

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

Classification Of



THE INTERPRETATION OF HOLY QURAN

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BOOK FORTY FIVE

ISLAMIC

GOVERNMENT

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&

His Masterpiece:

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



Image of Allameh

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Part One

THE ISLAMIC

GOVERNMENT

Chapter One

The Origin of Ownership and Government in Islam

Ownership and Government

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

" Say: O, Allah! You are the Owner of the kingdom: You give the kingdom to whomsoever You Will and take away the kingdom From whomsoever You Will...!"

(Holy Quran, Ale-Imran: 26.)

The Glorious God has the Real Kingship of the whole Universe, and is its Owner too, of course, an Unconditional Kingdom and Ownership, as He Said:

- " That is Allah, your Creator and Nurturer: There is no god but Allah, the Creator of all things! "(An'am:102)

- " To Allah belongs all that is in the heavens and on the earth!"

He has Unconditional Kingdom, as He Himself Said:

- " To Him belong the Kingdom, and to Him is due all Praise!" (Taghabun:1)

- " In the Presence of the Omnipotent Sovereign!"

(Qamar:55)

Allah's Ownership of the world is a Real Ownership, the Almighty God Owns all the components of the universe, He can manipulate in all parts of the

world what He Wishes.

The Kingdom and Sovereignty are also of the class of Property and Possession, but here the Property belongs to the things that a community of people owns, and since the Ownership means the kingship and the King is the owner of the things that are in the Possession of his subjects, he can possess what his subjects possess, without his possession to be opponent with the possession of his subjects, or the will of his subjects to disturb his will.

The Credit Ownership and Kingship are also true for the God Almighty, because whatever someone owns, God had given it, if God did not own it, He could not afford it, as He Himself Said:

" ... Give them out of the means which Allah has bestowed upon you...!"
(Noor:33)

And He is also a Sovereign to the Credit Possessions and He owns everything that is in the hands of the people, because He is the Legislator of every Law, and as a result, by His own Judgment He takes possession of the property of the people. The Holy Quran also called Him "Sovereign" of the people and Said:

" Say: I take refuge in the Lord of Mankind! "
" The King of Mankind !" (Nass:1-2)

Regarding what is in the hands of the people is God's, and God has given them, He Said:

"And He gave you all that you had asked Him. If you enumerate Allah's blessings, you will not be able to count them...!" (Ibrahim:34)

"... And spend for His cause out of what is entrusted to you..!" (Hadid: 7)

" Why do you not spend for the cause of God when to Him belongs the heritage of the heavens and the earth...?"

(Hadid: 10)

" ... To whom does the Sovereignty belong today?

To Allah, the One, the All-Paramount!" (Ghafer: 16)

Therefore, the God Almighty owned what was in the hands of the people before us, and owns what is in our hands, and will soon be our Heir.

Also, God is the King and Sovereign of all kings, Who gives the property to any monarch He wishes, as He Said:

"... While God had given him a kingship...?" (Baqarah:258)

" ... And We bestowed on them a Mighty Kingdom!" (Nessa:54)

(Almizan: V. 3 , P. 200)

Chapter Two

Right of Ruling and Guardianship of God and Prophet

Obligation to Obey God and Prophet

« قُلْ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ
فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَ عَلَيْكُمْ مَا حُمِّلْتُمْ
وَ إِنْ تُطِيعُوهُ تَهْتَدُوا وَ مَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ الْمُبِينُ!
«... وَ أَقِيمُوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ وَ أَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ!» (نور ٥٤ و ٥٦)

***" Say: Obey Allah and His Messenger;
but if you turn away Know that the
Messenger is responsible for conveying the Message
and you are Responsible for your deeds;
and if you Obey him, you will be guided aright
which is good for yourselves.***

*However The Messenger's duty is only to convey The Message Publicly!"
(Holy Quran, Noor:54.)*

***" O, people! Keep up prayers, pay alms and obey the Messenger of Allah,
so that you may become entitled to Allah's Mercy!" (Holy Quran, Noor:56.)***

These Verses state the Obligation of Obedience of God and His Messenger and understands us that the Obedience of Messenger is not separate from God's Obediencione. It is obligatory for every Muslim to adhere to God's Decree which the reversal of it is considered a disunity.

In this Verse, God has Commanded to obey Him in what He has Revealed, and to obey His Messenger in What he brings from their Lord, also

in his own commands he issues to them about the religion and their way of living.

The Phrase "*... And Obey the Messenger,*" is a Delegation of Authority to the Messenger in Government and Judgment.

(Almizan: V. 15 , P. 218)

Chapter Three

Ruling and Guardianship Right of Governors with Divine Authority

Assignment of Governors with Divine Authority by God, and Conditions of their Ruling

« يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولَى الْأَمْرِ مِنْكُمْ فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَ الرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَ أَحْسَنُ تَأْوِيلًا! » (نساء / ٥٩-٦٥)

" O, You who believe! Obey Allah and obey Messenger and those Governors among you who have received Divine Authorities. If you quarrel in anything among yourselves, refer it to Allah and His Messenger, if you believe in Allah and the Last Day, this is better and more suitable for final condusion!"
(Holy Quran, Nessa: 59-65.)

"Governors with Divine Authority", no matter who are, does not benefit from Revelation, and their work is only the issuance of commands which they consider to be correct, and the people's obedience to those opinions and their words is obligatory, as the obedience to the messenger was obligatory to the people. And that is why, when it came to the necessity of referring to God and surrendering to Him, on the disputes between the Muslims, God Said **you should refer to God and Messenger**. Here God did intentionally not mentioned the name of **Governors**, but He mentioned the

Necessity of referral and surrender to God and the Messenger **only**, and Said: " *If you quarrel in anything among yourselves, refer it to Allah and His Messenger, if you believe in Allah and the Last Day...!*" That is, if you have dispute in something, turn it back to God and the Prophet! " And this was because, as we said, the Verse points to the believers, the ones in the first Verse were called: " *O, you who believe...!*" Therefore, without a doubt, it turns out that the struggle is also a struggle among the believers, and it is not believed that the struggle is between believers and the Governor with Divine Authority - while his obedience was obligatory to them - then it must inevitably be a struggle between the believers with each other, and also can not imagine that their quarrel to be on the issue of Commands (since it is assumed that they have the Governor with Divine Authority and Command among them,) then if a conflict occurs, it is in the course of events and cases that always happens. The next Verses that blame those who call on the ungodly kings who do not regard the judgment of Allah and His Messenger, are a mirror of this meaning. The decree must be referred to the Rules of Religion, and the precepts expressed in the Quran and the Tradition(Sunnah) of Prophet. The Quran and the Tradition of Prophet(Sunnah) are two definite arguments in the issues to those who perceive the Command from that two channels. When the Governor with Divine Authority confirms a Command that comply with the Book and Tradition(Sunnah), his declaration is a definite proof, **because the above Verse states that his Command has to be obeyed, and, there is no condition in the obligation of his obedience. And finally his Command also returns to the Book and the Tradition.**

Governors Have no Right to Legislate

New Religious Commands

From the above it becomes clear that the Governors with Divine Authority - any of the persons who may be - are not entitled to make a new Command other than the Commands of God and the Prophet, nor can they nullify a Command of fixed Commands in the Book and Tradition(Sunnah.) If else, the Verse should mention that you have to refer to the Governors of each time and age in the struggles of that time and age, if not so there would remain no longer a meaning to refer the cases of conflict to the Book and the Tradition(Sunnah), or you should refer to Allah and the Prophet, while the Holy Verse states:

*" A faithful man or woman may not,
when Allah and His Prophet have decided on a matter,
have any option in their matter,
and whoever disobeys Allah and His Prophet
has certainly strayed into manifest error!"
(Holy Quran, Ahzab: 36)*

This Verse dictates that no one has the Right to issue a Command other than God and the Prophet.

According to above Verse, the Legislation is the Decree of God, but the Decree of the Prophet, is either the same Decree of God, or more general, but **the duty of the Governors with Divine Authority is to offer their opinion in cases where their guardianship is imperative, or to acquire the Command of God and Prophet in general issues and common matters.**

In short, since the Governors with Divine Authority does not have the right to decree or cancel the Legislation, and their only privilege with the others is that the Commands of God and the Prophet, namely the Book and the Sunnah(Tradition of Prophet) have been entrusted to them, therefore, the

Almighty God did not mention their names in the Verse discussed, where the issue of the referral of the Decree was discussed, but only Said: "... Refer it to Allah and His Messenger!" Here we understand that the Almighty God has one obedience, and the Prophet and the Governors with Divine Authority also have one obedience, and that is why He Said:

*"... Obey Allah and obey Messenger
and those Governors among you,
who have received Divine Authorities..."*

Necessity of Infallibility of the Governors

There is no doubt that the obedience which is stated in the Verse: "*Obey Allah and obey Messenger...*" is an absolute obedience, not subjected to any contingent term or condition, this is itself a reason to the fact that the Messenger does not order or forbid anything that would be contrary to God's Commandment in that issue, otherwise it might be considered a conflict on God's side to order to obey God and obey the Prophet. The compliance of All Commands of the Messenger with the Commands of God cannot be conceived and will not be realized except with the infallibility of the Prophet. This statement is running exactly in the Governors with Divine Authority too. In case of the Messenger, his infallibility is an indisputable fact without considering this Verse, since a great deal of proof, rational and narrational, is quoted about it. But apparently in case of the Governors with Divine Authority this is not the same, may be one supposes that the Governors with Divine Authority whose names mentioned in this Verse do not need to be infallible, and the meaning of the Verse is also correct without the infallibility of them!!!

Given that the Verse is absolute in all respects, and its being absolute concedes us to say that the same infallibility that was ratified with regard to

the Prophet was also valid in case of the Governors with Divine Authority. **In brief, the Governors with Divine Authority are certain people who, like the Prophet himself are infallible.**

Governors with Divine Authority: Infallible Households of Prophet

The main purpose of the "Governors with Divine Authority" are individuals from the Nation of Muhammad(PBUH), who are infallible in their speeches and deeds, and indeed, their obedience is obligatory - in the same sense that obedience to God and His Messenger is obligatory! Since we do not have the power to recognize and find these people, we need the Almighty God to introduce them in His Holy Book or through His Holy Messenger, and specify their Names. As a matter of course, the Holy Verse conforms with the Individuals whose Names are specified by the Holy Prophet in the traditions quoted through the Imams, that he said: These are the Governors with Divine Authority!

(Almizan: V. 4, P. 614)

The Translation is to be continued !