

*An  
Administrative Letter of*  
**Hazrat Ali (R)**



A Z M Shamsul Alam

**AN  
ADMINISTRATIVE LETTER OF  
HAZRAT ALI (R)**

**FROM  
HAZRAT ALI (RA) IBN ABU TATIB**

**(Fourth Caliph of the Muslims)**

**To  
MALIK IBN HARIS ASHTAR**

**(Governor Designate of Egypt)**

**TRANSLATED & EDITED BY  
A.Z.M. SHAMSUL ALAM**



**Estd- 1949**

**BANGLADESH CO-OPERATIVE BOOK SOCIETY LTD.  
DHAKA -CHITTAGONG**

**AN  
ADMINISTRATIVE LETTER OF  
HAZRAT ALI (R)  
A.Z.M. SHAMSUL ALAM**

**Published By**  
**S.M. Raisuddin**  
Director (Publication)  
Bangladesh Co-operative Book Society Ltd.

**Head Office**  
Niaz Monzil, 922 Jubilee Road, Chittagong  
Phone: 8800-31-637523, Mobile 01711-816002

**Dhaka Office**  
125 Motijheel C/A Dhaka-1000.  
PABX: 9569201/9571364, Mobile 01711-816001

**Printed By**  
Bangladesh Co-operative Book Society Ltd.  
125 Motijheel C/A Dhaka-1000.  
PABX: 9571364/9569201, Mobile 01711-816001

**First Edition**  
December : 2010

**Cover Design**  
Design One Limited

**Price**  
70.00 Tk.

**Presented By**  
Niaz Monzil, 922 Jubilee Road, Chittagong  
125 Motijheel C/A Dhaka-1000.  
150-152, Govt. New Market, Dhaka  
38/4 Mannan Market (1<sup>st</sup> floor), Banglabazar, Dhaka

---

**AN ADMINISTRATIVE LETTER OF HAZRAT ALI:**  
**Translated and Edited by: A.Z.M. SHAMSUL ALAM,** Published by:  
S.M. Raisuddin, Director (Publication), Bangladesh Co-operative Book  
Society Ltd. 125 Motijheel C/A, Dhaka-1000. Price: Tk. 70.00 US\$ : 5  
ISBN-984-70241-0021-6

**AN**  
**ADMINISTRATIVE LETTER**  
**OF**  
**HAZRAT ALI (RA) IBN ABU TALIB**

This was an Administrative letter of Hazrat Ali (Ra) Ibn Abu Talib, a servant of Allah and fourth Caliph of Islam, to Malik Ibn Haris Ashtar on latter's appointment as Governor of Egypt. He was ordered to improve the conditions of the inhabitants, bring prosperity, work for the welfare of the people, do justice, collect revenues, fight the aggressors and establish peace among the people.

Words of hazrat Ali (R) are only next to the sayings of our Holy Prophet(S.)

Every Muslim cennected with public administration should have a copy of this sacred letter in his possession for frequent reading, availing guidance and inspiration from this letter. They may present it to any body irrespetive religion and creed. There can hardly a better gift to any body connected with public service.

Original letter in Arabic may be seen in NAHJUL BALGHA, published by Shaikh Gholam Ali & Sons, Lahore and printed at Elmi Printing press, Lahore, Fourth Edition, 1976

We would suggest serious readers to read the translation of this letter done by **Syed Mohamad Ashkery Jefery in Nahajul English/Balagha** printed by Associated Printers, Karachi, which we consider a more faithful translation, closer to the style of the original letter.

# AN ADMINISTRATIVE LETTER OF HAZRAT ALI (R) CONTENTS

1. Publisher's Note .....	05
2. Editor's Apology .....	06
3. On Hazrat Ali (R.) .....	07
4. Famous letter begins: Ali Ibn Abu Talib .....	12
5. Self-Restraint .....	12
6. Vigilant People .....	13
7. Pious Deeds .....	13
8. Treatment of Non-Muslims .....	14
9. Compassion and Humility .....	14
10. Pride and Arrogance .....	15
11. Equity and Justice .....	15
12. Avoid Back-biters .....	17
13. Overlook Mistakes .....	18
14. Favorites and Touts .....	18
15. Advisers .....	18
16. Choice of Ministers/Counselors .....	19
17. Avoid Company of Flatterers .....	20
18. Judiciary, Executive and Secretariat .....	20
19. Merchants and Artisans .....	21
20. Poor and Disabled .....	21
21. Army commanders .....	21
22. Military Officers .....	22
23. Equity, Justice and Fairplay .....	23
24. Appreciations of Good Deeds .....	23
25. Seeking Divine Guidance .....	24
26. Judiciary .....	24
27. State Executives.....	26
28. Taxation: Department of Revenue.....	28
29. Secretariat .....	30
30. Merchants, Artisans and Industrialists .....	32
31. Rights of the Poor .....	33
32. Public Welfare and State Responsibility .....	34
33. Public Audience .....	36
34. Contact with the Public .....	38
35. Influence of Relations and Friends.....	40
36. Public Confidence .....	41
37. Peace and Treaties .....	41
38. Breach of Pacts .....	43
39. Bloodshed.....	43
40. Self-Admiration and Glorification .....	44
41. Taking Decisions.....	45
42. Self-Control .....	45
43. Lessons from Past Traditions .....	46

# An Administrative Letter of Hazrat Ali (R)

## Publisher's Note

Hazrat Ali (R) Ibn Abu Talib was the 4<sup>th</sup> and the last of the four Khulafa-i-Rashideen, the Righteous Khalifas and Representatives of Holy Prophet Muhammad (S.)

The earlier three Khalifas obviously were Hazrat Abu Bakar (R), Umar (R), and Usman (R). About the wisdom and learning of Hazrat Ali, our Holy Prophet(S) himself said, "I am the city (Madina) of learning and Ali is it's gate (Bab). In those days there was no system of writing and publication of books in Arabia as we now have in our time.

The interest of the Muslims were confined to memorization of Holy Quran and of the sayings of our Holy Prophet (S). Hazrat Ali (R) though held as the wisest man of his time did not write any book for publication. There was no printing press. Manuscripts used to be copied by hand. When the qualities of manuscripts would deteriorate, these used to get lost to posterity.

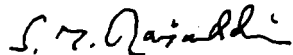
Even Holy books like Engeel (Bible) Torah (Taurat) did not survive in originality. Al-Quran survived because of the special blessing of Allah and system of Hifz and memorization developed among the Shahabies. The sayings of our Prophet (S) were gems of wisdom to be memorized.

The letter written by Hazrat Ali (R) and sent to Malik Ibn Haris Ashtar, the Governor designate of Egypt, somehow survived and came down to posterity, though Malik Ibn Haris Ashtar got lost as he was killed on the way to Egypt, by the enemies of Islam.

This letter written to a Governor designate will reflect the wisdom and of Hazrat Ali (R), and will indicate how pragmatic practical and ahead of time he was. His sayings are not less relevant now a days than what these were in those days.

Malik Ibn Haris Ashtar fell at the hands of assassins on the way. Luckily this letter of immense and unparalleled value written by Hazrat Ali (R) Ibn Abu Talib reached Muslim Ummah.

It is a matter of high pride and glory for the Bangladesh Co-operative Book Society, Bangladesh to print the translation of this illustrious letter of Hazrat Ali (R) to his Governor designate Malik Ibn Haris Ashtar to Egypt.



(S.M. Raisuddin)

Director Publication

Bangladesh Co-operative Book Society Ltd.

## Translator's and Editor's Apology

Hazrat Ali (R) was the most learned of the Shahabies. This is evident from even a single letter of him given to Malik Ibn Haris Ashtar, Governor designate of Egypt.

Linguistic style changes fast. We can hardly hold patience in reading Charjapa or Padmabati of Alaol, nor Arabic of 7<sup>th</sup> century is intelligible to the present day Arabs. Chaucer's English will sound Greek in England today. This letter was written 1400 years ago in the best style of Arabic prevalent in those days.

This one letter will correctly reflect how noble, wise, sagacious and correct leader Hazrat Ali (R) Ibn Talib was!

Hazrat Ali (R) was misunderstood even by the personalities of the standard of Hazrat Aysha (R) Jubair (R), Talha (R) and the like. How unlucky was the Muslim Ummah then and now!

While editing this administrative letter of Hazrat Ali (R.) we converted his long sentences into paragraphs, turned clauses into independent sentences and changed their position. Repetitions have been dropped as much as possible. Sometimes one short sentence had to be added to convey the sense of a few word in the original. **Sub-headings** were not there in the original letter, but have been put for convenient reading and understanding.

In some cases words meaningful and relevant in the modern context have been used. For instance, Army, Scribes, Judges, Guards were the 4 major groups of personnel on public pay roll in those days. We have used Secretary for Scribe, Police for Guard though there was no Secretary or Police in the modern sense at that time. Modern terms have been used to make the material easily understandable and have clearer meaning.

I am indebted to Moulana Muhiuddin Khan, Editor, the Monthly Madina and Ikramul Haq (Press Information Deptt.) for the assistance received. Without Professor Shahed Ali's (Islamic Foundation Bangladesh) guidance and correction, the translation would not have become so lucid and pleasant to read. In fact his contribution was much more than mine.



(A.Z.M. Shamsul Alam)

Mobile 01819-240128 , Phone: 7165844

IFB-82-83-P/3450-10,250-30-1983

## On Hazrat Ali (R) Ibn Abu Talib

Our Holy Prophet Muhammad (S) Ibn Abdullah and Hazrat Ali (R) Ibn Abu Talib were cousins. Abdullah and Abu Talib were sons of Abdul Muttalib Ibn Hashim, Ibn Abd Manaf, Ibn Kussay of Makka, Arabia, Hazrat Ali's mother Fatima bint Asad was the grand daughter of Hashim Ibn Abd Manaf. All belonged to the leading Quraish family of Arabia.

Hazrat Ali (R) was the second Muslim after Hazrat Khadija (R) (Abu Dharr, Al Miqdad). According to Abu Sayeed Khudri (R) also Hazrat Ali (R) was the second Muslim (Islami Biswa Kosh, Dhaka, Vol-1, P-78)

Some other sources indicate that Hazrat Ali (R) was the 3<sup>rd</sup> Muslim after Hazrat Khadija (R) and Abu Bakar (R) to embrace Islam.

The Quraish enemies of Islam arranged to grandly celebrate the killing of our Prophet Muhammad (S) on the following morning of the night they surrounded our Prophet's home.

Hazrat Ali (R) slept on the bed of our Holy Prophet (S) when he left his house for Hijrat on way to Madina in 622. A.D.

Hazrat Ali (R) would have been martyred on the morning of Hizrat if the Quraish enemies pushed their swords on and spears into his body without lifting the sheet of cloth with which Hazrat Ali (R) covered himself so that he was not recognized by the enemies of the Prophet Muhammad (S) from outside his house.

Hazrat Ali (R) joined the Prophet(S) in all the wars and battles except the battle of Tabuk as he was then left behind in charge of Madina.

Hazrat Ali (R) received 16 wounds during the crucial battle of Uhud. But Allah Rabbul Alameen saved him. He was one of the 10 recipients of glad tidings of Jannat during their life time.

Hazrat Ali (R) took part in almost all the expeditions against the infidels. He was flag bearer and served as Commander the Muslim forces at Fedak in 628 A.D. and at Yaman 632 A.D. His courage and valour was legendary.

Victory over the Jews at Khaibar is attributed to his valour. In that battle Hazrat Ali (R) did not have a shield and therefore used a



heavy door as a shield. He was a great hero with tremendous physical strength.

At the critical stage of debacle at the battle Hunain in 630 A.D., Hazrat Ali (R) very courageously defended our Holy Prophet (S).

When Abu Dharr Ghifari (R) was exiled by Caliph Usman (R) from Madina to Rabja, Hazrat Ali (R) alone went to console him in spite of the prohibitions imposed by Khalifa Usman (R) to do so.

Hazrat Ali (R) was elected Khalifa at the age of 60 years on June 24, 656 AD/ 35 AH. He was killed by Abdur Rahman Ibn Muljam on 14 January 661 A.D. He held the charge of Khilafat for only 4 years and 6 months. He was martyred at Kufa in 661 A.D. and was buried secretly at Nazaf adjacent to Kufa.

The righteous four Caliphs would not keep guards at the door or office and house and three of the four Righteous Caliphs died at the hand of assassins.

In the 1<sup>st</sup> year of his Khilafat Hazrat Ali (R) had to fight the Battle of Camel on 4<sup>th</sup> December 658 A.H. against the forces led by Hazrat Aysha (R). Along with Hazrat Aysha (R), the battle of Camel was also led by Hazrat Jubair (R) and Talha, (R) as well. It was a protest battle against the assassination of 3<sup>rd</sup> Khalifa Hadhrat Usman (R.).

Both Hazrat Jubair (R) and Hazrat Talha (R) were recipients of the glad tidings of Heaven during their life time. This battle was named as battle of Camel because as a General, Hazrat Aysha (R) did not ride a horse but rode on a Camel during that battle.

In the first year of his Khilafat Hazrat Ali (R) had to fight several encounters against the forces of Ameer Muabia (R) of Syria and finally met him at the battle of Siffin in July, 657 A.D. The result of the battle was undecided.

During the battle of Siffin Hazrat Amar Ibn Al Aas (R) proposed on behalf of Hazrat Muabia (R) a peace and conciliation through arbitration. It was virtually a trick to avoid defeat of Hazrat Muabia(R). when the victory of Hazrat Ali (R.) was certain.

Consequently, Hazrat Ali (R) accepted the proposal for arbitrations of Hazrat Amar Ibn al Aas (R) as representative of Hazrat Muabia (R). Abu Musa Ashary (R) represented Hazrat Ali

(R) in the arbitration during the Ramadhan of 37 A.H. 658 A.D. at a place known as Adhruh.

This ended in the undesirable and tricky conduct of Amr (R) Ibn al Aas and Ameer Muabia (R) Ibn Abu Sufian (R).

Very intelligent Amar Ibn al Aas (R) persuaded simple and elderly Abu usa Ashary (R) to believe that there was no dispute among the Muslims. Here was a dispute for Khilafat between Hazrat Muabia (R) and Hazrat Ali (R). Therefore both be dismissed.

Arbitrator Abu Musa Ashary (R) as an elderly senior was urged to declare first the decision of Arbitration Council regarding Hazrat Ali. Accordingly Hazrat Abu Musa Ashary (R) as Representative of Hazrat Ali (R) declared at the persuasion of Amr Ibnul Aas that Hazrat Ali (R) as dismissed from the post of Khalifa.

But, according to understanding in Arbitration Council, Amar Ibn Aas (R), the Representative of Hazrat Muabia (R) in the two member Arabitration Council did not dismiss Hazrat Muabia (R) as he was supposed to do so in his turn, as Abu Musa Ashary (R) did, but confirmed Hazrat Muabia (R) at Adhruh, in the vacant post of Khalifa.

Beguiled and amused Hazrat Abu Musa Ashary (R) exposed the trick of Hazrat Amr Ibnul Aas and declared the act of Amr Ibn al As as breach of the Trust. The arbitration therefore failed at Adhruh.

Hazrat Ali (R) faught on 17<sup>th</sup> July, 658 against the Kharijies at Nahwan under the leadership of Abdullah Ibn Wahab Rashibi al Kharejee. Hazrat Ali (R.) did not have peace during four years of his Khilafat.

We the Muslims of all time have lessons to learn from the life of our Holy Prophet (S) and Hazrat Ali (R). The then Muslims failed to get the full benefits from a person like Hazrat Ali (R) who in many aspects particularly regarding learning and wisdom was only next to our Holy Prophet.

Hazrat Muabia (R), a tactful and a great leader of Hiqmat had a comparatively peaceful reign for 40 years, 20 years as Governor of Syria and 20 years as Khalifatul Muslimeen after the assassination of Hazrat Ali (R). If he was more suitable than Hazrat Ali (R) for the Muslims what better we deserve! Unfortunately, the Muslims

even in those days did not allow Ali (R) to have any peace, rest or tranquility.

Hazrat Ali (R) did not find time to return to Madina for Jiarat of Holy Prophet Muhammad's Shrine or for Hajj at Makka in four years and half, once he left it till his martyrdom. The then Muslims failed a leader like Hazrat Ali (R) who was a correct replica of our Prophet (S).

Hazrat Ali (R) was not in favour of keeping money at state Treasury Baitul Mal. On becoming Caliph he ordered distribution of the entire sum of Baitul Mal at Madina, Basra and Kufa.

As regards recruitment in Government jobs, his criterion was merit and service to Islam, rather than the date of conversion or nobility and aristocracy in birth or loyalty to him.

Hazrat Ali (R) used to lead a life of mendicant. even as a Khalifa. At times he could not get anything to eat and had to put a stone on his stomach to quench his hunger. Hazrat Ali (R) at the time of his demise left behind 600 Dirhams (not Deenars) only, 14 sons and 17 daughters.

Hazrat Ali (R) son of Abu Talib, one of the cousins of our Holy Prophet Muhammad (S) died as a martyr at the age of 62 years.

### **Hazrat Ali (R) as a Great Father**

Hazrat Ali (R) is known as Sayyedena Ali (R). His children are known as Sayyed and Sayyeda.

During the lifetime of Hazrat Fatima, Hazrat Ali (R) did not take any other wife. His children Al Hasan (R), (2) Al Husain (R), (3) Muhsin (R), (4) Jainab Sr. (R) and, (5) Umme Kulsum Sr. (R) were born through his wife Fatima bint Rasulullah (S).

Hazrat Ali's (R) second wife Umme Banin bint Hijan gave birth to his sons (6) Al-Abbas (R), (7) Jafar (R), (8) Abdullah (R), (9) Usman (R), (10), Yahya Muhammad Aswon (R) was born through his third wife Asma Bint Unais (R).

Hazrat Ali's (R) son (11) Ubaidullah Abu Bakar (R) was born through his fourth wife Laila bint Masud Ibn Khalid (R).

Hazrat Ali's (R) fifth wife Umme Habiba bint Rabiya (R) gave birth to (12) Umar (R) and (13) Rukayya (R).

Hazrat Ali's (R) son (14) Muhammad (R) the second was born through his 6<sup>th</sup> wife Umamah bint Abul Aon (R). His son, (15)

Muhammad (R) known as Ibnul Hanafia was born through 7<sup>th</sup> wife Khaaala. Hr did not have more than 4 wives at a time.

Names of Hazrat Ali's (R) other children were (16) Ummul Hasan (R), (17) Ramla Elder (R), (18) Umma Hani (R), (19) Maimuna (R), (20) Jainab Jr. (R), (21) Ramla Jr. (R), (22) Umme Kulsum Jr. (R), (23) Fatima (R), (24) Khadija (R), (25) Ummul Kiran (R), (26) Umme Salma (R), (27) Umme Jafar Jamana (R), (28) Nafisa (R), (29) Umama (R), (Source: Tabari Vol, 1, p. 3471; Islamic Shorter Encyclopedia, Islamic Foundation, part-1, 2<sup>nd</sup> edition, page 86).

Children of Husain Ibn Ali (R) were more renowned than the children of Hazrat Ali's other sons and daughters. Our Shia community takes pride in their 12 Imams.

Out of 12 Imams 9 were among the descendents of famous Husain Ibn Ali (R). They were (1) Ali Jainul Abedeen (R), (2) Muhammad al Baqir (R), (3) Jafar As Sadiq (R), (4) Musa Al Qazim (R), (5) Ali ar Rida (R), (6) Muhammad al Jawwad (R), (7) Ali al Hadi, (8) Hasan al Askhari (R), (9) Muhammad al Mahdi (R).

Children of no other Muslim than Hazrat Husain Ibn Ali (R) made greater sacrifice for the cause of Islam. Our might be the reward and Barakat of his Shahadat at Karbala.

FROM

**ALI IBN ABU TALIB**

a servant of Allah

To

**MALIK IBN HARIS ASHTAR**

Governor designate of Egypt

I order you to fear Allah. Prefer Allah and His way to everything else in life. Give priority to His worship and remembrance.

Obey Allah faithfully. Follow the Quranic commandments and traditions of our Holy Prophet (s.) carefully.

Allah's grace and bounties here in this life and after death depend on following these commandments. Those who violate shall be perpetually accursed. Failure to follow Divine commandments will end in total failure in this life and in the life hereafter.

Therefore, you must stand by Divine principles, support Divine cause and honour Divine dictates. Thus alone you will be entitled to Divine help, bliss and grace.

## **Self-Restraint**

I order you **Malik**, to use your head and heart, hand and tongue, your whole entity to help Allah, *i.e.*, His cause His creatures.

Allah commands you to keep your passions and desires under control, to hold your 'Self' and 'Ego' under restraint, particularly when extravagant yearnings and cravings tend to drive you towards wickedness and sin.

Your 'Self' and its urges try to incite, coerce, and drag you towards infamy and disgrace.

## **Vigilant People**

**Malik**, I am sending you as Governor to a country which, in the past, had seen Governments just and unjust, benign and tyrannical, cruel and merciful, oppressive and kind.

People will judge your administration as critically as they judged previous administrations. You are criticising earlier rulers. They will say the same thing about you as you are telling about them unless you are on your guard.

A good and virtuous man is known by the good that is said about him and the praises Allah allows him to receive from others.

Remember that success or failure of people in authority is judged by posterity by the reputation they leave behind.

## **Pious Deeds**

Therefore, let your mind be a source and fountainhead of noble thoughts, good intentions and pious deeds. Let aggregations of good actions be your greatest concern.

This you can achieve by exercising control on your desires and yearnings and abstaining from actions which are not permitted.

You should remember that the best way to do justice to yourself and protect you from harm is to restrain from vices and check improper desires.

**Malik**, You must be discreet in your likes and dislikes and nourish in your mind love, kindness and compassion for your subjects.

Do not behave towards them as if you were a ravenous wolf and that your success lay in tearing and devouring them up.

## Treatment of Non-Muslims

Remember **Malik**, among the people there are two types of men – those who are your brethren in faith and those who profess religions other than yours, but they too are human beings like you.

Both types of men suffer from weaknesses and disabilities common to all human beings.

**Human Nature:** Knowingly or unknowingly they commit crimes and indulge in vices unaware of the gravity of their actions.

Be merciful and compassionate to them as you wish Allah to be merciful and compassionate to you.

Your Caliph is appointed over the people. You must not forget that your Caliph is appointed over you and Allah is over your Caliph.

Allah has made you Governnor, entrusted you with the care of the people and wants to test you through them.

**Warning :** Do not think of raising yourself to a position so as to seek strife with Allah and thereby destroy your own soul.

You have no power to ward off His punishment and can never be strong enough to dispense with His forgiveness, mercy, grace and compassion.

## Compassion and Humility

Do not feel unhappy or ashamed to forgive and forget. Do not rejoice and feel proud because you have the power to punish someone.

**Losing temper:** Do not lose temper over the failures of subordinates. Do not get angry and impatient at the mistakes of those placed under you. Be patient and sympathetic with them.

In administration anger and desire for vengeance will be of no help.

**Display of Authorities:** Do not go about reminding the people that you are the Governor, the supreme authority and everyone must humbly obey and pay submissive allegiance to you.

Such bragging will disturb your balance of mind, turn you arrogant, sap your faith and make you seek support of power other than that of Allah.

## **Pride and Arrogance**

Should pride of power ever sneak into your mind, pause and ponder over the staggering greatness of Allah's might and power over you, the extent of His creations, His ability of doing things beyond your power and His control even in matters most intimate to yourself, matters over which your own power and authority are so feeble.

Such reflection will prick the bubble of your ego, keep you away from vanity and rebellion, subdue your arrogance and restore your lost sanity.

**Beware:** Beware! Never think of emulating Allah in power or competing with Him in glory, greatness and grandeur, because Almighty Allah always humbles transgressors and tyrants and degrades those who pretend to be as mighty and powerful as He is.

## **Equity and Justice**

Take pains not to neglect duties placed upon you by Allah. Do not usurp the rights of men. Be cautious in matters concerning Allah and human beings on the one side and yourself, your own relatives, friends and favourites on the other.



**No ground under feet:** Remember, if you fail to act with equity and justice, you shall be adjudged as unjust and oppressor. He who is unjust and oppressive to Allah's creatures, turns Allah against himself and earns the hatred of the oppressed.

He whom Allah opposes and is displeased with, finds the ground removed from under his feet and until he gives up his ways and repents, Allah remains his opponent.

**Tyranny over His creations:** Remember **Malik**, there is nothing in this world like injustice to deprive oneself of Allah's blessings and invite His anger.

Nothing brings down His wrath and vengeance quicker than oppression and tyranny over His creatures. He always listens to the prayer of the oppressed and sufferers and is very much on the look-out for oppressors to punish them.

**Common Men and Big People:** You must always adopt a policy, neither too harsh, nor too lenient, a policy based on equity and justice. Such a policy will always be widely appreciated.

**Discontent of Commonmen:** You should not forget the discontent and dissatisfaction of the common men, and the oppressed more than whatever balances the satisfaction and support of the privileged few.

**Dissatisfaction of the privileged:** The dissatisfaction of the privileged few will not be taken into account by your Lord, if the general masses of your subjects are happy with you.

**Life of Government:** In fact, the very life of a Government depends of the contentment and happiness of the general mass of the people.

**Characteristics of prominent few:** Remember **Malik**, that this group of the prominent few, constitute the scum (impurities) of the human society. They are the people who

- (i) in times of prosperity prove to be the greatest burden on the state,
- (ii) in time of need and distress they will be the least helpful,
- (iii) they hate equity and justice most,
- (iv) in their demands on the resources of the state, they are most persistent,
- (v) they will never be satisfied with generosity bestowed,
- (vi) when their demands are justifiably refused they will be most unwilling and slowest to accept the reasons,
- (vii) and when time and fortune changes you will never find them patient and staunch in faith,
- (viii) they are the constant drain on the resources of the society.

**Commoners: Pillars of Islam:** In contrast with these persons the commoners, the poor and the less privileged sections of the people are pillars of Islam. They are real power of the Muslim society. They serve as ever vigilant soldiers against the enemies of Islam. Therefore, open your mind for them, be more friendly with them and earn their sympathy and confidence.

## **Avoid Backbiters**

Be scrupulous about your contacts and friendships; be they persons of importance or commoners.

**Rights of a Ruler:** It is only too natural that people will have faults and shortcomings. To err is human. But who can have a greater right than a ruler to overlook those?

**Backbiters:** Remember that a backbiter has a debased, degenerate mind. He is mean and cunning, though he

pretends to be your well-wisher and sincere counselor. Never be in a haste to believe the reports and statements of backbiters. Don't be in a hurry to accept the advice they offer.

## **Overlook Mistakes**

Therefore, you must not go in search of the faults which are hidden from your eyes. Leave those to Allah. As regards such faults and failings as are apparent, remember, it is your duty to teach people how to rectify and correct them.

Never try to expose the faults of others. In return, Allah may overlook and screen your own faults which you would like to keep hidden from the public eyes.

## **Favorites and Touts**

Always try to remove jealousy from the minds of your people. Do not be a cause of envy and animosity among the people.

Overlook matters, not worthy of your notice.

Let not access to you, your favour, your confidence create enmity and jealousy among people.

Be fair, impartial and just in your dealings with all.

Turn not your person, position and favours, into sources of jealousy and malice.

**Honorable Distance:** A person who does not deserve your nearness and favour should not be allowed access to you.

You should never lower your dignity and prestige.

## **Advisers**

**Misers :** Never accept advice from misers, who will hold you back from acts of kindness and generosity to people and keep you in fears of poverty and destitution.

**Coward and Weaklings:** Similarly, never allow coward and weaklings to act as your advisers as they will always discourage you in the discharge of your duties and make you timid in issuing and enforcing orders.

They will weaken your personality, make you hesitant and weak in handling issues requiring courage and boldness.

**Greedy & Covetous:** Also admit not in your counsels the greedy and covetous. Because they will advise exploitation and make greed preferable in your sight, turn avarice and greed for money less offensive, motivate and influence you to oppression and tyrannies.

**Roots of Evil:** You must not forget that miserliness, cowardice and greed that may appear different in nature, though all of these spring from the same evil propensity of men generating from lack of faith in the Almighty Allah.

## **Choice of Ministers/Counselors**

Your Worst Counselors will be those who had been Ministers/Advisers/Counselors to tyrants and oppressors before you and were party in their cruelties, crimes and atrocities.

**Distance from Whom ?** Above type of persons should never be allowed to come to your company and hold your trust and confidence, because they were collaborators and supporters of repression, oppression and tyranny.

**Non-favourites of Tyrants:** You may comfortably find other persons equal to them in wisdom, learning and in administrative and executive abilities. But unlike them they do not carry the burden of sin on their shoulders. They should be from among those who have never assisted or supported any tyrant.

Such persons will prove least burdensome and yet most helpful and co-operative to you.

If you take them into your confidence they will cut off their connections, if there were any, with your opponents. Make such persons your companions in private as well as in public.

**Outspoken Critics:** Put your trust and confidence in those persons alone, who are most outspoken in criticism about you and who will speak out bitter truth to you without any reservation or fear of your position and power.

They will refuse to assist you in matters which Allah does not like, even though such matters may be very much nearer to your own likings.

## **Avoid Company of Flatterers**

Make it policy to collect men of truth, piety and honesty around you and warn them not to praise you or please your heart by attributing to you acts which you have never done.

**Men of Haq & Taqwa:** Flatterers shun those who do not seek favour with false praise. Flattery and false praise will tend to make you self-centered and self-conceited and bring you closer to arrogance and pride, making you blind of your own true self.

**Taxes :** Maintenance of an Army depends on taxes for them from the people. With these taxes they maintain themselves, meet their other requirements and keep their arms in ready preparedness to resist the enemy and fight for the faith and justice.

## **Judiciary, Executive and Secretariate**

Though the people and the Army are two important classes, their well-being cannot be guaranteed without the existence, help, support and activities of other classes, i.e., the judiciary, the Executive and the Secretariat.

The first administers Justice, the second collects revenues, maintains law and order and the third group (Secretarial) acts as the trustee of their general welfare and special affairs, including peace and amity among diverse classes and rights, privileges and obligations of individuals and classes.

## **Merchants and Artisans**

Prosperity and well-being of the above set-up depends again on the traders, artists and artisans. They congregate for their profits and establish shops, markets and trading centres. The artisans, with their handicrafts help the society in a manner which is impossible through unskilled labour.

## **The Poor and the Disabled**

The best of the class of people are the disabled, poor and the destitute ones. They deserve help, care and support of the rest of the people.

**Basic Minimum Requirements:** The Merciful Allah has amply laid down for maintenance and provision for each of these classes. Each class has a right to be provided for by the state with at least their basic minimum requirements for a contented life.

**Obligations of Ruler:** Remember that Allah will not absolve any ruler of his obligations and responsibilities unless he has done his utmost to discharge his duties and sought His help in their discharge, he pursues steadily the path of truth and justice and bears all these with composure whether their performance is congenial or repugnant.

## **Army commanders**

Select as Army Chief or as Commander a person who (i) is in your opinion most sincerely disposed towards Allah, the Prophet(s.) and your Imam, who (ii) possesses a clear

conscience and who is known for piety, gentleness and wisdom; (iii) is slow in anger, treats excuses with sympathy and accepts explanations.

**Good descent & Lineage:** To find out and select good generals and to select and appoint able officers you should keep company and maintain relations with persons of good descent and lineage, persons belonging to pious and noble families with ideals and exalted traditions whose records of services are commendable, who are known for their courage, generosity and chivalry.

These people generally are the sources of magnificence, sublimity of character, fountain of piety and good deeds.

**Parental care of wisely Selected:** After making selections of such persons, look to their affairs as a parent does, so that you may detect any deterioration in them. Treat them with kindness and sympathy. Such treatment will produce in them reciprocity. They will trust you in return.

Do not exaggerate the efforts through which you have made them strong, for they deserved higher consideration; nor do close your eyes to their small needs. For small favours often bear better fruits, though attention to their major needs is obviously more important,

Do not belittle or ignore their small needs and affairs simply because you have already attended to their larger affairs.

## **Military Officers**

Of the military officers only those deserve your highest respect and consideration who give utmost attention to the needs of soldiers under their commands and relieve them of every worry, except that of the enemy whom they have to fight.

Such consideration from you will win their hearts and make them free from cares and anxiety, to fight battles with bravery and wholeheartedness. Your constant care for your officers and soldiers will endear you in their hearts.

## **Equity, Justice and Fairplay**

What should gladden the heart of an administrator is that the state is run on the principles of justice, equity and equality and that love and trust emanate from the citizens towards him.

**Hurting the sentiments of People:** Your people will not love you if they are unhappy and their sentiments are hurt.

**Bases of People's support:** Unless the people are prepared to support and defend your Government and cease to consider your rule burdensome and undesirable, you must not think that they want your government. Your Government would not be deemed as unbearable burden unless and if they do not want it to come to an end.

So you should allow them to have all their reasonable expectations in you and hasten to fulfil them.

## **Appreciations of Good Deeds**

Be generous in praise for those who deserve it, appreciate their good deeds and give the great deeds of brave men adequate publicity.

**Projection of Good Deeds:** A generous projection of good deeds will stimulate more zeal in the brave and make the diffident and cowards bold and enthusiastic.

**Monitoring of Performance:** Again you must keep yourself well-informed as to who have done what so that credit and appreciation due to one is not attributed to another.



**Rewards of Good Deeds:** Do not under-appreciate the good work or be miserly in giving reward which a person rightly deserves by dint of his good deeds.

**Over-valuations & Under-valuations:** Similarly you must not over-value a work simply because it has been done by a man of importance. The position and status of the person must not influence you to magnify his acts. At the same time do not under-value or ignore a great deed done by an ordinary person. Make equity, justice and fairplay your motto.

## Seeking Divine Guidance

If you are faced with difficulties defying solutions and situations difficult to control, when uncertainty confuses and perplexes your mind leaving you in doubts, you should turn towards Allah and His Prophet (S).

**Allah has thus ordered those whom He wants to show the right path:** O man of faith. obey Allah, His Prophets and those amongst you who are in authority. If there is a dispute among you over any matter, leave it in the hands of Allah and His Prophet.

To leave a matter in the hands of Allah means to seek guidance and orders from His Book. To leave a matter in the hands of the Prophet means to follow such of his traditions which are free from doubts and are universally accepted and not those which are disputed.

## Judiciary

You must be very judicious in the selection of officers for dispensation of justice among your people. For this purpose you should select persons of excellent character, superior caliber and meritorious record, i.e., from among the best available in merits and morals.

**Qualities of Judges:** The judges must possess the following qualities.

**Temper:** The judges should not lose their temper at the complexity of the problem.

**Revision:** When they are convinced that they have given a wrong judgment, they must not consider it beneath their dignity to correct it or undo the wrong done.

**Corruption:** They must not be greedy, corrupt and covetous.

**Thorough Examination:** They should not be satisfied with superficial enquiry or simple scrutiny of a case till everything for and against it have been thoroughly examined;.

**Doubtful Cases:** When confronted with doubts and ambiguities they must pause, go for further details, clear the points and then give the decision;

**Cross Examination:** They must attach highest importance to evidences and reasoning and should never get tired at litigant's lengthy arguments;

**Patience:** They must exhibit patience, perseverance in scanning the details, in examining points and sifting facts from fictions, and in this way when the truth is discovered, they must be able to deliver the judgment without fear or favour and thus put an end to the dispute.

**Conceit and Vanity :** They should not be amongst those who develop vanity and conceit when compliments and praises are offered.

**Flattery & Persuasion :** They must not be puffed up by flattery and must not be misled by persuasion and cajolery.

**Right Personnel:** But unfortunately, you will have few persons with these virtues and qualities. When you have

found and selected such men make it a point to go through some of their judgments critically and check the proceedings.

**Handsome Emoluments:** You should at the same time fix for them handsome emoluments so that all their legitimate needs are satisfied and they are not compelled to beg or borrow from others, nor required to resort to corruption.

**Prestige & Position:** Ensure for them such a prestige and status in your Government and give them such nearness to yourself that none of your officers and courtiers dare lord over them or overawe them.

**Freedom from Executive:** Judiciary must be free from all kinds of executive pressure and influence. It must be above intrigue and corruption; it must act without fear or favour.

**Previous Environment:** Ponder well and take particular note of this aspect of the matter, for before your appointment this state was under the domination of corrupt and lustful opportunists. The greedy and mischievous people had exploited the state for personal gain and used it as the means for attaining wealth and worldly objects.

## State Executives

Now as regards the officers or executives of the state, you are to supervise their performances and activities.

**Appointment:** Their appointment should be made after careful examinations of their conduct, character and abilities.

**Probation:** They should be appointed on probation without any kind of favouritism and free from influence of others.

**Favouritism in Appointment:** If you appoint officers simply to help and support them, it will lead to injustice, tyranny, misuse and misappropriation of funds.

**Experience and Back ground:** Select as your officers persons of experience and of noble birth, from members of respectable houses and Muslims who served Islam in its early period. Noble in character and very well behaved and respectable as they are, they will not easily fall prey to greed and corruption, as they do not lose sight of the consequences of their actions.

**Pay & Emoluments:** Keep them well paid so that they are not tempted to lower their moral standard. This will enable them to have due control over themselves and over the funds which they hold in trust.

**Supervision & Control:** If they prove to be dishonest and misappropriate funds in spite of handsome emoluments you will have a good case against them to bring them to book. Therefore, have a cautious eye over their methods of work and performances and do not leave them to themselves after their appointment.

**Trustworthy Inspectors:** You should appoint honest and trustworthy persons to inspect, watch and guard over the activities of these officers. If they know that their activities are being secretly watched they will desist from dishonesty and malpractices.

**Exemplary Punishment:** Be kindly disposed towards the citizens and protect your Government from entry of dishonest officers. If after these, you find any of your officers dishonest and corrupt and your secret intelligence report also corroborate dishonesty, you must inflict exemplary punishment.

**Types of Punishment:** The punishment may be corporal, dismissal from service and recovery of the misappropriated funds. The guilty must be humiliated and made to realise the infamy of the crimes committed.

**Publicity of Punishment:** His humiliation and punishment should be given wide publicity, so that his life be covered with shame and misery and these may serve as a lesson and a deterrent to others.

## **Taxation: Department of Revenue**

**Welfare of Tax Payers:** As regards taxes and revenues, you must always look to the welfare of the tax-payers which is of greater importance than the taxes themselves. The welfare of the tax-payers is bound up with the good of the rest of the population. On them basically rests the welfare of your people and state. Remember that the whole nation is dependant upon revenues through taxation.

**Bases of Taxes:** Therefore, you should give greater importance to fertility of the land than to collection of taxes, because ability to pay taxes rests upon productivity of land, the mother of all resources.

**Prosperity of Tax payers:** A ruler who concentrates on collection of taxes, careless of the productivity of land and prosperity of the people, inevitably lays waste the land, ruins the state and the people. His rule cannot last long.

**Interest of Tax payers:** If your people complain of heavy taxation or have become victims to unforeseen natural disasters such as vagaries of seasonal rain, stoppage of irrigation facilities, locust attack, insects, pests, flood, drought or diseased seeds, you must consider their plight with utmost sympathy and reduce their taxes, to the extent that will help them to improve their conditions. That will provide the opportunities and ease their circumstances.

**Best Investment:** Fall in state revenues due to such reduction should not perturb you because the best investment for an administrator is to help the people at the time of their difficulties.

**Tax Payers :** In fact, the tax-payers are the real wealth of a country and they will return any investment on them in the shape of enriching your cities and the country at large and by giving satisfaction to the entire people.

**Real Satisfaction:** Along with their revenues, you will receive their love, respect and praises. By introducing justice and fairplay among them, you will have the pleasure of real satisfaction. Will that not be a lasting happiness?

**Moral Training:** By providing comfort to the Tax payers you can get back your investment out of their surpluses in times of affluence and plenty and use it in times of need. Your sympathetic treatment, clemency, kindness and just dealings will be a kind of moral training and will accustom them to justice and honesty. A prosperous & contented populace will be grateful to you and lend you ready support and protection.

**Greatest Treasure:** In fact such a people will be your greatest treasure, so that when you are forced with unforeseen calamities and are in need of their help, support and trust, they will gladly share your burden.

A prosperous people can bear any load, while a penurious peasantry is the root cause of a country's ruin and destruction.

**Cause of Corruption:** Cause of poverty may be in the cravings of the Governor and the officials for accumulations of wealth, by means fair or foul.

**Security of Job:** If they are constantly in the fear of losing their posts, position and power, they would try to get rich quickly, to make most of the shortest time at their disposal.

They may never learn lessons from the history of the rise and fall of nations and ponder over the words of Allah.

## Secretariat

You should devote keen attention to your scribes, i.e., Secretaries who pass orders.

**Confidential Work:** Only the best among them should be selected and entrusted for your confidential work regarding security and safety of the state and most secret matters.

**Qualities of Officers:** When you have selected such persons, entrust to them your correspondences, secret papers and confidential plans.

They must be honest, men of character and good morals, so that power, position and patronage do not turn their heads and embolden them to carry adverse propaganda, to speak against the Government in public, ignore you or your orders in financial matters or delay in submitting before you necessary cases.

**Pending work:** They must not keep important matters pending and delay in disposal.

**Contracts:** When officers make contracts on behalf of the state, you should see that the contracts are free from defects and are not against the interest of the state.

They should not enter into poor bargains or agreements harmful to the state.

**Revoking Agreements:** If due to the forms of the agreement or because of any intrigue, the state is found to be in a weak and disadvantageous position, they should be able to find sensible ways out of them and be strong enough to revoke such agreements and bargains.

**Consciousness of Responsibilities:** Your officers must be able to understand their own place, rank, and know their utility in the administration, because one who does not

realise his own place, responsibility and position will never realise those of others.

**Personal Opinion:** While making selections of officers for most important posts you should not depend only on your own judgment, personal regard and your good opinion about them. Because you yourself on a few cases only have found them honest, diligent, trustworthy and intelligent and formed a good opinion about them.

**Pretended Piety & Virtue:** You must not forget that there are persons who through pretended honesty, sincerity, feigned and skilful flattery put on the garb of piety and, virtue and find their ways into the hearts of the rulers and high officials, enjoy their appreciation and recognition, although there is not an iota of sincerity and faithfulness in them, nor are they wise and sagacious.

**Record of Service:** Selection should be based on the record of services which they might have rendered during previous regimes.

**Personal Reputation:** You should attach greater importance to their reputation of ability and integrity.

**Qualities for Appointments:** You should appoint as head of an important branch of your Government one who has sufficient knowledge and wisdom for handling efficiently all intricate problems and capacity to bear heavy pressure of work. He must be noted for honesty among the people.

**Loyalty to Allah:** Such action will be a proof of your own loyalty to Allah and to him who has appointed you as Governor.

**Heads of the Departments:** You should appoint at the head of every department of your main office, i.e., Secretariat, men who are not over-powerful and bent down by their own heavy responsibilities.



**Accountability:** Remember, if your executives have faults and you neglect to remove them, all their faults and misdeeds will be attributed to you, making you responsible for all their actions.

## **Merchants, Artisans and Industrialists**

I ask you to be considerate to the merchants, artisans and industrialists, to treat them well and also to instruct your officers to do likewise.

There may be traders carrying on business at specific places within the country while others may be engaged in export and import of goods and move from country to country.

**Protections:** Similarly there are artisans, manufacturers and industrialists as well. All of them should be treated well and necessary protections should be ensured to them.

**Sources of Wealth:** The merchants, artisans and industrialists- all deserve your sympathy, protection, good treatment. They are the sources of a country's wealth. They supply the goods which people consume to satisfy their needs.

**Contributions & status of Exporters & Importers:** These people bring goods from far off lands, over oceans and deserts and mountains and inaccessible lands where ordinary men do not care or dare to venture.

**Nature of Traders:** As a rule, they are a peace-loving, law-abiding community. They do not indulge in mischievous and seditious activities.

**Protection of Traders:** Therefore, you must look after their interests, whether they are trading in your own territory or traveling over your country and carrying goods from place to place.

**Hoarders and accumulators of wealth:** One more thing I must tell you about the business persons and industrialists. While treating them with utmost sympathy, you must keep a keen watch over their activities as generally they are intensely selfish and stingy misers, obsessed with the desire for hoarding and accumulating money.

**Artificial Scarcity of Goods:** There are hoarders among them. By creating artificial scarcity of goods, black-marketing, these hoarders bring in hardship for the people and disrupt and discredit administrators and officials.

**Hoarding and Black trade:** Therefore, you must put a stop to practices like hoarding and black-marketing which were denounced and prohibited by the Holy Prophet (S) and his successors.

**Consumers and Supplier's interest:** Measures should be taken to facilitate sale and purchase with unnecessary hindrance. You should have standard weights and measure for the whole country. There must not be any such terms and conditions due to which the consumers or the suppliers are likely to suffer losses.

**Bad traders & Hoarders:** If inspite of your sympathetic treatments and facilities provided for them, the traders, artisans and manufacturers, resort to black-marketing, bad trading and hoarding in defiance of your orders, they must be tried and punished.

But, there too, punishment should be awarded according to the gravity of the crime and in no way, should go beyond the limits of moderation and justice.

## **Rights of the Poor**

I want to caution you about the poor.

Fear Almighty Allah and be mindful about the condition of the poor and your own attitude towards them. These

people have no riches, no opportunities; they have no support either.

**Beggars & Destitutes:** This poor class is composed of destitute, poor beggars, the sick, the crippled and the helpless who are either resigned to their fate or compelled to live on begging. Some of them do not resort to begging due to self-respect, but their distress, destitution and sufferings are worse.

**Responsibility of Administrators:** Malik, for the sake of Allah, you must protect them and secure their rights, this being your responsibility as administrator and this is fixed by Allah.

**Rights of Beggars & Destitutes:** You are to fix a share for them from the State Treasury, i.e., the Common Fund. Besides this reservation in cash, you must also set apart for them a share in kind, from State Food Stores in which grains produced in State-owned lands are collected.

**Distant Destitutes:** Remember that in these surplus stores, share of persons living far away from a particular city is equal to the share of those living nearby.

## **Public Welfare and State Responsibility**

I must remind you again that you are responsible to protect the rights of the poor and look after their welfare.

Take care that pride in position and custodianship of wealth do not make you blind to your grave and solemn responsibilities.

**Responsibilities to Destitutes:** Such is the importance of your post that you will not be forgiven even for minor errors or omissions and commissions even though you might be busy with major State problems and had dealt with them successfully.

**Indifference to the Poor:** Therefore, you are to be very careful about the welfare of the poor and never turn your face away from them out of arrogance and vanity.

**Special Care for the Distressed :** You must take special care to look into the affairs of those who have no easy access to you or cannot reach you.

They are persons whom society treats with contempt and disgust, whose poverty and sickness may make them detestable in your eyes.

To these unfortunate people you should be a source of love, comfort and respect.

**Trusted Persons to take care of Exploited:** Appoint your trusted men who are pious, God-fearing and kindly disposed to devote themselves to the cause of the exploited and keep you properly informed about them.

**Explanation to Allah:** You must treat these unfortunate beings well so that when you have the honour of being called to the presence of Allah, you may be able to give a satisfactory explanation and account of your conduct.

**Maximum Responsibility:** Remember that above sections of the humanity deserves maximum sympathy and compassion among your citizens. Therefore, by discharging your responsibilities to them fully and faithfully you will have a good case before your Creator.

**Orphans & Crippled:** Special attention should be paid to those orphans and the crippled who are unable to earn their livelihood and yet do not beg. As they cannot reach you, it is your duty to reach them.

**Reward for Fulfilment of Obligation:** Fulfilment of these obligations is considered tedious and burdensome by most of the Governors. Allah will make their work easy and light for those who seek His favours and long to enter into His realm.

**Ultimate Reward:** They bear their responsibilities with a sense of duty and happiness. They enjoy their work and have complete trust in the promises made by Allah.

## **Public Audience**

Set apart some of your time for the needy and oppressed so that you may free yourself from other occupations and sit regularly in public audience to receive their complaints and hear their grievances against your Government.

**Direct contact with the Agrieved:** During this audience, for the sake of God, treat them with kindness, courtesy and respect. Do not allow your employees, the Army and sentry to be present during such audiences, so that those who have complaints against your officers and Government may approach you freely and talk to you freely and without any embarrassment or fear of harassment.

**Rights of the Destitutes & Oppressed :** This is essential for your administration. I have heard the Holy Prophet(s.) saying, "Those peoples and Governments cannot achieve salvation among whom the rights of the depressed, destitute and suppressed are not protected and cannot be recovered from the strong without fear and opposition."

**Patience with the Commoners & Exploited:** In these audiences, mostly the commoners and the destitute will assemble. Even if they lack in manners and etiquettes, do not use hot words and annoying expressions. You must not be rude with them, thereby making a demonstration of your pride, arrogance and narrow-mindedness.

**Manner of hearing Grievances:** If you are considerate to them, Allah will be kind and merciful to you and reward you amply for your obedience. Treat them courteously, hear their grievances attentively. Do not remain grave and stiff but smile and be sympathetic.

**Pleasant & unoffending Rejection:** Should you be compelled to say 'no' to their demands, you should express your inability in an unoffending way and with apologies, so that your 'no' be as pleasant to them as your 'yes'. All your gifts and helps to them should be in a graceful manner.

**Direct & Personnel Responsibilities:** You will find certain affairs which none of your officers will be able to handle. These will have to be attended to by you personally.

Replies to your agents and Governors which are beyond the jurisdiction of your Secretaries, and some such affairs might exist.

**Personal attention to the Aggrieved:** When you realise that your officers are less sensitive and responsive to the complaints and grievances of the public, you should give your personal attention to them.

**Daily disposal: Non pending style:** You will have obligatory duties for every day. Therefore, finish the day's work the same day. Each day will bring in its special responsibilities for you.

**Time for Creator & Self:** Spend the best part of your time on matters relating to your Creator and your own self.

**Official work for the Pleasure of Allah:** Remember that every work of the state is a work, to be done for the pleasure of Allah. If your conscience is clear in your work, your subjects enjoy peaceful life through it.

**No Pending Work:** You should not allow your duties to remain incomplete and confused, irrespective of the great physical efforts these may cost you.

**Reasonable time in Congregational Swalat :** When you stand to lead in prayer you should see that it is neither too long to tire out those who follow you in the prayer, nor too short to be faulty or defective.

This is because there may be persons in the congregation who are sick and infirm or who are required to attend to some important businesses.

**Short Congregational Prayers:** When the Holy Prophet sent me to Yamen, I enquired of him as to how to lead prayers there. He said, "Say prayer like an old and infirm person and have consideration for the believers."

## **Contact with the Public**

You must not keep yourself aloof from the people. Never should you draw a curtain of prestige between yourself and citizens.

**Pride and Inferiority Complex:** Such pride and pretensions are in fact manifestations of vanity, weakness and inferiority complex which will keep you ignorant of the conditions of your citizens and also make you blind to the background and causes of incidents taking place in your territory.

**Sense of Proportions:** As a result, you may fail to realise relative importance of issues and happenings and you may lose sense of proportion and regard small issues big and big issues small. You may also put greater reliance to the mediocre ones and ignore persons of consequence.

**Conversion of good and evil:** Worst of all, you may lose the sense of distinction between virtue and vice, may consider good things bad and bad things good or mix up the two. Thus, truth may get confused and one may easily be substituted for the other.

**Transparency:** After all, a ruler is a human being like any other individuals and as such he may continue to be unaware of things which his officers try to keep hidden from him whereas the general public are eager to throw light on them.

**Confusion of Truth & Falsehood:** Thus truth may get mixed up with falsehood and may not at all be distinguished as there is no birth mark on the face of truth to differentiate it from untruth.

**Facts & Fictions:** To reach truth one has to search for facts and unearth realities from beneath the heap of fictions. Thus alone truth can be attained.

**Correct Administrators:** Ponder over your own self. You can belong to only one of the two categories of administrators. You may be a sincere, hardworking, God-fearing administrator, firm on the principles of equity and justice, doing the right thing at the right moment, protecting rights of others and fulfilling all your obligations and be bounteous in your good deeds.

**Administrator with Curtains Around:** If so, why should you keep aloof from the public and hide yourself from them and draw a curtain around you. It is because you being to the other category of administrators—category of misers, unwilling to give back the rights due to others. Are you a victim of stinginess?

If that be so, you should remember that people will come to know your conduct and attitude. They will come to you only for a few days and will give up making any appeal or any request to you.

**Obligations of the State:** Do not forget that most of the demands that they will place before you for your considerations will have nothing to do with your private and personal interest. These will be about people's rights and privileges, obligations of the State, complaints against oppressions and prayers for fairness, justice and equity. Then why should you try to avoid listening to their representations?



## **Influence of Relations and Friends**

You should never forget that sometimes administrators also have their own relatives, friends and favorites who surround them and try to take advantage of their relationship and positions. To serve their interest and satisfy their lust, they may resort to intrigue, fraud, corruption and oppression.

**Removal of motivated Relations & Friends:** If you find some such people around you, do away with them immediately, however, closely connected they may be to you. You should remove the causes of the mischief and also the roof over it. Such moral and spiritual filth and dirt in your surroundings should be cleaned in no time.

**No permanent Lease of water & land:** You must not give right of permanent lease or ownership in land to your supporters and relatives. Never settle with them sources of water and lands having special utility for the society.

**Blame and Disgrace for Yourself:** If they are in possession of such properties, they are likely to interfere with the irrigation facilities of their neighbors or their joint undertakings in order to derive undue benefits and enjoy all the fruits themselves leaving for you blame and disgrace in this world and punishment in the life to come.

**Justice & Punishment:** Render justice to whom it is due. Punish those who deserve punishment, be they relations of yours or close friends. You must always remain firm and watchful. Do not care if in conceding rights of others, the interests of even your own relations and friends suffer. Such actions may be painful to you. Bear such grief and pain with patience and contemplate the bliss that awaits you in the next world. This may seem hard, but in the end it will be good for you.

## **Public Confidence**

If due to your measures, your citizens wrongly attribute to you some acts of high-handedness, you should lose no time to appear before them and give them an explanation to dispel their doubts. They may see facts and realise the truth.

There should be an adequate explanation to dispel their doubts. They may see facts and realise the truth. This will be an adequate excuse for your soul and prove an act of kindness and generosity to your people.

**Path of Righteousness:** The confidence thus generated in them will inspire them to stand boldly for truth and justice. Thereby you will achieve your end of getting their support in the cause of truth and have the satisfaction of leading them along the path of righteousness.

## **Peace and Treaties**

Never should you reject any call to peace, coming from your enemy and consistent with the will and pleasure of Allah.

**Results of Peace & Treaty:** Such a peace or treaty will result in rest and comfort for your army, it will relieve you from worries and anxieties and bring prosperity to the country and affluence to the people.

**Always on Guard:** But at the same time after such treaties, you should always be on your guard and must not place too much faith in the promises of your enemy, who may have the motive to deceive you and catch you unawares and take full advantage of your trust and resultant negligence.

Therefore, you should be cautious and careful and avoid over confidence.

**No Violation of Words & Terms:** Nevertheless, you should never go back upon your words and withdraw the protection and support offered by you. You should not violate the terms of the treaty.

Do honour your words and defend your promises faithfully, even if it should mean risking your life.

Remember that of all the obligations laid down by Allah nothing is more important or more readily acceptable to Him than keeping our promises.

**Fulfilment of Promises:** People may differ in their ideologies, may have divergence of views and conflict of ideals, but they all agree that promises must be fulfilled, whatever the price.

Not to speak of Muslims alone, even the infidels regarded it binding on them to honour their mutual pacts as they understood the evil consequences or breach of promises.

Therefore, you must take particular care of your pacts and treaties and never dishonor your words of honour.

You should never attack or make any offensive without throwing prior challenge or ultimatum to your adversaries.

**Deception and Fraud:** You should remember that deception and fraud even against your enemy is deception committed against Allah, for it amounts to putting up a fight against Allah and none but a wretched and ignorant person will dare engage in such a losing fight.

The Almighty Allah has sanctified promises, pacts and treaties as these lead to peace making among them. These are common ideas and common requirements, with all human beings.

**Meanings in between Lines:** Allah has assured peace a shelter, protection and asylum for every one. Therefore, while making a promise of concluding a treaty, do not resort

to any mental reservation, deceit, cunning or duplicity and do not try to find out fresh meanings in between the lines.

## **Breach of Pacts**

Do not use in your treaties words and phrases liable to be equivocal, uncertain and may have double interpretations and explanations. The treaty should be clear, precise, to the point and free from ambiguity.

Once you have made a pact and confirmed it, do not try to find refuge in any words or phrases used in the pact.

If you are confronted with a difficult situation due to the treaty made in the cause of Allah, try to face it manfully and never violate the terms of the treaty.

**Dishonoring Pacts:** Because it is better to be patient and put up with troubles and difficulties, which may ultimately be rewarded by Allah than to dishonor pacts which will cause you greater worries, and bring down His anger and punishment upon you in both the worlds.

## **Bloodshed**

Beware of the crime of shedding blood without sanction or justification. Remember nothing is quicker than shedding an innocent blood to deprive you of the blessings and mercy of Allah. It will make you an object of His punishment, reduce the span of your life and thus bring down His wrath upon you.

## **Blood of Innocents**

On the Day of Judgment, Allah will take up first the question of bloodshed of man by man.

Do not, therefore, try to strengthen your power and position and fortify your Government through shedding blood of the innocent. It interferes with order, causes

weakness and destroys the Government and may even let the power pass out of your hands.

**Wilful Murders:** If you commit murders wilfully, you will not be allowed to put forward any excuse before Allah or me or to anyone, because punishment of such a crime is necessary and it involves death penalty.

**Blood Money for Errors and Mistakes:** If you kill a man by mistake having no intention of killing, or your whip, sword or hand unintentionally deals a fatal blow, while executing the sentences of legal punishment, because even a slap or box in the ear powerfully delivered, may cause death, take care to pay blood-money as compensation to the heirs of the victim. Your powers and positions should not prevent you from paying such compensation immediately.

## **Self-Admiration and Glorification**

You must avoid self-admiration and glorification. Do not feel proud and puffed up by our merits and extraordinary virtues that you find in your nature and for the good deeds that you have done.

**Flattery & Adoration:** Do not permit flattery, adoration and lavish praises to make you vain and egoistic.

**Opportunity to Satan:** Remember that too much reliance on matters which appear good to your eyes and the love for exaggerated praises of your own self provides surest opportunity to the Satan to enter into minds of man and totally destroy the good of the pious people.

**Caustic Comment:** Avoid reminding your citizens of your kindness and favour shown to them and do not try to make them feel it.

**Ugliest Traits of Nature:** Do not think too much of your services and extoll your good deeds yourself. Never

dishonour your promises. These are the ugliest traits of human nature.

If you mention of kindness done to others, it will nullify the good fruits of the favours and kindness done. Extolling of one's own good works take away the light of truth, deprive man the guidance of Allah.

**Breach of Words:** Breach of promises turns one into fit object of condemnations of the public and punishment of Allah. Almighty Allah says, "Before Allah it is highly displeasing to utter words which you do not put into practice."

## Taking Decisions

Do not make haste to arrive at decisions before the time is ripe. Similarly do not delay decisions and actions when the time is ripe and opportune.

**Flawless Actions:** Never insist in doing a thing when you find a flaw in it. Similarly you must not lose time when you are convinced in the propriety of your action.

**Appropriateness:** In short, you should do everything at the proper time, and in right manner and do not ignore the need of doing a thing in the appropriate place.

## Self-Control

Never should you reserve for yourself a thing in which all have equal rights.

**Personal Responsibility for Violation of Rights:** Do not shut your eyes to glaring malpractices, rape of justice and trampling of peoples' rights by your officers as you will be held personally responsible for depriving others of their due rights.

**Ma-administration:** Your malpractices and maladministration will soon be exposed to the public eye and you will be required to explain and be punished for the wrong committed against the helpless and oppressed.

**Self-control:** Exercise complete control over your weakness for pride, your anger and your tendency of arrogance.

Take care of your hand when you are out to inflict punishment and beware of the sharpness of your tongue when you are uttering harsh and bitter words.

**Control on Impulsive Actions:** The best way to achieve this is to be slow and be cautious in passing remarks and delay in awarding punishment, so that you may control your impulsive actions and your anger may cool down.

**Accountability:** And this is difficult to achieve unless you constantly keep before your eyes your inevitable return to your Sustainer and His fear dominates your all other considerations. Your ever increasing eagerness for shouldering responsibilities will be of great help to you and in your efforts to achieve this end.

## **Lessons from Past Traditions**

You must always remember the good work done in the past, deeds and actions of the earlier Governments based on justice, fairplay, their laws and commendable practices for the welfare of the society.

Always keep in mind the traditions of the Holy Prophet (S.) and the commandments of Allahu Ta'ala embodied in the Holy Quran. You should follow them as you have seen me doing and heard me saying.

Similarly you are to carry and work out the advices contained in this instrument of instructions, through which I have tried to teach you all that could be taught.

Remember, I have discharged my duties, so that you may not go astray, may be able to resist temptation and work steadfastly on the path of truth. If you go astray, you will lose your own case and have no excuse before your Lord.

**Munajat:** In the name of His boundless mercy and His supreme power to grant us our prayers I beseech Allah to grant you and me to remain firm on His guidance, keeping always before us, His will and satisfaction of His people for our deeds. So that by one just and benevolent rule and ever increasing prosperity and welfare of the state we may leave behind precedence which may serve in time to come as examples all over the world.

May His blessings descend on us, may your life and mine end in happy martyrdom, as verily our return is towards Him alone.

May peace of Allah be upon the Holy Prophet (s.) and his descendants and followers.

Ma-as-salam. Peace be on You.

Ali Ibn Abu Talib  
A servant of Allah.





Estd- 1949

বাংলাদেশ কো-অপারেটিভ বুক সোসাইটি লিঃ  
ঢাকা-চট্টগ্রাম