

In The Name of Allaah, The Most Merciful, The Bestower of Mercy.

He [may Allaah have mercy upon him] was the great minister, Nizam al-Mulk, an upholder of religion, Abu Ali al-Hasan Bin Ali Bin Ishaq At-Toosee; sensible, a wise leader, well-acquainted with the state of affairs, joyful and pleasant, religious, modest, regular in the gatherings of the Jurists and the students of the Qur'anic sciences. He founded a great School at Baghdad, another in Naysabur and another in Tous. He had a desire for knowledge, established ties between the seekers of knowledge, transmitted hadeeth and his good reputation was well known. He found himself within different circumstances until he served as a minister for Sultan Alp Arslan [may Allaah have mercy upon him], and then a minister to his son Malik Shah [may Allaah have mercy upon him]. He managed the lands under his authority in the most appropriate manner, eased grievances, showed kindness to the subjects and established the state endowments. The elders migrated to him to be close by his side.

He advised Malik Shah [may Allaah have mercy upon him] to appoint leaders and governors who had upright morals, upright religious practice and courage. The effects of this policy did appear later, and among those leaders who were chosen was Aq Sanqur [may Allaah have mercy upon him], the grandfather of Noor Ad-Deen Mahmood, who ruled Aleppo, Diyarbakir and the Arabian Peninsula. Imaam Ibn Katheer [may Allaah have mercy upon him] said about him, "He was one of best in his conduct and more noble-hearted. His son Imaad Ad-Deen Zangi started the Jihad against the Crusaders, then after him Noor Ad-Deen Mahmood. This family laid the foundation for the victories of Salaahud-deen, Zahir Baybars and Qalawun against the Crusaders, and re-established the era of unity and togetherness in the Islamic world. Likewise, Aq Sunqur al-Barasqi was one of the leaders under the authority of Sultan Mahmood, the Seljuk, and the commander of Mosul, and he busied himself in Jihaad against the Crusaders, but in the year 520 AH the Baatiniyyah (a splinter group amongst the heretical Raafidah Shiites) murdered him, whilst he was praying in the big central Mosque in Mosul. Ibn Al-Atheer [may Allaah have mercy upon him] said about him, "He was a freed Turkish slave, virtuous, loved the people of knowledge and the righteous, and he saw justice and acted upon it. He was one of the best rulers- used to strictly perform his prayers on time as well as the Tahajjud (i.e. optional night prayer)". [Ad-Dawlah Al-Uthmaaniyyah Awaamil An-Nuhood wa Asbaab As-Suqoot. 6/33-34. slightly paraphrased]

Finally, indeed the excellent and upright advice given by the minister Nizaam Al-Mulk [may Allaah have mercy upon him] to Sultan Malik Shah [may Allaah have mercy upon him] reminds us of the following hadeeth that was reported Abu Sa'eed Al-Khudri [may Allaah be pleased with him], who said, "The Prophet [peace and blessings of Allaah be upon him] said, 'Allaah never sends a Prophet or gives the Caliphate to a Caliph, except that he (the prophet or the Caliph) has two groups of advisors: A group advising him to do good and exhorts him to do it, and the other group advising him to do evil and exhorts him to do it. But the protected person (against such evil advisors) is the one protected by Allah". (1)

Few Reminders From The Above Hadeeth

a: With regards to a prophet, there maybe those who seek to divert him from what is good, but it can never be the case that he will listen to them, because the Prophets are protected by Allaah and at

the end of the hadeeth it is stated, “But the protected person (against such evil advisors) is the one protected by Allah”. Therefore, the presence of one who seeks to direct a prophet to evil does not necessitate that the prophet will accept what he says.

It is also said that the intent behind the two advisers (mentioned in this hadeeth with regards to their relationship) to a prophet are the angles and shaytaan, (as the Prophet said in a hadeeth), “There is no one among you but a companion from among the jinn has been assigned to him.” They said, “Even you, O Messenger of Allaah?’ He said, “Even me, but Allaah helped me with him and he became Muslim (or: and I am safe from him), so he only enjoins me to do that which is good.” (2)

In another narration, it is stated that the person is assigned a companion among the jinn and a companion among the angels. (3)

b: “But the protected person (against such evil advisors) is the one protected by Allah” – Meaning Allaah is the one who protects whoever He wishes. So, in reality you cannot find anyone who can protect himself except if Allaah protects him.

c: It is incumbent upon a ruler to have a person who unveils to him the circumstances of the people in private, and this person should be trustworthy, reliable, smart and sensible, because calamity befalls a reliable ruler due to accepting speech of one who is not trustworthy.

Also, the one who is given responsible over the affairs of the people may always accept the speech of good advisers and not that of evil advisers. This is what is suitable to attribute to a Prophet and it is established by the word [عصمة – protection] at the end of the hadeeth.

It may be that a ruler accepts the speech of evil advisers, especially someone who is a disbeliever. So, he may accept the speech of these people at times (evil people) and the speech of those .at other times (i.e. good people)(4)

[Ref 1: Saheeh al-Bukhaari 7198]

[Ref 2: Fat’hul Baaree 14/234-236. Publisher: Daarus Salaam. 1st edition 1421AH (2000)]

[Ref 3: Saheeh Muslim 2814]

[Ref 4: Fat’hul Baaree 14/234-236. Publisher: Daarus Salaam. 1st edition 1421AH (2000)]