

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Advising Today's People To Honour Those in Charge of Their Affairs

By Shaykh Muḥammad al-Ḥasan ibn Aḥmad al-Khadīm¹

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1. All Praise be to Allah, the One who pours forth His generosity and His favour; praise that complies with [the multitude of] His blessings.
2. He whose command to us prevails, to obey and have conscious awareness of Him according to our-ability.
3. May Allah send prayers and peace upon the best of all men, and upon his family, his Companions, and those who come after them.
4. It is my hope that this *naẓm*³ assists in extinguishing the fire of *fitna*⁴ .
5. That it increases whoever hears it or sees it, in his being endowed with a reminder and enlightened
6. Its subject matter is advising all the people of the age to honour those in charge of their affairs.

¹ Muftī Husain Kadodia describes Shaykh Muḥammad al-Ḥasan ibn Aḥmad al-Khadīm as “one of the most senior ‘ulama of Mauritania. Extremely pious and humble, the shaykh is a master in every field of the Islamic sciences, without exception. He is also the only current Mauritanian scholar who has [a large number] of his works published (over 30), having written books on *fiqh*, *usul al-fiqh*, *usul al-hadith* and *tasawwuf*. Among his published works is a commentary on the *Alfiyyah* of Imam Suyuti (*rahimahullah*) in *usul al-hadith*, a commentary on the *naẓm* of *Jam’ al-Jawami’* of Imam al-Suyūṭī (*rahimahullah*) in *usul al-fiqh*, a commentary on the *naẓm* of al-Kafaf (*rahimahullah*) in Maliki fiqh and numerous books on *tasawwuf*. He is also a senior Sufi shaykh of the Tijani *tariqah* and very strict in following the *Sunnah* and wary of *bid’ah* (innovation). He is busy teaching and writing most of the time, [teaching] from 11am to sunset with a break at around noon time.”

² The original *naẓm* is available for download at: http://marifah.net/articles/Irshad_Arabic.pdf

³ poem

⁴ turmoil/tribulation

7. In it is a subtle directing/pointing towards sublime character.⁵
8. Before dwelling on the subject, it is necessary to explain some of the considerations⁶ concerning ruling⁷.
9. So it may be well distinguished and made clear, who is fit for being deposed or established [as a ruler]
10. In fact, [ruling] has become a shared matter without attention to profit/benefit, and as a result [people] dispute in order to obtain it.
11. The blind and the sighted, the slave and the free man, the woman and the man have all become equivalent in consideration [of ruling].
12. The holders of the pillars of the Dīn are not elected as a criterion for [ruling] and the non-holders of such pillars are instead chosen.
13. Whenever people attempt to elect, they elect those who do not qualify to be raised as rulers in the Revealed Law.⁸
14. Vanished minds, wasted bodies, while wealth and Dīn have become corrupted.
15. The people of *Dunyā* [through electoral campaigns] fulfill their needs, while the intelligent ones meet difficulties and disasters.
16. How much, again how many disapproved acts⁹ are committed, such as backbiting, slandering, false testimony and lies?
17. As well as the spending of time in that which leads to rancour, and outward displays which are deprived of meaning.¹⁰
18. As though the pen has been lifted from them, and they have sold their Dīn in cash and on credit.
19. When the dark night of electoral campaigns enters, the foolish ones are negligent of the bright one's intelligence.
20. They make the *takbīr* of *iḥrām* behind the neglectful one, and make the *salām* of exit¹¹ [after him]
21. May Allah the Majestic pardon all, through His favour; He is the One Who answers and hears.

⁵ Ar. *Makārim al-akhlāq*

⁶ Ar. *masā'il*

⁷ Ar. *imāma*

⁸ Ar. *Sharī'ah*

⁹ Ar. *munkar*

¹⁰ i.e. in electoral campaigns

¹¹ Ar. *taḥlīl*

22. Had they only gone back to the rules that have a source in The Revealed Law, then their notch would reach their targeted hinge.
23. To give a juristic ruling before inquiring about the situation is a mistake; and how many people have misled those who were confident about their correctness [in their ruling]?
24. The establishment of a ruler takes effect through one of three things:
25. His designation by the preceding ruler, the allegiance of the People who Loose and Bind¹², and
26. Those who deserve to rule have been defined as those with proper intellect and righteousness.
27. Along with those two qualities, they are well aware of the requirements of ruling.
28. They should also encompass the understanding of the rules of judging [*qaḍā'*], and be from Quraysh.
29. And along with that, they are of the highest standard in courage when in tough situations, as well as in possessing sufficiency [for the people's affairs] in the face of disasters.
30. And there is no removal of a ruler after his establishment, due to perversion [fisq], injustice, or his failure to fulfill people's rights.
31. This is so because his removal will cause evils that you will find to be far greater in number than anything that may evolve with his staying.
32. He [Al-Muqrī] says in *Iḍā'atu Al-Dujannah*, because it is the creed [*I'tiqād*] of the People of the Sunnah¹³:
33. [Beginning of quote from Al-Muqrī] It is not permissible to remove him [the ruler] because of his becoming corrupted, or unjust and impudent.
34. It is also not permissible to go out to remove him, except if he becomes a *kāfir*; nevertheless, the one who digs the hole of injustice will fall into his own hole. [End of quote from Al-Muqrī]
35. For the people of the Creed of Sunnah, patience in obeying the unjust is more appropriate.

¹² Ar. *Ahl al-Ḥallī wa Al-'Aqd*. Imam al-Nawawi in *Al-Majmu' Sharh Al-Muhadhdhib* (v.19, p.193) explains that: 'They are the heedful, foremost rank and the illuminated class from amongst the people of *ijtihad* of the Ummah, and they are the ones worthy of choosing the Imam.' For further details, please refer to *Reliance of the Traveller*, section o25.4 (1) p.642 (Amana Publication, Beltsville, 1994).

¹³ i.e. Muslim Orthodoxy

36. And that is made clear by what is in the ḥadīth of Ṣaḥīḥ Muslim, and that is sufficient for the Muslim.¹⁴
37. The Khawārij were of the [incorrect] position to allow revolt against rulers, and so were some of the innovating Mu‘tazila.
38. The Khawārij have always persisted in revolting against rulers.
39. To initially establish a corrupted [fāsiq] ruler is impermissible, without any disagreement amongst the ‘ulamā’.
40. However, if that happens then the matter is left as such, as his removal will be the immediate cause of other evils surfacing.
41. The outward meaning of the texts and aḥādīth convey this meaning, as has been pointed out by the knowledgeable ‘ālim Al-Sanūsī¹⁵
42. To establish one who has all the pre-requisites, if such a person is found, is a communal obligation.¹⁶
43. However, if one with the pre-requisites does not exist, it is allowed for the Ummah to designate one who lacks in them, out of fear of evils.
44. Evils which could be avoided if he is established [the one who does not fulfill all the pre-requisites], and since the pre-requisites are not met, establishing the proper ruler is not wājib/obligatory
45. Al-Mayyār¹⁷ has related this from Al-Jurjānī and Al-Ḥaṭṭāb¹⁸ has mentioned regarding this matter

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حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ عَلْقَمَةَ بْنِ وَائِلِ الْخَضْرَمِيِّ عَنْ أَبِيهِ قَالَ سَأَلَ سَلْمَةَ بْنَ يَزِيدَ الْجُعْفِيَّ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فَقَالَ يَا نَبِيَّ اللَّهِ أَرَأَيْتَ إِنْ قَامَتْ عَلَيْنَا أُمَّرَاءُ يَسْأَلُونَا حَقَّهُمْ وَيَمْنَعُونَا حَقَّنَا فَمَا تَأْمُرُنَا فَأَعْرَضَ عَنْهُ ثُمَّ سَأَلَهُ فَأَعْرَضَ عَنْهُ ثُمَّ سَأَلَهُ فِي الثَّانِيَةِ أَوْ فِي الثَّلَاثَةِ فَجَدَّبَهُ الْأَشْعَثُ بْنُ قَيْسٍ وَقَالَ «اسْمَعُوا وَأَطِيعُوا فَإِنَّمَا عَلَيْهِمْ مَا حَمَلُوا وَعَلَيْكُمْ مَا حَمَلْتُمْ» .

¹⁵Al-Sanūsī: Yūsuf Ibn ‘Umar. The foremost scholar and pious man of Talamsan (Algeria) of his time. He has multiple works. Born 832-895AH/1428-1490;

¹⁶ Ar. *Farḍ kifāya*, i.e. obligation on the Ummah as a whole. Fulfilment of the obligation by some individuals in the Ummah absolves all the remaining ones from it.

¹⁷ Al-Mayyār: Muḥammad Ibn Aḥmad. A renowned Mālikī jurist from Fes. He authored many beneficial works. 999-1072AH/1590-1662.

¹⁸ Al-Ḥaṭṭāb: Muḥammad Ibn Muḥammad, Mālikī jurist, among the ‘ulamā of taṣawwuf. Originally from Morocco, he was born and became known in Makka. 902-954AH/1746-1815.

46. That the obligatory matter in this situation is to establish into rulership the individual who is closest to fulfilling those pre-requisites; Kannūn¹⁹ held the same position.
47. The same has also been related [by Kannūn] from Al-Shāṭibī²⁰ with the reason cited being the fear of people's matters [daily basic needs of earning, living in peace, education, health, socializing etc...] being compromised [if the one closest to the pre-requisites is not put forward as a ruler].
48. The above being said about the one who fulfills all the pre-requisites, then [note that] his obedience outwardly and inwardly is obligatory
49. That obedience is in matters that are not of disobedience, such as killing and the appropriation of wealth through injustice.
50. Obedience to the unjust rulers not being obligatory is not a hidden matter [it is clearly logical] as long as nothing is feared
51. If killing or discord from them is feared, it is then obligatory to obey them.
52. Kannūn has related this from Yūsuf Ibn 'Umar [Sanūsī] and Al-'Addāwī²¹ has related this from Al-Tatā'ī²²
53. Two methods of establishment have been mentioned above, both of which are non-existent nowadays²³
54. A witnessed matter is clearer than that which is related; mentioning the previous statement [line 53] or omitting it amounts to the same.
55. Ruling is established without seeking the pre-requisites, through the third method, which is the presence of a feared establishment or an overwhelming majority.
56. This is the gist of the matter; strength is in fact [nowadays] through overpowering [rather than merit through the requirements above], so keep yourself to the gist of the matter.

¹⁹ Kannūn: Muḥammad Ibn Al-Madanī, originally from Mustār, born and lived in Fes until his demise. He was the head of the 'ulamā in the 13th century. Was a muḥaddith, muftī, linguist, and significantly contributed to the spreading of knowledge. Passed away 1302AH/1885.

²⁰ Al-Shāṭibī: Ibrahim Ibn Mūsā. Scholar of Uṣūl, ḥāfiẓ, among the Mālikī jurists, author of many works. Passed away 790AH/1388.

²¹ Al-'Addawī: 'Alī Ibn Aḥmad. Mālikī jurist, from Egypt. He was the sheikh of the shuyūkh in his time. Has a ḥāshiyā on a commentary of the Risāla in Mālikī fiqh. Passed away in Cairo. 1112-1189AH/1700-1775.

²² Al-Tatā'ī: Shamsu Dīn Muḥammad Ibn Ibrāhīm. Mālikī jurist from Egypt, commented on the Risāla. Passed away 942AH.

²³ i.e. in Mauritania; and the whole world in fact

57. The authorities among the ‘ulamā’ have therefore determined it obligatory to obey the one [ruler] whose grip [on the rule] is the strongest.
58. For this same reason, if a slave is designated as a ruler through a feared establishment, he will be accepted as the lesser of the two evils [instability vs. a slave as a ruler, which in principle not allowed].²⁴
59. Adhere to the principle and stay away from the worse of the two evils, as revolting against him [the ruler] bears a great deal of evil.
60. An unjust ruler is better than a continuous tribulation; and the injustice of an unjust ruler in power for 70 continuous years is better than disorder in a single hour of the day in which there is a power vacuum.²⁵
61. Both lines 60 and 61 were translated as one line.
62. The ḥadīth “Listen, obey, and do not dispute the people of power”; understand: [O reader]
63. ‘The rulers’ means those who hold power at the moment, according to the path that Ibn Al-‘Arabī²⁶ has taken
64. Not those who deserve power; power is attached to those who hold it more than to those who deserve it.
65. Obedience is obligatory to all of them, according to the way of the obedient Ibn Al-‘Arabī.
66. He [Ibn Al-‘Arabī] says that obedience is more befitting than striving to spoil the dealings between two people [competing for power].
67. The one who holds power through a forced establishment, if he is removed by another one [who is stronger in establishment],
68. Then that constitutes his removal. This is mentioned by Kannūn and attributed to the commentary on the Maqāṣid.
69. Mālik was asked about a ruler attacked by unjust people wanting to remove him:

²⁴ Imam Al-Nawawī said: ‘The rule of a slave is conceivable when some of the imams follow him or he comes to dominate a country by way of his power and his followers, and in that case he is to be heard and obeyed.’

²⁵ It has been related that ‘Alī, may Allah ennoble his face, said: ‘A just ruler is better than abundant rain. A ravaging lion is better than an oppressive ruler, and an oppressive ruler is better than perpetual tribulation.’ It has been related that Mālik and Ath-Thawrī, may Allah have mercy on both of them, said: ‘An oppressive ruler for seventy years is better than there being a power vacuum for one hour in the day.’

²⁶ Ibn Al-‘Arabī: Muḥammad Ibn ‘Abdullāh, Abū Bakr, the Qāḍī (judge). Ḥāfiẓ of ḥadīth and expert in literature. He reached the level of ijtihād in the knowledge of dīn.

70. “Does it befall on us to assist him against the unjust?” He [Malik] replied: “It is good to do so for the likes of ‘Umar Ibn Al-‘Azīz²⁷ [Al-Ashaj]”.
71. “For others, leave him with what is being done to him; Allah avenges the unjust through another unjust one”.
72. “And Then Allah avenges against both of them”. Al-‘Utaqī²⁸ has attributed this saying to Mālik
73. Al-‘Izz Ibn ‘Abd Al-Salām²⁹ has said that it is permissible [not recommended, just permissible, meaning that there would be no sin in not doing so] to assist the one who is the lesser of the two evils [between two unjust individuals].
74. And one should not rush into assisting the one who outwardly displays righteousness/justice, as is mentioned by Al-Qurṭubī the *Mufasssir*.³⁰
75. This is so because anyone who seeks to rule will go great ways to display himself as righteous.
76. And once he has gained the position to rule, he will turn into the opposite of what he was outwardly being seen as [of righteousness].
77. The one who participates in the removal of an individual, or in the establishment of someone else, has a share in that [removal or establishment]
78. And if the process of removal and establishment is not free from the shedding of blood, then that person shares in the responsibility of any spilled blood.
79. The one who participates in the killing of a Muslim through even half a word comes to despair of the mercy of Allah.³¹
80. The ḥadīth about “The Dīn is nasīḥah [advice]” is rigorously authentic; so let one engage in the well-wishing advising of rulers.
81. Well-wishing advice to a ruler consists in his reverence, his obedience, and his respect.

²⁷ ‘Umar Ibn ‘Abdul ‘Azīz: Ibn Marwān Ibn Al-Ḥakam, the pious khalīfa, the just ruler, born and raised in Madīna Munawwara. His rule lasted for two and a half years. 61-101 AH/681-720.

²⁸ Al-‘Utaqī: ‘Abdur Raḥmān Ibn Al-Qāsim Al-‘Utaqī, Egyptian. Faqīh, gathered between knowledge and zuhd (asceticism). He took fiqh from Imām Mālik and his similar. Born and passed away in Egypt. Passed away 191AH/806.

²⁹ Al-‘Izz Ibn ‘Abd Al-Salām: ‘Abdul ‘Azīz, called the Sulṭān of the ‘ulamā, Shāfiī faqīh from Syria. Reached the level of ijtihād in his knowledge. 577-660AH/1181-1262.

³⁰ Al-Qurṭubī: Muḥammad Ibn Aḥmad Al-Andalūsī, among the reknowned mufasssirīn (commentators of Qur’ān). Passed away 671AH/1273.

³¹ It has been transmitted from Ibn Rushd, Al-Mutayṭī and others: “Whoever participates in the killing of a Muslim, even if it is with half a word, will meet Allah on the Day of Resurrection and it will be written between his eyes: “Despaired of the Mercy of Allah.”

82. As well as bringing to his attention what he may have neglected, and making du‘ā for his righteousness if he becomes corrupt, along with patience with regards to any harm that is suffered as a result of his corruption.
83. Advice to him is obligatory from the one whom it is hoped he will listen to, if that person is able to give such advice; if he is not able [due to whatever reason] then du‘ā is the ultimate resort.
84. This is so because in a ḥadīth whose chain is sound [ḥasan] it is mentioned that du‘ā for the righteousness of the ruler should be made.³²
85. Be particular in making du‘ā for his righteousness, because righteousness is embedded in his righteousness, and the opposite is true.
86. In fact, although he may be unjust, the management of worldly affairs goes through him, and the Dīn is protected through his stable presence.
87. It is improper to look down upon the one through which the Dīn remains, even if he persists in corruption and injustice.
88. Beware of cursing rulers; it has been narrated in the ḥadīth that cursing rulers deprives one of their goodness.³³
89. The Chosen Companions have also prohibited the cursing of the ruler, in accordance with the ḥadīth narrated to that effect.
90. That same ḥadīth exhorts us to be patient with any injustice or harm that reaches us from the ruler.
91. The Guide [The Messenger of Allah, may Allah’s prayers and peace be upon him] has described our times as times of tribulation and the rulers are but children of these same times.
92. He [may Allah’s prayers and peace be upon him] did not order us to revolt against them, but rather ordered us to fulfill their rights.
93. The human being should then ask his entitled rights from Allah, The Generous, and The True Lord. .
94. The pious Companions, who deserve to be followed, did indeed encounter unjust rulers.
95. They entered into their obedience and advised them according to their ability.
96. They did not strive for their removal; neither did opposition to them ever become a habit of theirs.

³² Abū ‘Umar Ibn ‘Abdul Barr (368-463AH/978-1071), Yūsuf Ibn ‘Abdullāh, among the senior muḥadithīn. He mentioned the ḥadīth in the book *Al-Tamhīd*, a commentary of the Muwaṭṭ̣‘ ā.

³³ See *Al-Jāmi‘ Al-Saghīr* and *Aṭ-Ṭabarānī*.

97. As far as the revolt of some of the Tābiʿīn [Followers] against Ibn Yusuf [Ḥajjāj], it is not a proof for the permissibility of revolt, because those [the ‘ulamā’ of the Followers] who revolted, had attributed kufr to Ḥajjāj.
98. Their position on the kufr of Ḥajjāj was similarly held by the great ‘ulamā’ of verification [*muḥaqqiqun*], among the early generations and the later.
99. As is the case with Ibn ‘Arafa³⁴ and the ‘ulamā’ of his time, they have also attributed kufr to Hajjaj.
100. A kāfir ruler is not imposed on the Muslims according to the early ‘ulamā’.
101. Sanūsī, the commentator on the Qāṣid, has mentioned this in his unique commentary.
102. The revolt of the people [‘ulamā’] of Ṭayba [Madīna Munawwarah] against Banū Umayyah was clearly because of their impudence [fisq].
103. It is said that their revolt was initially a subject of disagreement amongst their ‘ulamā’, and it was later on agreed [by the ‘ulamā’] not to revolt against them.
104. The ones amongst them, who saw the revolt as justified, held that opinion because of the high likelihood of their ability to overpower them.
105. Kannūn has detailed this dispute for power in his notes on the commentary of the Mayyār on the poem of Zaqqāq.³⁵
106. The author of the acclaimed Qawāʿid, Al-Zarrūq,³⁶ says:
107. Preserving the system of government is obligatory, and what is obligatory is to preserve the management of affairs that are a common public need.
108. For this reason, the one who revolts against the imām through sayings or actions has done something improper by consensus of the ‘ulamā’.
109. It has been narrated in the ḥadīth “the believer does not dishonour himself” and Al-Baḥr³⁷ has interpreted this to mean
110. The one who opposes a ruler while not having the means to save himself from any harm that he may inflict on him as a result.
111. Al-Tirmidhī has related a ḥadīth to the effect that any group that goes towards disgracing a ruler for a distance of a hands length, then Allah will disgrace them.

³⁴ Ibn ‘Arafa: Muḥammad Ibn Muḥammad, the Imām of Tunisia and its Khaṭīb in his time. He was appointed mufī in the year 773AH. 716-803AH/1316-1400.

³⁵ Zaqqāq: Another Mālikī jurist

³⁶ Zarrūq: Aḥmad Ibn Aḥmad Al-Fāsi, faqīh, muḥaddith, sūfi. He took fiqh from his country and then went on to study in Egypt and in Madīna Munawwarah. He was overtaken by interest in taṣawwuf and devoted himself to the subject. Has many works. 846-899AH/1442-1493.

³⁷ i.e. the Ocean, referring to ‘Abdullah Ibn ‘Abbās, may Allah be pleased with him.

112. If you have understood this [o reader], then constantly run away from revolt and let yourself be the third actor in the group that comprises the winner and the loser.
113. And do not be the one who, because of his severe loss, sells his Hereafter for the *dunyā* of someone else.³⁸
114. Or participates in removing or establishing a ruler through a disputing [political] party or fighting an opposing [political] party.
115. Sometimes sitting is better than standing, as staying still is also sometimes better than movement.³⁹
116. The slave of Allah should turn himself to the King of Kings; in his hands lie their hearts, without any doubt.
117. He [Allah] makes [the rulers] a mercy for those who obey Him and a punishment/tribulation for those who disobey Him.
118. This is the last of the talk on ruling, as it was incumbent on me to hold my promise of advising [in the title and introduction].
119. Basing myself on Al-Munāwī⁴⁰, the expert in many branches:
120. When the generous⁴¹ amongst a people comes to you, then serve him⁴², and what is meant is their leader, whose word is obeyed [i.e. the ruler].
121. His reverence and respect should be the norm amongst them and by them.
122. That is the meaning of the generous in the ḥadīth, not that he is the most pious or knowledgeable one amongst them.
123. His service⁴³ amounts to what is judged appropriate for him, for example, giving him a high station or showering him with gifts.
124. Allah has made this service as a tribulation for him [will he be thankful?]; the opposite of serving him, which is disgracing him,⁴⁴ will lead to evils

³⁸ Statement of Imam Mālik

³⁹ Ḥadīth in Ṣaḥīḥ Muslim: There will be tribulations where the one sitting will be better than the one standing, the one standing will be better than the one walking, and the one walking will be better than the one running. The one who participates in those tribulations will be overpowered by them. The one who finds a way out of them should adopt it.

⁴⁰ Muḥammad ‘Abd al-Raūf, among the greatest ‘ulama in various branches, has many works among which Faiḍ Al-Qadīr, a commentary on the Jāmi’ Al-Saghīr of Al-Suyūṭī. 952-1031AH/1545-1622.

⁴¹ Ar. *karīm*

⁴² This is from a ḥadīth

⁴³ Ar. *ikrām*

⁴⁴ Ar. *istihāna*

125. In the form of extreme hatred in his heart, and dislike, and that will lead inevitably to the shedding of blood.
126. As a result, his Dīn [the ruler, your Muslim brother] will be preserved through his service [by you, under his rule], as well as a protection from his harm.
127. Because in fact, he has already fallen into a display of might, has shown arrogance, boasted about worldly matters, and his ego has grown out of proportion.
128. So your disgracing him will lead to this destruction in both the *dunyā* and the Hereafter together.
129. Another thing that transpires from the above is that the exclusion of the kāfir or fāsiq from the impermissibility of revolt, is based on a weak argument.
130. Because the command for service, as the ‘ulamā’ have said, is linked to the fear of what is naturally feared [in worldly and religious matters] and the occurrence of harm [from the ruler or to the ruler as it will harm him as well as mentioned in line 127].
131. It is obligatory for the one whom a ruler visits, to serve the latter.
132. As he [the host] will expose his wealth and person to tribulation if he refuses to receive him
133. And deals with him as he would deal with the subjects [his fellow citizens/non-rulers]; therefore if and when he inflicts him with harm,
134. And [if] he is not patient in enduring that affliction, he will lose in the *dunyā* and the ākhira [Hereafter]
135. The well informed Prophet sent messengers to rulers for the sake of courtesy so exercise courtesy in this world [o reader].
136. For this same reason, many of the great predecessors, mind you with their being endowed with great scrupulousness, have outwardly shown kindness to unjust rulers, and if the rulers gave them gifts
137. They accepted them out of tenderness and for the sake of protecting the Dīn, and finally out of mercy for the unfortunate oppressor.
138. This courtesy was practiced by Ṭāhā [may Allah’s prayers and peace be upon him] with the kind rulers and the ones that were not.
139. May his Lord who knows him in full reality, and described him to be of a sublime character, send His prayers on him.
140. The above being said, it is not a requirement amongst the elders that the fāsiq or kāfir be insulted/disgraced.

141. Except if one is safe from tribulation, as the insult is contingent upon safety from harm
142. The gist of the matter is that the pious who are complete in their piety serve for the sake of Allah and insult for the same.
143. For this reason, one of the ‘Ārifīn⁴⁵ has said: ‘Whoever among the rulers visits one of his subjects [citizens]
144. Then it is incumbent upon the one visited to honour him as the ruler [by visiting him] has suppressed his arrogance.
145. If the ruler did not see himself as low in stature, he would not have visited one of his subjects [citizen].
146. Let the one who is visited honour his guest , even if he is unjust since in reality the host is also unjust to his self⁴⁶,
147. [That is so] Through at least him being prejudiced towards the guest; as such, the [equally] unjust host has gotten up and honoured an unjust visitor
148. The Imam of the pious [may Allah’s prayers and peace be upon him] humbled himself towards the important people amongst the disbelievers of Quraysh.
149. He raised their statuses and honoured them, as they are the manifestation of the Lord’s might.
150. One of the *awliyā’* was seen in a dream dressed in a green robe
151. And the Prophets and the *awliyā’* were standing in front of him; this dream confused him.
152. One of the people to whom he narrated the dream said “do not reject his dream”:
153. This etiquette of the [Prophets and *awliyā’*] was not for the *walī*. Rather, it was with the one who gave him this robe of honour [i.e. Allah]
154. Don’t you see that when a ruler dresses one of his servants
155. Then that servant starts going through the great stages of government in the service of the ruler [who gave him the robe of honour?
156. This is the completion of this poem that is full of benefits, along with fine points in it which appeal to the one who seeks them

⁴⁵ ‘Ārif: Knower of Allāh; used to denote a pious person, who has recognised Allāh beyond the normal individual’s recognition, and is obedient to him according to his high level of recognition. It’s another word for *Walī*.

⁴⁶ i.e. through committing sins we all oppress ourselves

157. The one with a long hand in understanding will see clearly through it, while the one with a limited understanding will come short of seeing [the truth] and understanding
158. I desire nothing but the explanation of the truth through it for those that are lacking like me, as well as the benefit of the creation.
159. Hoping that a comprehensive benefit will be obtained, and that all who have a sweet taste [in understanding and piety] will be pleased with it [the poem].
160. The one who revolves with the truth wherever it goes, will taste the sweetness of the cup of its lacquer when it is circulated.
161. And he understands with simple allusions, and Allah knows best what is correct.
162. May You save us, O Allah, from every false step and may You indeed grant us the tawfiq for good actions.
163. And grant us the high positions, and may You rectify the rulers and the ruled.
164. And grant our affairs to the righteous, and save our country from tribulations and injustice.
165. We thank Allah the Generous, and may He The Exalted send his prayers and peace upon His beloved,
166. As well as the Companions, the Followers and those who followed them.

