

Your Instructions

I am sending you as a leader to a country which in the past has experienced both just and unjust rule. People will scrutinize your actions with a searching eye, even as you used to scrutinize the actions of those before you, and speak of you even as you did speak of them. The fact is people will speak well of only those who do good. Develop in your heart the feeling of love for your people and let it be a source of kindness and blessing to them. Do not set yourself against God, for neither do you possess the strength to shield against his displeasure, nor can you place yourself outside the pale of his mercy and forgiveness. Do not feel sorry over any act of forgiveness, nor rejoice over any punishment that you meet out to anyone. Do not rouse yourself to anger...

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... for no good will come of it. Do not say, "I am your boss and you ought to bow to my commandments" as that will corrupt your heart, weaken your faith in religion and create disorder in the state.

Should you be elated by power, ever feel the slightest mind states of pride and arrogance, then look to the power and majesty of the Divine governance of the universe, over which you have absolutely no control. It will restore the sense of balance to your wayward intelligence and give you the sense of calmness and affability. Never put yourself against the majesty and grandeur...

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...of God.

For God has brought low every rebel of God & tyrant of man.

Turn to God and His Prophet for guidance whenever you feel uncertain as to what you have to do. To turn to God is to consult the Book of God and turning to the Prophet is to follow his universally accepted traditions.

Q4:59 → Oh people of the Faith! Obey God and obey His prophet and those from among you who hold authority over you. And refer to God and His Prophet whenever there is a difference of opinion among you. ﷻ

Maintain justice in your Administration and impose it on your own self. Seek the consent of the people, for the discontent of the masses sterilizes the contentment of the privileged few and the discontent of the few loses itself in the contentment of many. The privileged few will not rally with you in moments of difficulty. They will try to sidetrack justice, they will ask for more than what they deserve and will show no gratitude for favors done to them. They will feel restive in the face of trials and will offer no regret for their shortcomings. It is the common man who is the strength of the state and the good way of life. So live ~~in~~ close contact with the masses and be mindful of their welfare. After all the masses are not free from weaknesses. It is the duty of the leader to shield them. Do not bring to light that which is hidden, but try to remove those weaknesses that have been brought to light. Miserliness, cowardice and greed deprive man of his trust in God. When seeking counsel, show preference to they who have a habitual regard for the truth, however trying to you at times their truth may prove to be, and who offer you no encouragement in the display of tendencies which God does not like his friends to develop. The tolerance of flattery and unhealthy praise stimulates pride in man and makes him arrogant. Do not treat good and bad alike. Mutual trust and goodwill are bred only through benevolence and justice and service. Do not disregard the noble traditions established by our forebears, which have promoted harmony and progress among the people. And do not initiate anything which might minimize their usefulness. Try always to learn something from the experience of the learned and wise.

Remember that the people are composed of different classes. The progress of one is dependent on the progress of every other, and none can afford to be independent of the other. Tradesmen and the merchants add revenue to the state. It is they who run the markets and are in a better position than others to discharge social obligations and supply consumer goods. They value law and order when it is clearly explained. Inquire into their condition, but bear in mind that a good many of them are intensely greedy and are inured to bad dealings.

Prevent them from hoarding. See to it that trade is carried on with the utmost ease, that the scales are evenly held and that costs are fair to the buyer and seller, such that neither is put to burdensome loss. Then there are the poor and needy whose maintenance is an obligation on the other classes. **God has given appropriate opportunity of service to one and all.** Then there are the rights of all classes of people over the Administration, which the Administration must meet with an eye for the good of the entire population. It is obligatory to impose this duty on your self and to bear with patience the inconveniences and difficulties incidental to this task.

Beware! Fear God when dealing with the problem of the poor who have no patron, who are forlorn, indigent, helpless and are greatly torn in mind; victims of the vicissitudes of time. Among them are some who do not question their lot in life and who, notwithstanding their misery, do not go about seeking alms. For God's sake, safeguard their rights, for on you rests the responsibility of protecting their interests. Do not treat their interests as of less importance than your own, and never keep them outside the purview of your important considerations, and mark the persons who look down upon them and of whose conditions they keep you in ignorance. The discharge of this duty is what usually proves very trying to leaders, but it is very welcome to societies which are gifted with foresight. Give promotions to those who are meek and God-fearing and who can keep you properly informed of the condition of the poor. Meet the oppressed and lowly periodically, in an open conference and conscious of the divine presence there. Have a heart-to-heart talk with them and let none of your foremen or superintendants be by your side, so that the parties might state their grievances fearlessly and without reserve. No where in which the strong do not discharge their duty to the weak will occupy a high position.

When you listen to their grievances bear with composure any upsetting language used and do not get annoyed if they cannot state their case lucidly. Even so, God will open for you His door of blessings and rewards. Whatever you can give them, give it ungrudgingly and whatever you cannot afford to give, make that clear to them in utmost sincerity. There are certain things which call for prompt action. One of them is communication regarding the redress of grievances, which your heedless or helpless staff have been unable to tackle. See to it that petitions or applications that are submitted for your consideration are brought to your notice without delay. *Dispose of the day's work that very day, for the coming day will bring its own tasks. Do not forget to set aside the best part of your day for communion with God.* The special time that you give to prayer is to be devoted to the prescribed prayers. Do not, as far as possible, let your prayers grow tiresome. Never for any length of time keep yourself aloof from the people, for to do so is to keep oneself ignorant of their affairs and it develops in a leader the wrong perspective and renders him unable to distinguish between what is important and what is not, between right and wrong, and between truth and falsehood. A leader is, after all, human and cannot form a correct view of anything which is out of sight. There is no distinctive sign of truth *There is no distinctive sign attached to truth which may enable one to distinguish between the different varieties of truth and falsehood you hear.* The fact is you will be one of two things; either you are just or unjust. If you are just then you will not keep yourself away from the people, but will listen to them and meet their requirements. But if you are unjust *But if you are unjust, the people themselves will keep away from you.* Complaints of oppression by your staff or other petitions for justice should not prove irksome to you. Make this clear to yourself that those immediately about you and around you will like to exploit their position to covet what belongs to others and commit acts of injustice. Suppress such a tendency in them. Never show favoritism to your kin and deal justice to them according to their deeds. If people are suspicious of your motives then disclose your mind to them and remove their suspicions. In this way your mind will get attuned to the sense of justice and people will trust you and you will enjoy their Confidence.

Do not throw away the offer of peace from your enemy. Accept it, for that will please God. Peace is a source of comfort, reduces worries and promotes order. But beware! Be on your guard when the peace is signed for. Certain types of enemies propose peace to lull you into a false sense of security, only to attack again when you are off your guard. So exercise vigilance and place no undue faith in their protestations. Any obligations agreed to in treaty must be discharged scrupulously. It is a trust to be faithfully upheld and whenever you have promised anything, keep it with all the strength that you command, for whatever differences of opinion might exist on other matters, there is *nothing so noble as the fulfillment of a promise*. Do not make any promise from which you may afterwards offer excuses to retract, nor go back upon what you have confirmed to abide by however galling it may prove to be. It is far better to wait in patience for wholesome results to follow than to break a promise out of any apprehensions.

Great care is to be exercised in revenue administration to ensure the prosperity of those who pay revenue to the state, for on their prosperity depend the masses and the state itself. You should regard the proper upkeep of the land in cultivation of natural resources of greater importance than the collection of revenue, for revenue cannot be derived except by making the land productive. Whoever demands revenue without helping the cultivator to improve the land inflicts unmerited hardship on the cultivator and ruins the state. If the productive people ask for a reduction in their land tax for having suffered from epidemics, drought, excessive rainfall, soil infertility, floods or hail causing damage to crops, then reduce the tax accordingly. Do not mind the loss of revenue on that account, for that will return to you one day manifold in the hour of greater prosperity of the land and enable you to improve the condition of your towns and raise the prestige of the state. The people will believe in your sense of justice. The confidence which they place in you will be your strength and they will be found ready to share your burdens, when the time comes. *The cause of ruin, rather than improvement in people's conditions, are leaders who are short-term decision makers at all costs, out of fear that their rule may not last long.* Such people do not learn from examples or precedents.

Keep an eye on your clerical staff. Select the best of them for your critical duties. One who will not exploit their privileged position to go against you, who do not grow neglectful of their duties, do not succumb to external temptations and harm your interests, who in carrying out their duties realize their serious responsibilities, for one who does not realize their own responsibilities can hardly appraise the work of others. Do not select someone merely on their first impressions or good faith, for as a matter of fact, the pretensions of a good many who are really devoid of honesty and good upbringing may cheat even the intelligence of leaders. Selection should be confirmed after due probation, which should be the test of righteousness and virtuousness. Be particularly mindful of the welfare of those who, in your opinion, are staunchly truthful to their God and loyal to their parents and who in the hour of intensity can restrain themselves and listen coolly to remonstrance and can succor the weak and oppose the mighty. And draw to yourself men brave and upright, generous and benevolent in disposition, for such are the salt of society. And promote and mentor women into positions of responsibility over men. Attend to every little of their wants, not resting content with what general help you might have given your staff, for sometimes timely attention to a little want of theirs brings them immense relief. Continue to satisfy their needs and praise them over and over again for what services they have rendered. Such an attitude will, God willing, inspire the best to be better and induce the timid to action. Surely these people will not forget you in your hour of need.

It behooves you to select for your Chief Officer one who imposes on themselves as a duty the task of rendering help to their people, and who can excel in kindness every other manager and supervisor. One who is not obsessed with the details of the administrative departments, one who cannot be intimidated, one who does not err too often, one who does not turn back from the right path once they have found it, one who is not self-centred or avaricious, one who will not decide before knowing the full facts, one who will weigh with care every attendant doubt and pronounce a clear and impartial verdict, one who will not grow restive over the arguments of advocates, one who does not exult over their position. Once you have selected the right person, pay them handsomely enough to keep them above temptations. Beware! Use the utmost care when selecting the direct subordinates to the Chief, for it is this high office which **adventurous self-seekers aspire to secure and exploit for their selfish interests**. Confirm them in their appointments after apprenticeship and probation. Never select someone for this post because of personal connections or under any influence, for that might lead to injustice and corruption. Promote those who gain experience, remain firm in faith and have good families. These people will not fall easy prey to temptations and will discharge their duties with an eye for the abiding good of others. Increase their salaries to give them a contented life.

A contented living is a help to purification of the self. Keep an eye on them. Perchance they may develop true honesty and true concern for the public welfare. But if one of them is found to have been dishonestly dealing, then public punishment up to dismissal is warranted.

Unity of purpose
provides added
Strength
against chaos and distress

The fact is the real happiness of the Administration is in establishing order and justice in the state, and maintaining affectionate relations with the people, in order that they might not regard the Government as an oppressive burden, or contribute to its downfall.