

'Ruler – The Governing Body'

Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Aja Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَسَلَّمْ تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنُ أَعْدَاءَهُمْ أَجْمَعِينَ

‘Ruler – The Governing Body’

Some Ahadith are compiled in the article related to working for the governments, state of the governing bodies and the status of just ruler/ruling body.

332 وَ قَالَ ع السُّلْطَانُ وَرَعَةُ اللَّهِ فِي أَرْضِهِ

And he^{-asws} said: ‘The ruler is a distributor of Allah^{-azwj} in His^{-azwj} earth’¹.

تفسير العباسي عَنْ سُلَيْمَانَ بْنِ جَعْفَرِ الْجَعْفَرِيِّ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا ع مَا تَقُولُ فِي أَعْمَالِ السُّلْطَانِ

Tafseer Al Ayyashi – from Suleyman Bin Ja’far Al Ja’fari who said,

‘I said to Abu Al-Hassan Al-Reza^{-asws}, ‘What are you^{-asws} saying regarding working for the ruler?’

فَقَالَ يَا سُلَيْمَانُ الدُّخُولُ فِي أَعْمَالِهِمْ وَالْعَوْنُ لَهُمْ وَالسَّعْيُ فِي حَوَائِجِهِمْ عَدِيكُ الْكُفْرِ وَالنَّظَرُ إِلَيْهِمْ عَلَى الْعَمْدِ مِنَ الْكِبَائِرِ الَّتِي يُسْتَحَقُّ بِهَا النَّارُ.

‘He^{-asws} said: ‘O Suleyman! The entering into their work, and assisting them, and striving regarding their needs equates to Kufr, and the looking at them deliberately is from the major sins due to which the Fire is deserved’².

كِتَابُ الْإِمَامَةِ وَ التَّبَصُّرَةِ، عَنْ هَارُونَ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ ابْنِ فَضَالٍ عَنِ الصَّادِقِ ع عَنْ أَبِيهِ عَنْ أَبِيهِ ع عَنِ النَّبِيِّ ص قَالَ: سُرُّ الْبِقَاعِ دُورُ الْأَمْرَاءِ الَّذِينَ لَا يَقْضُونَ بِالْحَقِّ.

(The book) ‘Al Imamah Wa Al Tabsira’ – from Haroun Bin Musa, from Muhammad Bin Ali, from Muhammad Bin Al Husayn, from Ali Bin Asbat, from Ibn Fazzal,

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} having said: ‘Evilest of the spots is houses of the commanders, those who are not decreeing (commanding) with the truth’³.

¹ Nahj Al Balagh – Saying 332

² Bihar Al-Anwaar V 71 - The book of relationships - Ch 82 H 25

³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 82 H 52

الخصال مع، معاني الأخبار فيما أوصى به النبي ص أبا ذر قال: كانت صُحُف إبراهيم أمثالاً كُلُّهَا وَ كَانَ فِيهَا أَيْهَا الْمَلِكِ الْمُبْتَلَى الْمَعْرُورِ إِنِّي لَمْ أَبْعَثْكَ لِتَجْمَعِ الدُّنْيَا بَعْضَهَا عَلَى بَعْضٍ وَ لِكَيْ بَعَثْتُكَ لِتُرَدَّ عَنِّي دَعْوَةُ الْمَظْلُومِ فَإِنِّي لَا أُرُدُّهَا وَ إِن كَانَتْ مِنْ كَافِرٍ.

(The books) 'Al Khisaaal', (and) 'Ma'any Al Akhbar' –

'Among what the Prophet^{-saww} had bequeathed to Abu Zarr^{-ra}, he^{-saww} said: 'The Parchments of Ibrahim^{-as} were parables (legend), all of them, and in it was: 'O you king, the Tried, the arrogant! I^{-azwj} did not Send you to amass the world, some of it upon other, but I^{-azwj} Sent you to respond to the call of the oppressed on My^{-azwj} behalf, for I^{-azwj} do not Reject these, and even if it was from a Kafir!'⁴

Helping one's case with the Governor:

قرب الإسناد علي عن أخيه ع قال: من أبلغ سلطاناً حاجة من لا يستطيع إبلاغها أثبت الله عز وجل قدميه على الصراط.

(The book) 'Qurb Al Asnaad' –

'Ali, from his brother^{-asws} (Musa^{-asws} Bin Ja'far^{-asws}) having said: 'One who delivers to a ruler a need of the one not capable of delivering it (himself), Allah^{-azwj} Mighty and Majestic will Affirm his feet upon the Bridge'⁵

الأمالي للشيخ الطوسي المفيد عن الجعافي عن ابن عقدة عن عبد الله بن محمد عن زيد بن علي عن الحسين بن زيد بن علي عن علي بن جعفر عن أخيه موسى بن جعفر عن أبيه ع قال قال رسول الله ص أبلغوني حاجة من لا يستطيع إبلاغ حاجته فإنه من أبلغ سلطاناً حاجة من لا يستطيع إبلاغها ثبت الله قدميه على الصراط يوم القيامة.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Ibn Uqdah, from Abdullah Bin Muhammad, from Zayd Bin Ali, from Al Husayn Bin Zayd Bin Ali,

'From Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Deliver to me the need of one who is not capable of delivering his need, for the one who delivers to a ruler a need of the one who is not capable of delivering it, Allah^{-azwj} will Affirm his feed upon the Bridge on the Day of Qiyamah''⁶

مُنيَةُ الْمُرِيدِ، لِلشَّهِيدِ الثَّانِي رَحِمَهُ اللهُ قَالَ رَوَى مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ بَرِيْعٍ وَ هُوَ الثَّقَمَةُ الصَّدُوقُ عَنِ الرِّضَا ع أَنَّ لِلَّهِ تَعَالَى بِأَبْوَابِ الطَّالِمِينَ مِنْ نَوَّرَ اللهُ وَجْهَهُ بِالْبُرْهَانِ وَ مَكَنَ لَهُ فِي الْبِلَادِ لِيُدْفَعَ بِهِمْ عَنْ أَوْلِيَائِهِ وَ يُصْلَحَ اللهُ بِهِ أُمُورَ الْمُسْلِمِينَ لِأَنَّهُ مَلْجَأُ الْمُؤْمِنِينَ مِنَ الضَّرْرِ وَ إِلَيْهِ يَفْرَعُ ذُو الْحَاجَةِ مِنْ شِيْعَتِنَا-

⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 84 H 1

⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 84 H 2

⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 84 H 3

(The book) ‘Muniyat Al Mureed’ of the second martyr, may Allah^{-azwj} have Mercy on him, said, ‘It is reported by Muhammad Bin Ismail Bin Bazie, and he was a trusted one of Al Sadouq,

‘From Al-Reza^{-asws}: ‘For Allah^{-azwj} the Exalted, at the doors of the oppressors, there is one whom Allah^{-azwj} has irradiated his face with the proof, and Enabled for him in the country for Him^{-azwj} to Defend His^{-azwj} friends through them, Allah^{-azwj} Corrects by it affairs of the Muslims, because he would be a shelter for the Momineen from the harms, and the one from our^{-asws} Shias with the need can panic to him.

يَمُّ يُؤْمِنُ اللَّهُ رُوعَةَ الْمُؤْمِنِينَ فِي دَارِ الظُّلْمَةِ - أَوْلَيْكَ هُمْ الْمُؤْمِنُونَ حَقًّا أَوْلَيْكَ أَمْنَاءُ اللَّهِ فِي أَرْضِهِ أَوْلَيْكَ نُورُ اللَّهِ تَعَالَى فِي رَعِيَّتِهِمْ يَوْمَ الْقِيَامَةِ وَ يَزْهَرُ نُورُهُمْ لِأَهْلِ السَّمَاوَاتِ كَمَا تَزْهَرُ الْكَوَاكِبُ لِأَهْلِ الْأَرْضِ أَوْلَيْكَ مِنْ نُورِهِمْ نُورُ الْقِيَامَةِ تُضِيءُ مِنْهُمْ الْقِيَامَةُ

Through them, Allah^{-azwj} Secures the dread of the Momin in the house of oppressors. Those, they are the Momineen truly. They are trustees of Allah^{-azwj} in His^{-azwj} earth. They are Noor of Allah^{-azwj} the Exalted among their citizens on the Day of Qiyamah, and their Noor will shine for people of the skies just as the stars shine for people of the earth. They, from their Noor is Noor of the Qiyamah. The Qiyamah will be illuminated by them.

خُلِقُوا وَ اللَّهُ لِلْجَنَّةِ وَ خُلِقَتْ الْجَنَّةُ هُمْ فَهَبْنَاهُمْ هُمْ مَا عَلَى أَحَدِكُمْ أَنْ لَوْ شَاءَ لَنَالَ هَذَا كُلَّهُ

By Allah^{-azwj}! They have been Created for the Paradise and the Paradise has been Created for them. So congratulations to them! What is upon one of you, if he so desires, he can achieve this, all of it?’

قَالَ قُلْتُ بِمَاذَا جَعَلَنِي اللَّهُ فِدَاكَ هُمْ

He (the narrator) said, ‘I said, ‘With what will that be for them? May I be sacrificed for you^{-asws}!’

قَالَ يَكُونُ مَعَهُمْ فَيَسْرُنَا بِإِدْخَالِ السُّرُورِ عَلَى الْمُؤْمِنِينَ مِنْ شَيْعَتِنَا فَكُنْ مِنْهُمْ يَا مُحَمَّدُ.

He^{-asws} said: ‘He can be with them. He can gladden us^{-asws} by entering the gladness upon the Momineen from our^{-asws} Shias. So be from them, O Muhammad!’⁷

Supporting an unjust ruler:

الأُمَالِي لِلصَّدُوقِ فِي مَنَاهِجِي النَّبِيِّ ص قَالَ: مَنْ مَدَحَ سُلْطَانًا جَائِرًا وَ تَخَفَّ وَ تَضَعَّ لَهُ طَمَعًا فِيهِ كَانَ قَرِينَهُ إِلَى النَّارِ.

(The book) ‘Al Amaali’ of Al Sadouq –

⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 82 H 49

‘Among prohibitions by the Prophet^{-saww} having said: ‘One who praises a tyrannical ruler (authority) and he lightens and humbles to him out of greed regarding him, would be his pair to the Fire’^{.8}

وَقَالَ ص مِنْ دَلِّ جَائِرًا عَلَى جَوْرِ كَانَ قَرِينًا هَامَانَ فِي جَهَنَّمَ.

And he^{-saww} said: ‘One who supports a tyrant upon a tyranny would be a pair of Haman^{-la} in Hell’^{.9}

وَقَالَ ص مَنْ تَوَلَّى خُصُومَةَ ظَلَمٍ أَوْ أَعَانَ عَلَيْهَا ثُمَّ نَزَلَ بِهِ مَلَكُ الْمَوْتِ قَالَ لَهُ أَبَشِرْ بِالْعَذَابِ الَّذِي وَ نَارِ جَهَنَّمَ وَ بئسَ المصيرُ.

And he^{-saww} said: ‘One who is in charge of a dispute of an oppressor or assists upon it (whichever way), then the Angel of death descends with him, will say to him: ‘Receive news of Curse of Allah^{-azwj} and Fire of Hell, **and it is the evil destination” [2:126]’^{.10}**

وَ هَيَّ ص عَنْ إِجَابَةِ الْفَاسِقِينَ إِلَى طَعَامِهِمْ.

And he^{-saww} prohibited from answering the mischief-makers to their banquets’^{.11}

المجالس للمفيد ما، الأمالي للشيخ الطوسي فيما أوصى به أمير المؤمنين ع عند وفاته أحب الصالح لصلاجه و دار الفاسق عن دينك و أنعضه بقلبك.

(The book) ‘Al Majalis’ of Al Mufeed, (and) ‘Al Amaali’ of the sheikh Al Tusi –

‘Among what Amir Al-Momineen^{-asws} bequeathed with at his^{-asws} expiry: ‘Love the righteous for his righteousness, and turn away the mischief-maker from your religion’s (sake) and hate him with your heart’^{.12}

وَ مَنْ أَحَبَّ بَقَاءَ الظَّالِمِينَ فَقَدْ أَحَبَّ أَنْ يُعْصَى اللَّهُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى حَمِدَ نَفْسَهُ عَلَى هَلَاكِ الظَّالِمَةِ فَقَالَ فَطُطِعْ دَائِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

And one who loves the oppressors to remain (alive), so he loves for him to disobey Allah^{-azwj}. Allah^{-azwj} Blessed and Exalted Praised Himself^{-azwj} upon destruction of the oppressors. He^{-azwj} Said: **So the roots of the people were cut off, those who were unjust, and the Praise is for Allah Lord of the worlds [6:45]’^{.13}**

ثواب الأعمال أبي عن مُحَمَّدِ الْعَطَّارِ عَنِ الرَّبِيِّ عَنِ أَبِيهِ عَنِ أَبِي تَهْمَلٍ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ عَدَرَ ظَالِمًا يَظْلِمُهُ سَلَطَ اللَّهُ عَلَيْهِ مَنْ يَظْلِمُهُ فَإِنْ دَعَا لَمْ يُسْتَجَبْ لَهُ وَ لَمْ يَأْجُرْهُ اللَّهُ عَلَى ظُلْمَتِهِ.

⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 82 H 3 a

⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 82 H 3 c

¹⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 82 H 3 d

¹¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 82 H 3 e

¹² Bihar Al-Anwaar V 71 - The book of relationships - Ch 82 H 4

¹³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 82 H 6

(The book) 'Sawaab Al Amaal' – My father, from Muhammad Al Attar, from Al Barqy, from his father, from Abu Nahshal, from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'One who offers excuses for an oppressor for his injustice, Allah^{-azwj} will Cause someone to prevail over him oppressing him. If he were to supplicate it will not be Answered for him, and Allah^{-azwj} will not Reward him upon his grievances''.¹⁴

ثَوَابُ الْأَعْمَالِ أَبِي عَنْ سَعْدِ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ ابْنِ مَجْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ أَعَانَ ظَالِمًا عَلَى مَظْلُومٍ لَمْ يَزَلِ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ سَاحِطًا حَتَّى يَنْزِعَ عَنْهُ مَعُونَتَهُ.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Muhammad Bin Isa, from Ibn Mahboub, from Abdullah Bin Sinan who said,

'I heard Abu Abdullah^{-asws} said: 'One who supports an oppressor against an oppressed, Allah^{-azwj} Mighty and Majestic will not cease to be Wrathful upon him until he removes himself from supporting him''.¹⁵

Status of the just ruler:

وَإِنَّ السُّلْطَانَ الْعَادِلَ بِمَنْزِلَةِ الْوَالِدِ الرَّحِيمِ فَأَجِبُوا لَهُ مَا تُحِبُّونَ لِأَنْفُسِكُمْ وَاكْرَهُوا لَهُ مَا تَكْرَهُونَ لِأَنْفُسِكُمْ.

And the just ruler is at the status of the merciful father, therefore love for him what you are loving for yourself and dislike for him what you are disliking for yourselves'' (an extract).¹⁶

الْأَمَالِيُّ لِلصَّدُوقِ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ أَبِيهِ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى عَنْ أَبِيهِ عَنْ جَدِّهِ مُوسَى بْنِ جَعْفَرٍ ع أَنَّهُ قَالَ لِشَيْعَتِهِ يَا مَعْشَرَ الشَّيْعَةِ لَا تُدْلُوا رِقَابَكُمْ بِتَرْكِ طَاعَةِ سُلْطَانِكُمْ فَإِنْ كَانَ عَادِلًا فَاسْأَلُوا اللَّهَ بِإِنْقَاءِهِ وَإِنْ كَانَ جَائِرًا فَاسْأَلُوا اللَّهَ بِإِصْلَاحِهِ فَإِنَّ صَلَاحَكُمْ فِي صَلَاحِ سُلْطَانِكُمْ

(The book) 'Al Amaali' of Al Sadouq – Al Hamadany, from Ali, from his father, from Musa Bin Ismail Bin Musa, from his father,

'From his grandfather^{-asws} Musa^{-asws} Bin Ja'far^{-asws} having said to his^{-asws} Shias: 'O community of Shias! Do not disgrace your necks by leaving the obedience of your rulers. If he were just, ask Allah^{-azwj} for his remaining (alive), and if he were a tyrant, ask Allah^{-azwj} to Correct him, for your correction is the correction of your rulers.

وَإِنَّ السُّلْطَانَ الْعَادِلَ بِمَنْزِلَةِ الْوَالِدِ الرَّحِيمِ فَأَجِبُوا لَهُ مَا تُحِبُّونَ لِأَنْفُسِكُمْ وَاكْرَهُوا لَهُ مَا تَكْرَهُونَ لِأَنْفُسِكُمْ.

And the just ruler is at the status of the merciful father, therefore love for him what you are loving for yourself and dislike for him what you are disliking for yourselves''.¹⁷

¹⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 82 H 21

¹⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 82 H 22

¹⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 82 H 2

¹⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 82 H 2

How to best deal with the ruler/government

فَإِنْ نَفْسُكَ أَهَتْ إِلَّا حُبَّ الدُّنْيَا وَ قُرْبَ السُّلْطَانِ فَخَالَفَتْكَ إِلَى مَا كَيْتُبُكَ عَنْهُ مِمَّا فِيهِ رُشْدُكَ فَاْمَلِكْ عَلَيْهِ لِسَانَكَ فَإِنَّهُ لَا ثِقَّةَ لِلْمُلُوكِ عِنْدَ الْعَضْبِ فَلَا تَسْأَلْ عَنْ أَعْيَابِهِمْ وَلَا تَنْطِقْ بِأَسْرَارِهِمْ وَلَا تَدْخُلْ فِي مَا بَيْنَهُمْ وَ فِي الصَّمْتِ السَّلَامَةُ مِنَ النَّدَامَةِ وَ تَلَاْفِيكَ مَا فَرَطَ مِنْ صَمْتِكَ أَيْسَرُ مِنْ إِذْرَاكِ فَاَيْدَةٍ مَا فَاتَ مِنْ مَنُطِقِكَ

(Amir ul-Momineen^{asws} said in a lengthy Hadith): If your soul were to refuse except loving the world and drawing closer to the ruler, then it will oppose you to what I^{asws} am forbidding you from, what there is rightful guidance for you, therefore control your tongue upon it for there is not trusting of the kings during the anger, therefore neither ask about their news not speak with their secrets and do not enter into what is between them, and in the silence there is safety from the remorse, and your avoiding what is missed from your silence is easier than your realising benefit of what is missed from your speaking (An extract).¹⁸

When Allah^{azwj} Wants something He^{azwj} Makes tyrant(s) senseless so he does what he had disliked

قَالَ ع إِذَا أَرَادَ اللَّهُ أَمْرًا سَلَبَ الْعِبَادَ عُقُولَهُمْ فَأَنْفَعَهُمْ فَأَنْفَعَهُ أَمْرُهُ وَ تَمَّتْ إِرَادَتُهُ فَإِذَا أَنْفَعَهُ أَمْرُهُ رَدَّ إِلَى كُلِّ ذِي عَقْلٍ عَقْلَهُ فَيَقُولُ كَيْفَ ذَا وَ مِنْ أَيْنَ ذَا.

And he^{asws} (8th Imam) said: ‘When Allah^{azwj} Wants a matter, He^{azwj} Strips the servants of their intellects. He^{azwj} Implements His^{azwj} Command and Completes what He^{azwj} Wants. When He^{azwj} has Implemented His^{azwj} Command, He^{azwj} Returns to everyone with intellect, his intellect, so he says, ‘How can that be so? And from where is that?’¹⁹

¹⁸ Bihar ul-Anwaar, vol. 74

¹⁹ Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 26 H 1 / 7