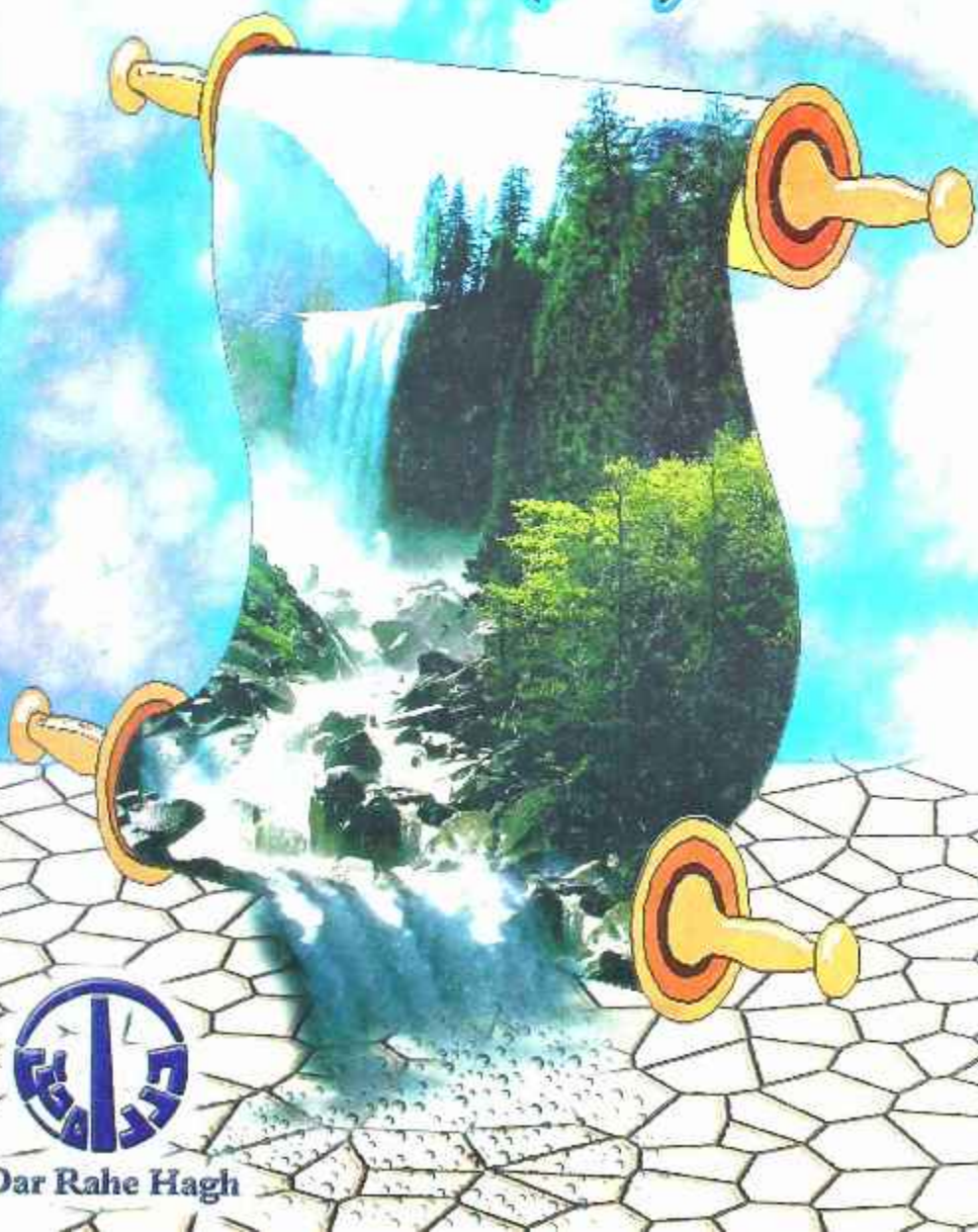


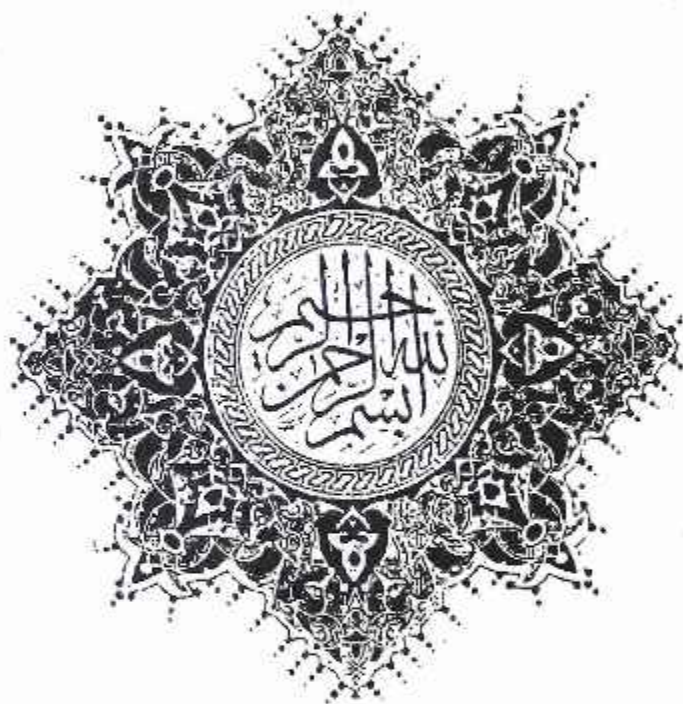
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BY
Imam ali (A.S)



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by IMAM ALI (A.S.)

Written for (Malik) al-Ashtar an-Nakhai, when the position of Muhammad ibn Abi Bakr had become precarious, and Amir al-muminin had appointed al-Ashtar as the Governor of Egypt and the surrounding areas; it is the longest document and contains the greatest number of beautiful sayings.

In the Name of Allāh, the Compassionate, the Merciful

1) This is what Allāh's servant Ali, Amir al-muminin, has ordered Malik ibn al-Hārith al-Ashtar in his instrument (of appointment) for him when he made him Governor of Egypt for the collection of its revenues, fighting against its enemies, seeking the good of its people and making its cities prosperous.

2) He has ordered him to fear Allāh to prefer obedience to Him, and to follow what he has commanded in His Book (*Qur'ān*) out of His obligatory and elective commands, without following which one cannot achieve virtue, nor (can one) be evil save by opposing them and ignoring them, and to help Allāh the Glorified, with his heart, hand and tongue, because Allāh whose name is Sublime takes the responsibility for helping him who helps Him, and for protecting him who gives Him support.

- 3) He also orders him to break his heat off from passions, and to restrain it at the time of their increase, because the heart leads towards evil unless Allāh has mercy.

The qualifications of a governor and his responsibilities

- 4) Then, know O' Malik that I have sent you to an area where there have been governments before you, both just as well as oppressive. People will now watch your dealings as you used to watch the dealing of the rulers before you, and they (people) will criticise you as you criticised them (rulers). Surely, the virtuous are known by the reputation that Allāh circulates for them through the tongues of His creatures. Therefore, the best collection with you should be the collection of good deeds. So, control your passions and check your heart from doing what is not lawful for you, because checking the heart means detaining it just half way between what it likes and dislikes.

- 5) Habituate your heart to mercy for the subjects and to

affection and kindness for them. Do not stand over them like greedy beasts who feel it is enough to devour them, since they are of two kinds, either your brother in religion or one like you in creation. They will commit slips and encounter mistakes. They may act wrongly, wilfully or by neglect. So, extend to them your forgiveness and pardon, in the same way as you would like Allāh to extend his forgiveness and pardon to you, because you are over them and your responsible Commander (Imām) is over you while Allāh is over him who has appointed you. He (*Allāh*) has sought you to manage their affairs and has tried you through them.

- 6) Do not set yourself to fight Allāh because you have no power before his power and you cannot do without His pardon and mercy. Do not repent of forgiving or be merciful in punishing. Do not act hastily during anger if you can find way out of it. Do not say: " I have been given authority, I should be obeyed when I order, " because it engenders confusion in the heart, weakens the religion and takes one near ruin. If the authority in which you are placed produces pride or vanity in you

then look at the greatness of the realm of Allāh over you and His might the like of which might you do not even possess over yourself. This will curb your haughtiness, cure you of your high temper and bring back to you your wisdom which had gone away from you.

7) Beware of comparing yourself to Allāh in His greatness or likening yourself to Him in His power, for Allāh humiliates every claimant of power and disgraces every one who is haughty.

8) Do justice for Allāh and do justice towards the people, as against yourself, your near ones and those of your subjects for whom you have a liking, because if you do not do so you will be oppressive, and when a person oppresses the creatures of Allāh then, instead of his creatures, Allāh become his opponent, and when Allāh is the opponent of a person He tramples his plea; and he will remain in the position of being at war with Allāh until he gives it up and repents. Nothing is more inducive of the reversal of Allāh's bounty or for the hastening of His retribution than continuance in oppression, because Allāh hears the prayer

of the oppressed and is on the look out for the oppressors.

Ruling Should Be in Favour of the People as a Whole

9) The way most coveted by you should be that which is the most equitable for the right, the most universal by way of justice, and the most comprehensive with regard to the agreement among those under you, because the disagreement among the common people sweeps away the arguments of the chiefs while the disagreement among the chiefs can be disregarded when compared with the agreement of the common people. No one among those under you is more burdensome to the ruler in the comfort of life, less helpful in distress, more disliking of equitable treatment, more tricky in asking favours, less thankful at the time of giving, less appreciative of reasons at the time of refusal, and weaker in endurance at the time of the discomforts of life than the chiefs. It is the common people of the community who are the pillars of the religion, the power of the Muslims and the defence against the enemies. Your leanings should therefore

be towards them and your inclination with them.

10) The one among the people under you who is furthest from you and the worst of them in your view should be he who is the most inquisitive of the shortcomings of the people, because people do have shortcomings and the ruler is the most appropriate person to cover them. Do not disclose whatever of it is hidden from you because your obligation is to correct what is manifest to you, while Allāh will deal with whatever is hidden from you. Therefore, cover shortcomings so far as you can; Allāh would cover those of your shortcomings which you would like to remain under cover from your subjects. Unfasten every knot of hatred in the people and cut away from yourself the cause of every enmity. Feign ignorance from what is not clear to you. Do not hasten to second a backbiter, because a backbiter is a cheat although he looks like those who wish well.

About counsellors

11) Do not include among those you consult a miser who would keep you back from being generous and caution you against

destitution, nor a coward who would make you feel too weak for your affairs, nor a greedy person who would make beautiful to you the collection of wealth by evil ways. This is because although miserliness, cowardice and greed are different qualities, yet they are common in having an incorrect idea about Allāh.

12) The worst minister for you is he who has been a minister for mischievous persons before you, and who joined them in sins. Therefore, he should not be your chief man, because they are abettors of sinners and brothers of the oppressors. You can find good substitutes for them who will be like them in their views and influence, while not being like them in sins and vices. They have never assisted an oppressor in his oppression or a sinner in his sin. They will give you the least trouble and the best support. They will be most considerate towards you and the least inclined towards others. Therefore, make them your chief companions in privacy as well as in public.

13) Then, more preferable among them for you should be those who openly speak better truths before you and who support you

least in those of your actions which Allāh does not approve in His friends, even though they may be according to your wishes. Associate yourself with God-fearing and truthful people; then educate them, so that they should not praise you or please you by reason of an action you did not perform, because an excess of praise produces pride and drives you near haughtiness.

14) The virtuous and the vicious should not be in equal position before you because this means dissuasion of the virtuous from virtue and persuasion of the vicious to vice. Keep everyone in the position which is his. You should know that the most conducive thing for the good impression of the ruler on his subjects is that he should extend good behaviour towards them, lighten their hardships, and avoid putting them to unbearable troubles. You should therefore, in this way follow a course by which you will leave a good impression with your subjects, because such good ideas will relieve you of great worries. Certainly, the most appropriate for good impression of you is he to whom your behaviour has not been good.

15) Do not discontinue the good lines in which the earlier people of this community had been acting, by virtue of which there was general unity and through which the subjects prospered. Do not innovate any line of action which injures these earlier ways because (in that case) the reward for those who had established those ways will continue, but the burden for discontinuing them will be on you.

16) Keep on increasing your conversations with the scholars and discussions with the wise to stabilize the prosperity of the areas under you, and to continue with that in which the earlier people had remained steadfast.

The different classes of people

17) Know that the people consist of the classes who prosper only with the help of one another, and they are not independent of one another. Among them are the army of Allāh, then the secretarial workers of the common people and the chiefs, then the dispensers of justice, then those engaged in law and order,

then the payers of head tax (*jizyah*) and land tax (*khraj*) from the protected unbelievers and the common Muslims, then there are the traders and the man of industry and then the lowest class of the needy and the destitute. Allāh has fixed the share of every one of them and laid down His precepts about the limits of each in His Book (*Qur'ān*) and the *sunnah* of His prophet by way of a settlement which is preserved with us.

18) Now the army is, by the will of Allāh, the fortress of the subjects, the ornament of the ruler, the strength of the religion and the means of peace. The subjects cannot exist without them while the army can be maintained only by the funds fixed by Allāh in the revenues, through which they acquire the strength to fight the enemies, on which they depend for their prosperity, and with which they meet their needs. Those two classes cannot exist without the third class namely the judges, the executive and the secretaries who pass judgements about contracts, collect revenues and are depended upon in special and general matters.

19) And these classes cannot exist except with the traders and

men of industry, who provide necessities for them, establish markets and make it possible for others not to do all this with their own hands. Then is the lowest class of the needy and the destitute support of and help for whom is an obligation, and everyone of them has (a share in) livelihood in the name of Allāh. Everyone of them has a right on the ruler according to what is needed for his prosperity. The ruler cannot acquit himself of the obligations laid on him by Allāh in this matter except by striving and seeking help from Allāh by training himself to adhere to the right and by enduring on that account all that is light or hard.

1. The Army

20) Put in command of your forces the man who in your view is the best well-wisher of Allāh, His Prophet and your Imām. The chastest of them in heart and the highest of them in endurance is he who is slow in getting enraged, accepts excuses, is kind to the weak and is strict with the strong; violence should not raise his temper and weakness should not keep him sitting.

21) Also associate with considerate people from high families, virtuous houses and decent traditions, then people of courage, valour, generosity and benevolence, because they are repositories of honour and springs of virtues. Strive for their matters as the parents strive for their child. Do not regard anything that you do to strengthen them as big nor consider anything that you have agreed to do for them as little (so as to give it up), even though it may be small, because this will make them your well-wishers and create a good impression of you. Do not neglect to attend to their small matters, confining yourself to their important matters, because your small favours will also be of benefit to them while the important ones are such that they cannot ignore them.

22) That commander of the army should have such a position before you that he renders help to them equitably and spends from his money on them and on those of their families who remain behind so that all their worries converge on the one worry for fighting the enemy. Your kindness to them will turn

their hearts to you. The most pleasant thing for the rulers is the establishment of justice in their areas and the manifestation of the love of their subjects, but the subjects' love manifests itself only when their hearts are clean. Their good wishes prove correct only when they surround their commanders (to protect them). Do not regard their positions to be a burden over them and do not keep watching for the end of their tenure. Therefore, be broad-minded in regard to their desires, continue praising them and recounting the good deeds of those who have shown such deeds, because the mention of good actions shakes the brave and rouses the weak, if Allāh so wills.

23) Appreciate the performance of every one of them, do not attribute the performance of one to the other, and do not minimize the reward below the level of the performance. The high position of a man should not lead you to regard his small deeds as big, not should the low position of a man make you regard his big deeds as small.

24) Refer to Allāh and His Prophet the affairs which worry you

and matters which appear confusing to you, because, addressing the people whom Allāh the Sublime, wishes to guide, He said :

O' you who believe! Obey Allāh and obey the Prophet and those vested with authority from among you; and then if you quarrel about anything refer it to Allāh and the Prophet if you believe in Allāh and in the Last Day (of Judgement)... (Qur'ān, 4:59)

Referring to Allāh means to act according to what is clear in His Book and referring to the Prophet means to follow his unanimously agreed *sunnah* in regard to which there are no differences.

2. The Chief Judge

25) For the settlement of disputes among people select him who is the most distinguished of your subjects in your view. The cases (coming before him) should not vex him, disputation should not enrage him, he should not insist on any wrong point, and should not grudge accepting the truth when he perceives it; he should not lean towards greed and should not content himself

with a cursory understanding (of a matter) without going thoroughly into it. He should be most ready to stop (to ponder) on doubtful points, most regardful of arguments, least disgusted at the quarrel of litigants, most patient at probing into matters and most fearless at the time of passing judgement. Praise should not make him vain and elation should not make him lean (to any side). Such people are very few.

26) Then, very often check his decisions and allow him so much money (as remuneration) that he has no excuse worth hearing (for not being honest) and there remains no occasion for him to go to others for his needs. Give him that rank in your audience for which no one else among your chiefs aspires, so that he remains safe from the harm of those around you. You should have a piercing eye in this matter because this religion has formerly been a prisoner in the hands of vicious persons when action was taken according to passion, and worldly wealth was sought.

3. *Executive Officers*

27) Thereafter, look into the affairs of your executives. Give them appointment after tests and do not appoint them according to partiality or favouritism, because these two things constitute sources of injustice and unfairness. Select from among them those who are people of experience and modesty, hailing from virtuous houses, having been previously in Islam, because such persons possess high manners and untarnished honour. They are the least inclined towards greed and always have their eyes on the ends of matters.

28) Give them an abundant (by way of salary) because this give them the strength to maintain themselves in order and not to have an eye upon the funds in their custody, and it would be an argument against them if they disobeyed your orders or misappropriated your trust. You should also check their activities and have people who report on them who should be

truthful and faithful, because your watching their actions secretly will urge them to preserve trust with and to be kind to the people. Be careful of assistants. If any one of them extends his hands towards misappropriation and the reports of your reporters reaching you confirm in, that should be regarded enough evidence. You should then inflict corporal punishment on him and recover what he has misappropriated. You should put him in a place of disgrace, blacklist him with (the charge of) misappropriation and make him wear the necklace of shame for his offence.

4. *The Administration of Revenues*

29) Look after the revenue (*kharāj or land tax*) affairs in such away that those engaged in it remain prosperous because in their prosperity lies the prosperity of all others. The others cannot prosper without them, because all people are dependent on revenue and its payers. You should also keep an eye on the cultivation of the land more than on the collection of revenue because revenue cannot be had without cultivation and whoever

asks for revenue without cultivation, ruins the area and brings death to the people. His rule will not last only a moment.

30) If they complain of the heaviness (of the revenue) or of diseases, or dearth of water, or excess of water or of a change in the condition of the land either due to flood or to drought, you should remit the revenue to the extent that you hope will improve their position. The remission granted by you for the removal of distress from them should not be grudged by you, because it is an investment which they will return to you in the shape of the prosperity of your country and the progress of your domain in addition to earning their praise and happiness for meeting out justice to them. You can depend upon their strength because of the investment made by you in them through catering to their convenience, and can have confidence in them because of the justice extended to them by being kind to them. After that, circumstances may so turn that you may have to ask for their assistance, when they will bear it happily, for prosperity is capable of bearing whatever you load on it. The ruin of the land is caused by the poverty of the cultivators, while

the cultivators become poor when the officers concentrate on the collection (of money), having little hope for continuance (in their posts) and deriving no benefit from objects of warning.

5. The Clerical Establishment

31) Then you should take care of your secretarial workers. Put the best of them in charge of your affairs. Entrust those of your letters which contain your policies and secrets to him who possesses the best character, who is not elated by honours, lest he dares speak against you in common audiences. He should also not be negligent in presenting the communications of your officers before you and issuing correct replies to them on your behalf and in matters of your receipts and payments. He should not make any damaging agreement on your behalf and should not fail in repudiating agreement against you. He should not be ignorant of the extent of his own position in matters because he who is ignorant of his own position is (even) more ignorant of the position of others.

32) Your selection of those people should not be on basis of your understanding (of them), confidence and your good impression, because people catch the ideas of the officers through affectation and personal service and there is nothing in it which is like well-washing or trustfulness. You should rather test them by what they did under the virtuous people before you. Take a decision in favour of one who has a good name among the common people and is the most renowned in trustworthiness, because this will a proof of your regard for Allāh and for him on whose behalf you have been appointed to this position (namely your Imām). Establish one chief for every department of work. He should not be in incapable of big matters, and rush of work should not perplex him. Whenever there is a defect in your secretaries which you overlook, then you will be held responsible for it.

6. Traders and Industrialists

33) Now take some advice about traders and industrialists. Give them good counsel wether they be settled (shop-keepers) or

traders or physical labourers because they are sources of profit and the means of the provision of useful articles. They bring them from distant and far-flung areas throughout the land and sea, plains or mountains, from where people cannot come and to where they do not dare to go, for they are peaceful and there is no fear of revolt from them and they are quite without fear of treason.

34) Look after their affairs before yourself or wherever they may be in your area. Know, along with this, that most of them are very narrow-minded, and awfully avaricious. They hoard goods for profiteering and fix high prices for goods. This is a source of harm to the people and a blot on the officers in charge. Stop people from hoarding, because the Messenger of Allāh (p.b.u.h.a.h.p) has prohibited it. The sale should be smooth, with correct weights and prices, not harmful to either party, the saler or the purchaser; whoever commit hoarding after you prohibit it, give him exemplary but not excessive punishment.

7. *The Lowest Class*

35) (Fear) Allāh and keep Allāh in view in respect of the lowest class, consisting of those who have few means: the poor, the destitute, the penniless and the disabled; because in this class are both the discontented and those who beg. Take care for the sake of Allāh of his obligations towards them for which He has made you responsible. Fix for them a share from the public funds and a share from the crops of land taken ever as booty for Islam in every areas, because in it the remote ones have the same shares as the near ones. All these people are those whose rights have been place in your charged. Therefore, a luxurious life should not keep you away from them. You cannot be excused for ignoring small matters because you were deciding big problems. Consequently, do not be unmindful of them, nor turn your face from them out of vanity.

36) Take care of the affairs of those of them do not approach

you because they are of unsightly appearance or those whom people regard as low. Appoint for them some trusted people who are God-fearing and humble. They should inform you of these people's conditions. Then deal with them with a sense of responsibility to Allāh on the day you will meet Him, because of all the subjects these people are the most deserving of equitable treatment, while for others also you should fulfil their rights so as to render account to Allāh.

37) Take care of the orphans and the aged who have no means (for livelihood) nor are they ready for begging. This is heavy on the officers; in fact, every right is heavy. Allāh lightens it for those who seek the next world and so they endure (hardships) upon themselves and trust on the truthfulness of Allāh promise to them.

38) And fix a time for complainants wherein you make yourself free for them, and sit for them in common audience and feel humble therein for the sake of Allāh who created you. (On that occasion) you should keep away your army and your

assistant such as the guards and the police so that anyone who like to speak may speak to you without fear, because I have heard the Messenger of Allāh (p.b.u.h.a.h.p.) say in more than one place, "The people among whom the right of the weak is not secured from the strong without fear will never achieve purity. "Tolerate their awkwardness and inability to speak. Keep away from you narrowness and haughtiness; Allāh would, on this account, spread over you the skirts of His mercy and assign the reward of His obedience for you. Whatever you give, give it joyfully, but when you refuse do it handsomely and with excuses.

39) Then there are certain matters which you cannot avoid performing yourself. For example, replying to your officers when your secretaries are unable to do so, or disposing of the complaints of the people when your assistant shirk them. Finish every day the work meant for it, because every day has its own work. Keep for yourself the better and greater portion of these periods for the worship of Allāh, although all these items are for Allāh provided the intention is pure and the subjects prosper thereby.

Communion with Allāh

40) The particular thing by which you should purify your religion for Allāh should be the fulfilment of those obligations which are especially for Him. Therefore, devote to Allāh some of your physical activity during the night and the day, and whatever (worship) you perform for seeking nearness to Allāh should be complete, without defect or deficiency, whatsoever physical exertion it may involve. When you lead the prayers for the people it should be neither (too long as to be) boring nor (too short as to be) wasteful, because among the people there are the sick as well as those who have needs of their own. When the Messenger of Allāh (p.b.u.h.a.h.p.) sent me to Yemen I enquired how I should offer prayers with them and he replied, "Say the prayers as the weakest of them would say, and be considerate to the believers."

On the Behaviour and Action of a Ruler

41) Then, do not keep yourself secluded from the people for a long time, because the seclusion of those in authority from the subjects is a kind of narrow-sightedness and causes ignorance about their affairs. Seclusion from them also prevents them from the knowledge of those things which they do not know and as a result they begin to regard big matters as small and small matters as big, good matters as bad and bad matters as good, while the truth becomes confused with falsehood. After all, a governor is a human being and cannot have knowledge of things which people keep hidden from him.

42) No writ is big on the face of truth to differentiate is various expressions from falsehood. Then you can be one of two kinds of men. Either you may be generous in granting rights; and then why this hiding in spite of (your) discharging the obligations and good acts that you perform? Or you are a victim of

stinginess; in that case people will soon give up asking you since they will lose hope of generous treatment from you. In spite of that there are many needs of the people towards you which do not involve any hardship on you, such as the complaint against oppression or the request for justice in a matter.

43) Further, a governor has a favourites and people of easy access to him. They misappropriate things, are high-handed and do not observe justice in matters. You should destroy the root of evil in the people by cutting away the causes of these defects. Do not make any land grants to your hangers on or supporters. They should not expect from you the possession of land which may cause harm to adjoining people over the question of irrigation or common services whose burden the grantees place on others. In this way, the benefit will be rather their than yours, and the blame will lie you in this world and the next.

44) ⁹ Allow rights to whomsoever it is due, whether near you or far from you. In this matter, you should be enduring and watchful even though it may involve your relations and

favourites, and keep in view the reward of that which appears burdensome on you because its reward is handsome.

45) If the subjects suspect you of high-handedness, explain to them your position openly and remove their suspicion with your explanation, because this would mean exercise for your soul and consideration to the subjects while this explanation will secure your aim of keeping them firm in truth.

46) Do not reject peace to which your enemy may call you and wherein there is the pleasure of Allāh, because peace brings rest to your army and relief from your worries and safety for your country. But after peace there is great apprehension from the enemy because often the enemy offers peace to benefit by your negligence. Therefore, be cautious and do not act by wishfulness in this matter.

47) If you conclude an agreement between yourself and your enemy or enter into a pledge with him then fulfil your agreement and discharge your pledge faithfully. Place yourself as

a shield against whatever you have pledged, because among the obligations of Allāh there is nothing on which people are more strongly united despite the difference of their ideas and variation of their views than respect for fulfilling pledges. Besides Muslims, even unbelievers have abided by agreements because they realised the dangers which would come in the wake of violation (thereof). Therefore, do not deceive your enemy, because no one can offend Allāh save the ignorant and the wicked. Allāh made His agreement and pledged the sign of security which He has spread over His creatures through His mercy and an asylum in which they stay in His protection and seek the benefit of nearness to Him. Therefore, there should be no deceit, cunning or duplicity in it.

48) Do not enter into an agreement which may admit of different interpretations and do not change the interpretation of vague words after the conclusion and confirmation (of the agreement). If an agreement of Allāh involves you in hardship do not seek its repudiation without justification, because the bearing of hardships through which you expect relief and a

handsome result is better than a violation whose consequence you fear, and that you fear that you will be called upon by Allāh to account for it and you will not be able to seek forgiveness for it in this world or the next.

49) You should avoid shedding blood without justification, because nothing is more inviting of Divine retribution, greater in (evil) consequence and more effective in the decline of prosperity and cutting short of life than the shedding of blood without justification. On the Day of Judgement Allāh the Glorified, would commence giving His judgement among the people with the cases of bloodshed committed by them. Therefore, do not strengthen your authority by shedding prohibited blood because this will weaken and lower the authority, moreover destroy it and shift it. You cannot offer any excuse before Allāh or before me for wilful killing because there must be the question of revenge in it. If you are involved in it be error and you exceed in the use of your whip or sword, or are hard inflicting punishment, as sometimes even a blow by the fist or a smaller stroke causes death, then the haughtiness of your

authority should not prevent you from paying the blood-price to the successors of the killed person.

50) You should avoid self-admiration, having reliance in what appears good in yourself and love of exaggerated praise because this is one of the most reliable opportunities for Satan to obliterate the good deeds of the virtuous.

51) Avoid showing (the existence of) obligation on your subjects for having done good to them or praising your own actions or making promises and then breaking them, because showing (the existence of) obligation destroys good, self-praise takes away the light of truth, and breaking promises earn the hatred of Allāh and of the people. Allāh the Glorified, says:

Most hateful is it unto Allāh that you say would you (your selves) do (it) not. (Qur'ān, 61:3)

52) Avoid haste in matters before their times, slowness at their proper time, insistence on them when the propriety of action is not known or weakens when it becomes clear. Assign

every matter its proper place and do every job at the appropriate time.

53) Do not appropriate to yourself that in which the people have an equal share, nor be regardless of matters which have come to light with the excuse that you are accountable for others. Shortly, the curtains of all matters will be raised from your view and you will be required to render redress to the oppressed. Have control over (your) sense of prestige, any outburst of anger, the might of your arm and sharpness of your tongue. Guard against all this by avoiding haste and by delaying severe action till your anger subsides and you regain your self-control. You cannot withhold yourself from this unless you bear in mind that you have to return to Allah.

54) It is necessary for you to recall how matters went with those who preceded you, be it government or a great tradition or a precedent of our Prophet (may Allah bless him and his descendants) or the obligatory commands contained in the Book of Allah. Then you should follow them as you have seen us

acting upon them and should exert yourself in following that I have enjoined upon you in this document in which I have exhausted my pleas on you, so that if your heart advances towards its passions you may have no plea in its support.

55) I ask Allah through the extent of His mercy and the greatness of His power of giving a good inclination that He may prompt me and you to advance a clear plea before Him and His creatures in a manner that may attract His pleasure along with handsome praise among the people , good effect in the country , and increase in prosperity and a heightening of honour; and that He may allow me and you to die a death of virtue and martyrdom. Surely, we have to return to Him. Peace be on the Messenger of Allah - may Allah shower His blessings and plentiful salutation on him and his pure and chaste descendants; and that is an end to the matter.





من علي امير المؤمنين ﴿عَلَيْهِ السَّلَام﴾

كتبه للأشتر النخعي

مؤسسة في طريق الحق

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هوية الكتاب

اسم الكتاب عهد من على عليه السلام كتبه للاشر
تنظيم قسم المراسلات الخارجية في طريق الحق
الناشر مؤسسة في طريق الحق
المطبعة سلمان الفارسي
عدد النسخ ٥٠٠٠
تاريخ الطبع ١٤٢٠ هجري قمرى

عهد من عليّ ؑ

كتبه للأشتر النخعي، لما ولاه على مصر و أعمالها حين اضطرب
أمر أميرها محمد بن أبي بكر، و هو أطول عهد كتب و أجمعه
للمحاسن.



(١) هَذَا مَا أَمَرَهُ عَبْدُ اللَّهِ عَلَى أَمِيرِ الْمُؤْمِنِينَ، مَالِكِ بْنِ الْحَارِثِ الْأَشْطَرِ فِي
عَهْدِهِ إِلَيْهِ، حِينَ وَلَاهُ مِصْرَ، حِبَايَةَ خَرَايجِهَا، وَجِهَادَ عَدُوِّهَا، وَاسْتِصْلَاحَ
أَهْلِهَا، وَعِمَارَةَ بِلَادِهَا.

(٢) أَمَرَهُ بِتَقْوَى اللَّهِ، وَابْتِغَاءِ طَاعَتِهِ، وَاتِّبَاعِ مَا أَمَرَهُ فِي كِتَابِهِ مِنْ فَرَائِضِهِ وَ
سُنَنِهِ، الَّتِي لَا يَسْعُدُ أَحَدٌ إِلَّا بِاتِّبَاعِهَا، وَلَا يَشْقَى إِلَّا مَعَ جُحُودِهَا وَإِضَاعَتِهَا، وَ
أَنْ يَنْصُرَ اللَّهَ سُبْحَانَهُ بِقَلْبِهِ وَيَدِهِ وَلِسَانِهِ؛ فَإِنَّهُ، جَلَّ اسْمُهُ، قَدْ تَكْفَّلَ بِنَصْرِ مَنْ

نَصْرَهُ، وَإِعْزَازَ مَنْ أَعَزَّهُ.

(٣) وَ أَمْرُهُ أَنْ يَكْسِرَ نَفْسَهُ مِنَ الشَّهَوَاتِ، وَيَزَعَهَا عِنْدَ الْجَمَحَاتِ، فَإِنَّ النَّفْسَ أَمَّارَةٌ بِالسُّوءِ، إِلَّا مَا رَحِمَ اللَّهُ.

(٤) ثُمَّ أَعْلَمَ يَا مَالِكُ، أَنَّ قَدْ وَجَّهْتِكَ إِلَى بِلَادٍ قَدْ جَرَتْ عَلَيْهَا دُورٌ قَبْلَكَ، مِنْ عَذْلِ وَ جَوْرِ، وَأَنَّ النَّاسَ يَنْظُرُونَ مِنْ أُمُورِكَ فِي مِثْلِ مَا كُنْتَ تَنْظُرُ فِيهِ مِنْ أُمُورِ الْوَلَاةِ قَبْلَكَ، وَ يَقُولُونَ فِيكَ مَا كُنْتَ تَقُولُ فِيهِمْ، وَ إِنَّمَا يُسْتَدَلُّ عَلَى الصَّالِحِينَ بِمَا يُجْرَى اللَّهُ لَهُمْ عَلَى أَلْسُنِ عِبَادِهِ، فَلْيَكُنْ أَحَبَّ الذَّخَائِرِ إِلَيْكَ ذَخِيرَةُ الْعَمَلِ الصَّالِحِ، فَأَمْلِكْ هَوَاكَ، وَ شَحْ بِنَفْسِكَ عَمَّا لَا يَحِلُّ لَكَ، فَإِنَّ الشَّحَّ بِالنَّفْسِ الْإِنْصَافُ مِنْهَا فِيمَا أَحَبَّتْ أَوْ كَرِهَتْ.

(٥) وَ أَشْعِرْ قَلْبَكَ الرَّحْمَةَ لِلرَّعِيَّةِ، وَ الْمَحَبَّةَ لَهُمْ، وَ اللَّطْفَ بِهِمْ، وَ لَا تَكُونَنَّ عَلَيْهِمْ سَبْعًا ضَارِيًا تَغْتَنِمُ أَكْلَهُمْ، فَإِنَّهُمْ صِنْفَانِ: إِمَّا أَخُ لَكَ فِي الدِّينِ، أَوْ نَظِيرُ لَكَ فِي الْخَلْقِ، يَفْرُطُ مِنْهُمْ الزَّلَلُ، وَ تَعْرِضُ لَهُمُ الْعِلَلُ، وَ يُؤْتَى عَلَى أَيْدِيهِمْ فِي الْعَمْدِ وَ الْخَطَا، فَأَعْطِهِمْ مِنْ عَفْوِكَ وَ صَفْحِكَ مِثْلَ الَّذِي تُحِبُّ وَ تَرْضَى أَنْ يُعْطِيَكَ اللَّهُ مِنْ عَفْوِهِ وَ صَفْحِهِ، فَإِنَّكَ فَوْقَهُمْ، وَ إِلَيَّ الْأَمْرُ عَلَيْكَ فَوْقَكَ، وَ اللَّهُ فَوْقَ مَنْ وَ لَاكَ! وَ قَدْ اسْتَكْفَاكَ أَمْرُهُمْ، وَ ابْتَلَاكَ بِهِمْ.

(٦) وَ لَا تَنْصِبَنَّ نَفْسَكَ لِحَرْبِ اللَّهِ فَإِنَّهُ لَا يَدُلُّكَ بِنِقْمَتِهِ، وَ لَا غِنَى بِكَ عَنْ عَفْوِهِ

و رَحْمَتِهِ. وَلَا تَنْدَمَنَّ عَلَى عَفْوٍ، وَلَا تَبْجَحَنَّ بِعُقُوبَةٍ، وَلَا تُسْرِ عَنْ إِلَى بَادِرَةٍ
وَجَدْتَ مِنْهَا مَنُودُوحَةً، وَلَا تَقُولَنَّ: إِنِّي مُؤَمَّرٌ أَمْرٌ فَأُطَاعُ، فَإِنَّ ذَلِكَ إِدْغَالٌ فِي
الْقَلْبِ، وَمِنْهُكَ لِلدِّينِ، وَتَقَرُّبٌ مِنَ الْغَيْرِ. وَإِذَا أَحْدَثَ لَكَ مَا أَنْتَ فِيهِ مِنْ
سُلْطَانِكَ أَبْهَةً أَوْ مَخِيلَةً، فَانْظُرْ إِلَى عِظَمِ مُلْكِ اللَّهِ فَوْقَكَ، وَقُدْرَتِهِ مِنْكَ عَلَى مَا لَا
تَقْدِرُ عَلَيْهِ مِنْ نَفْسِكَ، فَإِنَّ ذَلِكَ يُطَامِنُ إِلَيْكَ مِنْ طِمَاحِكَ، وَيَكْفُ عَنْكَ مِنْ
غَرَبِكَ، وَيَبْقَى إِلَيْكَ بِمَا عَزَبَ عَنْكَ مِنْ عَقْلِكَ!

(٧) إِيَّاكَ وَمُسَامَاةَ اللَّهِ فِي عَظَمَتِهِ، وَالتَّشَبُّهَ بِهِ فِي جَبَرُوتِهِ، فَإِنَّ اللَّهَ يُذِلُّ كُلَّ
جَبَّارٍ، وَيُبَيِّنُ كُلَّ مُخْتَالٍ.

(٨) أَنْصِفِ اللَّهَ وَأَنْصِفِ النَّاسَ مِنْ نَفْسِكَ، وَمِنْ خَاصَّةِ أَهْلِكَ، وَمَنْ لَكَ فِيهِ
هَوًى مِنْ رَعِيَّتِكَ، فَإِنَّكَ إِلَّا تَفْعَلْ تَظْلِمُ! وَمَنْ ظَلَمَ عِبَادَ اللَّهِ كَانَ اللَّهُ خَصَمَهُ
دُونَ عِبَادِهِ، وَمَنْ خَاصَمَهُ اللَّهُ أَذْخَصَ حُجَّتَهُ، وَكَانَ لِلَّهِ حَرْبًا حَتَّى يَنْزِعَ أَوْ
يَتُوبَ. وَلَيْسَ شَيْءٌ أَدْعَى إِلَى تَغْيِيرِ نِعْمَةِ اللَّهِ وَتَعْجِيلِ نِقْمَتِهِ مِنْ إِقَامَةِ عَلَى
ظُلْمٍ، فَإِنَّ اللَّهَ سَمِيعٌ دَعْوَةَ الْمُضْطَهَّدِينَ، وَهُوَ لِلظَّالِمِينَ بِالْمِرْصَادِ.

(٩) وَلْيَكُنْ أَحَبَّ الْأُمُورِ إِلَيْكَ أَوْسَطُهَا فِي الْحَقِّ، وَأَعَمُّهَا فِي الْعَدْلِ، وَأَجْمَعُهَا
لِرِضَى الرَّعِيَّةِ، فَإِنَّ سُخْطَ الْعَامَّةِ يُجْحِفُ بِرِضَى الْخَاصَّةِ، وَإِنْ سُخْطَ الْخَاصَّةِ
يُغْتَفَرُ مَعَ رِضَى الْعَامَّةِ. وَلَيْسَ أَحَدٌ مِنَ الرَّعِيَّةِ أَثْقَلَ عَلَى الْوَالِي مَوْوَنَةً فِي
الرِّخَاءِ، وَأَقْلَ مَعُونَةً لَهُ فِي الْبَلَاءِ، وَأَكْرَهَ لِلْإِنْصَافِ، وَأَسْأَلَ بِالْإِلْحَافِ، وَأَقْلَ

شُكْرًا عِنْدَ الْإِعْطَاءِ، وَأَبْطَأَ عَذْرًا عِنْدَ الْمَنْعِ، وَأَضْعَفَ صَبْرًا عِنْدَ مُلِمَّاتِ الدَّهْرِ
مِنْ أَهْلِ الْخَاصَّةِ. وَإِنَّمَا عِمَادُ الدِّينِ، وَجَمَاعُ الْمُسْلِمِينَ، وَالْعُدَّةُ لِلْأَعْدَاءِ، الْعَامَّةُ
مِنَ الْأُمَّةِ؛ فَلْيَكُنْ صِفْوَكُ لَهُمْ، وَمَيْلُكَ مَعَهُمْ.

١٠ (وَلْيَكُنْ أَبْعَدَ رَعِيَّتِكَ مِنْكَ، وَأَشْنَأَهُمْ عِنْدَكَ، أَطْلَبُهُمْ لِمَعَايِبِ النَّاسِ؛ فَإِنَّ
فِي النَّاسِ عُيُوبًا، أَلْوَالِي أَحَقُّ مِنْ سِتْرِهَا، فَلَا تَكْشِفَنَّ عَمَّا غَابَ عَنْكَ مِنْهَا، فَإِنَّمَا
عَلَيْكَ تَطْهِيرُ مَا ظَهَرَ لَكَ، وَ اللَّهُ يَحْكُمُ عَلَى مَا غَابَ عَنْكَ، فَاسْتُرِ الْعَوْرَةَ مَا
اسْتَطَعْتَ يَسْتُرِ اللَّهُ مِنْكَ مَا تُحِبُّ سِتْرُهُ مِنْ رَعِيَّتِكَ. أَطْلِقْ عَنِ النَّاسِ عُقْدَةَ كُلِّ
حِقْدٍ، وَأَقْطَعْ عَنْكَ سَبَبَ كُلِّ وَثَرٍ، وَتَغَابَ عَنْ كُلِّ مَا لَا يَضِحُ لَكَ، وَلَا تَعْجَلَنَّ
إِلَى تَصْدِيقِ سَاعٍ، فَإِنَّ السَّاعِيَ غَاشٌّ، وَإِنْ تَشَبَّهَ بِالنَّاصِحِينَ.

١١ (وَلَا تُدْخِلَنَّ فِي مَشُورَتِكَ بَخِيلًا يَغْدِلُ بِكَ عَنِ الْفَضْلِ، وَيَعِدُّكَ الْفَقْرَ،
وَلَا جَبَانًا يَضْعُفُكَ عَنِ الْأُمُورِ، وَلَا حَرِيصًا يُزَيِّنُ لَكَ الشَّرَّ بِالْجَوْرِ، فَإِنَّ
الْبُخْلَ وَالْجُبْنَ وَالْحَرِصَ غَرَائِزُ شَتَّى يَجْمَعُهَا سُوءُ الظَّنِّ بِاللَّهِ.

١٢ (إِنْ شَرَّ وَرَزَائِكَ مَنْ كَانَ لِلْأَشْرَارِ قَبْلَكَ وَزِيرًا، وَمَنْ شَرَّكَهُمْ فِي الْأَنْامِ
فَلَا يَكُونَنَّ لَكَ بِطَانَةٌ، فَإِنَّهُمْ أَغْوَانُ الْأَنْعَةِ، وَإِخْوَانُ الظُّلْمَةِ، وَأَنْتَ وَاجِدٌ مِنْهُمْ
خَيْرَ الْخَلْفِ يَمْنَنُ لَهُ مِثْلُ آرَائِهِمْ وَنَفَادِهِمْ، وَ لَيْسَ عَلَيْهِ مِثْلُ أَصَارِهِمْ وَ
أَوْزَارِهِمْ وَأَثَامِهِمْ، يَمْنَنُ لَمْ يَعَاوَنَ ظَالِمًا عَلَى ظُلْمِهِ، وَلَا آثِمًا عَلَى إِثْمِهِ؛ أَوْلَيْكَ
أَخْفُ عَلَيْكَ مَوْثَنَةٌ، وَأَحْسَنُ لَكَ مَوْثَنَةٌ، وَأَحْسَنُ عَلَيْكَ عَطْفًا، وَأَقْلُّ لِعَبْرِكَ

إِلْفًا، فَاتَّخِذْ أَوْلِيكَ خَاصَّةً لِيَخْلُوا بِكَ وَ حَفَلَاتِكَ.

(١٣) ثُمَّ لِيَكُنْ أَثَرُهُمْ عِنْدَكَ أَفْوَاهُهُمْ بِمُرِّ الْحَقِّ لَكَ، وَأَقْلَهُمْ مُسَاعَدَةً فِيمَا يَكُونُ مِنْكَ مِمَّا كَرِهَ اللَّهُ لِأَوْلِيَائِهِ، وَاقِعًا ذَلِكَ مِنْ هَوَاكَ حَيْثُ وَقَعَ. وَ أَلْصَقْ بِأَهْلِ الْوَرَعِ وَالصَّدِيقِ؛ ثُمَّ رُضُّهُمْ عَلَى أَلَا يُطْرُوكَ وَلَا يَنْبَجَحُوكَ بِبَاطِلٍ لَمْ تَفْعَلْهُ، فَإِنَّ كَثْرَةَ الْأِطْرَاءِ تُحْدِثُ الزَّهْوَ، وَتُدْنِي مِنَ الْعِرْزَةِ.

(١٤) وَلَا يَكُونَنَّ الْمُحْسِنُ وَالْمُسِيءُ عِنْدَكَ بِمَنْزِلَةٍ سَوَاءٍ، فَإِنَّ فِي ذَلِكَ تَرْهِيدًا لِأَهْلِ الْإِحْسَانِ فِي الْإِحْسَانِ، وَتَدْرِيبًا لِأَهْلِ الْإِسَاءَةِ عَلَى الْإِسَاءَةِ! وَالزُّمُّ كُلًّا مِنْهُمْ مَا أَلَزَمَ نَفْسَهُ. وَ أَعْلَمَ أَنَّهُ لَيْسَ شَيْءٌ بِأَدْعَى إِلَى حُسْنِ ظَنٍّ رَاحَ بِرِعْيَتِهِ مِنْ إِحْسَانِهِ إِلَيْهِمْ، وَتَخْفِيفِ الْمُؤُونَاتِ عَلَيْهِمْ، وَتَرْكِ اسْتِكْرَاهِهِ إِيَّاهُمْ عَلَى مَا لَيْسَ لَهُ قِبَلُهُمْ. فَلْيَكُنْ مِنْكَ فِي ذَلِكَ أَمْرٌ يَجْتَمِعُ لَكَ بِهِ حُسْنُ الظَّنِّ بِرِعْيَتِكَ، فَإِنَّ حُسْنَ الظَّنِّ يَقْطَعُ عَنْكَ نَصَبًا طَوِيلًا. وَإِنْ أَحَقَّ مَنْ حَسَنَ ظَنُّكَ بِهِ لَمَنْ حَسَنَ بِلَاؤُكَ عِنْدَهُ، وَإِنْ أَحَقَّ مَنْ سَاءَ ظَنُّكَ بِهِ لَمَنْ سَاءَ بِلَاؤُكَ عِنْدَهُ.

(١٥) وَلَا تَنْقُضْ سُنَّةَ صَالِحَةٍ عَمِلَ بِهَا صُدُورُ هَذِهِ الْأُمَّةِ، وَاجْتَمَعَتْ بِهَا الْأَلْفَةُ، وَصَلَحَتْ عَلَيْهَا الرُّعْيَةُ. وَلَا تُحْدِثَنَّ سُنَّةَ تَصَرُّ بِشَيْءٍ مِنْ مَاضِي تِلْكَ السَّنَنِ، فَيَكُونَ الْأَجْرُ لِمَنْ سَنَّهَا، وَالْوِزْرُ عَلَيْكَ بِمَا تَقْضَتْ مِنْهَا.

(١٦) وَأَكْثِرْ مُدَارَسَةَ الْعُلَمَاءِ، وَمُنَاقَشَةَ الْحُكَمَاءِ، فِي تَثْبِيهِ مَا صَلَحَ عَلَيْهِ أَمْرٌ

بِلَادِكَ، وَإِقَامَةِ مَا أَسْتَقَامَ بِهِ النَّاسُ قَبْلَكَ.

(١٧) وَأَعْلَمَ أَنَّ الرِّعِيَّةَ طَبَقَاتٌ لَا يَصْلُحُ بَعْضُهَا إِلَّا يَبْغِضَ، وَلَا غِنَى يَبْغِضُهَا عَنْ بَعْضٍ. فَمِنْهَا جُنُودُ اللَّهِ، وَمِنْهَا كُتَّابُ الْعَامَّةِ وَالْخَاصَّةِ، وَمِنْهَا قُضَاةُ الْعَدْلِ، وَمِنْهَا عُمَّالُ الْأَنْصَافِ وَالرَّفَقِ، وَمِنْهَا أَهْلُ الْجَزْيَةِ وَالْخَرَاجِ مِنْ أَهْلِ الذِّمَّةِ وَمُسْلِمَةِ النَّاسِ، وَمِنْهَا التُّجَّارُ وَأَهْلُ الصَّنَاعَاتِ وَمِنْهَا الطَّبَقَةُ السُّفْلَى مِنْ ذَوِي الْحَاجَةِ وَالْمَسْكِنَةِ، وَكُلٌّ قَدْ سَمَّى اللَّهُ لَهُ سَهْمَهُ، وَوَضَعَ عَلَى حَدِّهِ فَرِيضَةً فِي كِتَابِهِ أَوْ سُنَّةٍ نَبِيَّهِ ﷺ عَهْدًا مِنْهُ عِنْدَنَا مُحْفُوظًا.

(١٨) فَأَلْجُنُودُ، بِإِذْنِ اللَّهِ، حُصُونُ الرِّعِيَّةِ، وَزَيْنُ الْوَلَاةِ، وَعِزُّ الدِّينِ، وَسُبُلُ الْأَمْنِ، وَلَيْسَ تَقْوَمُ الرِّعِيَّةُ إِلَّا بِهِمْ. ثُمَّ لَا قِيَامَ لِلْجُنُودِ إِلَّا بِمَا يُخْرِجُ اللَّهُ لَهُمْ مِنَ الْخَرَاجِ الَّذِي يَقْوُونَ بِهِ عَلَى جِهَادِ عَدُوِّهِمْ، وَيَعْتَمِدُونَ عَلَيْهِ فِيمَا يَصْلِحُهُمْ، وَيَكُونُ مِنْ وَرَاءِ حَاجَتِهِمْ. ثُمَّ لَا قِيَامَ لَهُذَيْنِ الصَّنِيفَيْنِ إِلَّا بِالصَّنِفِ الثَّالِثِ مِنَ الْقُضَاةِ وَالْعُمَّالِ وَالْكَتَّابِ، لِمَا يُحْكُمُونَ مِنَ الْمَعَاقِدِ، وَيَجْمَعُونَ مِنَ الْمَنَافِعِ، وَيُؤْتَمَنُونَ عَلَيْهِ مِنْ خَوَاصِّ الْأُمُورِ وَعَوَامِّهَا.

(١٩) وَلَا قِيَامَ لَهُمْ جَمِيعًا إِلَّا بِالتُّجَّارِ وَذَوِي الصَّنَاعَاتِ، فِيمَا يَجْمَعُونَ عَلَيْهِ مِنْ مَرَافِقِهِمْ، وَيَقِيمُونَهُ مِنْ أَسْوَاقِهِمْ، وَيَكْفُونَهُمْ مِنَ التَّرْفُقِ بِأَيْدِيهِمْ مَا لَا يَبْلُغُهُ رَفْقُ غَيْرِهِمْ. ثُمَّ الطَّبَقَةُ السُّفْلَى مِنْ أَهْلِ الْحَاجَةِ وَالْمَسْكِنَةِ الَّذِينَ يَحِقُّ رَفْدُهُمْ وَمَعُونَتُهُمْ. وَفِي اللَّهِ لِكُلِّ سَعَةٍ، وَلِكُلِّ عَلَى الْوَالِي حَقٌّ بِقَدْرِ مَا

يُصْلِحُهُ، وَلَيْسَ يَخْرُجُ الْوَالِي مِنْ حَقِيقَةِ مَا أَلَزَمَهُ اللَّهُ مِنْ ذَلِكَ إِلَّا بِالْإِهْنَامِ وَالِاسْتِغَاثَةِ بِاللَّهِ، وَتَوْطِينِ نَفْسِهِ عَلَى لُزُومِ الْحَقِّ، وَالصَّبْرِ عَلَيْهِ فِيمَا خَفَّ عَلَيْهِ أَوْ ثَقَلَ.

(٢٠) قَوْلٌ مِنْ جُنُودِكَ أَنْصَحَهُمْ فِي نَفْسِكَ لِلَّهِ وَلِرَسُولِهِ وَلَا لِأَمَامِكَ، وَأَنْقَاهُمْ جَبِيئاً، وَأَفْضَلَهُمْ حِلْماً، مِمَّنْ يُعْطَى عَنْ الْغَضَبِ، وَيَسْتَرْيَحُ إِلَى الْعَذْرِ، وَيَرَأْفُ بِالضَّعْفَاءِ، وَيَتَّبِعُو عَلَى الْأَقْوِيَاءِ، وَمِمَّنْ لَا يُتْبِرُهُ الْعُنفُ، وَلَا يَقْعُدُ بِهِ الضَّعْفُ.

(٢١) ثُمَّ أَلَصَقَ بِذَوِي الْمُرُوءَاتِ وَالْأَحْسَابِ، وَأَهْلِ الْبَيُوتَاتِ الصَّالِحَةِ، وَالسَّوَابِقِ الْحَسَنَةِ؛ ثُمَّ أَهْلَ النَّجْدَةِ وَالشَّجَاعَةِ، وَالسَّخَاءِ وَالسَّمَاحَةِ؛ فَإِنَّهُمْ جَمَاعٌ مِنَ الْكَرَمِ، وَشَعْبٌ مِنَ الْعُرْفِ. ثُمَّ تَفَقَّدَ مِنْ أُمُورِهِمْ مَا يَتَفَقَّدُ الْوَالِدَانِ مِنْ وَلَدَيْهِمَا، وَلَا يَتَفَقَّحَنَّ فِي نَفْسِكَ شَيْءٌ قَوَّيْتَهُمْ بِهِ، وَلَا تَحْقِرَنَّ لُطْفاً تَعَاهَدْتَهُمْ بِهِ. وَإِنْ قَلَّ، فَإِنَّهُ دَاعِيَةٌ لَهُمْ إِلَى بَذْلِ النَّصِيحَةِ لَكَ، وَحُسْنِ الظَّنِّ بِكَ. وَلَا تَدَعْ تَفَقُّدَ لَطِيفِ أُمُورِهِمْ أَتْكَالاً عَلَى جَسِيمِهَا، فَإِنَّ لِلْيَسِيرِ مِنْ لُطْفِكَ مَوْضِعاً يَنْتَفِعُونَ بِهِ، وَلِلْجَسِيمِ مَوْقِعاً لَا يَسْتَغْنُونَ عَنْهُ.

(٢٢) وَلْيَكُنْ آثَرُ رُؤُوسِ جُنْدِكَ عِنْدَكَ مَنْ وَاسَاهُمْ فِي مَعُونَتِهِ، وَأَفْضَلَ عَلَيْهِمْ مِنْ جِدَّتِهِ، يَمَّا يَسْعُهُمْ وَيَسَعُ مَنْ وَرَاءَهُمْ مِنْ خُلُوفِ أَهْلِيهِمْ، حَتَّى يَكُونَ هُمُومُهُمْ هَمّاً وَاحِداً فِي جِهَادِ الْعَدُوِّ؛ فَإِنَّ عَطْفَكَ عَلَيْهِمْ يَغُطِّي قُلُوبَهُمْ عَلَيْكَ، وَإِنْ أَفْضَلَ قُرَّةَ عَيْنٍ أَلْوَاةَ اسْتِيقَامَةِ الْعَدْلِ فِي الْبِلَادِ، وَظُهُورَ مَوَدَّةٍ

الرَّعِيَّةِ. وَإِنَّهُ لَا تَظْهَرُ مَوَدَّتُهُمْ إِلَّا بِسَلَامَةِ صُدُورِهِمْ، وَلَا تَصِحُّ نَصِيحَتُهُمْ إِلَّا بِحَيْطَنِهِمْ عَلَى وِلَاةِ الْأُمُورِ، وَقَلَّةِ اسْتِثْقَالِ دَوْلِهِمْ، وَتَرْكِ اسْتِيطَاءِ انْقِطَاعِ مَدَنِيَّتِهِمْ، فَأَفْسَحَ فِي أَمَالِهِمْ، وَوَاصِلَ فِي حُسْنِ الثَّنَاءِ عَلَيْهِمْ، وَتَعْدِيدِ مَا أَبْلَى ذَوُو الْبَلَاءِ مِنْهُمْ؛ فَإِنَّ كَثْرَةَ الذِّكْرِ لِحُسْنِ أَعْمَالِهِمْ تَهْزُ الشُّجَاعَ، وَتُحَرِّضُ النَّاكِلَ، إِنْ شَاءَ اللَّهُ.

(٢٣) ثُمَّ أَعْرِفْ لِكُلِّ أَمْرٍ مِنْهُمْ مَا أَبْلَى، وَلَا تَضْمَنْ بَلَاءَ أَمْرٍ إِلَى غَيْرِهِ، وَلَا تَقْصِرَنَّ بِهِ دُونَ غَايَةِ بَلَائِهِ، وَلَا يَدْعُونَكَ شَرَفُ أَمْرٍ إِلَى أَنْ تُعْظِمَ مِنْ بَلَائِهِ مَا كَانَ صَغِيرًا، وَلَا صَعَةُ أَمْرٍ إِلَى أَنْ تَسْتَصْغِرَ مِنْ بَلَائِهِ مَا كَانَ عَظِيمًا.

(٢٤) وَارْجِعْ إِلَى اللَّهِ وَرَسُولِهِ مَا يُضْلِعُكَ مِنَ الْخُطُوبِ، وَيَسْتَبِيهِ عَلَيْكَ مِنَ الْأُمُورِ؛ فَقَدْ قَالَ اللَّهُ تَعَالَى لِقَوْمٍ أَحَبَّ إِرْشَادَهُمْ: «يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ، فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ» فَالْزِدْ إِلَى اللَّهِ: الْأَخْذُ بِمُحْكَمِ كِتَابِهِ، وَالرُّدُّ إِلَى الرَّسُولِ: الْأَخْذُ بِسُنَنِهِ الْجَامِعَةِ غَيْرِ الْمُفْرَقَةِ.

(٢٥) ثُمَّ اخْتَرْ لِلْحُكْمِ بَيْنَ النَّاسِ أَفْضَلَ رَعِيَّتِكَ فِي نَفْسِكَ، وَمَنْ لَا تَضِيقُ بِهِ الْأُمُورُ، وَلَا تَمَحْكُهُ الْخُصُومُ، وَلَا يَتِمَادَى فِي الرِّائِيَّةِ، وَلَا يَحْصُرُ مِنَ الْفَقْرِ إِلَى الْحَقِّ إِذَا عَرَفَهُ، وَلَا تُشْرِفُ نَفْسُهُ عَلَى طَمَعٍ، وَلَا يَكْتَفِي بِأَدْنَى فُهُمْ دُونَ أَقْصَاهُ؛ وَأَوْقِفْهُمْ فِي الشُّبُهَاتِ، وَآخِذْهُمْ بِالْحُجَجِ، وَأَقْلَهُمْ تَبَرُّمًا بِمَرَا جَعَةِ الْخَصْمِ، وَ

أَصْبَرَهُمْ عَلَى تَكْشِفِ الْأُمُورِ، وَأَصْرَمَهُمْ عِنْدَ انْصَاحِ الْحُكْمِ، مِمَّنْ لَا يَزِدْهِهِ إِطْرَاءٌ، وَلَا يَسْتَمِيلُهُ إِغْرَاءٌ، وَأُولَئِكَ قَلِيلٌ.

(٢٦) ثُمَّ أَكْثَرَ تَعَاهُدَ قَضَائِهِ، وَأَفْسَحَ لَهُ فِي الْبَذْلِ مَا يُزِيلُ عِلَّتَهُ، وَتَقِلُّ مَعَهُ حَاجَتُهُ إِلَى النَّاسِ. وَاعْطَاهُ مِنَ الْمَنْزِلَةِ لَدَيْكَ مَا لَا يَطْمَعُ فِيهِ غَيْرُهُ مِنْ خَاصَّتِكَ، لِئَامَنْ بِذَلِكَ اغْتَبَالَ الرَّجَالُ لَهُ عِنْدَكَ. فَانْظُرْ فِي ذَلِكَ نَظْرًا بَلِيغًا، فَإِنَّ هَذَا الدِّينَ قَدْ كَانَ أَسِيرًا فِي أَيْدِي الْأَشْرَارِ، يُعْمَلُ فِيهِ بِالْهَوَى، وَتُطْلَبُ بِهِ الدُّنْيَا.

(٢٧) ثُمَّ انْظُرْ فِي أُمُورِ عُمَالِكَ فَاسْتَغْمِلْهُمْ اخْتِبَارًا، وَلَا تُؤْلِهِمْ مُحَابَاةً وَآتَرَةً، فَإِنَّهُمَا جَمَاعٌ مِنْ شُعَبِ الْجَوْرِ وَالْخِيَانَةِ، وَتَوَخَّ مِنْهُمْ أَهْلَ التَّجَرُّبَةِ وَالْحَيَاءِ مِنْ أَهْلِ الْبُيُوتِ الصَّالِحَةِ، وَالْقَدَمِ فِي الْإِسْلَامِ الْمُتَقَدِّمَةِ، فَإِنَّهُمْ أَكْثَرُ أَخْلَاقًا، وَأَصَحُّ أَعْرَاضًا، وَأَقْلُّ فِي الْمَطَامِعِ إِشْرَاقًا، وَأَبْلَغُ فِي عَوَاقِبِ الْأُمُورِ نَظْرًا.

(٢٨) ثُمَّ اسْبِغْ عَلَيْهِمُ الْأَرْزَاقَ، فَإِنَّ ذَلِكَ قُوَّةٌ لَهُمْ عَلَى اسْتِصْلَاحِ أَنْفُسِهِمْ، وَغِنًى لَهُمْ عَنْ تَنَاوُلِ مَا تَحْتَ أَيْدِيهِمْ، وَحُجَّةٌ عَلَيْهِمْ إِنْ خَالَفُوا أَمْرَكَ أَوْ نَكَمُوا أَمَانَتَكَ. ثُمَّ تَفَقَّدْ أَعْمَالَهُمْ، وَابْعَثِ الْعُيُونَ مِنْ أَهْلِ الصَّدَقِ وَالْوَفَاءِ عَلَيْهِمْ، فَإِنَّ تَعَاهُدَكَ فِي السِّرِّ لأُمُورِهِمْ حَدُّوَةٌ لَهُمْ عَلَى اسْتِعْمَالِ الْأَمَانَةِ، وَالرِّفْقِ بِالرَّعِيَّةِ، وَتَحَقُّظٍ مِنَ الْأَعْوَانِ، فَإِنْ أَحَدٌ مِنْهُمْ بَسَطَ يَدَهُ إِلَى خِيَانَةٍ اجْتَمَعَتْ بِهَا عَلَيْهِ عِنْدَكَ أَخْبَارُ عُيُونِكَ، أَكْتَفَيْتَ بِذَلِكَ شَاهِدًا، فَبَسَطْتَ عَلَيْهِ الْعُقُوبَةَ فِي بَدَنِهِ، وَأَخَذْتَهُ بِمَا أَصَابَ مِنْ عَمَلِهِ، ثُمَّ نَصَبْتَهُ بِمَقَامِ الْمَذَلَّةِ، وَوَسَّمْتَهُ بِالْخِيَانَةِ، وَقَلَّدْتَهُ

عَارَ التُّهْمَةِ.

(٢٩) وَ تَقَعْدُ أَمْرَ الْخَرَجِ بِمَا يُصْلِحُ أَهْلَهُ، فَإِنْ فِي صَلَاحِهِ وَ صَلَاحِهِمْ صَلَاحًا لِمَنْ سِوَاهُمْ، وَ لَا صَلَاحَ لِمَنْ سِوَاهُمْ إِلَّا بِهِمْ، لِأَنَّ النَّاسَ كُلَّهُمْ عِيَالٌ عَلَى الْخَرَجِ وَ أَهْلِهِ. وَ لَيْكُنْ نَظْرَكَ فِي عِمَارَةِ الْأَرْضِ أَبْلَغَ مِنْ نَظْرِكَ فِي اسْتِجْلَابِ الْخَرَجِ، لِأَنَّ ذَلِكَ لَا يُدْرِكُ إِلَّا بِالْعِمَارَةِ؛ وَ مَنْ طَلَبَ الْخَرَجَ بِغَيْرِ عِمَارَةٍ أَخْرَبَ الْبِلَادَ، وَ أَهْلَكَ الْعِبَادَ، وَ لَمْ يَسْتَقِمْ أَمْرُهُ إِلَّا قَلِيلًا.

(٣٠) فَإِنْ شَكَوْا ثِقَلًا أَوْ عِلَّةً، أَوْ انْقِطَاعَ شَرْبٍ أَوْ بَالَةً، أَوْ إِحَالََةَ أَرْضٍ أَغْشَمَهَا غَرَقٌ، أَوْ أَجْحَفَ بِهَا عَطَشٌ خَفَّتْ عَنْهُمْ بِمَا تَرْجُو أَنْ يُصْلَحَ بِهِ أَمْرُهُمْ؛ وَ لَا يَتَقَلَّنَ عَلَيْكَ شَيْءٌ خَفَّتْ بِهِ الْمُؤَوَّنَةُ عَنْهُمْ، فَإِنَّهُ دُخْرٌ يَعُودُونَ بِهِ عَلَيْكَ فِي عِمَارَةِ بِلَادِكَ، وَ تَرْبِيْنِ وَ لَا يَتِيكَ، مَعَ اسْتِجْلَابِكَ حُسْنِ ثَنَانِهِمْ، وَ تَبْجِيحِكَ بِاسْتِفَاضَةِ الْعَدْلِ فِيهِمْ، مُعْتَمِدًا فَضْلَ قُوَّتِهِمْ، بِمَا دَخَرْتَ عِنْدَهُمْ مِنْ إِجْمَامِكَ لَهُمْ، وَ الثَّقَةِ مِنْهُمْ بِمَا عَوَّدْتَهُمْ مِنْ عَدْلِكَ عَلَيْهِمْ وَ رِفْقِكَ بِهِمْ، فَرُبَّمَا حَدَّثَ مِنَ الْأُمُورِ مَا إِذَا عَوَّلْتَ فِيهِ عَلَيْهِمْ مِنْ بَعْدِ احْتِمَلُوهُ طَبِيعَةً أَنْفُسُهُمْ بِهِ؛ فَإِنَّ الْأُمُرَانَ مُحْتَمِلٌ مَا حَمَلْتُهُ، وَ إِنَّمَا يُؤْتَى خَرَابُ الْأَرْضِ مِنْ إِعْوَارِ أَهْلِهَا، وَ إِنَّمَا يَعُورُ أَهْلُهَا لِإِشْرَافِ أَنْفُسِ الْوُلَاةِ عَلَى الْجَمْعِ، وَ سُوءِ ظَنِّهِمْ بِالْبَقَاءِ، وَ قِلَّةِ انْتِفَاعِهِمْ بِالْعِبَرِ.

(٣١) ثُمَّ أَنْظِرْ فِي حَالِ كُتَابِكَ، قَوْلًا عَلَى أُمُورِكَ خَيْرَهُمْ، وَ اخْصُصْ رِسَالَتَكَ

الَّتِي تُدْخِلُ فِيهَا مَكَانِدَكَ وَأَسْرَارَكَ بِأَجْمَعِهِمْ لَوْ جُوهٍ صَالِحٍ الْأَخْلَاقِ مِمَّنْ لَا تُبْطِرُهُ الْكَرَامَةُ، فَيَجْتَرِي بِهَا عَلَيْكَ فِي خِلَافٍ لَكَ بِحَضْرَةِ مَلَاءٍ، وَلَا تَقْصُرُ بِهِ أَلْفَلَّةُ عَنْ إِبْرَادِ مَكَاتِبَاتِ عَمَّا لَكَ عَلَيْكَ، وَإِصْدَارِ جَوَابَاتِهَا عَلَى الصَّوَابِ عَنْكَ، فِيمَا يَأْخُذُكَ وَيُعْطِي مِنْكَ. وَلَا يُضْعِفُ عَقْدَ أَعْتَقَدَهُ لَكَ، وَلَا يَعْجِزُ عَنْ إِطْلَاقِ مَا عَقَدَ عَلَيْكَ، وَلَا يَجْهَلُ مَبْلَغَ قَدْرِ نَفْسِهِ فِي الْأُمُورِ، فَإِنَّ الْجَاهِلَ يَقْدِرُ نَفْسِهِ يَكُونُ يَقْدِرُ غَيْرِهِ أَجْهَلُ.

(٣٢) ثُمَّ لَا يَكُنْ اخْتِيَارَكَ إِثَابُهُمْ عَلَى فِرَاسَتِكَ وَأَسْتِيَامَتِكَ وَحُسْنِ الظَّنِّ مِنْكَ، فَإِنَّ الرِّجَالَ يَتَعَرَّضُونَ لِفِرَاسَاتِ الْأُولَاءِ بِتَصْنُوعِهِمْ وَحُسْنِ خِدْمَتِهِمْ، وَآيَسَ وَرَاءَ ذَلِكَ مِنَ النَّصِيحَةِ وَالْأَمَانَةِ شَيْءٍ، وَلَكِنْ اخْتَبَرْتَهُمْ بِمَا وُلُوا لِلصَّالِحِينَ قَبْلَكَ، فَأَعْمِدْ لِأَخْسَنِهِمْ كَانَ فِي الْعَامَّةِ أَثَرًا، وَأَعْرِفِهِمْ بِالْأَمَانَةِ وَجْهًا، فَإِنَّ ذَلِكَ دَلِيلٌ عَلَى نَصِيحَتِكَ لِلَّهِ وَلِعَمَلٍ وَلَيْتَ أَمْرُهُ. وَاجْعَلْ لِرَأْسِ كُلِّ أَمْرٍ مِنْ أُمُورِكَ رَأْسًا مِنْهُمْ، لَا يَفْهَمُهُ كَبِيرُهَا، وَلَا يَنْشَتُّ عَلَيْهِ كَثِيرُهَا، وَمَهْمَا كَانَ فِي كِتَابِكَ مِنْ عَيْبٍ فَتَغَابَيْتَ عَنْهُ الرِّمْتَهُ.

(٣٣) ثُمَّ اسْتَوْصِ بِالتُّجَارِ وَذَوِي الصَّنَاعَاتِ، وَأَوْصِ بِهِمْ خَيْرًا: الْمُقِيمِ مِنْهُمْ وَالْمُضْطَرِّبِ بِمَالِهِ وَالْمُتَرَفِّقِ بِدِينِهِ، فَإِنَّهُمْ مَوَادُّ الْمَنَافِعِ، وَأَسْبَابُ الْمَرَافِقِ، وَجَلَالُهَا مِنَ الْمَبَاعِدِ وَالْمَطَارِحِ، فِي بَرِّكَ وَبَحْرِكَ، وَسَهْلِكَ وَجَبْلِكَ، وَحَيْثُ لَا يَلْتَمِيزُ النَّاسُ لِمَوَاضِعِهَا، وَلَا يَجْتَرِوْنَ عَلَيْهَا، فَإِنَّهُمْ سِلْمٌ لَا تُخَافُ بَأَيْقَتَهُ، وَصُلْحٌ لَا تُخْشَى غَائِلَتَهُ.

(٣٤) وَ تَقَعْدُ أُمُورَهُمْ بِخَضْرَاكَ وَ فِي حَوَاشِي بِلَادِكَ. وَ أَعْلَمَ - مَعَ ذَلِكَ - أَنَّ فِي كَثِيرٍ مِنْهُمْ ضَيْقًا فَاحِشًا، وَ سُخَا قَيْحًا، وَ اخْتِكَارًا لِلْمَنَافِعِ، وَ تَحَكُّمًا فِي الْبَيِّنَاتِ، وَ ذَلِكَ بَابُ مَضَرَّةٍ لِلْعَامَّةِ، وَ عَيْبٌ عَلَى الْوَلَاةِ. فَأَمْنَعُ مِنَ الْاخْتِكَارِ، فَإِنَّ رَسُولَ اللَّهِ ﷺ مَنَعَ مِنْهُ. وَ لِيَكُنِ الْبَيْعُ بَيْعًا سَمَحًا: بِمَوَازِينِ عَدْلٍ، وَ أَسْعَارٍ لَا تُجْحِفُ بِالْفَرِيقَيْنِ مِنَ الْبَائِعِ وَ الْمُشْتَاعِ. فَمَنْ قَارَفَ حُكْرَةً بَعْدَ نَهْيِكَ إِيَّاهُ فَتَكَلَّلْ بِهِ، وَ عَاقِبْهُ فِي غَيْرِ إِسْرَافٍ.

(٣٥) ثُمَّ اللَّهُ اللَّهُ فِي الطَّبَقَةِ السُّفْلَى مِنَ الَّذِينَ لَا حِيلَةَ لَهُمْ، مِنَ الْمَسَاكِينِ وَ الْمُحْتَاجِينَ وَ أَهْلِ الْبُؤْسِ وَ الرِّمَى، فَإِنَّ فِي هَذِهِ الطَّبَقَةِ قَانِعًا وَ مُعْتَرًّا، وَ أَحْفِظُ اللَّهُ مَا اسْتَحْفَظَكَ مِنْ حَقِّهِ فِيهِمْ، وَ اجْعَلْ لَهُمْ قِسْمًا مِنْ بَيْتِ مَالِكَ، وَ قِسْمًا مِنْ غَلَّاتِ صَوَافِي الْأَسْلَامِ فِي كُلِّ بَلَدٍ، فَإِنَّ لِلْأَقْصَى مِنْهُمْ مِثْلَ الَّذِي لِلْأَدْنَى، وَ كُلُّ قَدٍ اسْتَرْعَيْتَ حَقَّهُ، فَلَا يَشْغَلَنَّكَ عَنْهُمْ بَطَرٌ، فَإِنَّكَ لَا تُعْذَرُ بِتَضْيِيعِكَ التَّائِفَةَ لِإِحْكَامِكَ الْكَثِيرِ أَلَيْسَ؟ فَلَا تُشْخِصْ هَمَّكَ عَنْهُمْ، وَ لَا تُصْعِرْ خَدَّكَ لَهُمْ.

(٣٦) وَ تَقَعْدُ أُمُورَ مَنْ لَا يَصِلُ إِلَيْكَ مِنْهُمْ مِمَّنْ تَقْتَحِمُهُ الْعُيُونُ، وَ تَحْفِرُهُ الرِّجَالُ، فَفَرِّغْ لِأَوْلِيكَ يَقْتَلَكَ مِنْ أَهْلِ الْخَشْيَةِ وَ التَّوَاضُعِ، فَلْيَرْفَعْ إِلَيْكَ أُمُورَهُمْ، ثُمَّ أَعْمَلْ فِيهِمْ بِالْإِعْذَارِ إِلَى اللَّهِ يَوْمَ تَلْقَاهُ، فَإِنَّ هَؤُلَاءِ مِنْ بَيْنِ الرَّعِيَّةِ أَخْوَجُ إِلَى الْإِنْصَافِ مِنْ غَيْرِهِمْ، وَ كُلُّ قَاعِذِرٍ إِلَى اللَّهِ فِي تَأْذِيَةِ حَقِّهِ إِلَيْهِ.

(٣٧) وَتَعَاهِدْ أَهْلَ الْيَمِّمْ وَذَوِي الرِّقَّةِ فِي السَّنِّ مِمَّنْ لَا حِيلَةَ لَهُ، وَلَا يَنْصِبُ لِلْمَسْأَلَةِ نَفْسَهُ، وَذَلِكَ عَلَى الْوَلَاةِ ثَقِيلٌ، وَالْحَقُّ كُلُّهُ ثَقِيلٌ، وَقَدْ يُخَفِّفُهُ اللَّهُ عَلَى أَقْوَامٍ طَلَبُوا الْعَاقِبَةَ فَصَبَرُوا أَنْفُسَهُمْ، وَتَقُوا بِصِدْقِ مَوْعِدِ اللَّهِ لَهُمْ.

(٣٨) وَاجْعَلْ لِدَوِي الْحَاجَاتِ مِنْكَ قِسْمًا تُفَرِّغْ لَهُمْ فِيهِ شَخْصَكَ، وَتَجْلِسُ لَهُمْ مَجْلِسًا عَامًّا فَتَتَوَاضَعُ فِيهِ لِلَّهِ الَّذِي خَلَقَكَ، وَتَقْعُدَ عَنْهُمْ جُنْدَكَ وَأَعْوَانَكَ مِنْ أَحْزَابِكَ وَشُرَطِكَ، حَتَّى يُكَلِّمَكَ مُتَكَلِّمُهُمْ غَيْرُ مُسْتَنْتَعٍ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ فِي غَيْرِ مَوْطِنٍ: «لَنْ تُقَدَّسَ أُمَّةٌ لَا يُؤْخَذُ لِلضَّعِيفِ فِيهَا حَقُّهُ مِنَ الْقَوِيِّ غَيْرُ مُسْتَنْتَعٍ». ثُمَّ اخْتَمِلَ الْخُرْقَ مِنْهُمْ وَالْعِيَّ، وَنَحَّ عَنْهُمْ الضُّيْقَ وَالْأَنْفَ يَسْطُرُ اللَّهُ عَلَيْكَ بِذَلِكَ أَكْنَافَ رَحْمَتِهِ، وَيُوجِبُ لَكَ ثَوَابَ طَاعَتِهِ وَأَعْطَى مَا أَعْطَيْتَ هَيْنَا، وَامْنَعْ فِي إِجْمَالٍ وَإِعْذَارٍ!

(٣٩) ثُمَّ أُمُورٌ مِنْ أُمُورِكَ لَا بَدَلَكَ مِنْ مُبَاشَرَتِهَا: مِنْهَا إِجَابَةُ عَمَّالِكَ بِمَا يَغْنِيَانَهُ كُتَّابُكَ، وَمِنْهَا إِصْدَارُ حَاجَاتِ النَّاسِ يَوْمَ وَرُودِهَا عَلَيْكَ بِمَا تَخْرُجُ بِهِ صُدُورُ أَعْوَانِكَ. وَأَمْضِ لِكُلِّ يَوْمٍ عَمَلَهُ، فَإِنَّ لِكُلِّ يَوْمٍ مَا فِيهِ. وَاجْعَلْ لِنَفْسِكَ فِيمَا يَبْنِيكَ وَبَيْنَ اللَّهِ أَفْضَلَ تِلْكَ الْمَوَاقِيتِ، وَأَجْزَلَ تِلْكَ الْأَقْسَامِ، وَإِنْ كَانَتْ كُلُّهَا لِلَّهِ إِذَا صَلَحَتْ فِيهَا النِّيَّةُ، وَسَلِمَتْ مِنْهَا الرَّعِيَّةُ.

(٤٠) وَلْيَكُنْ فِي خَاصَّةٍ مَا تُخْلِصُ بِهِ اللَّهُ دِينَكَ: إِقَامَةُ فَرَائِضِهِ الَّتِي هِيَ لَهُ خَاصَّةٌ، فَأَعْطِ اللَّهَ مِنْ بَدَنِكَ فِي لَيْلِكَ وَنَهَارِكَ، وَوَقْتُ مَا تَقَرَّبْتَ بِهِ إِلَى اللَّهِ مِنْ

ذَلِكَ كَامِلًا غَيْرَ مَثْلُومٍ وَلَا مَنْقُوصٍ، بِالْعَا مِنْ بَدَنِكَ مَا بَلَغَ. وَإِذَا قُمْتَ فِي صَلَاتِكَ
لِلنَّاسِ، فَلَا تَكُونَنَّ مُتَفَرِّغًا وَلَا مُضْطَعًّا، فَإِنَّ فِي النَّاسِ مَنْ بِهِ الْعِلَّةُ وَلَهُ الْحَاجَةُ. وَ
قَدْ سَأَلْتُ رَسُولَ اللَّهِ ﷺ حِينَ وَجَّهْتَنِي إِلَى الْيَمَنِ كَيْفَ أَصْلِي بِهِمْ؟
فَقَالَ: «صَلِّ بِهِمْ كَصَلَاةِ أضعفهم، وَكُنْ بِالْمُؤْمِنِينَ رَحِيمًا».

(٤١) وَأَمَّا بَعْدُ، فَلَا تُطَوِّلَنَّ احْتِجَابَكَ عَنْ رَعِيَّتِكَ، فَإِنَّ احْتِجَابَ الْوَلَاةِ عَنِ
الرَّعِيَّةِ شُعْبَةٌ مِنَ الضِّيقِ، وَقَلَّةُ عِلْمٍ بِالْأُمُورِ؛ وَالْإِحْتِجَابُ بَيْنَهُمْ يَقْطَعُ عَنْهُمْ
عِلْمَ مَا احْتَجُّوا دُونَهُ فَيَضْعُرُّ عِنْدَهُمُ الْكَبِيرُ، وَيَعْظُمُ الصَّغِيرُ، وَيَقْبَحُ الْحَسَنُ،
وَيَحْسُنُ الْقَبِيحُ، وَيَسَابُ الْحَقُّ بِالْبَاطِلِ. وَإِنَّمَا الْوَالِي بَشَرٌ لَا يَعْرِفُ مَا تَوَارَى
عَنْهُ النَّاسُ بِهِ مِنَ الْأُمُورِ.

(٤٢) وَلَيْسَتْ عَلَى الْحَقِّ سِمَاتٌ تُعْرَفُ بِهَا ضُرُوبُ الصِّدْقِ مِنَ الْكَذِبِ، وَإِنَّمَا
أَنْتَ أَحَدُ رَجُلَيْنِ: إِمَّا أَمْرٌو سَخَتْ نَفْسُكَ بِالْبَذْلِ فِي الْحَقِّ، فَفِيهِ احْتِجَابُكَ مِنْ
وَاجِبٍ حَقٌّ تَعْطِيهِ، أَوْ فِعْلُ كَرِيمٍ تُسَدِّدُهُ أَوْ مُبْتَلًى بِالْمَنْعِ، فَمَا أَسْرَعَ كَفَّ النَّاسِ
عَنْ مَسْأَلَتِكَ إِذَا أَيْسُوا مِنْ بَذْلِكَ! مَعَ أَنَّ أَكْثَرَ حَاجَاتِ النَّاسِ إِلَيْكَ مِمَّا لَا مَوُونَةَ
فِيهِ عَلَيْكَ، مِنْ شَكَاةٍ مَظْلَمَةٍ، أَوْ طَلَبِ إِنْصَافٍ فِي مُعَامَلَةٍ.

(٤٣) ثُمَّ إِنَّ لِلْوَالِي خَاصَّةً وَبِطَانَةً، فِيهِمْ اسْتِثْنَاءٌ وَتَطَاوُلٌ، وَقَلَّةٌ إِنْصَافٍ فِي
مُعَامَلَةٍ، فَأَحْسِنِ مَادَّةَ أَوْلِيَاكَ بِقَطْعِ أَسْبَابِ تِلْكَ الْأَحْوَالِ. وَلَا تُقْطِعَنَّ لِأَحَدٍ مِنْ
حَاشِيَتِكَ وَحَامَتِكَ قَطِيعَةً، وَلَا يَطْمَعَنَّ مِنْكَ فِي اعْتِقَادِ عُدُوَّةٍ، تَضُرُّ بِمَنْ يَلِيهَا

مِنَ النَّاسِ فِي شَرِّ أَوْ عَمَلٍ مُّشْتَرَكٍ، يَحْمِلُونَ مَوْنَتَهُ عَلَىٰ غَيْرِهِمْ، فَيَكُونُ
مَهْنًا ذَلِكَ لَهُمْ دُونَكَ، وَ عَيْبُهُ عَلَيْكَ فِي الدُّنْيَا وَالْآخِرَةِ.
(٤٤) وَالْزِمِ الْحَقَّ مَنْ لَزِمَهُ مِنَ الْقَرِيبِ وَالْبَعِيدِ، وَكُنْ فِي ذَلِكَ صَابِرًا مُحْتَسِبًا،
وَاقِعًا ذَلِكَ مِنْ قَرَابَتِكَ وَخَاصَّتِكَ حَيْثُ وَقَعَ، وَابْتَعِ عَاقِبَتَهُ بِمَا يَنْقُلُ عَلَيْكَ مِنْهُ
فَإِنَّ مَعْبَةَ ذَلِكَ مَحْمُودَةٌ.

(٤٥) وَإِنْ ظَنَنْتَ الرَّعِيَّةَ بِكَ حَيِّفًا فَأَصْحِرْ لَهُمْ بِعُدْرِكَ، وَاعْدِلْ عَنْكَ ظُنُونَهُمْ
بِأَصْحَارِكَ، فَإِنْ فِي ذَلِكَ رِيَاضَةٌ مِنْكَ لِنَفْسِكَ، وَرِفْقًا بِرَعِيَّتِكَ، وَإِعْذَارًا تَبْلُغُ بِهِ
حَاجَتَكَ مِنْ تَقْوِيَعِهِمْ عَلَى الْحَقِّ.

(٤٦) وَلَا تَدْفَعَنَّ صَلَاحًا دَعَاكَ إِلَيْهِ عَدُوُّكَ وَلِلَّهِ فِيهِ رِضَى، فَإِنَّ فِي الصُّلْحِ دَعَا
لِجُنُودِكَ، وَرَاحَةً مِنْ هُمُومِكَ، وَآمِنًا لِبِلَادِكَ، وَلَكِنْ أَلْحَذِرْ كُلَّ أَلْحَذِرٍ مِنْ
عَدُوِّكَ بَعْدَ صَلَاحِهِ، فَإِنَّ الْعَدُوَّ رُبَّمَا قَارَبَ لِيَسْتَعْفَلَ فَخَذًا بِالْحَزْمِ، وَأَنْتُمْ فِي ذَلِكَ
حُسْنُ الظَّنِّ.

(٤٧) وَإِنْ عَقَدْتَ بَيْتَكَ وَبَيْنَ عَدُوِّكَ عُقْدَةً، أَوِ الْبَيْتَ مِنْكَ ذِمَّةً، فَخُطْ عَهْدَكَ
بِالْوَفَاءِ، وَارْزُقْ ذِمَّتَكَ بِالْأَمَانَةِ، وَاجْعَلْ نَفْسَكَ جُنَّةً دُونَ مَا أُعْطِيتَ، فَإِنَّهُ لَيْسَ
مِنْ قَرَائِصِ اللَّهِ شَيْءٌ إِلَّا النَّاسُ أَشَدُّ عَلَيْهِ اجْتِمَاعًا، مَعَ تَفَرُّقِ أَهْوَانِهِمْ، وَتَشَتُّتِ
آرَائِهِمْ، مِنْ تَعْظِيمِ الْوَفَاءِ بِالْعَهْدِ. وَقَدْ لَزِمَ ذَلِكَ الْمُشْرِكُونَ فِيمَا بَيْنَهُمْ دُونَ
الْمُسْلِمِينَ لِمَا اسْتَوْبَلُوا مِنْ عَوَاقِبِ الْقَدْرِ، فَلَا تَغْدِرَنَّ بِذِمَّتِكَ، وَلَا تَخْيِسَنَّ

بِعَهْدِكَ، وَلَا تَخْلِنَ عَدُوَّكَ، فَإِنَّهُ لَا يَجْتَرِيءُ عَلَى اللَّهِ إِلَّا جَاهِلٌ شَقِيٌّ؛ وَقَدْ جَعَلَ
 اللَّهُ عَهْدَهُ وَذِمَّتَهُ أَمْنًا أَفْضَاهُ بَيْنَ الْعِبَادِ بِرَحْمَتِهِ، وَحَرِيماً يَسْكُنُونَ إِلَى مَنَعَتِهِ وَ
 يَسْتَفِيضُونَ إِلَى جَوَارِهِ؛ فَلَا إِذْغَالَ وَلَا مُدَالَسَةَ وَلَا خِدَاعَ فِيهِ.

(٤٨) وَلَا تَعْقِدْ عَقْدًا تُجَوِّزُ فِيهِ الْعِلَلَ، وَلَا تُعَوِّلَنَّ عَلَى لَحْنٍ قَوْلٍ بَعْدَ التَّأْكِيدِ وَ
 التَّوَثُّقِ، وَلَا يَدْعُونَكَ ضَيْقُ أَمْرٍ، لَزِمَكَ فِيهِ عَهْدُ اللَّهِ، إِلَى طَلَبِ أَنْفَسَاخِهِ بِغَيْرِ
 الْحَقِّ، فَإِنَّ صَبْرَكَ عَلَى ضَيْقِ أَمْرٍ تَرْجُو أَنْفِرَاجَهُ وَفَضْلَ عَاقِبَتِهِ، خَيْرٌ مِنْ عَدْرِ
 تَخَافُ تَبَعْتَهُ، وَأَنْ تُحِيطَ بِكَ مِنَ اللَّهِ فِيهِ طِلْبَةٌ، وَلَا تَسْتَقْبِلُ فِيهَا دُنْيَاكَ
 وَلَا آخِرَتَكَ.

(٤٩) إِيَّاكَ وَالْذَّمَّاءَ وَ سَفْكَهَا بِغَيْرِ حِلِّهَا، فَإِنَّهُ لَيْسَ شَيْءٌ أَذْنَى لِلنِّعْمَةِ،
 وَلَا أَعْظَمَ لِلتَّبِعَةِ، وَلَا أَحَرَى بِزَوَالِ نِعْمَةٍ، وَأَنْقِطَاعِ مُدَّةٍ، مِنْ سَفْكِ الذَّمَّاءِ بِغَيْرِ
 حَقِّهَا. وَاللَّهُ سُبْحَانَهُ مُبْتَدِيءُ بِالْحُكْمِ بَيْنَ الْعِبَادِ، فِيمَا تَسَافَكُوا مِنَ الذَّمَّاءِ يَوْمَ
 الْقِيَامَةِ، فَلَا تُقَوِّينَ سُلْطَانَكَ بِسَفْكِ ذِمِّ حَرَامٍ، فَإِنَّ ذَلِكَ مِمَّا يُضَعِّفُهُ وَيُوهِنُهُ، بَلْ
 يُرِيْلُهُ وَيَنْفُلُهُ، وَلَا عُدْرَ لَكَ عِنْدَ اللَّهِ وَلَا عِنْدِي فِي قَتْلِ الْعَمِيدِ، لِأَنَّ فِيهِ قَوْدَ
 الْبَدَنِ. وَإِنْ أَهْبَلْتِ بِخَطَاٍ وَأَفْرَطَ عَلَيْكَ سَوْطُكَ أَوْ سَيْفُكَ أَوْ يَدُكَ بِالْعُقُوبَةِ؛
 فَإِنَّ فِي الْوَكْرَةِ فَمَا قَوْفَهَا مَقْتَلَةً، فَلَا تَطْمَحَنَّ بِكَ نَخْوَةُ سُلْطَانِكَ عَنْ أَنْ تُودَى
 إِلَى أَوْلِيَاءِ الْمَقْتُولِ حَقَّهُمْ.

(٥٠) وَإِيَّاكَ وَالْإِعْجَابَ بِنَفْسِكَ، وَالثَّقَّةَ بِمَا يُعْجِبُكَ مِنْهَا، وَحُبَّ الْأِطْرَاءِ، فَإِنَّ

ذَلِكَ مِنْ أَوْثَقِ فُرْصِ الشَّيْطَانِ فِي نَفْسِهِ لِيَمْحَقَ مَا يَكُونُ مِنْ إِحْسَانِ
الْمُحْسِنِينَ.

(٥١) وَإِيَّاكَ وَالْعَمَنَ عَلَى رَعِيَّتِكَ بِإِحْسَانِكَ، أَوِ التَّزِيدَ فِيمَا كَانَ مِنْ فِعْلِكَ، أَوْ أَنْ
تَعِدَهُمْ فَتُشْبِعَ مَوْعِدَكَ بِخُلْفِكَ، فَإِنَّ الْعَمَنَ يَبْطِلُ الْإِحْسَانُ، وَالتَّزِيدُ يَذْهَبُ بِنُورِ
الْحَقِّ، وَالْخُلْفُ يُوجِبُ الْعَمَتَ عِنْدَ اللَّهِ وَالنَّاسِ. قَالَ اللَّهُ تَعَالَى: «كَبُرَ مَقْتًا
عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ».

(٥٢) وَإِيَّاكَ وَالْعَجَلَةَ بِالْأُمُورِ قَبْلَ أَوَانِهَا، أَوِ التَّسْقُطَ فِيهَا عِنْدَ امْتِكَانِهَا، أَوْ
اللَّجَاجَةَ فِيهَا إِذَا تَنَكَّرَتْ، أَوِ الْوَهْنَ عَنْهَا إِذَا اسْتَوْضَحَتْ. فَضَعْ كُلَّ أَمْرٍ
مَوْضِعَهُ، وَأَوْقِعْ كُلَّ أَمْرٍ مَوْقِعَهُ.

(٥٣) وَإِيَّاكَ وَالْإِسْتِثْنَاءَ بِمَا النَّاسُ فِيهِ أَسْوَةٌ، وَالتَّغَايِي عَمَّا تُغْنِي بِهِ مِمَّا قَدْ
وَضَحَ لِلْعُيُونِ، فَإِنَّهُ مَا خُوذَ مِنْكَ لِغَيْرِكَ. وَعَمَّا قَلِيلٍ تَنْكَشِفُ عَنْكَ أَعْيُنُهُ
الْأُمُورُ، وَيُنْتَصَفُ مِنْكَ لِلْمَظْلُومِ أَمْلُكَ حَمِيَّةُ أَنْفِكَ، وَسُورَةُ حَدِّكَ، وَسَطْوَةُ
يَدِكَ، وَغَرْبُ لِسَانِكَ، وَأَحْتَرَسَ مِنْ كُلِّ ذَلِكَ بِكَيْفِ الْبَادِرَةِ، وَتَأْخِيرِ السَّطْوَةِ،
حَتَّى يَسْكُنَ غَضَبُكَ فَتَمْلِكَ الْإِخْتِيَارَ، وَلَنْ تَحْكُمَ ذَلِكَ مِنْ نَفْسِكَ حَتَّى تُكْثِرَ
هُمُومَكَ بِذِكْرِ الْمَعَادِ إِلَى رَبِّكَ.

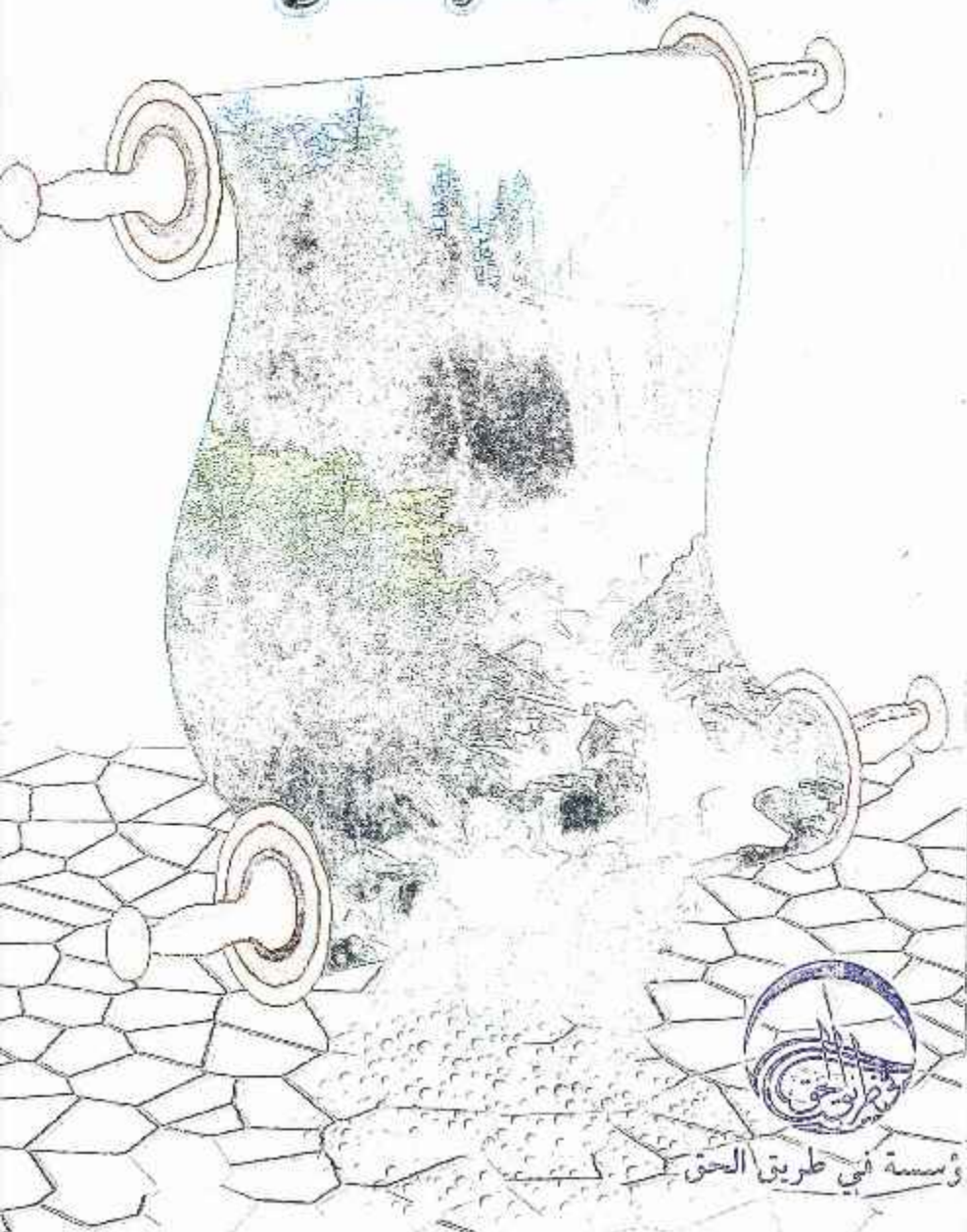
(٥٤) وَالْوَاجِبَ عَلَيْكَ أَنْ تَتَذَكَّرَ مَا مَضَى لِمَنْ تَقْدَمُكَ مِنْ حُكُومَةٍ عَادِلَةٍ، أَوْ

سُنَّةٍ فَاضِلَةٍ، أَوْ أَثَرٍ عَنْ نَبِيِّنا ﷺ أَوْ فَرِيضَةٍ فِي كِتَابِ اللَّهِ، فَتَقْتَدِيَ بِمَا شَاهَدْتَ مِمَّا عَمِلْنَا بِهِ فِيهَا، وَتَجْتَهِدَ لِنَفْسِكَ فِي اتِّبَاعِ مَا عَاهَدْتُ إِلَيْكَ فِي عَهْدِي هَذَا، وَاسْتَوْثَقْتُ بِهِ مِنَ الْحُجَّةِ لِنَفْسِي عَلَيْكَ، لِكَيْلَا تَكُونَ لَكَ عِلَّةٌ عِنْدَ تَسْرُعِ نَفْسِكَ إِلَيَّ هَوَاهَا.

٥٥) وَأَنَا أَسْأَلُ اللَّهَ بِسَعَةِ رَحْمَتِهِ، وَعَظِيمِ قُدْرَتِهِ عَلَى إِعْطَاءِ كُلِّ رَغْبَةٍ، أَنْ يُوفِّقَنِي وَإِيَّاكَ لِمَا فِيهِ رِضَاؤُهُ مِنَ الْإِقَامَةِ عَلَى الْعُذْرِ الْوَاضِحِ إِلَيْهِ وَإِلَى خَلْقِهِ، مَعَ حُسْنِ الثَّنَاءِ فِي الْعِبَادِ، وَجَمِيلِ الْأَثَرِ فِي الْبِلَادِ، وَتَمَامِ النُّعْمَةِ، وَتَضَعِيفِ الْكِرَامَةِ، وَأَنْ يَخْتِمَ لِي وَلَكَ بِالسَّعَادَةِ وَالشَّهَادَةِ، «إِنَّا إِلَيْهِ رَاغِبُونَ». وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ﷺ الطَّيِّبِينَ الطَّاهِرِينَ، وَسَلَامٌ تَسْلِيمًا كَثِيرًا، وَالسَّلَامُ.



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كتبه للأشتر النخعي



وأسسة في طريق الحق