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**ATINER's Conference Paper Series
PHI2015-1501**

**Ideology of Governance.
A Qualitative Analysis of the Right to
Rule and the Ideal Ruler**

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This paper should be cited as follows:

Noorani, I. (2015). "Ideology of Governance – A Qualitative Analysis of the Right to Rule and the Ideal Ruler", Athens: ATINER'S Conference Paper Series, No: **PHI2015-1501.**

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URL: www.atiner.gr
URL Conference Papers Series: www.atiner.gr/papers.htm
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ISSN: **2241-2891**
06/07/2015

**Ideology of Governance.
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Abstract

As eyes, despite having the ability of sight, require light to see anything, so does the intellect require guidance from the enlightened in order to realize one's self. Without proper governance human beings are no different from animals. Therefore, it is necessary that the person who is to be ruling possesses such enlightenment. This paper attempts to identify four main components that give an individual the right to rule, this includes: succession, rights, spirituality and politics. Contrary to this, any other rule will only result in despotism, repression and injustice.

In this study, my main focus will be on the identification of as to who should be the rightful ruler, whose governance can only be justified and none else.

Keywords: Ideology, Governance, Right, Rule, Leader, Salvation.

Introduction

The Ideology of Governance presented in Islam is clearly mentioned in the Holy Quran. The verse 4:59 says, *“O ye who believe, obey ALLAH, and obey the Messenger and those of you who are in authority; and if ye have a dispute concerning any matter refer it to ALLAH and the Messenger, if ye are true believers in ALLAH and the Last Day. That is better and more seemly in the end”*. This chapter further continues and we have an even clearer picture of Governance in the verse 65, *“But nay, by the Lord, they will not be considered as believers until they make Thee Ruler (حاكم) of what is in dispute between them and find within themselves no dislike of that which thou decide, and submit with full submission”*.

A very similar notion of Governance is given in the Bible. As it is said in the Deuteronomy 25:26, *“And if you faithfully obey the voice of the Lord your God, being careful to do all his commandments that I command you today, the Lord your God will set you high above all the nations of the earth. And all these blessings shall come upon you and overtake you, if you obey the voice of the Lord your God. Blessed shall you be in the city, and blessed shall you be in the field. Blessed shall be the fruit of your womb and the fruit of your ground and the fruit of your cattle, the increase of your herds and the young of your flock. Blessed shall be your basket and your kneading bowl”*. Equally in the book of Peter it is said that, *“Be subject for the Lord's sake to every human institution, whether it be to the emperor as supreme, or to governors as sent by him to punish those who do evil and to praise those who do good. For this is the will of God, that by doing good you should put to silence the ignorance of foolish people. Live as people who are free, not using your freedom as a cover-up for evil, but living as servants of God. Honor everyone. Love the brotherhood. Fear God. Honor the emperor”*

Śrīmad Bhāgavatam 4.22.45 also advocates the same ideology of Governance when it says, *“Since only a person who is completely educated according to the principles of Vedic knowledge deserves to be commander-in-chief, ruler of the state, the first to chastise and the proprietor of the whole planet, Pṛthu Mahārāja offered everything to the Kumāras”*. Likewise similar notions of Governance are presented in other books of Vedas.

In the view of Socrates, Plato, Aristotle and the like philosophers, a parallel concept of Government and who should be the Ruler exists. Here the term Philosopher King is at par with the terminologies of Prophets and Messengers ordained by religious scriptures (Jones, 2008). There models of governance ranging from kingship to democracy all have been presented with pros and cons, however they all agree on one point which is that the only way an ideal state could prevail is when it is ruled by the virtuous and knowledgeable Philosopher King (Pomeroy, 2004).

An analogy can be taken from human being itself, as a human body and all its related actions are controlled by the Human Soul, it therefore becomes necessary that a similar entity controls all the state related matters analogous to the human soul which is as important to the existence and development of the

State as soul is important to the body. This research attempts to identify that particular Person who is fit for rule.

Purpose of the Study

In the proposed study I will attempt to investigate the Ideology for Governance that has been ordained by Philosophy and Religious Laws. Specifically this study aims to:

- A. Determine using the tools of Logic, Wisdom and Sacred Text to identify as to who and what has the right to Governance
- B. Identify the major issues that have been presented before the world leading to bad Governance

Scope of the Study

The scope of this study is as wide as the reality of existence itself, since everything that exists is governed by the noblest of its own species; however I will strive to limit the scope of my research to the analysis of Ideology of Governance given by major religions and philosophies.

Right to Governance should be with someone who has all the human and philosophical virtues. As the notion from Plato exerts that only Philosophers should be allowed to make kings. This is an amphiboly that can be interpreted in two ways: either philosophers should be kings and rulers or only give philosophers the right to choose the rightful leader to lead a town, city, country or world at large. And if the contrary happens, then only oppression, tyranny and cruelty will be the result. This is what is happening in the world today where capitalistic thinking leaves the checks of tyranny and oppression almost on daily basis.

Research Methodology

I have so far conducted a comprehensive literature search of books, journals and grey literature in libraries, information centres and on the internet. I have adopted an analytical and comparative approach in my thesis. I have tried my utmost to collect primary and secondary sources like interviews, surveys, magazines, journals, periodicals, newspapers, websites and relevant books.

Research Analysis

They say democracy is the best system of governance. But how can it be when in this system every tom dick and harry has the opportunity to select their fate either by choice or by coercion and mostly by the latter without having the required wisdom and understanding. Or if some say that it is autocracy that could serve as the best form of control than the control itself is demeaning when those in power do whatever they can to remain in power. However even democracy is a form of dictatorship for those who are in minority, since the leader who has been selected represents only the majority of the people and now is forcefully imposed on the remaining rest (Barnes, 1984).

Then there are those who believe that aristocracy should rule but then what about the rest; where should they go or what must they do to be heard and delivered. A very few would also uphold that we should revert back to the old days of kingship; however some of them get what they desire in the form of dictatorship; and when these ships sink they realize they are never going to sail to salvation. And lastly no one in their right mind would ever support plutocracy and if anyone does than that is mere idiocracy.

Isocracy is what everyone craves for; a system in which all people possess equal political power (Finley, 1983). Then again a question is raised, i.e. how do we do that? And if it is done then should we all be rulers? And if that is the case then it would turn into a subjective matter which would ultimately result in anarchy rather than governance. Or the upholders of law (usually the capitalists) might suggest that we select the best amongst ourselves and then let him (and yes it is mostly him) or them do the rest. But if that is the case then how is it different from the modern day democracy, a system which is so flawed that even the upholders interfere every now and then to put a hold on it. Then what is to be done? This paper attempts to answer just that.

In order to reach a solution to all these issues it is important that, from the inception to the present age of technology, all aspects of mankind are clearly taken into consideration. How the human race emerged, emanated and evolved into the very being that it is today. How, Where, when and most important why did we originate and then what happened once we existed or were about to be existed. A philosophical background to this study needs to be examined, so that we could reach to a final conclusion as whether governance is necessary and if it is then who or what should be leading the world.

In his *Republic*, Plato upheld the view that the ideal society will occur only when kings become philosophers or philosophers are made kings. The sufferings of the State, or of humanity at large, cannot end, until philosophers become kings in this world, or till the ones that are ruling actually become philosophers, and so political power and philosophy join hands together (Cooper, 1997).

Though a man (and by man it is meant both men and women) feels that he is free to do whatever he wishes; but is that really true? Despite being the microcosm that man is and having the potentiality to achieve anything that he craves for, the human being is still a slave and is being governed not only by

one but at least by five potential rulers. Every day man is subdued by five types of rulers who tend to influence our every movement:

Firstly the Planets; the revolution of which produces different conditions and situations over which man has no control and have to bear with them. Like the change of time, seasons and other astrological influences.

Secondly, all that exists is ruled by Nature; one has to accept and live by the laws of nature that includes generation, growth and corruption. What is living has to die and so we are all subjects to the norms of Nature.

Thirdly, ethics and laws; all human life is subjectively as well as objectively influenced by the sense of what is right and wrong. Man chooses to live by their own standards that they have set for themselves, either by following or by developing their own rules, and consider it to be right for them. This becomes their own religion and they tend to subjugate their lives to its do's and don'ts.

Fourth, it is the laws of the Polis; the constitution, which defines code of conduct and rule of law to which every member of the state must adhere. Breaking the laws of constitution will make one liable to punishments and vice versa.

And lastly, the Inherent Dispositions to which all men are inevitably subjected to. These include our day to day needs, the fulfilment of which gives us pleasure and its non-fulfilment brings us pain; such as, hunger, thirst, sleep, sex, and excrements of bowel and bladder. No one can escape the pressures that such inherent dispositions exert on human life.

All five of them are governing the human course of actions almost on a daily basis. It is ultimately very difficult to either escape or supersede these ruling authorities. Thus it is clear that it is in the natural and very core existence of humanity to be governed. The notion of governance is just as core to existence as soul is to the body. The governing body is that efficient cause, as propelled by Aristotle, which channelizes both the material and formal causes in order to reach the ultimate final cause; which in this case is salvation.

At this point it is central to analyze the philosophical and religious notions of governance given by the great philosophers and law giving prophets.

The Creator of creators, the Cause of all causes or the Supreme Being, whose popularity has been campaigned by every religion and sacred law, in its divine wisdom has made all necessary arrangements that are central to the survival of mankind even before its birth. This has been in place since the fall of our primordial Adam along with the entire upcoming human race, when it

was no longer feasible for him/them to remain in the heavens. This story is nevertheless upheld and advocated, in one way or another, by all major religions of the world whether it is Islam, Christianity or Judaism (Brodd, 2009).

In Timaeus, Plato also gives a similar account in the form of a Demiurge. In Platonic philosophy, this demiurge is the fashioner of the world who once erred in the Supreme Being but then realized its folly and so was entrusted with the responsibility of redeeming the lost souls (Plato, 1966). In Gnosticism, it is the being subordinate to the Supreme Being, who is responsible for the existence of the world on the pattern of the pleromian world of forms & origination. Aristotle furthers this concept with his Energeia that is supposed to be the Prime Mover of this world (Barnes, 1984). Thus, with this demigod came the arrival of elements, minerals, plants, animals and ultimately humanity; all lead by the very powerful Demiurge and its stipulated human counterparts in the form of perfect men.

As for the eastern philosophy Hinduism, Buddhism or even Shintoism not exact but quite similar notions of the fall of human exist. Whether it be the laws of Manu, the acts of Prajapati or the deities Izanagi and Izanami, whose Chinese equivalent are the yang and yin, that is considered to be the source of all life; all these beliefs have one thing in common: the major protagonists they all erred and in one way or the other disobeyed the commandment of the Supreme Lord, and as a result were forced to leave their pleromian abode.

All these characters in religious and philosophical texts are not just particular individuals but rather are symbolic of the entire human race. And so the Supreme Being, by whatever name It may be known in respective religions, ordained that a new system is to be created which can ultimately help the souls, that had gone astray, trace back their eventual original domicile. The entire universe and the cosmos were created with the main focus of human salvation (Guthrie, 1986); and for this a sound system of governance is needed so that a soul engulfed in materialism could be made realized of its actual purpose of existence.

The interesting logic that is to be noted here is that before the birth of man on this earth all the resources were created that were crucial to its survival. The elements namely fire, air, water and earth and from them minerals plants and animals; all necessary for the physical sustainability of man. But man is not just this physical body it is a composition of both soul which is spiritual and body that is material. Thus it is obvious in the divine wisdom that all the spiritual resources that are required for the development of the soul must also be made available simultaneously. For this the wellsprings of knowledge are created which is pure, absolute and scientific. And thus came the advent of perfect man or rather complete man who is the Guide, the Evangelist and the Warner, who in religious terminologies is known as the Messenger, the Prophet or the Word of God (Corbin, 1977).

Here I would borrow a similar notion given by Dr. Paul E Walker in his *“Early Philosophical Shiism – The Ismaili Neo-Platonism of Abu Yaqub Al Sijistani”* commenting on the philosophical definition of the Prophet as, “An

agency that transfers information from a realm of timeless eternity to another realm of temporal change and flux, Plotinus and the Neoplatonists well understood this role and thus foresaw that person al-Sijistanl will call "the deputy of intellect in the physical world." The Greeks attribute such a function simply to philosophers. For the Muslim Neoplatonists, however, this person must be a prophet and only a prophet (or someone possessing a degree of prophetic power)" (Walker, 1993).

Religions have nevertheless presented their notions of a perfect man (and yes it is a man). That one outstanding individual who is excellent in his approach, virtuous in his character, intelligent in his thinking, wise in his speech, courageous in his leadership, hard on the enemies, merciful with friends, humble in his behaviour and sublime in all aspects of life. This individual has attained such impeccable personality, not as a result of some divine intervention, but rather through contemplation of the self and living a life of superior piety (Eickelman & Piscatori, 2004).

Right to Rule Follows Succession

For all that has been ascribed towards the perfect man who and only him has the right to rule, must be the successor of its predecessors who one before the other have all been appointed and anointed by the Creator of this Universe. This assembly of viceroys who follow a supreme line of succession has been put to use to serve that very purpose of redeeming the lost souls fallen from their pleromian abode and raise them back to their original paradisiacal domicile.

The arguments for this notion can be derived from the sacred religious texts i.e. the Holy Quran and the Bible in the case of the First Adam or Primordial Adam or what the Brahma Purana, Mahabharata and Manusmriti gives account of Manu from whom all human beings are descended.

As it goes in the Mahabharata:

"And Manu was endowed with great wisdom and devoted to virtue. And he became the progenitor of a line. And in Manu's race have been born all human beings, who have, therefore, been called Manavas. And it is of Manu that all men including Brahmanas, Kshattriyas, and others have been descended, and are therefore all called Manavas" (Manu-Smriti)

Or what Genesis says in (5:1-2):

"This is the book of the generations of Adam. In the day that God created man, in the likeness of God made He him. Male and female created He them, and blessed them, and called their name Adam, in the day when they were created"

Or what the Holy Quran says in (2:30-31):

“And when thy Lord said unto the angels: lo I am about to place a viceroy in the earth, they said will thou place therein one who will do harm therein and will shed blood, while we hymn Thy praise and sanctify Thee; He said: surely I know that which ye know not. And He taught Adam all the names, then showed them to the angels, saying inform me of the names of these if ye are truthful.”

Here the point to be described is that the First Man according to the Sacred Scriptures was endowed with great wisdom, was devoted to virtue, had been created in God’s sublime Imagery, was blessed by Him and was taught a knowledge that no one before him had ever been qualified. And so this First Man was appointed as the ruler, the guide, the saviour and the leader of the entire human race delivering them out of their predicament after their fall from the heavens. And so even in the contemporary world, the head of state in any country is known the First Person of that land, analogous to the title of the First Man.

The First Man, being the progenitor of the ruling class, after his demise was succeeded in his place by his appointed successor who was anointed in a similar manner as the First Man himself by the Divine Supreme Being and was now responsible with the same task as of his predecessor. This legitimizes a breed of a pure line of succession of one perfect man in every day & age that can only be decided by God and none else. Since the Supreme Being or God is the Ultimate Ruler of all His creation, thus only He will decide whom he selects to be the ruler of the world.

God has made man to be the best amongst all creatures and so all created beings are naturally submissive towards human beings in all aspects. Man being the noblest amongst all creatures holds the natural right to rule and use all other creatures as per his desire. Just as amongst all creatures it is only man that has the rationality to utilize all these created beings to the best of their capacity and likewise amongst men, God has chosen one perfect being to rule the whole of mankind accordingly. This Perfect Man knows the capacity that a human being possesses in him and so guides all of humanity towards actualizing their full potential and ultimately building them eligible to be raised back to their pleromian abode.

The Perfect Man, because of his perfect traits, is closest to God and thus receives a direct inspiration from Him and so all his actions can be attributed to God Itself. He has all the virtues, as advocated in Aristotle’s Golden Mean and in addition also possesses supreme intelligence, great wisdom and finer judgments.

This gives us the first basic principle in the search of that Ruler who has the right to rule the world; and that is succession. Only that person has the right to rule who is a direct descendant of this pure line of succession which started with the First Man and so is legitimately appointed and anointed by the Supreme Being/ God. And so this perfect man is the Prophet, the Philosopher King, the Saviour and the Imam as been given in the sacred and classical texts.

One patent question here that may arise in the inquiring mind is that when all origination took place at once and entire human race was created simultaneously then on what grounds amongst them the Supreme Being selected one as the First Man and blessed him with all the virtues and divine wisdom and no one else.

To answer this question we must keep in mind that all logical reasoning must commence from a premise that can itself not be examined by the critique of reason; otherwise it will not be possible to ever reach a conclusion (Walker, 1993). Because it will become endless and the endless cannot be known; thus logic suggests that all reasoning must be based on a root principle on which the whole edifice of knowledge can be built.

For example, we can always know where all numbers other than one come from. They all emanate from one. Two is two ones; three is three ones and so on and so forth. But we can never tell where one come from. One can neither be created and nor destroyed. There is no scientific method of reaching a conclusion as to where do one come from. The only thing we can do is just believe that one exists because if we don't than we will never be able to prove the existence of all other numbers that emanate from one (Buckingham, 2011).

Or in other words we can say that the existence of all other numbers is the living proof that one exists. Such is the evidence for the existence of the Supreme Being/God. And so all His commandments are analogous to one that is just to be believed because if we don't we will never be able to proof our own reality let alone the existence of the existence.

So why only the First Man was endowed with great wisdom and all the virtues and not anyone else that is for the Supreme Being to decide. We must remember that the Supreme Being is just in His actions and will never do injustice with all that He has created.

The Right to Rule Advocates the Right to Right

The earlier quoted verses 4:59, 65 of the Holy Quran, Deuteronomy 25:26, and Śrīmad Bhāgavatam 4.22.45 all suggest one very basic notion that he who has the right to rule must be obeyed and relented by all.

On the other hand there are verses that campaign for the rights of those who are being ruled. Like Genesis 1:26 "Then God said, "Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth."

Or as the Rig Veda says in Mandala-5, Sukta-60, Mantra-5 and Mandala-10, Sukta-191, Mantra-4, "No one is superior or inferior; all are brothers; all should strive for the interest of all and progress collectively", and "Let there be oneness in your resolutions, hearts and minds; let the determination to live with mutual cooperation be firm in you all" respectively (Goodall, 1996).

And the Holy Quran says in 16:90, "God commands justice, doing good, and generosity towards relatives and He forbids what is shameful, blameworthy, and oppressive. He teaches you, so that you may take heed". And in 9:71, "The Believers, men and women, are protectors one of another:

they enjoin what is just, and forbid what is evil: they observe regular prayers, practice regular charity, and obey Allah and His Messenger. On them will Allah pour His mercy: for Allah is Exalted in power, Wise”. And in 17:70, “We have honoured the children of Adam and carried them by land and sea; We have provided good sustenance for them and favoured them specially above many of those We have created”.

Thus, those who are being ruled have also been given the basic right to sustenance, equality, peace and justice. Rulers and populace are not mutually exclusive of each other and so it is only fair that both be given what they are rightfully entitled to, holding more invaluable the right rather than the individuals possessing them and if that happen such would result in the culmination of an ideal world. On the contrary, failure to observe just that will result in vice versa.

The right for any person can only be determined once he fulfils the right that others have over him as one right paves the way for the other right to be observed. In other words, the right of the ruler to rule is directly proportional to the rights of those being ruled. Now, if either, whether it be the ruler or the populace is been deprived off of their rights the imperative result will lead to corruption, antipathy, unaccountability, anarchy, moral turpitude, and ultimately the emergence of power politics.

In the words of Confucius, “He who governs by means of his virtue is, to use an analogy, like the pole-star: it remains in its place while all the lesser stars do homage to it” (Lunyu 2.1)” (Cheung & Ming Chiu, 1999).

Right to Rule Requires Spirituality

By Spirituality here I mean the refined version of what is generally known as religion. Because the core and crux of every religion is the same and that is peace and salvation known as Spirituality. The differences amongst religions however is not because one is better than the other or one is right and the rest are wrong but rather these differences are like diversities amongst physicians who all have different styles of treatment but ultimately have the same goal of curing the patient and it is all subjected to their time and age.

Religions attempt to satisfy Spirituality which is the utmost reality and is committed towards the development of the soul, catering the spiritual needs of the spirit which is the ruler of the material body. Body is governed by the spirit and the soundness of the spirit depends upon how genuinely the body is being taken care of (Bustani, 1957).

This brings up the age old question as to whether politics and religion should go hand in hand or not. Well the answer is that religions if practiced universally then yes otherwise particular beliefs will only result in chaos. Universality of the religions is their Spirituality and spirituality and religion must go hand in hand in order to maintain good and eliminate evil.

Here it is important to categorically differentiate between good and evil, because Spirituality is only supported by good and evil leads to its destruction. Good is something what is appropriate, being done in an appropriate time, at a appropriate place and with the appropriate intention; and if any of these

conditions is missing then it is evil (Svendsen, 2010). E.g. charity; it is fine in itself and if done in the right time, at the right place and with the right intention becomes good. However, the same charity which is fine in itself is being carried out at a wrong time or at a wrong place or with a malicious intention becomes evil. Spirituality demands knowledge and observance of good and eradication of evil (Andalusi, 2001).

So, the one that has the right to rule must be spiritual in all his actions, especially the material ones. For Spirituality is the foundation and politics is the edifice; edifice cannot stand without the foundation and foundation cannot be secured and protected without the edifice. This brings me to my next point, that the one who has the right rule must be a politician.

Right to Rule Endorses Politics

Here I would like to give a very brief account of how philosophers have defined the term politics:

In *Lunyu* we find Confucius expressing his views about politics as, “If the people be led by laws, and uniformity among them be sought by punishments, they will try to escape punishment and have no sense of shame. If they are led by virtue, and uniformity sought among them through the practice of ritual propriety, they will possess a sense of shame and come to you of their own accord” (Roberts, 2007)

Or as Plato expresses political views of Socrates in the Republic as “These young Athenians are not seeking to find satisfaction or happiness in their lives primarily through political action”. Plato also says, “The price good men pay for indifference to public affairs is to be ruled by evil men” (Reeve, 2004).

Aristotle coined the term Politics meaning, “affairs of the polis”. He advocates man by nature to be a political animal and so the wise man suggest the purpose of politics to be, “Now it is evident that the form of government is best in which every man, whoever he is, can act best and live happily” (Everson, 1996).

Arthshastra an excellent treatise on statecraft by the great Indian philosopher Chanakya suggests that Love or affection towards an individual or nation is indicated by good actions not merely be words. The adoration towards nation is expressed by works of welfare equally done by the ruler and the ruled. The ruler himself must be engaged, in welfare of the country and also should select officials examining their involvement with the public good. Self-centered people greedy of the power should be kept away (Sharma, 1996).

In short, it is the consensus of all that the true purpose of politics and governance is the salvation and betterment of all creation. It is so that they may always remain in their most desired state and realise their aspirations. “For the body, good fortune is to live as long as possible in the most favourable of circumstances with all its needs being fulfilled; and good fortune for the soul is

to remain for all eternity in a state of perfection and happiness after departing from the body” (Bustani, 1957).

Thus, it is mandatory that the ruler understands politics and makes provisions in a way that all creatures living in the polis have avenues to attain both the fortunes of body and soul. For this, our ruler needs to be a politician, who is well versed in the form, organization and administration of the state and all its resources. He must know how to exercise authority and maintain control so that all ruled by him are served with justice and equality.

In this respect, politics is required to be carried out in three stages: First the ruler must work for the betterment and refinement of the self; it is only when he is able to purify himself he is likely to be followed. Second the ruler must proceed with the development of his family and kindred. His family should be the noblest amongst all in the polis, because he guides them to be kind, gentle and doers of good deeds. And lastly, and this will only come when the first two stages are passed, that he works for the improvement and growth of the entire polis. Only such person who can politically balance all three stages has the right to rule & governance.

Conclusion

Now in our search for the rightful ruler, who can deliver humanity out of its misery, is only the one who meets the aforesaid criteria. On the other hand, failing to meet any of them will unable us to constitute that perfect society which every sound mind so diligently craves for. As a result the outcome will be corruption, tyranny and oppression, since either capitalist will take advantage of the less fortunate or the socialists or communists will abuse the power they have been entrusted with.

To conclude the long story short it is imperative that the four criterions set above must be met in order to qualify for the Right to Rule. After conducting an extensive literature survey and aligning the line of succession from major religions namely Islam, Christianity, Judaism and Hinduism, I have come to this conclusion that the only person who qualifies to have the right to rule is none other than Syedna Mufaddal Saifuddin, the spiritual leader of the dawoodi bohra community. He is the mirror image of his father Syedna Mohammad Burhanuddin, and this line of succession, when observed, has been found to be leading directly to our Primordial Adam, who was entrusted with the redemption and salvation of lost souls.

One thing here to note is that this line of succession is a subsidiary subset of the original line of succession whose current descendent is found to be in seclusion, but have appointed a succession of missionaries known as *dua'ats* who are ruling in his stead (Daftary, 1990). It is because of this subsidiary line of succession that Syedna Mufaddal Saifuddin, the 53rd Dai al Mutlaq, is considered to be that person who has the right to rule. He is successfully fulfilling all four criterions and is delivering on all his promises and in turn is being obeyed vehemently by his followers. His spirituality is unquestionable

and the way his people are prospering and developing is a clear proof of his politics (Blank, 2001). I would suggest my readers to give this extraordinary personality the due recognition that he deserves.

I realize that this research is ensued with many gaps and fissures; however this itself leaves ample room for further research. Nevertheless, the arguments presented here are compelling enough for the inquisitive mind and presents a clear view of what and who has the right to rule.

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