

## Public Administration: An Islamic Sufi Approach

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### Abstract

Along with comparing public administration affairs in traditional political, genuinely religious, patrimonial, and charismatic systems, we deal with decision-making problem, and along with mentioning decision-making methods in modern mathematics, the decision making process on the basis of personal value system will be under considerations. If the human beings' value system moves from caring material affairs towards concerning spiritualities, the consequences of decision-making process would be improved. In establishing management and making hierarchical organization, the more the rate of discipline and ration, the organization framework would become more consolidated. The basic skeleton of an organization includes division of labor, authority, and responsibility, hierarchical relationships of different job categories in the organization, and the qualifications of relationships are of the other items that are being considered in this paper. Mutual understandings and beliefs of members of the organization in approaching organizational goals and their moral commitments to preserve organization's benefits would reduce the costs of supervision and control in organizations including visible and invisible costs, and methods for providing these conditions in Sufism are achieved via purification of the self for every single of the individuals. Meritocracy and favoritism are other discussed topics in this paper. In conclusion, fifty rules for public administration affairs are presented which have been raised by His Excellency Haj Zein ul-Abedin Shirvani, a Sufi Master of two centuries ago.

**Keywords:** Administration, Public Affairs, Decision-Making, Organization, Theosophy, Mysticism, Sufism, Islam

### Public Administration

Public administration refers to managing all affairs of the society, including organizations, institutions, and organizational relationships. In traditional systems, opposing to the present political systems, more often, in most of the occasions, organization and structure of administration is unofficially done and is not visible and controllable easily in an organizational frame. In these systems, individuals usually being informed before, that whom they should follow and submit their reports as well. The boss takes the crucial decisions and handles the complaints, and other authorities' powers are branched from the boss's power, even though political or executive organizations are not visible. Patriarchy and chieftain-based organizations are of these types of systems.

In these systems, the father of the family or the eldest member of the tribe practically play the role of commanding supervision of the society based on prevailed traditions. Usually, this method of collective administration is being observed in societies in which their economies are not so complicated. Patriarchy system is being observed in societies in which the economic affairs are run in the way of collective families, and a kind of collectivism exists. In this case, the father of the family has a legal dominant role. Moving or assigning properties to someone else is determined due to current traditions and hereditary rules. Similar to the very phenomenon is seen in chieftain-based systems, but usually, in the latter, the legal dominance of society is in the hands of a group of oldster or elders of the society.

Historical survey about a few genuine and truthful religious governments during the humankind history shows that these governments resemble patriarchy systems, not even the chieftain-based ones. In historical surveys about governments belonging to David (AS), Solomon (AS), Joseph (AS), Moses (AS), Muhammad (PBUH), and the four years governance of Ali (AS), which are genuine religious governments, we observe that administrating the society resembles more to the patriarchal types. This characteristic has not been observed in all other religious systems, which have been pseudo-religious governments. Submitting to the chieftain in these systems has been because of the religious or charismatic position of the preceptor. In these systems, religious manners of actions, or in other words, religious ordains restrict the leader's activities strictly, because religious ordains are as the bases of legal commands. This point actually, differentiates these systems from patrimonial (hereditary) ones, in which, the government system is the private and personal era of the leader, and administrative staff organization would be formed based on the leader's personal and private viewpoints. In these types of governments, when the leader's domination becomes absolute, Sultanism government type is observed. In this case, members of society are the ruler's citizens and peasants. If Sultan, in these

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systems, is merciful, just and fair, relative justice will be seen in the society. But the history of patrimonial and Sultanism governments proves that these governments would go towards authoritarianism, and would use their authority unilaterally. Max Weber<sup>2</sup> defines specific characteristics for these systems, saying that these systems have special flexibility and knows the patrimonial systems based on total centralized economic relationships. These systems have been seen more in the East.

In Max Weber's opinion, administration organization includes slaves, soldiers formed by slaves, hirelings, those who were forced to immigrate and the private group of soldiers from leader's citizens. The framework of this system of administration is more commensurate to autocratic relations from top to low. Weber differentiates the cited systems from the charismatic ones in which, leader's domination is legitimate, and he knows the religious governments are of the latter type. Charisma means divine grace or Godly power bestowed to someone. This word is of the words that were used in religious books at the beginning of Christianity era, and Weber used this old term for defining charismatic governments. He believes that after deaths of the leader, these governments continuously fall in theoretical confusion and routineness of their leaders' messages; and deviate in governing administrative affairs. He believes that, after the death of the leader, usually, administration system collapses and new system and values are settled. This theory has been approved within different genuine religious governments, which were also charismatic. For example, "*Saqifé Bani Sa'ede*" and counseling-based voting after death of Gracious Messenger (PBUH), and Omayyad government, after martyrdom of Ali (AS), and after the severe conflicts against Isa (AS)'s followers after His Holiness ascending, and similar governmental changes, all and all indicate above characteristic which the charismatic governments are usually affected by. In the example of death of Gracious Messenger (PBUH), His Excellency testaments, in *Qdir-eKhom*, and about Ali (AS)'s guardianship and caliphate, was totally accepted by all Muslims, even the Sunnis, and the books of "*Kotob-e-Arba'e*" of the Shiite and "*Sahah-a-Settah*" of the Sunnis are indications to this proposition. But Muslims' inattention to the subject of Ali's (AS) guardianship and caliphate, was in a way that His Holiness said:<sup>3</sup> after the death of the Messenger of God, all become apostates except three or five or seven people. This means that near to all Muslims forgot their leader's advice.

This phenomenon is of the considerable points of charismatic systems, that if it is not noticed, at the time of leader's death, because of the followers' spiritual agitations and their sentimental instability, those cunning who love governing deviate the righteous and legitimate governmental processes towards their own benefits. Usually, administrating organization and the upper management class, below the leadership position, are capable enough to make deviation, but the ordinary people and usual followers are not able to make such.

Making a decision is one of the distinctive phenomena in various aspects of humans' behaviors. In other words, by choosing a solution, among different choices, humans, in every moment, traverse the decision-making process. Every decision maker; due to his own flair, mental judgment and value system, prioritize all phenomena within a system of thinking, and every time, concerning the available resources, capabilities and feasible solutions in a considerable regular period of time, chooses that solution which provides more benefits or satisfaction concerning his value system. On this basis, the individual's value system is the most important phenomenon for making decisions. If the individual's information about various solutions were increased, it certainly affects his decision-making process. From a mathematical point of view, this behavior is well assessable and analyzable in mathematical programming. This literature about this topic is very common, and the mathematical methods for expressing the problems related to it is so progressed, and we do not touch them here; but, it is just mentioned as a whole that in the decision-making process, every decision-maker has an objective function which based on his value system, and is a function of his considered variables. By choosing a combination of the number of existing variables in this function, he tries to achieve the higher numerical amount of his objective function; but, regarding restrictions in decision-making environment, in practice, any amount or combination of variables is not possible to be achieved. In other words, the objective function can be optimized just in feasible solutions domain. Mathematically, objective function conforms of decision variables vector, and restrictions are vectors of functions of decision variables, which are in forms of equations or inequations that define the feasible region. In this mathematical problem, the individual, practically, finds the amounts of decision variables by maximizing objective function subject to restrictions. If this process includes time too, the above mathematical problem will be changed into a dynamic programming problem that has its own details in mathematical programming and operation research texts.

If the objective function is defined for an organization, and the organization is faced with restrictions, this mathematical problem will provide a method of decision-making. Whatever organization it is, such as political, administration, social or economic, the above decision-making method, specifically in decision variables and form of the objective function, will be in accordance to carnality selfishness of humankind, and benefit maximization sense of human always pushes decision maker to follow this approach. If human's criteria and value system be shifted from material approach to another side, the objective function would certainly be not as the previous form, and, as well, decision variables would not be such as before. Therefore, the

<sup>2</sup> Max Weber (1915), *The religion of China: Confucianism and Taoism*, Free Press paperback, 1968, University of Virginia. <http://archive.org/details/thereligionsofch00leguoft>

<sup>3</sup> - بحار الأنوار ج: 22 ص: 352، 80.



optimal solution would not be the previous optimum solution as before. Therefore, if human beings process of decision-making be changed, and our attention towards spiritualities be improved. Certainly, structural changes would occur in our decision-making method. For instance, instead of self-benefit maximization, we will seek to increase others' benefits, or at least, we will act in a way that others benefit from our decision positively. It means that; at least our decisions are made as a win-win strategy. Less than that is that: we do not approve those bad thing for others as for ourselves and prefer that good thing for others as we do for ourselves.

Management needs hierarchy, and some people like Robert Michels<sup>4</sup> considers management and its subsequent hierarchy, an organizational compulsory. And this compulsion forms the basis of organization and successful organization is which succeeds in compiling a transparent hierarchy, and everybody knows that in which level of the pyramid power concerning operational gamut, he is standing and what his authorities, duties, and responsibilities are. Hierarchy in an organization needs power pyramid that is, narrow top and wide base of this pyramid are in accordance to nature, because everything with high quality is less than the same thing with less quality, -even if in defining high and low, we should be cautious about etymology. But this phrase means that plenitudes and frequencies are always due to Probability Density Function, and Law of Large Numbers and Central Limit Theorem in statistics prove that probability distributions tend towards normal distribution which the latter has a bell shape and relative probability of high and low amounts are less than the average amount. In another state, rooted from the very enjoyment distribution theories, including ownership of property, wealth, beauty, wisdom, accomplishment etc. have Log-Normal Distribution Function whose right tail is so narrow, and frequency of the high-owners in the society (statistical population) is very low, and the mass of low-owners is very high. These rules are approved observations and tested by statistical analysis.

In the Holy Quran, also, this subject has been defined, that says:<sup>5</sup> **"And very few of my servants are grateful"**. The verse of<sup>6</sup> **"Most people give not thanks"**, and the verse of<sup>7</sup> **"Surely man is loss"** and the verse of<sup>8</sup> **"Most men know not"** and repeat of the verses convey: **"But most of them know not"**<sup>9</sup>, **"But most of them think not"**<sup>10</sup>, **"But most of them are ignorant"**<sup>11</sup> are reasons for this subject.

The organization is humans' relationship in a specific framework. If this relationship is regular, logical, and reasonable, then organizational establishment would be formed. And the more the quantum of regularity and reasonability, the stronger would be the organizational framework. Specifically, an organization is a regular and reasonable relationship among individuals trying to achieve a specific goal. Manager of an organization is the one who tries to establish consolidation and cooperation among individuals for gaining a specified goal. Manager's responsibility is not limited to planning, controlling, leading, organizing, and cooperation. Even though these items are of his main duties and responsibilities, but duties such as changing, representativeness, motivating, entrepreneurship, employing, budgeting, and other similar tasks are of his duties. Definitions for these duties are discussed in details, in administration texts.

In addition to the manager, the organization needs bureaucracy, and bureaucracy subsequently needs a division of labor. When the division of labor occurs, the hierarchy is established in the organization. This hierarchy, in practice, involves positions owners in gaining benefits toward themselves. Robert Michels, based on his extensive surveys in this field, finds organizations full of bureaucratic corruption potent. His view, under the title of Ironic Oligarchy Law, emphasizes on this point that when leaders stand on top of organizations, they become beneficiary of their positions, and this can change preserving the benefits of the people that the leader previously belonged to them. In other words, when a manager from the mass of society reaches the top of the pyramid, at the new position, will not protect mass's benefits anymore, but will preserve the benefits of the leader class of the pyramid, which he himself newly is belonged. Pyramidal Structure of the power, in this direction, is of Michels's bureaucratic characteristics.

<sup>4</sup> Robert Michels, (1911), *Political Parties: A Sociological Study of the Oligarchical Tendencies of Modern Democracy*. (German: *Zur Soziologie des Parteiwesens in der modernen Demokratie; Untersuchungen über die oligarchischen Tendenzen des Gruppenlebens*) Translated to English in (1915). This book first introduces the concept of iron law of oligarchy. <http://etext.lib.virginia.edu/toc/modeng/public/MicPoli.html>

Colin Barker (2001), *Robert Michels and the "Cruel Game"* Colin Barker et al. eds. *Leadership and Social Movements*, Manchester University Press, Manchester.

<sup>5</sup> - Surah: Saba, Verse: 13.

<sup>6</sup> - Surah: Yusuf, Verse: 38.

<sup>7</sup> - Surah: Valasr, Verse: 2.

<sup>8</sup> - Surah: Araf, Verse: 128; Surah: Saba, Verse: 28.

<sup>9</sup> - Surah: Yunis, Verse: 55.

<sup>10</sup> - Surah: Hojorat, Verse: 4.

<sup>11</sup> - Surah: Anam, Verse III.



On this basis, Michels does not approve selective leader and knows the charismatic leader suitable for administration of affairs and organization. Others have criticized Michels' theory. In stratarchy theory, the pyramid structure is not an inevitable structure. Supporters of this idea have referred to structures of some political parties, which their dispersed leaders, as well as dispersed powers, have parallel classes or strata structure.

Anyhow, classless society theories, which were concerned in Utopias of some political and social thinkers, were considered mostly theoretically, and in practice, differences of human beings, environments, and objects are always obeying probability distribution laws. In other words, because of existing more abundance and frequency of statistical attributes in the average of their domains, imposing equalization enforces inequalities to organizational structures. Experiences of socialist countries and communes, as well as communists' theories, had not been successful in omitting individuals' differences. Because differentiation is due to natural fatalism, and differentiation is the root of categorization based on the probability distribution law in statistics.

Large organizations are those in which the commands and orders of the pyramid summit are transferred to lower classes hierarchically. Great organizations, in order to act their organizational duties, the leader should be able to influence others' behaviors. Material motivations usually provide such power or capability of influences, but in charismatic systems, loving the leaders is the factor of penetrating in lower class peoples' behavior of the pyramid.

These organizations form a system in pluralism framework. It means that those who are against each other are united to achieve a common goal. This pluralism, in large organizations, in the form of a machine naming bureaucracy, changes inputs to output in the framework of statute law. Max Weber, for the ideal type of bureaucracy, presents some characteristics that its generalities have been accepted by administration scholars.

The basic skeleton of an organization includes the division of labor, authority, responsibility, and communication of various job categories. The state of communications, including unilateral or bilateral depends on the nature of the organization as well as major and minor goals, and subsequently, major and minor activities. Set of benefits, which are given to an individual for carrying his duties, is called organizational authority. Theoretically, in an organization, relationships are being defined impersonal, and everyone should carry out all the duties assigned to him. Every unit within bigger organizations receives orders from its upper units. Basically, hiring individuals should be based on their competency and qualification in carrying out their assigned duties. Preserving information and documents, within the organization, standardizing the personnel's volume of tasks, etc. are of other major characteristics of organizations. The concluding results of these characteristics in every organization are sets of regulations that the members obey them. Some authorities are given to any individual, and the individual himself is obliged to obey the issued orders of the upper-level authority within the limits of organizational orders. Every individual is obliged to obey the regulations, whenever he is a member of it, and obeying orders is not for the sake of the person who has authority, but, is because of the order that issued by the authority who has assigned him. Every member of an organization is bound to carry out the orders given to him within the organizational framework, and they are deserved to be compensated in response to this obedience. From the other side, agents of the organization should not use the sources, equipment, and properties of organization in relation to their own benefits, and in this regard and concerning well-doing of their assigned duties should be supervised and controlled and uniform punishment systems administrates their behaviors.

To let the big organizations be able to act appropriately in the framework of presented items, there are lots of debates. Robert Michels, principally, knows the leaders of the organizations as autonomous because of their monopoly duties. And when the leader of the organization becomes self-centered, the benefits of the summit leaders would be considered as the main goals of the organization. Harold Laski knows that the expansion of organizations concerning the preserved history of affairs bounds to dullness, and from the other hand, meritocracy and employment based on meritocracy cause to increase income differentiation among in individuals in the society. Hegel defines bureaucracy as a bridge between governments and nation, and this bridge is considered as a tool of exploitation in capitalist systems, as Karl Marx believes. Warren G. Bennis knows the evolution of big organizations in existence of unofficial organizations. The unofficial organization is formed of undisciplined relationships among the personnel of an organization. Presented reasons in this regard are that; there are emotional relations among individuals in an organization, and from the other hand, basically, power should be equal to authority, but power centers cannot easily enforce power, but their subdivision units are their power enforcement arms. Moreover, organizational disagreements in unofficial organizations are less. Even though disagreements and different views can end to organizational improvements. Anyway, settling authority on the basis of skillfulness, and not on the basis of position, and providing bilateral relationship environment regardless of power and authority in organization, carrying out the tasks on the basis of inner satisfaction and not by force and pressure, and providing an environment to let personnel's emotions be directed toward the organization's goals, and using the differences and organizational disagreements and different opinions for improvement of organization are all of important factors to increase efficiency and productivity of organization.

Transformation and changes in the organization mean to update the organization. Organizational transformation is to prolong its life, and for the fulfillment of peoples' satisfaction, and to aim to increase efficiency, productivity, and benefits of the organization. Transformation of social, political, and economic organizations all end to benefits for society, and from this view,

it is a desirable phenomenon.

Basically, for making changes in organizations, various factors and processes should be revised and planned, so that organizations can be changed and improved practically in their transformation stages. The most basic factor in this process is the existence of improvements and changes in people as members of the organization that itself can be the root of the next changes in other processes of the organization. Therefore, if a method is adopted to change human beings so that they be changed inwardly, that they find the power of more changes through the increase of thinking; certainly, the process of change would be established in the organization dynamically. In this direction, orders of Islamic mysticism are totally in accordance to this subject, because, in Sufism, people are called to think, and "calling to think" basically means to increase the thinking power, creativity, comprehension, and perception; and these items are foundations and principles of making changes in individual that may be resulted to changes in organizations.

In addition to the above subjects, the problem that is not usually being considered in organizational analyses is the positive attitudes, beliefs and moral commitments of the members of the organization in gaining organization's goal and preserving its benefits. The costs of supervising and control in organizations, including visible and invisible costs, impose heavy money load to organizations. In other words, organizations bear many costs for monitoring their personnel's performances directly and indirectly; and the less the organizational commitment and morality of personnel are, the necessity for increase of these costs will be more. Islamic viewpoint, in this regard, is seen in the Excellency Amir (A.S)'s letter addressing to Malik Ashtar: "You are superior to them, and the Owner of Decree is superior to you, and God the Almighty is superior to the one who has appointed you as the ruler. Their affairs have been left to you by Him, and you have been examined by them. Never stand in the position of opposing against God the Almighty that you are not able to bear His punishment".

Robert Michel's opinion about the autonomy of the head of the power pyramid is basically a confirmed theory. That is to say, that, managers of organizations are usually are deviating to gain their individual or group benefits. In other words; in ordinary organizations, maximizing the benefits of the organization is not their main goal, but is their secondary objective, and usually, the major goal of the organization is falsely bending towards maximizing the benefits of the board of managers or rulers. Although this topic has not recently been presented in management, it has been newly expressed by Adrian Cadbury in 1990s and has been set in the agenda of organizations, especially in financial organizations. This subject, under the title of Corporate Governance, has affected Corporate Management during recent years. The goal, in this method, is to invent those strategies that can set the organization, in some ways, under control and revising, in order to maximize the benefits of the organization and stakeholders as a whole, not the management board's benefits. This topic is generalized into public administration affairs by inventing new supervisory strategies on ruling methods of governmental units ending to controlling the government. Even though this topic is new, but it seems that, in the future, it will provide serious developments in managing big governmental organizations.

Holy Quran says:<sup>12</sup> **"The abode of the Hereafter, We assign it to those who have no desire to exalt themselves in the earth or to make mischief. And the good end is for those who keep their duty"**. Exaltation and supremacy are considered as tools for dominating over the others, and basically, domination over the others, in most cases, is for benefiting materially, except for lightened pious. It has been narrated<sup>13</sup> that: "domination is, in fact, opposing against God, and therefore, that the opponent against Him, will not be allowed to enter His house. Therefore, it is addressed to the Excellency Messenger (PBUH) himself that:<sup>14</sup> **"So remind. You are only one to remind. You are not a warder over them"**. In this regard, the Holy Quran brings Pharaoh as an example:<sup>15</sup> **"So he incited his people to levity till they obeyed him"**.

Another method for correcting this deficiency is the based-on-ethics systems; that is, those systems in which people are committed to doing their duties. In these systems, personnel and managers, based on their beliefs, try to maximize the organization's benefits and not their own benefits. Therefore, this discussion returns to this point that all the organization's members should be righteous, till the organization functions well. That means; in addition to having proficiency and eligibility, the members of the organization possess some levels of moral perfections, in a way, that the members of the organization would be placed in a position of fairness and act fairly in response to the salaries they get and maximize the rights of the organization instead of themselves.

This attitude is being considered in Sufism because in Sufism correcting and purifying individual selves are under consideration. In contrast to Sharia commands, which are issued for all people of the society, purification of self needs individual nurture and being under the training of a sage. That is, the sage steers his individual pilgrims with special educational methods and takes them to salvation. This topic is of great debate in the field of Sufism pedagogy and needs a separate book to explain.

Of the reasons upon which the organizations are not satisfied to accept decentralization, including political,

<sup>12</sup> - Surah: Qasas, Verse 83.

<sup>13</sup> - بيان السعادة في مقامات العبادة، جلد II ترجمه، صفحہ 217.

<sup>14</sup> - Surah: Qashiyah, Verses: 21-22.

<sup>15</sup> - Surah: Zokhrof, Verse: 54.



administrational, and organizational, is lack of confidence to the members of the organization. Because the more scattered the decision-making centers in the organization, the harder will be the well supervisory over organization's function; and decisions of various levels of the organization can be deviated from achieving the goal of organization's benefits. Usually, the degree and the quality of activities, and process of maturity and evolution of the organization, as well as their political and economic processes, manager and his management philosophy, optimism and pessimism, and type of manager's duties, and skills of the members are all effective in the process of decentralization. But the major principle in the low propensity to decentralization is the cited problem of multiplicity of decision-making authorities, and impossibility or being not easy supervising on the functions of scattered decision makers in the organization, that can result in deviation of the mainstream of the organization affairs. If we consider proficiencies and decision-making and management arrangements as a necessary condition for decentralization, moral commitments of the members of the organization will be sufficient condition for the fulfillment of decentralization. Therefore, expansion of decentralization would be fulfilled by eradicating the shortage; that is the establishment of ethical and moral commitment. This means that if members of the organization were ethically and religiously committed to their responsibilities, sufficient condition for the fulfillment of decentralization would be established. This characteristic, within the systems based on mystical ethics, would be achievable. That is because the people, at least, by some certain levels of self-purity, have achieved to some conscious awareness, and conscious awareness is a backbone for an inner-supervisory establishment for members of an organization.

These points are presented in Islam with special aspects, and some major items in this regard are as follows:

#### ***I- Properties and belongings of the organization do not belong to certain people, and people are not lawful for personal usages.***

This subject is being discussed in religious jurisprudence, under the title of "expropriation" (*Qasba*). The following stories show the function of the Islamic governor.

The story of Ali (AS) about his meeting with Talha and Zobair, and turning off the oil lamp which had been filled by public treasury oil, and turning on the other lamp which was filled by His own oil, is a prominent example for this subject. The detail of this story is that; one night, Talha and Zobair went to meet Ali (AS) to have a talk. His Excellency was busy with calculation under the light of an oil lamp. He ordered to put off the lamp and to bring another one. Zobair asked about the reason. His Excellency said: I was busy in the calculation of the accounts of the public treasury by the lamp belonged to the public, and when you entered, I started the subject not belonging to people, and I did not want to use the lamp belonging to the public treasury in another affair! Zobair said to Talha: no one can bear such a justice. In that time, when His Excellency while dividing the public treasury, gave to Zobar and his servant equal shares! Zobair said: He is my servant! His Excellency replied: This is justice, and Hashemi's (aristocrats) shares and black servants from the public treasury are equal.

His Excellency writes in a letter addressing to *Ashath ibn Qais* who was in charge of Azerbaijan:<sup>16</sup> "Certainly your assignment is not a morsel for you but is a trust around your neck, and you are charged with the protection (of the people) on behalf of your superior. It is not for you to be oppressive towards the peasants, nor to risk yourself without command. You have the funds in your hands, which are the properties of Almighty Allah, and you hold it in charge till you pass it on to me. Wish, I will not be the worst rulers for you. Va'Salam".

It has been written that:<sup>17</sup> "When His brother Aqeel (who was blind) requested His Excellency Ali (AS) to give him one more added bushel of wheat, to ease his life, he approached a searing heat iron to him so that Aqeel moaned. Then Ali (AS) said: you cannot bear the heat of this hot iron piece, and want to place me with the exposure of the hellfire"? He says in *Nahj-ol-Balaqah*:<sup>18</sup> "Swear to Allah, I prefer to pass a night in wakefulness on the camel thorns or be driven in ironic chains as a prisoner than meet Allah and His Messenger on the Day of Judgment as an oppressor over any person or a usurper an undeserved property. And how can I oppress anyone for the sake of my self that is fast moving towards destruction and is to remain under the earth for a long time. Swear to Allah, I certainly saw Aqeel fallen in destitution, and he asked me a bushel out of your share of wheat, and I also saw his children with disheveled hairs and dusty countenances due to starvation, as though their faces had been blackened by indigo. He came to me several times and repeated his request to me again and again. I heard him, and he thought I would sell my faith to him and followed him and left my own way. Then I heated a piece of iron and took it near his body so he cried as a person in protracted ill cries with pain and he was about to get burnt with its branding. Then I said to him: moaning women may moan for you, o! Aqeel. Do you cry on account of this heated iron which has been made by a man for fun, while you are driving me towards the fire which Allah, the Powerful, has prepared for (a manifestation of) His wrath? Should you cry from pain, but I not cry from the flames?" In a strange incident, a man came to us in the night with a closed flask full of sweet paster with oil and sugar. I disliked it as though it was the saliva of a serpent of its vomit. I asked him whether it is a reward or *zakat* (poor due) or charity for the sake of Allah? And these are forbidden to us members of the Prophet's family. He

<sup>16</sup> - نهج البلاغه، ترجمه شهیدی، نامه 5 صفحه 274.

<sup>17</sup> - عبدالحسين اميني، كتاب الغدير، جلد 16.

<sup>18</sup> - نهج البلاغه، خطبه 224، صفحه 259.



said it was neither this nor that but a present. Then I said: childless your mother may weep for you. Have you come to deviate me from the religion of Allah, or are you mad, or have you been overpowered by a demon, or are you speaking without senses? Swear to Allah, even if I am given all the seven lands of the earth with all that exists under their skies in order that I may disobey Allah to the extent of snatching one grain of barley from an ant, I will not do that. For me, your world is lighter than the leaf in the mouth of a locust that is chewing it. What has Ali to do with bounties that will pass away and pleasures that will not last? We do seek the protection of Allah from the slip of wisdom and the evils of mistakes, and from Him, we seek succor".

It is narrated:<sup>19</sup> "Once I met Ali Ibn Abi Talib (AS), the General Rule of the Islamic countries, in Khoornaq Palace (the famous palace of Hayrah Kings). It was winter. I saw that the Holiness had worn used cloth while he was shivering of cool. I said respectfully: O! Amir al-Mo'menin! God has considered for you and your family, just like others, a share from this property. Why do you treat so with yourself? He said: "I put no burden on your shoulders from the government treasury, and I have brought this used wrap with me from Medina."

It is narrated:<sup>20</sup> "Qanbar, who was Ali's servant, said to him: I have hidden something for you and took his Excellency to his home. There was a large sack full of silver and gold utensils. He said: I saw that you divide all the things and do not leave anything for yourself. I reserved these for you. His Excellency said: I would rather like that you entered a huge fire to my house. Then he cut all of them by the sword and divided them among people.

### ***2- Personnel of organization regarding properties, assets, and benefits of the organization within their own operational domain is responsible.***

That is, they should not commit any negligence, failure, or fault, which cause injuries to the benefits of the organization. In jurisprudence, this subject is known as the topic of guarantee or ataraxy (*Ziman*). Ataraxy or guarantee is a financial commitment, which is proved to be an individual's obligation. The guarantee is itself a contract, which needs guarantor's requirement, in any speech that it is understandable, even if this understanding is not perceived through the clearance of the words even in symmetry. Therefore, the personnel of the organization is standing in the position of guarantor about all the wealth of organization, including tangible and intangible assets.

All properties, wealth, and assets of the organization will be provided to the director as a trust, and while considering the trusteeship, he should return them to the owner. While defining the specifications of the believers, the Holy Quran says:<sup>21</sup> "And those who are keepers of their trust and covenant". Also, it is said:<sup>22</sup> "Surely Allah commands you to make over trusts to those worthy of them".

### ***3- Personnel of the organization has no rights to seek rent or special gain from the organization' advantages.***

This subject is discussed under the topic of "*Qataye*" (land granting) in jurisprudence. Always, in different governments, especially those that are not established and progressed on meritocracy bases, the assignee of the positions and posts, by exerting their authorities, bestow special privileges to their favorite persons which is called rent-seeking. Rent-seeking is not a new phenomenon and in every period of time, has been observed in various shapes. In the early Islamic period, the lands and properties which were given to special people as a privilege by rulers to use their benefits after reclamation were called "*Qitaa*" (a piece of land). This action is also regarded as obnoxious and undesirable in Islam. It is narrated by Imam Ja'far Sadiq (AS) that; when our Righteous Guardian resurrects, he will be annihilated *Qataye*, and there will be no more privileged land renting.

Rent-seeking will result in inappropriate allocation of resources. Such that, some people will be able to reduce their markup cost of products due to rent, and this will cause that other producers acting legally cannot resist in the market and they will break. Land-renting in existing economies has a wide spectrum. For instance, granting permission for import of goods to specific individuals or groups, implementing economic discriminations towards specific individuals or groups, granting various facilities and privileges to sectors or institutions related to government, allocation of money resources or foreign exchange with special privileges to individuals or institutions by government, and generally, any kind of discriminations that cause some groups benefit from special privileges or rents in comparison with the other groups, will be instances of land-renting; and Islamic government is not allowed to do it.

Authorities due to governance come into account economically just like properties belonging to the treasury. As His Excellency Amir (AS) says:<sup>23</sup> "*Al-mal-o-hesab*" that means: owning properties is subject to account, and is subject to accounting

<sup>19</sup> - هارون بن عنتره از پدرش. ابن اثیر، الكامل في التاريخ، جلد 2، ص 442؛ ابن جوزي، تذكرة الخواص، ص 108 و اربلي، كشف الغمة، جلد 1، ص 230.

<sup>20</sup> - محمد بن فضيل از هارون بن عنتره از زاذان نقل مي‌کند. ابوالسحاق ثقفی، الغارات، جلد 1، ص 55.

<sup>21</sup> - Surah: Momeoon, Verse: 8.

<sup>22</sup> - Surah: Nisa, Verse: 58.

<sup>23</sup> - عبدالواحد بن محمد تميمي آمدي، غرر الحكم و درر الكلم، مركز البحث

(auditing) and is subject to considering legal and illegal in accountancy. And His Excellency says: <sup>24</sup>In its legal (*Halal*) (property/yield), there exists accountancy (auditing), and in its illegal (*Haram*) exists punishment. His Excellency, in the first day after sitting on worldly authority position, said: <sup>25</sup> Whatever you have taken out from treasury as a privilege, will be taken back to the treasury, even if it has been entered to your wives' dowries. Ibn Abi-al-Hadid narrates that; <sup>26</sup> from the very beginning day, Ali (AS) ordered that all the things belonging to treasury, even Othman's sword and armor, be taken back to the treasury. And in the story about Omma-Kolthum, His Excellency's daughter, who had loaned an adornment from the treasury, His Excellency punished the treasurer. All these examples are reasons to prove that giving permissions for rent-seeking and privileges to special individuals and those who are related to the rule and rulers, are not allowed in Islam.

**4- Personnel of organization is duty-bound to save their energy for performing their responsibilities within the organization, even if their praying activities are near to be disturbed, priority is to respect the employer's right.**

It is mentioned in the book of "Religious critics to Human Right Declaration": "The holy Islam is so exact in legal (*Halal*) and illegal (*Haram*) affairs that if, in dealings, someone uses short-weight, or takes more intentionally, so that the seller does not be aware of it, it is counted an illegal dealing and cheating activity, as mentioned in Holy Qur'an: <sup>27</sup> "Woe to those that deal in fraud!" And in business, it has been said that: if someone is hired for one day, and during the day he does not do his duties so well, and be negligent or fail to do his job, his wages would be illegal (*Haram*) for him. And if the employer shortens his paying or pays him less than the agreed contract, he would be responsible and under his obligation (due). But in Islam, In spite of high virtues contributed to remaining awake during night for praying, and is considered as a very good quality for believers, but if a hired labor worker cannot do his duties as he ought to, because of getting tired of awakening in the dawns and praying to God, he should not wake up nights for praying for the loss he caused to the employer; and from the other side, the wage he earns for one day is not lawful to him, and it is included in the subject of the Islamic law of "consumption of unlawful property". Also, if taking the recommended fasting causes fatigue and tiresome and assuagement for him in his labor work; thus, the recommended fast is not lawful to him. And if the employer forces the employee to work more than usual, for instance, 9 hours instead of 8 hours in a day, but he is paid for 8 hours of work, it is injustice and oppression to the worker." And in another part of the same treatise, it is said: "And for the welfare of labor, it is not accepted in Islam to condition indemnification for damaging tools and similar instrument the worker has been given for work unless it is proved that he had intentionally ruined them. And in contrast, there are conditions for the worker in which, the employee does not bear any loss, for example, it is ordered that if someone has hired a worker for a certain time, he is not allowed to be busy in another job during that time, and he should be at the service of the employer that hired him for that time; unless his occupation be out of that time. For example, if an employer hired a worker for specific day time, labor is not allowed to do another job, but he can do another job through the night that is out of the contract; but that job or awakening during the night should not cause him tiresome or fatigue in the next day and prevent him from doing his job well for the employer completely. Even recommended night praying and remaining awake during the last third part of the night – as cited before – will be without recommendation requital, unless there has been mentioned no specific time for doing the hired job."

**5- The personnel of the organization, should do their duties best on the base of laws and regulations, due to Sharia laws and wisdom; and not do as his opinion.**

When there is no law, the dictum should be due to wisdom and Sharia law. In Nahjol-Balaghe, when Ali (AS) was criticized for distributing the treasury equally, he said: <sup>28</sup> "Do you command me that I winsome by oppressing those over them I have been placed? Swear to Allah, that I will not do so as long as the world goes on, and as long as one star leads another in the sky. Even if it were my property, I would have distributed it equally among them- as it is palmary - then why not when the property belongs to Allah. Beware certainly that giving the wealth to whom is not qualified is wastefulness and lavishness. It raises the rank of the doer in this world but lowers his rank in the next world. It honors the doer in front of people but disgraces him besides Allah. If a man gives his property to those whom have no right for it or do not deserve it, Allah deprives him of their gratefulness, and their love too would be for others. Then if he falls on a bad in a day, and needs their help, he would be the worst comrades and ignoble friend in their eyes."

الاسلامي، جلد 1 ص 2، حديث 254.

<sup>24</sup> - الكافي، 2، 459، باب محاسبة العمل ... ص: 453، 23.

<sup>25</sup> - مستدرک الوسائل، 13، 66، 3- باب أنه لا يحل ما يشتري بالمكاسب، 14762-2- نهج البلاغة.

<sup>26</sup> - ابن ابي الحديد، شرح نهج البلاغة، قاهره، دار الاحياء العربيه 1959، جلد 1، ص 270، 15- و من كلام له ع فيما رده على ...

<sup>27</sup> -Surah: Motafefin, Verse: 1.

<sup>28</sup> - نهج البلاغة، ترجمه شهيدى، صفحه 124، خطبة 126.





### ***6- Personnel of organization has no rights to rede in opposite to the Sharia laws.***

Reclamation and rede that are in opposing the Islamic Sharia and wisdom is indecent and banned, and Sharia laws are always superior to reclamation.

It has been narrated<sup>29</sup> that a group of Shiites referred to Amir al-mo'menin (AS) and said: "If you send out these properties and distribute them among the heads, chiefs, and riches, they will find superiority over us. When ruling affairs are regulated, then act due to justice and equal distribution on peasants. His Excellency replied to them: "Wow! Do you command me to come to victory by oppressing against Islam nation? No, I swear to God! While the soirees are narrating the story of the night, and till the stars are seen in the sky, such a thing will not happen. I swear to Allah that if their properties belonged to me, I distributed them equally among them, what if those are their own properties."

### ***7- The personnel of the organization has no rights to distinguish among clientele.***

That is all patrons are equal besides the personnel of the organization and ignoring laws for friendly connections are forbidden for the personnel of the organization.

It is narrated<sup>30</sup> concerning His Excellency Ali (AS) policy that he did not consider any superiority for his relatives than the other people. His sister, Umme Hani, Abu Talib's daughter, entered to him. His Excellency granted her twenty dirhams. Umme Hani asked her slave girl: "how much did Ali (AS) grant to you?" She replied, "twenty dirhams". Umme Hani, then, went to His Excellency while she was being annoyed and protested against the equal division. His Excellency said, "get back sister; we have not observed any distinctions for Ismael's children, they are all Adam's children".

It has been narrated<sup>31</sup> that, in the beginning of his formal caliphate, he said on rostrum: "o my friends, every single man of Mohajerin or Ansar or of the Prophet (PBUH)'s disciples, who believes has any distinction and superiority to the others, because of having conversations with the Prophet of Allah (PBUH), and think that surpassing in religion causes superiority over the others, he will get his reward for this superiority from Allah Almighty, tomorrow in the heaven. And whoever stands toward our Qiblah, the limits of Islam should be rendered on him. He deserves to benefit from Islam, and the limits (punishment) would be rendered on all equally. You are all Allah's servants, and Allah's properties would be divided among you equally. Then, Abdullah ibn Abi Rafi was commanded to distribute the government treasure among the people equally, and ordered to start from the Immigrants (Mohajerin). He added: call them and give every one of them three dinars from government treasure and then give the same 3 dinars to the Supporters (Ansar) from government treasure. Then, pay the same amount to all present people from Arabs, non-Arabs, reds, negros, and whites. Meanwhile, Sahl ibn Honaif stepped forward and said: o, prince of believers (Amir-al Momenin), this servant of mine whom I freed him in the way of Allah yesterday, is paid three dinars from government treasure, and also to me, as his previous owner, the same amount of 3 dinars was paid. His Excellency said: This type of distribution is a command from Allah the Almighty and His Messenger (PBUH), and I found no superiorities in Ismael's children to Isaac's children." It has also been narrated<sup>32</sup> that Ali (AS) said: "O people! Adam, the father of humans, and Eve did not bring into life slaves and slave girls, all people are free and noble. But some of you have been granted more blessings than others to be servants and obedient. So, everyone who has some history of bearing suffering or acting service in Islam should be patient and should not expect Allah to thank him. Know that if something exists in government treasure, we will distribute it among both black and red races equally."

### ***8- The superior manager is obliged to care about all payments, including salaries and benefits for his subordinates.***

The manager does not have the right to intervene and replace or interfere with the compensation priorities of the salaries of subordinates.

It has been narrated that: <sup>33</sup> "A property was brought for Ali (AS) from Isfahan, and those days, the people of the Koofe were of the seventh<sup>34</sup>. The Excellency ordered to divide all the property into seven parts. Among it, he saw a small piece of bread. He divided it into seven pieces too. Then he drew lots among the chiefs of the seventh, in order to point the first tribe deliverer and the second tribe deliverer and so on. And it has been written that: <sup>35</sup> when Ali (AS) was in the position of caliph and ruling

<sup>29</sup> - روضه كافي از ابي مخنف ازدي.

<sup>30</sup> - ابن دأب.

<sup>31</sup> - ابوجعفر.

<sup>32</sup> - روضه كافي از محمدبن جعفر عقبي. روضه كافي، ص 57، حديث 206.

<sup>33</sup> - عاصم بن كليب از پدرش. ابن عبد البر، الاستيعاب، جلد 3، ص 49؛ الغارات،

جلد 1، ص 51، و الكامل في التاريخ، جلد 3، ص 399.

<sup>34</sup> - In Koofe, the "fourth" and "seventh" terms were used for those soldiers who went for Jihad in Azerbaijan and Qazvin borders after 4 and 7 months in turn and the others stayed in Koofe.

<sup>35</sup> - نقل از عبدالله بن زمعه، نهج البلاغه، خطبه 232.

authority, Abdollah, requested him for money. He thought that Ali (AS) would prefer him to others and would pay him more than them. His Excellency replied to him: "this is so that this treasure is neither mine nor yours! It is a booty related to Muslims who have achieved it by their swords. If you were with them, you would have a share like theirs; otherwise, their wage is not for the mouth of others."

### 9- Personnel of organization is not allowed to delay in paying the rights of deserved people.

Giving rights to the clientage is just like debt, and the personnel of the organization is responsible for paying the debts in the first possible chance.

It is narrated that: <sup>36</sup> "one day afternoon, some property was brought for government treasure. His Excellency said: "Divide this property." They said: o, Prince of Believers (Amir al-Mumenin)! It is afternoon; we can delay it to tomorrow. He said: "do you guarantee me to be alive till tomorrow? So, do not delay in dividing it. Therefore, a candle was lit, and that property was divided under the light of the candle. Bin Nabatih says: <sup>37</sup> "Whenever some property was brought for Imam (AS), it was put among government treasure of Muslims, then, the deserving people were gathered and he usually did not come out until to end distribution, so that every deserving one got his share. Then he would order to clear and water up to the treasure room. Then he prayed there for two *Rakats*.

### 10- Giving posts and responsibilities to personnel should be based on their individual's merits and abilities.

In this regard, managers should employ agents who are capable and eligible to do affairs in the best way; otherwise, he has oppressed. There is a narration that one of the disciples of the Messenger said to him:<sup>38</sup> Don't you give me a job? His Excellency put his hand on his shoulder and said: you are weak and these posts are trusted and will cause infamy and regret in the Day of Judgment unless the one who accepts the responsibility does the duties well as it should.

### Meritocracy

Generally, meritocratic means: Makeover the affairs to those who are specialists in them. Because if they are given to non-specialists, society would suffer lots of material and immaterial damages. And these damages are instances of oppression. Literally, oppression means to place a thing somewhere, not in its place. In this way, if someone is placed in a position who is not deserved, practically, those who are affected by that post, are being oppressed, because he does not have the ability to afford expected duties in that position.

Holy Qur'an commands frankly in this regard:<sup>39</sup> "Surely Allah commands you to make over trusts to those worthy of it". In "revealing status" regarding this verse, in exegesis texts of Holy Qur'an, it is stressed about holding governmental, and ruling positions, more than anything else holds. And in Shiite's exegesis texts, specifically, the word "trust" is interpreted as "Guardianship" (Velayat), which is the most basic principle in the Islamic political system.<sup>40</sup>

Following this subject, it should be noted that the "Meritocracy Principle" is not in contradiction with the equity of individuals' rights principle. Basically, whoever who is more suitable than others for ruling affairs should be put in charge of it. In this relationship, and in comparison, men and women believers, it is written in detail in Surah of Toubah:<sup>41</sup> "The hypocrites, men, and women are all alike. They join evil and forbid good and withhold their hands. They have forsaken Allah, so He has forsaken them. Surely the hypocrites are the transgressors. Allah promises the hypocrites, men, and women, and the disbelievers the Fire of hell to abide therein. It is enough for them. And Allah curses them, for them is the lasting chastisement. Like those before you—they were stronger than you in power and had more wealth and children. So they enjoyed their portion; thus have you enjoyed their portion as those before, you enjoyed their portion, and you indulge in idle talk as they did. These are those whose works are null in this world and the Hereafter, and these are they who are the losers. Has not the story reached them of those before them—of the people of Noah and Ad and Thamud, and the people of Abraham and the dwellers of Midian and the overthrown cities? Their messengers came to them with clear arguments. So Allah wronged them not, but they wronged themselves. And the believers, men, and women are friends one of another. They enjoin good and forbid evil and keep up prayer and pay the poor-rate, and obey Allah and His Messenger. As for these, Allah will have mercy on them. Surely Allah is Mighty, Wise. Allah has promised to the believers, men, and women, Gardens, wherein flow rivers, to abide therein, and goodly dwellings in gardens of perpetual abode. And greatest of all is Allah's goodly pleasure. That is a grand achievement".

<sup>36</sup> - هلال بن مسلم از جدش. وسائل الشيعه، جلد 11، ص 82.

<sup>37</sup> - صدوق، امالي، مجلس 47، حديث 16، واريلي، كشف الغمه، جلد 1، ص 221.

<sup>38</sup> - مسلم، صحيح، جلد 2 صفحه 124.

<sup>39</sup> - Surah: Nisa, Verse: 58.

<sup>40</sup> - بيان السعاده في مقامات العباده، جلد 4 ترجمه، صفحات: 107-110.

<sup>41</sup> - Surah: Toubah, Verses: 67-72.



Concerning these verses, it is understood that the Holy Qur'an knows both commitment and profession as two conditions for obtaining an individual's merriment to possess posts. In this relation, it is good to point to the concept of the individual's commitment to corrective action, which is due to the faith, not Islam. From the other side, the conditions mentioned in recent verses regarding men and women of believers are basic belief necessities and their practical behavior in piety and obeying Allah and the Messenger are clearly pointed to. Because, if the basis of action be piety, and when an individual finds himself always in the presence of Allah answering, surely, is different from who that does not observe moral and spiritual restrictions in his behaviors. Therefore, in the following verses it is said:<sup>42</sup> **"Is he, then, who lays his foundation on duty to Allah and (His) pleasure better, or he who lays his foundation on the edge of a cracking hollowed bank, so it broke down with him into the fire of hell? And Allah guides not the unjust people"**.

One of the observable items in the structure of managers' relationships is favoritism phenomenon. Favoritism means that when an individual holds a government position, then, he assigns his relatives, families, and friends to the positions under his own supervisory. This phenomenon is common in most cases, and various reasons for goodness and badness of these types of appointments exist, which are debatable. Accepting reasons for favoritism are presented in this way that the manager, reasonably, should appoint secure and trustful persons in positions, and these people are usually from his close relatives, and family members whom he cares about them and even some of them like children have been growing up by himself. So, he is aware of their spiritual characters as well as their abilities and weaknesses. On this basis, because of having the highest level of information about these people, they are being used for governing affairs. This phenomenon is even being observed in prophecy and guardianship orders. For example, David (AS) appoints his son Salomon (AS), as his substitution, and the chain of Abraham (AS), Ismail (AS), Isaac (AS), Jacob (AS), Joseph (AS), Benyamin (AS), Yahiya (AS), ... and on the basis of perceptions from Torah; and the chain of Zachariah (AS) Yahiya (AS), Isa (AS), on the basis of Christian history and New Testament; and the chain of Qosai ben Kalab (AS), Manaf (AS), Hashim (AS), Abdul Mottalib (AS), Muhammad (PBUH), Ali (AS), Hassan (AS), Hussein (AS), Zein al-Abedin (AS), Baqir (AS), Sadiq (AS), Kazim (AS), Reza (AS), Taqi (AS), Naqi (AS), Askari (AS), and the twelfth of them (AT); and on the basis of the interpretation written in "*man la yahzarah ul-faqih*" the famous chain of Karkhi (AS) Sari Saqati (AS), on the basis of histories and written scripts of Sufism; chain of Shah Nimatullah Vali, Mir Shah Borhan e-din Khalilullah, Mir Shah Habib e-Din Mohebullah the first, Mir Shah Kamal e-din Atyatullah the first, Mir Shah Borhan e-din Khalilullah the second, Mir Shah Shams e-din Muhammad the first, Mir Shah Habib e-din Mohebullah the second, Mir Shah Shams e-din Muhammad the second, Mir Shah Kamal e-din Atyatullah the second, Mir Shah Shams e-din Muhammad the third; and on the basis of historical documents, chain of excellencies Haj Mulla Soltan Muhammad Soltan Ali Shah, Haj Mulla Ali Nour Ali Shah the second, Haj Sheikh Muhammad Hassan Salih Ali Shah, Haj Soltan Hossein Tabandeh Reza Ali Shah the second, Haj Ali Tabandeh Mahboob Ali Shah and at this time, to the Excellency Haj Dr. Nour Ali Tabandeh Majzooob Ali Shah, on the basis of issued written permissions; all are of the same phenomenon. And family relationships were very strong in these chains, and every one of these Excellencies has chosen one of their children or relatives and has appointed as his substitute, and bestowed all the trusts had to them. And this subject is in complete consistency with meritocracy, because prophets and Divine Messengers, on the basis of duty, were forced to introduce their substitutes, and in fulfilling this task, they did their utmost seriousness and efforts, and even when there was a hesitation for Excellency Messenger in appointing and introducing His substitute, was addressed by this verse that:<sup>43</sup> **"O, Messenger, deliver that which has been revealed to you from your Lord; and if you do it not, you have not delivered His message. And Allah will protect you from men. Surely Allah guides not the disbelieving people."** So that, in Qadir, His Excellency stopped and pronounced that: "Everyone whom I am His Guardian, Ali is his Guardian too."<sup>44</sup> In other words, every prophet or guardian must certainly determine his substitute. And for fulfilling this task, He should train someone for substitution. And as it was mentioned before, this person whom has been trained under his supervisory has sometimes been his child or persons from his relatives. Surely, these Excellencies never intended to transfer their obtained guardianship inheritable.

In facing this subject, some say that; appointment of relatives and family members cause meritocracy to be faded, and relativocracy would be replaced. Certainly, if the person who is in a ruling position is not purified, will consider his personal and family interests, and so, those members of his relatives would be chosen for occupying positions under his command who are in the same direction with keeping benefits for himself and his own family members'. But if vice versa; the ruling body is purified and honest, he would appoint the most merit one concerning all society's interests, even if he is of his relatives or not. As it has been seen, although "Sadat" is of Excellency Messenger's (PBUH) progeny, they have not given responsibilities for religious affairs by Imams (AS) in most occasions during the history.

<sup>42</sup> - Surah: Toubah, Verse: 109.

<sup>43</sup> - Surah: Ma'idah, Verse: 67.

<sup>44</sup> - الكافي ج : 1 ص : 287 ، فَقَالَ رَسُولُ اللَّهِ ص فِي عَلِيٍّ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ.



### Fifth Rules

His Excellency Haj Zein al-Abedin Shirvani, in his book, *Bostan u-Siyaha*, within the part of surveying Greece writes: <sup>45</sup>"Plato says that justice has a unique face, but oppression has many faces. That is why oppressing is easy, and justice is hard. And these two attributes are depending on the win or fail of the shooter because the winning shot needs a wise trainer and the failure shot is not bound to any restrictions and is unbound. And Aristotle has said that; kings are as seas, and the nobles of government and country bases are as water streams rooted from the sea. As the water of the streams is following the sea in hardness and sufferings, the way of the nobles of government and country bases are consistent with their king's behavior in justice and oppression ...

Wise researchers have said: if a politician builds his government on fifty bases, and fulfills these fifty rules in his throne, his government will last long.

1. In all affairs including customs and praying, searches for the satisfaction of the Truth Almighty, and knows himself as to be needy in His Throne and does not consider himself or other than himself.
2. In all affairs of thinking and acting and behaving, keeps balance and moderation.
3. Choose expert, noble, suffered and dispenser commanders and deputies.
4. To observe the wise and talented people, and train everyone due to his competence.
5. To respect the old tribes and ancient ancestors and persons being separated from government and wealth.
6. In seizure and extension, management of the affairs, preserving and relationships, and in tough conditions with enemies and caressing the friends, gather masters of counseling from the owners of knowledge and experience and experts.
7. The heads, supervisors, chiefs, and commanders should learn reading and writing and be in the age of elderly and preferably from the noble families.
8. Choose the soldiers and army group from the desert dwellers and moving tribes and people of mountains and from among those who have no owners and parents to care, because the city and urban dwellers and the people of hot lands are fewer artists.
9. Allocate the budget for salaries and expenditures for the army from the public treasure and do not refer it to anywhere else.
10. Do not assign several service responsibilities to a single individual and consider just one service for every individual.
11. To observe the peasants and abundant of agriculture and do not exchange the least peasants with a lord.
12. To specify a history recorder and secret writer for every place, in order to know about both friends and enemies.
13. To try to promote the living conditions of the sages cult and dervishes and hermits, and provide them rest in peace.
14. For the holy religious affairs, in every location, assign trustee judge and pious Sheikh and pious Mufti and pious sheriff.
15. Act in training technician and industrialist groups, and rule out that no occupation owner pass his limits, and wear suitable cloth and eat suitable food.
16. Levy one-fifth as ministerial taxes of products of dry farming, and one-eighth of the streams watering tree fruits and one-tithe of subterranean farming products, and one-twentieth of well-watering farming products, and levy tax from animals due to Sharia commandments.
17. In copartner fight of foot soldiers and riders, soldiers try hard to make the army busy in using war weapons to avoid wasting time with laziness and in vain.
18. All citizens are commanded not to hold a weapon and do not keep them at their homes and do not continue in fight and dispute.
19. Do not leave people wasting times or unemployed, and give everyone a suitable job.
20. Respect religious scholars and the children of Amir al-Mumenin as well as wises, and try to provide rest and comfort for them.
21. Observe the situations of orphans, widows, elderlies, and cripples, and let them be in peace in accordance with their conditions.
22. Do not let in the inferiors, evildoers and stupid persons, even though some transgressors are needed for pushing back the worst, and they push the damages of evildoers, but know them as accused in his heart.
23. Do not mix with women more often, and do not sit with mockeries, jokers, music players even though sometimes they are needed.
24. Do not rush in punishment and nemesis, and do not kill anyone without enough investigation and inspecting, and occupy those who deserve to be in prison to work in specific places.
25. To give responsibilities to trustees and pious men and also leave the affairs of the peasants and nomads to honest persons who to inform from the living conditions of young, elderly, stranger and familiar in every time.
26. To order that the governors and wealthy people do not hoard foods and grains, still selling them at a high price. Appoint

<sup>45</sup> - حضرت حاج زين العابدين شيرواني، بستان السّياحه، 1315 هجري قمري. صفحات 625-628.



- trustee agent to inform him of the prices of foods and clothes, but determine their prices as researched.
27. Give the roads and ways to peasants to protect the borders, and if a passenger be hurt by thieves, the peasants may arrest the robbers and thieves and deliver them to law courts.
  28. When someone occupies a land by force and fight, arrest the major and commander of them and move them to the court and the court would take gold, silver, and jewelry from them as compensation. And make the conditions hard for the transgressors' group and if the place was captured in peace and ease, the rulers of it should be moved to the capital and some of them remain in their own place as rulers separately being busy in the ruling.
  29. The weight of loading for animals should be measured and limited. 75 Kilos for donkey, 120 kilos for mule, and 180 kilos for camel, and if citizens load animals more than these amounts, they would be reprimanded.
  30. Build inns for travelers and guesthouses for *Sadat*, and monasteries for dervishes, and schools for those who are interested in knowledge, and hospitals for the strange and poor patients, and allocate specific endowments for each and try hard in these regards.
  31. Do not go against the covenants and treaties and fulfill all covenants and contracts with any group or community and do not break through them.
  32. During war and fight, if victory was achieved, the army people should not follow searching for booties and spoils, and do get in the trap of enemies, and prepare another special army for searching and finding, and for protecting them specify special troops, and for foot soldiers and riding soldiers put aside definite shares.
  33. If a leader or a lieutenant runs away from the war field, dismiss him and takes back his dignity, and if a soldier runs away, make them labor with prisoners until a definite time.
  34. If a high-rank position passes away, give the position to his son, and if the son is small, a protector should be nominated for him, and if there is no capable child, bestow to his relatives, and give one third of his wages to their children; and if a soldier injured during and became disabled, half of the wage should be given to him to be at rest.
  35. Do not waste energy and time on producing the products and stuff, which are not suit in the country to not burden loss on people and peasants.
  36. Do the best and try hard to abolish alcoholic drinks, beers, and cannabis and punish every user, except proficient medic prescribes them.
  37. Do not let the liars and oath takers and flatters come near to, and try to be distinguished from them because lying hurts the government.
  38. For ruling and governing, give authority to one of his boys, and train him and give others no authority and domination because it causes disunity of servants and ruins the land.
  39. Do not separate the old and new companions and do not judge them for the length of their services, but pay attention more to that one who is more active in giving services and in self-sacrificing.
  40. Answer the cry of the citizens for justice one day in a week, and investigate carefully to discover the truth. Maybe the minions hide the reality to fulfill their self-intentions and evil-dominances and hide the truth from his eyes. Once in a year, for three days, open the door to all people, including citizens as well as gentlefolks, to come close and tell their subjects by no means.
  41. Appoint trustee companions to announce the exit and entrance of strangers to the country, and tell him about the conditions of travelers and passengers in the country.
  42. Do not disturb anyone for his beliefs and nationals, and do not disturb those belonging to different cultures, and train every one of them according to his own position; even though people grow in accordance to their rulers, the people would tend to the religion of the ruler.
  43. Do not lavish in spending, and properties, which should be spent on militia and country development, not to be spent on cloth and raises in rank and living and do not stingy and do not pass the balance.
  44. From the masters of knowledge and insight who are pious and well-doer find friends and companions and let them give news about country and people in the way of truth and reality and in suitable situations tell the news of friends and enemies.
  45. Overthrow road closing and road taxes and except one-fortieth as tax for merchants, do not levy a tax to others; and just in few places throughout the country.
  46. Overthrow love- houses and follow the way of temporary marriage and locate them in a special place in every town, and put them pious person to protect them and determine their incomes and expenditures; and mixing women of modesty and married ones with men should be strictly forbidden, and also going and passing on Ta'ziyah places.
  47. Try hard on repairing the tombs of holy people and Holy Imams and tombs of religious Sheikhs and the gates of righteousness, and open the roads and vast them for visitors and passengers, and clean up the parts of the roads which are sandy and make them ready for passing people.
  48. Divide his time into some parts, and six hours for sleep and rest, four hours for wife and children and elderlies, two hours

for reading moral books and narrations about the past generations, four hours for praying and paying attention to God in private place, and eight hours eight hours for work and administering country affairs and important points of people and throne.

49. Two times in a year gather all the heads, sheriffs, nobles, grandees and bases of the house of kingdom and army and troops and citizens to feed them all to enjoy them the kingship affections and ceremonies.
50. Order to stop taking cereal and grains out to the strange countries, and do not send livelihoods of peasant out of the country till diminish the foods of people.

The fifty rules mentioned, and every ruler who put them into action, his affairs would be right, as he wants to be. "Salutation to who obey the guidance".

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