

Explaining the Characteristics of Islamic Politics and its Executers from the Viewpoint of the Surah Jum'a

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Abstract

The present study aims at answering the following question: “What are the characteristics of Islamic politics and its executers?” Thus, using a structural-thematic method, we tried to present a precise image of the characteristics of the Islamic politics in the context of the concepts found in the Surah Jum'a (Sheikh-zada, 1390 SH). In this regard, we studied the methods and strategies of discovering the main purpose of the Surah (context of the verses, the name of the Surah, investigating the Meccan/Medinan origin of the Surah, investigating the Beautiful Divine Names); features of the Islamic politics (sanctity, might, wisdom); the characteristics of the executor of the Islamic politics; Divinity and Lordship in the Surah Jum'a, and the Friday Prayer and remembrance of God. Besides, we tried to show that the concepts of the Quranic surahs and verses are the main source for explaining the characteristics of the

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Islamic politics and its executors. The results will help the Islamic politicians to be able to step in the path of realization of the Islamic politics. The results showed that the main theme in the Surah Jum‘a is leading the Islamic nation to sanctity, might and wisdom. Besides, the necessity of religious authority (*Wilāya*) and authority-centrism in Islamic governments after the Prophet and paying special attention to the ritual-political obligation of Friday Prayer are considered as the main themes of the Surah.

Keywords

Islamic politics, the Surah Jum‘a, authority-centrism, wisdom, might, sanctity.

Introduction

The Holy Quran as the guiding book fulfills the human's continuous needs, i.e. the need for guidance, in all aspects of life. One of the important aspects of guidance in the Quran is its political aspect, which deals with the emphasis on the principles and values needed for survival of the human societies. The Holy Quran, as the main source of Islam, shows the political instructions and strategies, based on which we can make a just and stable society.

Since human societies rely on humane and moral principles in politics for their survival and stability, which may be biased and cause weakness in human principles in political grounds, they may lead to inability in preserving societies. This is while the Islamic politics, which is based on the Quran and Ahl al-Bayt's hadiths, considers all aspects of life and progress in societies simultaneously. In this regard, we can refer to Imam Khomeini's statements about various aspects of Islamic politics, compiled in a book entitled *The Islamic Government and the Jurist's Authority in Imam Khomeini's Thought*¹ (Khomeini, 2013).² While mentioning the difference of Islamic politics and the politics of other politicians, he explains the necessity to explore and study the Islamic politics. Besides, in this sphere, numerous discussions about the Islamic state and its parameters from Ayatollah Khamenei's view play a great role. Investigation of previous studies

1. *Hukūmat Islāmī wa Wilāyat Faqīh dar Andīshayī Imām Khomeini*

2. Politics is what guides and directs the society, considers all benefits of the society and all dimensions of human and society, directing these towards what is the benefit of the nation and the individuals; and this is specified to the prophets. Others cannot manage this politics. This is specified to the prophets and their successors and, accordingly, to the vigilant scholars of Islam, and the vigilant scholars of any nation at the time of their prophet. They say you must not interfere in politics and leave it to us. [I tell them] your politics, even your right politics, is an animal one. Those who are corrupted, their politics is a satanic one. Even those who do the right thing, their politics is the one that regards the animal order of humans, the welfare of this world, the aspects of life in this world. (3/10/1359 SH)

show that there are some studies in this regard. In numerous article, Hadi Shojai investigates various aspects and features of the Islamic politics (Shojai, 2018). Similarly, some researchers have dealt with an investigation of the anthropological foundations of the science of Islamic politics in the Holy Quran from the viewpoint of religious philosophers and great personages such as Allameh Tabatabai (Sayyid Baqeri, 2017). In this way, we can observe that the Quran gives much importance to the politics and government and puts emphasis on the importance of having a healthy and felicitous structure as well as the doctrines of religion and politics as the basis of the Islamic state.

Considering the ample efforts in regard with discovering the Islamic political thoughts based on the existing history and accounts, the necessity of paying heed to the Holy Quran and extracting the political principles from the verses of this great book, wherein no uncertainty exists, has caused the researchers to use the structural-thematic method to study the features of the Islamic politics and its executors in Surah Jum'a. The main question in this study is as follows: "What are the features of the Islamic politics and its executors from the viewpoint of the Quran and Surah Jum'a? In this route, after the structural and thematic investigation of Surah Jum'a, we will deal with an explanation of the features of Islamic politics.

1. The methodology of the research

The text of the Quran is not a passive text and has central meanings, which no commentator can interpret alone. Each section of the Quran depends on another section and, altogether, on the general identity of the unique text. Therefore, any commentator must pay attention to all the detail and particles of the text. To understand the messages and

strategies of the divine verses, one must not restrict himself to the meanings of the verses; rather, using various exegeses has a key role. The researchers seek to investigate the features of the Islamic politics with the centrality of the Surah Jum'a through two methods of structural interpretation and thematic analysis. The method of structural interpretation believes in understanding and interpreting divine verses that any reader perceives the relationship among them through scrutiny of the Quranic verses. Any surah includes related verses whose structural analysis has a high importance. Contemporary commentators such as Alusi, Allameh Tabatabai and Maraghi accepted this method, and many commentators are committed to this attitude. These commentators specify the main goal and the axes of the verses before starting their commentaries. The genus of the Quran, due to its being verbal, is not restricted to a certain time and can be interpreted in proportion to all times. In Allameh Tabatabai's words, "The Holy Quran is of the genus of 'words' and like other words reveals the meaning of what it means and is never ambiguous in its denotation. That some have said we must just refer to the statements of the Prophet and his Ahl al-Bayt in understanding the meanings of the Quran is not accepted" (Tabatabai, 2009, pp. 24-25). To discover the main purpose of a surah, the researches of the Quran make use of various factors including investigation of the context of the verses, the reason for revelation of the surah, the name of the surah, the key words, the opening and closing verses of the surah, the [divine] Beautiful Names, and the like. Along with the structural method, the method of thematic analysis is known as a practical option in political sciences. This method reveals the hidden themes from the inside of the text and stresses on the relations and points of the verses (Sheikh-zada, 2011). This method gives the researchers the possibility of deep understanding of the Quran's messages.

1. The methods and strategies for discovering the main purpose of a surah					
<u>Discovering the main purpose of the surah through investigating the context of the verses</u>	<u>Discovering the main purpose of the surah through investigating the name of the surah</u>	<u>Discovering the main purpose of the surah through investigating the opening and closing verses of the surah</u>	<u>Discovering the main purpose of the surah through investigating the reason for revelation of the verses and surahs</u>	<u>Discovering the main purpose of the surah through investigating the Meccan or Medinan origin of the surah</u>	<u>Discovering the main purpose of the surah through investigating the [divine] Beautiful Names</u>

1-1. The methods and strategies for discovering the main purpose of a surah

Any surah has a certain specified purpose from the time it has been revealed, and the commentator's task is just to discover and get direction to that reality. There are good ways to access this end, and the commentators and the researchers of the Quran have made use of various methods to get access to the purposes the Quran's surahs. The Quran researchers have made use of things such as context of the verses, reasons for revelation of the surah, the name of the surah, the key words of the surah, the tempo of the opening and closing verses of the surah, investigating the Beautiful Names and the like as tools for discovering the main purpose of a surah.

1-1-1. Discovering the purpose of the surah through investigating the context of the verses

Investigating the context of the verses is one of the best methods

for discovering the purpose of a surah. The context refers to the order and relations of words in sentences and their relations to previous and next sentences as well as the general content of the verse. In the Surah Jum‘a, two contexts have been specified as follows.

A) The first context (verses 1-8): in this section, the attributes *al-Malik*, *al-Qudūs*, *al-‘Azīz*, and *al-Ḥakīm* are attributed to Allah, and the prophet’s calling to prophethood (or bi‘that) has been highlighted.

B) The second context (verses 9-11): in this section, the following items have been emphasized: worship, praying, Friday Prayer as remembrance of God and preferring worship to amusements of life.

This surah – with an emphasis on teaching, purification, worship, and praying – proposes the basic principles of religion and emphasizes that God is All-Wise and has not forgotten to guide humans from darkness to light.

1-1-2. Discovering the purpose of the surah through investigating the name of the surah

The text under discussion analyzes the relationship between the Quranic verses and discovers the main purpose and goal of the surah. Considering the name of the surah (i.e. *Jum‘a*, meaning ‘Friday’), which comes from its ninth verse and refers to the last day of the week, the importance of Friday Prayer and its effect on reforming the Muslims’ world and hereafter have been emphasized. The abovementioned point shows that the Friday Prayer as a great divine rite reforms individuals’ world and hereafter. Similarly, an emphasis on glorifying God, praising Him, purifying oneself, and teaching through divine Book and its wisdom for moral and devotional development of individuals have an important role in religious teachings. With an emphasis on observing religious instructions, especially in regard with the Friday Prayer, the abovementioned instructions tell individuals to put aside their activities in bazaar and

hurry up to worship God. Besides, not observing these instructions and negative behavior in the presence of the Prophet while he is giving the Friday Prayer's sermon is a sign of not accepting the religious knowledge and divine laws. Considering the line of the discussion in the text, granting the Prophet's invitation and accepting divine teachings are of higher priorities of worship. Similarly, emphasis on religious leaders and observing divine orders have been mentioned as conditions for doing a right and acceptable worship at the end of the text.

1-1-3. Discovering the purpose of the surah through investigation of the opening and closing verses of the surah

The opening and closing verses of a surah contain meaningful and deep relations with the main purpose and goal of the surah. As an example, the Surah Jum'a starts with the phrase *yusabihu lillāh...* (i.e. 'Glorify God...') and the attributes *al-Malik*, *al-Qudūs*, *al-'Azīz* and *al-Ḥakīm* in this verse refer to the introduction of the next verse. Then the second part of the surah starts from the verse 9 and calls for accepting the invitation to worship. This shows that the Quran mentions 'leaving the leader' (*tarakūk^a qā'im^{an}*) among the characteristics of the hypocrites (Qara'ati, 1383 SH). Therefore, this effort for preserving the main concepts in the form of opening and closing verses of surahs shows the Quran's emphasis on the deep relationship between various sections of surahs and their ultimate purpose and goal.

1-1-4. Discovering the purpose of the surah through investigating the reason for revelation of verses and surahs

Knowing the reason for revelation of verses and surahs of the Quran has a very important role in understanding its meanings and goals. The commentators first consider the reason for revelation of

each verse. The Surah Jum‘a has two main axes: (a) monotheism, God’s attributes, the purpose of the Prophet’s calling to Prophethood; and (b) the Friday Prayer and the features of that great worship. This surah includes some sections as follows:

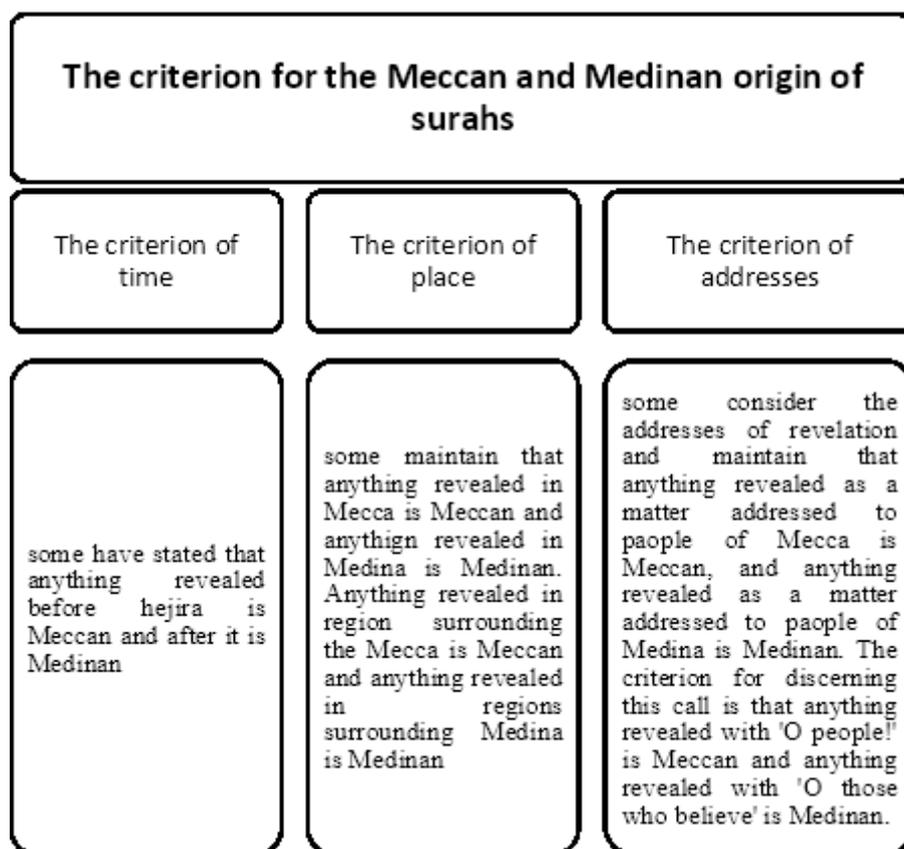
1. The general glorification of God by all beings;
2. The goal of the Prophet’s calling to prophethood from the viewpoint of education;
3. Warning believers about deviation in principles of religion;
4. Referring to the general law of death and survival;
5. The instruction on performing Friday Prayer and closing the business;

Regarding the verses of the Surah Jum‘a, especially the verse “and when they see a transaction...” (*wa idhā ra’aw tijārat^{an}*), an account shows that in the plight of famine, the Prophet was saying the sermon of the Friday Prayer when a food caravan arrived. People went to bazaar hastily and those who remained in the mosque were severely reproached. The Prophet warned people if that very small group had gone, God’s punishment would have come down. This interpretation shows the effective and informative dimensions of the Surah Jum‘a in people’s social and religious life (Imami, 2010, p. 452).

1-1-5. Discovering the purpose of the surah through investigating its Meccan or Medinan origin

The Meccan or Medinan origin of surahs is one of the methods used in structural interpretation for discovering the main purpose of the surahs. The commentators have stated many features from the perspective of form and content for Meccan and Medinan surah so that one can consider them to specify the Meccan or Medinan origin of a surah. These divisions are done on the basis of the criteria of time, place and addressees. In this line, the Surah Jum‘a that states the civil, judicial, political, social and state laws as well as the laws pertaining

to war and peace and the states of hypocrites is known as a Medinan surah (Haji Mirzai, 1998). The main goal of this surah is enumerating the political and governmental laws and regulations. Inviting to Friday Prayer and stating its importance in this surah show its importance in the society and severely reproaches giving it up.



1-1-6. Discovering the purpose of the surah

The Divine Names, found in each surah, are useful guides for better understanding of the content and the themes of the surah. Some of the Divine Names found in the Surah Jum‘a include names such as *Allah*, *al-‘Azīz*, *al-Ḥakīm*, *al-Malik*, *al-Qudūs*, *al-‘Alīm*, and *Khayr ar-*

Rāziqīn. Ample use of the grand name *Allah* or *Rabb* in a surah and its higher statistical proportion mean emphasis on the divine aspect of the surah. Those individuals who are quite familiar with the name *Allah* in surahs are often faithful individuals who accept God's grandeur through these names. In the interpretation of the term *Allah*, Imam Khomeini states that this grand name contains a wide scope of the Exalted God's attributes and is the sign of all divine perfections (Imam Khomeini, 1996, pp. 100-101). The grand term of *Allah* is the most comprehensive name of Allah that encapsulates all divine attributes and perfections, with a special emphasis on the divine grandeur and power (Makarem Shirazi, 1995, p. 17).

Considering all the abovementioned points, we can explain some points about the Islamic politics from the Surah Jum'a. In this way, we can classify the denotations of the Surah Jum'a in two general groups: (1) features of Islamic politics and (2) characteristics of its executor. In the next section, we examine each one.

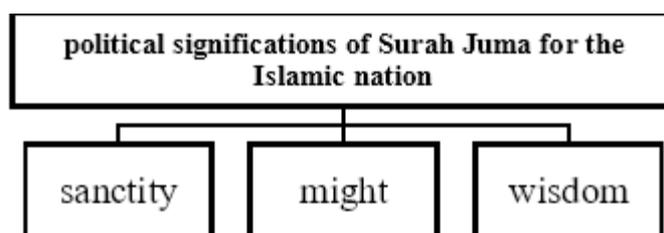
2. The structural method: the features of the Islamic politics

Revelation of any verse of the Quran is not aimless and, with its special goal, it pursues some goals whether amidst verse or in surah and in the whole Quran. This study pays attention to the verses of the Surah Jum'a, dealing with this issue through structural and thematic method.

In the first verse of the Surah Jum'a, revelation of the Glorified Names (*al-Malik*, *al-Qudūs*, *al-'Azīz*, *al-Ḥakīm*), before revelation of the second verse that refers to the goals of the Prophet's calling to prophethood, can specify a policy for the Islamic governments. In this regard and for strengthening this discussion, we can refer to the Medinan origin of this surah as well as the verse 8 of the Surah Munāfiqūn (which is placed after the Surah Jum'a), which reads as follows: **“They say, ‘When we return to the city, the mighty will**

surely expel the weak from it.’ Yet all might belongs to Allah and His Apostle and the faithful, but the hypocrites do not know.”

Upon scrutiny of these verses, and by extending might to God’s ownership, sanctity and wisdom, it is inferred that in the Islamic government, three principles must be observed: sanctity, might and wisdom. In the second verse of the Surah Jum‘a, the goal of the Prophet’s calling to prophethood has been stated to be purification of the Islamic nation and teaching the Book and Wisdom. In this way, the ultimate goal of these two verses can be considered to be leading the Islamic nation to sanctity, might and wisdom.



2-1. The first principle of Islamic politics: sanctity

The word *qudūs* is derived from the root *quds*; and *quds* and *qidāsat* mean purity and being free from any defect, deficiency and what must not be done. Anywhere the man has seen power and authority, he has also seen some impurity based on his mental experience. That is, when the human gets power, he loses all criteria and principles. Whenever power appears, being impure with defects and what must not be done also appears. When the power comes, misusing also comes to the scene. The Prophet said, “Whoever gets power gets dominance”. That is, he appropriates everything and says ‘I’. In this regard, Master Motahhari says, “As the mental experience of humans has shown, they say power is anarchy. That is, wherever power appears, there will appear despotism, coercion, oppression and transgression” (Motahhari, 2010, vol. 6, pp. 203, 213). That *al-Qudūs* comes

after *al-Malik* shows the purity of the divine ruling and its freedom from any defect and imperfection. Naturally, this purity will get to the Islamic nation through the Holy Prophet. In the second verse of the Surah Jum‘a, unlike the verse 129 of Surah Baqara, wherein the Book¹ and Wisdom are prior to purification,² purity from what is assumed about the non-divine authorities and what is considered as essential has outmatched learning the Book and Wisdom. This shows the necessity of purity of the Islamic government from any outward and inward pollutions from the Quran’s viewpoint.

2-2. The second principle of Islamic politics: might

Might (*‘izzat*), which is derived from *‘izāz* refers to the strong and impenetrable land. The *‘ard ‘azīza*’ means a land wherein water does not penetrate; and from the social and behavioral viewpoint, it is a state that prevents one’s defeat before his enemies. *Dhillat* (meaning ‘humiliation’) is the opposite of *‘izzat* and refers to being defeated and lack of might and honor (Raghib Isfahani, 2004). The main idea of the first verse of the Surah Jum‘a is that those who seek ‘might’ must seek it from the Exalted God, because all might and glory belong to God and one gets dignity and glory in the light of piety and surrender to God. Elsewhere in the Quran, the Al-Mighty God has invited the human and the Islamic nation to ‘might’, and mentions being in the path of truth and worshipping the origin of might as the ways to achieve it (Fāṭir: 10). In other verses, the Quran regards ‘might and glory’ as belonging to God, His messenger and believers (“**Yet all might belongs to Allah and His Apostle and the faithful, but the hypocrites do not know.**” (Munāfiqūn: 8). Similarly, the Al-Mighty God

1. Verily, it is a Mighty Book. (Fuṣṣilat: 41).

2. ‘Our Lord, raise amongst them an apostle from among them, who will recite to them Your signs and teach them the Book and wisdom and purify them. Indeed You are the All-mighty, the All-wise.’ (Baqara: 129)

admonishes believers no to seek ‘might and glory’ from sources other than God (**those who take the faithless for allies instead of the faithful. Do they seek honor with them? [If so,] indeed all honor belongs to Allah.**/ Nisā: 139).

The principle of might and glory in political relations of the Islamic governments show superiority of Islamic teachings and Islamic societies. The verses suggesting the might and glory of the believers and Muslims as well as the well-known hadiths like ‘Islam is superior and nothing overcomes it’ from the Holy Prophet are among the jurisprudential documents of this principle. Therefore, the Islamic governments must not set policies and behave in their relations with other governments in a way that the principle of Islamic might and glory is ignored. In some Quranic verses, the Quran renounces Muslims’ reliance on disbelievers and non-Islamic governments for achieving worldly might and glory and reminds them of the fact that all might and glory belong to God, His messenger and the believers. In verses 138 and 139 of the Surah Nisā, we read, **“Inform the hypocrites that there is a painful punishment for them. Those who take the faithless for allies instead of the faithful. Do they seek honor with them? [If so,] indeed all honor belongs to Allah.”**

The principle of Islamic might and glory and religious presidency in the way of life of the Infallible Imams can be the foundation for policy-making of the Islamic governments before non-Islamic governments. For instance, Imam Ali, while advising Muslims to have good association and fine treatments with non-Muslims, considers preserving the Islamic glory and presidency and says, “You must mix need and needlessness in your behavior, and link the good association and leniency in speech with glory and religious purity” (Muhammadi Reyshahri, 2000, p. 327).

Accordingly, the principle of Islamic glory, like other Islamic principles in relations with other societies, governs the foreign policies

and treaties, in a way that if the foreign policy of the Islamic governments leads to the glory of disbelievers and humiliation of Islamic society, it is illicit and forbidden. After the Islamic government is purified from any defects that hinder achievement of perfection and proximity to the Exalted God, and after it preserved the glory and authority of Islamic societies before other governments, it comes to the Islamic wisdom in formation of Islamic states.

2-3. The third principle of Islamic politics: Wisdom

Teaching the Book and Wisdom as the goal of the Prophet's calling to prophethood is found in the second verse of Surah Jum'a ("...**and to teach them the Book and wisdom**"). This shows the importance of politics in Islamic nation and states that in any non-Islamic government, there will be despotism, oppression and disorganization. Accordingly, we need a policy, a plan and an executor for it, and this is nothing except a law originated from divine Wisdom (Husseini Khamenei, 2006).

According to this verse, to implement this policy, the Exalted God has chosen a messenger from among the people ("**It is He who sent to the unlettered [people] an apostle from among themselves, to recite to them His signs, to purify them, and to teach them the Book and wisdom, and earlier they had indeed been in manifest error.**" / Jum'a: 2). Thus, it is after this calling to prophethood that the Book and the plan of life come in, and there comes how to make all people felicitous. In confirming this fact, one can refer to Mulla Sadra's view, who believes that politics is the body and its soul is Sharia; and if there is no Sharia in this body, i.e. if our politics is not the same as our religiosity, that politics would be an empty skin into which everybody can go and follow his own interests. But when the soul of politics is Sharia, it will be a guarantee for human's felicity and his health in politics, just as Sharia itself is a body in relationship

to prophethood and the prophet is the soul of Sharia. If we give up Sharia and want to leave it to people, and if the prophet is not as the head of that Sharia, it will turn into the politics of non-Islamic governments, which is despicable from the Quran's viewpoint (Husseini Khamenei, 2006).

2-4. The structural method: the characteristics of the executor of Islamic politics

Now that we dealt with the Islamic politics and its features from the viewpoint of Surah Jum'a, the question arises as follows: "Who can be the executor of the Islamic politics?" In Surah Jum'a, after praising the supreme ruler of the universe, who is infinitely pure and undefeatable and wise capable one, it speaks of the messenger who was called to prophethood by Allah to teach the same Blessed Names to the Islamic nation to guide the society that was in depravity and perversion. With this verse, God wants to show the authority of His messenger who is under the special authority of Him. However, in the verse 3 of the Surah Jum'a ("**And to others from among them [as well] who have not yet joined them. And He is the All-mighty, the All-wise.**"), it raises the question of whether the Islamic *Ummah* (or 'community') includes the very people who joined the Muslims' *Ummah* in the time of revelation of the verse or it includes all those who converted to Islam, even after the Prophet's departure.

With a little reflection on this verse and similar verses, we understand that the Islamic *Ummah* includes all nations who joined the community of believers before and after the Prophet's departure. Considering this fact, the question arises as follows: "Does the Prophet have eternal life or after him some others will take over the divine guardianship?" The Holy Quran itself answers this question as follows: "**O you who have faith! Obey Allah and obey the Apostle and those vested with authority among you; and if you dispute**

concerning anything, refer it to Allah and the Apostle, if you have faith in Allah and the Last Day. That is better and more favorable in outcome.” (Nisā: 59). This verse invites believers to obey God, His messenger and those authorities who follows God’s messenger and divine laws.

As mentioned in previous verses, the authority granted by God is for the perfection and goodness of people. In the next verse, the All-Mighty All-Wise God has considered His authority on earth originated from His grace. Besides, in the closing verses of this verse, God has considered supporting the Prophet and staying with him better than business and transactions or other frivolous pleasures: **“Say, ‘What is with Allah is better than diversion and dealing”** (Jum’a: 11). The deprecation stated in verse 11 and the Prophet’s hadith shows the importance of *Wilāya* (i.e. guardianship or authority). Also in the verse 65 of Surah Nisā, the Exalted and Blessed God states the importance of *Wilāya* and considers heartfelt obedience and acceptance of the Prophet as the signs of having faith: **“But no, by your Lord! They will not believe until they make you a judge in their disputes, then do not find within their hearts any dissent to your verdict and submit in full submission.”** In this way, obedience to God, His messenger and the guardian of the society is among the most important political principles in the Muslims’ societies.

Up to now, we dealt with the structural interpretation of the Surah Jum’a and its political significations. Since no analysis is free from defects, we also deal with a thematic analysis of the Surah Jum’a for more precision of the work so that we add to the richness of the results of our study by synthesizing these two methods along with precise location of the themes and using the verbal miracles of the Quran. In the method of thematic analysis, the analysis unit is bigger than the words or expressions and the points in verses are paid attention to.

This method gives the researcher a special perception and experience in regard with his questions.

3. The method of themes: Divinity and Lordship in the Surah Jum‘a

The glorified word ‘*Allah*’ is found eleven times in the text of the Surah Jum‘a. Ample usage of the glorified name *Allah* in one surah and its high statistical ratio indicate the orientation of the surah in the field of "Divinity" or "Lordship". Regarding the concepts of *ilāh* (= god) and *ulūhiyyat* (= divinity), there are many discussions among the experts recoded in the Quran’s commentary books. The preferred meaning in our view is that *ilāh* means ‘worshipable’ or ‘worthy of worship and obedience’, just like the word ‘book’ which means ‘writable’ and what is worthy of being written. According to that meaning, divinity is an attribute for which the servants’ obedience and worship must be added as a genitive case, although some misguided individuals have chosen false gods for themselves. However, the one who deserves worship and obedience is the One who is their Creator and Lord; and this is the lowest level of belief that everyone must have about God Almighty. That is, in addition to knowing God as the Necessary Being and Creator and authoritative owner of the universe, one must consider Him as deserving worship and obedience. And for this, this concept is taken in the motto of Islam, i.e. *Lā ilāh^a Ill-Allāh* (There is no God except Allah).

Regarding the Lordship, we can say that among the relationships between God and creatures is the fact that not only the creatures depend on God Almighty in their existence and originations, but also they have no independence, He manipulates them in any way He wishes and manages their affairs. When we consider this relationship in a general way, the concept of Lordship is understood, whose essential part is management of affairs. Regarding Lordship, there are ample instances such as preserving and maintaining, giving life and

death, providing sustenance, growing and perfecting, guiding and commanding and forbidding, and the like. In this way, different states of Lordship can be divided into two general groups: genitive Lordship and legislative Lordship.

Genitive (*takwīnī*) Lordship includes management of affairs of all beings and fulfilling their needs and, in short, ‘directing universe’.

Legislative (*tashrī‘ī*) Lordship is specified to conscious and free-willed beings and includes issues such as sending prophets, revealing celestial books, specifying the obligations and enacting laws and rules. Here, the glorified verse **“Whatever there is in the heavens and in the earth glorifies Allah, the Sovereign, the All-Sacred, the All-Mighty, the All-Wise”** (Jum’a: 1) refers to the genitive Lordship. Besides, the verse **‘It is He who sent to the unlettered [people] an apostle from among themselves’** (Jum’a: 2) shows the Al-Mighty God’s legislative Lordship over creatures by sending a prophet from among them for guiding people: **“to recite to them His signs, to purify them, and to teach them the Book and wisdom”** (Jum’a: 2).

In this way, the divine absolute Lordship means that the creatures are dependent on the Exalted God in all their existential states, and their interdependence leads ultimately to the dependence of all of them on the Creator; and He manages some creatures with some others and gives sustenance to creatures with what He creates for them. He guides conscious beings through internal means such as reason and other perceptive faculties as well as external means such as the prophets and celestial books, enacting laws and specifying obligations for the legally competent persons (*mukallafs*).

The next verses refer to the publicity of the Prophet’s mission specified by pure, free from defects and Victorious Wise Ruler. This refers to the nation whose members are to gather under the Prophet’s flag of guidance: **“And to others from among them [as well] who have not yet joined them.”** (Jum’a: 3). The first part of the Surah ends

with the verse **“That is Allah’s grace, which He grants to whomever He wishes, and Allah is dispenser of a great grace”** (Jum’a: 4) and God’s blessing on the believers by sending them a prophet from among people themselves. Then, it considers the believers’ hearing the Prophet’s orders and not acting accordingly as falsifying divine verses: **“The example of those who were charged with the Torah, then failed to carry it, is that of an ass carrying books. Evil is the example of the people who deny Allah’s signs, and Allah does not guide the wrongdoing lot.”** (Jum’a: 5). And by giving the example of Jews’ arrogance, it forbids people from being so: **“If you claim that you are Allah’s favorites, to the exclusion of other people.”**

4. Thematic analysis: Friday Prayer and remembrance of God

The Friday Prayer is the greatest devotional-political gathering of the week, and the verses of the Surah Jum’a propose discussions on monotheism, prophethood and reprehending mammonism. The next verses refer to the importance of Friday Prayer and reinforcing faith. To participate in Friday Prayer, the Muslims had to give up business and hurry up to remembrance of God. This prayer is considered as the most important form of remembrance of God. The last verses of the Surah Jum’a refer to reproaching those who leave the Friday Prayer and indulge in transactions and frivolous actions, emphasizing that presence in Friday Prayer and listening to the sermons result in divine reward and blessing. These verses stress on priority of remembrance of God and active participation in Friday Prayer. This analysis dealt with the importance of Friday Prayer, remembrance of God and its effect in reinforcing faith and human’s salvation.

Friday Prayer is the greatest devotional-political gathering of the week (Makarem Shirazi, 1995, p. 125), which is stated in the last verses of Friday Prayer. In the first verses of the Surah Jum’a, there are detailed

discussions on monotheism, prophethood, resurrection, and reprehending mammonist Jews. The verses 9 to 11 deal with a dialogue about one of the most important Islamic duties considerably effective in reinforcing the foundations of faith, which from one perspective forms the main goal of the Surah, i.e. the Friday Prayer and some of its laws.

These verses address all Muslims firstly and say, **“O you who have faith! When the call is made for prayer on Friday, hurry toward the remembrance of Allah, and leave all business. That is better for you, should you know”** (Jum’a: 9). The word *nūdiya*, derived from the root *nidā*, means ‘calling out’. Here, it means azan, for there is no calling for prayer in Islam other than azan, as we read in the verse 58 of the Surah Mā’ida: **“When you call to prayer, they take it in derision and play. That is because they are a people who do not exercise their reason.”** In this way, when the sound of azan for Friday Prayer is raised, people have the duty to give up business and hurry up towards prayer as the most important form of remembrance of God.

The statement **“That is better for you”** (Jum’a: 9) refers to the fact that holding the Friday Prayer and giving up business contain important benefits for Muslims, if they think about it rightly: “if you know” (Jum’a: 9). Indeed Allah is needless of others and is Merciful to everyone. Of course, giving up business has a broad sense, including any disturbing task.

But calling Friday as *Jum’a* is because of people’s gathering (*jam’* in Arabic) in that day for prayer; and this has a historical background. It is noteworthy that in some Islamic traditions, we read about daily prayers that “When the prayer is held, do not come to it in haste; rather, come to it in walking calmly.” But regarding the Friday Prayer, the abovementioned verse says, “then hurry...” (*fa-s’aw*), which shows the importance of Friday Prayer. The phrase ‘remembrance of

Allah' (*dhikrillāh*) firstly means 'prayer', but we know that the sermons of Friday Prayer, which are intermingled with remembrance of God, are indeed part of Friday Prayer. Thus, we must hurry for participating in them. In the next verse, it adds, **“And when the prayer is finished disperse through the land and seek Allah’s grace, and remember Allah much so that you may be felicitous.”** (Jum’a: 10).

Although the clause **“and seek Allah’s grace”** or similar expressions in the Holy Quran may often mean seeking sustenance and business, it is clear that the concept of this sentence is broad and business is one of its instances. Thus, some have interpreted it as visiting the sick, meeting a believer, or acquiring knowledge, though it is not restricted to these items. Needless to say, an imperative to disperse throughout the earth and to seek sustenance is not an obligatory command; rather, it is – terminologically – the imperative after forbiddance and indicates permission; however, some have used this expression to mean 'seeking sustenance after the Friday Prayer is desirable and bounteous'. And we see in a hadith that the Prophet would go to bazaar after the Friday Prayer.

The clause '...and remember Allah much' refers to remembrance of Allah for so much blessings He has granted to human beings. And some have interpreted 'remember' (*dhikr*) as 'thinking', as we see in a hadith "Thinking for one hour is better than the worship of one year". Of course, some have interpreted it as meaning 'paying attention to God in bazaars and while one is trading, and not deviating from the principles of truth and justice.' However, it is clear that the verse has a broad concept that encapsulates all these notions. It is also certain that the spirit of 'remembrance of God' is 'thinking', and remembering without thinking is just moving one's tongue; and what leads one to felicity and salvation is remembrance mixed with thought in all states. In principle, continuing *dhikr* deepens the remembrance of God in

one's heart, burns the roots of negligence and ignorance, and places one in the path of felicity and salvation so that the truth of 'you may be felicitous' is realized. The last verse under discussion reprimands those who left the Holy Prophet in the Friday Prayer and rushed to the bazaar to buy from the newly arrived caravan and says, **“When they see a deal or a diversion, they scatter off towards it and leave you standing! Say, ‘What is with Allah is better than diversion and dealing, and Allah is the best of providers.’”** (Jum'a: 11).

The divine reward and the blessings originated from presence in the Friday Prayer as well as listening to the Prophet's sermons and pieces of advice and the spiritual education are not comparable to anything else. And if you are afraid of cutting your sustenance, you are wrong, for God is the best granter of sustenance.

The term *lahw* refers to the drum and other musical instruments used when a new caravan entered Medina, which was both a means for announcing and a means for amusement and advertising goods, just as we see in today's world in western-styled stores. The term *infadḍū* means scattering and giving up the prayer, turning to the caravan. On the reason for revelation of this verse, it is said when Dahiya's caravan entered Medina and he had not yet converted to Islam, he invited people to bazaar with the sound of drum and other musical instruments. People of Medina, even the Muslims listening to the Prophet's sermons of the Friday Prayer in the mosque, rushed to him and just 13 persons, or even less, remained in the mosque. The pronoun *hā* in *ilayhā* (towards 'it') refers to 'business'; that is, they rushed towards the commercial goods. This is because *lahw* (i.e. frivolous amusement) was not their main goal; rather, it was an introduction for announcing the entrance of the caravan or amusement and advertising the good along with it. The term *qā'im^{an}* (= 'standing') shows that the Prophet would say the sermons in standing position, as we see in a hadith transmitted by Jaber bin Samura who said, "I never

saw the Messenger of God (pbuh) sitting while giving a sermon, and [you must] deny whoever says he recited a sermon while sitting.”

Conclusion

The features proposed for the Islamic politics in the Surah Jum‘a can be a proper role model for the Islamic countries in the sphere of politics. The political features proposed in this surah are a step towards recognizing the origin and the features of Islamic governance (sanctity, might, wisdom), and the executors of the Islamic government in the light of paying attention to authority and authority-centrism as well as holding the Friday Prayer as a religious obligation in the Islamic society that can play a role in determining the legitimate religious governments, presenting how the religious government is established, from the Quranic viewpoint, in the society.

There are two main axes in the Surah Jum‘a from whom one can infer the features of Islamic politics and its executors: (1) monotheism and the purpose of the Prophet’s calling to the prophethood, and (2) the devotional-political obligation of Friday Prayer.

In the first verse of the Surah Jum‘a, the issue of God’s sovereignty is proposed, which shows – based on the glorified names *al-Malik*, *al-Quddūs*, *al-‘Azīz* and *al-Ḥakīm* – there are sanctity, might and wisdom in God’s sovereignty. The second verse of the Surah Jum‘a refers to the goal of the Prophet’s calling to prophethood, which is purification of Islamic *Ummah* (= community) and teaching them the Quran and the Wisdom. Accordingly, we may observe the features of Islamic politics. Based on the conducted analyses, the ultimate goal of Islamic governance is leading the Islamic *Ummah* to sanctity, might and wisdom. These three features as the features of the Islamic politics can be considered as originated from the Surah Jum‘a, which pertains to the Prophet’s governance on Muslims.

The sanctity of the Islamic government shows the purity of divine

rule from any defect and imperfection, because as the Prophet says, if the human is given much power, he will become self-interested and misuse it. Just the Islamic government is administered on the basis of divine commands and is free from defects and deficiencies; and this purity reaches the society through the Prophet.

The might of the Islamic government is possible in the light of divine laws, because according to the Surah Jum'a, the might belongs to God and humans achieve it only if they surrender themselves to God and following the Prophet. It forbids the believers to seek might except from God. Wisdom as the goal of the Prophet's calling to prophethood stresses on the importance of politics in Islamic *Ummah*, in a way that the politics coming from divine wisdom can guarantee the survival of Islamic societies and its growth. It continues to say it envisions a spirit for politics, called Sharia, for without Sharia, anyone can enter the sphere of politics and act according to his own interests, not the interests of the *Ummah*. That the second verse of the Surah Jum'a mentions teaching the Book and Wisdom as the goals of the Prophets' calling to prophethood (**to teach them the Book and Wisdom**) shows the importance of politics in the Islamic *Ummah*. In any non-Islamic government, there are despotism, oppression and disorganization. Here comes our need for some politics, a plan and an executer for it. This politics is nothing except the law originated from the divine wisdom.

The issue of implementing Islamic politics is a matter raised by identifying the characteristics of Islamic politics and its principles in the Surah Jum'a. In that surah, God introduces the Prophet as an individual who teaches the Divine Names to the Islamic community and saves them from perversion. However, considering the fact that the concept of Islamic community (or *Ummah*) refers also to the nations after the Prophet, the need for a valuable successor for the Prophet is raised. Based on the Quranic verses, the Prophet's

successors are authorities who follow the Prophet and divine laws. Thus, the importance and necessity of authority and authority-centrism are also clarified in that surah. Besides, considering the second part of the Surah Jum'a, which pertains to the Friday Prayer, we can say that regarding the features of Islamic politics and its executors, the following points are inferred.

The verses of the second part of the Surah Jum'a refer to the importance of the Friday Prayer. This prayer instructs Muslims to quickly go to the mosque and refrain from doing any work and setting any plans. Giving up the Friday Prayer is severely condemned, and those who give it up are considered among hypocrites. In the time of the presence of the Infallible Imam, this prayer is an absolute obligation, but in the time of Occultation Period, it is a volitional obligation and the person can say either the Friday Prayer or the noon prayer. In addition to spiritual effects, the Friday Prayer has considerable social and political effects and, as a great congregational devotional rite, has tremendous effects on one's body and soul. This weekly prayer is known as the greatest Islamic congress after the yearly congress of hajj, and by showing sanctity, might and wisdom of the Islamic society, it emphasizes its features. Besides, considering the role of the Friday Prayer in history, we can observe that the Friday Prayer has always been considered as a strong political lever in the hands of governments. The just governments such as the Prophet's government made the best use of it in favor of Islam, while the unjust governments like that of Umayyad dynasty, misused it for strengthening their power. This also emphasizes the necessity of authority and authority-centrism for guiding the Islamic politics.

Regarding the importance of the Friday Prayer, we can observe that, as history shows, those who were to rise against a government would firstly avoid taking part in the Friday Prayer. This emphasizes the importance of the status of the Friday Prayer in politics, which is

used as the main factor for expressing the satisfaction or dissatisfaction of the members of society. As Allameh Tabatabai claims in his *Al-Mīzān*: “Sometimes the enemies of Islam make poisonous propaganda for a week, but with a sermon in the Friday Prayer in a splendid regenerative rite, all of them are neutralized, a new spirit is breathed into the bodies, and new blood moves in the veins” (Tabatabai, 1999). This shows the importance of the status of the Friday Prayer.

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