



Advice to the ruler in accordance with the provisions of Islamic Sharia

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ABSTRACT

Advice is one of the methods brought by the Great Qur’an and the purified Sunnah of the Prophet, because of its great importance in Islam ‘as it is a direct discourse between the two parties, the ruler and the ruled, and between Muslims with each other ‘with the aim of correcting the defect, correcting the crookedness, and reforming the human soul by pointing out the places of shortcomings and deviation in words and deeds.

Therefore, Islamic law made the ruler’s advice and guidance one of its most essential principles in preserving religion and public order. This study explained the concept of advice, its conditions, and its importance to the ruler. The ruler needs advice, advice, and assistance just like anyone else. Indeed, he is more in need of that than others because of the many tasks and costs that he undertakes. It is used to manage the state and monitor its affairs.

The behavior of the ruler in managing the affairs of the state requires monitoring the behavior of the ruler. If the ruler does well, he thanks the ruled for the object of his benevolence, and if he does wrong and makes a mistake, then the path of advice and guidance is the best in alerting the ruler

Keywords:

Introduction

Praise be to God, Lord of the Worlds, and prayers and peace be upon the best of creation Muhammad Waal came Yes His family and all his companions.

As for after:

Islamic Sharia regulated the relationship between the ruler and the ruled. It obligated the ruler and those with mandates to rule according to God’s law, adhere to justice and consultation, and secure the rights and freedoms of the subjects according to what was decreed for them by Sharia law.a.

In return, the Sharia established duties for the subjects in relation to the ruler, and among the greatest of those duties is obedience to the ruler according to the perspective of Islamic Sharia, not rebelling against him, and inciting the people. To F or revolution and uprisingon them And expressing the necessary advice and good opinion. Among other things, obedience to the ruler is giving advice, guidance, and admonition, as Islam has made the principle of mutual advice obligatory for all Muslims, rulers and ruled. This principle achieves brotherhood, one word, the stability of the Islamic community, and the protection of religion..

BY naIn the search About MeThe true meaning of the concept of advice, who is the ruler, do other

holders of mandates fall under this concept, and how did the Sharia take care of the concept of advice in general and the ruler in particular, which is the desired goal and the name this research (advice to the ruler According to the provisions Islamic law).

The research included three sections

The first topic:(The concept of advice, the ruler, and the conditions of the advisor) The first requirement: (the concept of advice)

The second requirement: (the concept of the ruler)

The third requirement: (Conditions of the advisor)

The second topic:(Evidence of the ruler's advice and how it was received by rulers) The first requirement: (evidence of the ruler's advice)

The second requirement: (Muslim rulers were keen to receive advice) The third topic:(The importance of advice and its mandatory ruling) The first requirement: (The importance of advice)

The second requirement: (mandatory ruling for advice) Then the conclusion, results,

recommendations and sources **The first topic**

ConceptAdvice, the ruler, and the conditions of the advisor. The first requirement: (ConceptAdvice)

First: Advice is a language:I advised you and advised younSahaha, the noun is advice, and she advised!The dress is his plan, and the advisor!: tailor ⁽¹⁾Advice: a lot of advice⁽²⁾The mentor: pure honey and other things⁽³⁾Everything was resolved, he advised⁽⁴⁾Advice is different from cheating.⁽⁵⁾

He advised himself about repentance if he was sincere in it, including the Almighty's saying:**{O you religion, believe, repent to God in sincere repentance}**.⁽⁶⁾

Most of the imams of derivation say that advice originates from filtering honey and sewing a garment, then it is used against deception, and in sincerity and honesty, such as sincere repentance. ⁽⁷⁾

Second: Advice as a term

The jurists' definitions of advice were similar in clarifying the intended meaning of advice. It was defined as: (a word used to express a sentence that is the will of goodness of the one to whom advice is given, and it is not possible to express the meaning with a single word that confines it and combines its meaning with another). ⁽⁸⁾ Or it is praying for what is good, and forbidding what is in it

Corruption⁽⁹⁾It is the sincerity of one's opinion without deception for the one who is sincere, and the preference for an interest, and it is called religion.⁽¹⁰⁾

AdviceIt is sincere love for the one to whom one is being sincere, challenging what his right calls for, and advising the imams to obey them in the truth.⁽¹¹⁾It is wanting better for others than you want for yourself. ⁽¹²⁾

And adviceIt is a comprehensive word in which good intentions and the will to do good are expressed in words and deeds. Advice is often used as a saying that directs the addressee to something that will benefit him and ward off harm.⁽¹³⁾

It can be said that advice is a call for reform, correction, and correction, and a prohibition against corruption and corruption. It comes in the sense of warning and warning. Its goal is to correct crookedness and error and correct concepts that will benefit everyone.

⁽¹⁾Abu Nasr Ismail bin Hammad Al-Jawhari Al-Farabi(T393 AH-), Al-Sihah Taj Al-Lughah wal-Sihah Al-Arabiyya, edited by: Ahmed Abdel Ghafour Attar, Dar Al-Millain, Beirut, 4th edition, 1407-1987: 1/410, chapter on advice.

⁽²⁾Abu Abdul Rahman Al-Khalil bin Ahmed bin Amr bin Tamim Al-Farahidi Al-Basri(T170e), Al-Ain, T: Mahdi Al-MakhzoMY, Al-Hilal Library House: 3/119, chapter on the Kha, the Sad, and the Nun.

⁽³⁾Muhammad bin Makram bin Ali, Abu Al-Fadl, Jamal Al-Din, Ibn Manzur Al-Ansari Al-Ruwaifi'i Al-Ifriqi

(d. 711 AH), Lisan Al-Arab, Dar Sader, Beirut, 3rd edition, 4141 AH. : 2/615 Nun chapter-

(4) Ayoub bin Musa Al-Husseini Al-Quraymi Al-Kafawi, Abu Al-Baqa Al-Hanafi, d. 1094 AH , Colleges, written by: Adnan Darwish, Muhammad Al-Masry, Al-Resala Foundation, Beirut: 887, Nun chapter.

(5) Ahmed bin Faris bin Zakaria Al-Qazwini Al-Razi, Abu Al-Hussein d. 395 AH, Dictionary of Language Standards, edited by: Abdul Salam Muhammad Harun, Dar Al-Fikr, Court, 1399-1979: 5/435 Advice material

(6) Surat Al-Tahrim A (8)

(7) Muhammad bin Muhammad Abd al-Razzaq al-Husseini, Abu al-Fayd, nicknamed Murtada, al-Zubaidi, d. 1205.H Taj al-Arous from Jawahir al-Qamoos, ed.: A Collection of Researchers, Dar al-Hidaya: 7/175, Chapter on Advice.

(8) Abu Suleiman Hamad bin Muhammad bin Ibrahim bin Al-Khattab Al-Basti, known as Al-Khattabi, d. 388H Ma'alim al-Sunan, Sharh Sunan Abi Dawud, Aleppo Scientific Press, 1st edition, 1351-1932 AD: 4/125.

(9) Ali bin Muhammad bin Ali Al-Zain Al-Sharif Al-Jurjani (T. 816 AH-) definitions, Scientific books house, Beirut-Lebanon, 1st edition 1403-1983 AD: 241.

(10) Ahmed bin Muhammad bin Ali bin Hajar Al-Haitami Al-Saadi Al-Ansari, Shihab Al-Din Sheikh Al-Islam, Abu Al-Abbas (D. 974 AH-), Al-Fath Al-Mubin bi Sharh Al-Arba'in, Dar Al-Minhaj, Jeddah-Saudi Arabia: 255. Mohammed AMim Al-Ihsan Al-Mujaddidi Al-Barakti, Jurisprudential Definitions, Dar Al-Kutub Al-Ilmiyyah (reprint of the old edition in Pakistan), 1407-1986 AD, 1st edition, 1424 AH-2003 AD: 228

(11) Sharaf al-Din al-Husseini bin Abdullah al-Tibi (T. 743 AH-), Conquests of the Unseen in Revealing the Mask of Doubt (Hashiyat al-Tibi on al-Kashshaf), T: Iyad Muhammad al-Ghouj, publisher: and Dubai International Holy Quran, 1st edition, 1434-2013 AD: 6/431.

(12) Abu Al-Barakat Abdullah bin Ahmed bin Mahmoud Hafez Al-Din Al-Nasafi (T. 710 AH-), Tafsir al-Nasafi (Madarik al-Tanzil and HaqiqandQ Al-Taweel), published by: Yusuf Ali Badawi, Dar Al-Kalam Al-Tayeb, Beirut, 1st edition, 1419 AH.-1998 AD: 1/576.

(13) Muhammad Al-Tahir bin Muhammad bin Muhammad Al-Tahir bin Ashour Al-Tunisi (D. 1393 AH-), Liberation and Enlightenment, Tunisian Publishing House - Tunisia, Balat, 1984 AD: 8 B / 194.

The second requirement: definition of the ruler

First: The ruler linguistically: The Ha, Kaf, and Mim have one origin, which is the prohibition⁽¹⁴⁾. Whoever is wise in something, be wise⁽¹⁵⁾

Ruling: assigning one matter to another, whether positive or negative⁽¹⁶⁾.

And the ruling: the judiciary ⁽¹⁷⁾And judge between them when he decides⁽¹⁸⁾.

The ruler is the judge⁽¹⁹⁾ Who was appointed by the Sultan to decide and settle lawsuits and disputes.⁽²⁰⁾

According to the definitions of linguists, the ruler is the judge, and in its meaning, he is the one who implements the ruling. Their definitions did not indicate the ruler's connection to governance and state administration. **Second: The ruler, technically.**

The concept of ruler among fundamentalists refers to God Almighty, as He is the ruler whose kingdom is undisputed⁽²¹⁾.

As for the custom of the hadith scholars, scholars and those who conduct political and jurisprudential studies and research, the concept of the ruler expanded to include the administration of the state and everyone who has general authority. Thus, it became synonymous with the terms imam, caliph, king, sultan, head of state, or prince. All of these terms fall under the concept of (those in charge of the matter). Those whom God commanded us to obey and made it coupled with obedience to God Almighty and obedience to His Prophet, may God's prayers and peace be upon him and his family, and that is in His Almighty saying: **{O you who have believed, obey God and obey the Messenger and those in authority among you. So if you dispute over anything, refer it to God and the Messenger if you believe in Allah and the Last Day. That is better and better in interpretation.}**⁽²²⁾

The ruler: He is the one who heads the state and manages it, raises and directs armies, declares war, concludes peace, concludes treaties, appoints commanders, rulers, and judges and dismisses them, and manages financial, judicial, political, and administrative affairs.⁽²³⁾

The third requirement: Conditions of the advisor

Advice is necessary for people to cooperate with each other in establishing their religion, managing their affairs, bringing benefit and warding off corruption, and the advisee must give it in accordance with the controls of Sharia law. Therefore, the advisee must meet the following conditions:

1. Sincerity in intention. The greatest thing a Muslim adviser aspires to is sincerity of intention to God Almighty in his advice. He does not hope for anyone other than God or seek reward from Him. He does not want anything but the best, guidance, and exhortation of the advised person. He should only advise him truthfully and correctly, intending thereby the benefit of the Muslims.
2. The advisor must have a great deal of knowledge, as he first needs knowledge of Sharia law, which is general knowledge that includes people's conditions.⁽²⁴⁾ He must be of sound mind and thought, good vision, and comprehensive knowledge of the issue on which he wants to advise the ruler.
3. Giving advice should be done with gentleness, kindness, compassion, and a kind word, meaning the righteousness of the person being advised, because he called for acceptance and persuasion, and not with slander, slander, and insults. This is what God Almighty commanded His prophets Moses and Aaron (peace be upon them) to call him gentle even though he abounds in corruption on earth, as God Almighty says. **{Then speak to him a gentle word, perhaps he will remember or fear.}**⁽²⁵⁾
4. Secrets in advice: In seeking advice, the advisee must be mindful of the status of his Muslim brother among the people. He must advise him in what is between himself and the advised person, and in a private situation where no one can see it. So what if the advised person is the ruler? If the advisee advises the ruler publicly, it may be

⁽¹⁴⁾Dictionary of Language Standards: 2/91, Chapter on Ruling.

⁽¹⁵⁾ Abu Al-Qasim Mahmoud bin Amr bin Ahmed Al-Zamakhshari Jar Allah (d. 538 AH), The Foundation of Rhetoric, T.: Muhammad Basil Oyoun Al-Aswad, Dar Al-Kutub Al-Mamiliyya, Beirut - Lebanon, 1st edition, 1419 AH - 1998 AD: 1/206, chapter on wisdom.

⁽¹⁶⁾Definitions: 92 Chapter H. Zain al-Din Muhammad Abd al-Raouf ibn Taj al-Arifin ibn Ali ibn Zain al-Abidin al-Haddadi, then al-Manawi al-Qahiri (d. 1031 AH), Al-Tawqeef on the Important Definitions, Alam al-Kutub 38 Abd al-Khaliq Tharwat - Cairo, 1st edition, 1410 AH - 1990 AD: 145 Chapter on Al-Kaf.

⁽¹⁷⁾Ahmed bin Muhammad bin Ali Al-Fayoumi, then Al-Hamwi, Abu Al-Abbas (d. 770 AH), Al-Misbah Al-Munir fi Ghareeb Al-Sharh Al-Kabir, Al-Maktabah Al-Ilmiyyah, Balat Blat: 1/145, chapter on wisdom.

⁽¹⁸⁾Al-Sihah Taj Al-Lughah: 5/1901, Chapter on Ruling.

⁽¹⁹⁾Majd al-Din Abu al-Saadat al-Mubarak bin Muhammad bin Muhammad bin Abdul Karim al-Shaybani al-Jazari ibn al-Atheer (T. 660 AH-), the endinStrange talk and impact, T: immaculate Ahmed Al-Zawi, Mahmoud Muhammad AlSunAji, Scientific Library - Beirut, 1399-1979: 5/63 Bab Nasr.

⁽²⁰⁾Jurisprudential definitions: 54.

⁽²¹⁾Abu Al-Hassan Sayed Al-Din Ali bin Abi Ali bin Muhammad bin Salem Al-Thaalabi Al-Amidi (T. 631 AH-), theaRulers in the principles of rulings, T: Abdul Razzaq Al-Afifi, Islamic Office, Beirut, Damascus-Lebanon, Balat Balat: 1/79. Aladdin Abu Al-Hasan Ali bin Suleiman Al-Mardawi Al-Dimashqi Al-Salihi Al-Hanbali (T. 885 AH-)Ink is an explanation of editing in the principles of theFQH, T.: Collection of Investigators, 1st edition, 1421-2000 AD: 2/729.

⁽²²⁾Surat An-Nisa, verse 59.

⁽²³⁾ Abdul Qadir Odeh, (d. 1373 AH)Islam and our political situation, Al-Resala Foundation for Printing, Publishing and Distribution, Beirut, Lebanon, Balat, 1401 AH. 1981: 109.

⁽²⁴⁾Zain al-Din Muhammad, the so-called Abdul Raouf bin Taj Al-Arifin Al-Haddadi, then Al-Manawi Al-

Qahiri(T. 1031 AH-)Fayd al-Qadeer, Sharh al-Jami' al-Saghir, Grand Commercial Library, Egypt, 1st edition , 1356 AH:- 6/268.

(25) Surah Taha: verse 443.

understood from that. Reprimanding, scandalizing, and spreading his faults among the people. Indeed, the advice must be secretly or in front of the ruler in order to preserve for the ruler his prestige and dignity, according to the words of the Prophet Muhammad, may God's prayers and peace be upon him and his family, "Whoever wants to advise a ruler about a matter, let him make it public, but let him take him by the hand and be alone with him. He accepted that from him, otherwise he would have paid what he owed.)⁽²⁶⁾Meaning that he (chooses to speak with the Sultan in private rather than speak with him in public, and speaks to him secretly and advises him secretly)⁽²⁷⁾.

The second topic

Evidence of the ruler's advice and how it was received by rulers The first requirement: Evidence of the ruler's advice.

Islam has made advice one of its established and established legislation, and a right of Islamic brotherhood, because of its great impact on reforming the individual and the group and its great importance and effective role in the stability of Islamic society.

God Almighty said in the decisive revelation **{O you who have believed, obey God and obey the Messenger and those in authority among you. So if you dispute over anything, refer it to God and the Messenger if you believe in Allah and the Last Day. That is better and better in interpretation.}**⁽²⁸⁾. God Almighty commanded us to obey "those in authority," and what is meant by "those in authority" are the princes and scholars.⁽²⁹⁾ The establishment and continuation of states depends on achieving justice among its people, bringing benefits to them, and averting harm from them, and those who carry out this task are those whom God Almighty has appointed as His successors on earth, and they are the rulers, rulers, and owners of small and large mandates. Therefore, God Almighty has made obedience to them obligatory on His servants and has linked obedience to Him and obedience to His Messenger. By obeying those in authority, and the most important manifestation of obedience is advice to them, provided that obedience is within the limits of Sharia.

The pure Sunnah is full of numerous texts indicating the necessity of providing advice to the ruler and those holding public mandates, including his saying, may God's prayers and peace be upon him and his family: ((Religion is advice)). We said: To whom, O Messenger of God? He said: ((To God and to His Book, and to His Messenger, and to the leaders of the Muslims and their common people))⁽³⁰⁾The hadith says that advice is called religion and Islam, that religion applies to action as it applies to words⁽³¹⁾He went to extremes in his advice to the point that religion made it obligatory, even though religion had other qualities other than it.⁽³²⁾

The hadith stipulates individual and collective responsibility in souls and deeds, and that the nation, as individuals and groups, rulers and ruled, are required to activate the aspect of self-censorship. The guardianship of Muslims is one of the greatest duties of the religion, and rulers, sultans, princes, and whoever has a responsibility over the people are the most deserving of people to give advice and advise and present new opinions and ideas that lead to... Renaissance and progress. Those who provide advice are not limited to individuals, but rather include the press, media, government institutions, and civil society institutions.

And the other hadith of the Prophet May God bless him and grant him peace:((God Almighty is pleased with three things for you, and hates three things for you: He is pleased for you to worship Him and not associate anything with Him, to be sincere to those whom God has appointed over you, and to hold fast to the rope of God all together and not be divided. He hates gossip for you, asking too much and wasting money))⁽³³⁾

The Prophet Muhammad said May God bless him and grant him peace((There are three qualities that the heart of a Muslim should not neglect: sincerity of work to God, advising the rulers of the matter, and

adhering to the group, for their supplication encompasses behind them))⁽³⁴⁾

In the blessed hadiths, this is an indication of (the obligation of giving advice to the common people for those

⁽²⁶⁾Abu Abdullah Ahmed son of Mohammed Bin Hanbal bin Hilal bin Asad Al-Shaybani(T. 241 AH-), Support Imam Ahmed bin Hanbal, T: Shoaib exceptRNAout et al., Al-Resala Foundation, 1st edition, 1421 AH--2001 AD: Hadith No. 15333, Its chain of transmission is good.

⁽²⁷⁾Mohieddin Abu Zakaria Ahmed Ibn Ibrahim Ibn Al-Nahas(T. 814 AH-), Warning the heedless about the actions of the ignorant and warning the righteous against the actions of the ignorant ignorant people, T: Imad al-Din Abbas, Scientific books house, Beirut, Lebanon, 1st edition 1417 AH--1987 AD: 76

⁽²⁸⁾Surat Al Nisaa: Verse 59.

⁽²⁹⁾Mohammed Bin Jarir bin Yazid Bin Kathir Bin Ghalib Al-Amli, Abu Jaafar al-Tabari(T. 310 AH-)Jami' al-Bayan fi Interpretation of the Qur'an, published by Ahmed Muhammad Shaker, Al-Risala Foundation, 1st edition, 1420 AH.--2000 AD: 8/502.Abu Al-Fida Ismail bin Omar bin Katheer Al-Basri, then Al- Dimashqi (d. 774 AH), Interpretation of the Great Qur'an,T: Sami bin Muhammad Salama, Dar Taiba for Publishing and Distribution, 2nd edition, 1420 AH- - 1999 AD: 4/345.

⁽³⁰⁾ Muslim ibn al-Hajjaj Abu al-Hasan al-Qushayri al-Naysaburi (d. 261 AH), Sahih Muslim, translated by: Muhammad Fouad Abd al-Baqi, Dar for the Revival of Arab Heritage, a previous source.

⁽³¹⁾Ibn Battal Abu Al-Hassan Ali bin Khalaf bin Abdul Malik(T. 449 AH-)Explanation of Sahih Al-Bukhari by Ibn Battal, edited by: Abu Tamim Yasser bin Ibrahim, Al-Rushd Library - Saudi Arabia - Riyadh, 2nd edition, 1423 AH.--2003 AH-M:129.

⁽³²⁾ Ibn Daqiq Eid, Ahkam al-Ahkam Explanation of Umdat al-Ahkam, Sunnah Muhammadiyah Press, Plat tile:1/124 ;Saleh bin Abdul Sami Al-Abi Al-Azhari(T. 1335 AH-), Al-Thamar Al-Dani, explaining the message of Ibn Abi Zaid Al-Qayrawani, Cultural Library, Beirut, Blatt: 672

⁽³³⁾Musnad of Imam Ahmad ibn Hanbal: 14/336, chapter on the Musnad of Abu Hurairah, may God be pleased with him. Its chain of transmission is authentic according to Muslim's conditions..

⁽³⁴⁾Muhammad bin Hibban bin Ahmed bin Hibban bin Moaz bin MaBDr. Al-Tamimi, Abu Hatem Al-Darami Al-Basti(T. 354 AH-)Ihsan fi Taqreeb Sahih Ibn HBThat, arranged by: Prince Alaeddin Ali bin Balban Al-Farsi(d. 739 AH)T: Shuaib Al-ArnaoAndEdition, Al-Resala Foundation, Beirut, 1st edition, 1408 AH--1988 AD: 1/270 Chapter on mentioning the mercy of God Almighty and Exalted be He who reaches the path of the Chosen One's nation. Its chain of transmission is authentic. in charge, who are the imams and caliphs, as well as all the other princes)⁽³⁵⁾(And God Almighty has made preserving the human system a matter of authority, and it is obligatory in this time to give advice as much as possible.)⁽³⁶⁾.

Advice to the ruler, the sultan, the prince, the caliph, the imam, the governors, the ministers, the judiciary, the scholars, and to everyone who has a small or large mandate is obligatory for the subjects because they have greater duties and missions than others. It is necessary to obey them with kindness, and one of the strongest manifestations of obedience is to give them advice, guidance, and warn them of dangers, because in their advice there is a lot of goodness that extends to everyone.

The second requirement: Muslim rulers were keen to receive advice. First: receiving advice

The Muslim ruler who applies the law of God and fears God accepts advice and advice, and even seeks to obtain it, as it is what corrects the mistakes that the ruler makes, and rather it is a true standard for evaluating the path of his rule, because he is one of the people most in need of advice because God Almighty has afflicted him with the policy of creation and obligated him to manage the affairs of the

subjects. .

This is what the Rightly Guided Caliphs, may God be pleased with them, and those who came after them among the Muslim rulers did. In the first sermon of the Caliph Abu Bakr al-Siddiq, may God be pleased with him, he said, "Now, O people, I have been appointed over you, and I am not the best of you. If I do good, help me, and if I do evil, correct me. Obey me as much as possible." I obeyed God and His Messenger, so if I disobeyed God and His Messenger, then you must obey me.)⁽³⁷⁾.

This is Omar bin Al-Khattab, may God be pleased with him, saying: (May God have mercy on a servant who pointed out to me my faults).⁽³⁸⁾

They would listen to the words of their opponents before the words of their helpers, supporters, and loyalists, in order to correct their faults and correct their crookedness, so that they would remain righteous in their places..⁽³⁹⁾ Because the burden of advice and the dislike of the response therein exudes the bitterness of acceptance,

which is one of the characteristics of the hypocrites. God Almighty said:**{But they do not like mentors}** ^{(40),(41)}This was the practice of the governors and caliphs after them. They were keen to receive advice and counsel from the subjects because they considered this to be something that helped them and assisted them in carrying out the burdens of governance and organizing the affairs of the subjects.

The ruler, no matter how great he is in knowledge and politics, still needs someone to advise him, remind him, and evaluate his work. Every human work, no matter how perfect it is, must be afflicted with flaws and shortcomings. Therefore, one of the mutual rights between Muslims is to give advice and counsel. If that is in the right... Muslims, it is greater and greater in the right of the ruler, because he bears the responsibility of everyone in managing the state and organizing the affairs of the subjects, and its positive effects reflect positively and well on everyone.

Second: The inclusion of those with small and large mandates within the concept of the ruler

God created man and appointed him as his successor on this earth to carry out the task of rebuilding the earth so that the greatest purpose of man's creation could be achieved, which is to worship God alone, as God Almighty said in His glorious book:**{And I did not create the jinn and mankind except to worship Me.}**⁽⁴²⁾. Establishing human society on this earth and carrying out the tasks of the caliphate of the earth requires the existence of an authority that organizes people's lives and solves their problems, and Islam has given the establishment of this authority great importance and made obedience to those who organize matters of religion and the provisions of Sharia part of obedience to God Almighty and obedience to the Messenger. May God bless him and grant him peace And peace be upon him, God Almighty said**{O you who have believed, obey God and obey the Messenger and those in authority among you. So if you dispute over anything, refer it to God and the Messenger if you believe in Allah and the Last Day. That is better and better in interpretation.}**⁽⁴³⁾.

It has been established that the concept of "those in authority" applies to rulers and scholars, according to

⁽³⁵⁾ Abu Omar Yusuf bin Abdullah bin Muhammad bin Abdul-Barr bin Asim Al-Nimri Al-Qurtubi (d. 463 AH), introduction to the meanings and chains of transmission in Al-Muwatta, published by: Mustafa bin Ahmed Al-Alawi, Muhammad Abdul-Kabir Al-Bakri, Ministry of All Endowments and Islamic Affairs, Morocco, 1387 AH: 21 /284

⁽³⁶⁾ Ibrahim bin Ali bin Ahmed bin Abd al-Moneim al-Tarsusi, Najm al-Din al-Hanafi(T. 758 AH-), The Turk's masterpiece about what should be done by the king, T: Abdul Karim Muhammad Mutee Al-Hamdawi, 2nd edition: 26 ;Abu age, Shihab El-Din Ahmed son of Mohammed Ibn Abd Rabbo Ibn Habib Ibn Hudayr Ibn Salem, known as Ibn Abd Rabbo Al-Andalusi(T. 328 AH-), unique contract, Dar: house the scientific books, Beirut, 1st edition, 1404 AH-:1/11

⁽³⁷⁾ Abdul-Malik bin Hisham bin Ayoub Al-Himyari Al-Maafiri, Jamal al-Din (d. 213 AH), The Biography of the Prophet by Ibn Hisham, published by: Collection of Investigators, 2nd edition, 1375 AH-1955

AD: 2/661

(38) Abu Muhammad Abdullah bin Abdul Rahman Al-Darimi (d. 255 AH), Musnad Al-Imam Al-Darimi, d.: Marzouq bin Hayas bin Marzouq Al-Zahrani, printed at the expense of the businessman Jumaan bin Hassan Al-Zahrani, 1st edition, 1436 AH - 2015 AD: 1/239 Chapter of the message of Abbad bin Abbad Al- Khawas Al-Shami.

(39) Abdul Latif bin Ali bin Ahmed bin Muhammad Al-Sultani Al-Qantari Al-Jazairi (d. 1404 AH), For the sake of the Islamic faith, Al-Baath Printing and Publishing House, Constantinople, Algeria, 1st edition, 1402 AH - 1982 AD: 197.

(40) Surah Al-A'raf: Verse 79.

(41) Muhammad bin Ali bin Muhammad al-Asbahi al-Andalusi, Shams al-Din al-Gharnati, Ibn al-Azraq (d. 896 AH), Bada'i al-Salak fi the Natures of the King, published by: Ali Sami al-Najjar, Ministry of Information, Iraq, 1st edition, Platt: 328.

(42) Surat Al-Dhariyat: Verse 56.

(43) Surat An-Nisa: Verse 59

what many scholars say⁽⁴⁴⁾The meaning of the guardian includes everyone who has authority, influence, and a say over those under his control. It includes, in addition to the rulers, the holders of religious, administrative, and executive leadership, and the people of the solution and the contract, including scholars, princes, sultans, kings, caliphs, ministers, army commanders, directors, agents, representatives, and everyone who is followed, but if the guardian is used, In our time now, it is directed to the ruler or the head of state, but this does not prevent every person who has a small or large mandate and who holds a certain responsibility from offering them advice, and they in turn provide it to those who are higher in rank than them, all the way to the ruler.

The third topic

The importance of advice and its mandatory ruling

The first requirement: the importance of advice

Advice has great importance and a prominent place, as it is the pillar and foundation of religion, and through it people are reformed, security prevails, prosperity prevails in the country, and societies are stabilized. In addition to being one of the legal duties entrusted to the Muslim, it includes within it moral, educational, and social aspects. Perhaps it goes without saying that Islam has made Islam has made it an obligation for mankind in everything related to the system and public interests, and that is in the Almighty's saying: **{And let there be from among you a nation who invite to goodness and enjoin what is right}** ⁽⁴⁵⁾And the Almighty said: **{Those who, if We establish them in the land, will establish prayer and pay zakat and enjoin what is right and forbid what is wrong, and to Allah is the end of all matters.}** ⁽⁴⁶⁾It was stated in the noble hadith that the Prophet May God bless him and grant him peace He said (religion is advice) ⁽⁴⁷⁾This is a great hadith, and it is the focus of Islam ⁽⁴⁸⁾Advice is the whole religion, because all religion is advice, so prayer, fasting, enjoining what is right and forbidding what is wrong, offering peace and good speech are all advice., ⁽⁴⁹⁾Hence the importance of advice, as it is included in every aspect of Islamic law, addressing individuals and groups, rulers and ruled.

Advising Muslims and all creatures is one of the Sunnahs of the Messengers, may God's prayers be upon them. God Almighty told a story about our Master Noah, peace be upon him: **{And my advice will not benefit you if I wanted to advise you, if God wishes to mislead you. He is your Lord and to Him you will be returned}** ⁽⁵⁰⁾ And God Almighty said a story about our master Saleh, peace be upon him: And God Almighty said **{And I advised you, but you do not like those who give advice}** ⁽⁵¹⁾ ⁽⁵²⁾ God Almighty told a story about our master Shuaib, peace be upon him **{I have conveyed to you the messages of my Lord and advised you}** ⁽⁵³⁾This is the approach of those who followed them, including the righteous, scholars, and saints.

The second requirement: (Mandatory ruling for

advice). First: The ruling on advice.

The majority of scholars, including jurists and scholars, are of the opinion that it is obligatory for Muslims to advise each other and to point out the shortcomings and errors. It contains his wisdom, warning, and reminder. It is obligatory for a Muslim (A Muslim should not leave advice to anyone, whether a guardian or an enemy, if he does not fear for himself, because his advice is for the sake of religion.)⁽⁵⁴⁾, And the saying of the Prophet May God bless him and grant him peace: ((Religion is advice)) meaning (the mainstay of religion is advice - so the Malikis and Hanbalis obligated advice for all Muslims, and advice is certain for whoever is associated with the ruler and the imam - so they said: (And he made it obligatory for advice to be given to those who ate and sat with them, and everyone who is able to advise the sultan is obligated to do so)⁽⁵⁵⁾.

Abu Abdullah Muhammad bin Ibrahim bin Saadullah bin Jama'ah Al-Kinani Al-Hamawi Al-Shafi'i, Badr al-Din (d. 733 AH), *Tahrir al-Ahkam fi Tadir al-Ahl al-Islam*, edited by: Fuad Abd al-Muf'im Ibrahim, Dar al-Thaqafa, authorized by the Presidency of the Sharia Courts in Qatar, Qatar, Doha, 3rd edition, 1408 AH. -1988 AD: 62 Tafsir al-Tabari: 8/502 Tafsir Ibn Kathir: 2/345.

⁽⁴⁵⁾ Surah Al Imran: Verse 104

⁽⁴⁶⁾ Surat Al-Hajj: Verse 41

⁽⁴⁷⁾ Its translation has been submitted.

⁽⁴⁸⁾ Abu Zakaria Muhyi al-Din Yahya bin Sharaf al-Din al-Nawawi, *Al-Minhaj*, commentary on Sahih Muslim bin al-Hajjaj, (d. 676 AH), Dar Revival of Arab Heritage, Beirut, 2nd edition, 1392 AH :2/37.

⁽⁴⁹⁾ Zain al-Din Abd al-Rahman bin Ahmad bin Rajab bin al-Hasan, al-Salami, al-Baghdadi, then al-Dimashqi, al-Hanbali, (d. 795 AH) *Jami' al-Ulum wa al-Hikam fi Sharh Fifty Hadiths from Jami' al-Kum*, published by: Muhammad al-Ahmadi, 2nd edition, 1424 AH. -2004 AD 1/210.

⁽⁵⁰⁾ Surah Hud, verse 34.

⁽⁵¹⁾ Surah Al-A'raf, verse 79.

⁽⁵²⁾ Abu Bakr Muhammad bin Muhammad bin Al-Walid Al-Fihri Al-Tartushi Al-Maliki (d. 520 AH-) *Siraj Al-Muluk*, one of the first Arabic publications - Egypt, Balat, 1289 AH.

⁽⁵³⁾ Surah Al-A'raf, verse: 93.

⁽⁵⁴⁾ Muhammad bin Ahmad bin Abi Sahl Shams al-A'imah al-Sarkhasi (d. 483 AH), *Al-Mabsut*, Dar al-Ma'rifa, Beirut, Court, 1414 AH - 1993 AD: 23/9.

⁽⁵⁵⁾ Muhammad bin Youssef bin Abi Al-Qasim bin Youssef Al-Abdari Al-Ranati, Abu Abdullah Al-Mawaq Al-Maliki (T897 AH) *the crown And the wreath Khalil's brief*, International Book House, 1st edition 1416 AH-- 1994 AD: 1/95 ;Youssef bin Hassan bin Ahmed, Ibn Abdul Hadi Al-Salhi, Jamal Al-Din, Ibn al-Mubarrad al-Hanbali (T. 909 AH-), *Explaining the methods of integrity in explaining the rulings of guardianship and imamate*. Dar Al-Nawader, Syria, 1st edition, 1432 AH--2011:144.

(It is obligatory for the responsible person to advise his fellow believers by guiding them to what is best for them, and its obligation is confirmed for the Muslims and the general public.).⁽⁵⁶⁾

The necessity of giving advice to the ruler is confirmed by the words of the Prophet May God bless him and grant him peace: ((Whoever sees an evil, let him change it with his hand, and if he is unable, then with his tongue, and if he is unable, then with his heart, and that is the weakest of faith.⁽⁵⁷⁾ The matter here is obligatory: whoever is able to change the evil must change it. And he said May God bless him and grant him peace ((One of the greatest jihads is a word of justice before an unjust ruler))⁽⁵⁸⁾. What is meant by the word is something that conveys something. By saying what is good or forbidding what is wrong, such as a word or whatever it means, according to someone who is unjust and unjust⁽⁵⁹⁾ The scholars cited as evidence the words of the great companion Jarir bin Abdullah, may God be pleased with him⁽⁶⁰⁾: ((I pledged allegiance to the Messenger of God May God bless him and grant him peace To establish prayer, pay zakat, and advise every Muslim.))⁽⁶¹⁾ It is known that the Companions are closer to us To understand the texts and what is meant Of which . Where the Messenger of God was made May

God bless him and grant him peace. Advising Muslims is a condition in the religion upon which one pledges allegiance, like prayer, fasting, and zakat, and therefore you consider it to be linked to them⁽⁶²⁾. (So it is obligatory for every Muslim to advise his Muslim brother and guide him to the interests of his hereafter.)⁽⁶³⁾ (Unless he asked him that)⁽⁶⁴⁾

Second: Is advice an individual obligation or a sufficiency obligation?

Scholars unanimously agreed on the obligation of advice, but they differed as to whether this obligation is an individual obligation or a sufficiency obligation based on two opinions.

First statement: An individual obligation, as it is obligatory for every sane Muslim whenever he is certain of the existence of error, wrongdoing, and disobedience. Advice is one of the obligatory duties for the accountable, whether they ask for it or not, and its obligation is confirmed for specific Muslims and the general public. And whoever went to this point to this apparent statement⁽⁶⁵⁾ And the Malikis,⁽⁶⁶⁾ And some Shafi'is.⁽⁶⁷⁾

The second statement: Enough assumption. Whoever performs it, the obligation is waived from others, and it is necessary to the extent possible if the advisor knows that his advice will be accepted and his commands will be obeyed, and he is safe from harming himself, and if he fears harm for himself. It is sufficient, and God knows best, and among those who said this opinion were some Shafi'is⁽⁶⁸⁾

⁽⁵⁶⁾ Ahmed bin Ghanem bin Salem bin Muhanna, Shihab al-Din al-Nafrawi al-Azhari al-Maliki (d. 1126 AH), Al-Fawakih al-Dawani on the message of Ibn Abi Zaid al-Qayrawani, Dar al-Fikr Balat, 1415 AH-1995 AD: 2/291-292; Ahmed bin Muhammad bin Ali bin Hajar Al-Haitami (d. 974 AH), Tuhfat al-Muhtaj fi Sharh al-Minhaj, The Great Commercial Library in Egypt, by its owner Mustafa Muhammad, Court 1357 AH-1983 AD: 4/389.

⁽⁵⁷⁾ Sahih Muslim, 1/69, Hadith No. 49, chapter explaining the prohibition of evil from faith.

⁽⁵⁸⁾ Muhammad bin Issa bin Sura bin Musa bin Al-Dahhak Al-Tirmidhi Abu Issa (d. 279 AH) Sunan al-Tirmidhi, A Collection of Researchers, Mustafa Bab al- Halabi House and Printing Company, Egypt, 2nd edition, 1395 AH. , 1975 AD, 4/471, Hadith No. 2174, and he called it a Hasan Gharib hadith.

⁽⁵⁹⁾ Abu Al-Ala Abdul Rahman bin Abdul Rahim Al-Baafouri, d. 1353 AH Tuhfat al-Amudhi, explained by Jami` al-Tirmidhi, Dar al-Kutub al-Ilmiyyah, Beirut, Balat, 6/33.

⁽⁶⁰⁾ Jarir bin Abdullah bin Jaber Abu Abdullah Al-Bajli, he converted to Islam before the death of the Prophet (may God's prayers and peace be upon him and his family) and was of good appearance (d. 54 AH). Abu Al-Hasan Ali bin Abi al-Karam Muhammad bin Muhammad bin Abdul Karim Al-Shaybani Al-Jazari bin Al-Atheer (d. 630 AH), The Lion of the Jungle in the Knowledge of the Companions, published by: Ali Muhammad Moawad, Adel Ahmed Abdul Mawjoud, Dar Al-Kutub Al-Ilmiyyah, 1st edition, 1415 AH - 1994 AD: 1/ 529,

⁽⁶¹⁾ Muhammad bin Ismail Abu Abdullah Al-Bukhari Al-Jaafi (d. 256 AH), Sahih Al-Bukhari, d.: Muhammad Zuhair bin Nasser Al-Nasser, Dar Touq Al-Najat (photocopied from Al-Sultaniyya with the addition of Muhammad Fuad Abdul Baqi's numbering), 1st edition, 1422 AH: 1/21 Hadith No. 57 Chapter The Prophet (may God bless him and his family and grant them peace) said: Religion is advice.

⁽⁶²⁾ Abu Suleiman Hamad bin Muhammad Al-Khattabi (T. 388 AH-) Signs of Hadith (Explanation of Sahih Al-Bukhari) T: Muhammad bin Saad bin Abdul Rahman Al Saud, Umm Al-Qura University (Center for Scientific Research and Revival of Islamic Heritage): 1st edition, 1409 AH - 1988 AD: 1/87.

⁽⁶³⁾ Warning the unaware: 84.

⁽⁶⁴⁾ Muhammad bin Mufleh bin Muhammad bin Mufarraj, Abu Abdullah Shams al-Din al-Ramini, then al-Salihi al-Hambali (d. 7693 AH), Sharia literature and established scholarship, Alam al-Kutub, Court of Blat: 1/291.

⁽⁶⁵⁾ Abu Muhammad Ali bin Ahmed bin Saeed bin Hazm Al-Andalusi Al-Qurtubi Al-Zahiri (d. 656 AH), Letters of Ibn Hazm, published by: Ihsan Abbas, Arab Foundation for Studies and Publishing, bYRoot, Banat, ed1:1/363.

(66) Fruits Al-Dawani: 291/2-292. Abu Al-Abbas Ahmed bin Muhammad Al-Khalouti ShHSee Al-Sawy Al-Maliki(T. 144 AH), in the language of Al-SalikaThe closeness of the tracts known as Hashiyat al-Sawi on the Sharh al-Saghir (the small explanation is the explanation of Sheikh al-Dardir: to write the title closest to the doctrine of Imam Malik, Dar al-Ma'arif, Balat: 4/ 741.

(67) Tuhfat al-Muhtaj, 4/389.

(68) The curriculum is explained correctlyYHMuslim :2/39. Ibn al-Mulqin Siraj al-Din Abu Hafs Omar bin Ali bin Ahmed al-Shafi'i al-Masry(d. 804), Al-Taḥrīḥ li Sharḥ al-Jami' al-Saghīr, published by: Dar Al-Falah for Scientific Research and Heritage Investigation, Dar Al-Nawader, Damascus - Syria, ed.1,1429 AH - 2008 AD:3/245. Darry planets:1/19, MHe praisedAbdul Aziz bin Ali Al-Shazly Al-Khouli(T1349 AH), Prophetic Literature, Dar Al-Ma'rifH, Beirut,4th edition, 1423E: 021

The ring

Praise be to God, Lord of the worlds, and the best blessings Peace be upon the Seal of the Prophets and Messengers, our Master Muhammad, and upon all his family and companions. We have concluded our researchthis Oncea May God Almighty grant success and acceptance for this humble effort.

The Results.

1. We give advice Guidance and dissemination of this in the Islamic community, so that the members of the Islamic community advise each other and advise each other to do good and right actions and words, is of great importance.HAnd behavioral implicationsHpositiveHIn correcting actions and sayings.
2. It leads to advice between the sons of theaMeh walaHtheaIt passed from rulers, presidents and kings to promotionaThe lover insistedHConstructive cooperation away from fanaticism and establishing a situationHRepair.
3. Advice to the ruler and the holders of mandates is to rectify matters after they have occurred, correct problems and errors, correct the crookedness, and find a way.HFor reform and prevention of corruption.
4. thattoThe ruler and the ruled have reciprocal rightsHThe ruler controls the herdsmenHWith justice, surrounds them with his care, and protects the entityaCharges and their religion, the governed shall be obedient to himHRuler is a duty Within the limits of Sharia law, the highest thing represents obedienceHHe is a mentorHGuardian.
5. The ideal approach to advice is that it is kind and gentle in words, pointing out the shortcomings, and revealing the facts without distorting them. Slander, defamation and destructive criticism!Which makes a difference Muslims.
6. All effects indicatedTTTo be advisedHsecretly!oraMam Al-Hakim to be called LqBIIt is granted by the ruler and kept away from backbiting and gossiping Walchb Yer.

Recommendations

1. NecessaryHAltaA plan to raise generations with a love for the Qur'an and the Sunnah of the Prophet And he obeyed and the guardian of the Pass and cling to it, for it is the savior It is the way out of every temptation and through it, homelands are protected and societies are stabilized.
2. Constructive, fruitful criticism and other opinions are a source of wealth From means Repair Rulers, followed by reform of society.
3. AltaKidd emphasizes the importance of advice among members of society and that it is a means Important To correct, correct, bring goodness, and repel evil.

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