

Statesmanship of Nizam Al-Mulk Tusi and His Political Thought: An Exploration

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Abstract

The key purposes of this article are to articulate the major political ideas and theories developed by Nizam al- Mulk Tusi based on his Mag nas Opus entitled Siyasat Namah. It was composed upon the request of Seljuq King Sultan Malik Shah was read thoroughly and met with the approval and leading to Malik Shah declaring that it would be the guide to constitution and law of his state -empire in all affairs. Then, it became the concern of the king - the head of the state to ensure a positive environment for the people to attain peace here and the next and to establish social justice and welfare for each of the subjects in the empire. The name of Nizam al-Mulk might be honoured and respected as one of the greatest political philosophers, administrators and statesmen who himself theorized the philosophy and enforced that in deed in the development of the polity and the fate of the people. Being an outstanding ruler, he turned himself as the architect, and the most intelligent, the creative and the shrewd administrator - the Grand minister, and the statesmen of the Seljuq Empire for a long tenure of thirty years with most glory and success, developed the state - empire in its heights peak- that made his time of rule the golden age in human history. By studying this research work the readers in general, the students of political science and the teachers of the discipline could globally be acquainted with one of the greatest administrators of the eleventh century world - without whose name the political history of the world remains an incomplete one. No theory is above criticism and his is not so. But if it is analyzed on the prevailed environment in which he lived, would convince us that the theory of his political system was developed upon such of values and ideals that his time or day allowed following and practicing that in full swing. The key aspects of his political system: the essence of the Kingship, the significance of the ministry, the diplomacy - the embassy, the intelligent agents, the un-dividing relationship between Sultanate, state -politics and religion, and the challenges for the state-empire of that day are dealt here with in some extent.

Keywords: Kingship, The Siyasat Namah, Dastur Al-Wuzara, justice, Seljuq Empire, Malik Shah, Nizam Al-MulkTusi

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INTRODUCTION

The Environment and Tusi's Contribution

Nizam al-Mulk lived (1018-1092) in a period when the caliphate reached its lowest reputation and authority. It had been transformed from an office based on democratic system into an autocracy then from autocracy to an institution manipulated by powerful masters (Al - Sayed Abdul MA, 1974). During the period, there prevailed a great conflict between the accepted ideas of Islamic polity, and the Perso-Turkish notions which were slowly creeping into the body-politic of the caliphate. The Islamic principle of political conduct was as we have already seen that the ruler should not be super-legal person free to act as he willed but that he should definitely and without doubt under the Divine Law as laid down by the Apostle of Islam. The circumstances had, no doubt changed since this great principle was laid down, and the shifting of the capital from Medinah to Damascus and from, Damascus to Baghdad had made the Caliphate an absolute monarchy in all but name. While Iranian culture and principles attacked the sanctuary of Baghdad in the West, it converted the nomadic Turks of Central Asia in the East to their own way of thought, and when the Seljuqis reached the centre of the Caliphate they had already become thoroughly Persianized (H.K. Sherwani, 1945).

The ability to ride this period and as prime administrator for 30 years, to organize the empire and establish peace and prosperity, stamped the administration of Nizam al-Mulk as the period of golden age for Saljuq rule (Shushtery, 1938). He organized the system of education and started regular Madrasahs and founded several important colleges and Universities and endured them adequately with magnificent grants from the government. He selected the best qualified men and employed them as heads of colleges and Universities. Among these were Imam al-Ghazali and Imam al-Haramain at Nishapur. al-Shashi at Heratt and Abu Ishaq Seraji at Baghdad., which possess ten public libraries. Beside these, there were other colleges in all important cities, such as Samarkand Balkh, Aleppo, Damascus, Ghazni and even Lahore. To these, the caliph Mustanser added a magnificent college with library and other management under the name Mustansiriyah. There were thirty high schools in Alexandria and seventeen centers of learning in Spain with seventy public libraries. Spanish Muslims were so eager for education that from caliph down to the poorest citizens, all were united in studying and undertaking the long journey in quest of knowledge. There were colleges, academies, and libraries in Seville, Granada and Cordova. The last named, possessed besides a most magnificent library, a college which produced over 170 eminent scholars (Shushtery, 1938).

Nizam's commitment to education was not solely restricted to the establishment of education institution. But every effort was rendered to facilitate the ways and means to searching knowledge through the disbursed of scholarships, supplies of books, lodging, boarding and other necessities, much of which were borne by the ruler with active care. His administrative acumen also brought progress to infrastructural and economic development of the empire. Roads and canals were made and taxes were appropriated for. Land policies prevailed at the time and reforms that he suggested were employed duly by which the powers and the privileges of the Landlords were

decreased and the ruler became all powerful only who could fix the quantum or the tax.

He was entrusted with the various awards or recognition conferred upon these great men by both ALP Arslan and Malik Shah. The Abbasid caliph Al Qaim (1030-1075), dignified him the title of Radi-Ul-Amir Al Muminin, an award never before him conferred on a Wajir (Minister). Malik Shah conferred upon him a great title of Atabek literally 'fatherlord. Not only that we come to know that his real name was Abu Al Hasan Ali, but 'Nizam al-Mulk' this honorary title was conferred on him by his king Sultan Ali Arslan, who appointed him as the Prime Minister (M. M. Sharif, 1963).

He was able to hold the post of prime minister with the reigning Sultans of the Seljuq family for more than 30 years, was a famous scholar and statesman, as well as founder of the famous Nizamiyyah University system which has been the center of learning throughout the Islamic empire for a long period. He truly organized the vast empire and established peace and prosperity and truly stamped the administrative of Nizam al-mulk as the golden age of Seljuq rule and an each and every task that he rendered bore the mark of his charismatic leading and his Statesmanship at large. Antony Black has rightly assessed him as the greatest statesman of all time (Antony Black, 2011).

The Development of Seljuq Empire and Nizam al-Mulk Tusi

The Seljuq Empire - Al-e Seljuq, meaning house of Seljuq, stands for the great Seljuq Empire, was a Medieval Turko-Persian Sunni Muslim empire, originating from Qiniq branch of Oghuz Turks founded by Tughril Beg (1016-1063) in 1037 and he was raised by his grandfather Seljuq Beg, who was in a high position in Oghuz Yabgu state and termed his dynasty as Seljuq Empire. When Khurasan fell into Seljuq's with the defeat of Sultan Mas'ud in 431/1040, Tusi's father went to Ghazna, taking his son with him, Tusi probably worked in the Ghaznavid's administration for a time, but after a few years, he left and went back to Khurasan to enter the service of the Seljuq's. Meanwhile Seljuq's brother Tughril Beg and Chaghri Beg had divided the dominion between them. Tughril had the western half with his seat at Baghdad and Chaghri remaining in the east with his head quarter at Marv. When Chaghri died in 431/1060, Tughril became paramount and Chaghri's son Alp Arslan, succeeded him as governor of Khurasan. Nizam al Mulk had for some years been adviser to ALP Arslan during the period that the latter had served his father in a subordinate command in eastern Khurasan. He was now retained by ALP Arslan as his high headman and thus until the death of Tughril in 455/1063 he was responsible for the administration of the whole of Khurasan. It was during this period that enmity grew up between him and Tughril's Wazir- Amid al Mulk al Kunduri. Since Tughril had no male heir and Kunduri had persuaded Tughril to designate Sulaiman - the Chaghri's younger son, to succeed him, knowing full well, that if ALP Arslan, the elder son of Chaghri became great Sultan, it would be Nizam al-Mulk who became Khwaja of the world rather than Kunduri himself. Eventually, Alp Arslan's succession was secured and Kunduri was sent into exile and a little later executed.

However, during the reigns of Arslan (455-65/1063-73) and his son Malik Shah, the Seljuq power reached its zenith and Nizam al-Mulk was at the height of his career as the Grand Wazir, not less than 30 years, a statesman the chief administration and the pragmatic political thinker of the Seljuq Empire.

Seljuq's Vast Empire

The Seljuq Turks were nomadic horsemen converted to Islam and recognized the Abbasid caliph in all upholding Sunni Muslim ideals. They conquered much of central Asia and the Middle East. They created a vast empire stretching 1080 est,3,900,000, from western China to the Mediterranean, including modern-day Turkministan, Iran, Iraq, Syria, Jordan, Yemen, Turkey, Armenia, Ajarbijan and part of Uzbekistan, Saudi Arabian, and Palestine. At the high of its development of the empire was recognized by the Caliph of Baghdad. This empire was established and its capital shifted from Nishapur (1037-1043) to Rey (1043-1051) to Isfahan (1051-1118) to Marv, the eastern capital (1118-1153) and finally to the end to Hamadan, the western capital remained (1153-1194).

The government of the empire was known as the Sultanate in their whole reign. Persian language was made the official court-language and lingua franca. And Arabic language was used as the language of law, theology in science, and the military Oghuz Turkish dynasty. It was Nizam al Mulk, who developed the whole empire in its highest peak in his thirty years ruling. His book "Siyasat Namah" was composed in (469). On the request of Malik Shah was read thoroughly and met with approval leading to Malik Shah declaring that it would be the guide to constitution and law in all respects in all his state affairs.

The Brief Life Sketch of Tusi

His real name was Khwaja abu Ali Hasan Ibn Ali Is-haq. He was more fortunate to develop himself as a great figure in the history and ruler of the Seljuq Turks who established their Sultanate in the name of the caliph of Baghdad. He is better known in history as Nizam al Mulk, a title of honor conferred upon him by the founder of the Seljuq dynasty, Sultan ALP Arslan in 1055. It was in 408/1018 AD that Nizam al Mulk was born on Friday 10 April, 1018, a suburb of Tus about 50 miles to the Mashed in Persia. He belonged to a family of middle-class land owners and in the days of Ghaznavids, his father was appointed as a tax collector of Tus by Abu al Fadl Suri, the governor of Khurasan. Only a little about his early life is known. The famous mystic Shaikh Abu Sa'id ibn Abil Khair, had some glimpses of Hasan in his boyhood: on two occasions. Seeing him the Shaikh prophesied that he would become the Khawaza of the world (Hubert Darke, 2001).

Nizam al Mulk had his early education and got the Qur'an by heart and learnt the traditions of the Prophet (s) and gathered profound knowledge of Fiqh under the guidance of Abd al Sawud Fundurazi, a great scholar of law. He, then studied with an outstanding Shi'ite doctor known as Habit Allah, Imam Muaffaq, one of the great Shafi'i doctors of Nishapur (S.R.A Rizvi, 1981).

He was given responsibility of Khurasan (1059-63) and finally appointed as chief vizier - the prime minister of the Seljuq Empire. He accompanied ALP Arslan on his many travels and campaigns. By the time ALP Arslan was assassinated in (1073) Nizam had already secured the succession of Malik Shah as the sole heir. The meaning of the title Nizam al Mulk is "Order of the Kingdom". He was the driving force behind the Seljuq regime at the high of its power. He helped to shape Seljuq policies in every field and was the architect of much that was distinctive about the regime. He played a formative part in the establishment of the judicial, fiscal and administrative structure that remained operative in Persia down to the nineteenth century and in the development of socio-economic infrastructure, including secure communications. Perhaps his most important political initiative was the provision of funds for the foundation and running costs of Madrasahs and the higher educational institutions in every major city, including Nizamiyyah University at Baghdad, (built in 1065-67), was free. His aim was to train secretariat staff and ulama, capable of countering Ismaili propaganda, indeed to bring about a Sunni political, cultural and intellectual revival. Many teachers (like al Juwaini and al Ghazzali) were his appointees (Antony Black, 2011).

THE WORKS

The Siyasat Namah

Nizam al-Mulk has been reported to have composed the great two works: The Siyasat Namah (The Book of Government/Statecraft) also known as Siyar al Mulk, written in 469 with the addition of eleven Chapter's in the following year (C. E. Bosworth, 1995). and the Dastur al Wuzara (The Conduct of Ministres) or also known as the Wasaya of Khwajah Nizam al-Mulk (The Precepts of Khwajah Nizam al-Mulk) is more referred to 'Wasaya'. It is also referred by some of the writers to the entitlement of Majma'u al Wasaya. He also has written a book entitled Safar Namah (The Book of Travels which is reported to be no more in existence). To know about all his contribution to government and politics of his time, are to be known from his two unique books: The Siyasat Namah and Dastur al Wuzara. This two Persian books are the chief sources for the study of his political thought. He represented his political thought in terms of Kingship and vizierate were the two political institutions of primary importance of those days. In al Siyasat Namah he developed the theory of Kingship: the political system for the Seljuq Empire.

It is related that the king Malik Shah once asked the Ministers to explain the cause of troubles affecting the nation. The ministers, including Sharaf al-Mulk, Taj al-Mulk, Majid al-Mulk and Nizam al -Mulk attempted to produce books on politics and administration, all of which the king read thoroughly and only Nizam al-Mulk's Siyasat Namah 'met which his approval, leading to Malik Shah declaring that it would form the law of the constitution of the nation in future (Sadeq, Abulhasan M. and GHAZALI, 1992).

The book contains 50 chapters spreading over the task of identifying the factors of political success, royal prerogatives duties along with the administration of every departments of the government, the way for a state to attain stability and could be the main requirements of the Seljuqian Empire. This book in all, details the

plan of running a government successfully. The author composed it during his vizierate in 469 for Malik Shah, in 39 Chapters, there al-Yamni made it 51, and arranged all the chapters in his own order different from the author's (Hubert Darke, 2001).

The book bears great significance and impacts upon the rulers in guiding nations to their realms. Even the main principles enunciated by it still guide nations and rulers in their relations with one another and in their domestic affairs (S.R.A Rizvi, 1981).

This is perhaps attributed to the high degree of pragmatism and viability inherent in the ideas propagated in it "(1). This book must not be treated as a mere hand book of day to day administration, nor must it be regarded as such a book contains simply practical suggestions for the improvement of an administrative system. (2). This is a more than that and an expression of a realistic political theory which emerges out of an actual political situation, and therefore, helps us to understand the stage in the development of Muslim polity reached in the 5th century AH/11th century AD11 (M. M. Sharif, 1963).

Thus there exist a strong cohesion and cogent embodiment between theory and practice, also made Nazam al-Mulk a real-life Statesman.

Dastur Al-Wuzara

His second book 'Dastur al-Wuzara' deals with the exposition of his theory of vizierate or prime ministership, a mind penetrating and powerful model of governorship, which has much to lend to students of public administration and political science. The first part of al-Wuzara deals at length with the admonition to his son (who succeeded him as wazir of the Sejljuq Sultans) never to accept the office of the minister for it is fraught with great dangers and pitfalls. There dangers are enumerated at great length with anecdotes mostly from his own political life or taken from contemporary history which are mainly five (H.K. Sherwani, 1945).

One. Danger of injustice, especially as the minister has to decide numerous cases.

Two. For the sake of pleasing one man, the minister may possibly displease thousands living in far off climes.

Three. He may well displease the high and the mighty by his acts.

Four. He may inadvertently utter words in an indiscreet moment, which might spoil his whole career.

Five. He may have to incur the displeasure and ire of magistrates and other high officials even when these belong to his own kith and kin.

Thus the author tried to give out the dangers of the ministers as the high officials who have to face difficult every off and on to preserve him his name and fame. But in the second part of the treatise, he has illustrated the functions and duties of a minister with full interesting and instructive terms: A minister should defend the dictates of God, act in accordance with the order of sovereign, have due regard for those who are in daily communion with his master as well as for the people of the kingdoms. The future minister is advised to test even the smallest action of his own on the touchstone of his own common sense and ever to remain a

man of strong moral character, just conscience and truth, with noble qualities. In dealing with the desiderate of a minister the author lays great stress on the science of statecraft. He puts his philosophy in a nutshell when he says that in this world of causes and consequence, we shall be right in surmising that if the same set of circumstances occurs the same consequence will follow. Finally, the author advises the future minister to have special regard for the men of the sword without whom no throne can be stable, and the men of the pen without whom no ministry can be successful.

THE POLITICAL THOUGHT OF NIZAM AL-MULK TUSI

The Theory of Kingship: -The Political System

The King is the head of state in the Seljuq Political System . He conceived the state as a moral institution, to attain good for the millah (nation/people). However, the state itself must be good and to be so, it must be founded on the values and principles of Islam, embodied as the Islamic Shari'ah. The nature of the Shari'ah is such that it does not dichotomize between the 'religious' and 'mundane' functions of the state. Hence the preservation of the material and mundane interests are as much as Islamic objectives as the preservation of religious duties. Being a Prime Minister with his great Statesmanship he involved in real life administration, and he strove towards transforming the ideals inherent in Islam into practical realities. He is the man who does not merely theorize but rather, translates theories into pragmatism (Sadeq, Abulhasan M. and GHAZALI, 1992).

In his treatise 'Siyasat Namah, like other writers of Mirrors for Princes he sets forth the traditional Persian theory of Kingship, handed down from the Sasanid period, which holds that in every time and age God the Almighty selects someone from among men and gives over to him the charge of the well-being of the world and the comfort and tranquility of the human race after duly furnishing him the arts of government. He also makes him responsible for the peace and security of the land and endows him with all the necessary prestige in order that God's creatures may live in peace and plenty and that justice and security may be the order of the day. Further, he goes on to say that it is the duty of a ruler to remain in constant consultation with the wisest, the most experienced and the most competent of his people and to repose confidence in such of his subjects as deserve it and delegate to them a part of this duties according to their merit and worth. But this is not enough, for the ruler is advised to issue an Instrument on Instructions to all the high officers of state enjoining them to treat the people well and extract only the dues allowed by the Law of the land (H.K. Sherwani, 1945).

The King – the Head of state should not be a mere figurehead. Rather, his integrity, credibility, effectiveness and just holding of this leadership duty necessitate him to unconditionally possess or vigorously strive towards some specific attributes. That the sovereign must have good moral character, handsome looks, be just, courageous in peace and war, and have a taste for the art and science. He must be genuinely faithful, adhering to the basic duties imposed on him by God, and have concern for the welfare of his people (Erwin I. J. Rosenthal, 1962). the

King, the head of state who must have a calmly appearance, a pleasing disposition, integrity, manliness, daring skill in horsemanship, knowledge of and expertise in the use of various kinds of arts and accomplishment in different arts, pity and mercy upon the creatures of God, strictness in the performance of promises, sound faith and true belief, devotion to the worshipping of God and practice of such virtuous deeds as praying in the night, abundant fasting, respect for religious authorities, honoring devout and pious men, winning the society of men of learning and wisdom, giving regular alms, doing good to the poor, being kind to the subordinates and servants and relieving the people from their oppressors (S Rizwan Ali Rizvi, 1978).

Nizam Al-Mulk maintains that the King must be a just ruler to all his intents and performing duties. He was impressed with the highly exemplary characters of the Persian past rulers who allowed themselves to be judged in courts if complaints were duly made against them by the people. Being a true Muslim, Nizam al-Mulk believed that Taqwa (the piety or ever consciousness of God) can lead to this humble willingness, committed to all sincerity and for the purpose he must only qualitatively develop himself but close avenues that could lead opposing objective-the evils.

Hence, the king should make every effort to become popular through his service to the people because on the support of the people would lie his real strength. He must guard himself against becoming a tyrant. The best method of doing so is to cultivate piety and respect for the Shari'ah because so long as he follows the law he cannot incline towards tyranny as the Shari'ah prescribes excellent limits of authority and its exercise. He should make every effort to enforce justice not only among the people at large but also to punish wrongdoers and oppressors among his officials who should not be permitted to exceed their legitimate authority and its exercise (S.R.A Rizvi, 1981). He should keep good company and cultivate the society of men who give him sound advice. For this, he has to cultivate a good judgment, because without a sound judgment, he can neither be a good judge of men, nor their motives nor of the quality of the advice that they tends to (S.R.A Rizvi, 1981). Justice is the most important quality and the key value for the Head of State and his subjects are entitled to equality in treatment in the administration. His intention and his aim must be directed to fulfilling the requirements of the law as it had been prescribed by the Shari'ah and its aims (Erwin I. J. Rosenthal, 1962).

His theory of Kingship or the expected leadership be best understood in this term: the good ruler must be similar to the sun – the sun cannot shine only upon one man and not upon others; the ruler must not discriminate against anyone in his community (Hubert Darke, 2001; S.R.A Rizvi, 1981).

Since the Kings must account for their acts on the day of resurrection and able to defend their action in their treatment of their subjects. The ruler must not entrust another person with the government, he is required to supervise directly and

cannot delegate these duties to any other person, not even to his trusted vizier (Erwin I. J. Rosenthal, 1962). This means absolute monarchy, but clearly within the confine of the Shari'ah justice and charity are prescribed as a check on arbitrary rule, and the monarch is bound to follow the religious law and the spirit of the Shari'ah. He is responsible to appoint good judges who must be of high caliber and possess knowledge, fear of God – Piety, integrity and be adamant against wrong doing. The redress of injustice becomes an important element in government since justice is commanded by God in His Law. The ruler must hold the jurists in respect, draw them to court and consult them continuously (once a twice a week) and listen to their exposition of the law and to their interpretation of the Qur'an and the traditions of Muhammad (SM), until his ignorance is replaced by a sound knowledge of the commandments so that he would be able to administer the affairs of this world and to prepare himself for the next. By concourse with the learned he should acquire sound judgment and justice and thus equity must forever be the bases for all the orders he issues to his ministers and to the people of his realm (Erwin I. J. Rosenthal, 1962). And such actions and decisions as he will take will be based on justice and reasoning.

The Theory of Obedience (I'ta) of the King

Without giving more detail about the appointment of the King as the ruler he made a hypothesis that the *raison d'être* of the kingship institution is based on its necessity to preserve the political system which was ordained by God. Concerning its divine nature he extols that the function of the king is to bring order out of chaos in the human community; his duty is to bring in peace and justice to his subjects which he explains in this terms:

If the people show any sign of disobedience or contempt toward shari'ah or if they are failed to obey God and to comply with his commands, then he intends to inflict punishment on them for their conduct... due to their sin they bring this wrath upon themselves, benevolent kings disappear from amongst the swords are drawn and bloodshed follows; and whosoever is powerful does as he pleases; till the sinners are perished in the calamities and bloodshed-ultimately power goes to one of the people whom God by his grace blessed with success according to his worth, and endowed with wisdom and knowledge (Hubert Darke, 2001; S.R.A Rizvi, 1981).

According to him the main aim of the king is to maintaining the law and order in the empire so that the people may live with comfort under the shadow of justice. Therefore, the king, to him, is nothing but an instrument of Al-mighty God's Will, acting up to a divine function in the crucial moment of unrest and upheaval. Upon this point he formulated an idea that the King's authority is based first of all on direct sanction and authorization of the Creator, and secondly on the King's capability to acquire political strength or power which, with the help of the Creator, he can master (M. M. Sharif, 1963).

On the basis of the Persian heritage of Kingship, he supported the hereditary Kingship which went on from father to son as the indispensable part of

the Divine Rights Doctrine. Then he outlined how his Seljuq masters had inherited their office of Kingship from their ancestors. Their claiming of sovereign power could be justified on three postulates: (i) divine rights and sanctions, (ii) Hereditary succession and (iii) claim the right to rule. He found the moral justification for the passive obedience that the kings could have legitimacy from the citizens and the minimum requirements for a king to control political administration and life of people in the world and in the next, for which he stressed on the obedience of the subjects toward the monarch. In his *al-Wasaya* he puts advice to the people to render obedience to the King in these terms (Al-Sayed, 1974; S.R.A Rizvi, 1981).

It is but obligatory to worship the Al-mighty and to obey the King. The common people generally, and the royal favorites and courtiers particularly, are under the obligation of such obedience, and more especially one who has been entrusted with authority in the matters of administration and finance. Without the aid of God Almighty, an individual can never become a ruler, nor can he bring the world into the bondage of subjugation. Though there might be several courses of his rise to political power, they all refer undoubtedly to the same divine help (S Rizwan Ali Rizvi, 1978).

Therefore the King is entitled to receive obedience from his subjects as his prerogative, due to his divinely appointed and sanctioned position of authority. His theory makes it imperative that the duty of the citizens is to obey the King– the ruler without question the validity or legitimacy of his authority to rule. In this theory the authority is legitimate because it exists, it is *de' facto*. The *de' facto* holder of the power could be unjust and lead the community into disorderly situation. If this type of situations developed and confusion were to take place in the polity, he then interpreted that such a possibility will come across not only as a result of the misrule or misconduct of the rulers but as a manifestation of the sinful behavior of the people themselves. He skillfully avoided facing the question of the rights of the community to resist a tyrannical prince who wronged them. By keeping silent and abiding people could enjoy prosperity, peace and harmony under him his rule (M. M. Sharif, 1963).

The Relationship Between Sultanate and Religion

Nizam Al-Mulk shows an undivided relationship between Sultanate and religion maintaining the sultan-the king look after the affairs of religion since religion and Kingship are twains and any decline in the political intuition it means declining of any affects each other . He maintains that the most important thing which a king is sound faith, because Kingship and religion are like two brothers (S.R.A Rizvi, 1981; S Rizwan Ali Rizvi, 1978).

Through out of the Muslim history state and politics remained the part and parcel of religion and the religion -particularly the Quran and Sunnah of the prophet (s) constitute the supreme source of its Law, Constitution Culture and Civilization.

Defining Justice

From his key theory of Kingship, all other aspects of his political system emanate and integrate each of them with the whole. Therefore, though he developed nothing as a theory of justice in his siyasah, but in the whole book from first to last, even while telling a story he never ignored the ideals of justice. Justice became integral part of his political idea to ensure welfare and prosperity for the people. To Nizam, the king must render justice without fail. To him justice was a practical maxim and a social rule rather than a social philosophy: everyone should get what was due to him. Justice is a moral principle and more importantly perhaps, an expedient way to preserve the political society and to promote peace and prosperity in the community- Ummah (M. M. Sharif, 1963).

While justice was an essential element for an efficient and good government, the institution of state has other moral duties. The king must look on the wellbeing of his people. A responsible ruler must have the good of entire community in mind. He is personally accountable to God for the welfare of his subjects, accountable not only for his own acts but also for those committed by his bureaucrats. Hence to ensure justice he should appoint only those who are God-fearing, pious, righteous, and learned. The king or the prince must entrust his civil servants to treat citizens impartially and equally. Justice will bring prosperity to the Ummah, but oppression will lead to the devastation of the country (M. M. Sharif, 1963) and whole empire.

The Institution of Ministry (Vizierate)

Nizam Al-Mulk has enumerated all affairs of state with viziers. He concentrated on the progress and development of the ministerial ethics toward its perfection. To him, vizierate was the most important and most exalted office, no institution or office was above it except that of the Sultan (S Rizwan Ali Rizvi, 1978). Being influenced by the Persian tradition, he was able to develop the idea of hereditary principle for both the offices of ruler and vizier as a real partnership in power with the King and as an intermediary office between the King and his people. He regarded the vizier as representative of the King and responsible to him for all the administrative affairs of the state maintaining that there is a real basis for claiming and regarding this office as an institution on which depends the state and the people, the religion and the Kingdom (S Rizwan Ali Rizvi, 1978).

He was able to characterize the institution of vizierate in such a credible institution that the sultan was well convinced in all matters. He regarded this institution as an indispensable part in the apparatus and machinery of the monarchical government. To him it plays a major role in bringing the highest credit to the Kingship (M. M. Sharif, 1963). He remarks that all kings who have left their good names in the pages of history owe it to the fidelity of the righteous vizier (S Rizwan Ali Rizvi, 1978).

The Public Servant- Officials

They have the most important role both of the development and the people at the same time. According to Nizam-al-Mulk, they must be, first of all, the abstemious, God-fearing and who are without self-interest (S Rizwan Ali Rizvi, 1978) and dedicated. Along with, to him a ruler should never appoint members of his companions to high positions in the state-empire and no force high officers of the Sultanate to be his private companions as they might often indulge in high handed practices and oppress the people by the virtue of the Liberty they enjoy in the king's company (S.R.A Rizvi, 1981). Moreover the government high officials and the boon companions are judged by the people to know the character and disposition of the sovereign. If they are feared and good natured, affable, liberal, patient, merciful and gracious, they will know that the king, has a kindly natured a pleasant- position, good morals and acceptable manners, but if his high officials and boon companions are sour -faced, haughty, foolish, miserably and wanton people will judge that king is of unpleasant disposition, with evil nature, bad temper and bad morals (S.R.A Rizvi, 1981; S Rizwan Ali Rizvi, 1978).

The System of Quaza

In his theory of Quaza, Nizam al Mulk states that the Quadis make an important role to apply and enforce Shariah law in true sense. In the contemporary, vast Muslim empire he shows in what way, the Quadis should have overcome the barriers relating to language and to the subjective expertise. The main aim of the Quadi was to enforce shariah law in the state and society. He extols:

If the king is Turkish or Persian or one who does not know Arabic and has not learnt the precepts of Muslim law, of course he will need a deputy through whom he may perform his functions. The Judges, who is the King's deputies, so it is essential for the king to strengthen their hands. It is necessary that for all the information about every single judge in the country must be available. This is a most important and delicate matter, because they have power over the lives, and property of Muslims (S.R.A Rizvi, 1981). On this very ground, the judges of the Muslim state must be of high caliber and possessing knowledge, fear of God, piety, integrity and be adamant against wrong doings (Erwin I. J. Rosenthal, 1962).

Consulting with the Learned and Experienced

In the chapter of 18 of his Siyasat Namah, Nizam-al-Mulk observed and differentiate the theoretical and practical knowledge and experience between men of many works. According to him, one ought to take counsel with wise the old and the experienced (S.R.A Rizvi, 1981; S Rizwan Ali Rizvi, 1978). Further differentiating the sharper wits and quicker perception of affairs with those of duller intellects, he extols the counsel of one man is like the strength of one man, and the counsel of ten persons is as the strength of ten. Putting down the example of final Prophet (s) he says, despite his all the perfections and all his miracles God Almighty revealed to him in the Qur' ān (The Holy Quran, n.d.) Consult them in affairs (The Holy Quran, n.d.). Therefore including the king or Sultan nobody is above this direction and nobody can neglect it surely being less than the Prophet (s).

The Market Inspectors – Muhtasibs

According to Nizam al-Mulk, the Inspectors (Muhtasibs) are to be appointed in every city to observe and control the economic life of the city and look after the condition of practice of the religious activities by the inhabitants of the city and thus he puts:

In every city a Muhtasib must be appointed whose duty is to check scales and prices and to see that business is carried on in an orderly and upright manner. He must take particular case in regard to goods in which are brought from outlying districts and sold in the bazars to see that there is no fraud or dishonesty, that weights are accurately kept, and that moral and religious principles are observed (S Rizwan Ali Rizvi, 1978).

His hand must be strengthened by the king and other officers for cause of this is one of the foundations of the state and itself the product of justice. The post always used to be given to one of the nobility or else to a eunuch or an old Turk who having no respect for anybody, would be feared by nobles and commoners alike. Thus business was transacted with justice and precepts of Islam were guarded against (S.R.A Rizvi, 1981; S Rizwan Ali Rizvi, 1978). For which Islam stresses on the organization of state empire.

The Agents of Intelligence

According to Nizam al-Mulk the King must appoint agents and develop a network of spies to enable him all affairs of the empire under close observation and control. The spies must visit the provinces of his state and empire and also find out what is going on in neighboring states. To accomplish this task the spies must roam away the country in the guise of merchants, travelers, Sufis, drug sellers and must report all that they come to know as he states. In the past it happened that governors, assignees, officers and army commanders planned rebellion and resistance and plotted mischief against the king, but spies forestalled them and informed the king, who in turn was able to immediately act with all speed and, coming upon them unawares, to strike them down and frustrate their plans, and if any foreign king or army was preparing to attack the country, the spies inform the king and he took action and repelled them.

It is the king's duty to inquire into the condition of the peasantry and army both far and near, and to know more or less how things are-If he does not do this he is at fault and people will charge him with negligence, laziness and tyranny or he would be an oppressor. However, neither of these imputations is desirable. Inevitably therefore he must have post masters, and in every age in the time of ignorance and of Islam, king's had have most post masters, through whom they have learnt everything that went on, good and bad by this other knew that the king was vizilant. In every place they appointed informers and so far checked the activities of oppressors that men enjoyed security and justice for the pursuit of trade and cultivation (S.R.A Rizvi, 1981).

To Avoiding Rebellion

To avoid rebellion Nizam-al-Mulk advised the king to be aware of or to take the right measure. The King must pay the army regularly in time in order to have recur loyalty and efficiency. Slave must be treated well and entertainment and distraction in moderation are the courtiers' duty. The sovereign must liberally distribute food among his subjects and discuss all affairs of state with his viziers. Nizam warns the King against charging an official with more than one office. Along with these, he criticizes the contemporary Muslim statecrafts which employed non-Muslim, like Jews and Christians and heretics, like Qarmatins and adherents of the Batiniyya... He hates extremism and advocates moderation, the golden mean in all acts government, and insistently asserts that justice is the chief requirement to recur and develop the State Empire and its subjects. The Book of Government – the Siyasa Namah and Al-Wasaya that he composed on the appreciations of Malik Shah – the King of Seljuq Empire came to use in practice in the running of the empire and the well-being of its people.

The Ambassadors

Relating to the treatment of the ambassadors, coming from foreign countries, a trustworthy person must be appointed to carry them conduct them to nearest big city, there he would hand them over to another agent who would likewise go with them to next city and so on until they reach the court (S Rizwan Ali Rizvi, 1978).

Nizam al Mulk has given out the functions and the mission of the ambassadors appointed to other countries to make the king aware of the real condition of other countries to resolve the actions express the duties and functions of the ambassadors as follows:

It should be realized that when kings send ambassadors to one another's territories their purpose is not merely to communicate the message or the letter only, but they have hundred other points in secret and object in view. In fact they want to know about conditions of roads, mountain passages, rivers and grazing grounds, to see whether an army can pass or not ; where fodder is available and where not ; who are the officers in every place ; what is the size of that king's army and how well it armed and equipped ; what is the standard and of his table and his company ; what is the organization and etiquette of his court and audience-hall ; does he play polo and hunt ; what are his qualities and manners ; his designs and intentions ; his appearance and bearing ; is he cruel or just ; old or young ; is his country flourishing or decaying ; are his troops contented or not ; are the peasants rich or poor ; is he avaricious or generous ; is he alert or negligent in affairs ; is his wazir competent or not ; of good faith high principles or of impure faith and bad principles ; are his generals experienced and battle-tried or not ; are his boon companions polite and worthy ; what are his likes and dislikes ; in his cups is he jovial and good natured or not ; is he strict in religious matters ; does he sue magnanimity and mercy or is he careless ; does he incline more to jesting or to gravity ; and does he prefer boys or women. So that if at any time they want to win over that king or oppose his designs or criticize his faults, being informed of all his affairs they can think out their plan

of campaign, and being aware of all the circumstance, they can take effective action as happened to your humble servant in the time of the martyr sultan ALP Arslan.

The System of Iqta

Particularly, abandoning the traditional tax- farming system, Nizam has developed the economic system for the Seljuq empire in the larger field as a form of administrative grant. No doubt, it was modification and also the development of existing forms of Buwaihids system. The credit goes back to Nizam al-Mulk that he assigned the country to the soldiery (ajand) by handing over to them, it's produce and the levy of taxes, the income from which they devoted to making the country peaceful and prosperous and avoiding the irregularity of the payment of the taxes. Ultimately, due to his statesmanship outlook, under the Seljuqs it became the dominant type of iqta and the most important institution of their empire (A. K. S. Lambton, 1968). His chief institution was to keep the military land assignments bureaucratic control (Marshal ; G. S. Hodgson, 1974).

Settling the Dues of All the Army

The Seljuqs were an army or military based state and government recognized by the Abbasid caliph. Nizam asserts that troops of any must receive their salary regularly to hand independently as they were assigned property when the amount required has been worked out according to the number of troops, the money should be put into a special fund until the whole same is in hand, and it must always be paid to them at the proper time. The troops should of various races, as he adds, it was custom of sultan Mahmud to have troops of various races such as Turks, Khurasanis, Arabs, Hindus, men of Ghur, and Dailam (S Rizwan Ali Rizvi, 1978).

The Public Complaints Court

Being inspired and impressed particularly by an ancient Persian king Nushirwan he advised the king to setup a public complaints court in order to render administration of justice in the empire. For, he referred to this ancient king that even the king was allowed to be respondent before the chief justice of the state even uplifting the charges against the king himself. According to Nizam-al-Mulk public complain court the king could preside over. Such a court must, without fail, be held twice a week to exact redress from the unjust, to dispense justice and to allow the people to have direct access to the ruler himself for such serious matters, rather than to restrict them to the use of an intermediary (Sadeq, Abulhasan M. and GHAZALI, 1992), shows his democratic attitude in a high mark within the frame work in a kind of Kingship.

The Middle Way or the Golden Mean

To all his approaches relating to social political and religious thinking he adopted the middle way of. He had no any partition policy toward the four schools of law, he, rather took the golden mean of any of the theological traditions in the curriculum made for the Nizamia institutions. When a protest appears from the Hambaly school, Nizam replied : the Sultan's policy and the dictates of justice require us not to incline to any one legal school to the exclusion of others. We aim

at strengthening orthodox belief and practice rather than at fanning sectarian strife and he adds that they have built the Nizamiyya educational institutions only for the protection of the scholars, integrating their views and holding up the public interest but not to make controversy and dissention in the realms of education and knowledge. Along with this though he developed his theory of Kingship his theory is more moderate and for the public interest than that of the Machiavelli's theory of Kingship developed in the fourteen century in the west.

Nizam on Women's Politics

Nizam al-Mulk has dealt this matter on forty third chapter entitled "On the subject of those who wear the veil, connecting underlying in their place". At the outset of the chapter addressing the king Nizam says, "This is particularly applied to women, for they are wearers of the veil and have not complete intelligence." He adds, "their purpose is the continuation of the lineage of the race, so the more noble their blood the better, and the more chaste they are bearing the more admirable and acceptable they are".

He observed though some of the wives of Seljuq Sultan's, were remarkable for their charitable benefactions- but some of other were politically ambitious. Nizam al-Mulk he himself had faced the situation when Malik Shah's wife Tarkan Khatun wanted to nominate her younger son Mahmud as Wali Ahd and Nizam supported Malik Shah's elder son Barkiya'rud to be such. Because of it then he had to loss the favor of Malik Shah for which he had to state this addressing Malik Shah:

When the King's wives begin to assume the part of rulers, they base their order on what interested parties tell them, because they are not able to see things with their own eyes, in the way that men constantly look at the affairs of the outside world. They give orders following what they are told by those who work amongst them such as chamberlains and servants In all ages nothing but disgrace, infamy, discord and corruption have resulted when kings have been dominated by their wives (A. K. S. Lambton, 1968; S.R.A Rizvi, 1981; S Rizwan Ali Rizvi, 1978).

The Challenges of the Heretics

Being a true statesman, a Grand Wazir and a prime administrator, Nizam al-Mulk was well aware of regarding the challenges of the Sunni-Muslim empire of the Seljuq. He was convinced himself to give some important to the Sultan first of all as follows :

"However I have introduced into this Book of Rules (Siyasat Namah) a section dealing with the revolts of this heretics in order to explain as concisely as possible who they were, what sort of beliefs they held, when they first originated, how many times they have emerged, and in each case who was responsible for putting them down - so that after my death this book may be a reminder to that master of kingdom and the faith (S.R.A Rizvi, 1981).

The challenges from these heretics were revolts, and Nizam-al-Mulk made a historical data on the revolts of Majdak, Babak and the rising of the Qarmatis and Batinis meaning esoteric - among these the last two were of more important. About the origin of the Qarmati religion he says: "Jafar Al Sadiq had a son whose name was Ismail, he died before his father leaving a son named Muhammad, and this Muhammad lived until the time of Harun-al-Rashid. Now one of the Zubairis suggested Harun Al Rashid that Muhammad was plotting a revolt preaching in secret with intention of seizing the Caliphate. Harun-al-Rashid brought Muhammad from Madina to Baghdad and put him in prison, and during this confinement he died, and was buried in the cemetery of the Quraysh ". Muhammad, a certain Hijazi page called Mubarak, and he was a calligrapher in the first script known as muqarmat for this reasons he used to be called Qaramitiah (S.R.A Rizvi, 1981; S Rizwan Ali Rizvi, 1978). And then, he points out their rising in Kuhistan, 'Iraq and Khurashan in the land of Syria and the west, in the district of Herat and Ghor and so on, and thus he made the conclusion:

Whenever the Batinis have appeared, they had have a name or a nickname, and in every city and province they have been known by a different title, but in essence they are all the same. In Aleppo and Egypt, they called them Ismaili, in Qunkāshān, Tabaristan and Sabzwār they were called Shiites, in Baghdad, Transoxiana and Ghaznain they were known as Qarmatis, in Kufa as Mubarakis, in Basra as Rawandis and Burqais in Rayy as khalafis, in Gurgan as the Wearers of Red, in Syria as the Wearers of White, in the west as Sa'idis, in Al Ahsa and Bahrain as Jannabis and in Isfahan as Batinis, whereas they called themselves the Didactics, and other such names. But their whole purpose is only to abolish Islam and to lead mankind astray (S.R.A Rizvi, 1981).

EPILOGUE

Nizam al-Mulk played a formative part in the establishment of the judicial fiscal, administrative structures that remained operative in Persia down to the nineteenth century and in the development of the socio-economic infrastructure including secure communications of his most important initiative was the provision of the funds for the foundation and running cost of the Madrasa- the educational institution in every major city including the Nizamiyya in Bagdad Build-1065-67 in which education was free (Antony Black, 2011). His political theories revealed that he believed in the Islamic principle of equality, where by everyone in the state, irrespective of status or power shall receive equal opportunities equalites and economic opportunity is a prerequisite for the attainment of social equality (S Rizwan Ali Rizvi, 1978). His king – the Sultan is totally a different one characterized with invaluable of human attributes and leadership quality which is elaborated in terms of the theory of Kingship to him. He is responsible for the welfare for the subjects, and is personally accountable to God, not only for his own conduct, but also for the conduct of his officials towards the people. It is, therefore, an essential part of his duty that he should appoint as government officers only those who are God-fearing learned, pious and righteous, and should instruct them to treat the people well. Because as justice brings prosperity, oppression leads to the

devastation of a country (Mian Mohammad Sharif, 1966). The political theories that he has revealed are of unique one from those of the Islamic and western thinkers developed in the middle ages and latter on. If we think over his theories we would be convinced that none of each is against the democratic ideals for which even today the word struggles for. To Nizam Al-Mulk, the person most worthy of Kingship is he whose heart is a repository of justice, whose house is a heaven for wise and religious men and whose boon companions and agents are descret and God-fearing (S Rizwan Ali Rizvi, 1978).

His most responsible king is not the king but became the father like guardian who always thinks for this subjects for their welfare and betterment being finally accountable to God for all his actions both personal national and all state affairs.

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