

EXPLANATION OF THE IDEAL ADMINISTRATIVE SYSTEM MODEL FROM THE PERSPECTIVE OF ISLAM

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Due to its importance and function in the development and well-being of societies as well as its irreplaceable role in solving the problems of administrative institutions, reducing social harms, including the reduction of administrative violence, the ideal administrative system has long attracted the attention of thinkers in the field of management, and so far, different models have been designed around it. One of these models is the ideal administrative system model from the perspective of Islam. Since the administrative system is influenced by the ideology that governs the political and administrative system of the governments, dealing with the model of the desirable administrative system needs to be planned and explained in line with the value system that governs societies and governments. Otherwise, the result of increasing violence, conflict and confusion in the field of action will not follow.

By studying a number of Quranic stories and verses related to the life of divine prophets, thirteen *Nahj al-Balaghah* letters, verses and traditions related to the Age of Advent, and by using the inferential-interpretive method, present research explains the model of the ideal administrative system from the perspective of Islam, and from this channel in solving administrative system problems in Islamic countries. The general findings of the research show that the ideal Islamic administrative system has the seven elements of God, the Hereafter, people, law, justice, resources and sovereignty, a fair system based on love and equal service to human beings in human societies, regardless of religious and political differences. And, the race has been emphasized. The spirit of the ideal Islamic administrative system model is based on justice

and love for human beings; this becomes possible when the human resources in the administrative system have distinct and different advantages in terms of belief and personality characteristics. Using the model of just and desirable Islamic administrative system in religious societies can significantly reduce the existing problems of administrative systems.

Keywords: *administrative system, state, government, good governance, desirable administrative system, administrative system model*

1. Introduction and Statement of the Problem

The ideal administrative system is considered one of the most fundamental subjects of management knowledge and has a similarity and affinity with titles such as good governance and ideal governance. Management schools and theories, based on their social and cultural beliefs and values, have so far proposed and explained different models regarding the ideal administrative system, and one of these models is the model of the ideal administrative system from the point of view of Islam. Explaining the Islamic model can play a significant role in solving the problems of institutions and administrative organizations in Islamic countries.

Undoubtedly, the ideal administrative system as a basic concept is strongly influenced by the ideology that governs the political and administrative system of the governments. For this reason, dealing with the model of the ideal administrative system needs to be planned and explained in harmony with the value system that governs societies and governments. If there is an emphasis on solutions based on non-native values or simply copying the solutions of countries with different cultures and values, the result of increasing violence, conflict, contradiction and confusion in the field of action will not result in a positive achievement; it is for this reason that designing and explaining the model of the ideal administrative system by relying on Quranic and religious teachings in creating, strengthening and developing the ideal administrative system and strengthening its indicators becomes especially important and necessary. Many Islamic countries, believing in culture and values based on human dignity, have faced many inefficiencies and problems in the field of governance and administrative system throughout history.

The necessity of this research is the urgent need of Islamic societies and Muslim managers to solve social issues, to the Quran and traditions and to re-examine the values of revelation, theories and prescriptions based on unconventional values and conflicting with religious values, cannot be a permanent guide and solution to social problems and dilemmas. In Islamic societies, perhaps the cause of many administrative problems is rooted in these uncon-

ventional versions. From this point of view, Islamic societies, government and executive authorities need theories, models and solutions that include religious models and revelatory values.

The purpose of the research such as designing, explaining and clarifying the model of the administrative system is desirable from the viewpoint of Islam. A model based on Islamic theory and perspective can have a direct effect on the efficiency and success of the administrative system and ultimately on the optimal management of Islamic societies. By explaining the religious model that is appropriate to the culture and values governing the administrative system in Islamic countries, it is possible to more easily change the organizational culture, changing behavior, spiritualism, modernize management structures and finally realizing the system. A desirable Islamic administration took a step. The inefficiency of the administrative systems in many Islamic countries and the resulting disturbances has raised the question: What is the ideal model of the administrative system from the viewpoint of Islam?

2. Theoretical Research Literature

The substantive difference separates the path of theories, thoughts and general patterns of the administrative system from the beginning to the end, but there is not much difference in the functioning of the administrative system, which can be seen by reviewing the opinions and thoughts of thinkers and the views of schools and religions that everyone considers the important and primary function of the administrative system to provide public benefits and provide fair and equal services to all citizens. By mentioning this point, we will explain the concepts related to the administrative system.

2. 1. Explaining the Concepts Related to the Administrative System

Due to the hybrid nature of the concept of administrative system, it is necessary to define the two words, system and administration, in advance and define the administrative system by explaining those two concepts. Also, the concept of a good administrative system has a similar meaning to the term good governance. Therefore, before any words, it is necessary to give the definitions of these words and define our chosen definition from among the definitions.

Table (1): Table of Definitions

Word	Name of the researcher	Definitions of the words system, administration, governance and administrative system
System	Rezaian (2002)	It is a set of interdependent components that due to the dependence of its components, it has achieved a new whole and follows a certain order and organization, and works towards the realization of a specific goal that is the reason for its existence, and has two main characteristics: 1) collection (totality and coherence), 2) order (structure and organization) (Rezaian 2002: 63).
	Danesh (2016)	System in the word means to decorate, to order, to arrange, and it also means army (Danesh 2016: 173).
	Abolfathi (1994)	A system is “a set of components that form a single set with mutual connection and correlation and play a certain role” (Abolfathi 1994: 12).
Administration	Robert (2005)	Administration means “the act of administration, leading public affairs, private affairs, property and assets”. Managing the leadership and management of a community is like entrusting the administration of a province to the governor, or managing a company by the board of directors (Ansari 2005: 38).
	Al-Tamawi (1998)	It is a set of organizations that realize the intervention of the government in the daily life of the people and this is done under the supervision of the political powers of the country. These powers include central powers such as the president, his deputies, ministers, governors and their political affiliates and decentralized social powers such as public organizations.
	Haqiqi (2006)	Administration is a special social order based on which some people cooperate with each other in order to reach a series of relatively specific goals (Haqiqi 2006: 44).
	Sheldon (1997)	Administration is effective in terms of leadership and guidance, which defines and describes goals (Qurayshi 1997: 445).
	Selected definition	Administration is a special social order based on which some people cooperate with each other in order to achieve a series of relatively specific goals.

Administrative System	Abedi Ardakani (2021)	It is a sub-system that is closely related to the political, social, legal, economic and ideological structures of the society. But, at the same time, it is itself a system consisting of administrative, legal, and financial and ... subsystems (Abedi Ardakani & Soltani 2021: 629).
	Haqiqi (2017)	The organization is the regulator of all activities to achieve the setting goals, which, while creating coordination between different departments, provides a suitable platform for solving people’s issues and problems and the smooth running of public affairs (Haqiqi & Momeni Mayani 2017: 23).
	Selected definition	A system consisting of managerial, human, and legal systems that are the executor of government policies. The administrative system in this concept, which is almost synonymous with the concept of public administration, has the following characteristics: a) the administrative system is the executive part of the government; b) it is the connecting link between the government and the citizens; c) it is responsible for producing public goods and services and promoting public interests; d) its activities are based on law and law enforcement.
Good governance	Sharifzadeh & Qolipour (2004)	Distribution of government management authority between the government, non-governmental organizations and civil society (Sharifzadeh & Qolipour 2004: 92).
	African Development Bank	Good governance is the governance that is based on four interrelated principles of accountability, transparency, predictability and participation.
	World Bank	Good governance is the adoption of predictable, open and explicit policies of the government – which shows the transparency of the government’s activities – transparent bureaucracy, the accountability of executive bodies for their activities, the active participation of people in social and political affairs, and the equality of all people before the law (Yaqubi 2017: 118).
	Selected definition	Our chosen definition is Kaufmann’s and the World Bank’s definition, in which a series of principles and characteristics for a good governance model are stated. These features and indicators that show the difference between the good governance model and other models of administrative systems are: 1) rule of law; 2) reducing corruption; 3) accountability and clarification; 4) political stability and negation of violence; 5) effectiveness; 6) improving the regulation quality index.

2. 1. 1. The Difference between Governance and Good Governance

In “Governance”, it is mainly the discussion of “exercising authority” through an institution called government, but in “Good Governance” the discussion of participatory decision-making and the management of society’s affairs with special characteristics is discussed. Governance is compatible with any type of administrative system and any political regime, while good governance is not compatible with any type of system. In fact, good governance is considered an administrative system that is the subject of public administration of society and its purpose is economic, cultural and social development and consequences (Vatheq 2015: 44).

It should be noted that “the central issue of good governance is how to achieve a quality of governance that can provide a democratic and egalitarian development context” (Midari & Khairkhahan 2004: 259). In other words, the task of good governance is to create greater coordination and cooperation between government institutions, civil society and the market (Hedavand 2006: 55). In general, governance refers to a legitimate type of government with the participation of all people and institutions of society, while the word government can also be applied to illegitimate systems. In governance, the concept of legitimacy is very important, that is, the exercise of power and authority has been accepted by others. This means that the exercise of power that is not accepted and is forced (lack of legitimacy) cannot be considered as governance (Tahmasbi 2013: 10).

2. 2. *Explaining the Concept of Desirability in the Administrative System of Islam*

The word “desirability” in the administrative system of Islam is a value word and expresses the values and ideals that are followed in the administrative system and value oriented societies. Historically, the desirable administrative system has been more or less noticed by Muslims since the beginning of Islam and the era of the Caliphate, and later Muslim philosophers have written more seriously in this field. The political differences and conflicts that spread to the Islamic world after the death of the beloved Prophet and as a result, corruption permeated the administrative system of the government. The aristocratic and luxurious life of the Muslim rulers, and the distancing from the simple and loving system of the relationship between the government and the people took place. During the time of the Prophet, it became the most important reason for Muslim thinkers to pay attention to this issue.

Muslim thinkers and philosophers have proposed their views about the ideal Islamic administrative system, and it was sometimes in the form of the

“Utopia theory” and studied its dimensions. It was discussed as the administrative system of the era of emergence, and, of course, the same title with a little interference in the thinking of contemporary thinkers in explaining the ideal Islamic administrative system with the titles of monotheistic administrative system, theory of wise administrative system, just, wise, perfectionist administrative system and so on ... has been analyzed and investigated.

Therefore, in religious and historical literature, instead of “optimal administrative system”, the term “Utopia” has been more popular and used. This term, as well as attention to the ideal and desirable society and government, has been the focus of attention of Muslim thinkers and thinkers since the era of the prophetic mission until now, and the final vision of this thought is the just government and administrative system of the Mahdi, which, at the end global developments, have taken place.

Regarding the concept of “Utopia”, many definitions have been given by Muslim scientists and philosophers. For example, Farabi says: “Utopia – it is a city where the true meaning of community is cooperation on things that lead to human happiness” (Farabi 2020: 118). Khwaja Nasiruddin Tusi says: “Utopia – it is a city where its residents try to achieve true happiness. The administration of such a city should be in the hands of the wise and virtuous” (Tusi 1986: 242). Mulla Sadra says: “Utopia – it is a city whose cities work together to achieve the true end and the true good” (Mulla Sadra 2003: 490). Therefore, the ideal administrative system has been studied in religious literature under the title of utopia, and the studies related to it under the title of future research are being developed by researchers, which has been promoted as a new science. The future is the study of knowledge that can depict all the components of the desirable Islamic society of the future. The goal of the future of Islamic research is to transform the future world into a worthy environment for the education of evolved human beings in the shadow of obedience to God’s commands. Today, guessing and predicting the future has become a science.

One of the valuable examples of future research in the Islamic society can be seen in the divine promise regarding the formation of the desired administrative system in the era of advent with the rule of Waliy Asr. For centuries, the Shia community has been hoping for the fulfillment of God’s promise regarding the appearance of Waliy Asr. As it is recommended in the Islamic narrations, the followers of that Prophet are responsible for creating the conditions for the time of appearance by taking appropriate measures. Therefore, in their design and planning, organizations should focus on *Asr Zohur* in their plans, which is an important issue in itself. On the one hand, in futurist studies, researchers design a favorable era in the future based on accepted religious foundations. The era that is made by human hands and it is not pre-planned as it was expressed by religious leaders. The future goal

of Muslim scholars is the introduction and preparation for the realization of the Age of Advent.

2. 3. Examining the Research Records of the Optimal Administrative System from the Perspective of Islam

Past and present experiences have proven that human social life makes the existence of some kind of administrative organizations inevitable. Irrespective of the fact that the primitive people established a social life based on social instinct or necessity or on the basis of force and dominance or not, the foundation of such a collective life does not seem viable without the existence of some kind of administrative order (Haqiqi & Momeni Mayani 2017: 19).

Administrative systems, in their modern sense, do not have much history in terms of history, because early societies had a simple administrative system due to the simplicity of social life. "In primitive societies, there was less differentiation between the lords of power and the people, and it was difficult to recognize jobs and duties and political, religious and economic organizations from each other" (Qazi Shariat Panahi 1997: 298). However, after the societies gradually expanded and the relationships between people got a kind of complexity, the administration went beyond the simple form and the community management found a new order. In other words, since the tribal groups, tribes and nomads gave their place to cities, and especially after the national governments replaced the ancient city governments and the new world came into being, the administration of the country found new and complex dimensions and it became necessary to study and experiment new structures and modern administrative systems to regulate the administrative relations between the state power organization and the nation (Mohammadi 2012: 107).

The issue of governance and the optimal administrative system has always been the focus of researchers because it is one of the factors influencing the success and failures of societies and governments in the past and present. Although there has been no special research regarding modeling the ideal administrative system from the point of view of Islam or I have not found it, but according to the studies that have been conducted in the field of general historiography, there are sources that can be considered as research history.

Among the available books and researches, we can refer to the book *Al-Taratib al-Idariyah* authored by Abdulhay Katani Maghribi (1907–1995). This book was translated into Farsi by Alireza Zakavati Karagozlu, and it may be one of the most important works written on the subject of Islamic administrative system. This book was written after the dissolution of the Ottoman government and the crisis in Muslim political jurisprudence regarding the emergence of the theory of the separation of religion from politics, and the author,

considering his special expertise in *hadith* and history, wrote this book in order to explain the inseparability of the religion of Islam. He wrote about politics.

In the last two decades, considerable research has been done in the field of management with a religious perspective. Each of the researchers, depending on their taste and expertise, entered a field of the administrative system and after studying, they made the results of their research available to everyone. It should be mentioned that the issue of Islamic administrative system can be searched in the Holy Quran, especially the stories of the prophets or the stories of the Quran as well as the narrations and lives of the innocents. Also, this topic is well reflected in the letters and contracts of the beloved Prophet in Madinah, in *Nahj al-Balagha*, and especially the letters of Ali to his governors and governors throughout the Islamic countries, the principles, goals, and the desired method of management and administrative system can be studied, and finally, the verses and traditions related to the Age of Advent and related issues and topics. It is like this because it is an important part of the resources of the desired Islamic administrative system.

2. 4. The Evolution of the Desired Islamic Administrative System

The gathering of people in a specific geographical territory has brought the first forms of social order. A system that originally should free them from the crushing needs of the times and reduce the possibility of hunger, insecurity, illiteracy, disease and failure, and increase the possibility of their security, well-being, awareness and success. The desired government and administrative system is the final result of the initial approach to such a system. A system that willy-nilly reduces individual freedoms until it offers something more than freedom to people – to have a reasonable and loving life among humans (Purezzat 2009: 9). The initial formation of the government and the administrative system came about as a tool because of its useful function in meeting the needs of human societies; then, it went under the influence of social developments, the expansion of societies and the complexity of social relations in terms of quality, diversity and scope. Activity is developed. “Governments and administrative systems are located in a wide continuum from small quasi-local governments to large multicultural governments; therefore, the management of small and simple local governments cannot be compared with the management of large and complex governments, but it can be claimed that the administration of the government or the government committed to providing public benefits is much more difficult than the administration of private industrial units” (ibid.: 15).

According to the religious and historical texts and sources that are accessible to everyone, the evolutionary course of the organization and adminis-

trative system in Islam goes back to the simple administrative system in the city of Medina, and after that, the administrative system was formed with the model of Caliphate and Imamate. Such types and types of other systems have been formed historically in the form of the kingdom system and so on, and finally we will reach the administrative system of the Mahdawiyat era, where we will witness the final evolution of the Islamic administrative system with the comprehensive realization of justice in the whole world. Allameh Misbah Yazdi says: "From the beginning of the formation of the Islamic society in Madinah, social and administrative regulations gradually became dominant and people were given the responsibility of administrative work by the Holy Prophet. This was while the society of that day had a simple structure and the work had a simple form and it gradually expanded until Amir al-Muminin took over the government in Kufa and established a special administrative system and for various tasks, they employed officials. This was the evolution of the administrative system at the beginning of Islam, which started simply from the time of the Prophet and grew during the three caliphs and reached its peak during the time of Amir al-Muminin (Misbah Yazdi 2012: 8). This path continues and reaches its final perfection in the age of emergence.

By tracing the history in the literature and religious sources, we find that the ideal Islamic administrative system has gone through three periods, establishment, development and evolution. The period of establishment is related to the period of the Prophethood, and this system is different and with a value and responsible view of duties. Administrators were established and religious leaders took a lot of effort to explain the principles and generalities of the ideal religious administrative system. Then, we have the stage of development of the desired administrative system, which is the current task of the Islamic world and religious people to entrust the administration to the righteous people of the *Ummah* and work hard to strengthen and develop the desired Islamic administrative system and prepare the administrative system with high ability and capacity for the next period. At the end of the development period, we have the ideal Islamic administrative system, which is created by the promised sufficiency and savior of the world of humanity.

3. Research Methodology and ID

Any research is a methodical effort to find an answer to a question or a solution to a problem. Any scientific research can be done with several methods. The methods try to identify the predicted patterns. Each research method has its strengths and weaknesses and it should be chosen according to the environmental conditions and desired goals. This research can be placed under the interpretive research paradigm because everything in it ends with the text

and interpretation of religious texts, and in this sense, the current research strategy is the “inferential-interpretive” method. In general, there are two possible methods for using religious texts, which are:

- Inferential method: without having any specific presuppositions, we refer to religious texts, especially the Quran and the narrations of the innocents, and present our questions to them and receive their answers from religious texts.
- Inferential method: to infer the desired ruling from religious texts. It means to take the main and secondary questions from the outside and go to the religious texts to find a suitable answer for it. Inferential method in religious studies is known as Shahid Sadr method.
- The analytical-inferential method does not need additional explanation. Researchers in the field of religious sciences are well familiar with this method because it is a conventional method in the field of religious studies and in this way, the researcher relies on the available documents to find answers to the existing questions. The important dimensions of research methodology can be explained in the table below.

Table (2): Research ID

	The title of the research	Designing and explaining the model of the ideal administrative system from the point of view of Islam
1	The basic philosophy of research	Social methodology of Holy Quran and religious texts
2	Research paradigm	Interpretive paradigm
3	Research direction	Basic-applied research
4	Research method	Qualitative research method
5	Research approach	Inductive approach
6	Research strategy	Deductive-interpretive method
7	Data collection method	The use of the verses of the Holy Quran, secondary data (interpretations of the Holy Quran), the <i>hadith</i> of the infallibles, the theory of thinkers and researchers in the field of management

8	Research results	<ol style="list-style-type: none"> 1. Examining the pattern and narrative of religious theory in relation to the desired administrative system 2. Presenting the application of the religious model of the administrative system in solving the administrative problems of Islamic countries 3. To provide other researchers with suggestions for developing and completing the theory and ideal models of the administrative system from the perspective of Islam.
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4. Research Findings

4. 1. Ideal Administrative System Patterns from the Perspective of the Quran

The Quran is God's eternal miracle and the last treasure of saving religious knowledge. Islam is also the final and universal religion. It is very reasonable and natural to consider the Quran as including general policies and basic guidelines in various issues and needed in the life of human society, including administrative issues. Although not going into details, it does not diminish the sacredness of this holy book because it has beautifully expressed the basic lines in all aspects of human life, including human organizational life (Halimi 2018: 241). However, the issue regarding the administrative system is different, perhaps it can be claimed that the Holy Quran has comprehensively discussed the administrative system, the management of societies and its dimensions.

In the Holy Quran, two types of administrative systems, desirable and undesirable, are mentioned in general, and in the story of the Prophets, the Quran often contrasts these two types of administrative systems, and by comparing them, the Holy Prophet of Islam was instructed how to support and obey the desirable administrative system and fight against the undesirable administrative system. In this magazine, the types of desirable Quranic administrative system are briefly explained based on the stories of the prophets.

The important point in examining and explaining these systems is that in Quranic literature, the administrative system is a central issue, while a series of general features of the desirable administrative system have been presented in these stories. But each of these systems is different from the other and these differences are also due to the different issues that every society and managers are facing and the administrative system has been proposed in response to the same issue in a specific period of time. It is a fluid and flexible system.

4. 1. 1. The Model of the Administrative System of Talut

Surah *Al-Baqarah* verses 246 to 251 are dedicated to examining the administrative system of Talut. In this Quranic story, it is stated that people from Bani Israel after Prophet Moses meet with the prophet of their time, who is apparently Prophet Samuel, and they complain about two problems, lack of security and violence in the shadow of the violent and tyrannical administrative system named Goliath. From the prophet of time, they want to choose someone to rule who can solve both problems. The Prophet of Time chooses Talut as the ruler, and in this selection, there are discussions about the reasons for choosing Talut, between the leaders of the people and the Prophet of Time. In the following, Talut defeats Goliath with a series of management programs, principles and operations, and restores security to the society and destroys corruption. In other words, the most important issue facing the ideal Islamic administrative system that must be removed is the removal of corruption from the society. This model of governance is problem-oriented. The main problem is corruption, violence, insecurity, exile and homelessness of people in the society under the domination of the Jaluti system. When the prophet of the time chooses Talut with God's permission, three new problems arise:

1. The fact that a number of the leaders and the best of the people of Bani Israel do not consider the criteria for choosing governance as sufficient for Talut, their criterion for governance is money, wealth and capital, which Talut does not have, and that is why they leave this group and create problems in the way of movement.
2. When Talut, after being elected, wanted to test his companions and forbade them to drink water, they could not resist and stopped accompanying their leader.
3. When Talut's small army faced the massive and well-equipped army of Goliath, some of them refused to obey and ran away because of the fear of that massive army.

In the end, there was a small group of people who passed the test and were resistant. Talut was victorious over the enemy with the strategy of patience and perseverance in this war and unequal battle. From this story and the introduction of the administrative model for the Prophet of Islam, the Quran wants him to build his administrative system in the field of solving social problems based on this model.

In Talut's administrative model, we can see that the tyranny and rebellion of an irresponsible ruler named Goliath is the main problem, and the people,

under the leadership of Talut, go against Goliath and succeed in solving the problem.

Selection criteria	The main strategy	Operational plan 1	Operational plan 2	The ultimate goal
Faith and merit	Patience and endurance	Selection after the examination of forces	Obedience to management	Victory over the armed enemy and elimination of corruption

4. 1. 2. The model of Yusuf's Administrative System

In Surah *Yusuf*, the Holy Quran fully dealt with the life and management of Yusuf, and it is almost an exception in this respect that a complete Surah deals with the events and life and rule of a divine prophet. Discussions related to the rule of Yusuf begin with his imprisonment by Aziz and the story of the dream interpretation of two delinquent employees of the king's administrative apparatus and his imprisonment. The verses before all dealt with his childhood, personality, family integrity, morals, humility, religion, and knowledge, each of which is important in its own place. In other words, those verses can be referred to the general conditions of senior managers in the administrative system. The most important issue in his administrative system is the economic problem that threatened the people and residents around Egypt. In fact, Prophet Yusuf was facing an opportunity and a threat. The opportunity at hand was seven years of rain and full of blessings. How was that to be managed so as to use this opportunity well? The threat was seven years of severe famine and drought, which faced all the people, including Egypt, with difficulty. How to solve this big problem required proper planning and decision.

In the story of Yusuf, we can see that the main issue is the country's facing an economic crisis after a period of economic growth and prosperity, and due to the importance of expertise and trustworthiness in the field of economics and agriculture, he qualified himself for the position related to this field is well-known in the administrative system and managed the economic crisis well.

Selection criteria	The main strategy	Operational plan 1	Operational plan 2	The ultimate goal
Trustworthiness and competence	Maximum use of facilities strategic planning	Division of labor and effort for farming	Use of technology and knowledge. Wheat storage with spikes	Saving the people of Egypt and the surrounding area from the danger of starvation

4. 1. 3. The Model of Suleiman’s Administrative System

One of the important examples of the desirable administrative system in the Quran is the example of Suleiman, because he asked God for a different government and administrative system that would be unmatched even in the future. “My Lord said, forgive me and give me a kingdom, and do not owe it to anyone after that, you are a Wahhab”. He said: “Lord, forgive me and grant me a kingdom that does not deserve anyone after me. Indeed, you are the Most Merciful”.

The problem of the model of Suleiman’s administrative system is different from the previous models because besides being the general manager of the administrative system, he is also the leader and head of the political system. In the previous two models, each of them was focused on solving a specific problem, but in this model, there is not one problem, and considering the dimensions of the powerful rule of Suleiman, several issues are raised, among which we can mention the issue of monotheism and polytheism. When the intelligence agents of the government informed him about the polytheistic government, Suleiman took action to solve it and solved the problem in an excellent way, and the important thing is that this problem was discussed at the global level and not at the level of a specific society and country.

A significant point in this model is the creation of a precise system for monitoring the actions of employees in the administrative system. When Suleiman noticed the absenteeism of *Hodhod* without reason on his way to a mission, he gave three orders. First: to punish him severely. There are four emphases in this Arabic sentence: *Lam*, *Lam emphasis*, *Noon* is heavy emphasis, again the word torments are two more emphasis. Second: it is a death sentence. There are two emphases in this order. Third: to give me a reasonable and acceptable reason. The army must be disciplined. Therefore, Suleiman has a strict supervision over the Corps, on the other hand, he does not have any compliments with wrongdoers, but at the same time, he accepts the valid reason.

In this model, it is emphasized that in order to create a powerful military system, there must be a strict monitoring system and, at the same time, a flexible and forgivable one based on justice and logic. The model of the administrative system of Suleiman is a unique model in history, which mankind cannot experience until now or in the future. However, this whole model is a lesson for people and religious communities. Recently, some countries have studied the use of insects in the advancement of military and judicial affairs. But, it is a fact that until now no one has been able to use the power of birds, wind and jinn as much as Suleiman, and he had used the *jinn* in economic affairs.

In this administrative system, there were all kinds of power. The power of air, sea and land was so powerful and unnecessary in the field of economy that it did not accept the valuable gifts of the Queen of Saba. This monotheistic governance seeks to spread monotheistic culture. From industry and technology, the use of special sciences, efficiency and effectiveness in the field of speed, accuracy and meritocracy are prominent in. There is a positive competition in it. The scientific power is high in it; the construction industry and building architecture are high. Legislation and law enforcement are very high. The efficiency of Suleiman's administrative system is an important issue. Diplomacy and welcoming foreign guests are explained in the best way.

On the one hand, in the model of the administrative system of Suleiman, we see a magnificent power that is unique in all aspects of human history, the court and demons, birds, animals, wind and space, submissive to divine leadership, humble and philanthropic. With this power, he does not neglect his responsibility and position, nor does he stop in the expansion of monotheism, justice and equality. With that unimaginable power, Prophet Suleiman never resorted to force and violence to achieve his goals, but through diplomacy and soft activities, he aligned and harmonized the Queen of Saba and the people of that clan with his divine goals.

Selection criteria	The main strategy	Operational plan 1	Operational plan 2	The ultimate goal
Skill and expertise	Use of special information technologies. Strict and unforgiving surveillance system	Creating a restraining force. Creating an army of <i>Jinn</i> and humans	The prosperity of the business environment	Creating a powerful, serving and fair administrative system

4. 1. 4. The Model of the Administrative System of Zulqarnain

This pattern is mentioned in the Quran in Surah *Kahf*. Surah *Kahf* is a mysterious surah and there are stories in it that are completely miraculous. The story of Companions of the Cave, the story of Musa and Khidr is mentioned in this surah, that they have three journeys and in each journey, they solve issues at the expense of the government. It takes the workforce from the region and the local residents, provides the budget from the government budget, which is an interesting story, and most importantly, attention to hard work and correct work or high productivity has been done in the project. The feature of this model is that it is cause-oriented. The common aspect of the Quranic models is having a fixed centrality and monotheistic nature of these models, which is based on monotheism, resurrection and divine leadership. It has a variable aspect that is the central issue of these patterns.

In the administrative model of Zulqarnain, it can be seen that he met people who were fed up with the oppression of Gog and Magog. They ask His Holiness for help to build a barrier between the two clans. Zulqarnain rushes to help them without asking their opinion, intellectual and political orientations, simply because they are a group of people who were oppressed, and he created a strong barrier between the people and that rebellious tribe. In this model, it has been shown that the Quranic administrative system operates outside the scope of belief and only in the human circle, and the second is the correct and solid work that the Holy Prophet builds an impenetrable barrier with the local human resources and the cost of the government. This is how the problem is solved.

Selection criteria	The main strategy	Operational plan 1	Operational plan 2	The ultimate goal
Faith and merit	Travel and discover problems. Execution of justice	Solving public problems and not religious people	Doing the right thing. Proficiency and solid work	Repelling oppression, tyranny and cruelty from people spread of justice

4. 1. 5. The Model of the Administrative System of Muhammad

In the Holy Quran and in the Meccan surah, most of the models of the administrative system of the past prophets are mentioned, and the civil surah are focused on the model of the administrative system of the Holy Prophet.

Of course, it should be noted that everything that is mentioned in the Meccan surah is actually the Prophet's encouragement to follow the ideal administrative systems of the *Salaf* prophets, and the Quran aims to transfer the good experiences of the past religious and non-religious governments to them, which is extremely important. But, Madani surah directly deal with the issues of system building, community building, governance and state building of the Prophet. Most of the surah in which the systematic approach is prominent are the surah of *Baqarah*, *Ali Imran*, *Tawba*, *Nisa*, *Maidah*, *Saff*, *Muhammad*, *Munafiqun* and some other surah.

Selection criteria	The main strategy	Operational plan 1	Operational plan 2	The ultimate goal
Faith and individual merit	Kindness and kindness to people. Establishing justice and equality	Training and internal correction of brokers	Education and training of agents. The rule of law	Creating a favorable and fair administrative system

The treatise on the explanation of the model of the ideal administrative system from the perspective of Islam, after examining the verses in the form of five models, the most important elements and pillars of the ideal religious administrative system based on indicators such as God, people, ruler, law, resources, customs and the hereafter, are extracted and categorized.

In the administrative model of the Prophet of Islam, it has been shown that in this system, human guidance and freedom from the intellectual chains of polytheism and ignorance are especially important and are raised as the main issue. Human beings have inherent dignity and therefore deserve respect, equal and fair service. People's access to managers, legalism and respect for humane principles, resistance to sensuality and financial chastity have become important along with people's friendship and love for people.

4. 2. Explaining the Model of the Ideal Administrative System from the Point of View of *Nahj al-Balagha*

Nahj al-Balagha is the most valuable cultural heritage of the Islamic world after the Holy Quran, the authorship of this work dates back to the fourth lunar century, which was completed by the late Sayyid Raziyy in sixteen years. *Nahj al-Balagha* is an example and diagram of the general policy of Amir al-Muminin Ali in religion, politics and state administration, a program that he partially

implemented during his caliphate. He is known as the second most graceful personality in the Islamic world, and in addition to his great knowledge and wisdom, he had the experience of valuable administrative activities during the time of the Prophet of Islam and after that. Many commentaries and compilations have been written about this important book and religious source. The late Allameh Amini introduced 81 commentaries on *Nahj al-Balagha* in the fourth volume of *Al-Ghadir* (Amini 1994: IV/138), after which this number has increased significantly.

Gibran Khalil, a Lebanese thinker, says: “Ali passed away; while he became a martyr of his greatness, he renounced the world; while the prayer was between his lips, he died, while his heart was filled with the joy of God, the Arab did not recognize the truth of his position, he died, like all the prophet of the vision who enter a country that is not their country, they come to a people that are their people. They do not exist and they appear in a time that is not their time; but, Lord, you are in this wisdom that you yourself know” (Bahrani 1996: IV/introduction).

The treatise explaining the model of the ideal Islamic administrative system has prepared and explained the model of the administrative system in *Nahj al-Balagha* based on the twelve important letters of Imam Ali to the commanders and administrative officials of his time as follows.

Letter number	A brief description of the letters and their content
1	<p data-bbox="387 1093 1083 1175">Letter 3</p> <p data-bbox="387 1093 1083 1175">This letter, which is unique in its kind, shows Imam’s dealings with one of the famous judges (Shurayh bin Harith) who bought a relatively expensive house during his tenure as a judge.</p> <p data-bbox="387 1181 1083 1435">The content of the censure letter of Judge Shurayh is due to the purchase of this luxurious house. Apparently, there are serious considerations in this field in the desired Islamic administrative system. In the following, Imam prepares a document for the House of Shurayh, but not a document like the usual documents of houses, but a very instructive document that completely exposes the instability of the world and its invalidity and shows how much people are caught up in neglect and pride and from the realities of the world are far away according to the interpretation of Imam, if Shurayh had seen this moral document before, he would have given up on buying that house.</p> <p data-bbox="387 1441 1083 1494">Imam dealt with Shurayh Qazi in such a way that he had bought this house with his own money and it was not bought with forbidden property or bribes.</p> <p data-bbox="387 1499 1083 1634">Imam’s emphasis is on the point that the agents of the administrative system are the role models of the people, in other words, a person who, in the guise of an official of the Islamic administrative system, is in control of people’s lives, property, and honor, should live a simple life in order to be a role model.</p>

2	Letter 53	<p>A letter from Imam Ali to Malik Ashtar regarding the rule of law is desirable. This letter, which is called a covenant, is one of the most detailed words attributed to Imam Ali about the administrative system and government, and it has been translated into many languages and many commentaries have been written on it. <i>Adab al-Muluk</i> is one of its Persian descriptions. The content of this letter is more about how the government and government officials behave with Muslim and non-Muslim citizens and the duties of the government for the development of the country and the prosperity of the society. Some consider this letter to be the longest and most detailed government instruction from Ali (Shabestari & Afkhami 2011: 45). When Malik Ashtar was martyred by Muawiyah's spies and the letter reached Muawiyah, he was surprised to see the contents of the letter and ordered to preserve it (Rahimpur Azghadi 2004: 156).</p>
3	Letter 50	<p>This is Imam Ali's letter to the leaders of the Islamic army. This letter mainly consists of three parts and several important points are mentioned in each part. The first part: it has been mentioned about the right of God over the rulers that the power should not make the rulers oblivious and distant from the masses of the people and turn them into an autocratic dictator. The second part is addressed to the commanders of the army and says: "I must consider you as the confidants of my secrets and tell you everything – except the secret secrets of war – in a clear manner and consult with you in matters that do not have the absolute decree of God. Most importantly, I will pay your right in full, and on the other hand, you must be completely obedient and submissive to my command, which is for the benefit of the Islamic society, and do not hesitate to make any sacrifices". The third part is about those who take the opposite path and disobey the command of their leader. His Holiness threatens them with (severe) punishment.</p>
4	Letter 27	<p>Ali's covenant is with Muhammad bin Abi Bakr when he appointed him to the government of Egypt. This letter contains several parts. First, Imam gives instructions about how to deal with people and observe humility and justice, and show strength in front of the powerful and love in front of the weak. The second part of a general and comprehensive discussion describes one of the characteristics of the pious in the way they deal with the world and material gifts in comprehensive, expressive and meaningful terms, how they were able to benefit from divine blessings in the world without being caught in worldliness. The third part refers to the end of life and death and has interpretations that make every human being wake up from the sleep of neglect. In the fourth part, he notices Muhammad bin Abi Bakr and informs him of the importance of the mission he entrusted to him (the government of Egypt) and gives him instructions in this regard. In the fifth and last section, Imam speaks of a general analysis about the differences between the leaders of guidance and the leaders of misguidance and points to the dangers of hypocrites in Islamic society (Bahrani 1996: IV/724).</p>

5	Letter 13	<p>It is stated in Tabari's history that the Imam wrote this letter to Ziyad bin Nazr and Shureeh bin Hani, who were the two commanders of the advance army of Ali to Seffein. When they approached Muawiya's forces, they encountered one of his army commanders, whose name was Abu Al-Awar Salami, and invited him to obey the Amir, but he did not accept, so they reported the situation to Malik in a letter. He sent Ashtar to them as a commander along with this letter. This letter actually expresses two things: firstly, it is an order to the two army commanders to follow Malik Ashtar and be under his supervision, and secondly, it states attributes of Malik Ashtar that show his worthiness for any commander.</p>
6	Letter 26	<p>This letter was sent to some of the tax officials in 36 AH and to the governor of Isfahan, Mokhnaf bin Salim Azdi. In this letter, before anything else, Imam warns Ibn Salim against hypocrisy and duality, and forbids him from misbehaving with people and showing superiority and disregard for them. In another part, he emphasizes that you, as the agent of zakat collection, have a right to what we pay you, but the rest of it belongs to the needy of the <i>Ummah</i>, which should reach them. In the conclusion of his letter, Imam warns him against any betrayal in this trust and considers betrayal of the <i>Ummah</i> and the Imam of the <i>Ummah</i> as the worst betrayal.</p>
7	Letter 34	<p>This letter is one of Imam's letters to Muhammad bin Abi Bakr, when he was upset because of his dismissal from the governorship of Egypt and the appointment of Malik Ashtar in his place. He did not write for him, even though Ashtar finally died in the middle of the way before reaching the government of Egypt (as a result of Muawiyah's poison) (Hosseini 1999: III/322). After the story of <i>al-Hakamayn</i>, Muawiyah insisted on making the areas under the control of Amir al-Muminin Ali unsafe and continuously attacked the borders of Iraq. He wanted to leave Egypt under Ali's control, and to achieve this goal, the two of them did everything they could. Imam felt that Muhammad bin Abi Bakr, who was the governor of that Prophet over Egypt, although he was a trustworthy man, but someone stronger and more experienced than him was needed to stand against the plots of Muawiyah, so he chose Malik Ashtar for this and wrote his famous covenant. When Muawiyah learned that Malik was going to Egypt, he became worried, and he plotted to kill Malik before he reached Egypt. This is how Malik was poisoned and martyred by the agents of Muawiyah and Amir in Qolzum region before reaching Egypt. When the story of Malik's appointment as the governor of Egypt instead of Muhammad bin Abi Bakr reached Muhammad's ears, he was upset. The Imam wrote the above letter to him and relieved him of his worries and kept him in his post.</p> <p>Therefore, the content of the letter is to remove the concern of Muhammad bin Abi Bakr about replacing Malik Ashtar and to assure him that the Imam was never dissatisfied with his activities, but he had a goal that was not hidden from him, and, in this letter, he strengthens his will. He encourages him to stand against the enemy and protect the government of Egypt and advises him to trust in God and stand firm against the enemies (Makarem Shirazi 2012: III/130).</p>

8	Letter 48	<p>The addressees of this letter of the Imam are some of his governors. As to who the addressee of this letter is, many commentators have briefly gone over it, but the author of the book of sources of <i>Nahj al-Balagha</i> considers the addressee to be Malik Ashtar (Hosseini 1999: III/376). Among those who have mentioned Malik Ashtar as the addressee in this letter is the late Sheykh Mufid in <i>Amali</i>, and Tabari, a famous historian, in his history.</p> <p>This letter is an instruction to one of the agents of the government of His Holiness, who addresses him in short and meaningful sentences and prepares him to perform his duties. This letter consists of three parts. In the first part, he refers to the high position and outstanding personality of his agent to prepare him to accept this important mission. In the second part, he advises him to be humble in front of subjects, to be kind and gentle with people, and to be patient. In the third part, he reminds him of justice and equality among people even in gestures, looks, greetings and common compliments, so that the powerful may not be greedy for discrimination and the weak should not despair of justice.</p>
9	Letter 76	<p>This letter contains Imam's recommendations to Abdullah bin Abbas when he appointed him as the governor of Basra (Hosseini 1999: III/376). It is used in the book <i>Al-Imamah al-Siyasah</i> that the Imam said this to Abdullah bin Abbas after the end of the Battle of Jamal and the conquest of Basra, while he had chosen Ibn Abbas as the governor of that city, and in general he gave him tolerance towards the people and himself. It teaches perseverance in the face of adversity and attention to God in any situation.</p>
10	Letter 71	<p>This is the Imam's letter to Munzar bin Jarud Abdi, who had betrayed him in some matters in his governorship (ibid.). This letter was written to Munzar bin Jarud when he was the governor of Istakhar (from Fars region) and news of his abuse of government property reached Amir al-Muminin Ali. The Imam praised his father Jarud Abdi and blamed this son and said: "Your father's righteousness and purity made me optimistic about you and I thought that you were his follower. But it turned out that you have become subject to your ego and sold your hereafter to the world". Then, in a surprising interpretation, he says: "If the words that reached me about you are true, then the family camel and your shoelace are more valuable than you". At the end of the letter, he ordered his dismissal and said: "When you receive my letter, return to us immediately".</p>
11	Letter 67	<p>This letter was written to Qatham bin Abbas, the governor of Makkah. The letter consists of three parts. The first part is the instructions given by the Imam to the governor of Makkah, Qatham bin Abbas, to treat the people well, to give them the necessary education, and to clarify the divine rules for them. The second part contains instructions about the property of <i>Bayt al-Mal</i> to allocate a part of it to the needy and the lord of need and to send the surplus to the imam to spend on Shariah expenses. The third part contains a special order to the residents of Makkah and the owners of houses in this city not to charge for their houses during the Hajj and pilgrimage to the House of God and to give them free of charge.</p>

12	Letter 45	<p>This is Imam’s letter to Uthman bin Hanif Ansari, the governor of Basra, after the news reached him that he was invited to a gathering (of the wealthy and nobles) of Basra and he also participated in that party (ibid.: 373). This letter is one of the most important letters of <i>Nahj al-Balagha</i>, which gives many lessons to the leaders and officials of Islamic countries and includes several sections. First, Imam informs his addressee, who is Uthman bin Hanif, the governor of Basra, that the report of his participation in the party of one of the nobles of Basra had reached him. At a banquet where only the rich were present and there was a wide colorful table, his holiness scolded him for participating in such a banquet. In the second part, he is reminded that everyone should have a leader in life. Then, he explains his life as a leader, how he is satisfied with two old clothes and two loaves of bread and has not made any wealth for himself, but he emphasizes: “I don’t expect you to live like me. My expectation is that you don’t forget to live simply and with piety”.</p> <p>In another part of this letter, he mentions the story of Fadak: “The only thing that was in our hands from the wealth of the world was Fadak, which was taken from us by the envious and enemies of the Prophet’s family; although I don’t need Fadak or non-Fadak. The end of our life is death and the end of our house is a narrow and dark grave.</p> <p>In another part, he mentions this important point that his life is simple not because he does not have the possibility of enjoying the material gifts of the world, but because he has the important task of leading the people and this situation requires sharing the hardships and bitterness of life with the weak people, as well as not sleeping full at night while there are hungry people in the corners of the Islamic country.</p> <p>In another part, he answers the question some may ask - if Ali bin Abi Talib had such simple food, he must be so weak that he could not show his courage and bravery on the battlefield, but be aware that the trees of the desert are full of water and they use less food and have stronger sticks.</p> <p>In the last part of this letter, Imam addresses the world and strongly rejects it and declares his distaste for the splendor of the world. Once again, he calls Uthman bin Hanif to godly piety and a simple life in order to be saved from the fire of hell (Makarem Shirazi 2012: IV/47).</p>
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These letters are examples and a diagram of Amir al-Muminin Ali’s general policy in the field of politics and administration of the country, a program that was partially implemented during his caliphate. As the second most graceful person in the Islamic world, in addition to his great knowledge and wisdom, he had the experience of valuable administrative activities during the time of the Prophet of Islam and after that, and in this sense; the letters of *Nahj al-Balagha* are important sources for drawing the desired Islamic administrative system.

In this model, the most important harms of the administrative system have been explained in the form of: worldliness, luxury of rulers, acts of violence

and discrimination in the work environment, nepotism, corruption and imprudence. Also in this model, the special qualities of administrative system managers are expressed in the form of simple living, avoiding worldly manifestations to lead while having power, disregard of administrative managers to the world, expertise and trustworthiness.

In this model, it is clear that the governors' attention to the performance of their relatives, keeping their relatives away from the administration, not being influenced by their relatives, being aware of the dangers of nepotism in the administrative system, and, in general, the interaction of the officials of the administrative system with their relatives is of great importance. Examining the model of *Nahj al-Balagha's* ideal administrative system, we find that removing harmful elements from offices, decisively dealing with the betrayal of agents, strict monitoring of the performance of administrative employees, immediate dismissal of the agent in case of betrayal, strict and continuous calculation of agents, checking the authenticity of news received about the performance of the agents before any action and, in general, the creation of a fair system of punishment and firm dealing with the violators in the desired administrative system is the priority of the system. According to this model, the important duties of senior managers of the administrative system are: strengthening and maintaining individual, group and organizational strengths, using experts and the latest scientific achievements, recognizing social classes and their needs, constantly paying attention to the serious responsibility of managers in the administrative system, constant help from God, direct communication with people, satisfaction of needs and public needs.

Except for the mentioned cases, the following topics are also part of the duties and activities of the governors in the ideal Islamic administrative system - the important duties of the system against the deprived and oppressed class, prioritizing the solution of the problems of the deprived classes, appointing the most competent people in the field of information, using information appropriately, using methods to gain citizens' trust and loyalty to the system, knowing the factors of survival and stability of the administrative system, awareness among the reasons for people's loyalty to the system, maintaining direct and continuous communication with people, humility and polite treatment with people, constant accountability and permanent access of people to managers, simplicity of managers and employees of the administrative system.

By examining the content of the aforementioned thirteen letters, extracting and categorizing their concepts about the ideal administrative system, we will see that the Islamic administrative system is a system that serves human societies, regardless of the thoughts and beliefs of the people under the control of these systems. Philanthropy and the implementation of justice are the focal points of the desired Islamic administrative system. The ruler, the people, the

resources in the presence of God and in line with the hereafter, according to the law, are required to provide equal services to all the followers of these systems so that people can taste the taste of justice and equality.

4. 3. *The Model of the Ideal Administrative System in the Era of Emergence*

In the sphere of Islamic thought and knowledge, the end of history is very promising, desirable and clear. This light and hope is due to a just and desirable global administrative system that will be created by the last divine provision in the earth's expanse. The fulfillment of this divine promise regarding the formation of a just administrative system in the age of advent is one of the religious certainties. All Islamic sects agree, with a little difference, about the quality and how to realize it, that the end of history is very bright and beautiful, as one of the long-standing dreams of Muslims is to understand life in the age of advent. In this age, Waliy Asr as the most brilliant era of human life, establishes a just governance and administrative system that includes all the administrative, political, cultural and economic perfections, and this is mentioned in the religious documents, especially the authentic narrations that come from the beloved Prophet of Islam and the Imams, and it has been well reflected (Ibn Khaldun 1985: I/249).

Ibn Khaldun, expressing the opinion of Muslims about Mahdi, writes: "It is well-known among all Muslims that a man from *Ahl al-Bayt* will appear in the end of time, who will support religion and reveal justice; Muslims will follow him. That person is called Mahdi" (ibid.). The idea of Mahdaviyya is a great belief that has its roots in the depths of history. The roaring flow of this thought in the context of religions and human culture providing a multitude of awareness, ideals and imaginations. There is hope for the appearance of the promised savior in the belief of every person regardless of belief and religion. In Islam, in addition to the verses of the Quran, there are many traditions among Shiites and Sunnis, according to which, the emergence of Mahdi can be realized, a just administrative system will be established, which will destroy the roots of oppression and impurity. It fills the earth with justice and turns the world into a utopia (Mujahid & Sepehrian 2021: 49).

4. 3. 1. Quran and the Appearance of the Administrative System of the Era of Emergence

According to Quranic verses, the future of the world belongs to the religion of Islam and the rule of the religion of truth (Tawba: 32–33). The entire earth will be placed in the hands of righteous servants, and with God's authority

and the company of righteous believers, they will reach the caliphate and rule (Anbiya: 105). In this day and age, the religion approved by God (Islam) will be established; its rules and teachings will be implemented all over the world, security and peace will be fully established, factors of insecurity and manifestations of oppression and corruption will disappear, and slavery and servitude will disappear. Real is realized in a general way (Nur: 55).

There are verses in the Holy Quran that commentators have interpreted as verses of Mahdism. In these verses, topics related to Mahdism are mentioned, such as the emergence, uprising, occultation, and the quality of the government and administration of Mahdi. Commentators have cited narrations from *Ahl al-Bayt* in the interpretation of these verses.

4. 3. 2. The Basic Components of the Administrative System in the Era of Emergence

4. 3. 2. 1. *The Universality of the System*

Based on the existing verses and traditions, it is clear that with the establishment of the world government of Mahdi, the religion of Islam will spread everywhere on earth. Imam Baqir said: “What the Prophet did, he will do, and he will destroy the previous foundations, just as the Messenger of God destroyed *Jahiliyyah*. He resumes Islam again”. Imam Sadiq said: “When Qaim rises, no land will remain unless the call of martyrdom to the oneness of God and the prophethood of the Prophet is heard in it” (Majlisi 2019: LII/340). In his commentary on verse 17 of Surah *Hadid*, Imam Kazim said: “The fact that God revives the earth after its death does not mean that he revives the earth with rain, but rather that God raises up men who revive the earth by restoring justice and establishing divine boundaries”. Likewise, Imam Ali says: “When people have justified the Quran according to their moods, he will direct their opinions and thoughts towards the Quran and put it at the service of the Quranic truths; so he will show you how to revive the forgotten book and Sunnah and its living concepts” (*Nahj al-Balagha*, sermon 134).

4. 3. 2. 2. *Creating Brotherhood and Equality*

One of the influential components in strengthening the foundations of the administrative system of the era of emergence is the creation of brotherhood and equality among people in the era of emergence. Imam Muhammad Baqir says: “When our Qaim rises, the era of equality and brotherhood will come. At that time, a Muslim takes what he needs from his Muslim brother’s pocket and he does not prevent him” (Majlisi 2019: LII/372). Imam Ali said: “If only

our guardians had stood tall ... the hearts of the servants would have burned” (ibid.: 316).

4. 3. 2. 3. *Abundance of Blessings and Increase in the Blessings of the Earth and Social Welfare*

In the era of advent, blessings will be abundant and poverty and deprivation will disappear completely. It is stated in a hadith that: “The earth does not keep any of its seeds, because it sends them out, and the sky does not keep anything from the rain of its mercy, because it pours down on people in torrents” (Nuri 2010: IV/514). Also, the earth reveals its hidden treasures to people. The Holy Prophet says in this context: “At that time ... the earth will pour out the pieces of its liver (its hidden and valuable treasures), the pieces of the earth’s liver are pillars of gold and silver” (ibid.: 541). It has been narrated from Imam Sadiq that he said: “When our ruler rises, the earth will pour out its treasures and reveal them; in such a way that people see them with their own eyes. *Zakat* holders go to someone who is in need, to give them their *zakat*, but no one is found and the people become destitute of [help from others]” (Majlisi 2019: LII/390). Imam Baqir says: “When our Qaim rises, he puts his hands on the heads of the servants, gathers their minds and perfects their morals” (Kulayni 1987: I/25).

In the light of the system’s justice in the era of advent, the general public will be unnecessary. As stated in the hadith: “There will come a time for people when a person takes alms of gold with him; to spend them in the way of God, but he does not find someone in need to accept this charity” (Bukhari 1990: II/136). The Holy Prophet said: “My *Ummah* will be so blessed during the time of Mahdi that they have never been so blessed” (Tabarsi 1998: 433). And in another *hadith*, he said: “The inhabitants of the sky, the people of the earth, the birds of the air, the beasts of the deserts and the fish of the seas, all of them will be pleased with him” (Suyuti 1979: II/82).

4. 3. 2. 4. *Spreading Justice and Eradicating Oppression*

Justice is one of the main components of the world administration and government of Imam Asr. This justice will be implemented in all aspects of human life. In that era, the world’s wealth and material and spiritual privileges will be equally divided. Imam Muhammad Baqir said: “When our ruler *Ahl al-Bayt* rises up, he will distribute the wealth equally and implement justice among the people” (Moghaddasi Shafi 2007: 40). The Holy Prophet of Islam said: “Mahdi is one of my children. He is absent. When he appears, he will fill the earth with justice and peace; as it is full of oppression” (Qonduzi al-Hanafi

2001: II/428). In fact, justice constitutes the spirit and essence of the administrative system and governance of the emerging age.

4. 3. 2. 5. *National Security and Elimination of Violence*

Another important component of the administrative system of the era of *Zuhur* is the complete elimination of violence and the provision of national security. All people everywhere will live in complete security. Amir al-Muminin Ali says: "In that period, enmity will be removed from hearts. Security prevails all over the world when beasts and quadrupeds compromise with each other, a single woman travels from Iraq to Syria (from east to west) alone, everywhere she steps on the green land, while her predator does not hurt and does not cause fear". Violence ceases completely when no one does the slightest harm to another. Imam Muhammad Baqir says: "Mahdi develops the roads, the balconies that protrude from the roads and deprive others of their freedom, and even the gutters that flow into the alleys" (Mofid 1993: 365).

4. 3. 2. 6. *Expanding Knowledge and Growing Awareness*

The unprecedented growth of knowledge and the significant expansion of sciences and skills is also one of the most important components of the administrative system of the *Zuhur* era. Imam Sadiq said: "Knowledge is twenty-seven letters. All the teachings brought by the divine prophets are only two letters. When our leader rises, he will express twenty-five more words of knowledge and spread it among the people" (Majlisi 2019: LII/366). Imam Baqir also said in this regard: "When our Qaim rises, God will lay His hands on the heads of His servants, gather and organize their minds, and make their thoughts perfect" (Safi Golpaygani 2010: 483).

4. 3. 3. *Characteristics of Agents of the Administrative System of the Era of Emergence in the Mirror of Narrations*

One of the most important conditions for achieving lofty goals is having efficient human resources. Agents, companions and capable human resources without which the government's work, guidance, and its plans and programs will not be completed. With carefulness and deliberation in the narratives related to the assistants and agents of the administrative system of the era of *Zuhur*, it is clear that they are not ordinary people. Rather, they are divine men, elite forces, worthy, skilled, secretive, and secret companions of Imam Zaman. Knowledge of these characteristics mentioned in religious traditions is a criterion with the help of which we can obtain the desired characteristics

of human resources in the desired administrative system. In general, there are three things that have been mentioned in reliable and famous traditions about the agents of the administrative system of the era of emergence.

4. 3. 3. 1. Little Number

Although the government of Mahdi is universal, the number of government agents in this administrative system is not many. This issue shows that the ideal Islamic administrative system is a minimal government and system. Perhaps the main reason for emphasizing the minimal government is that the government and the administrative system are very costly and the desired religious system does not reflect it (Majlisi 2019: LII/308).

4. 3. 3. 2. Expert and Knowledgeable Human Resources

Due to the minimal number of agents in the administrative system of the era of *Zuhur*, the main condition of this set of high expertise is extraordinary competence and ability that can replace the majority of non-experts (Safi Golpaygani 2010: 611).

4. 3. 3. 3. Intelligent and Scientific Monitoring

The administrative system without supervision has the property that it will soon suffer from internal corruption. Therefore, it is very important to monitor the functioning of the administrative system. In the administrative system of the advent of this age, this supervision is too scientific and intelligent, as it is mentioned in the traditions, no wrongful employee can cover his mistake and violation (ibid.). Yusufian, in a narrative research about the characteristics of the agents of the administrative system of the era of emergence, after examining the traditions, concluded:

1. Mahdi creates fundamental changes in the world.
2. The method of work of that Prophet is not with dignity and miracles, but God has saved agents and helpers for his support and with their help, he advances the work.
3. The special companions of Imam are 313 people and the number of companions of the Holy Prophet in the battle of Badr.
4. The presence of women in the administrative system of the era of emergence is significant. Fifty of them are women.

5. The administrative agents of this system are among the best and most elite people, they have very high executive power and each of them has the power to run a country. Narrations from this collection have been mentioned as divine princes, standard-bearers, commanders, ministers, nobles, divine rulers, and the like, and these interpretations make their true nature clearer. This collection bears the heavy burden of brokerage responsibility on behalf of Mahdi.
6. They have many missions under the footsteps of the Imam of their time. They are the war against the oppressors of the world, the fight against deviations and wrong perceptions of religion, the correct explanation of religious teachings, the development and population of countries, and the establishment of justice in their mission areas.
7. The characteristics of the collection of administrative agents of the era of *Zuhur* can be analyzed in the three axes of external characteristics, emotional and spiritual characteristics, and practical and behavioral characteristics. Appearance, youth, physical ability, appearance, height and size are among their appearance characteristics. Faith, purity and piety, science and knowledge, mysticism, spirituality, insight, spiritual strength, patience and the spirit of martyrdom are among their psychological characteristics. Simplicity and honesty, seriousness in daily work and effort, simple living, stewardship and obedience, order and discipline, organizational spirit, unity, cohesion and brotherhood, epic spirit and valor, overcoming obstacles and justice are among their practical and behavioral characteristics.
8. The conclusion is that the agents of the administrative system of the era of emergence are unique in all the features that are necessary for managing the world, and in Ali's words: "I did not precede them and they did not know the latter".

5. Elements and Pillars of the Desired Islamic Administrative System

Based on what was observed in the religious texts, we will see that in the religious texts and in the discussions related to the ideal religious administrative system model, two spectrums of the administrative system are always talked about - unfavorable and oppressive administrative system and, fair and favorable administrative system. The criterion of this division in religious literature is the personality-belief characteristics of managers and agents in the administrative system, the style and procedure of government and adminis-

tration, the way people face and interact with the system and how to provide services, as well as the interaction of the agents of the administrative system with the facilities and resources available to the administration. It is for this reason that the Holy Quran, just as the administrative system of Lut, Zul-qarnain, Sulaiman, Yusuf and Muhammad has been mentioned, on the other side, the administrative system of Firawn, Nimrod has also been mentioned and the characteristics. The elements and pillars of each of these systems, its leaders and managers have been described.

The presence of the three important pillars of God, the hereafter, and resources, in addition to the four pillars of the ideal administrative system in management literature, creates a significant difference in the nature of this model in comparison to other models of the ideal administrative system.

6. The Model of the Ideal Administrative System from the Point of View of Islam

In the treatise explaining the model of the ideal administrative system from the perspective of Islam, after examining the verses, *hadiths*, thirteen letters of *Nahj al-Balagha* and analyzing the verses and narrations related to the Age of Advent with the data-based method, we finally draw a final model for the ideal Islamic administrative system, which has been obtained from interpretative analyses of religious data. It seems that this is a relatively comprehensive model that can provide us with a completely coherent view of issues related to the desired Islamic administrative system.

7. Conclusion

The analysis of research findings shows that the ideal Islamic administrative system is a fair system based on equal service to people in societies regardless of religious, political and racial differences. The soul and core of the desired Islamic administrative system is based on justice and love for human beings. This becomes possible when human resources in the administrative system have distinct and different advantages in terms of belief and personality characteristics.

In the eyes of Muslim thinkers, the ideal administrative system of Islam has been studied as a *Utopia* and its related studies are being developed by Muslim researchers as *future studies*, which itself has been promoted as a new knowledge. The future is the study of knowledge that can depict all the components of the desirable Islamic society of the future. The goal of the future of Islamic research is to transform the future world into a worthy environment and a favorable administration for the education of evolved human beings in the shadow of obedience to God's commands.

The findings of the research in the design and explanation of the model of the ideal administrative system from the perspective of Islam show that: the Holy Quran has special importance to the topics related to the administrative system and human interaction with this system. Most of the stories of the Holy Quran, as well as the main purpose of the Quran, are the stories of divine prophets, righteous and oppressive kings, the history of the predecessors, the attention of the beloved Prophet of Islam and human society to the issue of creating and developing a healthy society with the focus on creating a fair and desirable administrative system. The ideal Quranic administrative system models are problem-oriented. In each model, the Quran raises the most important problem of the society and the people, and then explains the indicators, strategy and methods of solving the basic problem of the society with the focus of the just and worthy divine-people leader.

In examining the model of *Nahj al-Balagha's* ideal administrative system, we find that removing harmful elements from offices, dealing decisively with the betrayal of agents, strict monitoring of the performance of administrative employees, immediate dismissal of the agent in case of betrayal, strict and continuous calculation of agents, checking the validity of the news received in the case of agents' performance before any action and in general creating a fair system of punishment and firm dealing with violators in the desired administrative system is the priority of the system. Based on this model, the important duties of the senior managers of the administrative system are: strengthening and maintaining individual, group and organizational strengths, using experts and the latest scientific achievements, recognizing social classes and their needs, constantly paying attention to the serious responsibility of managers in the administrative system, always from God, direct communication with people, satisfaction of desires and public needs.

Also, by analyzing data and religious texts related to the era of advent, it becomes clear that the era of administration and government of Mahdi is the era of the perfection of the administrative system, human perfection, and the era of liberating people from the slavery of the self and freedom from Satan's obedience. During that time, even the ornaments and additional buildings of the mosque are destroyed, so that this place is properly a place of prayer and worship, and the mosque regains its glory and prosperity and becomes an important political and administrative worship center of the people. Productivity of material benefits is done in the best way, blessings are revealed. Of course, material benefits have two main characteristics at the time of emergence: first, that the society in that era will be virtue-oriented and value-oriented; therefore, material interests are used in the direction of spiritual life, the government, administrations and the world will be the means of evolutionary movement and the achievement of human happiness. Second, these material

benefits will be provided to the public in a correct manner and everyone will benefit from it in a fair and equal manner, and discrimination and class society will be eliminated in general.

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