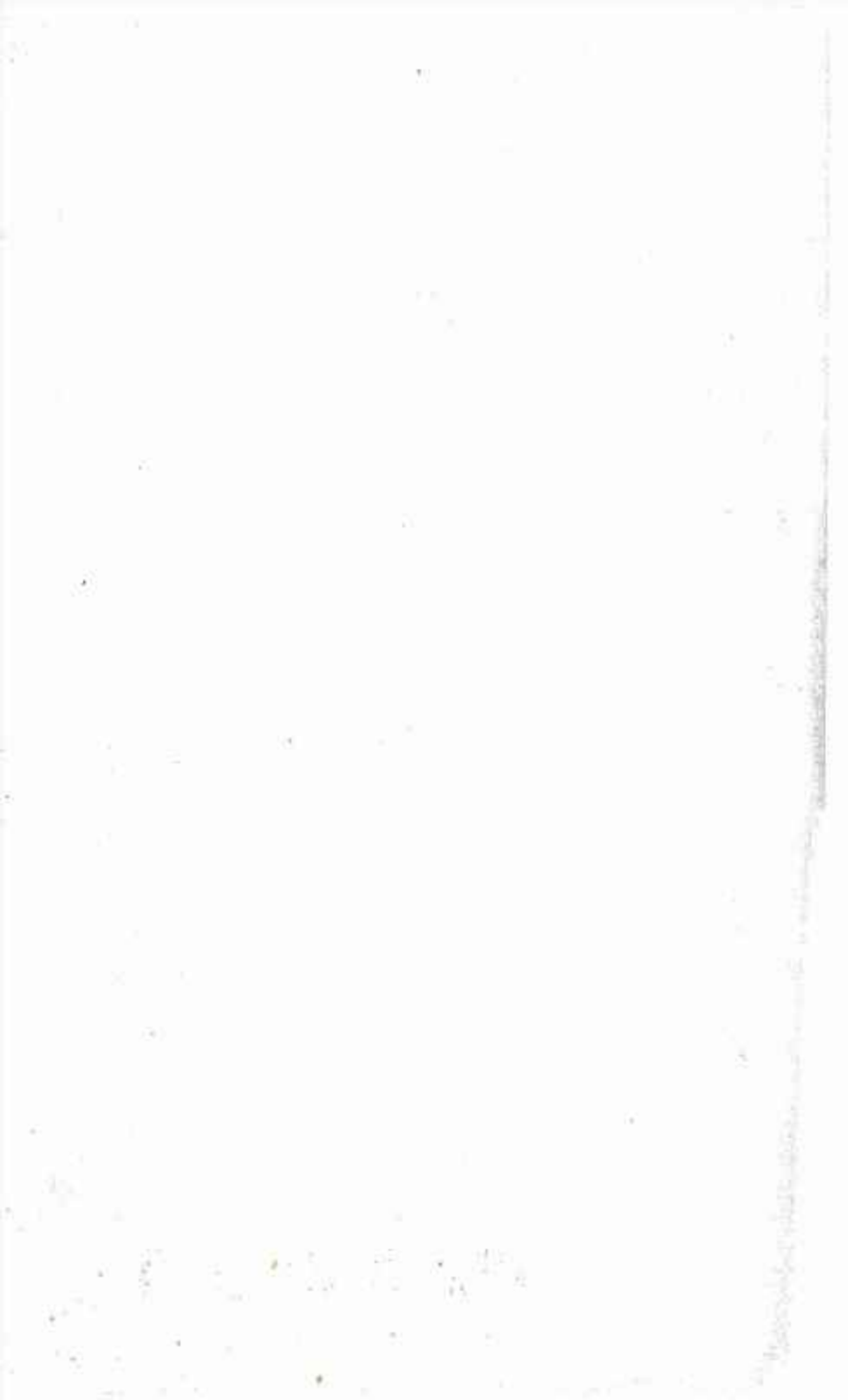


COVENANT BY



عَلَيْهِ السَّلَام

by
MASOOD ALI RIZVI



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FOREWARD

Ali, Son of Abu Talib, Son-in-Law and first cousin of Prophet Mohammad (*Peace be upon him*), father of Imam Hasan and the greatest Martyr Imam Husain, the Lion of God, Gate-way of Knowledge, the mightiest of mighty; does not need an introduction. He was at the same time master of the Pen and Sword — a rare combination. Even today in the battle fields the Cry of "Ya Ali !" resounds, invoking his help. Sportsmen, Wrestlers and Athletes, taking part in many games, chant the Slogan of "Ya Ali !" for their victory. On the other hand, the pious devoted entirely to the service of God, almost all of them trace their spiritual lineage from Ali and believe him to be the Fountain Head of all Knowledge. Arabic is the richest, concise and most stretchable language of the world and has a perfect grammar. During the days of Ali the Arabic Classical Poetry was at its highest level. In this field and also in prose, it was Ali who introduced "Syntax" (Grammatical Laws in formulation of Sentences). This in itself was a great literary achievement for "Grammar" alone cannot help a man to write excellent prose without the help of "Syntax".

Islam gave a perfect Code of Conduct to humanity, and innumerable interpretations and explanations have been given by Ulema, to study all of which a man would require many lives. Ali was taught Quran by the Holy Prophet himself; and Ali compiled many short letters, addresses, agreements, speeches and directives which give an ordinary man a perfect insight into the meaning and understanding of the Holy Quran and its message. Ali drafted a covenant and appointed one of his Governor in Egypt under oath to administer the country on his behalf. This was not a simple covenant. In reality it was a magna carta, a charter of human rights, a guide for the rulers, a message of peace to all the nations of the world, a law to govern society, a classification of rights of all sections of the people, a code for an ideal civil Government, an advise to the Business Community, in short all words of wisdom contained in a few pages. Many a Western philosophers and constitutional experts have admitted that they have never come across

such a doctrine in their life. It is really a great loss for humanity that this charter has not been published widely, and disseminated to the world. The entire humanity, Muslim and non-Muslim alike would benefit by it if it is applied to the governance of countries and building a stable social order. Every care has been taken that the translation in English is as near to its Arabic version as possible.

S.M.A.RIZVI

COVENANT

"You have been enjoined to fear God and to obey Him". To enforce all the 'Faraiz' (*Divine Commands*) prescribed in the Holy Book and to observe all 'Sunna' *Traditions of Holy Prophet*.

If you enforce and observe all 'Faraiz' and 'Sunna', all bounties will be bestowed upon you but if you will ignore or violate them, misfortune will overtake you.

You should fight for the supremacy of Allah by word and deed because God Almighty has ordained that He will help all those who will strive in His cause and will bestow honour and dignity upon them.

Control your own-self whenever base and selfish desires tempt and mislead you for acquiring worldly things for personal aggraudisement.

Selfish desires and self gratification lead to all evil and only with God's Mercy and Benevolence can one overcome his 'Nafs' (*Base Desires*).

Remember! I am sending you to a country which has seen the rule of Law and justice as well as that of tyrants. People will judge your actions in the same manner as you are judging those of your predecessors.

* Posterity will take stock of your reign and system

of Government in the same manner as you are judging your predecessors.

Remember! People will speak well of only those who are virtuous and have done good deeds. It is the common man's opinion of you which is proof of your action. You should, therefore, covet the treasure of good deeds over all other treasures. Keep control on your desires and ambitions and deny yourself that which has been prohibited.

Control over 'Nafs' (*base desires*) is the greatest achievement.

Develop the sincere feelings of love, affection, forgiveness and mercy for the people. Do not behave like a barbarian and do not covet that which belongs to others.

Remember! you have citizens of two categories. Those who are your brethren in religion and those who have not accepted the faith. All of them have their faults and failings. They are human and therefore likely to commit mistakes and succumb to temptation. Forgive them as you would like God the Almighty to forgive you. Do not forget that they are under you as you are under your Imam and all creation is under the rule of Almighty Allah.

Apply the power that you wield in solving the problems of the people. Beware! Do not set yourself against God because you cannot escape His wrath and you are naught without His Mercy and Benevolence. Do not repent after an act of forgiveness and do not boast of the authority vested in you. Avoid hasty action when you are possessed by anger particularly if the decision can be deferred.

Do not say that I am your Lord and Ruler and therefore you should submit to my will. This will corrupt your heart and weaken your faith resulting in disorder and destruction.

Should you ever feel elated by the power you wield and are inclined to become proud and arrogant; think

of the Power and Majesty of Allah who exercises such control and authority over you which you do not have upon your own self. This will subdue your pride and restore your mental and intellectual balance.

Beware! Do not match your might with the Power and Grandeur of Allah for He curbs, destroys and brings low the heads that swim with pride and arrogance.

Protect the rights of God and the rights of people (*Haqooqullah and Huqooqulibad*) and exercise justice amongst your people and on your own Kith and Kin. If you will discriminate between your own and the general masses, it will amount to oppression (*Zulm*) and God does not spare the oppressor. *Zalim (Oppressor)* is deprived of God's Benevolence unless he repents, retracts his footsteps from the path of injustice and makes amends for his misdeeds. Allah hears the prayers of the oppressed (*Mazloom*) and punishes the oppressor.

Your rule should confirm to the laws of justice and equity laid down by Allah. It should benefit the masses rather than the privileged few. If the masses are not happy the contentment of the privileged few will lose itself in the discontent of the many. Remember ! the privileged few are the greatest burden on the State in times of plenty. When the times are hard this very privileged class will be the first to desert, always ask for more than what they deserve and will never be thankful for whatever they get. On the contrary, the masses are the back bone of the State and Religion. They are the defenders of faith and deserve your maximum attention. Keep in close touch with the masses and be mindful of their welfare.

Keep at arms length those who find faults with others and try to prejudice you against your own people. No one is without faults (*without Aib*). Be magnanimous in overlooking faults. Do not expose the weakness of others. You are duty bound to eradicate crime but do not be sneaky; for the evil that is hidden from your eyes will be dealt with by God. Try to hide the failings of the people as much as possible so that God will hide your weaknesses.

Do not give credence to the words of a back-biter because he is cunning and dectieful although he always appears in the garb of a loyal man.

Do not take counsel of a miser because he will vitiate your magnanimity and will frighten you of the possibility of becoming poor. Do not seek advice from a coward for he will dampen your spirits. Do not give ear to the greedy for he will instigate you to acquire and usurp that which does not belong to you thus turning you into a tyrant. Remember! Miserliness, Cowerdice and Greed deprive man of his trust in God and weakens his faith.

The worst adviser would be one who served as an advisor to the unjust and cruel rulers before you and shared their crimes. Do not let such persons infiltrate your inner circle nor give them positions of authority for they will never refrain from acts of cruelty and injustice.

You can find better men endowed with intelligence and foresight whose actions are not tarnished by sin and crime; who have never joined hands with the tyrants nor abetted any crime. Such men will never be a burden on you nor will they connive with your enemies. On the contrary, they will be a source of help and strength for you in times of need. Keep only such men as your companions both in public as well as in privacy. Even amongst them give greater respect to those who have a habitual regard for truth and honest dealing and can boldly state the truth although their truth and honesty may be trying for you at times. They will restrain you from doing anything which is contrary to the preordained scheme of things and the WILL OF ALLAH. Keep close to the pious and honest people and make sure that they do not flatter you in order to please you nor give you credit for that which you have not done. Excessive praise tends to make a man proud thereby making him forgetful of God and brings his downfall nearer.

Do not treat the guilty and the honest at par, because if you do so the guilty will become more vicious and the honest will be disheartened. Keep every one at the level that he deserves.

Remember, mutual trust and goodwill between the ruler and the ruled will develop only when the ruler is just and benevolent and does not burden the people with that which they cannot shoulder. Cultivate good will amongst the people; for their good will alone will save you from troubles. Your benevolence will breed confidence and good will in their hearts but if they are ill-treated, ill-will will result. Do not destroy the noble traditions set by our forebearers which have promoted harmony and progress amongst the people and do not vitiate the systems established by them. They are the people who have had their reward and God's mercy upon them and if you destroy what they established, retribution will be upon you.

While planning improvements and laying down laws always consult the experts and learned people.

Bear in mind that the whole population comprises of different sections whose interests and well being are inter-linked with each other; they cannot live apart. There is a section which wages war in the name of God, i.e. the Army, others are the Civil Service, the Judiciary, the Police Force for maintaining law and order, the Revenue Department, Businessmen and Industrialists and last but not the least, the poor and the needy who are generally the most oppressed. God Almighty has defined the rights of all sections with great clarity and unambiguity in the Holy Book and enunciated by the Holy Prophet (*Peace be Upon Him*).

The Armed Forces are the protectors of Nation and faith, defenders of the country, a source of strength for Islam, adornment for the state and are the custodian of peace. For the maintenance of the armed forces income from Khiraj is to be utilised (*Khiraj is not in vogue in our present times but alternate resources like taxes, voluntary contribution, funds collected in the form of Zakat and other sources of Government Revenue*). For the maintenance of Army and the uplift of the country, the need of civil administration is indispensable in order to collect revenues, draw up welfare schemes, and to carry out all the functions of a State and Government, a good and honest team of civil servants is required.

The judiciary is required to be independent and strong so that it can supervise the entire administration and the public life and see that every body gets his legitimate right and no body is denied what is his due share and one section does not oppress the other. One of the very important of all the sections, whether Military, Civil Administration, Police or Judiciary; is the section of Businessmen and Industrialists. Every body is dependent upon them. It is this section which meets all the needs of the Country, Government and Public. It is they who produce goods, market them and with their efforts provide the requirements of the public. And in the last comes the section of needy and poor people, whose help and succour are the responsibility of the entire society. God has laid down ways and means through which every section can maintain itself. Every section has a right on the Government to provide the basic requirements of life and improve their living conditions. The Government cannot get itself absolved from its duty to God if it cannot do so. The Head of the State should strive and seek help from Almighty to fulfil this task whether it is easy or difficult for him.

The Commander-in-Chief of the forces should be a man who is staunch and faithful to God, Prophet, Government and Imam (*Head of State*). He must have an unblemished character and be an extremely tolerant man, who does not lose temper on small matters, and is merciful towards the weak. He must be courageous against those who are powerful. He should not become violent in face of provocation; nor falter in face of adversity.

Keep yourself in contact with families of established reputation and integrity; those who have a glorious past and are brave and upright, generous and bountiful for they are the fountain head of piety and justice.

Look after them with the same love and tenderness as you would your own children. Do not remind them of the good that you have done to them nor withhold any favour big or small only because you have already done enough for them. Attend to their every need big or small

because on certain occasions, timely attention to small worries brings great relief. Such attention will win loyalty and gratitude and you will be amply repaid in times of your own need. While selecting your commander-in-Chief and other officers in command find persons who make it incumbent upon themselves as a duty to tender help to their men, and who excel in kindness and are alive to the problems and needs of men under their command and the needs of their families when they are away from home.

Real happiness of an administrator lies in establishing justice in the state and in maintaining affectionate relations with the people. There should be spontaneous expression of love and loyalty towards the Ruler and the State amongst the citizens, and this will only be apparent, when the people are happy and contented. The safety of the Ruler depends on the sincerity and good will of the ruled.

You should reward those people whose performance is good, because by praising and rewarding the good people you further encourage them in good deeds and at the same time you provide an incentive to the lowly to rise to the occasion and show good performance. You must be careful to attribute the good performance of a man to the individual who is responsible for it. Do not give credit to any other individual for any good act which some body else has performed. Do not hesitate to give due reward on the good performance of any man. Do not over-rate the small work done by a big man of the society and underestimate a big achievement of a small man of the society. When you face such difficulties which you cannot solve, or if you are doubtful of any matter refer them to God Almighty and His Holy Prophet, because God has Himself said that He shows the right path to him who obeys His commands and faithfully follows the teaching of His Prophet and the Government which is in power (*but it should comprise of "Saheban Amr"*). By reverting to God it is implied that you should obey and act upon those orders which are clearly and vividly mentioned in the Holy Book. By reverting to Prophet it means that you should act on such sayings of the prophet in which there is no doubt or contradiction.

While selecting men for judicial responsibilities find men of unquestionable character and learning, who do not get confused when confronted with complicated issues, who are clear in their thinking and do not defer from the right path once they find it. Those who can not be intimidated or prejudiced, who are open to reason and sound argument. Who will not succumb to temptation and will not fall prey to avarice; Men who will not be content without finding the full facts and will go deep into the matter rather than superficial and prima facie treatment. Those who have enough patience to examine every aspect and argument and in the end give a clear verdict without fear or favour; Men who abhor flattery and do not become proud of their position or authority.

It will not be easy to find such people but once you find them, pay them handsomely so that they can live in comfort and in conformity with their status. Honour them and accord them such status and protection that no one will dare touch them whether in Government or outside. They should enjoy such protection as would secure them from threat or temptation from any quarter.

Then I should give a piece of advice for the selection of your civil administration. Civil servants should be given responsible jobs only on the basis of merit and not due to any nepotism or undue influence. Because if you do so it will be the starting point of evil, injustice and bigotry. While selecting the officers their experience and self respect should be the main qualification. They should hail from families which are noble and of good heritage. Try to find out officers whose elders have been dedicated to Islam and have done service to the cause of religion, because such people are of good and unblemished character. They are less susceptible to bribery and illegal gratifications. Such persons are generally mindful of their reputation. They should be paid handsomely to ensure a decent living. Only in this way they can be honest with the responsibility of Public Money and government interests vested in their hands. If even after receiving high salary and other amenities they do not perform their responsibilities honestly or are not faithful to the Government, you should bring them

to book. You should have a highly paid Intelligence Service which should exclusively look after the conduct of your officers and administrators. Because such surveillance will ensure that Officers behave well with the public and look after their grievances without any illegal expectations. Abhor the company of treacherous and perfidious people even though they may come to you as friends. And if you receive the slightest intelligence about the treachery and perfidy of a man it should be enough warning for you to become alert and cautious against such man or men. He/they should be given exemplary punishment and whatever they have earned illegally through their office must be taken back by force. They should be dismissed and widely condemned before the eyes of public so that others may take lesson from them.

While collecting *malguzari (agricultural tax)* the interest of the tax payers should be kept in mind. You can improve the condition of all the other sections of the society from the tax and revenue collected from those who can afford or are liable to pay.

The entire society lives on the revenue. Take care about the (*Abadkari*) or settlement of the land because the revenue can only be collected after proper (*Abadkari*) settlement. If any body wants to collect revenues without proper yield from the land (*or his business and industrial resources*) he wants to destroy the country and annihilate the entire nation and people of God; and such cruel Government does not last except for a short period.

Now if they (*Abadhars*) and *Haris*) grudge the payment of *Malguzari (Revenue)* on account of any calamity, draught, lack of water supply or devastation by flood; the revenue should be reduced so that they may improve their condition, (same applies to business & industrial losses) You should realise from them minimum tax to keep your administration going. If you help your people when they are in economic difficulties, the population of the country is a big asset, and certainly they will in turn develop and improve the civic conditions of the whole nation. You will yourself feel elated and firmly perpetuate your rule

on account of the justice and magnanimity which you show them in times of economic difficulties. You will earn the confidence of the people and this force will be dependable. If you win over the complete confidence of the masses, they will also help the Government if it is in difficulty. If the country is economically developed it will shoulder every type of burden which you want to impose and will happily accept this burden. The countries are destroyed when the working hands become poor and mostly it is a man made factor. It happens when the Ruler, officers, administrators and Government Agencies start grabbing the wealth of the people in order to save their tottering power, but they do not take lesson from history that this path always leads to destruction.

Regarding clerical staff you should keep vigilant about the importance of their offices, and all important and secret documents dealing with the safety of nation or dealing with future and crucial plans should be kept in safe custody only with those clerks whom you should select on the basis of merit and good moral character. In selecting the administrative staff, it should be observed that they do not exploit you; being the custodians of important and secret documents or they may have the courage to expose the secrets of the Government publicly. Do not be so careless as to leave the matters relating to finance and defence entirely upon the clerical staff. You have to ensure that whatever commitments or agreements they enter into are not against you or the state. They must be made to realise their duties and the limitations of their powers. Because if a man does not realise his own duty or limitations, he will be more ignorant about *(the powers of his superior officers)*.

Whenever you are selecting men for jobs do not rely on your own wisdom or prejudices. Those who get themselves introduced by flattery, nepotism or recommendations, are not at all faithful or honest. The only standard for selection should be merit of an individual and his previous service record. Obtain the reference of your administrative staff from honest officers under whom they have

worked. Those who have good reputation in public deserve your special attention. By doing this, you will be serving not only God but will also be faithful to your Imam. In every department there should be a senior officer incharge of the entire set up. This officer should know the intricacies of all problems, and must be an expert in the affairs dealt by this department. He should be an officer of such calibre that he should not become annoyed with the pressure of work. Remember if there is any lack of duty or misuse of powers by any clerk, you should not shut your eyes to it. The entire responsibility will lie on the head of the department and the Government as a whole.

Then you are warned that you should have every consideration for the traders and industrialists and your behaviour with them should be exemplary. You should also warn your administration that they should behave properly to shop keeper, vendors, labourers or industrialists; because these people are real fountain head of prosperity and also the caterers of the needs of public. These people provide and supply the requirements of general public, in lands, water, bogs, planes, hills and far off places; such places where generally access is not possible or safe. This section of traders, industrialists, labourers etc. is the most docile section of the population. They like peace and want to live in peace. There is no apprehension of revolution, trouble or disturbances of law and order from their side. You must take care of their welfare whether they lives in cities or far flung areas. And, remember that in this section there are some who are extremely narrow minded, misers and greedy, who withhold the supplies and indulge into hoarding and fix high prices for the sake of huge profits. This is detrimental to the interests of the general public and brings bad name to the Government. Therefore ban all sort of hoarding of essential commodities. The Holy Prophet (*peace be upon him*) has prohibited hoarding. Sale purchase should be done with standard measures and scales and on reasonable rates of profit. An equilibrium should be maintained so that neither the seller is put to loss nor the purchaser is overburdened due to excessive prices. If after providing this code of conduct; any body indulges in profiteering and hoarding, he should

be punished but to an extent which is commensurate with his crime.

Then particularly fear God Almighty regarding the backward, needy, poor, beggars, handicapped and down trodden section of the people who have no worldly backing or means of sustenance. Some of these turn into beggars and stretch their hands asking for alms but some are those who have self-respect and their appearance and living conditions are themselves an evidence that they are deserving. For the sake of pleasure of God you have to defend the rights of these poor people. God has made you a custodian and defender of the rights of these people. They must be given a share from (*Baitul Mal*) Government Treasury and a share from the yield of lands of "Ghanimat" which is received by the State (*now a days it is the considered opinion of Literary Muslims that "Ghanimat" means land revenues, zakat, Ushr and taxes*). This distribution should be made from Federal Resources, because every citizen has a right over the Federal Revenues wherever he lives. The excess of wealth, its arrogance and intoxication should not make you unconscious of the plight of poor. You cannot redeem yourself of their responsibility by doing other noble or heroic works — the responsibility of the poor remains prime. Therefore your attention from the welfare of poor must not be distracted for a moment. You should not behave proudly with the down trodden or the poorer section of the society. The Government is not only responsible for the welfare of those poor people who can approach it but also those whom the eyes cannot see and whom the society detests on account of their abominable physical and or mental condition. Reliable and God fearing persons should be appointed to collect information about such people and pass it on to the Government, so that proper relief may be provided to them. The relief should be such, that when you appear before the Lord on the Day of Judgement, these poor and down trodden should be witness to your just and gracious behaviour towards them. Needless to emphasise that this section of the society requires greatest justice from the Government although justice is the right of every man; and you will have to answer for every body before Almighty God and see that the

orphans, senile and aged people having no supporters are looked after properly whether they ask for it or not. This is one of those jobs which no Government likes to do willingly — but for an Islamic state this job has priority. If you make your faith firm and believe that God will repay you for your efforts, then it will become easy for you. And from this faith you will derive strength to overcome all difficulties in this connection whether they are personal or social. He who believes that God's promise is true can bear all burdens.

From your overbusy schedule and the valuable time which you devote to other Government jobs, it is necessary that you should find time for the needy and distressed. Freeing yourself from all the administrative matters you should hold public meetings regularly (*Durbars which means that only those persons should be invited who have got really some genuine complaints or needs*). In such meetings with public you should appear and behave humbly and be afraid of God Almighty. All the military personnel, police, body guards and officers who may harm the public should be excluded from these meetings and the people should be allowed to speak without any fear and with open heart whatever they want to say; because I have heard the Holy Prophet saying on several occasions that no nation can be purified unless the rights of poor and weak are ensured and safe guarded from the strong. The strong must be forced to return the rights of the weak. If in such public meetings you find the people misbehaving or unable to explain what they want to say, excuse them and do not show your anger and pride. God will bless you for this act and will compensate you for His obedience. Try to solve the problem of the people in such meetings with a happy gesture and if some such thing is demanded of you which you cannot do, apologise for it humbly.

Then there are certain affairs which you have to perform yourself. One of them is to pay attention to give proper orders on matters referred to you by the Heads of the Departments or Top most Administrators, which it is not possible for your subordinates to attend to. The other is about the needs of poor public, if these are not looked

after by the concerned officers or your personal secretariat. Everyday's work should be finished that very day. There should be no pending matter for the next day; because every matter has to be decided on a particular day (*and that day is when it is referred to you*) Then you have to devote the best time of your day for God's prayer. If all the work you do is for God's pleasure and your intention is as such, and the purpose is the welfare of the people of State; these acts will be treated as prayer to God.

The honesty and devotion with which you perform your duties for the welfare of the State is no doubt in the service of God (*Ibadat*); but there are some particular types of Divine Worship which have a particular relation between God and man; like prayers, fasting etc. During day and night you will have to devote your bodily energies in such sort of worship (*Farz*) and you will have to be careful that your worldly engagements do not deter you from performing these adorations which bring you nearer to God — even though they may appear to be tiring or a strain upon the body. And see that if you lead a congregation for prayers, do not lead it in a manner that the people may become fed up of it (*The prayers in congregation should not take a very long time*). Neither the prayer should be so short that the very purpose of the congregation is lost. Some of the people who come to offer prayers are ill, old and have some important works to do. Care should be taken that these people are not put to any inconvenience. Therefore when the Holy Prophet (*peace be upon him*) asked me to go to Yemen, I asked him how I should lead the prayer congregations. He told me that it should suit even the weakest and most bodily infirm man; and that you should be kind upon the faithful Muslims.

Bear in mind that you should not remain isolated from the public for a long period. The isolation from public and lack of contact with common man is a sort of narrow mindedness and makes the rulers unaware of the problems of the state and its citizen of which they should be fully aware. This leads to imbalance. Petty affairs become of prime importance whereas the bigger problems are lost sight of. Good things become evil and bad things become

good. Truth and falsehood are mixed together and the rulers also are, after all, human beings, hence those who remain isolated from public needs; become themselves completely isolated. The men around you do not bear any mark on their foreheads by which you can distinguish who is true, and who is false. You can possess only two types of personalities. Either you are a man who has got every intention to see that justice is done to every body, you are righteous to give every man the share which is due to him and courageous to do whatever is correct. If it is so, then why should you hide your face from the public? And if you are a person with whom every body is disappointed, then the people themselves will refrain to expect any thing from you. They will never look to you as their saviour and benefactor. The fate of such rulers is doomed. Remember that people generally do not seek monetary aid from the Government, which may be a burden upon the treasury. They generally want that they are not exploited and that justice is done to them.

A very important thing which should be known, is that high officials (*those who run the Government*) tend to be surrounded by flatterers. They have round them (*officials*) for selfish purposes, grabbing the rights of others and deriving advantage by nepotism and dishonest dealings. You should particularly make sure that such things do not occur and if circumstances are such that these elements are becoming a nuisance and meddling with the affairs of state or wielding their evil influence on the affairs, then you have to take firm step to curb their existence and dirty abscess should be operated upon. See that no monetary favour or other offices of benefits (*or jagirs and landed property*) are bestowed by you on your own relatives; and they (*your relatives*) should not expect any thing undue from you. Acquisition of any landed property or rights which affect the neighbouring people must be avoided. If your relatives are benefitted in this manner they will enjoy unlawful tastes, but its bitterness will come in the share of those who are affected by such usurpations. After all you will not get any thing except that you will earn a bad name for yourself in this world and would also be taken to task for such acts on the Day of Judgement.

He whoever has got a righteous claim must exclusively be given his due right, he may be your own relative or complete stranger. Be tolerant, patient and moderate in the hope that God will compensate you for the displeasure of your kith and kin and favourites. However, reluctant you may feel in denying the unjust favours which may be asked for by your nears and dears, you should think of the ultimate result which would be judged by the LORD HIMSELF; because if you stand absolved before Almighty God, all will be well with you.

If at any time your people feel advertantly or inadvertently that they have been done injustice or deprived of their legitimate rights, you should immediately explain the position before the public and if need be, apologise for any mistake done or committed by you or your Government. By coming out in the public with full facts with an open heart, you will change the public view in your favour. This will also teach you a lesson for improving your own personality and also prove your benevolence for the common man. This public explanation and apology will strengthen the faith of the people in you and win over their confidence.

If your enemies seek from you peace or extend their hand of friendship for the pleasure of God, never reject such offers. Because in peace lies the welfare of your armed forces and the State and its populous cities. But after entering into a peace agreement with an enemy, you should be extremely vigilant because it often happens that the enemies after becoming close friends try to exploit the situation on account of your indolence or negligence. Therefore safeguard yourself all the time and do not become over confident by blindly putting faith in them. If you enter into a pact with your enemies or give them asylum, you should strictly fulfil the conditions of the agreement. Any promise given must be honoured. For upholding a covenant, thus made, even if necessary you should shield it at the cost of your life. Because in the Duties laid down by Almighty for His creature, there is nothing so important as "Honouring ones Commitments"; which is also a universally agreed principle of people of all religions, schools of

thought and having ideologies which are different from those that you uphold. Apart from the Muslims, the infidels and disbelievers have also honoured the agreements they have entered into with others or amongst themselves. The repercussions and terrible results of dishonouring or breaking a sacred agreement are universally known. It is recorded history that Nations have been annihilated and ruined completely who have betrayed and dishonoured international treaties. Therefore, never break an agreement made by you or backout from the promise extended by you. Never enter into conspiracies and attack an enemy without a warning. Nobody can dare to fight Allah except an ignorant, brutal and illiterate person who is doomed. God has made you custodian of His message of peace and brotherhood through bilateral pacts and negotiated agreements among all the States and people of the world. The world and its people want peace and desire to live under the umbrella of such pacts and agreements which bring peace upon earth. Therefore there should be no forgery, deceit, fraud and cunningness in such treaties. Do not enter into a treaty which may be ambiguous or which can be differently interpreted. The treaties, pacts and agreements should be firm, clear and once agreed upon must be honoured. Do not try to take advantage by mis-interpreting or putting meanings into words, knowing that it is a mis-interpretation. If you have entered into a pact to which God is witness, and you find it difficult to implement do not annul or cancel it unilaterally. It is better to face and overcome the difficulties which may come in your way in the implementation of commitments made by you so that the end results may be good. Solving the problems and adopting means, which may be difficult or strenuous; is better than to violate an agreement on account of its intricacies. Particularly when you know that by dishonouring your commitments, you will have to face the Lord on the Day of Judgement and render Him an account of all that you have done in the shape of broken promises. It is your duty, however hard it may be, to keep your honour and uphold the words which you have given to others. Otherwise not only you will earn the displeasure of God, but also be ruined in this world.

Look! you have to avoid unrighteous blood-shed. Unjust blood-shed invites immediate wrath of Almighty. Biggest punishment awaits such people at the hand of the Lord. God's bounties, favours and blessings are withdrawn from such murderers. Their lives are shortened. On the Day of Judgement the first decision which Almighty and Powerful God will take would be against the people who have unjustly shed innocent blood. Therefore never try to perpetuate your rule by shedding blood of innocent people, on the contrary this cruelty weakens the authority of the Ruler and the very foundations of the States are shaken and hollowed, resulting in the fall of Government. Any wilful assassination or murder is unforgivable by God and by me as your Chief (*Commander of the Faithful*); because in such case punishment for murder (*Qasas*) is necessary. If unintentionally a murder is committed e.g. during punishment to a criminal because sometimes even stroke of hand, whip or sword may cause such an accident. Do not ignore it as a small matter, only for the reason that you are in power; but compensate the dependents of the deceased amply and fully. Do not shirk your responsibility. Avoid self aggrandisement and do not become self conceited over affairs which you think are good and do not commend the people who excessively praise and flatter you upon your good deeds. Because the Satan has many ways to mislead you; and this one is the easiest and sure way to destroy all that is good in virtuous people. Never boast of the favours which you have bestowed upon the common citizens and always think that whatever service and help which you have rendered to them is comparatively very small to their constitutional rights. Do not break the promise which you make with the people. Because, speaking about the favours done to the people makes your acts in vain and ineffectual. To think that you have given your people more than what was due to them misleads you from the Light of God and the right path; and breaking promise not only invites the wrath of Almighty but also the discontentment of the people. Therefore Allah, the Great, has Himself said "It is a thing of great displeasure for God that you do not do what you say".

Be aware! Do not do a thing in a hurry unless the time is ripe for the same and when the iron is hot do not

falter or show weakness to strike. Unless the situation is not clear, do not insist on taking a decision, but when a course of action is set upon do not be lazy or inactive. In short, every thing must be seen in its true perspective and timely action should be taken without procrastination.

And see, that there are several spheres in which every body has an equal right. These rights are not reserved for you or your chosen people. Never try to be negligent. It is your personal responsibility to protect those rights of the public which are visible and known to you as well as the public. You cannot shift this responsibility on the shoulders of others. The day is very near that the curtain will be up and you will be called upon to give an account of what you did to protect the rights of the oppressed and the justice you have done to them. Keep control on violent emotions, rebellious excitement and the lash of tongue. You can overcome these evil habits only by avoiding hasty decisions and delaying the punishment till such time your anger subsides and you completely gain control over your own self. Due to human nature, some times it will not be possible for you to overcome this weakness and in such an event think about God and try to concentrate upon your prayers. This will help you to forget the excitement and divert you to other affairs.

It is your bounden duty to remember the acts of your pre-decessors and the rules laid down by Governments based on justice and righteousness. Any good act done by your predecessors should be adopted by you. If you know about any saying of the Holy Prophet or any Divine Command set in the Holy Book; enact and follow it strictly. Try to follow my footsteps and my traditions and also those instructions which have been put in writing in this Charter of Agreement. I have bound you morally and have concluded all arguments upon you by taking this covenant from you. This has been done because if at any time your Ardent Human Desires try to mislead you, this doctrine should restrain you; and you may have no apology to tender for any act done due to human weakness (*because every thing on earth has been taken care of in this sacred oath of allegiance*).

And I on my part pray to Almighty the Merciful God Who has power to relieve every, human being of his needs and necessities and invoke His vast Supremacy over every authority; that, He may give us the courage that we may set an example before the public for justice and righteousness which God has ordained upon us and that we may do every thing which may earn His pleasure. I pray that we may enjoy a good name and reputation in the public. We may achieve good results for our country and prove ourselves worthy of the Bounties and favours of the Almighty and succeed in enhancing the honour of the State and country. And that, I and you may die an honourable and a martyr's death. It is a matter of certainty that everyone has to return back to Him on Whose mercy and bounty we all depend.

May peace of God be upon the Holy Prophet and on his descendants (*Ahle-bait*).

O our Lord forgive our sins and overlook our mistake because Thou are the Most Forgiving and Merciful.'

S.M.A. RIZVI.

The Explanation of the Name of Ali Murtaza

Ali is the first Muslim
And the King of the Valiant
To "Love", Ali is the Source
of "Faith" !

I am alive by devotion
To his noble family,
And by the beneficence of his love
I am a shining Pearl !

In his Garden
I am wandering like Fragrance,
And like Narcissus
I seek his Sight !

If *Zemzem* springs from my Dust,
He is its real Source !
If wine drops from my Vine,
He is the cause !

I am mere Dust, but his Sun
Has made me a Mirror !
An unheard Sound
Can be seen in my Breast !

The Holy Prophet drew
Many a good Omen from his Face !
Our true Religion has been glorified
By his majesty !

His words are the strength of Islam,
And the organization of Universe
Is due to the benevolence
Of his Family !

The Apostle of Allah gave him
The name: "*Bu Turab*"
God, in the Qur'an called him:
"The Hand of Allah" !

Whoso knows the mysteries of Life,
Can easily understand the "inner meaning"
Of the names of Ali !

The dark clay,
Whose name is the "Body", —
Our Reason always bemoans
Its iniquity !

Thoughts soaring high to the Sky,
Flod over earth due to its base Feelings !
It makes our eyes blind,
And our ears, deaf !

It has a two-edged Sword
of Greed in its hand,
Yet the Travellers' heart
Have been enchanted
By this Brigand !

But the "Lion of Allah"
Subdued this Dust,
And transmuted this dark clay
To Gold !

Murtaza, by whose Sword
"Truth" is ever manifest,
Became the "Father of Clay"
By the conquest of his Body !

Man can win a Territory
By Faith and Courage,
But it is the sense of "Self-respect"
Which imparts lustre to his Pearl !

Whoever in the world
Becomes a "*Bu Turab*"
Turns back the Sun
From the west !

Whosoever saddles tightly
The Steed of his Body,
Sits like a Gem
On the Seal of Sovereignty !

In this world the Dignity
Of the conquest of Khaibar
Is under his Feet,
And in the Hereafter,
His hand will distribute
The water of Kauthar !

Through "self-realization"
He acts as God's Hand,
And by the strength of being
God's Hand, he reigns over all !

He enjoys the distinction
Of being the "Gate of the City
Of Knowledge" !
Arabia, China and Rome
Are subject to him !

You should have a perfect Command
Over your Body,
That you may drink sparkling wine
From the Grapes of your Vine !

To become *Dust*,
Is the creed of a *moth* !
Be a Conqueror of Dust,
For it is worthy of a *Man* !

You are soft as a *Rose* !
Become hard as a *Stone*,
That you may be the Foundation
Of the wall of a Garden !

Now build a strong Man
From your clay,
And from that Man,
Create a new world !

If you do not build up a Wall,
Or a Door from your Dust,
Then somebody else will make
Bricks of the same !

O you ! who complains
Against the cruelty of Heaven,
And whose Cup cries out
Against the tyranny of the Stone ;—

How long this wailing and crying
And lamentation ?
How long this perpetual beating
Of your Breast ?

Only in "Action" is hidden
The essence of Life !
The delight in creating *new values*
Is the Law of Life !

Arise, and create a new world !
Wrap yourself in Flames,
And cry like Abraham:
"I do not love the setting ones !"

To comply with a world,
Which does not favour one's Purpose,
Is to fling away the Shield
In the Battle-field !

A Self-respecting man,
Who is *mature* in his Intellect,
Will find the World
Absolutely in his favour !

And if the world does not comply
With his Temperament,
He wages war against the Heaven !

He digs up the foundations
Of the Universe,
And casts its Atoms
Into a *new* mould !

He directs the course of Time
To his own Will and Purpose !
He wrecks the blue Heaven,
To construct a new *favourable* one !

By the strength of his own Arm,
He builds up a *new* world,
Which complies with his wishes !

If one cannot live in the world
As a Self-supporting and respectable Man,
Then it is much better
To die like the Brave !

Anyone who has a sound Heart,
Proves his Strength
By great Expeditions !

It is so pleasant and enjoyable
To undertake difficult tasks,
And, like Abraham, to gather Roses
From the Flames !

The Possibilities of the Strength
Of men of *Action*,
Are displayed by a liking
For impossible missions !

The weapon of the Coward
Is nothing but *malice*:
Their life has only this law
To practise !

Life is a dazzling
And manifest Power !
Its mainspring is the Desire
To *Seek* and to *Conquer* !

Unjustified Pardon
Is a chilling of Life's Blood,
And a break in the rhythm
Of Life's well-balanced Couplet.

Whoever is sunk in the depths
Of ignominy,
Labels his "Weakness"
As: "Contentment" !

Weakness is the Robber of Life !
Its womb is pregnant
With Fears and Lies !

Its soul is empty
Of all moral values,
And Vices fatten
On its milk !

Beware of "Weakness"
O man of sound judgment,
For this enemy sits in ambush
For you !

If you are wise, do not fall prey
To his cheating !
Chameleon-like he changes his colour
Every moment !

Even the most keen Observers
Couldn't recognise his face ;—
Rather they threw veils
Over his face !

Sometimes he is disguised
in "Pity" and "Politeness" !
Sometimes he wears
The cloak of "Humbleness" !

Sometimes he is covered
By "Helplessness" and "Compulsion" !
And sometimes he is concealed
In "Excumbity" !

He appears in the shape of
Self-indulgence,
And robs the Strong Man's heart,
Of its courage and determination !

As a matter of fact,
"Strength" is the twin of "Truth" !
If you are Self-realizing,
Strength is the Truth-revealing Cup
Like that of Jamshid !

Human Life is a Farm,
And Power is its Produce !

It is "Power" that explains
The true meaning of Good and "Evil" !

A Claimant, if he is possessed
of "Power",
Needs no argument for his Claim !

"Falsehood" acquires the form of "Truth"
By Power
And by Falsifying truth,
Deems itself True !

Its vicious Order transforms
Nectar into Poison
It says to Good : "You are Evil" !—
And it becomes Evil !

O you ! who is heedless
Of the sacred "Trust"
Committed to him
Now consider yourself better
Than the two worlds !

Gain Knowledge of
The mysteries of Life !
Be cruel and indifferent to all
Except Allah !

O man of understanding !
Open your eyes, ears and lips !
If you don't see the way of Truth
Even then, make me a laughing-stock.

Philosopher Poet Iqbal
(Translation by A.R. TARIQ)

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