

In the Name of Allah, the Most Compassionate, the Most Merciful

Classification Of

**ALMIZAN**

THE INTERPRETATION OF HOLY QURAN

BY: Great Allameh Seyyed Mohammad Hossein Taba-Tabaai

BOOK FORTY EIGHT

**PRINCIPLES OF STATE**

**Administration**

And **MANAGEMENT** METHODS IN QURAN

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2016

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&

His Masterpiece:

" **ALMIZAN**, THE INTERPRETATION OF HOLY QURAN"



Image of Allameh

( Oil Painting. Work: Seyyed Mehdi Amin, 1991 )

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*( Red Lines have been Translated! )*

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Part One

Administration

of

Islamic State

## Chapter One

### Concepts of Organization and Management in Quran

Need of Human Society to Organization  
and Management

« قُلِ اللَّهُمَّ مَالِكِ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ...! » ( آل عمران/ ٢٦ )

***" Say: " O God, Possessor of Kingship;  
You grant Kingship to whom You please,  
and revoke Kingship from whom You please...!"***

*(Holy Quran,Al-Imran:26)*

**What** has been resulted from all efforts made by the human societies to settle the problem of bringing the power of the community to the hand of one, who can manage it, and unify the various opposing demands of individuals, groups, and forces; is that, human beings can not consider themselves needless of having a Governmental System or a Supervisory Role. The evidence is that, as far as human history shows, man has always established a state or a regime for himself, although it has different names and conditions due to the difference in nations and times. Because, the emergence of the chaos and disorders in the social life are due to the lack of a regime and lack of concentration of different wills and goals in one will and

one authority.

It is also evident that Prophethood from the earliest era of its appearance, invited the people to Justice and forbade them from oppression, encouraged towards the servitude to God and submission to Him, forbidding their following from Pharaohs and Tyrants.

As regards the Prophet of Islam and his Holy Book, the Holy Quran, it is evident that he called the people to withhold from obeying the corrupters and resisting against any abjection! He also, in his traditions, warned the people about the consequence of the cruelty, corruption, and rebellion!

(Almizan: V. 3, P. 229)

Proper Supervision and Management  
of Society in Terms of Quran

« فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَ قَتَلَ دَاوُدُ جَالُوتَ وَ آتَاهُ اللَّهُ الْمُلْكَ وَ الْحِكْمَةَ وَ عَلَّمَهُ مِمَّا يَشَاءُ  
وَ لَوْ لَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَ لَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ! »

(٢٥١/ بقره)

***" They defeated their enemy through God's will.***

***David slew Goliath and God granted David the kingdom and wisdom and  
also taught him whatever He wanted.***

***Had God not made one group of people repel the other,  
the earth would have become full of corruption,  
but God is Generous to His creatures!"***

(Holy Quran, Baqareh:251)

Sovereignty/ Kingship/ Authority is one of the contractual affairs that the human community has never invalidated it. The best expression and its most complete proof is the above Verse, which God Almighty, after narrating the Talouth's story in Quran, explains it.

And in the Holy Quran, there are many Verses that refer to the Sovereignty, namely the Guardianship and the necessity of obedience to the Guardians, and other issues related to the Guardianship. There is another Verses which observe the Sovereignty and Guardianship as a Blessing and Gift, for example:

***"... We have certainly given the progeny of Abraham the Book and wisdom, and We have given them a great Sovereignty!" (Nessa:54.)***

Or Says:

***" ... He appointed prophets among you,  
and made you kings,  
and gave you what none of the nations were given!" (Maedeh: 20.)***

Or He Said:

***" ... And verily, Allah Grants His kingdom  
to whomever He Wills...!"  
(Baqera:247.)***

And other Verses such as this.

There is a fact that Quran calls the kingdom and Sovereignty as a Gift only when it is bounded with Virtue, because among all the things that may be counted as the blessing of life, God enumerates the Blessing exclusively in Virtue.

Quran did not invite the people to establish monarchy and constitute the Caesarean or Qasraen, but considers the kingship as an affair of human society, and has put this obligation over the shoulder of community, as the case of education or duty of preparation against the attacks of unbeliever enemies. Moreover Quran considers the establishment of Society and Unifying the people round the Religion as a number one Principle, and forbids the division and hostility among them, as Said:

***"And this is My path, a Straight One,  
so follow it,***

*and do not follow the other paths  
lest they divert you from His path ...! "*  
(Anam:153.)

So, the Holy Quran considers only that society authentic and valid which is a Religious Society, and rejects all other Communities, each of which, believe in partner to God, humble themselves against every luxurious Palaces, Qaisers and kings, and considering for each monarchy or tribes a separate boundary and homeland, more others who believe in superstitions as such are in their sacred places. Islam rejects all such societies and considers them inauthentic and invalid.

(Almizan: V. 3, P. 232.)

### Leadership Duty and Policy in Great Islamic Society

In the first era of Islam, the rule of the Islamic community was by the Prophet Muhammad(ﷺ), and God had obliged Muslims and all the people to obey him.

The best way for a scholar who wants to get information about this issue, is to study the method of the Messenger of Allah in such a way that no corner of his life to be left ignored, then he returns to the Holy Quran and peruses all the Verses regarding the Ethics and Laws on Human Deeds, namely, the Rules about Worship, Transaction, Politics, and other Social Relations and Associations.

There is another point that the scholar should take into consideration is that **all the Verses bring up the issue of establishing worship, standing up to Jihad, or the execution of punishments and retributions, etc., are addressed to**

**the public of the believers**, not the Messenger of Allah alone, as in the following Verses:

- **" And perform the prayer...!" (Baqareh:43.)**
- **" And spend in the Way of Allah...!" (Baqareh:195.)**
- **"... Fasting Is Decreed for you...!"(Baqareh:183.)**
- **" There should be from among you a Group who call mankind to Virtue and enjoin what is Good and forbid what is Wrong...!" (Ale-Imran:104.)**
- **"... And strive hard in His Way...!" (Maedeh:35.)**
- **" And wage jihad for the sake of Allah, a jihad which is worthy of Him...!"(Hajj:78.)**
- **" As for the fornicatress and the fornicator, strike each of them a hundred lashes...!"(Noor:2.)**
- **" Cut off the [right hand, four Fingers]of the thief, male or female...! "**  
**(Maedeh:38.)**
- **" There is life for you in retribution...!" (Baqareh:179.)**
- **"... And bear witness for the sake of Allah...!"(Talagh:2.)**
- **" And hold fast by the covenant of Allah all together and be not disunited...!"(Ale-Imran:103.)**
- **" Muhammad is only a Messenger. There lived other Messengers before him. Should Muhammad die or be slain, would you then turn back to your pre-Islamic behavior? Whoever does so can cause no harm to God. God will reward those who give thanks!" (Ale-Imran:144.)**

But what should not be neglected here is that this system of Guardianship or Government or say Imamate to the nation, is far from the Monarchy kingship which considers the property of God as booty for the owner of the throne, and considers the servants of God as his slaves, allowing to do with the public possessions what he wants, and whatever judgment makes on the servants of God, that he desires. Because the Islamic system of Government is not one of the regimes that is based on material exploitation

and not even the Democracy, because it has very clear differences with democracy, which by no means allows it to be regarded as Democracy, and or to be compared with that.

One of the biggest differences between the Islamic system and the Democratic regimes is that in democratic governments, since their foundation is based on the material utilization, naturally the spirit of utilization of others is latent in their nature, and this is the same human imperialism, which puts everything, and even the other human beings, under the will of human Governer power and his action. Today, we see, as eye-witness, how the Democratic regimes storm on the weak nations, what violence and cruelty use against the people of other lands. Even the Pharaohs of Egypt, Caesars of Roman Empire, and Kings of Persian Empire, if they were to force the people, they would only forced their own subjects.

Today, if we look at the relations between the superpowers and the weak nations, we see that history and its events are repeated in our time, too, but something that has changed is its former form.

Another difference between the so-called "democracy" regimes and the Islamic state's system is that, as far as history is shown and we are seeing ourselves, none of these non-Islamic regimes are empty of the massive class divisions. The society of these regimes consists of two classes, one the wealthy class, owner of estate and high positions; the other class, the poor, lacking the estate and position.

This class difference finally leads to corruption, because corruption is necessary for class differences, but in the social and religious system of Islam, people of the community are all equal and the same, the only difference that exists between Muslims is the difference that the Virtues and Talents will necessitate it, and it is only the Piety, that its command is in the hand of God, not in the hands of the people, and this is God Almighty Who Says:

***" O, mankind! Verily, We created you all from a male and female and appointed for you tribes and Nations to be known to each other, verily, in Allah's Sight the most honourable of you is the most PIOUS of you...!" (Hojorat:13.)***

And also says:

***"...Compete with each other in performing good deeds...!"***  
*(Baqareh:148.)*

Considering above, in the Social System of Islam there is no difference between the governor and subject, the officer and soldier, the superior and employee, the slaver and slave, the man and woman, the rich and poor, the senior and junior, and..., namely, both are equal in their right in Religious Law. Both are on one level and on one horizon in lack of difference and class distance in the social spheres. The reason is the Manner and Method of the Holy Prophet of Glorious God - the blessings of Allah be granted to him for having such a Manner!

Another difference is that the executive force in Islam is not a special and privileged group in the society, but all the people of the society are responsible for the enforcement of law, it is obligatory for everyone to invite others to goodness and forbid the evil, contrary to other regimes that does not give such a right to people the the community.

There are, of course, many differences between the social system of Islam with the other regimes. This is not covered to any scholar who investigates!

(Almizan: V. 4, P. 192.)

**The Translation is to be continued !**