

**Between Politics and Literature. A similarity between
Machiavelli and the author of: *The Gift of Viziers* Transcript
by Abu-Mansour Al-Tha'alibi**

Book Review

Professor Dr. Saad AbuDayeh¹ & Dr. Haneen Abudayeh²

The Gift of Viziers (summary and introduction)

Note The transcript (The Gift of Viziers) was reviewed and analyzed as a book by Dr Saad Abudayeh before Dr Haneen Abudayeh summarized the book and translated it in this shape. When the pronoun- I- is repeated it refer to Dr Saad in the original text in the book)

I am fortunate to have this book in my hands. This book is specialized in its subject as well as its dealing with both science and literature. In general, the book "Gift of Viziers" works on vizierate and viziers and whatever is related to them. The author has elaborated the viziers' affairs in detailed research .In particular, the author talked about:

- The origin of vizierate, its meaning and its derivations.
- The position of vizierate.
- The qualities of good viziers.
- The position of viziers among Arabs, Persians and Indians.
- The kings' habits when appointing a vizier.
- The merits and benefits of vizierate.
- Experiences of other nations such as Greeks and Persians.

¹ Professor and ex Chairman of the Political Science Department, Jordan University
Amman Jordan

² Assistant Professor in the French Department in the Faculty of the Foreign Languages in
the university of Jordan Amman Jordan

- The vizierate's good habits, rights and supplies, and the king's rights to the vizier.
- Witticisms between kings and viziers.
- The vizierate's conditions and requirements
- The vizierate's parts and forms
- The qualities that a vizier should possess.
- The vizierate's kinds
- The vizier's efficiency, jokes, praises and forgiveness
- Counseling

The Importance of this Manuscript

This manuscript was published in its complete form in 1994 through Al-Bashir Publishing Centre, Amman. I extracted this paper because of its importance. Al-Tha'libi concentrated more than any other author on the vizierate's affairs through writing about the Islamic regime or administration. The excellence of this manuscript lies in the fact that it focused in particular on viziers and vizierates. It fills a gap in its subject since Al-Thalibi preceded others when he wrote comprehensively about viziers and vizierates. For example, he outran Abul-Hasan Ali Bin Muhammad Bin Habib Al-Mawardi who wrote two books with the titles:-

1. Adab Al-Wazeer "The Vizier good habits" (Cairo, Al-Khanji Library, 1929).
2. The Vizierate Laws and royalty policy. (verified by Radwan Al-Sayyed, published by Dar Al-Tale'ah,Beirut,1979)

It should be pointed out that Al-Tha'libi has a vast knowledge that enabled him to write on this topic. He left behind him a huge intellectual legacy (See Al-Thalibi biography in the manuscript verification).It is not strange that Ibn – Khillikan "taken from Ibn- Bassam" described him by saying that Al-Thalibi was at the top of the authors of his time. He said," He was the shepherd of the knowledge hills, the collector of the verse and prose sundries. He was the head of the authors of his time, judged by his peers as Imam of workbooks. His reputation was set as an example, to whom people ride their camels. His Divans shone west and east as the stars shine in the darkness. His combinations are of the most famous positions and the most radiant sighting. No description, whether verse or prose, can fulfill their rights. (1)

His student Ali Bin Al-Hassan Al-Bakhrazi the author of "The Palace Doll" described him by saying "He is Naisabour's Jahez, the butter of ages and time, no eye has ever seen like him and no senior has ever denied his credit. "He described his poetry as having pure prologues and nice imagery.

The Manuscript Contents with Notes

The author presented his ideas in a very exquisite way through five chapters (Babs).

The First Chapter is on the origin of vizierate, its meaning and derivation, the qualities of good viziers, the position of viziers among Arabs and Persians, and the habits of kings when appointing viziers.

The second chapter is too short with no more than three pages which describe the vizierate virtues and benefits and the viziers' position at the ruler.

The Third Chapter consists of four sections along with an introduction about vizierate's good habits, rights and supplies.

The Forth Chapter consists of nine sections about vizierates ' divisions ,forms and the qualities that should be found in the vizier along with what has been previously mentioned of good habits and requirements.

The Fifth Chapter works on competence, an overview of vizier's witticism, anecdotes and beauty of words, along with the petitions to kings and viziers asking for forgiveness and consent. In addition, it includes some of the viziers' praises.

The manuscript is unique of its kind and is entitled to take a prominent place in the Arabic library. It is considered better than Niccolo' Machiavelli book about the Prince for a reason that is connected with the ethics of this book which "The Prince" lacks. Machiavelli had a purpose when he wrote the book: it was to pave the way for Cesare Borgia to unite and rule Italy.

The Study Approach

I would rather rearrange the manuscript using the order which I mentioned when arranging the chapters, but I feared that the manuscript would lose its original form. I started revising the manuscript in 1989 .I had an almost daily relationship with the knowledge and literature of this manuscript. I used to compare what was written in this manuscript with other books of heritage and with other books written by Al-Tha'alibi himself.

I referred to the resources which the author used to write his book whether they were proverbs or verse. As for the Holy Quran verses ,I authenticated each verse as it appeared in the Holy Quran, I indicated the number of the verse and the name of the Surah in which it appeared. I also authenticated the Honored Hadiths of Prophet Muhammad 'Peace be upon him". I also defined the eminent men and explained the ambiguous words.

At the beginning of each chapter I arranged contents for the chapter. I arranged the book material in the same way it originally appeared to maintain the subject sequence as mentioned by the author. In addition, I sought the help and consultation of some specialized people regarding the book's ideas.

This manuscript is preserved at the Egyptian House of Books (Dar al-Kutub). The film NO. is 188 and the manuscript number is 1300.The number of papers is 44 with a measurement of 28x18cms.The number of the film at the University of Jordan is 354.603131324.

This book "The Gift of Viziers" is written by The Sheikh and Imam Abu Mansour Al-Tha'alibi" may Allah have mercy upon him and be pleased with him, Amin (2)

(In the Name Of Allah the most beneficent, the most merciful; fom whom we seek help.Praise be to the lord of the world. The God who created things with his mastered talent and wisdom. He executes destinies as he wills and he manages destinies with his ability. He created people in different kinds (3) and raised some of them above others in rank that some of them may take labour from others. And Allah hath favoured some of you above others in provision, some being rich, others being poor but all were content with what Allah has divided. They submitted to Allah and followed him. He hath ordained for them that religion to follow in managing their affairs in a way that made people submit to their kings, viziers and leaders willingly or unwillingly In this management order went on giving a word to the ruling to be inevitable.)

Being Affected by a Real Vizier

Like Machiavelli, Al-Thalibi was affected by a vizier. Machiavelli was affected by some ministers in a way that led him to write his book "The Prince". Al-Tha'alibi was also affected by a vizier. He says:

When I served our master The king of kings Khawarizm Shah(4) ,he had an idea to serve his greatest vizier and ambassador Abu-Abdullah Al-Hamdouni by offering him this book.(5).He meant to solicit his grave talents and honors.

He gave it the name of "The Gift of Viziers"(Tuhfat al-Wuzara'), and arranged it into five chapters. (6)

The First Chapter

The first chapter works on the origin of vizierate and its derivation.

Our Lord Allah tells in the Holy Quran about prophet Moses who pleaded God by saying

"Appoint for me a vizier from my folk, Aaron, my bother. Confirm my strength with him. And let him share my task, That we may glorify Thee much. And much remember Thee. Lo! Thou art ever Seeing us. He said: Thou art granted thy request, O Moses." (Taha, 25-36)

Aaron was the first one to be appointed as a vizier. He took the place of his brother in achieving many of Bani Israel missions. More than that, he took Moses' place when Moses went out to meet Allah in the appointed tryst.

Kings of Persia, Greece and India used to adopt viziers for their countries .They had their own situations, laws and features that are written in their own languages. The word vizier is derived from the Arabic word "wizr" which means "burden" because viziers carry the burden of work instead of their kings.Our Lord Allah said,

"But we were laden with burdens of ornaments of the folk"(Taha, 87).Alla also said,

"Till the war lay down its burdens" (Muhammed, 4)

This means putting down weapons, because fighters wear heavy weapons which burdens them.

Al-Asha says (7)

I prepared for the war its burdens

Long spears and stags

And what David has woven

Camel footwear that is heard one after the other

It is said that the word is driven from assistance since the vizier assists the king in bearing the burden of policy.Our lord Allah says,

"Appoint for me a vizier from my folk, Aaron, my brother. Confirm my strength with him"(Taha, 29-31)

This means that having a vizier makes him stronger because he helps and assists him. Allah says

"We will strengthen thine arm with thy brother"(Al-Qasas, 35)

"as sown corn that sendeth forth its shoot and strengtheneth it "(AlFath, 29)

Shoot means the small plants that grow around the stem. Strengthen means helped him with his little kids and checks.

It is said that the word is of Persian origin and later on it was introduced into Arabic. It is taken from (zawar) which is a name they use for strength and intensity. It is borrowed and introduced into Arabic with the meaning of strengthening the country's owner and helping in executing the mission he is about to execute.

Apparently, the word means assistance and help. Aisha (may Allah be pleased with her) said:

"If Allah wants to do someone something good (or she said if Allah wants to do a prince something good) he would send him an honest vizier. If he remembers he helps him .If he forgets he reminds him. If Allah wants something else, he sends him a dishonest vizier. If he forgets the vizier doesn't remind him. If he remembers, the vizier doesn't help him."(8)

The Importance of Viziers among Civilizations

Al-Tha'alibi reviewed the importance of viziers at Persian, Indian and Greek nations in addition to their kinds and qualities at the Arab nations. As for selecting viziers, the Persian kings kept on selecting their viziers and counselors. The least king had at least three viziers with the number reaching up to 17 viziers .Indian kings also say that a king should have at least four viziers .Greek and Nabatean, Roman and Franck kings were never without a vizier or a counselor.

Anushirawan used to say "The most informative king can't do without a vizier exactly as the best swords that can't do without being polished, and the animals that can't do without the whip and the wisest women who can't do without a husband."

Because the viziers have a high position at the princes councils since they share them in carrying out different tasks and in managing their affairs, the proverb went on saying "don't be conceited by the prince if you were cheated by the vizier."

In the same meaning, Abul-Fadl Bin Al-Amid told his friend from the Alawite who was specialized in working with Rukn Adwala:

"You claimed that you are not thinking after you had become under the protection of the Prince.

Be gone your mistaken idea which gave the illusion that you can do without the vizier

Skies can't go without earth as well as earth can't do without the sky."(9)

And in the couplet known as "That al -Holal"

"If you seek to get something from the Prince

You have to approach him through the vizier"

What a beautiful line Abu Tammam said to Muhammed Bin Abdel-Malek the vizier of Al-Mu'tasem and Al-Watheq

"Hey Abu Ja'afar if the caliph wants us to be the sea, you will then be the coast."

Depending on this meaning, Yahia Bin Ali Bin Yahia The Astrologer said

The Prince of the Faithful is a full sea with a surpassing generosity

Abul-Najm, for those who seek him, is the door that leads to this sea.

The Importance of Religion

Al-Tha'alibi mentions the narration of Abul-Fath Al-Besti who praised a vizier but hesitated to describe him as the wisest vizier because of his religion .He said," One day Abul-Fath Al-Besti told me "I haven't known until yesterday that the Sabi Abu-Isaaq is the most eloquent and best writer. If it wasn't for his religion, I would say he is the wisest. I have found a part of his speech about God's wisdom in making people of different classes and their need for kings and viziers and their need for each other and that this arrangement makes the world better .I Was driven crazy by his words and even envied him for such thinking."

Viziers and Age

It became clear that appointing elderly people who are knowledgeable and experienced as viziers is more important than appointing young people. Al-Tha'alibi said, "I read about Mosa Bin Abdel-Malek who said that Al-Fadl Bin Abbas distributed some of his counselors as spies for all over the states. He ordered them to inquire about his imperfections. One of these spies came back and told him that a group of people came to Al-Ma'moun and when they went out, they said that they had never seen such a king in his mind and his majesty, and that they had never seen an efficient vizier as his vizier except that he was young. It was kings' habits to appoint Sheikhs (elders) as viziers since they add experience to knowledge and cleverness to presidency. Al-Fadl disappeared for three days working on dying his beard until it became white.

The Good Vizier

Al-Tha'alibi elaborated in concentrating on the good vizier: his origin and eloquence, his morals, his management and his human soul that enjoins him to do good or to do bad. In addition to appointing reputable nobles as viziers and not appointing unknown persons with humble reputation. Appointing humble people as viziers exposes the kingdom to be lost exactly as had happened with Izz-Al-Dawlah Bukhtiar who appointed the master of his kitchen Abu Taher Muhammed Bin Baqqeya as a vizier. The man became a joke among the people of lower classes, "From the plate to the vizierate" (Mena al-ghadara ela elwizara), it is said .Al-Tha'alibi said that prophet Muhammad "Peace be upon him" said"

"If Allah wants to do a king something good, he would send him an honest vizier. If he forgets he reminds him. If he intends to do something good he helps him, and if he sets out to do something bad, he stops him".

All opinions had met that a king's vizier should possess both origin and eloquence, conclusive words, good habits, insightful opinion, and the right arrangement. He must refer to a soul that enjoins him to do good away from evil, with deliberation on the paths of righteousness .He should also combiner the tools of sovereignty along with the equipment of presidency all of which is accompanied with comprehensive love for the public and the private. He spends his days between counseling, working hard for the interest of the kingdom and bearing the responsibility of getting closer to his Sultan. His excellence and criticism are as pure as gold. If a virtuous king meets a good counseling vizier, you know that the kingdom will become calm and tranquil with all its affairs going on promptly with safe trade routes, low prices, and the

gaps of virtue smiling, and the souls of the folkse placid in the shades of tranquility, enjoying themselves in the security gardens.

The pillar of the matter in every vizierate is to appoint reputable nobles as viziers and not to qualify unknown persons with humble reputation as more than one king did, which caused them to earn bloodshed and destruction of their policy's corners exactly as had happened with Izz-Al-Dawlah Bukhtiar.(11)

Being Excluded to One Vizier

Al-Tha'alibi connected between the perils a state may be exposed to and the large number of viziers. In the past, there was no Ministers Council presided by a Prime Minister as we have nowadays. The vizier plays the role of a counselor. He comes second after the king. Al-Tha'alibi says that it was the kings' habits to appoint one, two, or more viziers. This is unwise and shows fault in management since it exposes the kingdom to perils. A sheath can't hold more than one sword, and having more than one repairing hand causes matters to be spoilt. The old saying went on as "Having more than one navigator causes the ship to sink".

Abbasid Caliphs, although their kingdom was wide extending from the east to the west adopted the habit of appointing just one vizier as we are told by history books .It wasn't until the late days of Al-Muqtader that the state's policy weakened. The Vizier Ali Bin Issa was fired (12), although he was merited with virtue, justice, rectitude and steadfastness, and was replaced by Hamid Bin Al-Abbas despite his deficiency and failure.

Afterwards, they couldn't do without Ali because he was efficient and capable of doing what others can't do. He joined Hamid and he was assigned to follow up the Divans. They both shared the vizierate .While Hamid won the fame, Ali did most of the work until it was said "Abu Ali Simjor (13) was defeated because he had many viziers with opposing counseling in which one spoils what the other repairs until it ended to the worst consequences with the ugliest fates.

The Vizierate's Virtues and Benefits

Al-Tha'alibi praises the benefits of vizierates and reviews the experiences of the Persians and Greeks. Our Lord Allah says in the Holy Quran

"We verily gave Moses the Scripture and placed with him his brother Aaron as vizier. (Al-Furqan ,35)

This came as a gratitude in answering what Prophet Moses asked for:

"Appoint for me a vizier from my folk, Aaron, my brother. Confirm my strength with him"(Taha, 29-32)

The vizier is a kind of support and back up who manages the affairs of the king.

It is narrated about Prophet Muhammed "Peace be upon him" saying,

"If Allah wants to do a prince something good, he would send him a good vizier" or an honest vizier. If he remembers he helps him. If he forgets he reminds him. If Allah wants something bad, or he said something else, he sends him a dishonest vizier. If he forgets the vizier doesn't remind him. If he remembers, the vizier doesn't help him."

Khosrau Kavadh said that a vizier is the king's sight, hearing, heart and mind. His doors are locked and he is out of sight. He should be conserved and noticed .He should conserve the state's interests and keep it well-organized and beautiful, since he keeps away any casual lesion that may lead to the state's corruption. The vizier is like a skilful doctor who cares about conserving people's health and healing any ailment the body suffers from.

Al-Fadl Bin Sahl said: "The just king with the virtuous vizier is like a great river with an easy course, and the good king with a bad vizier is like a sweet pure river full of crocodiles that rarely benefit any one. They are also like a ripe garden with a lion living in it"(14)

Aristotle said, "Alexander elected seven viziers to accompany him in his travels to handle his interests and affairs. He told them the following: "The king had shared you his kingdom, make this blessings last by offering him advice, raise the pillars of the kingdom, fix its bases, fortify it with justice, decorate it with virtue , repair the defects before you become unable to fix them, cease the opportunity before it gets too late. Anyway, you are the king's partners. If you win him you win, if you lose him you lose. Work for yourselves and for others. May God bless you.

The Vizierate's Good habits, Rights and Provisions

Al-Tha'alibi mentioned the following about the viziers' good habits, rights and provisions.

The person who is selected to be a vizier should combine good manners, mature deeds, rectitude, good management, right and useful opinions. In this way, he can be just, honest, brave, and diplomatic. At the time of peace and

truce, it is good for the vizier to be calm and forbearing. At the time of wars and disorders, it is good for the vizier to be brave and firm. Some virtuous men said that the requirements of vizierate are five:-

The First:-

Justice, To be fair in his judgment where people are safe from his (and others') injustice.

The Second:-

Honesty, To pay what he owes to others, and to get his due rights from others, and to store money for himself. Thus his workers get glad with his way of life.

The Third:-

Competence, which is shown in the knowledge of the worldly actions and behaviors, the money investments and extractions. He puts things in their right place and orders actions according to their bases.

The Fourth:-

Diplomacy, to know how to win the love and admiration of the soldiers and how to attune their hearts, how to gather or disperse them, and to be an expert in war machinations and deceptions. To keep the state's borders, fortresses, gabs and borders safe.

The Fifth:-

To combine harshness with kindness, being harsh on strong ones until they relent, and being kind with the weak until they gets fair treatment. In this way, the vizier is bold and fearless if he is forced to face horrors. He refrains from taking decisions if he is denied the right opinions. Some poets pointed to some viziers who were appointed without having these qualities by saying:

"No competence, no beauty

No eloquence no articulation

You are just a portrait

Where are the vizier's qualities?"

Some poets praised the Vizier Abu-Nasr Al-Otabi by saying:

"God had gathered in the vizier virtues that are above destinies."(16)

Abu Zaid Al-Balkhi said in describing the perfect vizier that he should combine virtuous qualities along with good morals where joviality gathers with grouper, forbearance, prestige, courage and persistence in order to be able to put things straight. Other qualities should be added such as Chastity, honesty and self-esteem, knowledge of writing and its controls, good statements ,knowledge of the life and news of the past in a way that benefits in his being informed of their experiments and returns. He should also be good looking with acceptable image. If he were over forty years of age, it would be better for him to become wiser and more experienced."(17)

Others said, "A virtuous vizier should have a nice guise with dignity. He should be silenced by forbearance, articulated by science, with good handwriting, eloquence in brevity and articulation that make them approach their purpose along with being cautious in correspondence, all of which originates from religion, honesty and chastity."

He also said, "The most harmful thing for kings is to appoint viziers who are good at words with no deeds. When the kings rely on such viziers' speech their kingdom is caused to fall apart because of the viziers' negligence or bad actions."

A wise man said, "If you see that a vizier collects money to himself, dismiss him .There is no good in him because the love of money gets over his mind and prevents him from following up the kingdom's interests. If you see that a vizier loves fame and reputation for himself while neglecting the kingdom's affairs, there is no good in him because his infidelity to the king's grace caused him to gain this fame.

Khasraus used to require that viziers should have sound senses, sound organs, beautiful image along with what was mentioned before of mind, opinion, dignity, poise and others. If he added to this good handwriting and good speech with knowledge of areas, geometry, arithmetic, good conduct in political affairs and royal management, being informed of the early nations' history and experience, being truthful in speech with high spirits, honest, not being envious, irascible, bored, conceited, greedy, drunkard, laughing or forgetful, the requirements of the vizierate are complete in him and thus he becomes fit to manage the kingdoms' affairs.

A Description of the Prince or the Vizier

We present here an excellent description of the prince or vizier's character:

What is meant by a vizier the man who helps the first man in the state. Amr Bin Mesa'dah (18) wrote:-"I sought for my affairs a man that combines virtue, good manners along with straightforwardness. Good manners had seasoned him. Experiments had made him wise. If you tell him a secret he keeps it. He is capable of achieving any task assigned to him. He is silenced by forbearance and articulated by science. He is satisfied with an instant and can do by a hint. He has the prince's authority, the Wiseman's patience, the scientists' humbleness, and the writers' understanding. He catches men's heart with his sweet words. The Virtuous are stunned by his eloquence. His gentle kindness makes him live in people's heart. If someone does him good he thanks him and if he is afflicted by offence he waits in patience and consideration. This is the kind of man that the public affairs should be delegated to.

Abul-Fath Al-Sabti said about Al-Saheb Bin Abbad (19)

"A young man who combined the perches of knowledge, chaste, sturdiness, and generosity beyond compare.

Exactly like apples having combined beauty, elegance, sweet fragrance and taste."

The Vizier's Duties Towards the King

Al-Tha'alibi mentioned the vizier's duties towards the king as follows:-

The vizier should be committed with the following rights to the king: Faithfulness in counseling, making their efforts to keep the kingdom sound, safe and away from scourge. This can be elaborated through various rights. Some of these rights are desirable, others are imperative. First of all, being loyal in counseling and amiability without having inner deception ,and not sparing him his money or his soul without upholding an enemy against him or hiding a piece of advice the king needs to be informed about.

Other rights include exposing the king's concealed advantages, referring good deeds to him, concealing his bad deeds even if they are mentioned, and keeping track of whoever says otherwise about the king until he removes it out either by oppression or by kindness.

Other rights include being humble in front of him, respecting him in his presence and in his absence. It is said that the more your king honors you, the more humble you should be. He should not match him with beauty, delicacy, residence, riding, clothing, servants or footnotes. If he perceived that the king has a liking for something the vizier owns, he should give it up to him.

This also includes carrying out his orders after reconsidering them: if he saw something wrong, or if he feared something hateful, he should correct it and remove the imperfection. Good habits indicate that first of all he should listen and obey, but he should try to prevent carrying the order until he meets the king in privacy and revises the order with him. If he couldn't do so, he then should write to the king to clarify his point of view regarding the imperfection that he fears. Afterwards, he works in accordance with the king's decision and agreement. This includes following up the construction of cities, repairing the defects, investing money in cultivating plants, procuring the construction requirements and encouraging people to build up the state, since building up increases money, and with money kingdoms get higher with plentiful assistants.

Al-Tha'alibi wrote a chapter about the qualities that should be found in this vizier in addition to what has been mentioned above of requirements and good habits.

The vizier needs to combine Islam, maturity (adulthood) and mind along with the terms of justice. As for freedom, it has not been agreed upon. What is right is that it is not one of the terms as required to be a king or an Imam of prayers. In addition, he needs to be described as having a wise mind, good opinions, knowledge of policy, and not to be dazzled by things no matter how great they are, and not to be surprised by views and actions if they get plentiful. He should be persistent, grave, rising, executive and deciding.

The poet says:

"His ideas and wit are the same when things get mingled for people

He shows the firmest opinions just when the counselors get confused." (20)

Such vizier has the right to be taken care of, not to be dismissed as long as he doesn't commit a misdemeanor or a treason.

Such vizierate is general and complete. Its vizier should take care of all its affairs from the tiniest to the greatest. He should appoint fit magistrates (Walis). Meanwhile he should carry out tours of inspections through which he checks out their conditions where he acknowledges the sufficient, enlightens the stupid, teaches the ignorant, punishes the traitor and dismisses the inefficient.

This vizier should cast a close look at the tiniest interests of the kingdom in order to improve it and make it strong and immune. He should spread out his

spies to collect the news without neglecting any imperfection or corruption that may appear to threaten the kingdom. In the past, a wise man said: "Don't tolerate a small thing that may potentially increase."The vizier should not hide any of these events from the king. This meaning is collected in the verse written by Nasr Bin Sayar the Wali (magistrate) of Khurasan which he wrote to Marwan when Abu-Muslim appeared (21)

"I see a spark through the ashes that are about to ablaze

Two stones make fire ablaze

While wars breakout with words

If you don't put it out

War will break out

With people and palaces as its fuel

I say I wish I knew

Are Bani Umayyah awake or asleep?"

The Vizier's right to the King can be summarized as follows:

1. To raise their esteem.
2. Not to listen to informers because the vizier is meant and envied .A Persian wise man summarized this by saying "Not to blame without a proven right, not to forward someone who is below him in writing, and not to empower his enemy on him."

Counseling

Al-Tha'alibi elaborated in writing about counseling. He said

Our God Allah said while teaching the profit (Peace be upon im),

"and consult them in affairs (of moment). Then, when thou hast taken a decision put thy trust in Allah"(Al-Emran, 159)

Our prophet Mohammed "Peace be upon him" said

"He who seeks consultation will not be disappointed, and he who asks for guidance will not repent it."(22)

He also said "The consulted is a trusted advisor"(23), by which he means that advice should be offered to those who ask for it, and they should keep the trust for those who seek counseling.

Through counseling policy is managed and opinions are exchanged. The policy is the country's system and the kingdom's picture. If this requirement weakens or spoils, the kingdom is weakened and spoiled. Some scientists said "Opinions are the measurement of future matters on similar past matters. The opinions' substance is the direct experiments that are witnessed or heard of. Elderly people are preferred to be counseled because they came through a lot of experiments. Young people can be consulted on the condition that they possess correct mood, sound talent, and plentiful sciences and narrations.

Al-Ma'moun recommended his son while teaching him to consult those who possess opinion, experience, and cleverness because they know better of time changeability and matters' management. Therefore, you have to obey them and to bear their harshness since they disclose the defects in order to arrive to the hoped for amendment. He who gives you the medicine so that you may get better is far better than the one who feeds you with sweet things that cause you to be ill.

The poet says:

"He who is careful may attain some of his needs

He who is in a hurry may commit mistakes"(24)

The Judge Al-Jarjani (May Allah bless his soul) said,

"Consult others if a disaster one day befalls you

Even though your counseling is usually sought

The eye meets far and near struggle

But it can't see itself except through a mirror."

In our heritage it is said:

"When you consult rational people you become rational

When you disobey them you will repent it."

It is also said, "The person who seeks counseling will be praised if he does the right thing, and will be excused if he makes mistakes."

Some scientists said, "Counseling and opinions are pure psychological industry .Because of that, it is mostly honoured. On the other hand, carrying things on

the head or on any other part of the body is a physical industry. Because of that, it is mostly contemptuous .Committing mistakes in this respect is extremely harmful .A lot of blood was shed, many countries were destroyed, incest were violated because of the bad and faulty opinions. Some wise sayings state,

"Consult before you indulge, be empowered before you repent." A vizier, when encountered by a calamity, should be steady in counseling, leaven opinions without being hasty. Carefulness and deliberation increases the easiness of difficult things and the insightfulness of ideas. He should renew consultation after being deliberate since some evils have inconstant signs with no origin. There is no good in hasty opinions.

Consultation

In this chapter Al-Tha'alibi elaborated in describing who should be consulted and who shouldn't.

He said,

"You should select people of abundant knowledge, numerous experience and sober solutions." Al-Balkhi said, "Consult that who has experience, and who was tossed and proceeded by accidents unless he is weakened or changed by old age or illness."

He said ,"At war time, scientists of sound minds ,not people of war are consulted .I read a letter written by Abdullah Bin Hamza Al-Alawi Al- Najem (26) at Yemen in which he wrote that consulted people should combine four things : religion, mind, advice and affection. Whoever lacks such traits is considered a hidden disease.

"If you are in need to send a messenger

Send a wise man and don't commend him

If a counselor approaches you one day,

Don't depart him or keep him away

If you are puzzled by a certain matter,

Consult a clever man and don't disobey him"

Some virtuous men said, "Don't consult those who mean to win your approval to satisfy your inclinations, or who rely on disagreeing with you to deviate from you. Depend on those who seek the right whether with you or against you."

It was said, "He who seeks approval and permission from their brothers is a cheater and traitor. The person who does this in Fiqh will issue wrong Sharia' rulings, and who does this in medicine will increase ailments."

This was the case of Al-Muqtader State (27). The state suffered from weakness, decay and disrupted management. The kingdom's foundations were corrupt. The reason that can't be concealed is that he became caliph when he was too young. His mother, his aunt and the housekeeper took the controls of managing the kingdom's affairs which lead to this bad situation. Rarely do women or young children possess mindful thinking and opinions.

Al-Tha'alibi mentioned that competent people are those who combine eloquence with politics. They pass fair judgments, pronounce final decisions, they bear the responsibility of the state, manage the kingdom's affairs, and handle the public. If you add to a vizier's eloquence, good handwriting, beautiful appearance, stratagem in policy, sound ideas, stability and determination, he would, in this way, be credited with his knowledge and considered fit for managing the states and kingdoms.

Arab are known for their eloquence and assonance of which they are usually proud. They are also known for their affectation of courtesy. There was a group of the Umayyad kings and Walis (magistrates) who were known for possessing rhetoric, diplomacy, and prudence. We mention here some of them without the requirement of advancement or delay.

- Amr Bin Al-Ass, he was famous for his cunning, policy, and managing wars and states. He was Mu'aweya's vizier and counselor.

- Ziad Bin Sumayya who is claimed to be descendant of Abu-Sufian. He was known for his eloquent orations, brief and eloquent letters, famous policy, and control of actions.

- Al-Hajjaj Bin Yousuf Al-Thaqafi was eloquent and capable of rhetoric, strict policy and firmness in management. His excessive injustice, tyranny, recklessness had moved him from being a virtuous politic into being a wretched one.

There are other viziers and writers who were competent and eloquent such as:

Qubaisa Bin Thuwayb (28), Raja' Bin Haiwa Al-Kindi (29), Amr Bin Habira (30), Abdel Hamid Bin Yahia. (31)

As for Al- Abbasids, the Person who called for establishing the state is Abu Muslem Abdel-Rahman bin Muslim Al-Khurasani who was a man of policy, endeavor and eloquence.

The Abbasid caliphs were eloquent with policy and management such as Al-Mansour, Al-Mahdi who managed all his affairs by himself , Al-Rashid, Al-Ma'moun who is considered Bani Abass's scientist, Al-Mu'tasem ,their diplomatic ,Al-Mu'taded and others.

Until now, their children are still caliphs known for their knowledge and virtue. The Abbasid state had innumerable number of eloquent and competent viziers and walis (magistrates) such as Abu-Salamah Al-Khallal (32) who was the first to be called vizier, and all the Barmak family specially Ja'far bin Yahia. Barmak family's origin goes back to the son of Barmak who was honoured by Persians and was a follower of their religion. They ended up by being eloquent in Arabic, and mastering all arts of writing. Some people made up some stories and petitions which they raised to Ja'far for the purpose of getting his signature on their patches. There was also Al-Fadl Bin Sahl who was titled "Thul-Re'asatayn"(The man with two commands) and his brother Al-Hasan who were Persians too. There was also Al-Fath bin Khaqan and his son, Amr bin Mesa'dah, and Muhammad bin Abdelmalek Al-Zayyat who was unjust in nature.

Conclusion

Any king will never arrive to what he aims to of good management and control unless he receives good assistance from viziers and assistants who carry out actions.

Any benefit from a vizier would not be complete unless he had complemented such qualities as knowledge of the actions they manage, good policy, considering its forms and rules, with access to knowing its careers and mystiques, being faithful in advising the king in a way that makes the king prefers him to himself and to all other people, and to be deeply in love with him. If he were so, without wasting rights or seeking it intending to cheat the king, and without taking any defect in the kingdom's affairs lightly, not seeking prestige through approving what the king desires although it might seem harmful, refraining from stealing money, sensing what may lead to a waste of an action or derogation of right, and assigning to his family, assistants, and bodyguards whatever he assigns to himself.

It is also said that only qualified people can bear the burden of vizierate. Everyone aspires to become a vizier since he has the place of hearing, sight,

tongue and heart of the king. Don't you see that the king is invisible from people and that his door is closed for the public? and that whatever he orders he needs his vizier to execute his orders, to know whether he lies or he tells the truth, he also needs him to keep his money and treasures lest someone deceives him .For any piece of news no matter how far it is, or any event hidden or kept by workers and walis, the king needs the vizier to report it to him and to express his opinion about it.

Appendix

- (1) Ibn Khallikan 1:291. See also his book (Themar Al-Quloub Fel-Mudaf ` wal-Mansoub), verified by Abul-Fadl Ibrahim (Cairo,Dar el-Ma'aref.1985)
- (2) The author Abu Mansour Tha'alibī (961-1038)(329-350) Abdul-Malik ibn Mahommed ibn Isma'il Abu Mansour Al- Tha'alibi, was born in Nishapur, Iran .He worked on literature and became Imam of literature and languge. He wrote many books such as : Yatimat Al-Dahr 4volumes, Al-Latae'f wal-Zarae'f, Fiqh Al-Lugha, Yawaqit Al-Mawaqit, Sehr Al-Balagha, Al-Muntahal, Lata'ef Al-Ma'aref, Al-Mubhej, Ghurar Akhbar Al-Furs, Bard Al-Akbad, He Who missed the Singer, Al-Amthal,What has happened between Al-Mutanabi and Saif Al-Dawala, Khass Al-Khass ,Nathr Al-Nazm wa Hal Al-Oqad, Makarem Al-Akhlaq, Themar Al-Quloub fi Al-Mudaf wal Mansoub, Ser Al-Adab, Al-Kenaya wal –Ta'reedh "Al-Nehaya fel-Kenaya,Al-Mo'nes Al-Waheed, Mera't Al-Murwat, Ahsan Ma Sam'et.

He also wrote some manuscripts such as :- Tuhfat Al-Wuzra',Ghurar Al-Balagha, Ahsan Al-Mahasen, Al-Ghelman, Al-Tjnees, Tabaqat Al-Molouk, Al-Mutashabeh(a letter), Al-Tamthil wal-Muhadara, Al-Shakwa wal-Itab, Al-Maqsour wal-Mamdoud.
- (3) This word means different. (The dictionary of "Maqyees Al-Lugha",Ibn Fares 234(2)
- (4) He was mentioned in Al-Tha'alibi book "Nathr Al-Nazm wa Hal Al-Oqad, (Beirut, Dar Al-Rae'd Al-Arabi, 1983. p 2.He is Abul-Abbas Ma'moun Bin Ma'moun Khawarism Shah. See The History of Abul-Fadl Al-Bayhaqi, p. 734.
- (5) Abu-Abdallah Al-Hamdouni ,the vizier of Abul-Abbas Ma'moun Bin Ma'moun Khawarism Shah whom Al-Tha'alibi mentioned in other

books such as *Nathr Al-Nazm wa Hal Al-Oqad*, *Al-Kenaya wal-Ta'rid*. It is noticed that Al-Tha'alibi gave him the title of the Great Vizier, The Most Prestigious Vizier.

- (6) Malek Al-Zaman Vizier Abu-Abdalla Al-Hamdouni is addressed here. The book is divided in the same way that Al-Tha'alibi divides his other books. This wipes out any doubt regarding ascribing the manuscript to Al-Tha'alibi.
- (7) His *Divan*, p.149. The second line's narration goes as follows: "and from what David had woven shields on caravans one following the other"
- (8) Hadith Sahih narrated by Abu-Daoud (2932), *Al-Baihaqi* 10\111-112, corrected by Ibn-Habban (44949).
- (9) See Al-Tha'alibi "Yatimat Al-Dahr" 04-203\3
- (10) Abu-Abdalla Muhammed Bin Abdous Al-Koofi, known as AL-Jahshyari. He is one of those who wrote about viziers. He has a book called "Kitab AL-Wuzra'. Al-Tha'alibi mentioned that book.
- (11) Bukhtiar Abu –Mansour Izz Adawlah Ibn Mu'ez Adawlah Ahmed Bin Boyed (942-978) (331-367) was a famous poet who was known for his strength and intense sturdity. He became a Sultan after his father. His cousin Adudh Adawla killed him. See *Al-Zarkali-Al-Alam* Volume 2 p11.
- (12) Vizier Ali Bin Issa Bin Daoud Bin Al-Jarrah Abul-Hasan Al-Baghdadi Al-Husni (859-946) (244-334). He was vizier of Al-Muqtader and Al-Qaher. He lived a troubled life. He died in Baghdad. He has an anthology called "Divan Al-Rasa'el" and "Ma'ani Al-Qur'an" which Ibn Mujahed the recitor (Muqri') assisted him to writet. He also wrote the books "Jame' Al-Dua'", "Kitab Al-Kitab" and "Seirat Al-Khulafa'". See *Al-Zarkali-Al-Alam* Volume 5 pp.133-134.
- (13) Abu-Ali Seimajor is a Samanid Prince.
- (14) Al-Fadl Bin Sahl Al-Sarkhi (771-818) (154-202) Is Al-Ma'moun's vizier. He was majusi but converted to Islam through Al-Ma'moun. He was titled "Thol-Rea'satyn"(The Man with Two Commands) because he was in command of the vizierate and the army. It was claimed that Al-Ma'moun poisoned him. He died in Sarkhas where he was born.(See *Al-Zarkali-Al-Alam* ,Volume 5 p.354)

- (15) Nezam Al-Malek Ali Bin Isaaq (1018-1092) (408-485).He is Abul-Hasan Bin Ali Bin Isa'q Al-Tousi from Tus. He was the vizier of Alp Arslan and Malek Shah. (See Al-Zarkali-Al-Alam Volume 2 p219).
- (16) Abu-Nasr Al-Atbi (1036) (427) from Al-Ray.He grew up in Khorasan. He is a poet and a historian. (See Al-Zarkali-Al-Alam Volume 7 p.156).
- (17) Abu-Zaid Al-Balkhi (849-934) (235-322).He is Ahmed Bin Sahl Al-Balkhi. He was born and died in Balakh.He was unequaled scientist.His books which were mentioned in Ibn-Al-Nadim book "El-Fehrest" "The Index" reflected that he was well-informed. Some of his books are "Kitab Al-Seyasah Al-Kabir", Kitab Al-Seyasah Al-Saghir", "Kitab Al-Shataranj", "Fadae'l Balakh", "Adab Al-Sultan Warae'ya", "AkhlAQ Al-Omam", The book "Kitab Al-Bede' Wattarikh" is ascribed to him.(See Al-Zarkali-Al-Alam Volume 5,p.131).
- (18) Amr Bin Mesa'dah Bin Sa'ad Bin Soul Abul-Fadl Al-Souli is one of Al-Ma'moun viziers. He was an eloquent writer. He died in Adana, Turkey. (See Al-Zarkali-Al-Alam Volume 5, p.260.)
- (19) Al-Sahib Bin Abbad (938-955)(326-385).He is Ismae'l Bin Abbad Bin Al-Abbas Abul-Qasem Al-Talqani.He was the vizier of Mua'yyad Adawlah bin Boyid and his brother Fakhr Adawla. He was born in Al-Talqan at Qazween and died in Asfahan. (See Al-Zarkali-Al-Alam Volume 1,p.313).
- (20) It is mentioned in the book "Al-Ahkam Al-Sultaneyyeh"," The Ordinance of the Government". If these qualities are complete in a leader, reform would be general from his point of view. See Abul-Hasan Ali Bin Muhammed Bin Habib Al-Basri Al-Baghdadi Al-Mawardi (450,hijrah) "Al-Ahkam Al-Sultania" "The Ordinance of the Government" (Beirut,Dar el-Kutub Al-Elmeyyah,p.26)
- (21) Nasr Bin Siar Rafe' Bin Harey Bin Rabia'h Al-Kinani (748-131 hijrah) .He is Mudhar's Sheikh at Khurasan and wali of Balakh and then Kurasan. The call of Abbasids was strengthened at his time. Al-Tarmanin, pp.824-825.
- (22) Verified by Al-Tabrani in "Al-Mu'jam Al-Saghir"p.204.Al-Haithami said in "Majma' Al-Zawae'd" 8\96 that it was narrated by Al-Tabarani in "Al-Awsat" and "Al-Saghir", through Abdesalam Bin Abdel-Qudous. It is very week.

- (23) Verified by Abu-Daoud (5128) and Al-Tarmazi (2822), and Ibn-Majah (3745) through Abu-Hurairah.
- (24) Omair Bin Shuyyem Bin Amr Bin Abbad from Bani Jasham Bin Bakr Abu Said Al-Taghlibi who was titled Al-Qattami. He was a Christian from Taghlib, Iraq. He was known as Sari' Al-Gawani. (See Al-Zarkali-Al-Alam Volume 5, p. 264.)
- (25) Al-Qadhi Al-Jarjani .He is Ahmed Bin Ahmed Bin Al-Abbas AlJarjani(1089-482 hejrah) .He is the judge of Basra and Shafe' Sheikh. His books include: Al-Tahrir, Al-Bulgha, Al-Shafi, and Al-Mua'yah. (See Al-Zarkali-Al-Alam Volume 1, p.207.)
- (26) Abdullah Bin Hamzah Al-Alawi (1161-1217) (561-614 hejrah).He is one of the Zaidiyyah Imams, scientist and poet. (See Al-Zarkali-Al-Alam Volume 4, p.213.)
- (27) Al-Muqtader Bellah (895-932)(282-320 hejrah).He is Ja'afar Bin Ahmed Bin Talha Abul-Fadl ,Al-Muqtader Bellah Bin Al-Mu'taded Ibn Al-Muwafaq. He was born in Baghdad and proclaimed a caliph in 295.After a year he was thrown down then he was proclaimed again. His main assistant was his servant Mu'nes who came out with armored force against him. He defeated the caliph and killed him. (See Al-Zarkali-Al-Alam Volume 2 p.115.)
- (28) Qubaisah Bin Thuwa'ib Al-Khuza'i Al-Madani. He died in (705,86 hejrah). He was born in the year of Conquest. (A'm Al-Fath).He was a trusted narrator of Hadith from Al-Madina. He contacted Abdel-Malek Bin Marwan. He died in Damascus. (Al-Tarmanini, p.605.)
- (29) Raja' Bin Haiwah Bin Jarwal Al-Kindi Abul-Meqdaam Abu Nasr (731-112 of Hejrah).He was a scientist and eloquent. He accompanied Omar Bin Abdel-Aziz when he was a prince (.Al-Tarmanini, p.712.)
- (30) Amr Bin Habirah Bin Sa'ad Bin Odai Al-Fazazi (728-110 of hejra).He is an illiterate Bedouin who was appointed as Wali of Al-Jazirah by Omar Bin Abdel-Aziz in the year 100 of hejrah. He invaded the Romans and defeated them. (Al-Tarmanini, P.710.)
- (31) Abdel-Hamid Bin Yahia.He is Abdel-Hamid Al-Kateb.
- (32) Abu-Salamah Al-Khallal (749,132 of hejrah).He is Hafs Bin Suleiman Al-Hamadani .He lived at Darb Al-Khallalin in Kofah. He was a link

between Al-Humaimah and Khrasan. When the Abbasids armies were victorious, he was appointed a prince of Khurasan .He was called "The Vizier of Aal-Muhammed" .He proclaimed the Hashemite Imam. He did not pronounce the name of the caliph because he intended to deliver it to Ja'afar Al-Sadeq, and Abdullah Bin Al-Hussain, and Omar Al-Ashraf Bin Ali Zain Al-Abedeem. When Abdullah Abul-Abbas entered Al-Kofah, Abu Salamah apologized to him .Abul-Abbas accepted his apology, and planned to kill him and he did kill him afterwards. (Al-Tarmanini, p.845.)

Professor Dr. Saad AbuDayeh

Professor and ex Chairman of the Political Science Department, Jordan University Amman Jordan twice.

In the Jordanian Foreign Service, served as diplomat inside and outside Jordan.

He was a visiting professor in Nagoya University, in Nagoya –Japan and Middle East Centre St Anthony College Oxford –England.

Author of 34 books and more than 40 papers about Jordanian and Arab issues.

He was awarded a Medal of the Independence by King Abdullah II, of Jordan.

In 2011 he was awarded by the University of Jordan the Prize of the best researcher. He has a prize in his name which is granted every year to the student who scores the Highest record in Political Science in BA Degree in the University of Jordan. His mailing address:

P.O. Box 926075, Amman 11190 Jordan

Phone 00962796007984 office: +962-6-5355000 Ext 24849 or 24848 or 24068 (Jordan University office) e-mail: abudayeh@hotmail.com and abudayeh12@yahoo.com.

Haneen Abudayeh

Assistant Professor in the French Department in the Faculty of the Foreign Languages in the university of Jordan Amman Jordan since 2011.

She graduated from Caen University in Caen France where she got her PhD there after being awarded a scholarship from the University of Jordan.

She graduated with honor degree in PhD and BA

She knows French, English, Greek, Spanish and Arabic