

AN ANALYTICAL STUDY OF COUNSELING SYSTEM IN THE LIGHT OF QURAN ANAD SUNNAH

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Abstract: In this article, the procedure of counseling system in the light of Quran, Sunnah and Shariah are analyzed briefly. What is counseling, its literal and conotential meanings are discussed in detail. Basically, the fact of the Shura (consultation) is to investigate the opinion of an expert in order to get closer to the truth in any problem. The main purpose of Shura is to create the harmony among the people, society and stakeholders. Moreover, this article relies on the theme that fashionable Muslim polity ought to be grounded within the Quranic principle of "Shura" (consultation) that outlines a representative style of government. It discloses that though form of government of Islam finds its chief supply of legislation within the Laws of God as unconcealed to the Prophet Muhammad however fashionable ideas of political system, of governance and techniques of administration of justice don't seem to be against or one thing strange for Muslim system rather Qur'an and hadith contain most fashionable ideas of governance and administration which are thought-about as prime issues of the modern political systems of the globe.

Keyword: Shura" (consultation), Islam, Quran, Sunnah, West, Civilized, world.

Introduction and Data description

The concept of the Shura is an ancient concept. To be familiar with the practical interpretation of the Shariah system of Islam, it is necessary to take into account the historical background in which this system was established, so that the difficulties of this path can be solved by itself. Will go

At the time when the Prophet Karim raised the monopoly on Makkah, civilization began to develop in the Quraish, with certain nuclear properties that could greatly contribute to the formation of a strong state. After a little reform it was possible to develop sustainable and departmental tools, one of the features of which was the significant influence of collective discipline and centrality within the Quraish, a clear example of the state of Qassi bin Klab. The power of this person was to dominate all the Quraish, and because of the influence of Quraish, its greatness was prevalent throughout Arabia.

"The Quraysh was acquainted with a simple system of government, which had the Soviet Union tangled in it. This aspect of the government of Mecca was in accordance with the Islamic spirit, so Islam took advantage of it and gave the inhabitants of Mecca a system of government. There was no difficulty in imagining the basis of which was based on heroism."⁽¹⁾

The Messenger of Allah (peace and blessings of Allaah be upon him) often consulted with the Muslims in various matters in his life. After his departure, the Caliph Rashidin maintained the Sunnah of the Prophet (peace and blessings of Allaah be upon him), especially during the Shaykhin period. One of the companions of the Companions was present in Medina, to whom a decision was made after consultation by Hazrat Abu Bakr Siddique and Hazrat Umar.

Literal meaning of the Council

The substance of the word of the Shura is ش-و-ر, which is often pronounced as "derivative" from "اشعار عليه" in the chapter افعال.²

Imam Khalil ibn Ahmad al-Farahidi (157AH) says that the word 'advice' comes from the same functions as the Shura.

”والمشورة مفعلة اشتق من الاشارة اشرت عليهم بكذا ويقال : مشورة -“⁽³⁾

“The weight of the "advice" is acute, and it also derives from the source of the chapter مفعلة, as the Arabs say: " اشرت عليهم بكذا ", and it is also called "advice."

Allama Abu Nasr al-Jawahari-3 writes:

”والمشورة : الشورى وكذلك المشورة بضم الشين - تقول منه : شاورته في الامر واستشرته بمعنى -“⁽⁴⁾

"Counsel" also means "council". Likewise, the word 'advice' is associated with the Shenzhen annex. The Arabs say: " شاورته في الامر واستشرته بمعنى " - that is, the chapter is used in the same sense with reference and usage. "

The term meaning of the Council

Opponents have often described the term shura with meaning that is close to its literal meaning. Dr. Wahhabah al-Hafiz al-Husaynah writes with some Salaf Salehin, explaining the meaning of the Shura:

”عرف ابو بكر ابن العربي الشورى بقوله : هي الاجتماع على الامر ليستشير كل واحد منهم صاحبه ، ويستخرج ما عنده ، وقريب منه ما عرفها به الراغب في ”غريب القرآن“ انها استخراج الرأى بمراجعة البعض الى بعض وعرف الامام الرازى الشورى بالقوم الذين يتداعون للتشاور فيما بينهم ، كما اطلقت كلمة ”نجوى“ في قوله تعالى:(واذهم نجوى) على القوم الذين يتناجون فيما بينهم -“(5)

“Imam Abu Bakr Ibn al-Arabi (may Allaah have mercy on him) stated this: A gathering in which a person should consult and express his opinion in a matter. The nearest praise is also from Imam Raghub (may Allah be pleased with him) that he has presented in the "Poor Quran" that the Shura means to form an opinion as a result of mutual interaction with one another. "

“Imam Razi (may Allah have mercy on him) praised the Shura as referring to a Shura to invite a nation to assemble for mutual consultation. As the word "Najwi" is used in the words of Allaah: "Wajhmah Najawi" I have been used for the people who mock each other."

Shaykh Abdulrahman Abdul Khaliq, praising the Shura, writes:

”بان الشورى في حقيقتها استطلاع الرأى من اهل الخبرة للوصول الى اقرب الامور للحق“(6)

"The reality of the Shura is to research an opinion with the art of a person capable of approaching the truth in a matter."

Dr. Ahmad Ali Al-Imam writes:

”ولعل اجمع تعريف للشورى بمعناها الفقهى العام الشامل لمختلف انواعها هو القول بانها رجوع الامام او القاضى او آحاد المكلفين في امر لم يستين حكمه بنص قرآنى او سنة او ثبوت اجماع الى من يرجى منهم معرفته بالدلائل الاجتهادية من العلماء المجتهدين ومن قد ينضم اليهم في ذلك من اولى الدراية والا اختصاص -“(7)

“Perhaps the most comprehensive definition of the Shura, which includes its various jurisprudential meanings and forms, is that the Shura refers to the Imam or the Qazi or a obligor or in any case whose order is evidence of the Qur'an, Sunnah or consensus." In order to find out its ruling, it is necessary to refer to the scholars who have the ability to know the ruling from its compelling arguments. "

Dr Mustafa Qutb Sanaw writes:

”والشورى في ابسط تعريفاتها تعنى : تداول الآراء حول مسألة ما للوصول الى الحل الامثل -وعرفها بعضهم بانها : طلب آراء اهل العلم والرأى في قضية من القضايا ، التي لم يرد فيها نص صريح مباشر من الكتاب والسنة -“(8)

"The broad definition of the Shura is that comparing different opinions to the best solution to any problem, some scholars have interpreted it to mean that it

refers to the opinion of the Companions in a given issue. We have to collect, in which there is no clear text of the Book of Descent. "

Dr. Khalid Hussain Khalid has given the same definition.⁽⁹⁾

The Common Use of the word Shura

Although the word Shura has been widely used in Islamic jurisprudence, it has been used frequently in almost every era by a government-owned organization related to political and civil system.

Nasr Mohammed Alkarnes writes:

”ان فقهاؤنا يستعملون اصطلاح الشورى فى معناها الضيق يتعلق بالتنظيم السياسى
،وان السمة الفقهية غير واضحة فيها -“⁽¹⁰⁾

"Our jurists generally use the term" shura "as a limitation of the political system and thus the jurisprudence that exists in the meaning of this word remains unclear."

Dr. Tawfiq Al-Shaawi writes:

”وكثير من الكتاب والباحثين لا يتكلمون عنها الا فى صدد نظام الحكم او الدولة مما
يفهم منه ان موضوعها هو ”ديمقراطية الحكم“ اى انها مقصورة على القرارات الجماعية
المتعلقة بنظام الدولة او الحكم-“⁽¹¹⁾

"Most writers and researchers discuss the" Shura "below the government or state system. Which makes it seem that the main theme of the Shura is consultation on government issues, that is, the word "Shura" is involved in collective resolutions that relate to the state or government system (though it is not). "

As we have mentioned in the Shura types, the Shura is not related to the political system only, but the existence of the Shura is required in different walks of life, but this is exactly what the researchers have stated that most of the time. Ancient and modern scholars have linked the Shura to the political system. The reason for this seems to be that the collective meeting of ministers and advisers created by the Caliph of Islam during the Caliphate period for mutual consultation was the most prominent form of the Council of Shi'ites at that time.

Shura in the Prophet's time

In the nineteenth century the Shura refers to the Companions of the Companions whom you used to consult from time to time in political affairs, tactics, tactics and tactics. At times this advice was in the matter of giving advice, as the Prophet (peace and blessings of Allaah be upon him) advised the Companions of the Holy Prophet (PBUH) on how to gather people for prayer. Similarly, in the distant Caliphate, the Shura refers to the Shi'ahs who was based in Madinah, to whom Hazrat Abu Bakr, Hazrat Umar and Hazrat Usman consulted Hazrat Ali in domestic, political, war, administrative, social, social and religious affairs. Studying the history of Islamic jurisprudence in the time

of the Caliph Rashidin shows that in this age of matters related to worldly affairs, the collective counseling of the Companions of the Prophet was far greater than that of the Prophets because you were the Holy Prophet. The door to heavenly guidance was closed due to the delay of the device. The jurists sometimes applied the law as a caliphate to the collective gatherings that resulted from this council of Umayyads, as Hazrat Umar (RA) counted three divorces in one of his meetings was enforced.

It was also noted that if a collective opinion was enacted by the Caliph by the time of the Caliphate, the Companions of the dissident were not compelled to refer to their opinion as We see that in the time of Hazrat 'Uthman (RA), under the interpretation of a verse from Surah al-Tabaa, when the opinion of the common people began to express that it is forbidden to keep gold and silver in their possession. It is illegal and it is 'kunuz' in the term of the Qur'an. He issued but not forced to leave their opinions. ⁽¹²⁾

Importance of the Shura by the Holy Qur'an

The two verses in the Qur'an are very important in that they are commanded by the Shura, one verse is from the Mecca Surah and the other is from Madani Surah. First we describe the verse of Maki Surah because in terms of time of descent. That's the case Allaah says (interpretation of the meaning):

“وَأْمُرْهُمْ شُورَىٰ بَيْنَهُمْ” - ⁽¹³⁾

"And their job is to consult with each other."

Surah Shura is one of the Surahs of the Universe, and this attribute is especially highlighted in Mecca, as well as describing the attributes of the believers, that they resolve their mutual affairs in consultation. Consultation has been mandated. Allaah says (interpretation of the meaning):

“وَشَاوِرْهُمْ فِي الْأَمْرِ” - ⁽¹⁴⁾

“And upon them consult your actions.”

This verse is Mubarak Madani and has been revealed after the incident of Ghazah reign. The Messenger of Allah (May peace be upon him) sought advice from his Companion, Umayyad in various matters, and on the occasion of Ghazah reign he was sent. The Prophet sought this advice and, following the advice of the majority of the Companions of the Prophet, decided to go out of Madinah and fight the infidel Makkah, even though the personal opinion of the Prophet was that he lived in Medina. The war was supposed to be fought in this war, so the Muslims were defeated, so there was a possibility that you would He would stop consulting the Companions for the future. In view of this possibility, the Prophet (peace and blessings of Allaah be upon him) was instructed to continue the consultation with the Companions.

Imam Ibn Jarir Tabari (may Allah have mercy on him) quoted three Salaf sayings in the interpretation of this verse.

(1) According to the first view, Allah Almighty ordered the Messenger of Allah to consult with his Companion at the time of meeting with the enemy and the enemy, although Allah's Messenger (peace and blessings of Allaah be upon him) advised him. Were rich and needy, because the Prophet (peace and blessings of Allaah be upon him) received the guidance of Allaah directly, but for the compilation of the believers, this command was given to you.

Imam Ibn Jarir Tabari (may Allaah have mercy on him) quoted Hazrat Qatadah in his commentary on this verse:

”امر الله نبيه ﷺ ان يشاور اصحابه في الامور وهو ياتيه وحى السماء ، لانه اطيب لانفس القوم وان القوم اذا شاور بعضهم بعضا وارادو بذلك وجه الله ، عزم لهم على ارشده -“⁽¹⁵⁾

“Allaah has commanded his Prophet to consult his Companion in various matters, even though the Prophet (peace and blessings of Allaah be upon him) came to heaven with revelation because he was the companion of the Prophet. Allah advised the Ummah to bring peace and tranquility to their hearts. In the same way, when people of a nation consult with each other and their purpose is to seek Allah's pleasure, and then Allaah will help them, Provides excellent guidance. ”

A similar expression is also reported from the Prophet (peace and blessings of Allaah be upon him) and Ibn Ishaq (may Allah be pleased with him).⁽¹⁶⁾

(2) According to the Salaf's second view, the real wisdom in issuing an order to consult the Companion of the Prophet (peace be upon him) was that it was possible to get the correct opinion in a matter and therefore it would be better to advice. In the interpretation of this verse, Imam Ibn Jarrit al-Tabari (may Allah be pleased with him) writes:

”ما امر الله عز وجل نبيه ﷺ بالمشورة ، الا لما علم فيها من الفضل -“⁽¹⁷⁾

"Allah Almighty has commanded His Prophet to advise only because there is superiority in counseling."

This opinion has also been expressed by Hazrat Hassan Basri ⁽¹⁸⁾

(3) According to the third view of the unbelievers, Allah (swt) ordered his Messenger to consult his Companion, to advise him on these issues for the coming Ummah, about whom there is no clear order in the Qur'an and Sunnah, a Sunnah should be issued about it.

Imam Ibn Jarir Tabari (may Allaah have mercy on him) wrote in the commentary of this verse, quoting Hazrat Sufyan bin Oyinah (may Allaah have mercy on him):

”هي للمومنين ، ان يتشاوروا فيما لم يأتهم عن النبي ﷺ فيه اثر -“⁽¹⁹⁾

"This command is actually for the believers to advice on issues that have no effect on the Prophet of Allah."

According to this Qur'an, the commentator of the Holy Qur'an Hazrat Abdullah bin Abbas also said that according to this verse you will be commanded to consult certain companions.

Al-Hakim (may Allaah have mercy on him) said:

”عن ابن عباس في قول الله عز و جل (وشاورهم في الامر) قال ابو بكر و عمر رضی الله عنهما -“⁽²⁰⁾

"Abdullah ibn 'Abbas narrated, Allah said," (وشاورهم في الامر), you were commanded to consult”

The opinion of a large group of commentators is that in this verse, the meaning of immortality has come to prominence, that is, it was obligatory for the Prophet to consult his Companion.

Dr. Ahmad Ali Al-Imam writes:

”والمختار الذى عليه جمهور الفقهاء و مهققو الاصول ان الامر للوجوب وقرر الامام ابن حجر العسقلانى ان الصحيح المختار هو وجوب الشورى وعلى ذلك ايضا مذهب الاحناف حيث يقول الامام الجصاص في تفسير قوله (وامرهم شورى بينهم) هذا يدل على جلاله موقع المشورة لذكرهما مع الايمان واقامة الصلاة ، ويدل على اننا مأمورون بها وهذا ما ذهب اليه الامام الرازى حيث يقول : ظهر الامر الوجوب في قوله تعالى (وشاورهم) وهو يقتضى الوجوب -“⁽²¹⁾

"According to the Rajah view, which has been adopted by researchers, jurists and democratic theorists, the verb gives the benefit of the obligatory. The opinion of Imam Ibn Hajar al-Asqalani also said that the existence of a Shura is an obligatory order. This is the religion of the Hanafiya, as Imam Jasir (may Allaah have mercy on him) said in his commentary, “This verse reveals the greatness of the Mubarak advice in terms of its belief and faith in prayer. Likewise, this verse also argues that we too are obedient to the order of the Shura. This opinion has also been adopted by Imam Razi (may Allaah have mercy on him)..”

The Importance of the Shura by Hadith

In the Sunnah we also find the traditions that the Prophet (sws) frequently used to consult with his Companions?

Al-Shafi'i quotes:

”عن ابن شهاب عن ابي هريرة قال : مراتب احدى اكثر مشورة لاصحابه من الرسول الله ﷺ -“⁽²²⁾

"Ibn Shahab Zahri quotes from Abu Huraira that he said: I have never seen anyone other than the Messenger of Allah consult the Companions."

Hazrat Abu Bakr Siddique (RA) and some other companions, , were also those whom you regularly advised upon the Prophet (peace and blessings of Allaah

be upon him). By his conduct you were issuing a Sunnah for the Ummah. A tradition has the words:

”عن سعيد بن المسيب قال : كان ابو بكر الصديق رضى الله عنه من النبي ﷺ مكان
الوزير فكان يتشاوره في جميع الامور -“⁽²³⁾

“Hazrat Saeed ibn Musay'ib states that he said that Abu Bakr Siddique was in the position of adviser to the Prophet (peace and blessings of Allaah be upon him) and he advised him in almost all matters. Such and many other traditions show that the practice of consultation was prominent in the life of the Prophet (peace and blessings of Allaah be upon him), both individually and collectively. ”

Shura in the Rashidin Era

In the time of Allah's Messenger (peace and blessings of Allaah be upon him), the theme of affairs was often the affairs of the Shurai Majlis, while the majority of the Shu'a'riyahs formed during the Caliph Rashidin period were jurisprudential. Al-Dami (may Allaah have mercy on him) said:

”عن المسيب بن رافع قال : كانوا اذا نزلت بهم قضية ليس فيها من الرسول الله ﷺ اثر،
اجتمعوا لها واجمعوا ، فا الحق فيما رأوا، فا الحق فيما رأوا-“⁽²⁴⁾

“Mas'ab ibn Ra'fah reported: When anyone encountered a problem which had no effect on the Messenger of Allah, they would consult together for it and agree on an opinion. So the truth is what they think. So the truth is what they understand. ”

It is reported from Hazrat Memon bin Mehran that this was the usual practice of Hazrat Abu Bakr Siddique (RA) whenever he could not find any problem with the Book of Allah and the Sunnah of the Holy Prophet Used to advice. He states:

”كان ابو بكر الصديق ، اذا ورد عليه الخضم نظر في كتاب الله ، فان وجد فيه ما
يقضى بينهم فقضى به ، وان لم يكن في الكتاب وعلم من الرسول الله ﷺ سنة قضي
به ، فان اعياه خرج فسأل المسلمين وقال : اتانى كذا و كذا فهل علمتم ان رسول
الله ﷺ قضى في ذلك بقضاء؟ فرما اجتمع اليه النفر كلهم يذكر من الرسول الله ﷺ
في قضاء ، فيقول ابو بكر : الحمد لله الذى جعل فينا من يحفظ على نبينا فان اعياه
ان يجد فيه سنة من النبي ﷺ جمع رؤوس وخيارهم فاستشارهم فان اجمع رأيهم على
امر قضى به -“⁽²⁵⁾

“When Hazrat Abu Bakr Siddique (RA) had a case before him, he used to focus on the Book of Allah. So if they found something in the Book of Allah that they could decide, then they would have to decide with it. If I had, I would have decided accordingly. And if they did not find any Sunnah, they would turn to the Muslims and ask them and say: I have a problem. The

decision of the Messenger of Allah (ﷺ) is safe. Sometimes a group of people gather together to inform them about the case of Allah's Messenger, Does this Abu Bakr said?

"All praise is to Allah, who has created among us those who safeguard the Prophet's decisions. So if any Sunnah of Allah's Messenger (SAW) was unable to get involved in any issue, he would gather the best and most competent people and ask them for advice."

Some traditions regarding Hazrat Umar also indicate the same behavior, as the words of a narration say:

”قال جعفر و حدثني ميمون ان عمر بن الخطاب كان يفعل ذلك فان اعياءه ان يجد في القرآن والسنة نظر هل كان لابي بكر رضى الله عنه فيه قضاء فان وجدوا ابا بكر رضى الله عنه قد قضا فيه بقضاء قضى به والا دعا رؤوس المسلمين وعلمائهم فاستشارهم فاذا اجتمعوا الامر قضى بينهم.”⁽²⁶⁾

“Jafar says, and I have also been told by Barkan bin Memon that Umar ibn Khattab used to do the same. If they found out, Hazrat Abu Bakr had made a decision about it or not. Then if they had taken any decision from the Messenger of Allah about it, they would have issued a decision accordingly. So they used to collect Muslim leaders and learned people and ask them for advice. So when they came together on an opinion, they would decide between them accordingly. ”

Types of Shura

These types are very clear on the role and importance of the Shura in different parts of an Islamic society. Dr. Taufiq has described seven types of Shuras, four of which are not in the category of implementation of the Shura decisions. Dr. Taufiq al-Shaawi, introducing these types, writes:

1. Seeking advice from someone other than you so that they can take the lead in their personal affairs through this advice is called Optional Advice.
2. Consult the experts and experts of any organization or person who owns the authority or authority so that they can help in passing their resolution by resolution for a custom or Shariah settlement in a particular case. Is also optional advice based on your findings.
3. Ask the Qazi's teachers or Mujtahidin about any Shariah ruling so that they can seek guidance from this advice before issuing an order within the scope of their particular jurisdiction. This advice is also a scholarly advice or jurisprudence.
4. Issuing a fatwa of an individual or entity regarding the Shariah ruling of a problem, whether or not it is advisable to issue a fatwa, is either a jurisprudence or a discretionary advice.⁽²⁷⁾

Dr. Taufiq al-Shaawi memorized three types of Shuras whose decisions must necessarily be implemented by Govt. They write about these types.

1. Mutual consultation with the Ummah or a representative of a party or Ummah regarding the collective resolution of any political or social issue of the organization, such as the appointment of a President or an Omar, as well as an important issue in collective affairs, To advise about and then pass a resolution by the consent of everyone or the democracy. In these cases, the resolution would be such that the resolution of the collective council would be included.

2. Consult the representatives of the Ummah who have been appointed by the Ummah to formulate their own constitution or basic rules or to restrict the pledge of sovereignty. When all or most of the competent settlers agree on a resolution, it will be a jurisprudence and clerical council which is enforceable, because this council will formulate the basic laws or customs.

3. To approve a resolution in the jurisprudence of the Mujahidin and the scholars, this has no precedent in the Qur'an or Sunnah, if the resolution is agreed upon by the Mujtahidin and the Ummah. It is a mandatory jurisprudence as it is a consensus.

The fifth category is a council that consists of the general public or has come into existence without elections, such as the ruling time established by a private council of scholars, scholars, jurists and specialists, or a society. I have seen a group of scholars, jurists, thinkers and arbiters of the community as a result of their services and government, and the government has timely assembled these individuals as a council at the official level.

The sixth category is the people who are elected by the people in a state as representatives of the people. Now a council comprising of these representatives will be called the Majlis Shura.

The seventh type of assembly is the Shura of the Mujahideen Ummah. The fifth and sixth type of assembly will be mandatory in strategic, administrative, collective, and matters. ⁽²⁸⁾

Purposes of the Shura

From the point of view of the purpose and purpose of the Shura, the following objectives come to light.

Adherence to the Book and the Sunnah - Protecting the Endless - Expressing public opinion - Ending the masses - Ending the Caliphate - Continuation of political consciousness - Continuation of political consciousness - Freedom and accounting.

Elements of Mashwra

There are four members of the consultation.

- (1) The matters are advisable.
- (2) The attributes of the council.
- (3) Consultant, ie, needful advice.
- (4) Advisor.⁽²⁹⁾

Matters should be advisable

The rule of advice is in matters that have both benefits and disadvantages, and there is no trust in the Shariah or the intellect or the habits, and there is no certainty for the benefit. In fact, there are no habits and risks that are likely to lead to different benefits and consequences, which are ambiguous and hidden.

Attributes of the Shura

As the Shura is important and important in the Islamic military government, it is important to find the following attributes of these members in view of its importance. Knowledge of Islam - intellect, adulthood, trustworthy circumstances - present worship, service of worship, experienced counseling, avoidance of sincere belief and misconduct. Be free from arrogance.⁽³⁰⁾

The duties are as follows

1. For advice, select people who are capable of giving advice, ie the above attributes must be found.
2. Advice should be used for advice, not an examination.
3. In the counselor's advice, however, the opinion against the wishes and wishes of the mentor should be heard with a cold heart, not to be mischievous and misleading.
4. Explain the matter in which the advice is sought, openly and clearly, so that the adviser has the opportunity to form an opinion by looking at all his or her motives. Listen to the reasoning argument yourself.
5. Mustaheer should not criticize the advisers, whether the matter is acting or contrary to the opinion.
6. Anonymous and inferior to the adviser should not be considered a reason for rejecting his advice.
7. Must-haves should not act on a fixed response immediately by avoiding tolls. ⁽³¹⁾

Duties of Advisor

1. Understand your status and abilities in a critical manner.
2. The advisor should not take pride in his ability to act proudly.
3. Don't hesitate to give advice without seeking advice.
4. If you are a party of advisers, do not take care to express yourself.
5. Do not give advice to anyone who does not follow the advice. ⁽³²⁾

Summary

That advice is a very important thing, guidance and goodwill are associated with it; as long as the advice system remains, corruption and disarray and misguidance cannot be found, there will be an atmosphere of peace and tranquility. It is said that the Prophet (peace and blessings of Allaah be upon him) said: When your rulers are the best men among you and your wealth is good, and your affairs are settled by consultation with each other, it is better for you to remain above the earth, and when your commandments are the worst ones. If you are rich and your affairs are entrusted to women, then being buried underground is much more than living your life. "⁽³³⁾

The Council guarantees specific results because of its features and has certain rules and regulations that can lead to the desired results. Some of these principles are as follows:

Heightened thought level, involvement in society, highlighting the importance of taking individual opinion in every matter, encouraging alternative thinking, preserving the establishment and activities of the Shura for the future of Islam, even as possible. Involve more and more people in management, fostering ideas in the mind of the rosary that they can also be accounted for when needed and preventing and limiting disciplinary actions.

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