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

ClassificationOf

ALMIZAN

**THE INTERPRETATION OF HOLY QURAN**

**BY: Great Allameh Seyyed Mohammad Hossein Taba-Tabaii**

**BOOK FORTY EIGHT**

**PRINCIPLES OF STATE.**

**Administration**

**And MANAGEMENTMETHODS IN QURAN**

 **Edited, Summarized, Classified, and Translated by:**

**SEYYED MEHDI AMIN**

**2016**

"Allameh" Ayatollah Seyyed Mohammad Hossein Taba-Tabaii

&

His Masterpiece:

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



**Image of Allameh ( Oil Painting. Work: Seyyed Mehdi Amin, 1991 )**

CONTENTS:

**BOOK FORTY EIGHT**

**PRINCIPLES OF STATE.**

**Administration**

**And MANAGEMENTMETHODS IN QURAN**

***) Red Lines have been Translated! )***

**Part One**

**Administration of the Islamic State**

**Chapter One:Concepts of Organization and Management in Quran**

Need of Human Society to Organization and Management

Profile of Imam and Ruler in Terms of Quran

Proper Supervision and Management of Society in Terms of Quran

Leadership Policy and Duty in Great Islamic Society

Management of Islamic Society after the Prophet

Duty and Programs of Muslim Governors with Divine Authority in Resolving Religious Disputes

Authorities of the Muslim Governors with Divine Authority

Divine Organization in Creation (Administrative Organizations among Humans)

Basis of Community Management in Islam

Duties of Leaders and Imams in Term of Quran

Conclusion of Competent Religious Administration: Inheritance of the Earth

Competence of Individuals to Dominate the Earth

Management of Daily Affairs and Ongoing Events

Chapter Two: Planning Methods in Quran

Management and Planning in the Creation

Planning before Human Creation and its Learning

Night of Fate(Al-Qadr), Time to Measure and Plan the Yearly Predestinations

Predestination of Death

Plan of Pre-Written Events of Human Life

The Purpose of Creation, and Planning for Life and Death

Chapter Three: Teachings of Quran in Supervision of Directors

Need to Monitor Enemy Rumors and Analyze Them

Responsible One to Analyze the Gossips

Importance of Evaluation and Explanation

Information Acquisition and Analysis

Supervision of Governmental Secrets

Enemy Cognition, the most Basic Pillar of Management

Method of Information Acquisition and Scientific Analysis of its Sources

Using Tricks, and Designing a Strategy

Chapter Four: Management Methods in View of Quran

Talk Well with People

Gentleness, Consulting, Determination, and Trust in God

Qualifications for Better Administrating the Muslim Community in Terms of Quran

Consultation with Subordinates

Observing the Principle of Equality in Administration of Society

A Lesson for the Dignitaries

Moderation in Financial Management

"… Who Conduct Their Affairs by Mutual Consultation!"

Chapter Five: Management Tools

Encouragement and Discipline, Forgiveness and Punishment

Reward for Obedience

Effect of Encouragement upon Human Modification

Reward, and its Degrees

Reward for Endeavoring in God

Saving Trade! Reward for Jihad in the Way of God

Chapter Six: Executive Instructions for all Muslims

**1- On Political Management:**

Forbiding the Reliance and Trust on Oppressors in Administration of Muslim Affairs

Avoiding the Desire for Friendship with Infidels and Foreigners

Improving the Weak-Hearted in Islamic Community and Preventing their Willingness to Aliens

Instructions on Keeping the Covenants and Treaties

Conditions of Observance or Violation of Covenants and Treaties

**2- On Social Management:**

 Directives for Managing Muslim Social Behaviors:

 1- Avoid Mocking and Bad-Labeling a Muslim

 2- Avoid Suspicion, Defect-Query, and Backbiting a Muslim

 Instructions for Reforming the Community Opinion on Events

**3. On Financial Management:**

Administration of Two Financial and Human Pillar of Society

Instructions for the Financial and Human Management of Society

**4. On Defense and Management of War and Front**

Management of Jihad and Front

Six Comprehensive Instructions on Fighting

Planning and Preparing for Defense on the Crisis

Crisis in Islamic History, and Management of Crisis

Management of Weak Willpowers

Fighting against Insurrections

Preparing against the Enemies of Islamic Society

Persuading Jihad and Changing the Way in Defense

Persuading Defense and Jihad

Administration of Front and Jihad in Difficult Circumstances

Instructions for Administration of Front and War

Reaction to the Enemy's Psychological Warfare

Form and Project of a Defense at God's Pleasure

Command of Jihad for Crackdown on the Infidel and Hypocrites

Encouraging Donation and Jihad, two Defensive and Economic Programs of Islam

An Order for Funding the Fronts

Chapter Seven: Examples of Good and Bad Management in Quran

Qualification for Management of Affairs: Trustworthy, Stability, Attentive, and Intellectual

The Worst Management at Human History

Expectations of People from Leaders

Governance and Wisdom, Devising and Management of "Zul- Qarnein"

Prophet Muhammad**(PBUH),** the Best Example in Management

Part Two

 Communications in Management

 of the Islamic State

Chapter One: Communications in Management in Terms of Quran

An Introduction to Communication Methods in Management

Starting Page of Sura Yassin: A Complete Course in Communication and Guidance Method:

 1- Introducing the Message Master and Messenger

 2- Qualification of the Messenger

 3- Purpose of Descending the Quran

Cognition of Addressees:

A: Listeners whose Guidance is not Effective!

B: Listeners whose Guidance is Effective!

Chapter Two: Purposes of Quran's Message

Main Purpose of the Quran's Descent

Way to Achieve the Purpose of Quran

Purpose of Revelation

God's Purpose of the Mission of Messenger of Allah, Muhammad**(PBUH)**

Purpose of the Apostles Missions

Chapter Three: Subject of the Message

Educating the Manner of Servitude

Understanding the Principles of Worship and Servitude, Divine Laws and Teachings

Right of Divine Guardianship

Foundation of the Competent Society

Chapter Four: Addressees for the Message of Quran

Addressees for the Guidance of Quran

Teaching and Guiding Each Groups to the Limit of their Knowledge

Discovering Abilities of People, Expecting their Proper Performance

Real Faith and Stability of the Addressees

Social Duties of the Believers

Selecting Addressees and Indications of their Qualifications

Free Will in Selecting the Path of Guidance or Misguidance

The Limits of Prophet's Responsibility for the Faith of the Individuals

When the Addressees Get Tired!

Example of the Guided Nations

Determining the Addressees of Quran

The Best Educated Group in Islam, and their Performances

A Society with Full Surrender to God

No Discrimination in Selection of Addressees

Difference of Addressees' Level in Receiving Aliment and Religious Knowledge

Grouping the Addressees: Devil's Party and God's Party **(Hezbollah)**

Chapter Five: Communication Devices for Quran

Arabic Quran, a Teaching Tool for Understanding the Addressees

Holy Quran, a Latent Book, and Way to its Knowledges

Angel of Revelation, a Means to Descend the Revelation of Quran

Mission of the Messenger of Allah

Flowing Quran in the Prophet's Word

Revelation, a Means to Address Divine Verses to Prophets

The Carriers of the Book, Wisdom, and Prophecy

Religious Missionaries, Means to Publish the Message of Quran

Chapter Six: Observing the Time and Place in Messages of Quran

Revelation of Quranic Verses Observing the Requirements of Time and Place

Role of Gradualness, and Time and Place, in Communicating the Revelation of Quran

Revelation of Quran Verse to Verse, Subject to Conditions of Time and Place

Chapter Seven: Educational Methods of Quran

Method of Teaching the Principles of Invitation

Principles of Education and Training

Free Will in Religious Invitation

Flexibility in the Invitation

Using Clear Examples in Conveying the Topics

Chapter Eight: Modifying Methods in Management of Quranic Communication

Applying Feedback Method in Quranic Messaging

**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 مالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشاءُ وَ تَنْزِعُ الْمُلْكَ مِمَّنْ تَشاءُ ...!» ( آل عمران/26 )

***" 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 داوُدُ جالُوتَ وَ آتاهُ اللَّهُ الْمُلْكَ وَ الْحِكْمَةَ وَ عَلَّمَهُ مِمَّا يَشاءُ

وَ لَوْ لا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَ لكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعالَمينَ!»

 (251/ 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 Policy and Duty in Great Islamic Society

In the first era of Islam, the rule of the Islamic community was by the Prophet Muhammad**(PBUH)**, 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 Meesnger 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 femalef 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 shuch 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 !