

**THE PLACE AND ROLE OF NIZAMULMULK'S WORK "SIYASATNAMEH"
IN THE EAST SOCIO-POLITICAL IDEAS FORMATION**

Karimov S.K. D.

Ph. Sci. Prof of SamSU

Abstract:

The article deals with the work of Nizamulmulk "Siyasatnameh", written during the Seljuks reign, in four areas: the governing power skills, the just king idea, the relationship between the kingdom and the people, the ideological and practical foundations of governance. In Siyasatnameh, the author interprets power and the kingdom as a divine blessing, only to attain the kingdom. It gives important ideas that it is to be carried out by the God command, and that the main king task is first and foremost to keep the people peace and to win the people hearts and keep their well-being forever. It discusses in detail the basic social qualities necessary to pursue a just policy. In the author's view, contemplating the basic social qualities of a king, the king is first and foremost endowed by Allah with various prophecies and greatness, giving him beautiful beauty, pleasant character, courage, bravery, and intelligence.

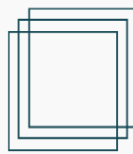
Keywords: politics, justice, statehood, governance, equality, admonition, wise minister, peace, just king, civil status.

1. About power management skills

Nizamulmulk Abu Ali Khasan ibn Ali Tusi (1018-1092) - a famous politician, science patron, author of "Siyasatnameh". Nizamulmulk served as the Seljuk state minister Ali Arslan and his son Sultan Malikshah for more than 30 years, from 1061 to 1092, and created the work Siyasatnameh or Siyar ul-muluk, which is widely known in the West and East. This work introduced Nizamulmulk to the whole world and has been taught as a basic textbook in Eastern madrassas and Western universities for centuries as a political skill management subject of state power. Siyasatnameh consists of 50 chapters, which is devoted to a separate area of policy-making, control and practical guidance, the means of applying the state power mechanism in the same area, are described through an exemplary life story.

Throughout his life, Nizamulmulk paid special attention to the science development. At his initiative, madrassas built under the name "Nizamiya" in Baghdad, Basra and Isfahan became knowledge and enlightenment centers. Nizamulmulk paid special attention to such great thinkers as Abu Khamid al-Ghazali and Umar Khayyam.

At that time, 30-year-old Umar Khayyam (1040-1123) was a well-known astronomer. He was invited to lead a group formed in 1074 to reform the Sassanid solar calendar.



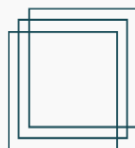
Umar Khayyam did this work and was invited to the scientific and public affairs of the devon. Although Umar Khayyam rejected this offer, Nizamulmulk paid him 1,200 districts a year and created conditions for his scientific and literary activities.

Malikshah (1072-1092) built a large observatory in Merv, the capital of the Seljuk Empire. The scientific and cultural atmosphere will be created in the palace. The future great scholar Muhammad al-Ghazali (1058-1111), who had just begun his career at this time, and the Arabic poets Muizi, Tantarani, and Tughrai, were associated with the Malishah's palace. In 1067, Nizamulmulk built the world-famous Nizamiya madrasah in Baghdad. Mukhammad al-Ghazali once taught at this madrassa.

Created nine centuries ago, "Siyasatnameh" is the certain conditions, social consciousness and thinking result, the culture and spirituality, and practical socio-political experience level. This indicates that our great ancient history has accumulated a great deal of experience in statehood. So, if we take a closer look at our great history, we will see that our statehood policy roots go back to such unique works as "Siyasatnameh". We can see that Amir Temur also benefited from this politics and governance source in his time, when in his "Temur's Statutes" the "Siyasatnameh" author Nizamulmulk was described as a model with special love. At the same time, in the Qur'an and the Hadith, which are the source of human virtues, such theoretically based qualities as justice, equality, and truthfulness have found their practical expression in works such as "Siyasatnameh". "It should be noted that the state issue is at the heart of Siyasatnameh and he did not set himself the giving goal dry advice and instruction rather, it remains scientific stories based on the experience of different states rulers, generations, and his own personal experience. Since its inception, "Siyasatnameh" has attracted the entire scientific community attention, and all Muslim sultans and officials have copied it and used it in their work. "Siyasatnameh" serves as a reliable source for the Eastern culture and political life study in the East in general.

Amir Temur in his "Tuzuklari" also speaks about the actions of the great minister and statesman Nizamulmulk. It is nobely acknowledged that a wise, knowledgeable and vigilant minister is a great power in various aspects of the country life, facilitating the important and difficult tasks facing the king with his entrepreneurship and foresight. "Let them honor and respect such a minister, let them know and cherish the state partner. No matter what he says, whatever he says is a mirror of the mind", and is again cited as an example of Nizamulmulk as a respected minister.

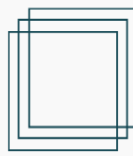
"Siyasatnameh" was considered by scholars to be a political program of the Seljuks. The main ideas of the work are that minister Nizamulmulk urges kings and governors to do justice, peace and mercy, to govern the state wisely, to establish strict rules and regulations, officials to be conscientious, clean, honest and faithful, to work for the country prosperity, its people, peace and harmony.



2. Ideas about a righteous king

The issues of power, politics, and the righteous king are at the heart of “Siyasatnameh”. In his work, the author interprets power and kingdom as a divine blessing. Achieving the kingdom is possible only by the command of God, and the main task of the king is first and foremost to keep the peace of the people and to win the hearts of the people and to keep their well-being forever. “Allah subhanahu wa ta'ala raises a man from among the people to the throne in every century and epoch and gives him trades and pleasant virtues, giving the peace of the world and the rest of the slaves into his hands, and closing the door through it, spreads his signature and luxury in the hearts and eyes of the crowd, until the people seek refuge in the shadow of his justice, live in peace and wish his state eternal prosperity,” Nizamulmulk wrote. (Nizamulmuluk. Siyasatnameh. “New Generation”, Tashkent 2015, 19-p). If the king deviates from his policy and the conditions of justice, there will be rebellion among his subjects. This, in turn, can harm the affairs of the Shari'ah and the decrees of the Almighty, and on this pretext they may be harmed by this king. As we read Siyasatnameh, we feel that the author was opposed to any disorder and rebellion. In his view, any rebellion is evil, and it can lead to the resentment of the people, which can lead to the renewal of power and even the overthrow of the righteous king. According to the author, the rebellion will cause unjust bloodshed on the head of the people, the closure of the cauldron of calamity. The prevention of such misfortunes depends on the ring qualities and policies of the righteous king. Nizamulmulk elaborates on this and expresses the following opinion: “Allah shows His power to one of the people, gives him state and iqbal, finds knowledge and wisdom from the Almighty, and with this knowledge considers each of his subordinates equal to himself, gives dignity to each one according to his rank, gives a career, separates servants from the people, gives each one a career and a place, provides them with the necessity and importance of religion and the world, protects the citizen, so that he may live in the shadow of his justice with moral bliss. If one of the servants or mahrams does something unworthy and understands the good, he should be reinstated, and if he is not vigilant, he should be replaced by another worthy person. If any of the people does not value the right to blessings, peace and tranquility, betrays, betrays, commits treachery, commits treason, commits a sin, punishes, dismisses and renounces them. (See: Nizamulmuluk. Siyasatnameh. “New Generation”, Tashkent 2015, 20-p).

According to the Constitution, one of the requirements for the peaceful management of the state and the welfare of the people is to create conditions for agriculture, which is the main occupation of the people. This includes digging sewers from abroad to bring water, digging large canals for the improvement of villages and fields, building castles, building cities, building wide streets and rabots.



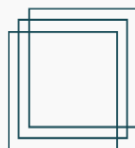
Most importantly, the peace of the royal estate and the perpetuation of its name are determined by the literacy of the citizens. Due to the literacy of the citizens, the name of the king will go down in history, adorn his life and bring happiness to the people. The condition for this is that the king's student should open madrassas for sciences and create all conditions for them to acquire knowledge.

In *Siyasatnameh*, Nizamulmuluk elaborates on the basic social qualities necessary for the king to pursue a just policy. God first adorns His chosen servant with various prophecies and greatness. For example, He gives him beautiful beauty, pleasant demeanor, courage, bravery, intelligence, horse riding and the use of various weapons, knowledge of various trades, to have mercy on the servants whom Allah has created, to keep the promises, to believe in the religion, by believing in Allah and paying attention to him, praying and fasting, and respecting the religious scholars and ascetics, to give alms to dervishes and beggars, to do good to servants and subordinates, to live happily with the people, endowed the oppressors with the virtues of forbidding oppression. Therefore, Allah, according to His worthy rank and good faith, gave him the state and property, made the world subservient to him, conveyed his policy to everyone, and the people of the world pay tribute to him and are therefore free from his wrath. (See: Nizamulmuluk. *Siyasatnameh*. "New Generation", Tashkent 2015, 21-p).

Continuing these views, Nizamulmuluk emphasizes that the state and status of the state depends primarily on the justice of the king and the observance of ancestral traditions, values, customs and traditions. "So, says Nizamulmuluk, the state of the country is like that, and the state is like a candle of wisdom and good image." (See: Nizamulmuluk. *Siyasatnameh*. "New Generation", Tashkent 2015, 21-p).

Nizamulmuluk narrates his work in the second chapter through interesting stories about the main aspects in which the justice of kings is manifested. Only if the king fully realizes that the kingdom is a blessing from God will he be known to the people from his good deeds and justice. Only then will the people strengthen the king's kingdom with their prayers and services. Only then will the kingdom and the state enjoy their peace. Compassion should be the main motto of the king. Because, according to Nizamulmuluk, "Property can exist through disbelief, and with oppression it is doomed to failure." (See: Nizamulmuluk. *Siyasatnameh*. "New Generation", Tashkent 2015, 22-p).

Nizamulmuluk makes very important points by quoting interesting stories that warn the kings to confirm this idea. In one story, he describes such an event in great detail: The Prophet (peace and blessings of Allaah be upon him) reported that on the Day of Resurrection, whoever was the leader of a people and gave orders would be brought in with his hands tied. If he had been righteous, his hands would have been opened with justice and he would have been led to heaven. If he had been a tyrant, they would have been thrown into hell with their hands tied. It is also narrated in the hadiths



that on the Day of Resurrection, the one who gives the answer will answer the people under his control, and will be like the shepherd who answered the sheep. (See: Nizomulmuluk. Siyasatnameh. “New Generation”, Tashkent 2015, 23-p).

In another story he writes about it: “The king must be aware of the condition of the people as secretly and openly as he can. He must save the people from the tyranny of the oppressors, without allowing tyranny. The blessings of his deeds will touch his state, and the people will bless him, and blessings will be bestowed on his name until the Day of Judgment. Great rewards will be written in his deeds”. (See: Nizomulmuluk. Siyasatnameh. “New Generation”, Tashkent 2015, 23-24-p).

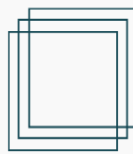
3. On the question of the relationship of kingdom and citizenship

As noted above, the development and decline of the kingdom depends on the content of the relationship between power and citizenship. If a kingdom is alienated from the people, alienated from its sufferings, the life of such a kingdom is short. That is why a righteous king must always be aware of the situation of his subjects. To do this, he must be able to accept the responsibility fairly, just as he can organize the affairs of the kingdom.

According to the third chapter of the Siyasatnameh, the king must receive the oppressed two days a week, punish the oppressors, and listen directly to the words of the people. Important applications must be received and responded to. If the news spreads that "the king summons the dodhahs, listens to them twice a week, and punishes the oppressors," then the oppressors will not commit atrocities out of fear of the consequences of their actions. (See: Nizomulmuluk. Siyasatnameh. “New Generation”, Tashkent 2015, 24-p).

The organization of the affairs of the kingdom in this order has been repeated in each stage of the history of our great statehood. We find this in the testaments of Amir Temur to his children, Alisher Navoi to Badiuzzaman, and Babur to his son Humayun. At this point, we found it necessary to quote the following opinion of experts on the issue of comparing Nizmulmuluk and Alisher Navoi. Alisher Navoi can be compared to Abu Ali Khasan Nizamulmuluk (1018-1092), who was the prime minister (grave minister) and thinker during the Seljuk period and wrote Siyasatnameh. In particular, Amir Temur expresses such wishes when passing a will to his descendants before his death. “I find solace in that, ... no one will harm his neighbor anymore, the rich will crush the poor, and I will not allow the strong to oppress the weak during my reign. Be aware of the dependence of the people on the peace of the people, be resolute and courageous.” Alisher Navoi, in a letter to Badiuzzaman, who later ruled in Astrobod, gave the following advice on governing the country:

1. Wake up early and pray with the congregation
2. Sit on the couch and listen to the complaints of those who complain



3. After breakfast, discuss “property matters” with the arch state
4. Strictly adhere to the timing and control of assigned work
5. Twice a week, make sure that supervisors check the prices in the market

Mirza Babur also bequeathed to his son Humayun, after the morning prayers, he advised the citizens to hear the complaints and inspect the markets twice a week.

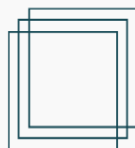
As we read the work, we can see that the author has studied and applied the spiritual heritage and books of his ancestors in the coverage of this issue. In one of the stories in this chapter, it is narrated that the Ajam kings built a shop and took it to the desert in order to hear the suffering of the people with their own ears, and there they heard the suffering of the people without any intermediaries. The reason for this is that if the king sits somewhere, there will be a corridor, a door and a curtain. Selfish people and oppressors take advantage of this and do not put the oppressors before the king.

Nizamulmulk writes in his work that official ministers and secretaries must always be aware and aware of their activities. Because they serve as the main bridge between the king and the people. If there is corruption in their affairs, politics will deteriorate, the people will suffer, and the people will become alienated from the kingdom. Most importantly, they must be on good terms with the people. “When giving an act to the Ummah (zakat), they guide him to live well with the people, to treat them well, and not to charge taxes other than rent. He should also demand the tribute in such a way that it does not harm the people. If the tax is collected prematurely, the people will suffer, they will be forced to sell their property at half price, leave their homes, and become destitute and destitute, writes Nizamulmulk. (See: Nizomulmuluk. Siyasatnameh. “New Generation”, Tashkent 2015, 23-34-p).

So, according to Nizamulmulk, the work of officials should always be checked. If he is doing his duty properly, he will remain in his duty, otherwise they will give this action to a worthy and worthy person. If the property is confiscated from the citizen, it will be returned to the owners. Then they confiscate his wealth, hand it over to the treasury, and punish him, and others do not give him any other deed so as not to take an example and oppress the people.

In the case of ministers, it was argued in the Constitution that the peace and harmony of the country depended on the activities of the ministers, so it was necessary to secretly investigate the ministers and their condition, and how they were doing. If the minister does not have good intentions, the damage to the country will be felt, there will be no way to fix it, and the king will always be anxious, upset, and distressed. (See: Nizomulmuluk. Siyasatnameh. “New Generation”, Tashkent 2015, 34-35-p).

In the history of our statehood, the ideas about the qualities of ministers, the duties of the state, their responsibilities are repeated in each period, as we have noted above.



Regarding the role of the minister in public administration, Nizamulmuluk opens with the story of his king Bahrom Gor and his minister Rostravshan. The story goes, "Citizens, the people are a herd, and our minister is a shepherd! I see the state of the country and the people in a bad state. He hides the truth from whomever I ask. Now he concludes that I should examine the condition of the people and the actions of Rostravshan. (See: Nizomulmuluk. Siyasatnameh. "New Generation", Tashkent 2015, 37-p).

In quoting these stories, Nizamulmuluk urges the king not to be ignorant, but to always be vigilant and vigilant. "The ignorance of the Emir and the treachery of the minister will destroy the kingdom," Nizamulmuluk wrote in the language of Alexander the Great, citing the example of the treacherous minister of King Darius of Iran. (Nizomulmuluk. Siyasatnameh. 44-p).

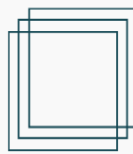
According to Siyasatnameh, another reason for the decline of the kingdom was the giving of vital advice not to offend those who had a public reputation and not to remove them from office, and to take immediate action if they did. He writes that if this happens, they can unite with the enemies and embark on the path of destroying you.

In the play, the king advises the four categories of people not to forgive their sins in order to maintain their kingdom. The first was the sin of those who avenged his country, the second was those who looked at his harem, the third was those who exposed his secrets, and the fourth was the sin of those who were strangers to the king with their tongues and secretly avenged the king with their enemies. "Brave's actions reveal his secrets." When the king is awake, nothing is hidden from him. (See: Nizomulmuluk. Siyasatnameh. "New Generation", Tashkent 2015, 45-p).

4. About awareness of the state of the citizen

The Siyasatnameh emphasizes that the social protection of the people and the peace and well-being of its people depend on the fair activities of the property owners, the muqatte (tax collectors). This form of justice was first and foremost seen as a prerequisite for ensuring the safety of citizens' property, children, and equipment. It is emphasized that taxpayers have the right to receive remuneration from the citizen only for good purposes and should receive it in a timely manner. If this balance of justice was violated, the people had the right to appeal directly to the palace, and it was stipulated that this should be done. This principle of governance now seems to be directly related to the principle of "open doors" in politics. "If people come to the palace and want to report their situation," Nizamulmuluk wrote, so that they do not resist, and whoever does so must shorten his hand, withdraw his iqta, punish himself, and set an example for others." (See: Nizomulmuluk. Siyasatnameh, 45-p).

The goal is to ensure that the king's door is open from the official to the common citizen. Nizamulmuluk tells about this in the story through the activities of King



Noshiravon, mentioned in the fifth chapter. “-Why is the door of our palace now open to the oppressors, and closed to the oppressed? The citizen and the neighbor are both our subordinates and servants. Riyat gives and the army pulls. Our doors must be more open to those who are ruthless and atrocious, as well as to our citizens who pay tribute. For if a tyrant comes to our palace, they will not let him come to me and tell me what he has done.” (See: Nizomulmulk. Siyasatnameh, 53-p).

As mentioned above in the “Siyasatnameh”, the necessary condition for the protection of the people is the periodic inspection of the work of officials. "Righteous kings," Nizamulmulk said, "always think of the weak, and they must inspect the affairs of the muqattas every two or three years for the necessity of the country, so that the muqattas do not look after the people, and the province is prosperous and administrative." (See: Nizomulmulk. Siyasatnameh, 56-p).

There is another category of property that needs to be treated very carefully, and it is necessary to be constantly aware of their condition and to ensure their completeness. These are the judges. It is therefore necessary to provide for their condition in full, if each of them is paid the necessary amount, so that there is no need for them to betray. Because this work is so delicate, they judge the good and bad of Muslims. This practice cannot be trusted to ignorant and impure people, but only to pure, pious scholars. (See: Nizomulmulk. Siyasatnameh, 56-p).

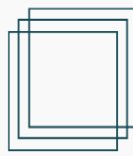
We can read in the sixth chapter of the work dedicated to them that the Nizamulmulk judges and their great role in the peace of the state and politics were emphasized. Even in the case of judges, the issue of dismissing a governor if he makes a wrong decision has been raised. It is said, "If a ruler rules in anger and oppression, he should be removed from office and informed the king." (See: Nizomulmulk. Siyasatnameh, 56-p).

It is clear that in “Siyasatnameh” the category of judges is defined as the owners of the scales of justice in society and politics. They were respected as the needy and listeners of the people. “Whoever blocks the way of the needy and the complainants, the king will shed his blood!” says Siyasatnameh. (See: Nizomulmulk. Siyasatnameh, 57-p).

The purpose of this emphasis is that in the eyes of the Nizamulmulk, both property and citizenship belong to the sultan. They all belong to Allah. Tax collectors and governors stand sentinel on their heads and keep the king safe along with the subjects.

5. On the ideological and practical foundations of management

The “Siyasatnameh” states that one of the greatest virtues of kings is piety. For it is said that religion and the state are the closest to the king. That is why the king must first determine the attitude of the governors who rule in each city to the affairs of religion in the first place. As a criterion for this, it should be learned that they fear



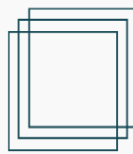
Allah and are not selfish. "It is obligatory for the king to study the affairs of religion, to perform the fards of Allah, to perform the sunnahs of the Messenger, to give their share from the treasury, and to respect and honor the ascetic dervishes," Nizamumulk said. (See: Nizomulmulk. Siyasatnameh, 78-p).

To do this, the king must summon the clergy once or twice a week. So that he may hear from them about the proclamation of the good news and waste of the command of the Almighty, the interpretation of the Qur'an and the hadiths of the Prophet (peace and blessings of Allaah be upon him). This quality is the criterion that determines the justice of the king. It is also said that those who do justice live in the palaces of paradise for those who are under their control. Indeed, "justice is the glory of religion, the power of the sultan, the harmony of the people, the balance of all goodness. For example, Allah Almighty said: "Allahu lazi nazzala al-kitaba bi-l-haqqi wa-l-mizona", that is, a king whose heart is filled with justice, whose home is a resting place for the pious is the most revered king. (See: Nizomulmulk. Siyasatnameh, 65-p).

The main reason for this is to preserve the purity of Islam, which is the main condition of politics and governance. When suffering arises in the country, it hinders the world, the heresy and enmity that make the king unhappy and miserable intensify. That is why kings have always followed those who are protected, pious and unselfish, for the justice and advice of the people, so that they can do the right thing at the right time. (See: Nizomulmulk. Siyasatnameh, 65-p).

In the ninth chapter of his work, Nizamulmulk provides interesting information on the organization of state secrets and its secret affairs, as well as the correct selection and appointment of state chiefs and informants who carry out this work. After all, the masters and chiefs were appointed by the king, not by others. Indeed, the presence of the informed and munkhiy (messengers) will be a sign of the justice and strong thinking of the king, and will be directed to the prosperity of the province. Chiefs and informed are trustworthy and honest people who are paid according to their career and knowledge, and the expenses and salaries that go to them are paid from the treasury, not from the citizens. They had a high level of supply, so that the needs of the nobles and deputies did not fall into betrayal and bribery, and the wealthy state found in honesty was sufficient for them.

The play deals with the supreme decrees and orders sent from the royal palace and their execution in the eleventh chapter, it is said that if a decree is often written and sent from the royal palace, the respect for it will be even less. The conclusion from this is that nothing should be written from the upper house unless it is necessary. The respect and power of the decree is in its execution. That is why no one should leave it out of his hands until the decree is executed. If a person has a negative attitude to the king's decree or is allowed to prolong its execution, he and his relatives are punished. Hence, the king's order must be obeyed and taken seriously.



The country peace, as a basic condition of the well-being of the people, requires that the kings be aware of the state of the people and the condition of the whole country. In order to carry out such work, that is, to keep abreast of everything that was happening in the country, he made extensive use of spies who kept the king informed of every event. "The spies," the Siyasatnameh said, "should be sent around as traders, tourists, Sufis, and drug dealers, so that they may report everything they hear." (See: Nizomulmulk. Siyasatnameh, 95-p).

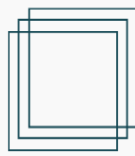
The purpose of this was to enable the king to be informed of every event in a timely manner and to take action as soon as possible. Any rebellion allows us to be aware of the movement of the opposition.

In "Siyasatnameh", it was considered necessary to regulate the rapid arrival of messages in order to be aware of the life of the country. The timely arrival of the messages will create conditions for peace awareness and country well-being. To this end, it was a condition of good organization of work to place paykols (messengers) at a distance of fifty miles and to provide them with their monthly expenses and necessities. Fifty miles away, special places were prepared for runners, and any message arrived quickly.

In the eighteenth chapter of the work, interesting ideas are given about the king's constant consultation with sages and elders in order to pursue the right policy. Doing all things with advice is a sign of a person's strong will, wisdom and worldview. For in his work it is said that the measure of every deed must be decided by the wise and the old, by those who have seen the world, elsewhere "The measure of one man has the power of one man, the measure of ten men is equal to the power of ten men, and the more, the better". (See: Nizomulmulk. Siyasatnameh, 117-p).

Nizamulmulk tried to prove the idea that kings should consult with wise men and elders in the example of the Prophet (peace and blessings of Allaah be upon him). According to the play, "The people of the world know that none of the people was wiser than the Prophet (peace and blessings of Allaah be upon him). He had a deep knowledge, and he saw the things that were happening behind him as if they were in front of his eyes, and the heavens and the earth, the throne and the floor, the tablets and the pen, heaven and hell were not hidden from him. Gabriel also always brought revelation and announced the existence and non-existence. Even when he knew such virtues and miracles, Allah commanded our Prophet, "Shovarakhum fil-amri", i.e. "O Muhammad, if you want to do something or if there is a need, consult with your companions". It is said that you are obliged to consult with the Prophet (peace and blessings of Allaah be upon him) as long as it is a command from Allaah. (See Nizomulmulk. Siyasatnameh, 117-p).

The benefit of this is that if a king wants to do something or solve a need, he must consult and counsel with wise old men and elders. Each one expresses his or her opinion, compares it with the king's opinion, listens to each other, and thinks in all



directions, and then chooses the opinion that is approved in the middle. The most accepted event will be the most rewarding and should always be done that way. He advises that the result of the work done without consultation and advice will not be good.

Consultation and counseling are the basic conditions for the king to be pure and clean at the head of the people, to be vigilant, and to lead with justice by pursuing the right policy. We are witnessing that this has been practiced in every period of the great stages of our statehood.

The king has no right to rush into this matter, since the work of the Nizamulmuk kingdom is an extremely responsible one. That is why when a king hears a message or suspects someone, he orders it slowly, knows the truth, and distinguishes between truth and falsehood. Haste is the work of the weak, not the strong, says the “Siyasatnameh (Policy)”. In this regard, Nizamumulk refers to the King in the Qu’ran as the basis of Allah's opinion on this matter. “Oh Muslim! If someone gives you a false message, you should find out first”. To this end, he gives the idea that nothing should be said until the king has revealed the truth.