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Governing from the Qur'ān and Church Viewpoint

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Abstract

In the Qur'ān, government-related vocabulary has been used more than 85 times, and mostly refers to ruling and judging. In addition to the mission of fostering political, doctrinal and moral principles, prophets and divine religions such as Joseph, Moses, David, Solomon and the Prophet Mohammad (pbuh) ruled, and in reality, their rule was part of the mission. In general, the Qur'ān does not mention Jesus Christ's rule, but the principle of non-separation of the prophets and the necessity of faith in all the divine prophets is stated in this context in verse 285 of Surah Baqarah: "They believed in God, the scriptures, and the prophets of God", and said: "We have no distinction between the prophets of God." Analyzing the process of the advent of Christianity and its development and adoption in the ancient Roman and Greek empires, it can be said that the people adopted Christianity as a religious belief from the beginning to the beginning of the second millennium, and that the government regarded it as the official religion. From 1054, many internal conflicts broke out, creating large gaps and sects of protest and reformist were registered. And historical experience shows that government-church relations in Europe are more dependent on the extent and manner of government participation, and the government has taken advantage of religious rules and components in the best of circumstances, particularly in its judicial and political structure. The main aim of this essay is to draw attention to a central question: to what degree is there a commonality and distinction between Islam and Christianity in terms of policy and political sovereignty?

Keywords: Qur'ān, Christianity, Sovereignty in Politics, Prophets.

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Research Methods

According to common definitions and various classifications of general and religious forms of government, such as the rule of holy officers, the rule of the popes, the rule of holy kings and Islamic caliphs, this article tries to find a different approach based on the Qur'ān, European books and so on. Presenting a descriptive and comparative view of the question from a political point of view.

Lyrics

Iran's Islamic Revolution was seen as the twentieth century's biggest political transformation. By proposing a new model of the political system that was in opposition to the current bipolar world structures, this movement was able to demand a new agenda to rule and control the people. Based on the teachings of Islam and in particular the Qur'ān, which played a key role in defining the Islamic Revolution, the revolution was able to challenge and rely on theories that pursued the causes of non-political and religious revolutions. It poses a big problem for the global bipolar system. The powerful outcome of the Islamic Revolution, which sparked a new wave among Muslim and even Christian nations, was the resurrection of forgotten discourses in politics and culture that identified Muslims. On the other hand, the world welcomed religious tendencies as a way out of the problems of modernity at the end of the second decade of the third millennium, especially after the outbreak of Corona 19, and therefore sociologists and psychologists pay particular attention to religiosity.

There are varying views of sociological research on the form and nature of government existence. Ibn Khaldun believed that governments have different lives and periods of birth, growth, youth, weakness and old age just like a human being. Each government passes five stages from its inception to its decline. In the third stage it tries to take advantage of the benefits of comfort and tranquility while maintaining self-sufficiency, relying on power. Mighty ruler's relatives and associates collect money and get wealthy. The height of power arrives in the fourth level, and all the rulers and subjects are absorbed in the pleasures of life. And extravagance has reached its height, and, along with external violence, spiritual corruption must lead to the full collapse of absolute power (Tavassoli, 1384). Maybe in simple terms, Ibn Khaldun 's views are the best study of the process of establishment and fall of the Pahlavi government in the twentieth century in Iran.



The early period of contact between the government and the church lasted from the fifth to the tenth century, leading to a major split in 1054. In his book, Mr. D. Snagov writes about the key reasons for this major split:

A: Political B: Philosophy of faith C: Christendom

The rise of Islam in the 7th century AD, of course, also played a part in the great divide. In the History of the Orthodox Church as verified by Timothy W 1997. Description we may list four general ways after many centuries of conflict in shaping this interaction:

1. Equality Concepts or Evolution
2. Regulation on Distinguishing Powers
- 3-Fitting system
- 4-Ecclesial self-government and co-ordinated government-church relations

Disagreements between church and state are rooted in human nature and pursue a greater share, although since its creation, neither religion nor government has been willing to lose their freedom. And it was from the time of the first disputes between the church that a broad plan for special rights and special immunity was developed and continuously sought to strengthen and expand it, to the extent that this process was made clear to the access of the church leader to dual church and civil rights and privileges. The government itself faced a serious threat that faced with the church it could reduce its authority. (Martin F. 1982)

Both the church and the state have worked hard throughout history to assure their rights. In reality, the church used complex diplomacy to have more rights, and at times this diplomacy was followed by the slogan of protecting the dignity of the people, and the government, as a political power, tried to strengthen it through the legislative system and with the intention of regulating social and religious relations. It affected the citizens. In addition, the government has strengthened the people in the following areas by expressing political power (Mircea I. 1997):

- 1-Specific regulations governing each religion under the title of the law of religions and the system of fundamental and common values for followers of all religions;
2. Religious societies' rules of operation for sects accepted by the official religions.



Of course, in most Christian countries these laws and regulations have been written and accepted, and the roadmap has been the mechanism of contact between the government and the Church, which had been essentially a compromise of Roman law and a description of the relationship between politics and religion.

Snagov D. 1997, in a detailed review of his works, he points out the principles and methods of interaction between religion and the Church and notes the following forms of interaction:

1-Concepts of unity or evolution with a propensity to take church authority from the state authority

2-The principle of the division of power that is an examination of the religious community in simple groups. This theory is crystallized into three forms of clear separation, such as Anglo-Saxon liberalism, the separation that views the church as a private community, such as Belgium; and the explicit separation, reinforced after the French Revolution, that the state might interfere with civil and religious rights.

3. Principles of compliance between Church and State defined by diplomatic regulations.

In the second millennium the interaction between church and government has undergone many changes, and since the seventeenth century, with the strengthening of civil institutions and citizens' rights, the role and weight of the church in society and the individual weight of Europe has decreased. It is in a lower and weaker position. It is in a lower and weaker position. Mr Edouart L.L. 2001, a French theologian, defined the situation as the result of a periodic limitation on human rights, public opinion, and the pervasive prevalence of violence in European society. He added that the European citizen has reached a point where he sees the achievement of an ideal society in democracy, decay, freedom of religion, freedom of the media, social equality and self-government which can shield him from authoritarianism and the rise of dictatorship in any political form. And religiously prohibiting it which ultimately led to the profound and revolutionary separation of the church from the state in the nineteenth century with the slogan of the church's freedom of practice.



Throughout modern Europe and the twentieth century, the emphasis has been on the concept of church-state separation, and that pattern continues. Government-affiliated churches, are therefore a hundred times more successful than state-affiliated ones. Edward Labolai also supported this concept in this regard and wrote, referring to France: "The separation of church and state means the separation of religion from politics and to the general interest of every citizen of each country, something that should never be forgotten. Nevertheless, there is general agreement among modern European theologians of religion and secular Culture on the examples of ties between government and church in Culture, as in Mr. Preda R. Book.1992, we see the type of relationship between Church and Government, the following examples are cited as the final of this section:

1. Extreme separatism (French model), popular in France, The Netherlands and Ireland in the European Union. Has it got it?

2. Total recognition (English model), popular in one-third of the countries of the European Union, including UK, Sweden, Denmark, Norway and Finland. they do. They do.

3-Separate cooperation German model also common in Spain, Italy, Belgium, Austria and Portugal and in which a system of reciprocal control exists between the government and the Church

3. The post-Byzantine model, which applies primarily to the Orthodox Church and the countries of the Eastern Continent, where there is no link between the State and the Orthodox Church, such as the Catholic Church, and the actions of the Church only to fulfill religious duties and commemorate religious occasions. These are centralized and collect the government's primary budget. In addition, the key emphasis in the Orthodox Church is to maintain the dignity and sanctity of the church in public opinion, and to be at the highest level of citizens' confidence without intervening in political affairs and government. However, a limited group of leaders of the Orthodox Churches, particularly in the Balkans, such as Romania and Serbia, believe that the greater presence of the church in political life is essential for ensuring maximum church rights and for preventing the growth of new denominations.



Islamic Government Definition

Islamic government was a modern ideology, but Imam Khomeini studied and researched it during his fifteen-year exile in Iraq, and explained the principles and concepts of Islamic government in the book of the Islamic Revolution. 1381 (Imam Khomeini, 1384)

A very important issue is that; in the early days of Islam, after settling in Medina and building the Mosque of the Prophet, the first constitution of the Islamic Community of Medina was drawn up by Prophet Mohammad (PBUH) and, more specifically, 27 of the 52 articles related to the relationship of other religions living in Medina. He is a Jew and idolater. The constitution was written in the first year of the Hijrah in such a way that adherents of various faiths could live together in that city and each would carry out his or her religious duties without disrupting the other.

Amir al-Mu'minin (as) applies to the domain of government in large portions of Nahjal-Balaghah. Maybe in Nahjal-Balaghah there are hundreds of sentences that describe the definition of government from the Imam Ali (as) point of view. For example, we read at the beginning of "Malik Ashtar 's (the governor of Egypt) decree": collecting taxes, fighting the enemies, changing things and building cities. There is no mention at Nahjal-Balaghah of the ruler of the Islamic community as a king or sultan. Throughout the sense of king and son, the interpretations throughout Nahjal-Balaghah are one of Imam's. The concept of leader is different from the concept of guide, the leader is the one who is the forerunner of this movement, if he gathers a population and a community. One meaning is governor. Governor" comes from the term "province," and according to the derivatives of this phrase, the desired level can be found inside it.

In the Islamic system, the rulers are bound by a set of conditions stated in the Holy Qur'an and the Sunna of the Holy Prophet (pbuh) for the execution and administration of a boundary. Therefore, in their opinion, the point of distinction between the Islamic system and other governments with authoritarian systems, constitutional monarchy, or other regimes is the observance and implementation of Islamic laws and regulations. Also, the need for Islamic unity stated in the Qur'an (Al-e 'Imran, 105) and the reform theory in Islamic movements is another valid explanation for Imam Khomeini's desire to establish an Islamic Government." We have no choice but to form a government to protect the unity of Islam, to liberate the Islamic homeland from the colonialists' conquest and control and their puppet governments." (Imam Khomeini, 1384).



Furthermore, the Imam claimed that the need to rescue the poor and fight the oppressors determined the responsibility of Muslims and Islamic scholars to establish an Islamic State. On the other hand, regarding the need for the Islamic government to create government structures, Imam Khomeini (RA) found the creation of an executive branch and the tenure of an Islamic ruler necessary to enforce the rules and regulations of the divine law. A collection of rules is not adequate to transform society. It requires an executive branch if the law is to be a source of change and human happiness. For this reason, God Almighty has established a government and a system of administration and administration in addition to sending out a set of laws, that is, the Sharia rules. The Holy Prophet (pbuh) was at the forefront of Muslim community's corporate and administrative organization. In addition to communicating revelation, voicing and interpreting Islamic systems beliefs and laws, he had tried to enforce the rules and develop Islamic systems to build an Islamic State, and a very delicate and important issue is that Imam Khomeini sums up Islam in government: "Islam can be said to be a government with all its forms and the rules are the laws of Islam and their component are among the government's affairs but the rules are the government's most desirable and organic affairs and the spread of justice."

From the jurisprudential point of view of Imam Khomeini, the establishment of Islamic government is one of Islam's basic laws, so its development precedes all sub-regulations, including prayer, fasting, and hajj. The Islamic government is moreover a branch of the Prophet's absolute guardianship (pbuh). In addition, the intention of Imam Khomeini was to extend the field of jurisprudence from the field of Ijtihād and fatwa to the field of execution, planning and structuring to show an effective and modern Shiite power and capability model.

Islamic State characteristics

In Qur'ānic philosophy, government has no inherent meaning in itself and achieving it is, in the Qur'ān's view, a small aim. (Yūsuf, verses 56 and 57) Those in power and government must see themselves as an examination and a challenge from which to get out safely is quite difficult. (A'rāf, verses 128 and 129)



The formation of a government with all its fragility and emergence and its fall in history is a good thing to judge, resolve disputes and manage society (Nūr, verse 55 and A'rāf, verse 128), and has even been mentioned as one of the goals of God and the Qur'ān's resurrection of the prophets. (Verse 213, Surah Baqarah).

One of the prophets' policies in different eras was to rectify the centrality of power and the rule of law by using the reform strategy and guiding the people, which can be seen as examples of Moses' policy against Pharaoh and highlighted Yusuf's policy during his kingdom. (Sura A'rāf, verse 103 and Muminūn in verses 45 and 46, and verse 32), Could summarize the above features as follows:

A) From the point of view of Imam Khomeini, one of the fundamental features of the Islamic government is that it is God's absolute and exclusive sovereignty which is also specified in the Holy Qur'ān.

B) Moreover, the law governing Islamic government is exclusively a divine law; God's sovereignty and the law are the command of God alone. Islamic law, or God's command, governs all persons in the Islamic state. A law revealed by God and expressed in the language of the Qur'ān and the Holy Prophet (pbuh). (Imam Khomeini, 1381)

c) One of the conditions and characteristics the Qur'ān considers for the rulers is the avoidance of tyranny in government affairs mentioned in Surah Al-e 'Imrān verse 159. Other features preventing oppression (Yūsuf, verses 78 and 79), Charity and goodness towards the nation (Yusuf verse 56), advanced Justice and avoidance of negative tendencies (Saad verse 26), Taking advantage of the consultation with individuals and using their ideas in community management (Al-e 'Imrān, verse 159), Consulting elites and thinkers in different science and practice fields and experts in any field and science (Naml, verse 32), The decisive implementation of decisions, programs, and policies, and the lack of delay and laxity in implementing resolutions (Al-e 'Imrān, verse 159).



Conclusion

The reality is that in Christianity today there is less of a claim to religious rule and their preferred option is a sort of Vatican-style pope rule and a complete separation of religion from politics, while religious rule is Islamic, apocalyptic and savior in the current context. It is the human world and the fusion of reformism and revolutionaries and it claims to establish the rule of the oppressed on the basis of justice, equality and welfare of the whole public. (We would bless the oppressed of the earth and make them world leaders and heirs; Qisas, verse 5). With populism it is not based on the social contract of Hobbes nor on the necessity of living from democratic models, but on the ruler's faith and love, and both the people and the ruler have a place in the geometry of the state. They remove it, and none of them walk without the other (Surah Al-e 'Imrān, 110). At the beginning of Islam, during his mission and Islamic rule, Prophet Mohammad (pbuh) worked hard for it and had extensive interactions with the heads of various states by sending over three hundred written messages. The most famous were sent to Najashi was Abyssinian king, King Khosrow Parviz of Persia, Roman Emperor Heraclius and ruler of Bahrain, Oman and Alexandria. In fact, this number of letters is very close to the misdeeds that the Prophet (pbuh) proclaimed in the Qur'ān with the word *Qul* (331 times). At the same time, the Qur'ān emphasizes the necessity of the following in several verses:

A: Making the Prophet's instructions a priority, verse 6 of Surah Aḥzāb.

B: Obedience more than 13 times to the Messenger of God including verse 59 of Surah Nisá'.

C: To defend and fight for Islam, and to deny and disobey the disbelievers, verses 75 and 141 of Surah Nisá'.

D: Complete implementation of Islamic law, verses 44, 45 and 47 of Surah Mā'idah.



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