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Kings And Rulers

Kings and rulers-الملوك

1. A tyrant ruler and an immoral scholar are the most harmful of all people.

.. اَلسُّلْطانُ الجائِرُ، والعالِمُ الفاجِرُ أشَدُّ النّاسِ نِكايَةً1

2. Accompany the ruler with caution, the friend with humility and cheerfulness, and the enemy with that which you can [use to] establish your proof over him.

.. اِصْحَبِ السُّلْطانَ بِالحَذَرِ،وَ الصَّدِيقَ بِالتَّواضُعِ والبِشْرِ، والعَدُوَّ بِما تَقُومُ بِهِ عَلَيْهِ حُجَّتُكَ2

3. Verily the ruler is a trustee of Allah on earth, the establisher of justice in the lands and among the people, and the one who deters people from misdeeds in the land.

.. إنَّ السُّلْطانَ لأمينُ اللّهِ فِي الأرْضِ، ومُقيمُ العَدْلِ فِي البِلادِ والعِبادِ، ووَزَعَتُهُ فِي الأرْضِ3

4. The tyrant king frightens the innocent.

.. اَلسُّلْطانُ الجائِرُ يُخيفُ البَرِيَّ4

5. An evil commander commissions the vulgar one [to work for him].

.. اَلأميرُ السُّوءُ يَصْطَنِعُ البَذِيَّ5

6. The bane of kings is evil intentions.

6ـ آفَةُ المُلُوكِ سُوءُ السَّريرَةِ

7. The bane of viziers is wicked inner thoughts.

7ـ آفَةُ الْوُزَراءِ خُبْثُ السَّريرَةِ

8. The bane of leaders is weakness in politics.

8ـ آفَةُ الزُّعَماءِ ضَعْفُ السِّياسَةِ

9. The bane of a kingdom is [having] weak defences.

9ـ آفَةُ المُلْكِ ضَعْفُ الحِمايَةِ

10. When you become the ruler then be kind [to your subjects].

10ـ إذا مَلَكْتَ فَارْفُقْ

11. When a king builds his kingdom on the foundations of justice and sustains it on the pillars of reason, Allah helps his friends and forsakes his enemies.

11ـ إذا بَنىَ المَلِكُ (مُلْكُهُ) عَلى قَواعِدِ العَدْلِ، ودَعَمَ بِدَعائِمِ العَقْلِ، نَصَرَهُ اللّهُ مُوالِيَهُ،وَ خَذَلَ مُعادِيَهُ

12. When the ruler makes you come closer to him, then increase your exaltation of him.

12ـ إذا زادَكَ السُّلْطانُ تَقْريباً فَزِدْهُ إجْلالاً

13. Kings have no affection.

13ـ اَلْمُلُوكُ لامَوَدَّةَ لَهُ(لَهُمْ).

14. Transient and fleeting kingship is wretched and insignificant.

14ـ اَلمُلْكُ المُنْتَقِلُ الزّائِلُ حَقيرٌ يَسيرٌ

15. Being independent of [and not seeking anything from] kings is the best kingship.

15 اَلْغِنى عَنِ المُلُوكِ أفْضَلُ مُلْك ..

16. Boldness [and defiance] in front of the king is the quickest [means of] destruction.

16 اَلْجُرْأَةُ عَلَى السُّلْطانِ أعْجَلُ هُلْك ..

17. The adornment of kingship is justice.

17 زَيْنُ المُلْكِ اَلعَدْلُ ..

18. The wrath of kings is the messenger of death.

18 غَضَبُ المُلُوكِ رَسُولُ المَوْتِ ..

19. The merit of a king is in building prosperous cities.

19 فَضيلَةُ السُّلْطانِ عِمارَةُ البُلْدانِ ..

20. It is seldom that the affection of kings and traitors lasts.

20 قَلَّما تَدُومُ مَوَدَّةُ المُلُوكِ والخَوّانِ ..

21. The friendship of kings seldom lasts.

21 (الْمَلُولِ قَلَّما تَدُومُ خُلَّةُ المُلُوكُ ـ).

22. The hearts of the people are the treasuries of their leader, so whatever he deposits in them, be it justice or oppression, he will find it there.

22 قُلُوبُ الرَّعِيَّةِ خَزائِنُ راعيها، فَما أوْدَعَها مِنْ عَدْل أوْجَوْر وَجَدَهُ ..

23. There is no reward with Allah, the Glorified, greater than the reward of a just ruler and a benevolent

man.

23 ـ لَيْسَ ثَوابٌ عِنْدَ اللّهِ سُبْحانَهُ أعْظَمُ مِنْ ثَوابِ السُّلْطانِ العادِلِ، والرَّجُلِ المُحْسِنِ

24. One who gains authority [usually] adopts partiality.

24 ـ مَنْ مَلَكَ اِسْتَأْثَرَ

25. One who becomes haughty in his kingship has belittled it.

25 ـ مَنْ تَكَبَّرَ في سُلْطانِهِ صَغَّرَهُ

26. One whose aggression is prolonged, his rule [soon] comes to an end.

26 ـ مَنْ طالَ عُدْوانُهُ زالَ سُلْطانُهُ

27. One whose kingship is tyrannical, his destruction becomes great.

27 ـ مَنْ جارَ مُلْكُهُ عَظُمَ هُلْكُهُ

28. Whoever is betrayed by his vizier, his administration gets corrupted.

28 ـ مَنْ خانَهُ وَزيرُهُ فَسَدَ تَدْبيرُهُ

29. One who fears your whip wishes for your death.

29 ـ مَنْ خافَ سَوْطَكَ تَمَنّى مَوْتَكَ

30. One who relies upon your goodness is concerned about [the end of] your rule.

30 ـ مَنْ وَثِقَ بِإحْسانِكَ أشْفَقَ عَلى سُلْطانِكَ

31. One who boldly [and defiantly] faces the ruler becomes vulnerable to disgrace.

31مَنِ اجْتَرَأَ عَلَى السُّلْطانِ فَقَدْ تَعَرَّضَ لِلْهَوانِ ..

32. Whoever betrays his king, his security is nullified.

32مَنْ خانَ سُلْطانَهُ بَطَلَ أمانُهُ ..

33. One who is just in his kingship becomes needless of his aides.

33مَنْ عَدَلَ في سُلْطانِهِ اِسْتَغْنى عَنْ أعْوانِهِ ..

34. One who is concerned about his kingship curtails his aggression.

34مَنْ أشْفَقَ عَلى سُلْطانِهِ قَصَّرَ عَنْ عُدْوانِهِ ..

35. Whoever treats the people unjustly, Allah causes his reign to end and hastens his ruin and destruction.

35مَنْ عامَلَ رَعِيَّتَهُ بِالظُّلْمِ أزالَ اللّهُ مُلْكَهُ، وعَجَّلَ بَوارَهُ وَهُلْكَهُ ..

36. One who is tyrannical in his kingdom, the people wish for his annihilation.

36مَنْ جارَ مُلْكَهُ (في مُلْكِهِ) تَمَنَّى النّاسُ هُلْكَهُ ..

37. One who unsheathes the sword of aggression is stripped of the grandeur of kingship.

37مَنْ سَلَّ سَيْفَ العُدْوانِ سُلِبَ عِزَّ السُّلْطانِ ..

38. One who seeks the favour of a king without [the proper] etiquette moves out from safety into harm.

38مَنْ طَلَبَ خِدْمَةَ السُّلْطانِ بِغَيْرِ أدَب خَرَجَ مِنَ السَّلامَةِ إلَى العَطَبِ ..

39. Whoever is tyrannical in his reign and increases his aggression, Allah will demolish his foundation and tear down his pillars [of kingship].

39 ـ مَنْ جارَ في سُلْطانِهِ،وَ أكْثَرَ عُدْوانَهُ، هَدَمَ اللّهُ بُنْيانَهُ،وَ هَدَّ أرْكانَهُ

40. Whoever is just in his rule and shows kindness [to the people], Allah will elevate his stature and will strengthen [and grant victory to] his helpers.

40 ـ مَنْ عَدَلَ في سُلْطانِهِ، وَبَذَلَ إحْسانَهُ، أعْلَى اللّهُ شَأْنَهُ، وأعَزَّ أعْوانَهُ

41. One who makes his kingship subservient to his religion, every king will submit to him.

41 ـ مَنْ جَعَلَ مُلْكَهُ خادِماً لِدينِهِ إنْقادَ لَهُ كُلُّ سُلْطان

42. When one makes his religion subservient to his kingship, every person will covet it.

42 ـ مَنْ جَعَلَ دينَهُ خادِماً لِمُلْكِهِ طَمِعَ فيهِ كُلُّ إنْسان

43. One who is occupied with [serving] the king will not [have time to] attend to his brothers.

43 ـ مَنْ تَشاغَلَ بِالسُّلْطانِ لَمْ يَتَفَرَّغْ لِلاْخْوانِ

44. It is a right upon the king to govern himself before his soldiers.

44 ـ مِنْ حَقِّ المَلِكِ أنْ يَسُوسَ نَفْسَهُ قَبْلَ جُنْدِهِ

45. Disputing with kings takes away blessings.

45 ـ مُنازَعَةُ المُلُوكِ تَسْلُبُ النِّعَمَ

46. Evil viziers are the helpers of tyrants and the brothers of wrongdoers.

46 ـ وُزَراءُ السُّوءِ أعْوانُ الظَّلَمَةِ وإخْوانُ الأثَمَةِ

47. Oppressive governors are the worst of the *ummah* and opponents of the [true] leaders.

47 ـ وُلاةُ الجَوْرِ شِرارُ الأُمَّةِ، وأضْدادُ الأَئِمَّةِ

48. Do not separate from your [rightful] ruler, thereby making the consequence of your affair blameworthy.

48ـ لاتَصَدَّعُوا عَلى سُلْطانِكُمْ فَتُذِمُّوا غِبَّ أمْرِكُمْ

49. Never visit kings frequently, for they are such that if you accompany them they will become weary of you and if you advise them sincerely they will debase you.

49ـ لاتُكْثِرَنَّ الدُّخُولَ عَلَى المُلُوكِ، فَإِنَّهُمْ إنْ صَحِبْتَهُمْ مَلُّوكَ، وإنْ نَصَحْتَهُمْ غَشُّوكَ

50. Do not desire to mingle with kings, for indeed they consider replying salutations to be too much speech and striking the necks to be insignificant punishment.

50ـ لاتَرْغَبْ في خُلْطَةِ المُلُوكِ، فَإِنَّهُمْ يَسْتَكْثِرُونَ مِنَ الكَلامِ رَدَّ السَّلامِ، ويَسْتَقِلُّونَ مِنَ العِقابِ ضَرْبَ الرِّقابِ

51. Do not associate with the king in times of disturbance and upheaval, for indeed the sea is such that even when it is calm, the seafarer barely manages to remain safe in it, so how would he fare with its turbulent winds and the tumultuous waves?!

51ـ لاتَلْتَبِسْ بِالسُّلْطانِ في وَقْتِ اضْطِرابِ الأُمُورِ عَلَيْهِ فَإِنَّ البَحْرَ لايَكادُ يَسْلَمُ مِنْهُ راكِبُهُ مَعَ سُكُونِهِ، فَكَيْفَ مَعَ اخْتِلافِ رياحِهِ واضْطِرابِ أمْواجِهِ.

52. Never desire to gain the affection of kings, for indeed they will forsake you when you are most intimate with them and they will cut you off when you are closest to them.

52ـ لاتَطْمَعَنَّ في مَوَدَّةِ المُلُوكِ، فَإِنَّهُمْ يُوحِشُونَكَ آنَسَ ما تَكُونُ بِهِمْ وَيَقْطَعُونَكَ أقْرَبَ ما تَكُونُ إلَيْهِمْ

53. There is no prosperity [in the place] where the king passes (or is oppressive).

53ـ لايَكُونُ العِمْرانُ حَيثُ يَجُوزُ (يَجُورُ) السُّلْطانُ

54. When the intention of the king changes, the times change (or get corrupted).

54ـ إذا تَغَيَّرَتْ نِيَّةُ السُّلْطانِ تَغَيَّرَ (فَسَدَ) الزَّمانُ

55. When the king becomes enraged, Satan takes control [over him].

55 إذَا اسْتَشاطَ السُّلْطانُ تَسَلَّطَ الشَّيْطانُ ..

56. Seeking power [and sovereignty] is from the deceptions of Satan.

56 طَلَبُ السُّلْطانِ مِنْ خِداعِ الشَّيْطانِ ..

57. The justice of a king is the life of the populace and the prosperity of the creatures.

57 عَدْلُ السُّلْطانِ حَياةُ الرَّعِيَّةِ وصَلاحُ البَرِيَّةِ ..

58. The worst of all rulers is one who is ruled by his vain desire.

58 شَرُّ الأُمَراءِ مَنْ كانَ الهَوى عَلَيْهِ أميراً ..

59. The worst of rulers is one whose subjects are oppressed.

59 شَرُّ الأُمَراءِ مَنْ ظُلِمَ رَعِيَّتُهُ ..

60. The king's courtier is like a person who is riding on a lion, people are envious of his status while he is more aware of his own [dangerous] position.

60 صاحِبُ السُّلْطانِ كَراكِبِ الأسَدِ، يُغْبَطُ بِمَوْقِفِهِ وهُوَ أعْرَفُ بِمَوْضِعِهِ ..

61. Partnership in sovereignty leads to turmoil.

61 اَلشِّرْكَةُ في المُلْكِ تُؤَدِّي إلَى الاِضْطِرابِ ..

62. Holding a post with kings is a key of tribulation and the seed of affliction.

62 اَلمَكانَةُ مِنَ المُلُوكِ مِفْتاحُ المِحْنَةِ، وبَذْرُ الفِتْنَةِ ..

63. The best king is the just one.

63أفْضَلُ المُلُوكِ العادِلُ ..

64. The best king is the one who has the most continent soul.

64أفْضَلُ المُلُوكِ أعَفُّهُمْ نَفْساً ..

65. The best of all kings in character is one whose justice prevails over all the people.

65أفْضَلُ المُلُوكِ سَجِيَّةً مَنْ عَمَّ النّاسَ بِعَدْلِهِ ..

66. The most exalted of rulers is one who is not ruled by his vain desires.

66أجَلُّ الأُمَراءِ مَنْ لَمْ يَكُنِ الهَوى عَلَيْهِ أمِيراً ..

67. The most exalted of kings is one who has control over himself and spreads justice.

67أجَلُّ المُلُوكِ مَنْ مَلَكَ نَفْسَهُ وبَسَطَ العَدْلَ ..

68. The best of kings is one whose action and intention are good, and who is just with his army and his people.

68أفْضَلُ المُلُوكِ مَنْ حَسُنَ فِعْلُهُ ونِيَّتُهُ، وعَدَلَ في جُنْدِهِ وَرَعِيَّتِهِ ..

69. The king who is in the best condition is one whose subjects become prosperous in his prosperity and whose justice prevails over all his people.

69أحْسَنُ المُلُوكِ حالاً مَنْ حَسُنَ عَيْشُ النّاسِ في عَيْشِهِ وعَمَّ رَعِيَّتَهُ بِعَدْلِهِ ..

70. The people whom one should be cautious of the most are the tyrannical king, the powerful enemy and the disloyal friend.

70أحَقُّ النّاسِ أنْ يُحْذَرَ السُّلْطانُ الجائِرُ، والعَدُوُّ القادِرُ،وَ الصَّديقُ الغادِرُ ..

71. The most intelligent of kings is he who governs himself for the people in a way that will remove any proof against him and governs the people in a way that affirms his proof against them.

71 أعْقَلُ المُلُوكِ مَنْ ساسَ نَفْسَهُ لِلرَّعِيَّةِ بِما يَسْقُطُ عَنْهُ حُجَّتُها وساسَ الرَّعِيَّةَ بِما تَثْبُتُ بِهِ حُجَّتُهُ عَلَيْها ..

72. The kings are [supposed to be] defenders of the religion.

72 اَلمُلُوكُ حُماةُ الدّينِ ..

73. The king's crown is his justice.

73 تاجُ المَلِكِ عَدْلُهُ ..

74. It is a right upon the king that he should govern himself [first] before his troops.

74 حَقٌّ عَلَى المَلِكِ أنْ يَسُوسَ نَفْسَهُ قَبْلَ جُنْدِهِ ..

75. The best of commanders is one who has command over himself.

75 خَيْرُ الأُمَراءِ مَنْ كانَ عَلى نَفْسِهِ أميراً ..

76. The best king is one who annihilates oppression and enlivens justice.

76 خَيْرُ المُلُوكِ مَنْ أماتَ الجَوْرَ وأحْيَى العَدْلَ ..

77. The lassitude of a king is more harmful for the people than the oppression of a king.

77 خَورُ السُّلْطانِ أشَدُّ عَلَى الرَّعِيَّةِ مِنْ جَوْرِ السُّلْطانِ ..

78. The alms-tax of the king is assisting the aggrieved.

78 زَكاةُ السُّلْطانِ إغاثَةُ المَلْهُوفِ ..

79. The worst of kings is one who opposes justice.

79 شَرُّ المُلُوكِ مَنْ خالَفَ الْعَدْلَ ..

80. The worst of viziers is one who is a vizier to the vicious.

80شَرُّ الوُزَراءِ مَنْ كانَ لِلأشْرارِ وَزيراً ..

81. Guard your position near your king, and be cautious of not being lowered from it by negligence towards that which raised you to it.

81أُحْرُسْ مَنْزِلَتَكَ عِنْدَ سُلْطانِكَ واحْذَرْ أنْ يَحُطَّكَ عَنْهَا التَّهاوُنُ عَنْ حِفْظِ ما رَقاكَ إلَيْهِ ..

82. Works are [only] accomplished by the [right] workers.

82اَلأعْمالُ تَسْتَقيمُ بِالعُّمالِ ..

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