

**Journal of Social Sciences (COES&RJ-JSS)**

**ISSN (E): 2305-9249 ISSN (P): 2305-9494 ISNI: 0000 0005 0179 6351**

**Publisher: Centre of Excellence for Scientific & Research Journalism, COES&RJ LLC**

**Online Publication Date: 1<sup>st</sup> October 2023**

**Online Issue: Volume 12, Number 4, October 2023**

<https://doi.org/10.25255/jss.2023.12.4.65.77>



**The Political Reform in the Administrative Fields  
in Ibn Taymiyyah Thought**

**Osama Sami Al-Nsour**

(Jordan –Alsalt- mousa Alsaket street – No16 / [os.nsour@gmail.com](mailto:os.nsour@gmail.com))

M.A student at the University of Jordan

**Jamela Al-Rafaie**

(Jordan–Alsalt- [dr.jameala@yahoo.com](mailto:dr.jameala@yahoo.com) )

**Abstract:**

It is obvious to the reader in the field of sharia politics or what some of the scholars have called it the rulings of the sultanate or the rulings of the Imamate that the issues of political reform still need more consideration, study and analysis of its opinions and the rulings contained therein in order to be able to distinguish between the holy texts and the jurisprudence opinions of the jurists mentioned in this field , so that we can distinguish in jurisprudence between what was based on divine evidence and what was based on custom or interest and what was consider as emerging issues ,and other branches of Islamic jurisprudence.

**Keyword:** (Al- Siyāsah al-Shar'iyah, 'adā' al-amāna, political reform, rules of political reform , wilaya)

**Citation:**

Al-Nsour, Osama Sami; Al-Rafaie, Jamela (2023) The Political Reform in the Administrative Fields in Ibn Taymiyyah Thought; Journal of Social Sciences (COES&RJ-JSS), Vol.12, No.4, pp: 64-77; DOI: 10.25255/jss.2023.12.4.65.77

**Literature review:**

The Political Reform In *Ibn Taymiyyah* Thought Through His Book *Al- Siyāsah al-Shar'iyah fī Iṣṣlah al-Rā'i wa-al-Ra'iyah* An Analytical Study, by Al-Nsour ( 2023) which was an M.A thesis under the supervision of Al-Refaie the researcher study what is meant by political *shari'a* in Ibn taymiyyah thought and what is meant by political *shari'a* also and he review the rules of political reform in *ibn taymiyyah* thought in three main aspect administrative , economic and judicial fields and he concluded that the concept of political reform in *Ibn Taymiyyah's* thought intersects with the concept of legal politics according to him and that *Ibn Taymiyyah* supports the methods of internal and external reform, and he has determined a number of paths that can be used to achieve political reform

Abo, Roman ( 2010) talks about the political reformation in the contemporary Islamic thought. He focuses on the characters of the eighteenth and nineteenth century and their political approaches. Such characters are: Malik Bin Nabi, Mohammad Rashid Reda, Al-Kawakibi, and others. He discusses their Islamic approaches of reformation which they seek to suffuse and calling people. Moreover, he focuses on the political reformation in the contemporary though without tackling the political reformation among the earlier Islamic scholars such as *Ibn Taymiyah*. The researcher will be benefited from this study through exploring whether *Ibn Taymiyah* preceded his time according to the reformative rules which the contemporaneous Islamic scholars in addition to linking *Ibn Taymiyah's* rules of political reformation with the contemporaneous approaches through applying the scientific ways of these rules.

Kwnakta (1994) of *Ibn Taymiyah's* books in attempting to draw *Ibn Taymiyah's* theory in all political fields. Although, he limits his study to one approach in addition he he did not mention in his book the political approach of *Ibn Taymiyah*. He merely gave slight hints. This comes in contrast to what the researcher will focus on in this study which focuses on the approach of political reformation in the fields of jurisprudential policy. Undoubtedly, the researcher will be benefited from Kwnakta's study in the way of identifying the political theory of *Ibn Taymiyah* in general and attempting to link this approach with the political theory of Ibn Taymiyah

Samīha, 'arabiyah (2016) In her thesis, the researcher talked about the political thought of Imam Ibn Taymiyyah, may God have mercy on him, and she clarified the basic principles and rules in his political thought. She also talked about his method of thinking in general and touched on some simple details in his reformist thought, but without elaboration. The researcher also showed the concept of Sharia politics in his thought.

'abd almn'im, fu'ād ( 1997) In this book, the researcher talked about the concept of the major political mandate with Sheikh Al-Islam Ibn Taymiyyah, may God have mercy on him, the writer has elaborated on the issue of the caliphate and its conditions in the thought of Sheikh Al-Islam Ibn Taymiyyah, may God Almighty have mercy on him. The researcher also touched on some angles in his reformist thought, which the researcher benefited from in this letter.

## The Political Reform in the Administrative Fields in Ibn Taymiyyah Thought

### Research methods:

The researcher will follow in this study the followings:

- 1 - The descriptive method: the researcher will show and analyze the approaches and texts that Ibn Taymiyyah wrote in his books where he point out the rules of political reform
- 2 -The inductive method: this will be done through inducting the texts that Ibn Taymiyyah had written in his books about the Political Reform
- 3 -The deductive method: This method will be used by trying to deduce the political reformist rules that Ibn Taymiyyah wrote.

### Introduction:

When Ibn Taymiyyah, may Allah have mercy on him, saw corruption rampant in the entity of the Islamic states at his time, especially after the raids of the Tatars and Crusaders, he sought to achieve reform that would restore to society its luster, strength and unity once again, this can only be achieved by returning to the spirit of Islamic law and its applications in society, and this can only be achieved by returning to the Qur'an and Sunnah according to Ibn Taymiyyah, and that's why he consider one of the most important areas in which reform must be achieved is the field of politics and state administration.

For this purpose, Ibn Taymiyyah dedicated a plenty of his writings and books to this cause and especially his book "*Al-Siyāsah al-Shar'iyah*" as a way to achieve the reform he sought, based on the words of Allah Almighty: "Indeed, Allah commands you to render trusts (*'adā' al-amāna*) to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing (58) O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result".

He said in the interpretation of the verse: "This is a clear message on the verse for the rulers, and the first verse was revealed for the rulers' affairs, they have to fulfill the trusts (*'adā' al-amāna*) to those who are entitled to it, and if they judge between the people, they judge with justice, and the second verse was revealed in the subjects of the armies and others, they have to obey those in authority, in their oath, their judgment, their campaigns, and others. That is unless they are commanded to disobey Allah, and if they are commanded to disobey Allah, the Mighty and Sublime, there is no obedience to any creature in disobedience to the Creator. And if any disagreement happened between the people in any topic, they have to go back to what the Allah almighty and his prophet said".<sup>1</sup>

Then he says, may Allah have mercy on him, indicating the pillars of his political reform, "If the verse obligates the fulfillment of trusts (*'adā' al-amānat*) to those who deserve it

---

<sup>1</sup> Ibn Taymiyyah, *Al-Siyāsah al-Shar'iyah fī Iṣlāḥ al-Rā'ī wa-al-Ra'īyah* (p.5)

and the ruling with justice, then these are the combination of just politics and good mandate (*wilaya*).<sup>2</sup>

On this basis, Ibn Taymiyyah, may Allah have mercy on him, lays down the pillars of political reform, which are at the same time the bases of state politics and governance, and they are:<sup>3</sup>

- 1- Performing the trusts (*'adā' al-amāna*) to their owners
- 2- Judging people with justice

Shaykh al-Islam Ibn Taymiyyah, may Allah have mercy on him, began his book (*Al-Siyāsah al-Shar'iyah fī Iṣlāḥ al-Rā'ī wa-al-Ra'īyah*) with the rule (*'adā' al-amāna*), Ibn Taymiyyah, may Allah have mercy on him, divides this rule into two parts He says, "As for the *'adā' al-amāna* to their owners, it is divided into two parts, one of which is *Alwillayāt*, which was the reason for the revelation of the first verse, and the second is the money"<sup>4</sup> and in each of these two sections there are many rules for political reform, and what is meant by the verse here is the aforementioned verse of the governors, which was previously mentioned and explained.

As for the principle of *Alwillayāt*, it is the one on which Ibn Taymiyyah focused his efforts on extracting the rules of administrative reform that must be applied and observed by officials and rulers.

#### **Political Reform in the Administrative Fields:**

**The first rule:** Guardianship is a trust that must be fulfilled<sup>5</sup>

Ibn Taymiyyah, may Allah have mercy on him, emphasizes that the first thing a person in charge of a position or job in the state, or a governor seeking to take over such a role, should know is that the job is a trust. This highlights two dimensions in job performance: the ethical or religious aspect for the person in charge and the administrative or political side, which involves executing the job correctly. Ibn Taymiyyah bases his thoughts on the Quran and the Sunnah. As he uses the prophet advice to Abu Thar, "It's a trust. On the Day of Resurrection, there will be disgrace and regret, except for those who take their positions as a trust and fulfill their obligations."<sup>6</sup>

Al-Nawawi, may Allah have mercy on him, adds that this hadith is a significant foundation that urges us to avoid states and not approach them, particularly if the person in charge is weak".<sup>7</sup>

---

<sup>2</sup> Ibn Taymiyyah, *Al-Siyāsah al-Shar'iyah fī Iṣlāḥ al-Rā'ī wa-al-Ra'īyah* (p.6)

<sup>3</sup> Hoover, Jon, *Makers of the Muslim World*, publisher: One World Academic, p104-105

<sup>4</sup> Ibn Taymiyyah, *Al-Siyāsah al-Shar'iyah fī Iṣlāḥ al-Rā'ī wa-al-Ra'īyah* (p.7 and p.40)

<sup>5</sup> Ibn Taymiyyah *Al-Siyāsah al-Shar'iyah fī Iṣlāḥ al-Rā'ī wa-al-Ra'īyah* (p. 13)

<sup>6</sup> Ibn Abi Shaybah, *Abu Bakr Abdullah bin Muhammad*. (1989). *Al-Kitāb al-Muṣannaf fī al-Aḥādīth wa al-Āthār* [The Compiled Books on Traditions and Narrations]. Dar Al-Taj. Lebanon. (Vol. 6, p. 119, Hadith no. 32540)

<sup>7</sup> Al-Suyuti, A. A. (1996). *Ad-Dībāj 'alā Ṣaḥīḥ Muslim ibn al-Ḥajjāj* [The Curtain on the Authentic Collection of Al-Hajjaj]. Ibn Affan Publishing and Distribution House. Saudi Arabia. (Vol. 4, p. 443).

## The Political Reform in the Administrative Fields in Ibn Taymiyyah Thought

Al-Wazir Ibn Hubairah remarked that this hadith highlights the danger of leadership and emphasizes that it is a trust. On the Day of Resurrection, one is likely to be disgraced and regretful, except for the person who rightfully takes on the role and fulfills their obligations towards it. When he mentions "except for the one who takes it," he means that the individual has carried out the duties and responsibilities that were agreed upon, thereby fulfilling their obligations towards the trust. In other words, they have performed the required actions that are necessary to fulfill the performance of those duties"<sup>8</sup>

Al-Qurtubi pointed out : "Amanah encompasses all functions of religion according to the authentic hadiths, and it is the opinion of the majority of jurists, and it is the obligations with which Allah has entrusted his servants." <sup>9</sup> This indicates that honesty in job performance and appointment is not confined to a specific aspect or sector of the state's work sectors, but rather includes all jobs of all kinds.

### **The second rule:** The merit in appointment

Ibn Taymiyyah, may Allah have mercy on him, says, "The ruler must appoint over every work of the Muslims the most suitable person he can find for that work."<sup>10</sup> In this rule, Ibn Taymiyyah establishes an important rule of guardianship, which is the rule of assuming the fittest for each job, so the governor must appoint in each job the best available person applying for the job and that he does not have to cover the vacancy, but also to choose the most available person to do it, since any job is in itself related to the rights of the servants, and any defect in it will lead to a weakness in the system completely. If, for example, a person is assigned the job of a teacher for the basic stages, but he does not have the patience and forbearance that enables him to perform his job and be patient with his students, then in such a case both persons are the governor and the person in charge have betrayed Allah's trust given to them and did not perform His right in the way He mandated

In this context, Ibn Taymiyyah infers this principle from the hadeeth of the Prophet, may Allah's prayers and peace be upon him, "Whoever is in charge of the affairs of the Muslims and appoints a governor over the muslims while he finds someone who is better for them than him, then he has betrayed Allah and His Messenger and betrayed the believers" <sup>11</sup> In the explanation of this hadith, it was stated, "The imam has nothing but to use the best of the existing ones, and there may not be in his presence someone who is fit for that mandate (*wilaya*), so he chooses the best and the best in every position according to him, and if he does that after complete diligence and taking the mandate

---

<sup>8</sup> Yahya ibn Habibah al-Shaybani, al-'Ifshāh 'an Ma'ānī al-Ṣiḥāḥ [Clarification of the Meanings of the Authentic Hadiths]. Edited by Fuad Abdulmun'im. Dar al-Watan, 1997, Vol. 2, p. 197.

<sup>9</sup> Al-Qurtubi, A. M. (1967). Al-Jāmi' li-aḥkām al-Qur'ān [The Compendium of the rules of the Qur'an]. Dar Al-Kitab Al-Arabi. Egypt. (Vol. 14, pp. 253-254).

<sup>10</sup> Ibn Taymiyyah Al-Siyāsah al-Shar'iyyah fī Iṣlāḥ al-Rā'ī wa-al-Ra'iyyah (p. 7)

<sup>11</sup> Al-Hakim al-Naysaburi, M. A. (1990). Al-Mustadrak 'alā al-Ṣaḥīḥayn [The Necessary Supplement to the Two Sahihs]. Edited by Mustafa Abdul Qadir Ata. Dar Al-Kotob Al-Ilmiyah. Beirut, Lebanon. (Vol. 4, p. 104, Hadith No. 7023)./ Ibn Asakir, A. (1995). tāriḥ dimašq [The History of Damascus]. Edited by Mahbub al-Din Ibn Gharama al-Amuri. Dar Al-Fikr. Beirut, Lebanon. (Vol. 53, p. 256, Hadith No. 6452)

with its right, then he has fulfilled the trust and fulfilled the duty in this. In this situation, he became one of the imams of justice who are just in the eyes of Allah."<sup>12</sup>

It should be pointed out that among the responsibilities of a ruler, according to this principle, is to actively seek out suitable individuals for various positions within the state, rather than relying on those who apply for guardianship or request employment in various fields and sectors<sup>13</sup>

Ibn Taymiyyah, explains, "A ruler must search for deserving candidates among his deputies for regional positions, including the likes of princes who serve as representatives of the sovereign, judges, and others. Additionally, he should identify qualified commanders for the military, both large and small units, as well as financial administrators such as ministers, clerks, and couriers responsible for overseeing taxes, alms, and other funds belonging to the Muslim community."<sup>14</sup>

Izz al-Din ibn Abd al-Salam, may Allah have mercy on him, supporting this idea by saying "And the standard in all states is that we do not favor anyone but the most suitable for bringing the people's interests and ward off the corruptions."<sup>15</sup> It should be noted, however, that the issue of appointing governors is not a personal right or a monopoly for the imam, so that he may dispose of it with absolute freedom, rather, it is bound by a number of restrictions, as mentioned previously<sup>16</sup>

**The third rule:** The state must follow the principles of competence and preference among applicants for each job Ibn Taymiyyah elaborates on the process of appointing governors and workers in various sectors, introducing another crucial principle that follows the previous one. If a ruler exhausts all efforts in searching for the best candidate for a specific position but does not find the ideal person, they must then choose the best available option for each role based on the needs of the job.

Ibn Taymiyyah, may Allah have mercy on him, states, "The ruler has no choice but to make use of the best candidates available, ensuring that the most suitable person is chosen for each position according to their capabilities."<sup>17</sup>

Furthermore, Ibn Taymiyyah explains that if a ruler diligently searches for the most deserving individuals for each position and devotes all their efforts to this task, they will receive a great reward. By doing so, they will have fulfilled their obligations towards their mandate (wilaya) and towards Allah Almighty. He says, may Allah have mercy on him, "In

---

<sup>12</sup> Al-Durar Al-Saniyyah website. (n.d.). al-Mawsu'ah al-'Aqā'idīyah [The Creedal Encyclopedia], vol. 8, pp. 75

<sup>13</sup> Ibn Taymiyyah Al-Siyāsah al-Shar'īyyah fī Iṣlāḥ al-Rā'ī wa-al-Ra'īyyah (p.9)

<sup>14</sup> Ibn Taymiyyah Al-Siyāsah al-Shar'īyyah fī Iṣlāḥ al-Rā'ī wa-al-Ra'īyyah (p.9)

<sup>15</sup> Abu Muhammad Al-Az Ibn Abd al-Salam. (1991). qawa'id al-ahkam fi masalih al-anam. Cairo: Maktabat Al-Kulliyat Al-Azhariyah. (Vol. 1, p. 76.)/ Mawṣilī al-Shāfi'ī, M. (1995). (p.82)

<sup>16</sup> fu'ād 'abd almn'm, 'ibn taymiyyah w alwilawah alsiyasiyyah alkubrah , p110

<sup>17</sup> Ibn Taymiyyah Al-Siyāsah al-Shar'īyyah fī Iṣlāḥ al-Rā'ī wa-al-Ra'īyyah , (p.16)

## The Political Reform in the Administrative Fields in Ibn Taymiyyah Thought

fulfilling this trust and performing this duty, the ruler becomes one of the just imams in the eyes of Allah."<sup>18</sup>

Ibn Taymiyyah, may Allah have mercy on him, infers this rule with several holy texts, including His saying, the Most High: {So fear Allah as much as you can}<sup>19</sup> It came in the explanation of the verse, that is, as much as you can, so the believer must be careful and strive to fear Allah as much as he can<sup>20</sup>

According to this principle of the original duties of the governor or person in charge of a job, they must delegate and choose the most qualified individuals to perform each task. This is because the work system functions as a hierarchical system, where each official appoints a group of employees, who in turn appoint another group, and so on until the most junior employee is appointed. Therefore, it is the responsibility of each person in the chain of command to appoint the most competent person for each position according to their judgment.

Al-Mawardi says in this context, "The purpose of the selection is to distinguish the holder of the position from others."<sup>21</sup>. The reason for the fact that the Islamic Sharia attaches great importance to the process of selecting employees and workers is so that the position in the state is able to bear its burdens related to religious and political affairs. Thus, it is either a blessing or a curse because it affects the affairs of the entire populace

**The fourth rule:** The one who seeks the public job, shall not have it.

Ibn Taymiyyah establishes another great and important rule in the field of administration and the appointment of employees and workers, which is that the one who seeks the mandate (*wilaya*) is not assigned to it. Thus, if any person demands to take over any mandate (*wilaya*), work or job, shall not be assigned to do it.

Ibn Taymiyyah, may Allah have mercy on him, states, "A person should not be granted a public mandate (*wilaya*) simply because they asked for it or were the first to make a request. In fact, that should be a reason to prevent them from obtaining it."<sup>22</sup>

This is an important rule and principle that governors, rulers, and officials must be aware of. Not everyone who seeks a mandate (*wilaya*) or a position is qualified for it. At sometimes, an individual may have personal desires that they want to fulfill, and they might see obtaining various positions as the only way to achieve those goals. Some may be driven by a fondness for authority when seeking guardianship, while others might be

---

<sup>18</sup> Ibn Taymiyyah *Al-Siyāsah al-Shar‘iyyah fī Iṣlāḥ al-Rā‘ wa-al-Ra‘iyyah* , (p.16)

<sup>19</sup> (Quran 64:18)

<sup>20</sup> Al-Razi, A. M. (1999). *mafātiḥ al-ġayb* [Keys to the Unknown]. Dar Ihya al-Turath al-Arabi, Beirut, Lebanon. (Edition.3 Vol. 1 p.556)(Original work published 1200)

<sup>21</sup> Al-Mawardi, A. b. M. (2006). *al-Aḥkām al-Sulṭāniyyah* [Royal Rulings]. Dar Al-Hadith. Cairo, Egypt.. (Original work published 1097 CE). (p.28)

<sup>22</sup> Ibn Taymiyyah (*Al-Siyāsah al-Shar‘iyyah fī Iṣlāḥ al-Rā‘ wa-al-Ra‘iyyah* (p.9)

motivated by their love of money. There are various other passions that can cloud a person's judgment and lead them away from the path of truth they should follow.

In the context of this rule, a relevant hadith is cited, where a group of people approached the Prophet, may peace and blessings be upon him, and asked for guardianship. His response was, "We do not entrust our affairs to those who ask for a mandate (*wilaya*) or are eager to have it."<sup>23</sup>

In the explanation of the hadith, it is stated that "the reason for appointing the most qualified individuals is because those who are eager or enthusiastic to take on a job are often lenient or careless towards it, as it holds no significance or importance to them. This is in contrast to those who do not seek out or are not obliged to take the job, as they usually abstain and delay out of piety. Hence, a pious person will not seek out a job".<sup>24</sup>

It is important to note that there is one exception to this rule, which is when a request for guardianship is made due to the perceived imbalance of affairs and incompetence in job performance, which is seen to be causing significant corruption. Some scholars argue that in such cases, it is permissible to request guardianship with the intention of rectifying the situation, benefiting the people, and restoring order. In this situation, the governor may appoint the person who requested guardianship to perform the job, as they have demonstrated a genuine concern and a desire to bring about positive change. Hereby, in this case it is possible for the governor to appoint this person for this job<sup>25</sup>

**The fifth rule:** Strength and honesty are the pillars of a correct *wilaya*

In this rule, Ibn Taymiyyah, may Allah have mercy on him, highlights the two fundamental criteria for choosing governors: "strength and honesty"<sup>26</sup> Ibn Taymiyyah supports this rule with several pieces of evidence, including a verse from the Quran that states, "Indeed, the best of whom you can hire is the strong and trustworthy"<sup>27</sup> Al-Tabari, in his interpretation of the verse, says, "The best person to hire for the task of grazing livestock and taking care of their well-being is someone who is strong and trustworthy so that you don't fear his betrayal. It was said indeed: the girl replied when she was asked about how she knew that Moses was strong and trustworthy: I saw his strength with my eyes, and his honesty by him keeping his eyes off me"<sup>28</sup>

---

<sup>23</sup> Al-Bukhari, M. (1993). (Hadith No. 6730, Vol. 6, p. 514). Authentic hadith

<sup>24</sup> Al-Rajhi, A. al-A. (2018). *Tawfiq al-Rabb al-Mun'im bi Sharh Şahih al-Imām Muslim* (The Benevolent Lord's Guidance in Explaining the Authentic Hadith Collection of Imam Muslim). Markaz 'Abd al-'Aziz al-Rājhi, Riyadh. (Vol. 1, p. 12.)

<sup>25</sup> Al-Harāri al-Shāfi'i, M. al-A. (2009). *Al-Kawkab al-Wahāj wa-al-Rawḍ al-Bahāj Sharh Şahih Muslim ibn al-Ḥajjāj* (The Shining Star and the Delightful Garden: Commentary on the Authentic Hadith Collection of Muslim ibn al-Hajjaj). Dār al-Minhāj, Mecca. (Vol. 20, p. 10.)

<sup>26</sup> Ibn Taymiyyah *Al-Siyāsah al-Shar'iyyah fī Iṣlāḥ al-Rā' wa-al-Ra'iyyah* (p.17)

<sup>27</sup> Quran 28:26)

<sup>28</sup> Al-Ṭabarī, Jami' al-Bayān fī tafsīr Al-Qur'an (Vol.18 p.224)



## The Political Reform in the Administrative Fields in Ibn Taymiyyah Thought

This means that the chosen individual should be capable and reliable in carrying out the responsibilities they are entrusted with. Another supporting evidence comes from when the woman describes Moses' strength, stating that she has never seen anyone as capable as him when it comes to watering at the well nor as pious as him by not looking at them. This demonstrates the importance of strength and honesty in performing a given task.

It should be noted that the qualities of strength and honesty required for a position may vary depending on the nature of the job and its circumstances. It is not appropriate to assume that anyone characterized by these qualities is suitable for any job. Other factors related to the person's personality must be considered. For instance, one may find two individuals who possess strength and honesty, but one of them may be more patient than the other or shrewder in their decision-making. Nonetheless, trustworthiness and strength remain the foundational qualities of guardianship, as they form the basis for any position of responsibility

In this context, Ibn Taymiyyah, may Allah have mercy on him, explains, "Strength in each job is defined according to its specific requirements. For example, strength in the leadership of war comes from having courage in one's heart, experience in warfare, strategic skills, and the ability to handle various types of combat."<sup>29</sup>

**The sixth rule:** Identifying the best candidates through understanding the purpose of governance and the path of the Sharia's objectives<sup>30</sup>

Ibn Taymiyyah addresses one of the most critical questions that may arise in the context of this reform system: How can we determine the most suitable individuals to take on a particular job or role? Ibn Taymiyyah, may Allah have mercy on him, suggests that this can be achieved by understanding two key aspects<sup>31</sup>

- 1 - The purpose of governance or the job
- 2 - The intended path to achieve the purpose

By "the purpose of governance," Ibn Taymiyyah is referring to the ultimate goal or objective that a state must strive to achieve. Each state may need to accomplish various outcomes based on its unique nature and circumstances. However, there is one overarching goal that Ibn Taymiyyah, may Allah have mercy on him, believes must be pursued by all states, which consists of two elements.

First: reforming the religion of people

Second: Reforming the worldly affairs that their religion cannot be established without it (which is also of two types)

- 1- Divide the money among its beneficiaries
- 2- Penalties for aggressors<sup>32</sup>

---

<sup>29</sup> Ibn Taymiyyah Al-Siyāsah al-Shar'iyyah fī Iṣlāḥ al-Rā'ī wa-al-Ra'iyyah (p.17)

<sup>30</sup> Ibn Taymiyyah Al-Siyāsah al-Shar'iyyah fī Iṣlāḥ al-Rā'ī wa-al-Ra'iyyah (p.28)

<sup>31</sup> Ibn Taymiyyah Al-Siyāsah al-Shar'iyyah fī Iṣlāḥ al-Rā'ī wa-al-Ra'iyyah (p.28)

<sup>32</sup> Ibn Taymiyyah Al-Siyāsah al-Shar'iyyah fī Iṣlāḥ al-Rā'ī wa-al-Ra'iyyah (p.30-31)

And based on the foregoing, any mandate (*wilaya*) or position in the state must achieve two things, namely that this mandate (*wilaya*) reforms the religion of the people, and that is that the governor or worker seeks to spread virtue and goodness among people and to rule among them according to the law of Allah Almighty, and that he strives as much as possible to reform the life of people in their religion and bringing them closer to their Lord and His law, Glory be to Him, and also to reform their worldly affairs, and here we notice that Ibn Taymiyyah focused on two worldly matters, namely money and the judiciary. And also to apply penalties to the aggressors without discrimination, because if these things are achieved, the governor will be able to perform his job to the fullest.

And Ibn Taymiyyah, may Allah have mercy on him, infers the above with a number of evidences, among which is the saying of Omar Ibn Al-Khattab, may Allah be pleased with him: "I sent my governors to you to teach you sharia and divide your income among you".<sup>33</sup>

Also from this is what Omar Ibn Al-Khattab, may Allah be pleased with him, recommended to his workers, saying: "The most important of your affairs to me is prayer. Who kept it, will keep his religion and who lost it will lose the rest of his work."<sup>34</sup>

These two traditions clearly indicate that the two most important things that the ruler must achieve are reforming people's religion and reforming their worldly affairs, which must be established and achieved.

As for the purpose referred to by Ibn Taymiyyah, may Allah have mercy on him, he means the ways and the methods that assist in realizing and achieve the purpose of the guardianship, which we mentioned previously, so every governor must deputize in his work and appoint those who help him to achieve the goal of guardianship and use the legal ways in that, and it is not permissible for him to use Who helps him in falsehood, or who does not help him to carry out the burdens of his job entrusted to him. In this context, Ibn Taymiyyah, may Allah have mercy on him, says, "When most kings seeke the pursuit of the world rather than religion, they gave precedence in their mandate (*wilaya*) to those who would help them with those purposes in their *wilaya*"<sup>35</sup>

**The seventh rule:** power in the states combines the power of a person in himself and his power over others<sup>36</sup>

In this rule, Ibn Taymiyyah, may Allah have mercy on him, explains that power in any state consists of two elements:

---

<sup>33</sup> Al-Tamīmī, A. b. 'A. (2013). Musnad Abī Ya'lá (The Hadith Collection of Abu Ya'la). Dār al-Ḥadīth, Cairo. (Vol. 1, p. 228, Hadith No. 195). Authentic hadith

<sup>34</sup> Mālik b. Anas. (1991). Muwaṭṭa' al-Imām Mālik: Riwayat Abī Muṣ'ab al-Zuhri al-Madani (The Doctrine of Imam Malik: Narrated by Abi Mus'ab al-Zuhri al-Madani). Mu'assasat al-Risālah, Beirut. (Hadith No. 6, Vol. 1, p. 6.)

<sup>35</sup> Ibn Taymiyyah (1971). (p.28),

<sup>36</sup> Ibn Taymiyyah Al-Siyāsah al-Shar'iyyah fī Iṣlāḥ al-Rā' wa-al-Ra'iyyah (p.35)

## The Political Reform in the Administrative Fields in Ibn Taymiyyah Thought

- 1- The power of the ruler in himself <sup>37</sup>
- 2- The power of the ruler over others

Regarding the strength of the governor's character, Ibn Taymiyyah, may Allah have mercy on him, emphasized the need for several characteristics to be present for the governor to be considered strong and capable of fulfilling his duties. The governor must possess patience and forbearance, as these qualities are necessary for him to carry out the required of the job. Without these qualities, the governor may become oppressive and neglectful of people's rights. For example, a judge must possess patience, forbearance, and open-mindedness in order to listen to opposing arguments and evaluate them fairly. If the judge lacks these qualities, people may fear approaching the judiciary, knowing that their voices will not be heard.<sup>38</sup>

Evidence for what we mentioned is that the Prophet, may Allah's prayers and peace be upon him, said: "The strong man is not the one who wrestles, but the strong one is the one who controls himself when angry."<sup>39</sup> It came in the explanation of the hadith: "A strong man is not the man who has physical strength with which he can overthrow knights in the fields of battle. The strong-willed person who can overcome himself and control his instinct during his anger, this indicates strength of character, forbearance, and self-control<sup>40</sup>

Al-Ghazali, may Allah have mercy on him, stated that the king must possess qualities such as dignity and forbearance, rather than being reckless and hasty. He also quoted the wise men who spoke of three repugnant traits, which were among the ugliest traits one could possess: harshness in kings, over eagerness in scholars, and miserliness in the wealthy<sup>41</sup>

As for the power of the ruler over others, as Ibn Taymiyyah, may Allah have mercy on him, said, "His power over others is the courage in himself, experience, and all the means of power, such as men and money."<sup>42</sup> So the governor, in order to be strong over others, must have a degree of experience that enables him to govern the people and manage their affairs, this, of course, requires money, because without financial ability, the governor will not be able to do his job and reform people's life and if he had money and experience, but he did not have workers and assistants who can help him to fulfill the duty intended by his mandate then will not be able to do anything.

---

<sup>37</sup> Ibn Taymiyyah Al-Siyāsah al-Shar'īyah fī Iṣlāḥ al-Rā'ī wa-al-Ra'īyah (p.35)

<sup>38</sup> Ibn Taymiyyah Al-Siyāsah al-Shar'īyah fī Iṣlāḥ al-Rā'ī wa-al-Ra'īyah (p.35)

<sup>39</sup> Al-Ṭabarānī, S. b. A. (1984). (Hadith No. 3066, Vol. 4, p. 184). Authnitc hadith

<sup>40</sup> Qāsim, H. M. (1990). }{Vol.5 p.253}

<sup>41</sup> Al-Ghazali, A. H. (1987). (p. 67)

<sup>42</sup> Ibn Taymiyyah Al-Siyāsah al-Shar'īyah fī Iṣlāḥ al-Rā'ī wa-al-Ra'īyah (p.35)

**References:**

- Ibn Taymiyyah, A. (2019). *Al-Siyāsah al-Shar‘īyah fī Islāḥ al-Rā‘ī wa-al-Ra‘īyah*. (A. M. Al-'Imrān, Ed.) Dār ‘Aṭīyyah al-‘Ulūm al-Kitābiyah. [In Arabic]  
Hoover.jon, makers of the muslim world, publisher: one world academic
- Ibn Abi Shaybah, Abu Bakr Abdullah bin Muhammad. (1989). *al-Kitāb al-muṣannaf fī al-aḥādīth wa al-āthār* [The Compiled Books on Traditions and Narrations]. Dar Al-Taj. Lebanon.
- Al-Suyuti, A. A. (1996). *Ad-Dībāj ‘alā Ṣaḥīḥ Muslim ibn al-Ḥajjāj* [The Curtain on the Authentic Collection of Al-Hajjaj]. Ibn Affan Publishing and Distribution House. Saudi Arabia.
- Yahya ibn Habibah al-Shaybani, (1997) *al-'Ifshāh 'an Ma'ānī al-Ṣiḥāḥ* [Clarification of the Meanings of the Authentic Hadiths]. Edited by Fuad Abdulmun'im. Dar al-Watan
- Al-Qurtubi, A. M. (1967). *Al-Jāmi‘ li-aḥkām al-Qur‘ān* [The Compendium of the rules of the Qur'an]. Dar Al-Kitab Al-Arabi. Egypt.
- Al-Hakim al-Naysaburi, M. A. (1990). *Al-Mustadrak ‘alā al-Ṣaḥīḥayn* [The Necessary Supplement to the Two Sahihs]. Edited by Mustafa Abdul Qadir Ata. Dar Al-Kotob Al-Ilmiyah. Beirut, Lebanon
- Ibn Asakir, A. (1995). *tārīḥ dimašq* [The History of Damascus]. Edited by Mahbub al-Din Ibn Gharama al-Amuri. Dar Al-Fikr. Beirut, Lebanon.
- Al-Durar Al-Saniyyah website. (n.d.). *al-Mawsu‘ah al-‘Aqā’idīyah* [The Creedal Encyclopedia],
- Abu Muhammad Al-Az Ibn Abd al-Salam. (1991). *qawa'id al-ahkam fi masalih al-anam*. Cairo: Maktabat Al-Kulliyat Al-Azhariyah.
- Mawṣilī al-Shāfi‘ī, M. (1995).  
fu‘ād ‘abd al-mun‘im, ‘ibn taymiyyah w alwilawah alsiyasiyyah alkubrah , p110
- Al-Razi, A. M. (1999). *mafātiḥ al-ḡayb* [Keys to the Unknown]. Dar Ihya al-Turath al-Arabi, Beirut, Lebanon. Original work published 1200)
- Al-Mawardi, A. b. M. (2006). *al-Aḥkām al-Sulṭāniyah* [Royal Rulings]. Dar Al-Hadith. Cairo, Egypt.. (Original work published 1097 CE).
- Al-Bukhari, M. (1993). (Hadith No. 6730, Vol. 6, p. 514).
- Al-Rajhi, A. al-A. (2018). *Tawfiq al-Rabb al-Mun‘im bi Sharḥ Ṣaḥīḥ al-Imām Muslim* (The Benevolent Lord's Guidance in Explaining the Authentic Hadith Collection of Imam Muslim). Markaz 'Abd al-'Azīz al-Rājhī, Riyadh.

## The Political Reform in the Administrative Fields in Ibn Taymiyyah Thought

Al-Harārī al-Shāfi'ī, M. al-A. (2009). *Al-Kawkab al-Wahāj wa-al-Rawḍ al-Bahāj Sharḥ Ṣaḥīḥ Muslim ibn al-Ḥajjāj* (The Shining Star and the Delightful Garden: Commentary on the Authentic Hadith Collection of Muslim ibn al-Hajjaj). Dār al-Minhāj, Mecca.

Al-Ṭabarī, Jami' al-Bayān fī tafsīr Al-Qur'an

Al-Tamīmī, A. b. 'A. (2013). *Musnad Abī Ya'lá* (The Hadith Collection of Abu Ya'la). Dār al-Ḥadīth, Cairo.

Mālik b. Anas. (1991). *Muwaṭṭa' al-Imām Mālik: Riwayat Abī Muṣ'ab al-Zuhrī al-Madanī* (The Doctrine of Imam Malik

Al-Ṭabarānī, S. b. A. (1984). (Hadith No. 3066, Vol. 4, p. 184).

Qāsim, H. M. (1990).

Al-Ghazali, A. H. (1987).