



## AUTHORITATIVE STATUS/DESIGNATION AND ITS ESSENTIALS IN THE LIGHT OF ISLAMIC ŞHĀRĪĀḤ

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**AUTHORITATIVE STATUS/DESIGNATION AND ITS ESSENTIALS IN  
THE LIGHT OF ISLAMIC ŞĤĤĤĤĤĤĤ**

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**ABSTRACT:**

*It is fact that teachings and rulings of Islam are forever and it gives widespread path to entire humanity to lead a flourish, prosper and pleasant life belonging to any area or field of nature if implement in a proper manner according to Almighty Allah's wills and in conformity with Prophetic sayings and practices, consequently provide human beings a clear and smooth platform, free of disputes and disorders in one way or other. This is the miracle of Religion Islam only and other religions are free of this spirit at all. The introduced concept about the status is to enjoy the fruits of power and utilize the authority directly or indirectly to accomplish the self-interests and benefits as a result this negative perception, society full of discriminative attitudes and approaches that gives rise to a number of distinct disputes and clashes. Such situation not only disheartens the layman about the justice but also craft adverse, undesirable thoughts in the minds. Contrary to this, the Islamic teachings are very clear and different from contemporary perceptions about the status. The status or designation is the symbol of sense of responsibility and public accountability rather to enjoy the power in Islamic law. Keeping in view the cited above picture, it is very essential to gage, and analyze the Designation/status in the light of Islamic principles. The present study investigates different aspects and dimensions of it to portray the right picture in front of public with special emphasis to eradicate the wrong*

*perception and misuse of power in the light of Ṣḥārīāḥ.*

**KEYWORDS:** Ṣḥārīāḥ position, Islamic code of life, Designation: Status or power. Caliph, organization an Islamic state.

**Introduction:**

Designation means ‘holding responsibility’. It is basically a trust. A person unaware of the responsibility can’t assume the designation. It is also unjust to entrust him with the office of designation. Hence, there is sharia ruling that an office holder must have certain knowledge and competence to run his office. The holy prophet designated the most deserving people who had ability to implement and execute the law with discretion. He would not appoint incompetent Muslims. Nonetheless, their piety was acknowledged. If they desired to hold office, they would be rejected.

Lexical meaning of Māṣḥāb:

Māṣḥāb means ‘tiredness’, ‘uplift’ and ‘elevation’.<sup>1</sup>

The author of *Līṣān ul Ārāb* is of view that it means ‘tiredness’. Māṣḥāb or designation also causes tiredness. According to *Jāūḥārī ānḍ Ṭāj ul Ūroṣ*, it is derived from ‘elevation’ and ‘uplift’. Māṣḥāb or designation possesses the meaning of elation and elevation. People holding different offices have elevated status in society.<sup>2</sup>

**The word Nasb in Holy Quran**

هَذَا نَصَبًا<sup>3</sup>

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<sup>1</sup> Afriqi Ibn e Manzoor Muhammad bin Mukaram, *Lissan Ul Arab* (Bairut, Labnan: Dar Sader, 1414), fol. under root word Nasab.

<sup>2</sup> Ibn e Manzoor, fol. Afriqi, Muhammad bin Mukaram.

<sup>3</sup> *Al Quran*, n.d., 62: 18.

In this verse, Nāṣb means tiredness, sickness and trial. People enforce them to rule according to their wishes, they go through trial and mental tiredness. Their judgment may ruin both of their worlds-

فَإِذَا فَرَغْتَ فَانصَبْ<sup>4</sup>

“So, whenever you are free, strive in devotion”.

This verse also implies the meaning of tiredness. A Muslim should keep himself involved in worship so long as he starts feeling ‘tiredness’. Similarly, an assignee should also make himself tired in the service of public.

ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ ...<sup>5</sup>

In this verse, Nāṣb can be construed as ‘hardship’. An office holder wills forebear hardship while fulfilling the duties.

وَالِى الْجِبَالِ كَيْفَ نُصِبَتْ<sup>6</sup>

The word ‘nāṣb’ means ‘firm stand. A man who holds office must stand firmly like mountains and give his judgment without any reluctance.

#### **Discussion:**

Responsibilities and limitations of nāṣb:

Mānṣāb or designation is an elevated office which is more than an honor in Islam. It is not only respect, divinely endowment, and success but also a service, an obligation and a trial. It is better to keep himself off the acquisition of designation.

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<sup>4</sup> *Al Quran*, 7: 94.

<sup>5</sup> *Al Quran*, 12: 9.

<sup>6</sup> *Al Quran*, 19: 88.

In Islam, a designated person does not become dictator but he is honored to be a servant and guardian of public. According to one ḥadīth, if a designated man becomes neglectful to meet the needs of his subordinates, Allah will not let his needs fulfill.

من ولاه الله عز وجل شيئاً من أمر المسلمين فاحتجب دون حاجتهم وخلتهم ( الحاجة ) وفقيرهم

احتجب الله عنه دون حاجته وخلته وفقيره<sup>7</sup>

Designation is service. A designated man is basically a workman. He is a sympathizer, kindhearted, helper and leader. No one feels threatened and partiality from him. An office holder becomes a helping hand to the poor, the oppressed and marginalized communities. The most rightly guided Caliph opined that it was a burden. No wise man would be ready to assume a responsibility. it is not an honor but it is a trust from Allah.

The holy Quran expressly states that the designation should be entrusted to the intellectuals and deserving people.

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ...<sup>8</sup>

The word ‘trust’ in the verse has a broad meaning. Firstly, trustee should hand over trust to its beneficiary. Secondly, it means ‘dutiful designation’. The right to govern should be transferred to the right man. Incompetent, dishonest, and briber should not be entrusted with the responsibility. It is an open message to Muslims to keep it in view while electing a ruler. Thirdly, rights should be fulfilled whether they belong to God or people. It is the first foundation of any government. otherwise, it will lead to ‘civil

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<sup>7</sup> Suleman bin ashaas Sajistani, *Sunnan Abi Daood*, vol. 2 (Bairut, Labnan: Dar al Fikar, 1415), H# 2948.

<sup>8</sup> *Al Quran*, 4: 58.

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disorder'.as the holy prophet is quoted to have said that if a man is entrusted with the right of ruling, he becomes negligent to his duty, he will not smell the fragrance of paradise.

مَا مِنْ عَبْدٍ اسْتَرْعَاهُ اللَّهُ رَعِيَّةً فَلَمْ يَحْطَها بِنَصِيحَةٍ إِلَّا لَمْ يَجِدْ رَائِحَةَ الْجَنَّةِ<sup>9</sup>

Another *hadith* says that if a Muslim ruler who distrusts in his ruling dies, Allah will make paradise forbidden for him. A man who does not exercise his responsibilities dutifully, he has been warned with severe punishments and admonitions. As the holy prophet says that a ruler who is responsible to carry out his duty, if he shoes distrust, Allah will make paradise forbidden for him. Another *Hadith* is reported that if a Muslim ruler does not strive for the welfare and betterment of Muslims, he will not enter paradise along with them.

مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ...<sup>10</sup>

The holy Quran gives instructions to the prophet 'David' about the designation and its responsibilities.

يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ

اللَّهِ...<sup>11</sup>

[We said], "O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah- This verse does not

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<sup>9</sup> Muhammad bin Ismail Bukhari, *Sahih Bukhari*, vol. 9 (Cairo: Dar ul Shuab, 1422), H# 7150.

<sup>10</sup> Bin Hajaj Muslim, *Al jame al Sahih*, vol. 1 (Bairut, Labnan: Dar ul Jabal, 1413), H# 380.

<sup>11</sup> *Al Quran*, 38: 26.

confine the caliph and the ruler to mere designation and he is also instructed to carry out the work of the state.

The holy prophet also says that if a ruler indulges himself in trade in his own people is the worst distrust

من أخون الخيانة تجارة الوالي في رعيته<sup>12</sup>

In Islamic state, the most important duty of a ruler is state management. Once a poet advised *Mamoon* (an Abbasid caliph, 813-833) that a man is vigilant of the world he should not sleep while the world is in sleep. How can it be possible to sleep while human brain is busy at state's work.

مَنْ كَانَ حَارِسَ دُنْيَا إِنَّهُ قَمِيْنٌ ... أَنْ لَا يَنَامَ وَكُلُّ النَّاسِ نُوَامُ

وَكَيْفَ تَرْقُدُ عَيْنَا مَنْ تَضَيَّفَهُ ... هَمَّانٍ مِنْ أَمْرِهِ حَلٌّ وَإِبْرَامُ<sup>13</sup>

There are a lot of admonitions mentioned for an office holder/ruler who steps up or shoe interest to assume responsibility. However, in the glorious past, whoever became a ruler, he did not consider him above the law, and he realized the sense of accountability and had fear of Allah. In an Islamic state, the desire to become ruler has been discouraged because this greed leads to the clash of interest and finally ends up into institutional breakdown. Hence, office seekers are not compatible or worthy of designation. The holy Quran says “That home of the Hereafter We assign

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<sup>12</sup> Ali bin Hassam All o Din, *Kanz ul ummal*, vol. 3 (Bairut, Labnan: Mua'ssat al Risalah, 1401), H# 7466.

<sup>13</sup> Ali bin Muhammad Al Maa wardi, *Al ahkam u sultaniah*, vol. 1 (Cairo: Dar ul Hadith, 1408), 41.

to those who do not desire exaltedness upon the earth or corruption. And the [best] outcome is for the righteous.”<sup>14</sup>

The holy prophet says that by God we do not designate a person who asks for and he is greedy to hold office.

إِنَّا لَا نَسْتَعْمِلُ عَلَى عَمَلِنَا مَنْ حَرَصَ عَلَيْهِ أَوْ مَنْ طَلَبَهُ<sup>15</sup>

Another hadith says that the biggest distrustful amongst you is the one who himself desire to hold office- He also says that we do not appoint a man in our government who shows greed and demand for designation. Once the holy prophet said to Abdul Rehman bin Sumra to not put request to hold an office, if you are awarded an office after your demand, you will be at the mercy of time and if you are blessed with an office without your demand, you will be helped by Allah to perform your duties.

لَا تَسْأَلِ الْإِمَارَةَ...<sup>16</sup>

The holy Quran elaborates this reality that every person will be held responsible both of his good and bad actions. So, it is a wrong concept that one person may compensate for other person's wrong action or there is someone authorized to forgive except for Allah.

وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى<sup>17</sup>

“And every soul earns not [blame] except against itself, and no bearer of burdens will bear the burden of another.”

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<sup>14</sup> *Al Quran*, 28: 83.

<sup>15</sup> Ahmad bin Amr Al Bazzar, *Musnad al Bazzar*, vol. 8 (Madinah Munawarah, 1988), H # 3141.

<sup>16</sup> Bukhari, *Sahih Bukhari*, 9:H# 7146.

<sup>17</sup> *Al Quran*, 6: 164.



وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ...<sup>18</sup>

“And no bearer of burdens will bear the burden of another. And if a heavily laden soul calls [another] to [carry some of] its load, nothing of it will be carried, even if he should be a close relative.

وَإِخْشَاؤُكُمْ يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَارٌ عَنْ وَالِدِهِ شَيْئًا<sup>19</sup>

“fear your Lord and fear a Day when no father will avail his son, nor will a son avail his father at all.”

It may be summed up that according to the teachings of Islam, not a single person irrespective of his status or position cannot promise salvage to anyone.

It clarifies that if one gets a source of income by unlawful means, bribery, deception etc. is not a purified sustenance. Evilness or filth is prohibited whether it is internal or external. Also, the holy Quran forbids amassing and hoarding the wealth so as to not circulate the wealth amongst people.

إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ ...<sup>20</sup>

“Indeed many of the scholars and the monks devour the wealth of people unjustly and avert [them] from the way of Allah.”

The holy Quran also place limitation to spend money lavishly lest people become extra vavegent. These verses consist of important ethical lessons for leaders’ guidance. Rulers have also been admonished in different cases to make them realize the magnitude of their work. The demand of

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<sup>18</sup> *Al Quran*, 35: 18.

<sup>19</sup> *Al Quran*, 31: 33.

<sup>20</sup> *Al Quran*, 9: 34.

designation is itself unethical and a sign of incompatibility. Human beings have not been created without any restrictions to live with unabated freedom.

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ<sup>21</sup>

“Then did you think that we created you uselessly and that to us you would not be returned?”

Every person is held responsible for his actions he will be asked for on the day of resurrection. He will be asked for his designation and jurisdiction. He will also be held accountable for his behavior to his subordinates in the world. The holy prophet says that every one of you is a shepherd and is responsible for his flock. The leader of people is a guardian and is responsible for his subjects. A man is the guardian of his family and he is responsible for them. A woman is the guardian of her husband’s home and his children and she is responsible for them. The servant of a man is a guardian of the property of his master and he is responsible for it. No doubt, every one of you is a shepherd and is responsible for his flock. No one is exempted from this principle. All are equal in Sharia. Ruler and public are equal in terms of their accountability. They are liable to be questioned. Government, its power, authority, and its wealth belong to the public. All of them should be handed over to the honest, pious and just leaders. Personal gain and nepotism should not play their role to appoint any person. Instead, meritocracy should be preferred. The holy Quran says,<sup>22</sup>

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<sup>21</sup> *Al Quran*, 23: 115.

<sup>22</sup> *Al Quran*, 58: 4.

“Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and seeing.”

The holy prophet says about the ruler and his intention that The Messenger of Allah (ﷺ) said:

إِذَا أَرَادَ اللَّهُ بِالْأَمِيرِ خَيْرًا جَعَلَ لَهُ وَزِيرَ صِدْقٍ إِنْ نَسِيَ ذِكْرَهُ وَإِنْ ذَكَرَ أَعَانَهُ وَإِذَا أَرَادَ اللَّهُ بِهِ غَيْرَ ذَلِكَ جَعَلَ لَهُ وَزِيرَ سُوءٍ إِنْ نَسِيَ لَمْ يُذَكِّرْهُ وَإِنْ ذَكَرَ لَمْ يُعِينَهُ<sup>23</sup>

When Allah has a good purpose for a ruler, He appoints for him a sincere minister who reminds him if he forgets and helps him if he remembers; but when Allah has a different purpose from that for him. He appoints for him an evil minister who does not remind him if he forgets and does not help him if he remembers. These all basic teaching fully shows that how much Islam emphasis on this basic need of the human society.

### Conclusion:

The holy *Quran* and the *Ahadith* categorically described that every person of the Islamic state is accountable for his obligations whether he is a president, or chief executive, or supreme judge and a layman, all are equal under law. No one will get exemption from law and accountability. Rulers are respondent to two kinds of question at the same time, one belongs to the public and second to Allah. Rulers are also bound to the rules and regulation like general public. If he is found guilty he will be punished according to the set rules. Islam considers the designation an important job. Islam gives the concept that every single person is shepherd. He will be answerable to Lord about his subordinates. A person will asked

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<sup>23</sup> Sajistani, *Sunnan Abi Daood*, 2:H# 2934.

according to the level of his status and authority in the world. Secular government or ungodly government does not believe in the liability of being questioned by Allah. They struggle to get designation and position and they consider it to be a favorable and respected job.so, under this impression, people try to get government posts applying favorable and unfavorable means. On the other hand, pious people do not seek designation. If they are unwillingly given any burdensome responsibility, they get exhausted to fulfill the rights of their duty. They forget the taste of food and enjoyment of a company of good friends.



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