

## The Religious Responsibilities of the Rulers; Prophet PBUH as a Role Model

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### **Abstract**

*Islam is the religion that encompasses the overall human life. It covers all aspects of the physical body, the soul, the emotion and the intellect. it includes the endeavors and efforts made for the development of human-being or any specific individual who is pure of heart, pure in mind and pure in deeds where he, having high self-esteem and being civilized, can function as a member of society. An individual's awareness regarding his own responsibilities can make a harmonious and peaceful nation. Thus, Islam does not merely rely on material values for establishment of the society but also stresses upon together material values with soft values. Therefore, the leaders of Islamic society must play their role proactively in designing the path of educational system of the society to be based on piety and faith. As for as the other obligations and responsibilities of ruler are concerned, I shall refer to Uswa e Hasanah, which is the role model for Muslim Ummah. Therefore, the study of Seerah of the Prophet PBUH in this context is compulsory and the best source in this regard. This paper, thus, discusses the responsibilities described in the Holy Quran and Seerah of the Prophet (PBUH) for the rulers of Muslim Ummah.*

**Keywords:** Religious Responsibilities, Religious Duties, Responsibilities of Rulers, Islamic Political System, Islamic Rulers.

### **Introduction:**

Islam being the sole religion that covers all aspects of life from physical needs to spiritual requirements highlights the religious responsibilities of the Muslim rulers in the holy Quran that they are required to protect the Divine bounds; defend the religion and invite the people to

Allah by means of argument and good advice. A ruler is a trustee of the people and vicegerent of Allah. The ruler of an Islamic state has, among his other duties, to forbid what is wrong and enjoin what is right. It has been clearly mentioned in Islamic Law that which kind of acts and behaviors are forbidden, and which kind of acts and behaviors should be adopted. Some of the behaviors and acts determined which can be promoted in a better way by taking some positive steps like counselling, motivation, preaching, guidance, creation of appropriate environment, and other similar behaviors and actions. However, the very effective measure of these can be what is called exemplifying. It could imply that the ruler of an Islamic state should act himself upon the allowed rightful deeds and prevent himself from acting upon the forbidden deeds and thus set an example for the Ummah. Leading by exemplifying has deep psychological and substantial effect on others to follow and emulate. However, it includes the endeavors and efforts made for the development of human-being or any specific individual who is pure of heart, pure in mind and pure in deeds where he, having high self-esteem and being civilized, can function as a member of society. An individual's awareness regarding his own responsibilities can make a harmonious and peaceful nation. Thus, Islam does not merely rely on material values for establishment of the society but also stresses upon together material values with soft values. Therefore, the leaders of Islamic society must play their role proactively in designing the path of educational system of the society to be based on piety and faith. As for the obligations of ruler in the light of Seerah, I shall refer to the principles which Al-Mawridi r.a has discussed:

He has the obligations to preserve the faith of the Ummah, according to its principles and in consistency with the ideology of founders of the Ummah, to build strong defense for the territories of the state, to carry out the punishments defined by Islam to ensure the observance of limits prescribed by Allah and so that the rights of general public shall be protected. The other responsibilities are enforcement of other principles of Islamic Law that govern disputes, the active propagation of the faith, the collection of various taxes prescribed by the Shariah, the assessment of claims against the Treasury and the provision of financial assistance, to be attentive for the interests of public, to choose the advisors for his assistance keeping in view their areas of responsibility, and to be careful and watch actively all the aspects of government, and keep himself well informed.

As we know that Islam gives the directions on every sphere of life. A major aspect of human life is the leadership. The Prophet PBUH is the best role model for the whole mankind forever. He has the best leadership example in many fields, he was the best General as well as best financial manager. He has given the religious directions for the whole human beings. Almighty Allah says that I have had created you all the human and Jinn for my worship, and all other things for your service. The Quran states that:

*"Allah has promised those who have believed among you and works*

*righteous deeds that he will surely grant them succession (to authority) upon the earth just as He granted those who before them and that He will surely establish for them (therein) their religion which He has preferred for them and that He will surely substitute for them their state, after their fear, security and peace, (for) they worship only Me, not associating anything with Me. But whoever disbelieves after that -those are the defiantly disobedient."* <sup>1</sup>

### **Responsibilities according to Holy Quran:**

A verse of the Quran describing the responsibilities of the rulers' states:

*"They are those who, if we establish them in the land, establish regular prayer and give zakat, enjoin the right and forbid wrong; with Allah rests the end and decision of all affairs"*.<sup>2</sup>

That So, we can conclude from these directions of the holy Quran that the religious responsibilities of the Muslim leaders are the above mentioned. An Imam protects the Divine religion, defends the Divine bounds and invites the people to Allah by means of good logic, argument and better advice. The Imam is a trustee of the people that has been appointed by Allah. He is a guardian of the Islamic nation. According to this verse, it is an obligation of the ruler of a Muslim state, among other things, to enjoin what is right and promote it and forbid what is wrong. What could be right and wrong has been clearly identified in Islamic law, that is derived from the Holy Quran and sunnah. Some of the behaviors and acts determined as such can be forbidden and enjoined through legislative and enforcing, as the case may be, machinery of the state.

Some of the important responsibilities of the Muslim rulers are like guidance, counseling, motivation, preaching, to create the appropriate environment and similar other measures. As the *Khliafa* or government or a public office is a trust and sacred responsibility to a person. When the word "trust" in the verse (4:58) is inferred and interpreted in the sense as described previously, it shall mean that the obligations and responsibilities of Islamic state are like trusts, which have to be given into careful hands of those who are worthy of trust. The Quran provides specific directions as to whom should it be given or who can be worthy of trust. The Quran informs us that Hadhrat Yousuf (A.S.), while asking the Pharaoh to assign him one of the important offices of the state, stressed upon the two points that make him capable for holding that office in support of his request. One was "*Hafeez*" and the other was "*Aaleem*".<sup>3</sup> The Arabic word "*Hafeez*" means custodian, protector, and a man of integrity,<sup>4</sup> whereas the word "*Aaleem*" means being competent, well conversant, and knowledgeable,<sup>5</sup> each of which imply the competence and integrity in the modern terminology. Both capabilities have been identified by the holy Quran which is clear and noticeable from the verse right following it, which says "Thus We did give established power to Yusuf in the land to take

possession therein as, when and where he pleased".<sup>6</sup>

This concept is further supported from the verse following it, which says

*"obey Allah and obey the Messenger, and those with authority among you".<sup>7</sup>*

In this verse, the words "those with authority" clearly refer the persons who are being entrusted the duties and responsibilities of the state. Reading the combination of these two verses would imply that the believers have been directed in the holy Quran first to assign the duties and responsibilities of the state to the persons worthier of trust and then makes them bound to obey these persons holding such duties and responsibilities in order to maintain a system where they can dispose of their duties and responsibilities in an appropriate manner.

According to Islam, all the Muslim states constitute Ummah and is regarded as single entity, and the Ruler do have dominance over whole of it, without any regard to race or area of region. Allah has defined the legitimate Ruler for us as well as his responsibilities and his role for the Ummah. Our role model is the Holy Prophet (PBUH), and his companions especially the four Rightly Guided caliphs (may Allah be pleased with them), learned by him. And this initial Islamic period showed to the world the model Muslim Ruler, the one who, fears Allah, makes his actions based on Qur'an and Sunnah despite of acquiring a great empire.

The Ruler has to protect, implement, and propagate the Dīn through making reference only to the holy Quran and Sunnah. From the basic Islamic principles only, the caliphate state's constitution can be formulated. The State apparatus can also be established as part of its constitution. Allah said, "Those who do not judge by the law which Allah has revealed, they are the oppressors".<sup>8</sup>

Allah said

*"have you not seen those who have changed the Blessings of Allah into disbelief and caused their people to dwell in an abode of destruction. Hell, in which they will burn, is an evil abode, indeed!".<sup>9</sup>*

So, He has to appoint the General for Muslim Army (the Amir of Jihad), for having an eye upon the security and defense of the Muslim State. The responsibility also lies with him for making treaties and developing relations which have to be made with other states in the world that are non-Muslim, including the responsibility of making the army available for Jihad and spreading the true religion, Islam. This is comprehended from the life of Allah's Messenger and life of the Rightly Guided caliphs. Regarding looking after the affairs of people of Muslim Ummah, Aisha (R.A) narrated "I heard The Messenger of Allah say in my house that, O Allah! Be harsh with the one who is charged with the affairs of the Muslims and is harsh on them, and Allah be gentle with the one who is charged with the affairs of the Muslims and is gentle on them".<sup>10</sup> And Allah's Messenger said "There is no ruler who

takes charge of Muslims and dies cheating them, except that Allah prohibits him paradise".<sup>11</sup>

The Ruler must remember his responsibility of taking care and looking after his people. To ensure that the need of citizens of the State for being well-fed is fulfilled, that they are having needful shelter, that their property and wealth are safe, their minds and their honor all are protected. Considering some facts and events from the life of Rightly Guided Caliphs would help understand it. Umar bin Khattab's period of caliphate was the longest of the Rightly Guided Caliphs. He is still well known for his keen sense of recognizing the responsibility to take care and look after the affairs of the Ummah. He used to patrol during night to ensure that the people of his state are well taken care of. There have been many incidents that happened during this night patrolling. Once there happened a famine in Madinah. Umar (R.A) immediately sent out orders to arrange relief efforts. Messages were sent to the governors of Syria and Egypt to help in this food crises. He personally got engaged in the efforts, organization and coordination until the matter was resolved. There is a saying of Umar bin Khattab that reflects the extent of the responsibility he understood that as the ruler he was accountable for, "If an animal, in the land of Iraq trips, I would be afraid that Allah would account me, for not fixing the road for it". Umar has also been greatly concerned for those citizens of the State who are non-Muslims.

### **Responsibilities according to the Seerah of Holy Prophet (PBUH):**

The Messenger of Allah said, "may Allah avoid you from the leadership of the foolish ones. The companion asked the Prophet, who are from the foolish leadership? The Prophet replied, those rulers who will come after me and they will neither heed my guidance nor follow my Sunnah, so whosoever validated their lies and supported them in their treachery, will not be from me and I am not from them and they will not (be allowed to come near) my well, (i.e. al-Kawthar)" said Ahmad.<sup>12</sup> And Imam Muslim reported that "the Messenger of Allah said: Every traitor will have a flag tied to his buttocks on the Day of Judgment. It will be raised according to the level of his treachery. Nay, there is no treachery greater than the treachery of the Ameer of the people".<sup>13</sup>

The Rulers of today's Muslim World should be held accountable due to the lack of implementation of Islam by them. They must be held accountable on the failure in discharging their responsibilities of taking care of the matters of the Muslim Ummah. They must be charged with stealing the wealth of the Ummah. They must be held accountable for making alliance with the kafir enemies of the Ummah, and their collusion with them to torture many Muslims and to spill the blood of the Ummah. The Messenger of Allah said "Muslims are partners in three things, waters, feeding pastures and fire".<sup>14</sup> Accordingly, all our energy resources, including the wells of gas and oil, the mines of coal and the plants of electricity generation can never be

privatized. Thus, the prices of power and fuel will reduce significantly, providing relief for us and new life to our crippled industry and different sectors of economy. Moreover, Islam has instructed regarding these public properties that the income generated by exporting these properties should be placed in the state's treasuries and must be spent on all the citizens of the state, without regarding their gender, language, religion or race. The Messenger of Allah said, "The collector of taxes will not enter heaven".<sup>15</sup> So it is made clear that the Islamic state treasury can generate the revenues from the only sources prescribed by Allah.

According to Islam, the private property of people of the state has sanctity and the state cannot deprive off its citizens under the guise of "taxation". It is only Allah who decides the fairness of revenues as well as to whom that can be paid. Islam has its own unique system for collection of revenues, which includes collection of revenue from the public properties, such as oil, gas, copper and gold, agricultural productions, such as kharaj and ushr, and industrial manufacture, through Zakah on certain goods.

Islam also has stipulated to acquire back the agricultural land from its owner which has been provided for cultivation, if he does not cultivate it in three years consecutively. The state will provide for this purpose, loans without interest or grants to one who is willing to cultivate lands. Further, incentive is also provided, the Messenger of Allah said "Whosoever cultivated a land that is not owned by anybody, then he deserved it more".<sup>16</sup> Thus, it will make a huge increase in cultivation of land and will also increase rural livelihood within months.

### **Responsibilities according to the Scholars**

Turning now to the discussions of the 'Ulema, we find them agreed unanimously that obedience and ready service are obligatory to a Just Imaam, and that disobedience to him is forbidden as is revolt against his rule or withdrawal of one's allegiance to his leadership.

As for his obligations in the light of Seerah, we shall refer to the principles which Imam Mawardi describes as the responsibilities and obligations of rulers and Imam;<sup>17</sup>

1. He is obliged to secure the religion i.e. Islam according to its established basis and to that on which the first and foremost peoples of the ummah was unanimously agreed. If someone come with a confusion about any issue or emerges new idea, he is obliged to prove it with solid proofs of the Shariah of Islam. Otherwise Imam has the duty to set the rights and duties for the protection of the religion and protection of Ummah from deviance.
2. He has the duties of Judges, as he is obliged to do justice between the disputing parties and make the fairness between the parties so there should be peace maintained in the society. Aggressors and wrongdoers get punished on their acts and no one fell helpless.

3. The public safety and Public security are also obliged on him to maintain. He is responsible for the protection and safety of women and children of the Muslim ummah, so that people can do their jobs assigned them by peace of mind and have no danger to their family and to their wealth.
4. He has the responsibility to regulate the Hudood (Divine Punishments), so, the Allah's settled limits should not be transgressed. And the rights of Allah and his slaves should be protected.
5. He regularly must strengthen the borders of Islamic state with the Power, Force and other necessary steps which create the fear, so no one have the confidence to make a violence of state borders there a great threat to the enemies, and they cannot shed the infant blood of anybody.
6. He should endeavor Army action against those who mulishly reject Islam after being preached to it, until they accept its message of peace and harmony or agree to live peacefully under the recognized government and pay the Jizya, so that the right of Almighty Allah has be fulfilled and the true religion prevail to all other false religions.
7. He makes well assure the collection of Zakah and other charities according to settled rules and regulations, without causing any unfair mean or unjust.
8. He has the duty to give the proper remuneration and rewards from the treasury of Muslim state to those peoples who deserve the right due to their performance or any achievements they have made, without being either extravagant or stingy.
9. He shall appoint the people who are honest and sincere to the different positions and public offices, so that the things will be done officially and efficiently, and the commonwealth will be kept with the trustworthy persons.
10. He should supervise the public and state matters himself, and check on things so the persons of ummah shall be led properly. He should not merely rely on delegating the powers to others because of his busy schedule. As Allah says " O Dawood (David)! Verily, We have placed you as a successor on the earth, so judge you between men in truth and justice and follow not your desire for it will mislead you from the path of Allah".<sup>18</sup>

### **Provision of Basic Rights:**

It is the duty of the ruler of an Islamic state to maintain 5 basic universal rights among the people; that are, freedom of living a life, freedom of having property, freedom of conscience, freedom of religion, freedom to have the honor. These are explained as:

#### **1. Freedom of Life**

This is the right given to human that his body as an individual, and the parts of his body as a group, shall be kept safe from any kind of harm.

## **2. Freedom to own Property**

This is the second right which enables human being to own property and keep it safe with him from any attempt to force it away from him or to defraud him.

## **3. Freedom of Conscience**

The third right which any human being has is the right that no one can try to force any human being other than himself to think or have any specific opinion or belief and this right is closely related to right number 4.

## **4. Freedom of Religion**

This right has greater scope than freedom of conscience. It implies that the human being is entitled to follow the teachings of any religion so long as it does not infringe on the freedom of others to do likewise. No one can be forced to follow the teachings of any specific religion. It would be duty of an Islamic state to ensure that every religious group can have its own legal system and own laws for distinctive religious matters (e.g. marriage, divorce, inheritance etc.)

## **5. Freedom to Have Honor**

The fifth right provided to any human being is the right to have honor and not to be defamed in public until and unless any act has been done from him of such retribution or penalty.

These are the rights which have been recognized universally for every human whether he lives in an Islamic state or any other. These rights are precedents for the concept of universal rights in the Western world. This concept may have been the origin of the conception entering Western thought in the first place as with many foundational ideas of Western civilization which came through contact with the Muslims in the time leading up to the renaissance and during it.

*“Verily, Allah enjoins Al-`Adl (justice) and Al-Ihsan (performing duties in a perfect manner), and giving (help) to kith and kin, and forbids Al-Fahsha' evil deeds and Al-Munkar (all that is prohibited) and Al-Baghy (oppression). He admonishes you, that you may take heed”.*<sup>19</sup>

Abdullah Bin `Umar (May Allah be pleased with them) has reported:

*“I heard Messenger of Allah (PBUH) saying, All of you are guardians and are responsible for your wards. The ruler is a guardian and responsible for his subjects; the man is a guardian and responsible for his family; the woman is a guardian and is responsible for her husband's house and his offspring; and the man's servant is a guardian of his lord's property and he is responsible for it; and so all of you are guardians and are responsible for your wards”.*<sup>20</sup>

This Hadith is meant to remind rulers that if they are negligent of the duties devolved upon their shoulders, they will be wrongdoers to Allah and put to reckoning on the Day of Resurrection. In another narration Abu Ya`la Ma`qil bin Yasar (May Allah be pleased with him) reported: Messenger of



Allah (PBUH) said, "Any slave whom Allah makes him in charge of subjects and he dies while he is not sincere to them, Allah will make Jannah unlawful for him".<sup>21</sup> In another Hadith: Allah's Messenger (PBUH) said, "He who does not look after his subjects with goodwill and sincerity, will be deprived of the fragrance of Jannah".<sup>22</sup> Imam Muslim narrates a *Riwayah* in his book as Messenger of Allah (PBUH) said "A ruler who, having control over the affairs of the Muslims, does not strive diligently for their betterment and does not serve them sincerely, will not enter Jannah with them".<sup>23</sup> The attention of Caliphs of Muslim Ummah is hereby invited to their duties. They are to be told that the designation they are occupying is of great importance because they have the obligation to overcome the problems and look after the affairs related to millions of people of Ummah. If their determined efforts, single-minded devotion, and heartfelt feelings of well-wishing will not go to resolving these troubles and issues, they will be deemed guilty by Allah. Therefore, they have been warned, lest power should go to their head and make them unheeding of people's problems, rights, and concerns. Instead of being fully aware of their accountability to Allah (SWT), they are capable of making every effort to provide people with justice and peace. By "forbid from entering Jannah" means they will be unable to enter it with the initial entry of successful people until they are punished upon their wrongdoings and bad deeds. If however, they were unfaithful and unloyal to their subordinates while regarding this injustice legalized and allowable, thus disobeying Allah and His Commandments, they would have to stay in Hell because this way they have made lawful and permissible which has been forbidden by Allah. Aysha Siddiqah (May Allah be pleased with her) has narrated: "I heard the the Messenger of Allah (PBUH) supplicating in my house: O Allah! Treat harshly those who rule over my Ummah with harshness and treat gently those who rule over my Ummah with gentleness".<sup>24</sup> How fortunate is a ruler who establishes his claim to the special benediction of Messenger of Allah (PBUH) by providing justice to people! On the other hand, how unfortunate is that ruler who incurs the Prophetic imprecations by doing injustice to people! This Hadith is suggestive of a rulership based on justice and lays emphasis on refraining injustice and atrocity. A narration which is that Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "The Banu Isra'il were ruled by the Prophets. When one Prophet died, another succeeded him. There will be no Prophet after me. Caliphs will come after me, and they will be many. The Companions said: O Messenger of Allah, what do you command us to do? He said, Fulfill the pledge of allegiance to which is sworn first (then swear allegiance to the others). Concede to them their due rights and ask Allah that which is due to you. Allah will call them to account in respect of the subjects whom He had entrusted to them".<sup>25</sup> The political conduct of the Prophets means that rulership and government affairs were also assigned to them, that is, both religious and worldly affairs lay in their custody. There was no dichotomy between the two, they formed a single unit.

This also characterized the period of the Rightly Guided Caliphs and the short spell that followed it in the history of Islam. This explains why after the death of one Prophet came another Prophet and became his successor. Second, the Hadith also settles the issue of the finality of Prophethood once for all. No Prophet will succeed me except the caliphs, said the Prophet (PBUH).<sup>26</sup> In the case of many claimants to caliphate, he also gave a ruling, that is, people should primarily fulfill their allegiance pledged to the first caliph and keep away from caring for another claimant to caliphate. Third, the Prophet (PBUH) focused, on the lapses of rulers but without being suggestive of a rebellion and public demonstrations against them. Instead he teaches us to obey them in the administrative sphere and to turn to Allah (SWT) and seek His Mercy and Blessing as long as they rule by the Law of Allah. Aidh bin `Amr (May Allah be pleased with him) reported: I visited `Obaidullah bin Ziyad and said to him: "Dear son, I heard Messenger of Allah (PBUH) saying, `The worst of rulers are those who treat their subjects harshly. Beware, lest you should be one of them".<sup>27</sup>

In the explanation of this hadith, Fuad Abdul Baqi says: "There is a typical, brutish shepherd who severely drives his flock and flogs them mercilessly. As a result of which the timid animals get upon one another. In the Hadith, this word has been brought in for a tyrant ruler who treats people unkindly and subjects them to oppression".<sup>28</sup> It implies an intimidation and strong warning to the rulers who are cruel to peoples. It has been reported by Abu Maryam Al-Azdi (May Allah be pleased with him): "I said to Mu`awiyah (bin Abu Sufyan) (May Allah be pleased with them): I heard Messenger of Allah (PBUH) saying, If Allah invests to someone the affairs of the Muslims and he (i.e., the ruler) ignores their rights, denies their access to him and neglects their needs, Allah will not answer his prayer or realize his hopes and will act towards him with indifference on the Day of Resurrection. So Mu`awiyah appointed a person to keep a vigil on the necessities of the people and to fulfill them".<sup>29</sup> The Hadith warns the ruler who is heedless of the affairs and problems of the needy and who do not let them approach him for their needs. On the Day of Judgment, Allah also, will be indifferent to such ruler. Indeed, a stern warning is given to such rulers who have no direct contact with the needy people and who keep their doors shut to them. Allah, the Exalted, says:

*"Friends of that Day will be foes one to another except Al-Muttaqun: (i.e., pious and righteous persons)".<sup>30</sup>*

Abu Hurairah and Abu Sa`id (May Allah be pleased with them) have reported: Messenger of Allah (PBUH) said, "Allah neither raised up any Prophet nor did He authorize any person with ruling power but for whom there were two types of entourage: one enjoins upon him to do good and incites him to carry it out, and the other enjoins evil and goads him; and the protected (from the bad entourage) is the one whom Allah protects".<sup>31</sup> A ruler has been told here that Taqwa (consciousness and fear of Allah), honesty,

integrity and ability are the prerequisites to choosing anybody as his aide or advisor. Prior to their nomination, he should check up the reputation of his advisors. This precautionary measure will serve as a safeguard against the spread of corruption in society and serve the cause of goodness. Secondly, a ruler should obey the Commands of Allah and His Messenger (PBUH) because this discipline will not only keep him safe from making faults but will also serve as a shield against the machinations of wicked people. Aishah (May Allah be pleased with her) reported: Messenger of Allah (PBUH) said, "When Allah desires good for a ruler, He appoints for him a sincere adviser who will remind him if he forgets and helps him if he remembers. When Allah wishes for him the contrary, He appoints for him a bad adviser who will not remind him if he forgets, nor will he help him if he remembers".<sup>32</sup> Allah will help the ruler in the recruitment of good and scrupulous aides because such aides will be helping him in issuing sound judgements, making good decisions, reaching right conclusions, and will be guarding him from leaning towards evil ways. Yet, if these aides are corrupt, flatterers and self-seekers, they, undoubtedly, will influence decision-making of the ruler in a bad way. And so, everyone can conclude that such ruler will be far from being desirable at the end. History also reveals this point. As for as the Hereafter is concerned, he will be hardly safe from the infernal torment.

### **Conclusion:**

That So, we can derive from these directives of the holy Quran that the religious responsibilities of the Muslim rulers are that they have to protect the Divine bounds; defend the religion and invite the people to Allah by means of argument and good advice. A ruler is a trustee of the people and vicegerent of Allah. The ruler of a Muslim state has, among other things, to enjoin what is right and forbid what is wrong. It has been clearly mentioned in Islamic Law that which kind of acts and behaviors are forbidden, and which kind of acts and behaviors should be adopted. Some of the acts and behaviors identified which can be promoted in a better way by taking some positive steps like counselling, motivation, preaching, guidance, creation of appropriate environment, and other similar behaviors and actions. However, the very effective measure of these can be what is called exemplifying. It could imply that the ruler of an Islamic state should act himself upon the allowed rightful deeds and prevent himself from acting upon the forbidden deeds and thus set an example for the Ummah. Leading by exemplifying has deep psychological and substantial effect on others to follow and emulate.

Among other responsibilities are, to preserve the faith of the Ummah, according to its principles and in consistency with the ideology of founders of the Ummah, to build strong defense for the territories of the state, to carry out the punishments defined by Islam to ensure the observance of limits prescribed by Allah and so that the rights of general public shall be protected. The other responsibilities are enforcement of other principles of Islamic Law

that govern disputes, the active propagation of the faith, the collection of various taxes prescribed by the Shariah, the assessment of claims against the Treasury and the provision of financial assistance, to be attentive for the interests of public, to choose the advisors for his assistance keeping in view their areas of responsibility, and to be careful and watch actively all the aspects of government, and keep himself well informed. Now these are the responsibilities which need to be focused by our leaders.

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<sup>1</sup> Al-Quran, 24:55

<sup>2</sup> Al-Quran, 22:41

<sup>3</sup> Al-Quran, 12:55

<sup>4</sup> Ibn Manzoor, Muhammad Bin Mukram, *Lisaan ul Arab*, 1414AH, Dar Saadir, Beirut, Lebanon, 441/7

<sup>5</sup> *Ibid*, 152/2

<sup>6</sup> Al-Quran, 12:56

<sup>7</sup> Al-Quran, 4:59

<sup>8</sup> Al-Quran, 5:45

<sup>9</sup> Al-Quran, 14:28-29

<sup>10</sup> Al-Qushairi, Muslim bin Hajjaj, *Sahih Muslim*, Dar Ihya Al Turas Lilarabi, Beirut, Lebanon, 1458/3, Hadith No. 1828

<sup>11</sup> *Ibid*, 125/1, Hadith No. 142

<sup>12</sup> Ahmad ibn Hanbal, *Al-Musnad*, (2001), ed. al-Arna'ut. Mu'assisa al-Risala, Beirut, Lebanon, 332/22, Hadith No. 14441

<sup>13</sup> Al-Qushairi, *Sahih Muslim*, 1361/3, Hadith No. 1738

<sup>14</sup> Ibn Majah, Muhammad bin Yazid, *Al-Sunnan*, Dar Ihya Al Kutub Al Arabia, 826/2, Hadith No. 2472

<sup>15</sup> Ahmad bin Hanbal, *Al-Musnad*, 526/28, Hadith No. 17294

<sup>16</sup> Bukhari, Muhammad Bin Ismail, *Sahih Bukhari*, 1422AH, Dar Tauq Al-Najah, Beirut, Lebanon, 106/3, Hadith No. 2335

<sup>17</sup> Al Mawardi, Abu Al Hasan Ali bin Muhammad, *Al Ahkam Al Sultaniyah*, Dar Al Hadith, Cairo, Egypt, 40-41/1

<sup>18</sup> Al-Quran, 38:26

<sup>19</sup> Al-Quran, 16:90

<sup>20</sup> Bukhari, *Sahih Bukhari*, 62/9, Hadith No. 7138

<sup>21</sup> *Ibid*, 64/9, Hadith No. 7150

<sup>22</sup> *Ibid*

<sup>23</sup> Al-Qushairi, *Sahih Muslim*, 125/1, Hadith No. 142

<sup>24</sup> Al-Qushairi, *Sahih Muslim*, 1458/3, Hadith No. 1828

<sup>25</sup> Bukhari, *Sahih Bukhari*, 169/4, Hadith No. 3455

<sup>26</sup> Al-Qushairi, *Sahih Muslim*, 1471/3, Hadith No. 1842

<sup>27</sup> Al-Qushairi, *Sahih Muslim*, 1461/3, Hadith No. 1830

<sup>28</sup> *Ibid*

<sup>29</sup> Abu Daud, Suleman Bin Ashas, *Al-Sunan*, 2009, Dar Al-Risalah Al-Aalmia, 569-70/4, Hadith No. 2948

<sup>30</sup> Al-Quran, 43:67

<sup>31</sup> Bukhari, *Sahih Bukhari*, 77/9, Hadith No. 7198

<sup>32</sup> Abu Daud, *Al-Sunan*, 557/4, Hadith No. 2932