Governing from the Qur'an and Church Viewpoint

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Abstract:

In the Qur'an, 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 Muhammad (pbuh) ruled, and in reality their rule was part of the mission (verse 20 of Sura p.). In general, the Qur'an 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 Al-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: Quran, Christianity, Sovereignty in Politics, Prophets

1.Introduction

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 Quran, European books and so on. From a political point of view, presenting a descriptive and comparative view of the issue.

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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'an, 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, 2005). 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. It is also important that Islam and Christianity have the most adherents in the third millennium AD, as the most important monotheistic religions. And most of the adherents of these two religions reside in regions of the world that have the most significant changes and international crises. At the same time, the main geography of the formation of the most important human civilizations includes certain areas.

Overview of Christianity

We will describe it as a monotheistic religion, "built on the knowledge and life of Jesus Christ," to classify Christianity, a religion that arose 2000 years ago (The dictionary Le Robert, 1992). Appeared in the I century, it is recorded by Latin historians in the Roman Empire, along the territory of Jude, such as Tacitus (55-120A.D), Suetoniu (70-128 A.D) as well as a scholar, Britannia governor, Pliniul Junior. (61-114, A.D) and a Hebrew historian, a Rome loyalist, Flavius Josephus (37-100A.D), who, through missionaries, defined its presence and extension using Apostolic methods.

The Holy Scriptures of the Old and New Testaments, or the Bible itself, are the religious roots of Christianity. From the work 'The Great Religions' organized by Philippe Gaudin and Claude Bresso lette's part entitled Christianity, it is to be noted for the illustration of these religions, the names and the subtitles that seem to be more remarkable:' Jesus Christ-Public Life-Recognition of the Messiah-The sufferings and the resurrection-The manifestations of the resurrected-God is love-the partnership between father , son and holy

spirit-the trinity-the interruption-the slavery and the impossibility of men-the liberty of the great sons of God-the redemption by heavenly grace-the broker of the new pledge-the community and confession-the house of the holy spirit-the body of the charisms on behalf of all-the Bishop of Rome, the adherents of the new pledge-the community and confession- The Christian existence-the religion that saves-the hope and faith-the love for the neighbor-the love for the lord and the eternal life-the imitation and the practice of Christ-the sacramental life and the Christian prayers-the baptism, the first of the sacraments and the configuration-the peace and the anointing of the sick-the Eucharist, in the soul of the church world-the ordination and the configuration (Philippe Gaudin, coordinator, op. pp.7-9).

The term "Christianity" was derived from the Greek word "Christ" which means "Mesia," the God chosen to be the world's Salvatore. On the other hand, the term Christian (today, Antakia) was first offered to the believers of Antiohia. From the point of view of the relationship between the founder of Christianity, Jesus Christ, between the church he founded and the Jewish and Roman authorities of that time, the reality of rejection, unrecognizing and denouncing should be emphasized in all respects. Just as follows:

Jesus is caught under the guard of the Great Priest, possibly imposed by Roman soldiers ... So two unique decisions are characterized by the Evangelists. Jesus was found guilty of heresy by Synedrion. So the Great Priest asked: "Are you Jesus, the son of the blessed one?" He replies: "I am" (Marco, 14:61-62. Matthew 26:57-68, Luke 22:54 44-71, blasphemy with stones is condemned to death, but Synedrions had no right to condemn death. Jesus was then judged by the prefect of Jude, Pilate of the Pont. He was accused of insurrection (Are you the King of the Jews?) and was sentenced to death by crucifixion, in the traditional Roman way.

The Pharisee did not recognize the permission granted by Jesus to the Torah. As a consequence of all Messianic propaganda, the Sadducee decided to keep alleged agitations from bursting in. The persecution of the Hebraic rebellion against their carmines and their allies in Judea from the point of view of the Romans. In the sight of the authorities of Jerusalem, any declaration of the approach of the Imperator of the God included the restoration of the Hebraic royalty (The history of the world with dates coordinator Acad. Prof. Andrei Otetea, Ed. Enciclopedica Romana, Bucharest, 1972, p. 46). As it follows (Surely as Jesus' preaching and even his name may be overlooked, they constitute the source and foundation of Christianity in the absence of a special *and not exhaustive episode out of religion: the resurrection of the crucified one... None the less* the essence of these encounters might be, they are the source and foundation of Christianity).

Christianity has grown this way through confessions, beginning from the first years. The propagandists of the modern religion have been assassinated by torture. Despite this, in many cities and later in the rural setting, the modern religion has penetrated. The mission of Christianity shines in the Hellenic word from Antioch, and later in the region of Small Asia, in Macedonia, in the Roman Empire. The only thing to remember is that Pavel, one of the most successful apostles, died in Rome as a martyr.

Hundreds of years have passed since the formal acceptance of Christianity by the Roman emperor Constantine (306-337), the rejection of the new faith and the empire after a long phase of antagonism. These had a Vision-Croix and Christ-and transformed them-

selves into Christianity at the time of some wars against Maxentius. In the year 313, the Edict of Milan proclaimed the liberty of faith and equal rights for the empire's Christians. In the following years, Christian icons, like coins, proliferated (315). The church has a privileged legal status, accepting the accessibility of the Episcopal Court, especially in civil matters. Christians have achieved the highest degree of integrity (The history of the world in dates p. 48).

The Church and Government Partnership

The first ecumenical council of the Christian church takes place in Nicaea (was an ancient Greek city in northwestern Anatolia) in the year 325, where the dogmatic and canonical foundation of orthodoxy is laid and the organism is rejected as a heretic. In the meantime, Constantine formally inaugurated the Greek colony, Byzantium, as the capital of the Roman Empire under the name of Constantinople, in the background of the great reforms: Christianity is a state religion under the law of The Great Theodosia (378-395), and paganism is undoubtedly prohibited. The offenders become victim seekers.

Under the rule of Theodosia, in the year 380, it was said that the faith had to be proclaimed in Apostle Petrum by all the populations of the empire and Christianity passed from the system of liberty to a monopoly of faith (Philipe Gauding, coordinator, The Big Religionsp.271). Since that moment, Arhireis has retained the entire priestly force, immediately following the Savior's Apostle and thus creating a strong clerical class from Arhireis-Bishops, Arhireis-Priests and Deaconess. Christianity was proclaimed the unique religion of the Roman Empire under the law of the year 311 (the dominion of the same Theodosia).

Meanwhile, as the aforementioned source states, the second ecumenical council of the Christian church takes place in Constantinople, in the frame in which the Credo has certainly been established. In this way, the Church becomes a type of institutionalization of Christian religion as an ideal expression of the arrangement of the relationship between spiritual life and material life that has established equilibrium between the Church and the State in practical manifestation. Institutionalization has given the church the standard that it has given authority across its social dimensions. This way, like any other kind of authority, the church has always proclaimed its supremacy over the state, at first developing the spiritual element against that temporal as the dualist theory of the Evangelist says: "Give what belongs to Caesar to Caesar and give what belongs to God to God"

The theory of the thinking of Aristotle began the public conflict between the state authority and the religious one, which divided high prelates (priests, patriarchal bishops) and the great civil society (imperators, kings, princes) in the following centuries. As a result, the trends of the harmonization of the norms of the political authority with the norms of the ecclesiastics were crested from this confrontation; in reality, the tendency was enforced as a social requirement, the two authorities, all on their behalf, enforced the rules of conduct on the same group of persons, components of the social community (Prof. Alexandru Stan, Prof. Remus Rus, The History of the Religions, p 328).The relationships between the state and the Christian religious groups and the Church were established during the following centuries up to the Major Schism of the year 1054 through various civil and ecclesiastical norms, which

formed their own legal structures, with numerous interferon's on the basis.

Mircea Eliade manages to explore the origins, the reasons for the Major Schism that occurred immediately after the resurrection of Christ, providing a synthetic description of the elaboration phase of the Christian theological norms within the first 2-300 years after Christ, of the difficulties through which the preachers of Christianity have gone through. In this way, the nuanced growth of Christianity is deciphered in a chapter entitled "Heresy and Orthodoxy," "The first systematic theology" is the consequence of the crisis that shook The Major Church in a dangerous way during the 2nd century. The anti-cosmic dualism and the denial of the reincarnation of death and the revival of Jesus Christ have steadily established the orthodox orthodoxy, criticizing the "heretics" of the Gnostic sects. Orthodoxy, in turn, consists of adherence to the theology of the Old Testament. "In a few words," he says, the concept of Christian orthodoxy is:

1. Faithfulness to the Old Testament and to the tradition of an apostle was shown by documents.
2. Resistance against the imagination of mythology.
3. Reverence to formal thought, that is, Greek philosophy.
4. The importance given to a particular category of the Roman type of social and political institutions, namely legal thought.

Theological responses have been provoked by both of these components and have contributed a great deal to the victory of the Great Christian Church. Despite all these elements, at certain moments, crises have been produced, sometimes even severe ones,

and have contributed to the weakness of the primitive tradition (Mircea Eliade op. cit. vol. 2, p. 386).

Over hundreds of years, the process of the Christianization of the Roman Empire has been formed in a constant state of cooperation and conflict with the state. But the issue of how much this development led to the collapse of the Roman Empire remains a complex and delicate one. In spite of this, we find correct answers to be taken into consideration in Mircea Eliada's work. There is no consensus about the reasons, and at least the date of the beginning of the declination is not known. All that can be observed is a devastating, seemingly irreversible, slow process that seems to begin in the fifth century in Western Europe (Mircea Eliade in op. cit. vol. III, p. 44)

Mircea Eliade replies:' It is constantly invoked among the causes of the decline of the Empire and the collapse of the antique world even today-the Christianity is more specifically its promotion at the level of the official religion in the state. The above edicts on the position of the Christian Church in the Roman Empire have formed a significant historical moment in the relationship between the Church and the State. First of all, this thing was made up of: "A natural implementation of the Roman law theory". But this decision, in the second position, showed to the world the enlargement of the Roman state.

According to each Roma, the typical wisdom of the Roman mindset came from this, and its greatness depends on divine goodwill. From here, the ability not to hinder but to cultivate numerous confessions, thereby preventing vengeance against the Roma and their Empire (Ion Dumitru Snagov, op. cit. p. 76). Although, the two Edicts of Milan (313) and Thessalonica (380): "Rome's unitary theocratic principal to hand the position to

the dualistic theory." The long history between the two civil and religious forces, contested by law norms that continue until today, starts from this point.

The established state during the time of the Roman Empire had to transition from the moment of the recognition of Christianity to the adaptation of its legal structure. It was influenced in general, the way it was natural by what the Hellenic culture elaborated in this region, Greece. But: The Roman Republic represents a far larger and far more nuanced political and legal framework than the Greek one. The new freedoms granted by the Roman state made it possible for rebels to emerge in the center of the new church, to manifest new fundamental visions by means of schisms.

Thus, in conjunction with the state's adaptation to Christianity, the church has been restructured in phases as well as in ceremonies and in its human and material components under the occurrence of events and direct confrontations with the power of the state. It has been individualized by a domestic and foreign agenda of its own. In a few words, the position of the church opposite the state phenomenon is traditionally determined by the hierarchy (curie) to the alliance of the state with which it has or does not have relationships and its domestic orientations. It is an institution that has not suffered as the Condition of the profound successive mutations and has maintained its framework and the fundamental doctrine for the two millenniums, the date being its dogmatic foundation (Ion Dumitru Snagov, op. cit. p. 79).

This is clearly the way it should be as a theory. But the beginning process should be studied and put into evidence, after the emergence of Christianity as a religion, as a belief in the God of the people, after which the Roman State officially recognized it as a state religion that led to various internal conflicts and to the

reformatory and reformatting cult of the Major Schism from 1054.This process was also marked by the fact that: the conflict between the Empire and the Church was unavoidable because, after its declaration as an official religion of the State, the latter used to make official entry into the Roman World as a separate power against imperial power, it was permanently in a position to risk losing its own freedom.

In order to be totally disconnected from the classical notion of the unity between state power and religious power, the Roman world was not very accessible. The church shifts from tolerance to a defense that from the side of the civil authorities was more and more 'dangerous'. The attitude of the Christian Roman emperors originated not from the Christians' self-styled religious exclusivity, but also from the uncertainty that has always remained on the basis of the Roman Empire between politics and religion.

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, Ion Dumitru Snagov writes about the key reasons for this major split:

> A: Political
> B: Philosophy of faith
> C: Christendom
> D: Social and popular status

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 Timpothy 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 churches 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 Eliade 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.

This confusion has preserved Christianity, but has meanwhile threatened him with subjugation to the civil authority, so that even the Emperor, beginning with Galeriu, who abandons the ancient title of Pontifex-Maximus, indicating precisely the double power, civil and religious, has arbitrarily assumed the right to decide even in theological matters to summon the councilors , to amount the bishops, in which they also participated to spread the lows in the ecclesiastical domain(Ion Dumitru Snagov, op. cit. pp. 77-78).

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. Ion Dumitru Snagov 1997, in a detailed review of his works, he points out the principles and methods of interaction between State 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 seven-

teenth 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. Edward de Laboulaye 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 Laboulaye 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 Preda Radu 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 with the European Union in France, the Netherlands and Ireland. He 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.
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
4. 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 the 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. Of course, it is very important for the Orthodox Church to have a social role and to have a good position in public opinion polls. The representatives of the Orthodox Church also took an active approach to demographic issues and racial and national tendencies in the third millennium.

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) 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 Nahj al-Balagha. Maybe in this moral and great book, 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 men-

tion at Nahj al-Balagha of the ruler of the Islamic community as a king or sultan. Throughout the sense of king and son, the interpretations throughout Nahj al-Balagha 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 Quran 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-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 2005).

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 Ijtihad 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 Quran philosophy, government has no inherent meaning in itself and achieving it is, in the Quran's view, a small aim. (Yusuf, vs 56, 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'raf 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 (Noor verse 55 and A'raf verse 128), and has even been mentioned as one of the goals of God and the Qur'an's resurrection of the prophets. (Verse 213, Sura al-Baqara).

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'raf, verse 103 and Moemenoon 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'an.

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'an and the Holy Prophet (PBUH). (Imam Khomeini, 2002)

C) One of the conditions and characteristics the Qur'an considers for the rulers is the avoidance of tyranny in government affairs mentioned in Surah Al-Imran verse 159. Other features preventing oppression (Yusuf 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-Imran 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-Imran verse 159).

Conclusion

The fact is that there is less a claim to religious law in Christianity today and where the Catholic, their preferred choice is a kind of Vatican-style pope law and a total separation of faith from politics, the Orthodoxy engages in positive interaction with the government and merely seeks to promote religious and national ideals thus emphasizing the family base. Although religious rule in the current sense is Islamic, apocalyptic and salvific. 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; Qesas verse 5). With populism it is not based on the social contract of Hobbes or 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-Imran chapter 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 send 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'an with the word Qul (331 times). At the same time, the Qur'an emphasizes the necessity of the following in several verses:

A: Making the Prophet's instructions a priority, verse 6 of Surah Al-Ahzab

B: Obedience more than 13 times to the Messenger of God including verse 59 of Surah Al-Nisa'

C: To defend and fight for Islam, and to deny and disobey the disbelievers, verses 75 and 141 of Surah Al-Nisa

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

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