of a woman from the Quraysh who used to eat porridge)¹⁵. These qualities were reflected in the character of the disciples of the Prophet, peace and blessings be upon him, when the messenger of the King of Persians came and found the Caliph Omar bin Al-Khattab. May Allah be pleased with him, "he was asleep in the mosque, and he said to him, 'I behaved well, so I believed, so I slept. ¹⁶
- 4- Sharing the people's problems. The successful ruler should not live in a tower isolated from the people. He must share with them their joys, sorrows, and deeds so that the subjects understand that the ruler is one of them and strives to serve them, as the Prophet, peace and blessings be upon him, did when he participated with the Muslims in building the mosque. As well as digging trenches and other works.¹⁷
- 5- Staying away from dictatorship and sarcasm, meaning that the hand of the head of state and the people of power should not be free to recklessly control the life and property of the nation the Qur'an denounced this characteristic of Pharaoh by saying: ج نے جے اللہ علی علی اللہ علی علی اللہ علی علی اللہ علی ال

The second requirement

Allah Almighty empowers the ruler



The principle of succession and empowerment is a divine mandate that Allah Almighty entrusted to Adam, peace be upon him. This assignment will pass on to his descendants until the Hour of Judgment, and in this assignment lies the supreme value and honorable position of that human being among all of Allah's creation, because Allah Almighty empowered the ruler to lead the people and govern politics. Souls, individually and collectively, are educated and organized with science and knowledge, and empowered with the means of power, such as weapons and armies, and the



means of construction and city planning, etc. This noble empowerment is the secret of the creatures' prostration to our Master Adam peace be upon him²⁰. Rather, what is strange is that in the law of Allah Almighty, He sometimes presented the tasks of appointing successors to the tasks of worship in order to facilitate the affairs of the subjects and the servants. For example, the right of the traveler to shorten and combine prayers, etc. The ruler must have a strong imprint in managing the government, but we should not forget that Allah Almighty threatened the negligent ruler who He did not strive to establish justice and work and strive to achieve goodness for his subjects in protecting human energies from disruption and loss, since they will have the torment of deprivation and replacement in this world and severe torment in the hereafter. This is confirmed in the Almighty's saying:

The third requirement

The power of Allah Almighty to remove the ruler

So we say to the judge that you must thank Allah for His good blessings, and you must correct what he has spoiled, whether by doing evil with Allah or with his subjects. The glory that you are in may be transformed by Allah's wisdom and turn into His wrath, and you may lose your hereafter in this world and find yourself, after it is too late, humiliated and humiliated, as the Almighty said: () I conclude my speech with a beautiful, general piece by Imam Fakhr al-Din al-Razi (the verse is applied to all types of kingdom, so it includes the kingdom of prophecy, the kingdom of knowledge, the kingdom of reason, health, good morals, the kingdom of power and power, the kingdom of love, and the kingship of wealth, because the wording is general, so the specification is from not evidence). 24

The second topic

Law of government and state administration

The first requirement

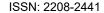
Constitution of government

The Qur'anic verses clarified the basic law in governing the state, which is what Allah legislated and intended of commands and prohibitions, by mentioning some of the provisions in the heavenly religions that preceded Islam. These provisions remained in effect in our law, and this is evidence that the source of legislation is one, and the rule with us says that the law of We accepted from the heavenly religions what was legislated for us that was not abrogated by the Holy Qur'an or the purified Sunnah of the Prophet ²⁶However, Allah Almighty gave the ruler wide scope, the right to exercise his own judgment in ruling and managing the state if it does not violate Sharia law. ²⁷ But when we talk about the law of the state's will, what is meant is not only the ruler's supervision of the application of the laws of retaliation and punishment, but rather there are many provisions that contradict the limits that must be a clear penalty in the basics of state administration, and we mention some of them:

First: Justice, as Allah Almighty says: * ج ج ج ج ج ج ع ج ج ع

Second: Do not make fun of others with evidence چد د نا نا نه نه چ

Fourth: Responding to abuse with kindness, as evidenced by the Almighty's saying: چ ک ک ک چ 31





Sixth: Feeding the needy among the parishioners, regardless of their religion, custom, or belief, as evidenced by the Almighty's saying: چذ ٿ ٿ ٿ ٿ ٿ ٿ ۽

Seventh: Supervising the performance of trusts and loans between people in transactions, according to what Allah Almighty says: چ ف و و و و چ و و چ ن و و و چ ن و و و چ ن و و و چ ن و و و چ

Eighth: Freedom of belief and respect for other religions are among the duties of the ruler, as evidenced by the Almighty's saying: $^{35} \Rightarrow _{32} \oplus _{33} \oplus _{34} \oplus _$

The second requirement

It is necessary to consult on the matter

This noble verse is one of the pearls of the Holy Qur'an, which contains within it the most beautiful images of description of the Messenger Muhammad, may Allah bless him and grant him peace, that Allah reminds him that, O Muhammad, your nature is that you are merciful, that you are not arrogant, and that you are not harsh-hearted, so treat your nation with this mercy that you have deposited in your heart, so pay attention to it. Bedouins surround you for your politeness, your humility, the beauty of your creation, and your forgiveness towards people⁴² So, for the softness of your heart, the beauty of your tongue, and the goodness of your dealings with the subjects, they responded to you and followed you. Yes, these are the qualities that Allah Almighty has bestowed upon our Master Muhammad, may Allah bless him and grant him peace. But it is more appropriate for his nation to have its rulers and those in charge of it who are commanded to build by them, so whoever of the rulers is characterized by them is more effective in his work.⁴³ The verse then moved to a basic element upon which the Islamic state is based in managing governance and rulers in particular, which is (consultation). After mentioning the previous characteristics, Allah assured His Prophet Muhammad, may Allah bless him and grant him peace, and the rulers after him to continue consultation, work on it, and take the statements of scholars and specialists. In their fields, because the gathering of the masses of people of knowledge and expertise is far from wrong, in most cases, unlike individual decisions, peoples have been decimated and civilizations destroyed. The tyranny of the ruler exposes the nation and the subjects to danger, and this is the opposite of the correct leadership approach. 44

Note that the Messenger of Allah, may Allah bless him and grant him peace, had no need for consultation because he supports and supports decisions from Allah, but it is a practical educational lesson for the Companions after him and those after them in managing governance and duties.

I conclude the speech with the words of Ibn Attiya (consultation is one of the rules of Sharia and the wills of rulers, and the ruler who does not consult the scholars and wise men of the nation is therefore obligatory and better for his subjects to be removed from office) ⁴⁵

The third requirement

Bad lining

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In this noble verse, Allah Almighty pointed out a general prohibition that includes rulers and non-rulers. The successful believing ruler must choose his inner circle and assistants with great care, and the inner circle of the ruler and the leader



in the contemporary state is divided into three powers: legislative, judicial, and executive. The justice of the ruler and commander with his ministers. Whoever has his inner circle corrupted has lost his subjects. There is no good in a minister who speaks well but does not do well^{47The} evidence for this is in his saying, "may Allah's prayers and peace be upon him": (If Allah wants good for the prince, He will make him a minister of truth, if he forgets to mention him, and if he mentions him, he will help him, and if Allah wants other than that, He will make him a minister of evil. If he forgets, he will not mention him, and because he remembers, he will not help him) ⁴⁸

From his saying, "may Allah's prayers and peace be upon him," it becomes clear that there are two types of inner circle, the good type and the other corrupt. The good one is the inner circle with full mind, intelligence, and a lot of experience, knowledgeable of the necessities of every time and its events, and conversant with the news of the people. The happy ruler is the one whom Allah blesses with a good inner circle that reminds him of goodness if he forgets and forbids him from evil. The second type is the corrupt inner circle, and there are many of them today among the rulers, and among their characteristics are deceit, betrayal, ignorance, defrauding the subjects, theft, hypocrisy, hatred for people of knowledge, submitting to foreign dependencies, and striving not to serve the subjects, as the Prophet (PBUH) said (You will not succeed a caliph except that he has two inner circles, an outer layer that commands him to do good and urges him to do it, and an outer layer that orders him to do good and encourages him to do it.) You command him to do evil and encourage him to do it, and the infallible is from Allah's protection) ⁴⁹

I conclude my words with the saying of Al-Ahnaf (The command of the Sultan is not fulfilled except through ministers and aides, and ministers and aides are of no use except through affection and advice, and affection and advice are of no use except through opinion and chastity. The greatest harm to kings in particular and to people in general is that they deprive the interests of ministers and aides, or that their ministers and aides are devoid of chivalry. There is no modesty, and he said, "There is nothing more worthy of a ruler than a minister or a friend who speaks well but does not do well." He said, "The adornment of the rulers and their adornment is their ministers. Whoever has his inner circle spoiled is like one who drowns in water and his affairs are not well. ⁵⁰

Fourth requirement

The ruler's respect for the subjects

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How beautiful is this verse, as it depicts for us the best and most refined relationships in contemplation between the ruler and the members of his subjects, according to the Almighty's saying: \$\frac{2}{3} \frac{2}{3}\$. It contains a metaphor for humility, gentleness, and gentleness, and it draws a three-dimensional sensory picture, as in the case of a bird when it lands and joins its young to it by lowering the wing, and the opposite of that (raising the wing).) It is applied to arrogance and condescension⁵² Our master Muhammad, may Allah's prayers and peace be upon him, was the master of the humble before his companions and his subjects in general. The meaning of this verse is not specific to the Prophet, may Allah's prayers and peace be upon him. Rather, it is general to teach Muslims in every time and place, especially presidents and rulers, how to contemplate with their subjects, great and small, rich and poor. ⁵³For his saying, "May Allah's prayers and peace be upon him" ((Allah has revealed to me that you should be humble and do not be unfair to one another)). ⁵⁴

Successful and rational leadership must be humble with its subjects, give its public great value, and respect both young and old. The ruler's humility increases the strength of the state because he gains the popularity of the masses toward his government. The opposite of humility is the arrogance that penetrates the souls of many leaders, politicians, and rulers in all aspects of the state, and this arrogance is forbidden. In Islamic law, even if there is whispering in the heart.

CONCLUSION

Praise be to Allah, many good and blessed praises to Him, by whose grace good deeds are accomplished, and prayers and peace be upon the master of creation, Muhammad, may Allah bless him and grant him peace.

As for after...

Every beginning has an end, and after traveling around the Holy Qur'an and this interesting journey into the meanings of the verses, I have written down a very small amount of the knowledge of these noble verses, which are as follows:

- 1. The true faith of the ruler and authority is to make the limbs work and the heart's trust in serving the subjects, because that is the main goal.
- 2. The ruler must adopt practical and scientific reasons and have a soft heart and good morals in his personality, in keeping with the character of our Master Muhammad, may Allah bless him and grant him peace, along with his companions, his subjects, and all people.
- 3. One of the fruits of correct leadership is the ruler's success in winning and loving the hearts of his subjects through pardoning and forgiving the mistakes of members of his subjects that do not affect society or religion.
- 4. The description of the leader and the ruler as working in the Shura Council does not mean a weak character or a lack of firmness in decision-making, but it is evidence of the ruler's intelligence in not making mistakes and as a result this is likely to negatively affect the subjects.



- 5. One of the duties of the rulers is to test the ministers, workers, and scholars who are characterized by all types of honesty, professionalism, good conduct, religion, and character, because if the rulers' entourage and lining are corrupted, the ugly becomes better and the good becomes ugly through obsessiveness and pretense of honesty and sincerity.
- 6. Leadership humility is not an easy matter, but it entails fatigue and hardship, because this quality is not achieved by conquering the desires of the soul, humiliating it, and raising it with a religious upbringing that affects the heart and dominates the behavior.

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