CHAPTER VI

STATE

The last portion of the book, The Akhlāq-i-Jalālī, deals with the problems of State, especially its significance, administration and Government, and analyses its social character as a whole. al-Dawwānī has divided it into seven sections: (i) Man's need for civilization; (ii) Importance of love in civilization; (iii) Classification of States; (iv) Administration of State and qualities of an able administrator; (v) Code of service, i.e., the manners and etiquette to be observed by the persons closely associated with the Kings and the ruling chiefs; (vi) Importance of friendship and nature of friendly relations; and (vii) Proper ways of dealing with fellow citizens.

al-Dawwānī has tried to provide in these sections an answer to such vital questions of social philosophy as: Why should man live in an organised society or State at all? Why should men obey any government at all?, Why should men have political powers over others?, By what criteria is it to be determined who should have political power?, by what criteria is it to be determined what should be the extent of political power and what rights and freedoms should be exempted from political or legal control?, and what are the positive ends to which political power be directed, and what are the criteria for determining these ends? In order to facilitate a clear understanding of al-Dawwani's conception of State, and his answers to these
vital questions of immense social significance, we propose to discuss in this chapter all the above mentioned seven sections in detail.

I

MAN'S NEED FOR CIVILIZATION

This section contains, as its caption shows, an answer to the vital question, "Why should man live in an organised society or State at all"? al-Dawwānī basically supports Aristotle's stand that man is by nature a social animal. Man's natural urge for leading a social life not only motivates him to manage the most elementary of all social associations, i.e., family, but also activates him to form social units of wider extents, such as village, city and State etc. He needs living in a well-administered society because of the obvious advantages derived therefrom. Without society men cannot survive, since society alone makes possible the division of labour and exchange of commodities which are necessary for the satisfaction of men's material needs. It is further stressed that other kinds of needs, besides biological and economic ones, are realizable only in society. The cultivation of moral and intellectual excellences, for instance, is not at all possible without mutual assistance and social co-operation available only in society. Man, therefore, must value one another's company and friendship which helps in uniting men into an orderly society. In order to elucidate his thesis, al-Dawwānī puts forward the following philosophical justification.
Things, as regards to their perfection (Kamāl), may broadly be grouped into two distinct classes: (I) Those whose perfection synchronises with their existence, such as heavenly bodies (ajrām-i Samāwy) — they are supposed to have attained perfection right from the time they came into being; and (ii) Those which attain perfection gradually after their existence, such as the elemental compounds (murakkibāt-i 'unṣūrī) — they remain immature, undeveloped and imperfect at the time of their coming into existence, but slowly and gradually they attain their maturity and reach the stage of their perfection. Things that belong to this category are destined to follow a natural course of progress from incompleteness to completion and imperfection to perfection.  

This course of progress destined by nature cannot, however, be accomplished without the help of some physical resources. The ways and means that help accomplish the course of progress are of two different types. They are, as regards mankind for instance, either of the kind of "forms" conferred by Divine munificence on the seminal juice, so that it may succeed in obtaining a fully developed human personality or they are of the kind of some "formative substance", that qualify material entity to assume its natural forms, such as supply of food to body which ensures the acme of its development.  

The assistance conducive to the attainment of perfection may be exclusively rendered altogether in three
different ways: (1) The material assistance (ma'ūnat bil-māddah) - when an assistance becomes part of the principal object, it may be called material assistance, such as the assistance of food to the animal body; (ii) The instrumental assistance (ma'ūnat bil-ālah) - when an assistance assumes the place of an instrument in the functioning of the principal object, it may be termed instrumental assistance, such as water to the power of nutrition; and (iii) The assistance through service (ma'ūnat bil-khidmat) -- when an assistance renders a service that conduces to the perfection of the principal object, it may be regarded as ministerial assistance or assistance through service. The last kind may again be of two categories: (a) The substantial service (khidmat-bil-zāt) -- the object of such service is the attainment of perfection of the principal object itself; and (b) The intentional service (khidmat-bil-gharḍ) -- the end of such service is something other than the perfection of the principal object; perfection, however, comes to it in consequence. The examples of the substantial service is the snake-bite in which there is the dissolution of the organisms of the bitten animals into primary elements; but the snake which bites does not derive any personal benefit and gratification. The example of the intentional service lies in the action of the wild beast which enjoys personal gratification in killing animals, but the decomposition of the body of the animal killed comes in consequence.
The objects of nature have been created to serve man, the noblest of all creations. Therefore a man should not treat natural objects on the basis of substantial service, but on intentional one. They are necessarily distined, as the underlying purpose behind their creation shows, to serve mankind both materially and instrumentally. The service by the objects of the nature is not all, so far as the survival of mankind is concerned. Man, indeed, stands greatly in need of nature's help, but he is, at the same time no less dependent for his existence on the cooperation and assistance of his fellow individuals. He is absolutely dependent on the assistance of the people of his own kind, both for the preservation of his individual self as well as of his species. But this assistance has to be rendered by way of "mutual service", i.e., human beings should co-operate with each other through service and not instrumentally or materially. 

The whole of animal kingdom equally depends on the assistance of natural objects and their products; but, so far their dependence on their own kind is concerned, they differ widely. Most of the aquatic animals, which are born spontaneously, do not entirely depend on their own kind either for the preservation of self or for the propagation of species whereas those that are born by procreation, as beasts etc., depend mostly on their own kind for the protection of self, procreation of species and its nourishment to maturity. But after the attainment of such nourishment, their dependence on their own kind almost totally ceases.
They necessarily associate themselves at the time of coition as well as during the period of nourishment of their offsprings. After that each separates to subsist in solitude. There are others such as ants, bees and certain other species of birds, which require a continued co-operation of their own kind to preserve their individual self as well as species. 7

The whole of mankind, however, essentially belongs to the category of animal kingdom which is in need of a continued assistance and cooperation of its own kind throughout the life. al-Dawwānī puts forward the following justification in order to account for the essential dependence of man on his fellow beings. It lies beyond, he says, the capability of a single human being to fulfil all his basic requirements by himself. If every one had himself to perform all the preliminaries for the preparation of his food, habitation, raiment, furnitures and arms, he had consequently to equip himself with the implements of carpentary, iron-smithy and the like requisite crafts. Afterwards he had to busy himself with the intermediary requisities for the preparation of his food, clothing and lodging etc. It is but quite obvious that so long as he would have been occupied in preparing the above mentioned without food, cloth and habitation etc., which must have, in consequence, paved the way for his destruction. Nay, if he would have devoted his time entirely to one of these crafts, still he should not have full mastery over it. Man is said, therefore, to
be a social animal. He is basically incomplete, and indeed "raw", when apart from society. It is only when individuals assemble together, cooperate with one another, stick to the specialised fields of professional pursuits of their own choice, and tread the course of justice in reciprocal co-operation and interdependence that the necessities of life are fairly arranged, personal affairs are set on sound footing and perpetuity of species is provided for. Similarly, a fair regulation of almost all other human affairs necessarily depends upon mutual assistance and co-operation. It is, therefore, suggested even in Divine scripture, that each individual varies in his natural taste and aptitudes, so that each one should employ himself in a particular vocation, and try to attain perfection therein for the benefit of entire mankind. If all men would have been identical in their taste and aptitudes, all of them might adopt the same profession and this might lead the mankind into destruction. Perhaps due to this reason, nature has maintained great disparity among human beings with regards to their wealth and necessities of life. If all mankind had been alike in their want and wealth, they would have not cooperated with each other. For in case, every one would have been destitute, none could expect the other's help. Similarly, if all would have been rich, they might, on account of being self-sufficient have refused serving one another. But owing to the natural variations in aims and objects every one opts for a particular profession and tries to master it by regular practice. In view of diversity in individual
circumstances, every man is in need of another and has to choose for himself a particular vocation for the sake of his own and his fellow-beings. It is this reciprocal cooperation and mutual assistance which, in fact, help maintain the affairs of all individuals in a proper manner according to their will and desire.

Thus it is obvious from the above discussion that men are under the unavoidable necessity of congregating with their fellow beings. When this imagined "necessity" takes the form of an actual social congregation, it is technically called "Tamaddun" (civilization). The term 'tamaddun' is derived from the word "Madinah (city)" and signifies congregation in a city. The word "madīnah" (city) here does not, however, simply imply houses, buildings and roads etc., rather it means a public congregation that admits of a proper regulation of affairs. Man is said to be "madīnī" (citizen) by nature; that is, nature compels him to seek a particular kind of congregation, which is known, as it has been said above, by the name of "tamaddun" (civilization).

Again, human beings differ so much in nature, in their likes and dislikes and in the choice of profession that if they would have been left to their individual propensities, their mutual cooperation might have been rendered quite impossible. For each in pursuing his own personal benefits, is likely to come in conflict with others, which may result in mutual dissensions, wars and destruction. It is, therefore, quite indispensable that
men living in association must have some rules and regulations to live by, and there must be more or less explicit agencies for making, interpreting and enforcing the laws, so that every one may be contented with his own rightful share, and restrained from usurping the rights of others. This essential requirement is fulfilled by obeying some political authority, called Governments. Without Government there will be, says al-Dawwānī, disorder and uncertainty, conflict of interest will be unresolved and strife will result, thereby endangering the interests of whole society. The individual's life, in the terminology of Locke, would be "solitary, poor, nasty, brutish and short," if a society is devoid of Government.11

A Government, in order to function effectively, invariably needs three things: (i) a Code of Law (nāmūs) (ii) An executive body (ḥakīm) and (iii) Finance (Dīnār). The Code of law that guarantees the happiness of society, fairness of religious practices and soundness of secular dealings is one, says al-Dawwānī, which is revealed to a person who is distinguished from the rest of mankind in having been honoured with Divine inspirations and directions. His instructions and guidance conduce to the felicity of this world and the world hereafter. He is, in religious phraseology, known as "prophet" (nabī) or institutor (Rasūl), and his injunctions the institute (Shari'ah).13

The executive machinery which administers the code of law in society should be headed by a person who occupies an exalted position among all his fellow citizens. He is
sometimes designated as an "absolute monarch" (malik 'alal-itlāq) and his administrative ordinances as "the royal statutes" (ṣanā'at-i malik). Plato calls him the "Secular administrator" (mudabbir-i 'ālam), and Aristotle "The man of city" (insān-i madnī) i.e., the man who efficiently regulates the affairs of the city. al-Dawwānī and almost all the Muslim philosophers prefer to call him "Imām", and his administration as "imāmat." 14

al-Dawwānī is in favour of one man's administration. He advocates that the reins of government (imāmat) should be entrusted to the care of a single individual (i.e., Imām). This man should guarantee the interests of the people and should ensure every kind of felicities, happiness and prosperity to all parts of the State and to each Section of the society. The primary duty of an "Imām" is to abide by the injunctions of the Shari'ah. He has, however, the power to exercise his discretion in minor details, as called forth by the requirements of time and situation, but that too in a way so as to conform to the universal principles of the Shari'ah. Such an administrator is, indeed, the shadow of God. His true Vice-gerent and the deputy of the Prophet. 15

An Imām, in his discharge of duties, resembles a physician. Just as an adept physician tries to preserve the equilibrium of the human temperament by curing the bodily ills, similarly a worthy Imām always keeps a keen eye on the healthy condition of the human affairs, and
works hard to restore it to its normal state whenever it deviates from its moderate course. He is, in fact, the physician of the world, and his administration is the medicine to the social ills of mankind.  

al-Dawwānī is deadly against asceticism. He is extremely critical of those who lead an ascetic life. Human beings occupy, he argues, the same position in relation to society as bodily organs hold in relation to human body. Just as bodily organs depend for their very survival upon each others' mutual cooperation - the liver, for instance, depends upon the heart for "animal spirit" and "vital power", and the heart upon the liver for its "constitutional spirits" and nourishment, and then both upon the brain for spiritual and sensitive powers, and the brain upon both of them for life and nutrition - so do human beings necessarily depend for maintenance upon each other. It is, therefore, incumbent upon all human individuals to co-operate with fellow beings. A person, who retires from society and shuns all his social obligations is not, in his opinion, a normal man at all. He is bound to avoid all co-operation with mankind whom he burdens with responsibility of his maintenance. Asceticism in no condition is to be considered a virtuous course. It is, in fact, a sheer injustice against society as an ascetic obtains food and raiment etc., from society, without paying any thing for it, or rendering any corresponding service in return to society. It is sheer deviation from the right path of moderation and
justice. It is, in fact, nothing but a logical absurdity if an ascetic is considered to be a virtuous man. He is rather to be branded as an intemperate person. The virtue of temperance does not mean abandonment of worldly desires, but the exercise of it in an equitable manner. Equity, in social affairs, does not, however, lie in abstention from oppressing others where no one can be found oppressed, it rather consists in keeping in view the path of integrity and moderation in our transactions with fellow human beings.17

II

IMPORTANCE OF LOVE IN CIVILIZATION

It has already been ascertained in the previous section that perfection of a man is necessarily dependent on social agreement, cooperation and association, which cannot be secured without mutual amity and affection. In this section al-Dawwání further illustrates the concept of social love and outlines in detail its significance and importance for a civilized life.

Like a true logical analyst he first of all endeavours to analyse the meaning of love, and in doing so, he compares it with the concept of equity (inṣāf), friendship (ṣadāqat) and affection (ulfat). The term love, in his opinion, is comprehensive of all these concepts (i.e., equity, friendship and affection). Love, he defines, is a symbol of unity. It ensures permanence and perfection. It stands
in opposition to violence, which shoots out from plurality and causes disruption and loss. It is purely an intellectual activity. It does not apply to such states or things which do not admit of intellect. Accordingly, the inclination of the elements towards their constitutional tendency, attraction of compound towards each other in accordance with their temperamental affinity (such as between iron and magnet) or their repulsion from each other according to their temperamental aversion (such as between honey-suckle stone and vinegar) and the like instances, do not manifest the phenomenon of love and hostility; they simply display the forces of attraction and repulsion. Similarly, agreeableness and repugnance between dumb brutes cannot be called love and hostility, they may simply be termed amity and aversion respectively, since they are merely the expressions of animal instincts, and do not manifest any exercise of intellect.

So far as its connotation is concerned, the term love is superior to equity. Where the ties of love hold their proper sway, the virtue of equity need not be employed any more. For love displays a kind of "natural unity", whereas equity manifests an "acquired unity". A natural phenomenon has decidedly precedence over acquired one. Again, there is no dualism in love, but equity essentially admits of its existence. The word 'insār' (i.e., equity) literally means cutting into two equal parts, i.e., the arbiter divides the thing in dispute between the persons concerned in order to ensure their
legitimately equitable shares. The term equity, therefore, not only admits of duality, but in a sense it is plainly a kind of plurality. It is, thus, obvious that equity is assuredly inferior in meaning to love which is always considered to be a symbol of unity.

Similarly, love is much wider term than friendship. The former (i.e., love) may extend to a much larger number of people, whereas the latter (i.e., friendship) to a few people. In other words, the denotation of the term love is quite wider and more comprehensive than that of the friendship. Again, friendship is of different varieties. It greatly varies in its intensity from person to person in accordance with the motives underlying the friendly relations. The friendship of the young for instance, is generally for pleasure, and is subject to a quick change. The friendship of the old and the experienced persons, on the contrary, happens to be quite durable, since it is brought about by long-lasting considerations of mutual profits and gains. The friendship of the wise is, however, immune from change and decline. It is pursued for a pure good and thus is a thing which happens to be permanent and has unchangeable character. As regards its extension and intensity, the application of the term friendship, thus, is greatly limited according to the special situations and circumstances. But love, being purely a principle of unity, has, in comparison to friendship, a wider denotation and is quite comprehensive in its connotation too.
al-Dawání now proceeds to analyse the concepts of love and affection with a view to bring out the distinction between the two seemingly similar notions. Affection is extremely limited, he says, in scope. It can hardly be extended to more than a single individual in a true sense. No single individual can have affection for two persons at the same time with equal intensity. Moreover, it is generally prompted by excessive desire, either for pleasure or for good. The former (i.e., affection occasioned by excessive desire for pleasure) is commonly described as an "animal affection", and therefore deserves condemnation. The latter (i.e., affection occasioned by excessive desire for good) is generally known as "spiritual affection", and hence is worthy of our commendation. The sentiment of a true and sincere affection is totally devoid of the considerations of profit or loss. It is held that profit does not enter into the arena of affection at all. Love, on the contrary, is a principle of unity that pervades the entire universe. The organization of the world, in his opinion, depends, totally upon love. Nothing in the world can be devoid of love, any more than it can be deprived of its own existence and unity. Love is a kind of yardstick that measures the degree of perfection in the objects of nature. Differences among things as regards their perfection, is found, according to the degrees of love which they possess. The scope of love, therefore, is far wider and more comprehensive than that of affection.
al-Dawâni, after demonstrating the comprehensiveness of the term love in comparison to the concepts of equity, friendship and affection now ventures to analyse the precise nature of human love that governs all the affairs of mankind. Love which prevails among human beings, he says, is of two kinds: (i) Natural (Tabî'i) - as that of mother for her child; and (ii) Voluntary (Arâdî) - as that of a pupil for his teacher. The voluntary love is again subdivided into four distinct heads: (i) that which is quick to arise and quick to perish; (ii) that which is slow to arise and slow to perish; (iii) that which is slow to arise but quick to perish; and (iv) that which is quick to arise but slow to perish. 22

The ultimate object of all these voluntary kinds of love is, however, either pleasure, profit, good, or all these combined together. Love for the sake of pleasure is born quickly and also perishes quickly, because pleasure is an object that seems easy to acquire and quick to change. Profit engenders love which comes slowly but goes quickly, for profit is earned with hard labour but it can be lost at any moment. Love which is attained by good arises quickly but vanishes slowly. The quick growth of this kind of love is based upon the "spiritual affinity" and "mental harmony" that exists between good and noble people; while its slow decay, to a great extent, is due to real unity which is the necessary concomitant of good. Their combination, however, is conducive to love which is, in fact, slow in growth and decay, for the combination of "profit" and "good" necessarily entails both these incidents. 23
The love engendered by the consideration of personal profit and pleasure, is, however, inferior to that which is occasioned by good. The former (i.e., love caused by pleasure and profit) seeks gratification of man's physical desires. It is generally found prevalent among common mass, and bears the taints of discord, dispute, reproach, complaint, deterioration and destruction. The latter (i.e., love actuated by good (khair) is purely sought to fulfil man's mental or spiritual aspirations. It exist only between those persons who are habituated to listen to the voices of their noble soul. When human mind is freed from bodily affections, and is relieved of the love for physical pleasures, it is attrated towards the aspirations of the holier world. It starts looking at the reality with the eye of intellect, order to qualify itself for the attainment of intellectual bliss which lies in its existence in Divine glory, the sublimest of all stages of unity, perfection and pleasure. It is blessed with a kind of love that belongs to the category of the highest love and is a true perfection. It signifies the loftiest of all positions and the highest of all ranks held only by the most accomplished and the noblest souls, i.e., Prophets.\(^{24}\)

Next to this, however, comes the love that prevails among the good and virtuous people. It is occasioned purely by spiritual harmony and mental unity, It is motivated by the object of pure virtue, which does not admit of alteration; rather it proves to be absolutely free from the
shadow of disintegration, decay and distortion or corruption.

Human nature is, nevertheless, so constituted that it can hardly be purged of the love actuated by the consideration of personal profits, interest and gains. It is observed equally both among the good and the bad. Sometimes this love is occasioned by accidental juxtaposition in strange places or situation causing distress, for instance, on ship-boards, in travels and the like. It is, in fact, due to the natural characteristic of man, by virtue of which he has been named "insan" i.e., an associative being. And, indeed, it is this specific characteristic of mankind which serves as the origin of love in human beings, and in turn, leads to concord and civilization.

Man's natural inclination towards sociability finds expression not only in his secular matters, but also in his religious practices. It has greatly been emphasized that men must offer their prayers (namaz), five times a day, in a congregation, so that the people of a locality may be able to mix with each other. It has been further stressed that the people of a town should assemble at least, once in a week at a particular place to offer their "Friday prayer" in a group, so that all the people living in that town may be able to meet each other. Again, it has been laid down that all the people of a town as well as those belonging to its suburbs must assemble in an open mosque or field, twice a year, to offer their "Id prayers", so that by virtue of this large congregation, mutual harmony and love may flourish among the people. Lastly, it has been laid
down for the entire community of believers that one who has the surplus wealth in addition to his bare necessities must try to undertake the pilgrimage (Hajj) to the holy Kāʿba at least once during his life time. The wisdom underlying this injunction is to have a gathering of all the believers once a year on the international plane. The object behind all these religious injunctions, thus, is to strengthen the bond of unity and love and to set at naught all the evil forces that may cause disintegration in society. 27

Love, prevailing among human beings, assumes several stages. The sublimest and the noblest stage of love for human beings is one which is for God Almighty, the fountainhead of all virtues, and the symbol of all perfections. The essence of this affection cannot be acquired but by the spiritual divine, who, to the best of his powers, endeavours hard to seek acquaintance with the epithet of His beauty and the attributes of His glory. It is, in fact, his intuitive knowledge about Him that facilitates such a sublime accomplishment. Without cultivating the intuitive knowledge about God, no love for Him may be obtained. If a person were to profess love for God without intellectual and intuitive knowledge, he is false in his assertion and it is simply his ignorance and pretention. 28

The second in rank comes the love for parents, who happen to be physical cause of one's coming into existence. The love of the student for his teacher or preceptor, too, occupies almost the same position. But the latter (i.e.,
affection for teacher) is spiritually considered to be more urgent and closer even than the former (i.e., love for parents). The parents are, in fact, the immediate physical cause of one's existence and his bodily nourishment, whereas the teacher serves as the cause of his spiritual development and perfection; and deserves to be called the father of his soul. As the soul is decidedly superior to the body, the love for teacher is more lasting, and of greater intensity than that of the father. But both are, however, lower than that of the love of God.  

Al-Dawwânî draws a marked distinction between the love of parents towards their children, and that of a child towards his parents. Parents entertain a personal love for their children. They consider their sons and daughters as parts of their own selves. The love of parents for their issues is, therefore, merely an expression of self-love. It is for this reason that every accomplishment that parents desire in themselves, they desire the same in their own children as well, rather they would like them (children) to surpass them in excellence, and feel quite exultant at being surpassed and excelled by their children. Moreover, parents consider themselves as patrons and benefactor of their children. The more they cherish this idea for their children, the greater grows their love towards them.

The affection of a child for his parents seems to be less intense than that of parents for their child. The reason underlying this fact is that a child generally
comes to realise long after his birth that he, greatly owes both his origin as well as upbringing to his parents. It is because of this that he feels no great love for his parents unless he sees and avails of their company for a long time. Even then he does not entertain as intense love towards their parents as he receives from them. It is in view of this fact that religion has enjoined on children to love their parents and pay due respect and regard to them. Parents, on the contrary do not need any external injunction for showing due affection and love towards their children, as they naturally have abundant love for them, which hardly gets deficient.

The affection prevailing between brothers or sisters is of a much lower order than that between the parents and the children. For they happen to be partners in matters of rank as well equals in life, and partnership is always liable to necessitate some disagreement in their mutual affairs which proves to be the root-cause of lessening the intensity of their love. Some times a sincere friend bestows greater affection and more intense love than one's real brother. A real brother is to be deemed useful only when he acts as a friend.

The third in rank is the love of subjects for their Kings and vice versa. A King has love for his subjects, because he happens to be their benefactor and patron; and it is invariably true that a patron
has always a friendly and affectionate regard for the persons under his patronage. It is, however, incumbent on a monarch or the head of the State to have a fatherly love and affection for his subjects and to be kind and benevolent towards them. It is, likewise, incumbent on the subjects to follow the example of intelligent children in their obedience, submission, sincerity and devotion to the King. They must on no account, either openly or secretly, commit a thing which may be inconsistent with his dignity. They must deem it to be their duty to serve him as best as they possibly can. It is said that all the citizens of a State must serve as true soldiers to a just King, lest they may be branded as rebels. In case they may not be able, for any reasons to render the soldier-like physical service, they should help him by their prayers and good-wishes. They should adopt an attitude of brotherly affection towards each other, and claim rights according to the measure of their merits; so that the entire state may enjoy glory of equity, and the world may widely be turned into a flower-garden of a fully blossomed virtue of mutual harmony and tenderness. If they were not to accord a treatment like this, but are inclined to do somethings otherwise, the sound temperament of the Kingdom's administration shall inevitably deviate from its equipoise, and the organisation of its interests shall immediately collapse.
The fourth in order comes the love for one's companions and friends. One should pay due regard to his friends according to their status. Breach of faith in friendship is more heinous, says Al-Dawwānī, than the breach of faith as regard to property, material possession and wealth; for the former (i.e.; breach of faith in friendship) affects the qualities of the soul which is the greatest of all possessions of man.

The love existing between the King and his subjects, the ruler and the ruled, the rich and the poor, the master and the servant, in short, the entire human community is not, however, free from defects. For everyone expects some thing from the other which may not be realized in full. And this gives rise to grudge, complaint and disappointment. It is, therefore, imperative, suggests Al-Dawwānī, to observe equity and justice both towards the Creator and the created, and to entertain for every one the affectionate love that he rightfully deserves.

In consonance with this principle, we have to render to the Creator an implicit obedience coupled with a supplication to attain His favours, graces and blessings. It also includes paying due respect to the prophet and his companions, and all other noble dignitaries of the faith by complying with their precepts and observing all the proper rites of deference and veneration towards them.
We have to render to the King submission and loyalty, to the parents devotion and service, and to every human being kindness and sympathy. This will strengthen the bond of love, help bring peace, prosperity and progress in society and will usher in an accomplished civilization. 35

III

THE CLASSIFICATION OF STATES

al-Dawwānī classifies states into two distinct kinds: One is product of the consideration of good, and is called the "righteous or accomplished State" (madīnat-i fādilah); while the other is founded on bad or vicious considerations, and therefore is termed the "unrighteous or unaccomplished state" (madīnat-i ghair-i fādilah). 36

The righteous and accomplished state is singular in its nature and has no other species; for the truth, the ultimate objective of this state, cannot be multiplied and the mode and basis of virtue know no variations. The unrighteous or unaccomplished state may, however, be subdivided into different categories. Like al-Fārābī and Tusi, al-Dawwānī classifies it into three distinct varieties: (i) Ignorant State (madīnat-i jāhiliyah): In the formation of ignorant state power of anger and passion dominates. (ii) Wicked state (madīnat-i fāsiqah): Though reason plays a role in forming the wicked state, yet rational power is subordinate to other consideration. (iii) Heterodoxical or Erring state (madīnat-i dallah): The establishment of the heterodoxical or erring state is brought about by a unanimity in false beliefs among its citizens. 37
al-Dawānī largely devotes his attention in this section to a detailed description of the righteous state. The foundation of the righteous state is entirely laid upon the principle of attaining virtues and shunning vices. The citizens of this state must, therefore, invariably possess an affinity in true beliefs and righteous deeds. Inspite of differences in individual opinions, and dissimilarities in personal circumstances, they must agree in pursuing the same course and proceeding towards the same end. Human minds, however, greatly differ in the power of reasoning and discrimination. Subsequently it is quite logical that interpretation and understanding of beliefs would vary from person to person according to his intellectual ability. The unanimity of belief which should prevail among the citizens of a righteous state, may be rendered meaningless, if it signifies that all must agree in every respect with each other. It simply requires that every citizen of an accomplished state must participate only in the general and universal observance in the matters of faith. There is no harm if its people lack unanimity in particulars or minute details. Moreover, the particulars are known to none but to those along who are adept in investigation.

Intellectually, the citizens of an accomplished state may be grouped into several classes. The top-most class consists of men who are graced with Divine support and are free from any pollutions of their physical
encumbrances. They alone apprehend the real source of
the entire creation by its attributes of glory and signs
of beauty; arrive at a knowledge of the mode of beginning
and end of physical entities; and comprehend the return
of human soul to its original abode in a manner consistent
with reality. The human soul, so long as it remains in
this mortal world has certain powers - such as common sense,
imagination and reflection etc. - by virtue of which it
perceives and apprehends physical as well as spiritual
phenomena. These powers do not function alike in all
persons; they are found with great variations in the degrees
of purity, and opacity or trubidity (Kadūrat), according
to the natural difference in individual temperaments. The
ideas of realities are impressed upon the human soul, but
they are perceived by the mind through the medium of these
sense-organs which invariably bear the reflection of one's
temperamental differences and bear the imprints of one's
peculiar mental imaginations and fancies. In this physical
world, therefore, the conception of a pure idea, unmixed
with the alloy of sensory images is exceedingly rare. The
men of the highest order and the topmost class, however,
perceive the realities in their undiluted forms. They
clearly understand that the reality is something beyond the
images as conceived, and imagined by the common mass. This
kind of realization dawns only upon the mind of those
citizens of an accomplished state, who are the most virtuous
and exceptionally wise.39
Next to this is the class of these citizens who are unable to have a pure conception of realities. The ultimate object of their intellectual progress is to have a conception of the mysteries of reality and the items of faith. They become, however, fully aware of their limitations. They do not, therefore, feel any hesitation in acknowledging their own inadequacies and the intellectual superiority of those who belong to the former class. They are designated as the "men of faith" (ahl-i İmân).  

Lower than the above in rank is the class that is comprised by those short-sighted citizens who are even devoid of the power of imagination in comprehending the realities. Their intellectual progress, as regards the origin and end of life and the like matters of faith, does not extend beyond mere fancies. They, however, admit the superiority of the former classes as well as their own deficiencies. They are called the "men of submission", (ahl-i taslîm).  

Still lower is the class of citizens which consists of extremely short-sighted persons. They can conceive nothing beyond what they apprehend through their senses. Hence they easily become contented with remote images and sensory ideas about the realities and the matters of faith. They are styled as "weak-minded" (mustaḍ 'afân).  

The citizens of an accomplished state despite differences of intellectual level, remain united and unanimous in the general principles of faith, and in the obedience to the holy
They greatly differ as regards their sectarian persuasions, but neither bigotry (Ta'asṣub) nor antipathy or animosity (ta'āmud) spoils sound integration. Rather, they help each other in devoting their attentions to the attainment of a perfection, befitting their respective capacity. 43

Occupationally, the citizens of an accomplished state may broadly be divided into five constituent classes. The first comprises of savants, the man of virtue (afāḍil), on whom depends the regulation of the affairs of the State. They are men of wisdom and erudition. By virtue of their exceptionally developed intellectual power, they are markedly distinguished from their fellow citizens. Their special pursuit is to acquire an accurate knowledge of the essence of all existing things of the world, so that they may succeed in seeking a fair regulation of human affairs. They constitute the ruling class, and assume the place of "Philosopher-King" in the administration of an accomplished State." 44

The second class consists of men with the gift of the gab (dhual al-sinah) i.e., speakers and teachers, who invite people to attain human excellences, interdict them from indulging in evils by means of exhortations and guard them against the deviation from the general principle of their faith. Their hobbies are to practice rhetoric, jurisprudence, oratory, poetry and the like professional arts. 45
The third is the class of supervisors (muqaddirān) who preserve the laws of justice among the citizens of the State, and determine the equitable measures of commodities in social exchange. Their favourite objects of pursuit are computation (ḥisāb), mensuration (istīfā), mathematics, medicine and astronomy.

The fourth is the class of soldiers (mujāhidān) who guard the state against the attack of enemies and usurpers. The defence of frontiers, forts and trade mainly rests on their courage and efficiency. Their special occupation is gallantry and pageantry.

The fifth is the class of capitalists (arbāb al-māl) who manage the provision of food and dress for the men of the aforesaid classes by means of commercial undertakings, industrial avocations, or tax-collections.

Everyone of the aforesaid classes, rather every individual belonging to each class, must be kept within the limits of his proper position. Again, the utmost care is to be taken so as not to employ one person in various pursuits; for it will lead his mind to confusion, and he will not be able, in consequence, to attain an appreciable degree of perfection in any one of them. Attainment of perfection in an art necessarily demands that certain amount of time and labour has got to be devoted regularly. If it is pursued by many, it is liable to lead to a state of deficiency and imperfection. It is a popular saying that "He who seeks all loses all". If, however, there happens to be a man who knows several arts, the best course is to
set him to pursue the noblest, the most important, or the one for which he has got the greatest aptitude.

The aforesaid five professional classes are the real constituents of an accomplished state. Classes other than these may be found in it, but they are not to be counted among its real constituents. They may simply be treated as tools and implements for its really constituent classes. If they are capable of some virtuous accomplishment, they may be allowed, under the guidance of the learned citizens, to attain to some degree of perfection in their pursuit. Otherwise, they should be set to pursue such avocations as may prove conducive to the welfare of the state.

Among the citizens of an accomplished state, there are certain other groups of men who resemble the weeds that spontaneously spring up in fields and gardens, and hence are called outgrowths (nawābit). They too are grouped into five classes: (i) Hypocrites (Mūrā'īyān) who imitate the actions and habits of the savants (i.e., wise and virtuous persons), and assume the garb of religious divines, so that by means of such false pretensions, they may attain to their evil desires and corrupt the religious ends. (ii) Twisters or falsifires of the Text (muḥarrifān) men who, on account of being slaves to their desires and passions, want to make, by trick or interpretation, the canons of religion to conform to the vicious inclinations of their own nature. (iii) Rebels (bāghiyan) - men who do not obey the commands of the equitable king, obedience and
submission to whose orders ensure peace, progress and prosperity in society. Instead, they are loyal to some other sovereign. (iv) Apostates, Schismatics or Ignorant distorters (māriqaqān) - men who, owing to defective intellect and lack of understanding, fail to appreciate the true significance or implications of religious laws. They take them in other senses, and in consequence deviate from the path of rectitude. If their deviation does not prove to be deeply rooted, and is free from contumacy and vanity, a hope as regards their reconversion to the right path may fairly be entertained. (v) Imposters (muḥaliṭān) - men who, due to being unacquainted with realities, and zealous to obtain riches and social position, lay claim to false pretensions for displaying themselves to the people in the guise of the wise men. They, in fact, suffer from the deepest mental distraction and perplexity. These are, in short, the most noted species of the outgrowths that may spring up among the citizens of an accomplished State.

IV

ADMINISTRATION OF STATE AND QUALITIES OF AN ABLE ADMINISTRATOR

al-Dawwānī makes an attempt, in this section, at seeking to justify the government, the explicit institution of political authority for making, interpreting and executing the law in the State. He provides answers to significant questions of social philosophy as: why
should men subjugate themselves to any political power? Who should have political power? What should be the limits of political power? and what should be the aims and objectives of political power?

al-Dawwānī answers justifies political authority with reference to the needs of society, and the differences inherently engrained in the nature of men as regards the fulfilment of their needs and desires. The term society or state is applicable to a general congregation of different classes of people. As long as every one of its constituent classes keeps itself well within the limits of its own respective position, pursues work specifically assigned to it, and receives its proper share in provision and position, i.e., wealth and honour, the society or state will succeed in ensuring progress and prosperity, and its affairs will be based on true equipoise, harmony and sound adjustment. When, however, it fails to adhere to this principle, disagreement inevitably follows, which ultimately leads to dissolution of all bounds of harmony, integration and unity and brings about disruption, dissenion and anarchy. Hence there arises the genuine need of a political authority which serves as the necessary condition for the individual's self preservation and as the agency of ensuring security and progress of the society as a whole. A government performs the task, of a physician as regards the ills of a state. Just as bodily diseases are cured by an adept physician, similarly the ills, that badly affect a country
can possibly be cured by an accomplished government only. In the absence of a positive code of law and government, the condition of men and human society would be like a "war of all against all", and oppression, tyranny and injustice would become the law of the land. The institution of government is basically required in order to purge the society of such evils. It is, however, a just and equitable government which brings back a diseased social structure to its normal and healthy condition. Justice consists in each person's fitting into the social context in such a way that he can make the best contribution to the good of the society as a whole. The main function of government is to coordinate and assist the people in making their best contribution to the welfare of the society and state. A state is found to have prospered as long as its constituents are harmoniously integrated and observe the spirit of equity in their dealings. It sets its face towards decline when inequity and oppression become commonly prevalent among its citizens.

On the specific question of the allocation of political authority, al-Dawwānī is quite emphatic in holding the view that it is, indeed, the true vice-generator of God, who actually has the political power. The office of Kingship, he maintains, is one of the glorious gifts of God, who has ordained the people to confer it upon such dignified person from among His Servants, whose virtuous accomplishments are so pre-eminent that the virtues of all the rest stand
no comparison with him. Thus virtue, in his opinion, is
the best criterion for allocating political power. He
seems to have advocated an extremely powerful government
to maintain order, leaning heavily towards absolute
monarchy. His views as regards the allocation of political
power to a strong monarch are fairly scattered in this
Section. We will, however, discuss them in detail when
we would examine the qualities as well as rights and duties
of an able king in due course.

As for the question of the limits of political authority,
al-Dawwānī has eventually come to hold the view that politi­
cal power must aim at establishing a rule of divinely
revealed law. The divinely revealed laws, which are also
called the religious laws, are markedly distinct from the
man-made secular code of conduct. The divine laws are
general and universal regulations applying to all times
and situations, and to all men equally, including the
person who is approved to run the government, in so far
as he falls under the general specifications stated in
the laws.

Political obligation is a species of moral obligation.
It is always directed towards the realization of certain
ends and objectives. Consideration about ends has, therefore,
prominently figures in al-Dawwānī's political system. He
answers the question what should be the ends of government
with reference to the maximizing of goods, individual as well
as collective. Government ought to act for the maximum
good of the people. This must aim at doing more good than harm and it must refrain from acting where this will do more harm than good. Moreover, it must act not merely to preserve an equitable legal order which interferes with individual action as little as possible insofar as he rigidly follows the principle of moderation, but it must also take positive action to protect every citizen from such dangers as physical disease and economic privation, and to promote the conditions which fosters equality of opportunity for each individual to attain to felicities pertaining to this world and the world hereafter.

Corresponding to the division of States into "accomplished" and "non-accomplished" ones, al-Dawáni classifies the government into two main heads: (i) The righteous Caliphate (siyásat-i Fádilah) which is commonly known as "Imámat". It consists in regulating men's interests pertaining to this world as well as to the next, in such a way as to enable every individual to attain to the perfection congenial to his nature, which inevitably ensures his real felicity or happiness (Sáádat-i-háqíqí). It brings all kinds of blessings to its citizens and ensures peace, progress and prosperity all over its territory. (ii) The unrighteous government (siyásat-i náqísah), which is also known by the term, "force or violence" (Taghállub). The man who heads the unrighteous government simply desires to subjugate God's creatures, and wills to devastate His land. Such a person does not, however, last long to fulfil
all his ambitions. He is soon involved in a calamity in this world, which is bound to lead him to eternal miseries in the next. A tyrannous government resembles a lofty edifice built upon an ice-berg, which inevitably melts under the bright sunshine of Divine Justice, and causes the superstructure in consequence to crumble down. 56

The head of the righteous government strictly observes the course of equity, treats the citizens as his children and friends, and keeps all his natural greed and avarice under the control of rational considerations. The head of the unrighteous government, on the contrary, adheres to the principle of oppression, treats his subjects as slaves rather considers them as beasts of burden, and acts as a voracious bondsman. It is a commonly observed phenomenon that the people have an aptitude to follow the faith of their Kings and have an intention to imitate the dispositions of their contemporaries. Accordingly, when a just King guides the destinies of the age, all his people direct their energies towards attaining the goal of equity and concentrate their attention on the acquisition of virtues. If it happens to be otherwise, the people get inclined towards falsehood, avarice, and every other vice. A just king, it is, therefore, said, shares every virtue of his subjects, whereas an unjust King participates in every vice committed by his subjects. 57

al-Dawwâni enumerates seven specific qualifications which must be possessed by an able head of the State:
(i) Sublimity of purpose and loftiness of aspiration ('ulūw-i himmat) which can be realized by cultivating the traits of a personality that excels in moral excellence. (ii) Precision of judgment and design (aṣābat-i-dar-rā'wa-fiqr) which is achieved by nobility of nature, conjoined with long experience. (iii) Power of firm determination (quwat-i 'azīmat) which results from right thinking and making use of the power of constancy (quwat-i thabāt). It is also called a "royal resolve" ('azm-al mulūk) or a "manly resolution" ('azm-al rijāl), and is the root-cause of success in all good and virtuous undertakings. (iv) Endurance of sufferings, hardships and adversities (Ṣabr-bar-maqsāsāt-i shadaid), for it is, in fact, the quality of endurance that is key to success for all cherished desires and ambitions. (v) Magnanimity of heart and affluence of worldly riches (yaṣar) so that he may not suffer from the ill of avarice which is bound to render him restless to extort other men's possessions and goods. (vi) Capability of commanding a loyal and devoted army (lashkar-i muwāfiq). (vii) Nobility of descent, which inevitably attracts public affection and makes him majestic and awesome in the eyes of the people. The quality of belonging to a good or noble descent is not, however, essential; it is to be regarded as a desirable qualification. The fifth and sixth qualities, i.e., richness of heart and capability of commanding a loyal army respectively may be acquired through the medium of first four qualities viz., sublimity of purpose, precision of judgment, endurance of hardships and power of firm
resolution. These four, therefore, are the most fundamental requisites and the choicest qualifications for being an able head of the State.58

There are two fundamental requisites for keeping a state and its administration in a harmonious order: (i) Unity and concord among friends (Taalluf-wa-ittihād meyān-i muwāfqān) and (ii) Disunity and dissensions among enemies (munāziāt-wa-khtilāf meyān-i dushmanān). For as long as enemies are entrangled in combat with one another, they have no time to spare for planning evil designs against a third party. In order to strengthen the harmonious functioning of a social system, al-Dawwānī further suggests that a just equilibrium must be maintained among the different classes of the citizens of a state. He classifies the citizens of a state into four categories: (i) Men of knowledge or wise men (ahl-i 'ilm), such as savants (ülmā'), jurists (fuqā'ā), judges (quqāt), calligraphists (Kuttāb), mathematicians (hussāb), engineers (muhindisān), astronomers (munajjimān), physicians (aṭībbā'), and poets (šu'rā) etc. It is on the creative works of these persons that the foundation of faith as well as of state greatly rests. (ii) Men of the sword (ahl-i shamshīr), such as, Warriors, (dilerān), soldiers or brave fighters (mujāhidān) and guards of forts and frontiers (ḥārisān-i qila'-wa-thughūr). The interests of mankind cannot be safeguarded without the exercise of aggressive swords by these persons. They help frustrate mischievous designs of the rebellious and disaffected persons, by virtue of the fire of their thundering
Men of business (ahl-i mu'āmalah), such as traders (tuğjar), men of wealth (āṣāḥāb-i bidā'at), artisans (arbāb-i ḥirāf) and craftsmen (arbāb-i ṣinā'at). It is through the endeavours of these persons that the economic and material interests are greatly secured. It is by virtue of their commercial investments that the people living even in remote places are benefited by getting the specific artifacts of each other's commodity. Men of agriculture or husbandmen (ahl-i zīrā'at), such as, farmers, peasants and ploughmen who are the cultivators of vegetables and providers of food-stuffs; without the assistance and efforts of these people, the continuance of mankind would have been hardly possible. They alone, in fact, are the producers of non-existing things. (mā'dīm). The other classes, indeed, render quite valuable service to mankind, but they do not add anything new to those already existing, rather they only transfer the things from man to man, from place to place, or from form to form. Just as in an elemental composite, the excess of any one component from its proper proportion is likely to cause the loss of equipoise which will result__in its dissolution, similarly in a social system, the predominance of one of these classes over the three others will lead to disharmony and will bring about disruption. In order to maintain social equilibrium it is also necessary that due attention must be paid to the respective dispositions of individuals, and the position of every one of them must be determined according to the merits of every individual.60
From the point of view of the degrees of good, ingrained in human nature, mankind may be divided, says al-Dawwāni, into five classes. First, come men who are good by nature, and whose goodness influences others, such as, religious savants ('ulmāʾ shari'at), spiritual divines (mashāikh-i ṭarīqat) and those who know the gnosis of reality ('irfan-i ḥaqīqat). This class is the ultimate aim of creation, and constitutes the choicest of God's creation. It is incumbent on an administrator or a King to keep this class nearest to him. There should not be the slightest negligence in paying due respect to the men who belong to this class. Moreover, they must be placed in a position superior to that of the other classes. For the very fact that the learned and the wise attend his court proves to be a sure sign of the prosperity of his state and speaks of his dignity. 61

Secondly, men who are good by nature, but whose goodness does not influence others. This class ranks lower than the first. The virtues of the latter (i.e., men who are good by nature and whose goodness influences others) on the one hand serve the purpose, of instructing, improving and perfecting others and on the other, they bestow on them the distinction of sharing, rather than practising the divine attributes. Whereas the former class (i.e., men who are good by nature, but whose goodness has no influence upon others) consists of persons who though possessing the virtues which enable them perfect their own-selves, are deprived of the virtue of perfecting others. This class also, however, has
got to be duly honoured, and their necessities and means of livelihood adequately provided for.

Thirdly, men who are by nature neither good nor bad. This class must be vigorously protected and the men belonging to this class must be shown kindness, so that they may rendered immune from acquiring potentiality for mischief, and attain, as far as possible, to the perfection that they are capable of.

Fourthly, men who are bad, but whose evil doings do not contaminate others. This class must be treated with showing disdain, and should be restrained from the evil deeds by admonitions, i.e., advisory and prohibitory strictures.

Finally, men who in addition to being bad by nature corrupt others by their badness. This class is the vilest and the meanest in human creation, and is quite opposite of the first class (i.e., men who are good by nature and whose goodness has a good deal of influence upon others). Some of these persons, if they show the tendency of being amenable to discipline, must be reformed by punishment. Those, however, who are beyond reformation, but whose wickedness is not universally contaminating, must be dealt with tactfully appropriate to the occasion. If their wickedness may have the characteristic of corrupting the public at large, their suppression is necessarily deemed justified both by religion as well as reason, but to be carried out in an expedient and convenient manner.
al-Dawwānī now proceeds to enumerate the ways and methods of punishment that help repress the commission of wicked deeds and adoption of the vicious pursuits. There are mainly three repressive methods which are commonly found in vogue. The first is confinement (ḥabs) to one's residence, which prevents an evil doer from mixing with the other members of the State. The second is imprisonment (qaid) i.e., putting him into prison so that he may be separated from participating in the affairs of the State. The third is banishment (nafy) or exile thus barring him from entering into the State. If all these methods fail to repress an evil doer, he must be given capital punishment. There are, however, differences of opinion as regards the justification for the execution of capital punishment to an excessive evil doer. The most plausible of all opinions is that it should be limited either to the amputation of his organ which is chiefly instrumental in committing the vice, or to the privation of one of his senses that prompts him to take to the sinful course. The most appropriate course in matters of punishment according to al-Dawwānī is to follow, the injunctions of the Shari'ah. Execution of capital punishment or amputation of the bodily organs is to be resorted to only when it is sanctioned by the explicit injunction of the shari'ah; excess in awarding punishment is, however, to be avoided strictly. One must not be much-too-eager in awarding capital punishment, but in case a person commits a crime which warrants
such punishment under the authority of the Sharifah, no
mercy should be shown to him. Just as a physician deems
it quite obligatory to amputate an uncurable organ of an
individual for saving all other organs, similarly a King
or an administrator, who is a physician for the ills of
wordly affairs, must not sometimes hesitate in executing
the capital punishment, under the authority of the Supreme
Sovereign to the offender for the benefit of the society
as a whole.

Oppression or unlawful possession also must be prevented
by according punishment to those who are addicted to
it. An adequate punishment must be assigned for every act
of violence. An assigned punishment must be quite propor-
tionate to the intensity of the crime committed. It should
be neither greater nor smaller in its intensity than that
which is implied in an offence for which it has been
assigned. For inflicting severe punishment for a small
offence is an act of torture against the offender, and
its Vice-Versa involves oppressions to the society. There
are two divergent views as regards the grant of pardon
to an offender. Some of the jurists are of the opinion
that offence against an individual is, in reality, an
offence against the entire society and, therefore, the
pardon granted to the offender by the offended does not
bar the government from punishing the culprit. There are
others who hold the contrary view. When this divergence
of opinion is referred, says al-Dawwání, to the shariáh,
the same is resolved easily in this way. The crimes which
belong to the category of crimes involving infringement of Divine rights such as theft (Sarqah), adultery (Zanā') and highway robbery (qātī-i țarīq) etc., punishment for them is not waived off by the grant of pardon, rather it is quite incumbent on the government to impose stringent penalty on the person or the party concerned. That which belongs, on the other hand, to the class of crimes involving infringement of private or personal rights of the people, punishment for them may be or may not be barred by the grant of pardon. In case the offences are compoundable, such as the offence of murder or the false accusation of adultery, their punishment may be withheld by the grant of pardon. But in case the offences are uncompoundable, such as the infliction of blows (darb), injuries (izā) and defamation (ihānat), the government must administer punishment for the sake of public safety and discipline, irrespective of the fact that the crime has been pardoned by the aggrieved person or party. The wisdom underlying these principles of punishment points to the fact that there are certain offences (such as adultery, theft and the like) which necessarily belong to the category that has an injurious affect on the society and also greatly hampers the administration of the State. Grant of pardon must not, therefore, bar fair in such cases. There are, however, certain other offences (such as the false accusation for adultery and the like) that chiefly concern the individual and do not affect others. Hence it is left
to the person concerned to seek redress or to forgive
the offence committed against him. There is yet another
class of offences i.e., offences which may or may not
affect the others. Award of punishment as regards offences
involving double apprehension must be left solely to the
discretion and judgment of the ruler who is competent to
decide whatever is most appropriate and advisable. In
the case of a murdered man, for instance, who has left no
particular heir behind him to inherit his property, it
depends upon the discretion of the ruler either to direct
retaliation against the murderer or to grant him forgiveness.

A fair administration of the State depends not only
on the establishment of harmonious relationship between the
different classes of its citizens and determining their
respective positions, but it also greatly needs an equitable
distribution of benefits among various classes of people
according to their respective rights. A King or an adminis-
trator must devote, emphasises al-Dawwání, himself to the
maintenance of the laws of justice in distributing the
worldly benefits; for it is, in fact, justice wherein lies
the order of the State. The benefits, that call for equitable
distribution are of three kinds. (i) Security (Salāmat),
(ii) possessions (amwāl), and (iii) honours (Karāmat).

Every individual is entitled to proper share in all these
three categories of benefits. It is the duty of the
government to see that these benefits are distributed among
individuals in a fair manner and in relation to their
respective positions as their denial would bring injustice to individuals and to society as a whole. To elevate a person and give him a position higher than his equals without a justification amounts to injustice to him. It may also happen, sometimes, that the lack of fairness in distribution proves no less an injustice inflicted upon the society; for the degradation of a deserving man to a lower position is likely to engender feelings of dejection in him as well as in other persons similarly entitled, and thus is bound to lead to disharmony in the state as a whole.71

After the distribution of benefits proportionate to the respective claims of every individual a great care must be exercised over maintaining the status-quo so effectively as not to allow anybody to lose his rightful share. If, however, one loses his legitimate possession, special arrangement must be made to compensate him in such a way as not to involve any injury to the other members of society.72

The maintenance of social equity can be ensured only when the head of the State takes personal into the affairs of the citizens. This objective may, in fact, be realised if he provides an opportunity for the common people in general, and the aggrieved persons in particular, to have an easy access to him in times of need. Should it... not be possible for him to be accessible at all times, there must be a day at least fixed for giving a hearing to needy
persons, so that they may directly acquaint him with their problems and find redressal of their grievances. A wise head of State always has some time fixed for giving public audience to all classes of people. One who renders himself inaccessible to the people and does not personally look into their genuine grievances, is sure to fail in maintaining a fair administration in the State, and thus is destined to pave the way for his destruction. Even a wicked monarch, by keeping his doors open to the people may succeed in avoiding public criticism. Although he may fail in maintaining justice in the State, but his considerate attitude towards the citizens may lead to creating an impression among the people that he holds fast to the ideals of justice and equity. It is recorded in the history that Pharoah, in spite of his wickedness and infidelity, had two commendable virtues: he was easily accessible to the people, especially to the needy persons, and he was benevolent and generous. So long as he had these two good attributes, he commanded the respect of his subjects. As soon as he rendered himself inaccessible to his subjects and became miserly, he lost all his popularity, which ultimately proved responsible for his destruction and ruin. The tempest of divine displeasure engulfed his kingdom and set in motion the process of destruction. It goes to prove, says al-Dawwānī, that the destiny of a nation is not changed, unless its administration gets corrupted and its citizens get inclined towards vices.
There are three fundamental duties which must be performed by the head of the State. The King must ensure that (i) the treasury and the Kingdom are in flourishing state; (ii) kind and benevolent treatment is extended to all the citizens; and (iii) the poor and low-born people are not overtaxed and assigned duties beyond their natural capabilities. al-Dawwānī attributes the downfall of the Sassanid dynasty, that had ruled almost for four thousand years, to the fact that its rulers failed to observe these three aforesaid fundamental duties. Whenever the treasury gets empty, the citizens are denied the kind and benevolent treatment, and the responsible offices, instead of being assigned to the men of wisdom and talent, are entrusted to petty-minded and low-born people, the government is sure to topple down and the State is destined to suffer destruction and ruin. It is therefore, quite incumbent upon the King to observe strictly these three fundamental duties referred to above, so that the Kingdom may remain secure against downfall.

In addition to the above mentioned three fundamental duties, al-Dawwānī makes it quite obligatory upon the head of the State to adhere to following ten moral principles which may greatly help ensure a fair, just and efficient administration in the State. In the first place, the King should step in the shoes of the aggrieved party while deciding a case, so that he may not wish for the aggrieved person what he does not like for himself. Secondly, he should see that the cases are disposed of quickly, for justice delayed
is justice denied. Thirdly, he should not indulge in sensual and physical pleasures which ultimately bring the ruin of the State in their wake. Fourthly, royal decision should always be based on clemency (rifq) and condescension (madārat) rather than on rashness and wrath. Fifthly, in pleasing people he should seek the pleasure of God. Sixthly, he should not seek the pleasure of the people by displeasing God. Seventhly, he should render justice when decision is left to his discretion, but forgiveness is better than severe retribution if the person concerned asks for mercy. Eighthly, he should keep the company of the righteous, and should lend his ears to their counsels. Ninthly, he should not entrust high office to an unworthy person. Lastly, he should not be content with shunning injustice himself, but should conduct the affairs of the State in such a manner that none under his authority commits any acts of injustice.

It is incumbent on the King to direct his subjects, whether they may be officials, soldiers or the common people, to observe the rules of justice and also to inculcate virtues. Just as the strength of the human body largely depends upon natural dispositions and that of natural dispositions upon the soul, and that of soul upon the intellect, similarly does the preservation of the society depend upon the State, that of the State upon the administration, and that of the administration upon the wisdom which lies in the injunctions of the Shari'ah. So long, as public affairs proceed along
the lines of the Shariah harmony and order prevail everywhere. As soon as they deviate from the prescribed paths of the Shariah, felicity and prosperity vanish from that State. The preservation of State necessarily depends, says al-Dawwâni, upon the observance of the laws. 76

In his attempt to set the affairs of the State on just and sound footings, the King must not forget to observe an attitude of bounty (faḍl) and beneficience (iḥsān) towards his people. For no pursuit of virtue is nobler, than bounty and generosity, to the erring people. In exercising this quality the standard of the people must, however, be kept in view. Again, it is essential that the exercise of bounty and benevolence must be accompanied by awe (ḥabbat) and majesty (ḥashmat). For the exercise of bounty (faḍl) unaccompanied by awe (ḥabbat) and majesty (ḥashmat) conduces to impudence and aggravation of greed in the people. It is, however, exorted that he should exercise neither too much of awe towards the aggrieved persons so that they may not hesitate in laying bare their grievances before him, nor he should exercise too little of it towards the soldiers and administrators, for it may encourage them to commit violence and injustice. 77

It is quite essential for a King to keep his secrets strictly to himself, so that he may have full control over the exercise of his thoughts and intentions, and may be able to guard himself against the machinations of his enemies. If the consultation about certain secret matters becomes
indispensable he must consult men of intellect and talent, and must avoid holding consultation with weak-minded persons. The former may prove to a great extent, faithful in maintaining the secrecy, but the latter are quite likely to prove unreliable. In order to ensure a greater secrecy, al-Dawwānī further suggests that the King must undertake the implementation of the decision taken jointly in such a way that it may appear quite opposite to the decision arrived at. But in doing so he must not go too far lest he may be accused of deception.

It is not at all desirable to ignore enquiry about the affairs of the enemies. Spies must be employed to report on their activities which may be easily deduced from their outward circumstances. The most useful source of gaining information about their true designs is to gather the information from their attendants who are generally of shortsighted nature. The best of all sources, however, for eliciting such information is holding conversation with each other frequently. For everyone necessarily enjoys a company of some intimate friends who know each others' secrets which may be disclosed during the course of conversation.

It is highly advisable to nip the trouble in the bud. As soon as an atmosphere of enmity is found in any quarter no effort should be spared to remove it by mutual agreement, before it flares up in armed conflict and war. If mutual agreement fails in allaying hostility, the same should be brought back by some other device; so that armed conflict
may be avoided. There is no harm, if enmity is repelled by certain stratagem or some pleasing artifice. But misrepresentation in negotiation or teachery as regards a signed treaty is never justified, it is inexcusable under all circumstances.

If conflict, however, becomes inevitable, the King must necessarily face the situation either offensively or defensively. In case he decides to tackle the situation offensively, his motive must be an unmixed good. He may, wage war, for instance, to protect the interests of the religion, to enforce retaliation, or to recover a right usurped by the other party; but in no case war can be waged for the sake of conquest or self-aggrandisement. For the aggressor is most likely to suffer a defeat, unless he fights for some religious cause or a just claim. Unless the army is united war should never be undertaken; for it is extremely dangerous to fight two enemies. As far as practicable, the King should not carry on the war in person; for in case of defeat the loss will be irretrievable, and even in the case of victory loss of some dignity is inevitable. Or at least fighting in person does not befit royal position and prestige.

If a conflict is forced on him and he has the full strength to encounter the enemy, he should try to meet the situation defensively, i.e., he should device ways and means to overtake the enemy by an ambush or by a surprise attack. If he is not strong enough to vanquish the enemy, he must devote full care and attention to building the
fortifications and entrenchments, but he must not be totally
dependent upon these preparations alone. He should rather
try to settle the disputes peacefully through negotiations
either by spending money or by some tactics.

The upkeep of the army must be entrusted to a comman-
der who has three qualities: (i) bravery (ishtikār-ba-
shujā'at), (ii) good management and sagacity (ḥūsn-i-tadbir-
wa-kiyāsat) and (iii) experience in warfare (Tajribāh-i-
ḥurūb wa-mamārisāt). The essential requisites of warfare,
are: (i) vigilance and care in ascertaining the enemy's
movements by employing efficient spies, and (ii) frugality
in expenses on war, for it is not consistent with reason
to risk the loss of army and ammunition, without the
prospect of some evident advantages to be gained out of it.

It is a well-known dictum of military authorities that
resort should not be had to forts and trenches, except in
the extreme crisis; it should be adopted as a last resort,
for such a course is imputable to weakness and is likely to
embolden the enemy. If a person distinguishes himself by
acts of bravery in a battle, he must be rewarded liberally
with wealth and honour; it is quite obligatory for the King
to requite him for his acts of gallantry by enormous gifts
and praises.

It is not advisable at all to treat even a weak enemy
lightly, for sometimes it so happens that a small group of
people succeeds in vanquishing a large one. Neither it is
consistent with reason to disclose military secrets to the
enemy even after the victory. As long as it may be practicable
to take prisoners alive, they should not be put to death. For many are the advantages which may accrue from their capture, such as, servitude (istirqāq) pardon (mun) and ransom (fidā), which may also indirectly lead to win and soften the hearts of the enemy. Moreover, there is no justification for killing the enemies after the victory. It is not at all lawful to kill the already defeated enemies, unless there is no other security measure against their machinations but killing. After the conquest malice and prejudice should have no place in the heart of a King; for the achievement of victory reduces the enemies to the status of his slaves and subjects. It is not, therefore, manifestly consistent with the rule of equity to think ill of the people who have already become the vassals. It should not be, however, forgotten that clemency ('afw) is amongst the virtues of a great King. It strengthens the state alliances and consolidates the foundations of the King's power and glory. He must remember that, in fact, the greater the power the greater the virtue of clemency. The perfection of man, indeed, lies in cultivating in him Divine attributes among which most prominent are qualities of compassion and clemency. If the King, therefore, inculcates the virtue of clemency, he identifies himself with the real originator i.e., God, who is the source of all virtues.
V

THE CODE OF CONDUCT FOR

SERVING THE

KING AND THE CIVIL AUTHORITIES

This Section is devoted, as it is obvious from its caption, to the study and analysis of the manners and etiquette that ought to be observed while serving a head of the State and the civil authorities. It also deals with the modes of address and the manners of extending advice to them, and enumerates the rules to be observed especially in their presence.

The ordinary people are urged, while attending on the King and his officials, to have for them an affectionate love in their hearts, and words of praise and admiration on their tongues. They are advised to render obedience and service to the Civil authorities. They must endeavour, says, Al-Dawwānī, to pay the utmost heed to the injunctions and prohibitions issued by them, provided they are not in contravention of Divine behests. They must comply with their orders as regards the tax etc., quite willingly and readily without any hesitation. They should never evince, explicit or implicit, even an iota of negligence in paying respect to and showing reverence for them both in normal times as well as in emergency periods. Rather in a state of
emergency, they must not hesitate even in sacrificing their life and property for the King and his officials; for it is upon their august personalities that the protection of religious and worldly interest and the maintenance of domestic and family integrity are greatly dependent.

Those persons who actually belong to the retinue of attendants and servants are advised never to venture to seek a closer proximity with the King. For the company of a ruling authority is compared to leaping into flames or encountering a tiger. Indeed, it is an arduous task to observe the due manners of attendance upon the King, and it does not fall within the competence of every man to discharge it properly without committing an impropriety. However, one who succeeds in establishing a close liaison with the monarch must discharge the duty particularly assigned to him with sincerity and devotion and should never poke his nose into others' affairs. He should attend to his duties with so much care and devotion that he is never to be absent from his place of duty whenever he is wanted during duty hours. He should, however, avoid overstaying, for it is likely to produce indifference towards the duty. Whatever is done or uttered by the King should always be admired sincerely and never hypocritically; for everything, that is done by him or comes from his lips, may have some good points to ponder.
If there is a person who wants to offer some advice to the King, he must do so in the most respectful and polite manner. The office of Kingship is so exalted and dignified that one should approach him for advice gracefully. Moreover, even religion does not allow a person to rebuke or be impolite while advising a King to do something or to restrain him from something bad. It rather enjoins people to realise that one's duty lies in simply offering him a good advice in a most respectful manner. One must cultivate the manner of talking to the King in a humble and polite tone. This manner of speech will please him and he will listen to him attentively and will act on his advice.

If one happens to be a minister (Vazier) or a Councillor to a King (Mushir), and discovers that the King has done something which is inconsistent with wisdom and diplomacy (maqlibat), he should at first express his agreement with it; and then should try to bring him round to the right course of action. The King is compared to a torrential hilly-stream, which ruins a man who seeks to divert its course violently. Its course may, however, be gradually changed, if it is allowed, at first, to go its natural way, and then a strong embankment is raised along one of its side. An error committed by the King cannot, therefore, be
amended quickly; it admits of correction slowly and gradually. He must on no account leak out his secrets. The best method, which may greatly help maintain secrecy, is never to disclose, as far as practicable, even the most obvious and the most manifest things about him.

For inward secrets may be deduced from outward circumstances by virtue of that inter-connection or inter-dependence which generally prevails between the inner and outer selves. When he gets habituated this way, the task of keeping secrets will become very easy for him. Moreover, he would succeed, by virtue of pursuing this policy of maintaining secrecy, in closing upon men all avenues for deducting inward secrets from outward circumstances; and in no circumstances he will be accused of leaking out secrets. He is to bear always in mind that the office of King occupies a very lofty and majestic position and it will necessarily injure the King's feelings if any of the secrets is knowingly or un-knowingly leaked out. He should not, in any case, openly attribute either commission of an offence or omission of a noble act to him, howsoever close he may be to the royal presence. In case anything happens for which the blame goes either to the King or to his officials, he should always take the responsibility upon himself in order to preserve the royal dignity. Afterwards he should try to prove his innocence in a pleasing manner. He should completely forego his own
pleasure in winning the pleasures of the King; for in
service the greatest virtue is the virtue of self-
abnegation. He should give preference to the interests
of the King over those of his own. It will indirectly
serve his purpose and ultimately pave the way for the
fulfilment of his desires.

While submitting his pleas to the King he
should do it in a pleasant manner, rather than by
fawning solicitation or by obnoxious pestering. He
should always shun greed and be contented, for the
world inclines to him who withholds himself from it,
and turns its back on him who advances towards it. He
should never, therefore, covet the King's private property.
He should rather give this impression that on his slightest
inkling he would sacrifice all his possessions. He must
avoid resemblances to the royal dress, equipage and the
like; for it may displease the King. He must not adopt
an attitude of indifference towards any matter howsoever
insignificant it may appear to be. In all circumstances
he must make it his habit to comply with the royal
behests. Under no circumstances he should venture to
say in his presence anything which speaks ill either of
himself or of others; for if it relates to him, he will
expose himself to the wrath of his worldly master, whereas
if it concerns others, he will expose himself to the
divine anger. The closer he is to him the greater should
be his reverence for him. When he has grown very
intimate with him he must not, in course of conversation
with him, intersperse his talk with fawning adulation
and flattery, for it leads to embarrassment and estrange-
ment. He must not make the least mention, in claiming
his right, of the services rendered in the past; rather
he should try to renew his previous claims with present
services. The past lives, he must keep in mind, only
to be the present. He should always, therefore, hold
on his existing service to carry forward his previous
claims.

There is no undertaking more perilous than the
office of a minister to the King. The minister has no
other greater safeguard than that of his integrity and
trustworthiness, i.e., a minister can succeed in carrying
out his difficult responsibility without blemish only when
he is a man of integrity and worthy of trust. If he is
entrusted with this office, he must not feel aggrieved
even at being abused by his master; nor he should give
the impression that the abuses are likely to weigh in
the least upon his soul. If he were to find out that
the persons envious of his position hatch designs against
him, he should never for a moment feel upset about it,
nor betray towards them any spite or malice; for that
would inevitably confirm their machinations. If the
matter culminates in oral dispute, he must not transgress
the limits of dignity and stateliness. He must reply in a cool and dispassionate tone; for the cool and calm manner always helps in coming out victorious in all circumstances.

He must avoid to hold any kind of mutual consultation in the presence of the King; when a question is asked of another, he is not to pop up with a reply of that question. If, however, a question is addressed to a group as a whole, he should not try to precede others in his reply; for this would invariably displease them, and is likely to provide them an opportunity to make fun of his opinion. If he waits till others have submitted their replies, he will be in a better position to weigh the pros and cons of the whole problem and then if he feels it necessary to say anything over and above what others have already said, it would exhibit his wisdom as well as decorum.

He must not try to dominate over those who are also close to the King, nor should he be bitter at others enjoying undeserving preference over him in intimacy and position. It is useless to grieve on this score. He should rather divest his mind of all personal desires, and make his will subordinate to the will of the King; for until and unless two persons become one in their objective, the bond of affection is never confirmed between them. It is only when either of them bids good be to his personal desires, that the unity of objectives is attained and their mutual affairs are conducted by virtue of this unity of interests. 
More often than not it has already been emphasised that men essentially need the assistance of their fellow-beings in order to attain to their specific perfection and the foundations of this assistance can hardly be consolidated without establishing the bonds of amity and affection in their mutual behaviour. It logically follows, that the more the sincere helpers a man has, the easier would become the attainment of his perfection. Friendship signifies an affection of the highest degree; it provides the sincerest and the most intimate helpers who may spare no pain in facilitating one's attainment of excellence. It is held to be an excellent coadjutor of virtues which best regulates the course of perfection.

Al-Dawānī goes on to show in this Section the significance of friendship in human life and points out the proper conditions for it in a social organisation. Friendship is prominently, in his opinion, the relation of comradeship, of faith and trust between men. It is, in fact, the companionship of the mind. It therefore occupies the place of a chief bond of happiness among all living beings. It is the most disinterested of all relations. No glory or praise accrues to one whose friends fortunately happen to
be great and well reputed. It is planted in human
affinity and love; its main features are nothing but
those of happiness and self-fulfilment. Men necessarily are,
states Al-Dawwānī, in need of friends in all circums-
tances. In prosperity one needs friends to enjoy their
society and company in adversity to benefit by their
good counsel and helping attitude. If a person were to
own the universe and all its precious things, but was
deprived of the benefit of true friendship, his life, he
declares, would not only be miserable but even its contin-
uance would seem impossible. The need of friendship is
equally realised by all classes of people; even the Kings
cannot fairly discharge their responsibilities without
availing of the assistance of their true friends.

It is to be, however, noted that the enjoyment of
the felicity of true friendship is not at all a thing that
could be accomplished quite easily. For true friends cannot
be found in abundance. The felicity of true friendship is
the rarest of all the exquisite gems of the world. All
wordly possessions can in no way be a substitute for
a friend who sincerely shares in a misfortune and helps
in acquiring every kind of excellence. Blessed is, indeed,
that fortunate man who is richly endowed with the sublime
felicity of true friendship, though he may be quite poor
in worldly possessions; still more fortunate and felicitous
than that is a person who is blessed with the combination
of both, the worldly eminence as well as true friends.

There are certain things, suggests Al-Dawwānī, which must be carefully noted while making a genuine search for true friends. In selecting a man for our friendship we must, first of all, enquire about his behaviour as to how he used to treat his parents during his boyhood and youth. If he is found to be lacking in doing his duty to the parents, he is not to be trusted in the least, nor is to be made friends with for no good may be expected to from a person who violates his obligations to parents. Next to it we must investigate into the manner of his dealings with his intimate associates in order to ascertain his temperamental disposition. After that we should judge him from his behaviour towards his benefactors. If he is found to be ungrateful, we should never incline towards his friendship. For of all the bad qualities, none is more condemnable than ingratitude; and among good attributes, there is no virtue more commendable than gratitude. Gratitude, however, does not imply a mere monetary compensation; for sometimes a person may be too indigent to repay it, but at the same time may have affection and love for the benefactor which he may show by praise and admiration for him. As long as he behaves in this manner, he cannot be accused of ingratitude. We must further ascertain his inclination towards pleasure seeking pursuits and his love for worldly riches and wealth. If he seems to be overpowered by greed and covetousness as regards
the material possessions, he is to be considered unfit for friendship. Still further we must examine his proclivity for gaining authority and predominance; and if he displays an inordinate desire for power and position, he too should be avoided. For his lust for predominance and self-aggrandizement will lead him to violate justice and prompt him to covet more than his legitimate shares, which may conduce, in the end, to the disruption of friendly ties. Lastly, we must enquire about his indulgence in frivolities, such as listening to the instrumental music and associating with beautiful damsels etc. Such an indulgence is likely to prevent him from paying due regard to his friends. We must not therefore make friends with a person who is addicted to such frivolities. When a man stands the test of all these qualities, i.e. when he successfully passes through the aforesaid moral tests, he is to be chosen for the genuine friendship. His friendship, in fact, deserves to be preserved as one of our soul's choicest valubles. There is nothing to be proud of but, a true friend.

To come across with a person of these qualities, however, is generally quite a rare phenomenon. If a true friend is somehow available, it is of foremost importance to be contented with one such truly sincere associate; for it is hardly conceivable that we could do full justice to
the claims and expectations of many friends. It is imperative to exercise a great caution in developing friendly intimacy with many people; it must always be limited to the measure of our needs and requirements. When we succeed in finding out a true friend, we must as a rule stand by him in all the troubles and turmoils that may befall him. On seeing him we should express our happiness and welcome him with cheerful expressions of praise and admiration, which must be free from flattery or hypocrisy; for there is no greater bane for friendship than adulation and flattery. Neither, on our part, we should content ourselves with simply displaying sincerity of feeling and inner satisfaction towards his personal circumstances; for it is only God, who can truly know our intentions and feelings. We must not dwell upon the minor failings and shortcomings of our friends; rather we should try to overlook them; for no mortal being is totally free from such follies. Moreover, a rigid stance in this regard would lead to a solitary, and friendless life. Self-scrutiny or contemplation of one's own imperfections proves immensely helpful in overlooking the misdeeds and faults of others. The man whose own faults restrain him from discerning the shortcomings of others is a happy being. When we unfairly discharge these obligations, not
only true affection prevails between friends, but even strange indifferent and unfamiliar persons are attracted towards us.

It is further suggested that we must allow friends to participate in our affluence and position; we must be careful in avoiding the attitude of exclusiveness in these matters. When they face a hardship we must not hesitate in offering to them our physical as well as monetary assistance in their distress. We must share their griefs and sorrows. For fellowship in sufferings and woes is, indeed, more beneficial and is more urgently needed by a friend and has a greater influence upon others than participation in enjoyments and pleasure.

In friendship we should not wait for our friends to come to us and acquaint us with their problems, rather we must try to ascertain their difficulties from circumstantial evidence. If we notice symptoms of gradually diminishing enthusiasm towards us in a friend, we should not overlook it rather we should show greater intimacy and affection towards him. For if we too turn away from him, the bond of friendship will consequently be weakened which may sometimes lead to complete severance of friendly ties. The proper course in such circumstances is to state, frankly and unhesitatingly, the cause of misunderstanding, whatever it
may be, so that by virtue of this candour and frankness
the original purity of relations may be fairly
101 restored.

We must never be niggardly towards our friends
in sharing with them the knowledge or accomplish-
ment we may possess. When niggardliness in worldly
matters which are liable to perish, is abominable enough
how much more so it would be in relation to knowledge
which always increased by participation, and is reduced
by preservation. We must, therefore, freely impart to
our friends the knowledge and the virtuous accomplis-
102 ments that are in our possession.

If a fault is noticed in a friend, we must apprise
him of it in a way as to appear a graceful reprimand or
admonition. We should never be indulgent towards a
fault for this would amount to an act of treachery and
deceit. Al-Dawwānī suggests certain methods which may be
adopted to convey the graceful admonition to a friend in
whom a fault is detected. Firstly, he must be reprimanded
through a parable or a story apparently relating to
others. Secondly if it does not work, he is to be
told about it by an allusion or metaphor. Thirdly, if
inspite of it he must be told expressly about it, then
this unpleasant duty is to be performed but in seclusion,
and that too after we have convinced him of our trust-
worthiness. We must make it a point to conceal the matter
from all others even though they may be our friends.
Finally we should never allow tale-bearer to come in