

Analysis of Iranian Political and Cultural Civilization Based on the Book Siyast Name (Known as the Encyclopedia or Political Encyclopedia of Iran) Written by Khajeh Nazam-al-Molk Tusi

Moslem Mozaffari (Corresponding author)

Department of Persian Language and Literature, Jiroft University, Kerman, Iran.

E-mail: mmozaffari110@gmail.com

Received: November 29, 2022 Accepted: December 22, 2022 Published: December 26, 2022

doi: 10.5296/jsss.v9i2.20610

URL: <https://doi.org/10.5296/jsss.v9i2.20610>

Abstract

The valuable book of policy written by Nazam al-Mulk Tusi (author of the fifth century AH) is one of the most beautiful and valuable books of Iranian culture, which is a kind of indicator of the great civilization of the ancient Iranians. And it is necessary to introduce this civilization to the world. In every era of Persian literature, society is of utmost importance. In prose and poetic literature can be a source of social themes, customs and aspects of anthropology observed. One of the prose Policy Nazam al-Mulk Tusi's work at the fifty fifth century AD, including religious, political, cultural, social written. He is responsible for having sufficient knowledge of the Ministry for thirty years and deal with all classes in society, different issues, with an intellectual notion. He talks of rituals majority of tasks entrusted to him if the righteous jobs and everyone will have a job And justice occupations for their work and inspection and supervision and enforcement operatives are businesses; The result of the progress and prosperity of the society and people living comfort and use of public funds in place And the rights of a person by a crushing massive bribery of society.

Keywords: customs, rituals jobs, Siyast name, competency-oriented

1. Introduction

"Siyasat name" is a political encyclopedia of Iranian kings and this work is divided into several categories, which are: 1- Advice, 2- Quotations from the Holy Quran, hadiths and

Sayings of celebrities, 3- Short anecdotes, 4- Long anecdotes, 5- Description of the events of the author's covenant 6- Historical narrations, 7- Interpretation, ... is divided.

Experts have identified two main features of the policy in terms of style of expression: 1- The lexical structure and its syntax, which is as simple and fluent as Bal'ami prose. 2- In terms of semantic structure and literary arrangements, it is a bit new and is similar to Beyhaqi prose.

"Siyasat name" or Syr al-mlvk one of the most important historical and beautiful Persian prose texts by Nazam al-Mulk Tusi question Seljuk Malk shah in the fifth century AD, in 50 chapters, including on issues of political governance Seljuk period (Malek Shah Seljuk 445-485) written was.

Nazam al-Mulk man was wise and resourceful and learn the Quran and his eleven thirty years of Alp Arslan and Malik served it was a sign of faith and wisdom and sufficiency the vast state from halab to Kashgar brought under the rule of the king.

The best proof of the power and wisdom of the Minister, chaos and destruction bloody conflicts that occurred after his death. In addition to two books other creatures of His commandments Policy or Dstvr al-vozra Nazam al-Mulk, he is among the writers who have been working in positions such as Abolfazl Beyhaqi author Beyhaqi date. And because the king's secretary and the governance and the intricacies of the minutes from the familiar closely and many social and political issues contained in his book.

Issue a policy, customs policy and administration of government and the princes in the Seljuk period. "Prose, this book is more than a simple Beihaghi History of eloquence and prose Morsel takes more mental than technical".(Shamisa, 2008). "The policy letter is a book written to the king, and the purpose of writing this book is to clarify the meaning and concept of governance, which beautifully portrays the themes in it." (Bahar, 2013).

According Policy to two of the most valuable and the most interesting works in Persian prose that is: "A lot narrated the historical stories and that in statecraft contains ideas that Orient has created one of the biggest issue." (Shoar, 2005)

What is important, the themes of social utility that the author of your social status of social classes in the fifth century, important social issues and the characteristics and attributes of each class, rituals, Rites, social customs, duties and minutes of each working to preserve the principle of respect and social status is raised.

Another point worth mentioning Policy could be, "is that it can be Worth information on Iran's political establishment and country in the pre-Mongol period and especially the Seljuks achieved and this particular aspect that represents the culture and social Policy in the number of books in the old conventions, as well."(Safa, 2005)

Here is an example of the prose of this book in translation:

Awake kings and vigilante ministers have never been given the two jobs of a man. And a job for two men. Until his work was systematic and prosperous, despite the fact that when he commands two jobs of a man, one of these two jobs is always disrupted ... and the man who commands two jobs is always to blame and blamed and heartbroken.

And again, whenever he gives two men a job, he throws it, and know this. They always did not do that and they said, "The house was not destroyed by two housewives and ten were destroyed by two housewives." And both of them always think in their hearts that ((If I suffer

and take care of the obligatory in this work and do not allow any damage to take place, our Lord [= means the king and the ruler, the chief] thinks that this is sufficient and Art is my friend, not because of my diligence and effort, and the other person constantly thinks the same thing, and when you look at it, the job is disrupted for a long time, and if the commander says, "Why did they not treat this job and make a mistake?" He blamed him and threw an excuse at him, and he says (everyone blamed him) and blamed him. Because returning to reason and principle is neither a crime nor a crime. It is all the crime of the one who makes two men a job ...}

2. Method

In conducting this research, library documents were used and files were taken from reference books as well as various works. The method is descriptive and explanatory research and in some places analysis and interpretation. In this method, various works related to the subject are used and after explanation, a conclusion is drawn.

3. Discussion

Khajeh Nazam al-Molk advocates justice in many chapters of the book. He considers the satisfaction of truth as the greatest reward of every human being, and he considers oppression as disgusting, and he considers the fire of hell as the punishment of the oppressors. At the beginning of a chapter, he says:

"He should open it and take it to heaven, and if he is cruel, he will be thrown into hell with his grains closed." He believed that the king and the minister should have informants to inform the king and the minister if there was oppression and corruption by government officials.

"Spies should always go around everyone for the sake of merchants, tourists, Sufis, drug dealers and dervishes, and they should report everything they hear so that no news is hidden," he said. In the same chapter, he tells a story from the days of Dilmian called "Azod al-dowla and the traitorous judge", part of which helps to understand some of our current difficulties.

Here is part of the text of the book:

The judge of Baghdad did not return the loan money of a young man who had started and traveled. The young man says about the judge with the spy Azod al-dowla: If he gets big, he can be treated with salt, because if he gets big, how can he be treated? All judgments should be made to the judge, because the judge is rude, who will take the judge from the judge?

And after examining the work of that judge, it becomes clear that "at first, this judge was a dervish and a family man, and it is so famous that I have told him that it is enough for him, and today in Baghdad and the district, there are several lost property and gardens. And he has gardens, estates and houses, and the luxury of his house is not a limit, it is clear that all these blessings cannot be made so famous. So it turned out that he made all this from the property of Muslims.

3.1 Morality and Politics

Khajeh believed that economics and morality are one of the pillars of society, and if these two are institutionalized in society, society will move on its natural course. You can also see Khajeh's complaint about historical and social immorality in the book of policy books. Khajeh strongly feels that the three aspects of his practical wisdom have been shaken. Khajeh Nezam has had different solutions. He established military schools to train intellectuals, although some believed that these schools were to oppose the Ismailis and Fatimids. Regardless of this belief, Khajeh wanted to first restore order to the attacked society by educating these intellectuals, and secondarily to benefit from the advice of those trained in military schools.

Khajeh intended to eliminate greed and fragmentation of power and to institutionalize security. By constantly repeating and adopting a just approach, he tried to make the Seljuk sultan and king aware that he was facing a moderate approach to the nation. Basically, in our society, there is no separation between ethics and politics. In general, we must go to politics with a religious and customary standard. Of course, I would also like to point out that our political ethics have become a bit more person-centered. And usually dictatorship can be the product of individualism in political ethics. But keep in mind that at least in the time of Khajeh, we were facing an era of prosperity. But wherever insecurity is seen, political morality has shifted to dictatorship. The difference between Khajeh and Machiavelli's political thought is that Machiavelli tried to institutionalize dictatorship in society, but the principle of Khajeh's thinking was based on the people.

Khajeh Nazam-al-Mulk considers the relationship between ethics and politics as two-sided. According to him, one of the complex puzzles in the world of politics and power relations in human societies is the relationship between "ethics and politics". The place of ethics in the social system has long been considered by various schools and thinkers and social reformers. Morality in politics is not acceptable. Monotheistic religions, especially Islam, have also been at the forefront of the need to observe moral standards in the field of politics and political and public power. From the point of view of monotheistic religions, human beings should be in the light of moral virtues and good deeds and behavior, especially with fellow human beings with a baggage of good deeds and good behavior in the light of acquiring moral virtues in the house after death and in the holy court of God. Let the "city of God" find its way. Politics is one of the social spheres and it cannot be separated from other parts of the society and rules can be prescribed for it that are in conflict with other sections of the society. Ignoring politics by morality means that the government is allowed to violate all its legal and political obligations and turn free citizens into slaves in its service. Relying on the theory of "unity of ethics and politics" does not mean ignoring the specific difficulties of politics, but this difficulty cannot mean removing ethics from politics.

If we separate ethics from politics, then any violation of election commitments and promises will be allowed, and the government can no longer be prosecuted or even blamed for such mistakes, and this is a game that enters it is very dangerous. Another difficulty is the belief that there is no external criterion to show what the requirements are in politics, according to which, in certain cases, it has violated moral principles, and this is where politicians themselves can, wherever they want, under the pretext of Political necessities deceive their

citizens and act in their favor and against the interests and desires of their citizens. In this context, throughout history, moral teachings in various forms and necessity, the importance of the need to adhere to virtues Morality and the avoidance of moral vices are advised to governments, kings, rulers, and officials, known as the "policy letter" or "advice letter."

Policy writing, wise sayings and instructive sayings and letters of advice are among the ancient traditions in the culture of ancient Iran. Sir al-Muluk or many policies written by great writers from Iran have been left, each of which shows the attitude of properties and people to the category of politics and government in different periods of Iranian history. The precious works of Khajeh Nazam-al-Molk or Aboal-hassan Ameri and Khajeh Nasir Tousi and even Saadi Shirazi have shown the serious attention of thinkers to this issue. Surprisingly, politics and government, which is a social and philosophical subject, in the form of policy writing in the history of the country has been more considered by writers and sometimes poets. Mullah Abu Bakr Musnaf Chori, one of the scholars and writers of the tenth century AH, in Kurdistan can be considered as one of such great people who has presented valuable works to the Iranian society.

Professor Seyyed Javad Tabatabai, a professor of philosophy and political thought, believes: "A large part of political thought in Iran is contained in policies whose authors have reflected on the political relations of society. Most of these writers, even if not in the service of Soltani. "They have inevitably been associated with 'practical politics.' In this sense, they have played a significant role in shaping the country's political organization and its political ideology." In other words, the way of thinking about politics and power in Iran, especially during the Abbasid caliphate and after it, is influenced by the method of policy-making in which the main basis of thought was not the interest of the people, but the interest of the monarchy. Hence, according to this theory, the main axis of political analysis, policy-making and policies is the ruler. All policymakers are preoccupied with the question, "What is the way to govern, or to be more precise, the best way to maintain political power?" The two main issues that have occupied the minds of policymakers have been that first they have generally discussed how political power is acquired and how it is maintained, and then they have thought about how to get out of the Khavarij.

The ruling power prevented and kept the heads of the subjects in the circle of obedience to the property. Reaching - such as hereditary monarchy or king's power - to make the people loyal to the service of the ruler or king, and on the other hand to prevent opposition against the king or ruler. These features are a kind of expression of the dimensions of policy-making that is thought to have been formed by combining the thought of ancient Iranshahri with the teachings of the Islamic period about the caliphate and politics. These have been interpreted in another form, which is known as "Shariatnameh". According to Dr. Tabatabai, "Shari'a writers, although like ideologies, have tried to ideologically justify the caliphate, but in establishing their theory, they have distanced themselves from the idea of" monarchy "and put" Shari'a "at the center of their interpretation.

4. Khajeh's Advice to Consolidate and Protect Political Power

4.1 The Divine Theory of Monarchy

The "divine theory of monarchy", which has strong roots in ancient Iran and was considered one of the important religious foundations for the consolidation of Persian sultans and kings, is favored by Khajeh.

As mentioned above, in general, policy-making in post-Islamic Iran was born of the teachings of policy-making in ancient Iran, and references to past literature in the Islamic era are abundant in policy-making. Of course, sometimes attempts are made to use Islamic teachings to confirm the discourse and guidelines of the past. (Muskawiyah, 1997).

At the beginning of his book, Khajeh interprets the divine theory of monarchy with the following statement: "Let him open and close in corruption and chaos, and spread his signature and greatness in the hearts and eyes of the creators, so that the people may live in the shadow of his justice and refuge, and be safe, and want the survival of his government." The "divine theory of monarchy" is one of the oldest theories of government in the history of classical political thought. It is noteworthy that while the Abbasid caliphate was established in Baghdad, Khawaja did not consider the legitimacy of the rule of the sultan and the king from the institution of the caliphate, but chose the king and introduced him as a caliph through God, without the mediation of the caliph.

4.2 The King Sits in the Midst of Injustice

The eunuch asks the king to sit down with the oppressors for justice, but it is noteworthy that the eunuch's reason for the necessity of this is a method and not a matter, that is, it is considered because of the result it has in consolidating power and preventing people's dissatisfaction; Khajeh says: "There is no way for the king to immediately sit down for two days a week and take revenge on the tyrant and do justice and listen to the servant; "And he had to present a few stories that were more important and give an example in each one, so that the news would be spread in the country that God calls the world of oppressors and plaintiffs forward and listens to them two days a week and breaks the oppressors." (Tusi, 2021).

4.3 The Effects of the King's Negligence on the Condition of the Subjects and the Country

Khajeh reminds that the king's neglect of the condition of the subjects and the army and the actions of the agents cause him to fall into public opinion and public opinion, which is in no way in the interest of the king and beautifies his power. He says: "It is obligatory to ask the king about the condition of his subjects and army and his near and far, and to know a little and a lot of what is going on, and if he does not do so, it is a defect and they carry on negligence and oppression and say that corruption and encroachment He goes to the kingdom or the king knows or does not know, if he knows and does not prepare and forbid it, it is that he is a tyrant like him and has given his consent to oppression, and if he does not know, then he is careless and ignorant, and these are both "The meaning is not good ...". (Tusi, 2021).

4.4 Threats of Political Affiliation for Political Power

Khajeh Nazam insisted on gathering military forces from different races and ethnicities and asked the king to pursue such a policy. Khajeh argues in the necessity of the army not being of the same sex and race: "Since the army is all of the same sex, rise from those dangers and

do not be hardworking and mix, it should be of any kind of army ..., Sultan Mahmud's habit was like that. You had several kinds of armies such as Turks, Khorasani, Arabs, Indians, Dailami and Ghoris, and during the journey every night, they found out from each group that you were a few men who were disobedient and the position of each group appeared and no group was afraid of each other. "And you were respectful to each other, and if you were on the day of the war, you would fight against any gender and try in your own name and shame." (Tusi, 2021).

4.5 The Need to Minimize the Decrees Issued by the Royal Court

Khajeh Nazam-ol-Molk considers the multiplicity of orders issued by the center of the monarchy to honor the king and to obey his orders, and finally considers this as a factor in weakening the power of the king and says: His honor should be gone, they should not write anything from the Supreme Assembly until it is important, and because they should write, his honor should be such that no one is Venus to lose it so that he does not carry out the command, and if it turns out that someone in that command is humiliated He has looked and lazy in listening to obedience and obedience, even though he was close. "The difference between the king and other sections and people is the decree." (Tusi, 2021).

4.6 The Need to Employ Spies in Various Guilds and Groups

Khajeh Nezam considers the main benefit of having a spy and a secret informant to be the king's knowledge of the current situation in the country and solving the problems of the people before it becomes a crisis. It also facilitates the elimination of behind-the-scenes conspiracies for the ruling political power in the light of the presence of informants. (Ahmadi Tabatabai, 2000)

Khajeh says in the thirteenth chapter of the policy: "Spies should always go around for the sake of merchants, tourists, Sufis, drug dealers and their dervishes, and they should report everything they hear so that no news of the situation is hidden, and if anything. It should happen and it should be updated in time ... "(Tusi, 2021)

4.7 Opposing the Multiplicity of Jobs of Government Agents, Giving one Job to two People and Neglecting to Give Jobs to Employees

Khajeh considers the multiplicity of brokers' jobs as the cause of troubles and not getting things done properly and giving one job to two people as the cause of destroying and wasting that job and says: "Awake kings and vigilant ministers are always two jobs You did not call a man and a job for two men, until his work, you were always in order and prosperous." Because when a man takes two jobs, one of the two jobs is always disrupted ... or whenever he gives two men a job, he throws this and that and does not always do that." (Tusi, 2021). He does not consider competent people and individuals desirable for political power and believes that all competent people should be used to advance the goals of the government and consolidate power.

4.8 The Need for the King to Prevent Women and Subordinates from Gaining Power

Khajeh Nazam-al-Molk opposes the entry of women into the sphere of political power and political decision-making for the reasons he considers, and believes that gaining their power can endanger and threaten the power of the sultan. In this regard, he says: "Under the hands of the king, they should not become arrogant, from which great defects will be born and the

king will be disgraced, especially women who are not from Strand and full of intellect, and their purpose is the essence of the generation to remain. And the more noble and worthy of him and the more secretive and pious the more praiseworthy and pleasing.... "God Almighty forgave him and accepted his repentance." (Tusi, 2021).

4.9 Preventing Wise and Ignorant People from Being Hired for Big Things

About a thousand years ago, Khajeh well explained rationalism and political rationality in the field of social management. Khajeh's statement comes at a time when the duties of our pre-modern government have been very simple and limited, but Khajeh cleverly addresses this issue in governing and managing property. Khajeh Nazam-ol-Molk believes that competent and competent people should be in charge of the affairs of the country, otherwise political power will be seriously endangered. He says: "Asking Bouzarjmehr, what was the reason that the kingdom of Al-Sasan was overthrown and you were the mastermind of that king?" And today, your wisdom and knowledge are not unique in the whole world. He said that the reason was two things: one was that the Al-Sasan were appointed to the great deeds of the ignorant and the other was that they were the enemy of knowledge and the people of knowledge. "Great and wise men must buy and use." (Tusi, 2021).

4.10 The Need to Change and Replace Government Agents and Agents and Sections

Khajeh Nazam-al-Molk The change of government officials is effective in preventing their danger in threatening political power. (Shirazi, 2000).

He knows and says: "In the ammunition of the country in every two or three years, the workers and the cross-sections should be changed so that they do not work hard and do not build a fortress and do not keep busy and go well with their subjects and stay in Abadan province".

Khajeh cleverly tries to warn and block all the ways of threatening the Sultan's political power. Given Lands limited connections in the past, it can be seen that Khajeh's advice to maintain political power has been very prudent.

4.11 The Need to Avoid Haste in Making Decisions in the Affairs of the Country

Khajeh Nazam-al-Molk considers decision-making in the affairs of the country to have important consequences and warns the king to be slow in making decisions. He writes: "There should be no haste in things, and when they hear news, they should say it slowly so that they know the truth and a lie appears from the right, that haste is the work of the weak and not the work of the able ... There is always an opportunity to do what has not been done "He can do what he has not done, but he cannot find what he has done." (Tusi, 2021).

4.12 The Need to Protect the Shari'a and to Research the Duties and Traditions

Khajeh says: "It is obligatory on the king to research the work of religion and to perform the duties and traditions and commands of God Almighty and to respect the work of the religious scholars and to create their sufficiency from the treasury and to honor the ascetics and the pious." ... And there will not be a day when most of the rules of Shari'a and the interpretation of the Qur'an and the news of the Prophet (PBUH) will be known and preserved, and a religious and worldly solution and a correct plan will be opened for him, and no bad religion or innovator will deprive him of "Rah cannot win and become a strong vote and increase in justice and fairness, and the air and heresy of his country will rise and great things will

happen to him, and the habit of evil, corruption and sedition will be cut off from the days of the government." (Tusi, 2021).

It is worth pondering and pointing out that Khajeh's words are based on political analysis and political expediency rather than on religion. Because Khajeh speaks in the thirtieth chapter of his book entitled "In the order of the wine assembly and its conditions", which is one of the most important prohibitions of the Shari'a, and determines its way and custom on the Sultan. Khajeh's view is mainly due to the important fact at a time when religion can play a major role in consolidating the ruling power and its efficiency. As mentioned, religion, while effective in regulating proper social relations, is used as a tool to deal with dissent.

4.13 The Need for Justice and the Fight Against the Khavarij

Khajeh considers justice as the cause of property survival and oppression as a precondition for the decline of the state. Khajeh considers the care of brokers to be one of the tools of justice. The sages have said that "the negligence of the government should be overcome and Alexander has considered the negligence of the emir and the betrayal of the minister as the cause of the ruin of the kingdom".

Khajeh says: "At all times, the kingdom should not be unaware of the condition of those appointed and their method and character should be constantly reached. Because iniquity and betrayal appear from them, no retention should be made. They should dismiss him and rub him according to his crime so that others may learn a lesson..... "It seems."

He mentions Anoushirvan's behavior in many cases and considers it a necessity of justice. It should be noted that there were commonalities between the era of Khosrow Anoushirvan and the time of Khajeh. Both lived in an era that, according to Khajeh, was the era of the "departure of the Khavarij." In the final chapters of the policy, Khajeh speaks of "atheists, Batenian, and Khavarij." (Tusi, 2021).

In the forty-fourth chapter of Khajeh's policy, he mentions and highlights how Anoushirvan suppressed the Mazdakians, and in fact introduces that event as a model for the struggle and suppression of the Batenian to the king. Khajeh has mentioned Bozorgmehr Hakim in various passages of his discourse in the field of "practical politics" and has considered his guidelines. It should be noted that the collection of precious works and advice left by Bozorgmehr indicates the necessity of combining "ethics and politics" in his teachings.

4.14 The Introduction of the Contents of Policy

"The policy includes excerpts from Nizam al-Mulk's experiences at the end of his life" (Yousfi, 2018). Nizam al-Mulk Tusi Hoxha, Siyasat name set in 50 chapters and more chapters to write customs has dealt with a pleasant anecdote. He began talking about "in recognition of the value of bounty God" and in the lives of the prophets and people of working age, valuable content with the knowledge and specific knowledge, is brought.

Then would follow in subsequent sections that have been mentioned: justice and good character greedily - the behavior of actors and ministers - Study, religion and politics - the sanctity of command - consult with the wise - army clothes - draw servants serve at the court - House ceremony and ritual stand in court - Banquet and hospitality - a judge and Guard and head of policy conditions- Code of statecraft -courtiers and relatives - inspection - the appointment of spies - the Spies and detectives - recognizing the right to serve - charity on

animals - Code of jobs and assign tasks - complaints and that now - Customs and Treasury and maintenance Costs.

4.15 Policy and Social Classes, Rituals and Customs

Nazam al-Mulk Tusi for each of the ministers, nobles, teachers, writers, actors, Companions, police, judges, Guards owners, slaves, soldiers, etc., customs and define specific tasks and that if any of these according to their individual tasks, principles of humanity and respect for their own times The country will progress to the institution. Each of his classes while he was minister of functions that determine the existence of stratification and social classes in that time.

His property and politicians such mood and rituals cites: "So what does need to be kings, good meeting and a good temperament and justice, manhood and chivalry, riding, and knowledge and to apply a variety of weapons and ways to win in the arts Compassion and mercy of Almighty God and creation, and fulfill the vows and promises and true religion and faith in God is good and loving obedience Excellence Instead the virtues of pilgrimage and prayer night and day and the sanctity of religious scholars Zahedan and patience and warmth of the people of knowledge and wisdom and you bought a frequent alms giving And with Needy good and happy life with subordinates and servants of the people and deter wrongdoers from an agent, gave him ".(Shoar, 2005)

He's building for community development and prosperity of the cities, the solutions proposes the following to them.

4.16 Research Work and Value of Religion for Knowledge

"The king is obligatory to study and practice in religion and traditions and commandments of God and to apply instead the And the scribes of the treasury honor to have them creating and Zahedan and righteous enough to cherish, it is obligatory cholars of religion before God himself gave way and Commands hear from themand interpretation of the Quran and news Rasool hear And anecdotes and stories of kings just Tales of the Prophets (AS) returns hear ... And the free world of occupation. "(Shoar, 2005)

He concluded his studies in religion, strong of thought and fairness knows and he said, matter evil and innovation of the country up, great things arise and matter is evil and corruption and intrigue of Administration Him And the people are competent and corruption remain strong reputation in this world and salvation in the next world, and the myriad long and will reward and the people he vowed to take more interest in learning science.

He calls all the people of his promise to learning: "Knowledge is like a candle that lit candles are lighting it and people find that lighting the way and come out of the darkness" (Shoar, 2005)

4.17 Statecraft

"Almighty God created a just and wise king, the children of his age and state that all enemies anymore And wisdom that involved everything clean and everyone asks and Investigate How is the law of the king in anything, and the office Read, not enough time to arrange and rituals all his property instead Return And whoever emerges as his degree, Adam and quarrying to their base Return Adam undervalued the short hand and sends her work and career, And

blasphemy and religious blessings from the stump destroy the enemy's friend is wrong, the triumph of religion, to include air and Innovation "(Shoar, 2005)

He says that the public funds of government regulations to their original owners, the indigent, Needy, scholars, Alawites, reformers and veiled and Ghazi and border residents and the people of the Qur'an, translated Honorable people should be punished and Villains and glory with them, reformers must be rich, poor and corrupt, despicable people are unable Amir and server And the noble and accomplished every scoundrel should not be deprived of his title of king and lay minister.

4.18 Ritual Jobs and Assign Tasks

In the present society where everyone has a job and position, and while some are in the vicinity of unemployed and without income 'In the Seljuk period, intellectuals such as Nazam al-Mulk in this regard says:

"King awake and alert ministers, all the time, never two men did not have a job and a job two men to their work and prosperity were To order , do it because two jobs a man says, Always two jobs, one on the damage and the fault, from the fact that if a man rises up and looked after in the job The obligatory curlers assistant, a job in which other obligatory damage and fault happens and if it rises jobs And assistant curlers be looked after, other jobs in the pores and fault happens and if it rises obligatory and dedication to the job, this job is all the fault and the damage ... And when the two men says a job. The threw it and it does not always forbid it remains "(Shoar, 2005)

And goes on to say, today people without any incompetence, ten job and another job if it is offered to them Open to accept it ... and unfortunately he will not die and their thought that this man is this job or not? Is sufficient or not? Who himself has accepted several jobs, to be used or not...?

And enough men and trusted and experienced and competent and volumes have been denied and no one thought and it is not Clean Why should not obscure, incompetence, lack of original, Without virtue has several jobs, while the famous, original and trustees have a job and are deprived linger?

In his view, if the job was given to the righteous: "Therefore you did not waste mine and were relieved and school subjects and harmless biological Samaritan and the king of hearts, regardless of tons of easy days left."(Shoar, 2005)

4.19 Customs Banquet and Hospitality

In his view merry bread and food for the People of God, increases the life and property and government And to exaggerate that perish Pharaoh's curse after Moses and Hell prohibition on Hatam al-Tai to favor the people and the generosity and hospitable. "And nothing in the world of generosity and charity and not Up Bread and bread to give to all Chivalry is and if someone is a blessing and will have no king Charter, the well-groomed and the people he called God of humility and reverence, and Elder and time, although "every day tablecloths throw bread." And everyone in the world than for bread making is named. And the bread is bad blind and stingy in the world. And the news comes that "Albkhyl Laydkhl Al Janna" (Shoar, 2005)

One of the rituals Juan establishing the Seljuk period, with a simple reader is laying on the morning of the motives that morning to serve those who are hungry come eat something And if the properties are not hungry and do not relish their time, their Luggage and bread will eat the leaves and eat the Joan of courage for them to eat a variety of reader In the early morning Is not Soltan Tugrul was simple. And if you go to watch or hunt of his twenty mules carrying food to eat in the desert.

4.20 Appoint Inspectors and Agents to Prevent Injustice and Bribery

In his view appoint a justice-wake Spies and Detectives sign of strong consensus is king Because everyone knows that the King is awake and aware deployed everywhere that the result of this monitoring Abad provinces, shortening the wicked, Busy business people mansion in the shadow safe and justice and awareness of news in cities And reduce the treason and bribery. "He who has the trust of all his nobles to what God says goes, he knows and when that happens, you will want and need And the nobility of his work to this region and city Succession short-sends, to monitor the actions and behavior, making "(Shoar, 2005). Sufis and dervishes have to dress traders and explorers, spies and that everything is going to be news to any of the circumstances, the news was not covered to be compensated for their time and how many governors and agents and the rebel commanders who have Mountain spies have announced their intention is buried. (Tabatabai, 1989).

Monitor the buying and selling in the market and enjoining good and forbidding wrong in his view of the chaos and debauchery and the sluggish labor law and to prevent speculation and high prices.

As God said: and the heavens and the contract and conditions. " It is also a city inspector must be on duty to right the scales and rates and buy and sell, you know, to be truly involved in it And any goods that are brought from the surrounding market and sell all precautions to avoid fainting and betrayal and the right rocks, and instead brought enjoining good and forbidding wrong ."(Tabatabai, 1989)

4.21 Litigation Practices and Good Character Greedily

Nazam al-Mulk unique fairness to the judge does not know t together with the ministers and the king and the officials and all are invited to justice.

-Feature of the judge and justice

-Justice King

-Justice perpetrators of Ministers

Imam Ali said: "Justice Put things positions; justice can place anything goes" (Dashti, 2003).

"We must state that the civil judges, unit unit , to know, and all that they've Scientist and Ascetic and short is to keep him on the job ... And each one of them sufficient to Monthly wage he refers to, does not wish to betray him, the important thing is thin; they the souls and property of the Muslims dominating, however, because of ignorance and greed and intend to take a decision on other rulers have it signed a decree ... "(Dashti, 2003)

The King shall rejoice, and your pleasure in hearing the oppressed see " Kings drawing so that the non-Arab world on invertebrates and a new day king, the admission The public And

were not arrested and no one a few days ago, heralding said that such a day would make anyone Making their jobs and their stories and Complaint Wrote ..." (Zabihnia, 2013).

Even if someone complained to the king, his king kneeling priest, who was chief justice of the meeting and ahead of all judgments, the judges wanted to plaintiffs King, No fear. (Story property just Anushiravan and chains Justice Page 72 and Page 83)

Justice King Oppression from the oppressed opens "the king is not the way that every two days a week to sit and the oppression of cruel justice ... He subjects himself to listen and hear the immediate ... and when his king-does to justice sitting all fear and stop their aggression." (Zarrin Koob, 1987).

"He will actually do the work God created to be good to go... And the continuous operating conditions must be asked ... and if the subject is something is taken to drag him False Cases brought to him, and also acts obsolete He does not be a lesson to others." (Zarrin Koob, 1987).

Nazam al-Mulk of judges and other justice between punishment and crime worker will fit cause of corruption in the society is "And the peasants who does not favor his right and told him not guilty on size and rub them on their mass states ". (Zamani, 2011).

4.22 Combating Bribery

In politics there is a stage in which bribery is viewed as an act condemned That's all the work of getting it warned investors and stakeholders and recommends that the fight Including the story of Bahram Gur and Minister traitor, who betrayed him Minister Bahram's clear right and the people's oppression And property of the people and took bribes and official blew the And the corruption and oppression of the people and not the right Was ordered the queen and her Private lands sold to the public, claiming Returned From the perspective of Nazam al-Mulk 'failure to take the necessary bribes and oppression, lack of fear of God "(Zamani, 2011).

4.23 Women's rights

In his view the more virtuous woman More noble and more worthy and consulted with them is not valid And to command and issued his opinion whenever women have not yet been achieved except disgrace and evil and corruption "Especially women who Abstemious and commendable and desirable, it is sometimes the king's wives, their commander ..., Inevitably, a woman's command must often be against the truth, and from that command, corruption arises... and if the king's wife dominates the king, a scandal will arise in the society, and the work of the government will remain unfinished, and the king will spend his time playing games. He does it with women, and the more pious and pious a woman is, the better, and it is not forbidden to consult with these women, and these women have social rights" (Zamani, 2010).

He says: Prophet Adam, peace be upon him, was seduced by his wife, Eve, and they ate wheat that was forbidden in heaven by God's command, and this caused them to be expelled from heaven, and they wept before God for two hundred years. And they repented until God accepted their repentance. Also, in the story of Rudabah, Kikavos and Siyavosh, and the story of Yusuf and Zulikha, he mentions women badly and blames the helplessness of the protagonists on behalf of a woman (Masbah Yazdi, 1368).

As you can see, his view of women is not good, and he forbids consulting with them.

4.24 Social classes

Coming to the king's court was not the same for everyone, because if the military generals entered the court together with the common people, it would not be good for the respect of the generals, in fact, it would be considered disrespectful to the military generals. In the policy book, classes and social status indicate social distances in which three classes are shown:

- The king's family
- Famous people and military generals
- The common people

"Usually, to enter the king's court, a curtain was used as a sign of entering the court. If this curtain was raised, it means that the elders and military generals could enter the king's palace, and if it was the opposite, the curtain was lowered. This means that no one is allowed to enter the court, not even military generals. But if the generals were not allowed to enter, it would be very uncomfortable for them and they would become enemies of the king. The best times of the Shah were when he visited the officials and rulers and the common people and listened to their problems and solved their problems, and this way of dealing was better for his government.

5. Conclusion

In the history of political thought and policy writing, the policy of Nazam-al-Molk is a unique work in the ritual of governance and governance that Iran has seen on earth, and from this point of view, the continuation of "Khotai Namg" is a continuation of Iranshahri political thought: The kingdom and God have no choice but to have and know this book, especially in this day and age, the more they read, the more they increase in religious and worldly affairs of awakening, and the better they meet the friend and foe, and the method of work and the way of correct measures are open to them. By examining the book of politics from Persian prose works, we will understand how much the social culture of old Iran was manifested in the great works of Persian literature, and in this way we will get to know the social status, customs of various jobs, court society and the ruling methods of the past kings of Iran. And these examples of the past are a guide for future people. Nizam al-Mulk Tusi, with his intellectualism, expressed the rituals and customs of every profession in the form of advice and wisdom at all levels of society, and finally we realized that government and judicial professional inspections and legal ceremonies will help to improve the state of society. Justice will lead to better management of the society, and the treasury should be used in its rightful place and based on meritocracy, each person should be given one job, not ten jobs. And women have social rights and it is forbidden to consult with women except chaste and pious women. In the end, it can be said that the policy book of Khwaja Nasir al-Din Tusi is a book for the encyclopedia of all works and a collection in which social, political, cultural and religious governance is discussed that our politicians today should learn from this book and make it their model.

Acknowledgments

The author is very grateful to the library officials of Jiroft Azad University for providing the books.

References

- Ahmadi, T. (2000). *Seyed Mohammad Reza*. Ethics and politics. Imam Sadegh (AS) University, Tehran. pp. 26.
- Bahar, M. (2013). *Stylistique*. vol 2. Nshramyrkbyr, T ħ éran. pp. 125.
- Dashti, M. (2003). *Traduction de La voie de l' éloquence*. asc éisme, T ħ éran. pp. 226.
- Misbah Yazdi, M. (1989). *Philosophy of ethics*. Information Publications, Tehran. pp. 145.
- Muskawiyah, A. (1997). *Alchemy of Bliss*. Mirza Aboutaleb Zanjani. Corrected by Abolghasem Emami. Nokta Publications, Tehran. Pp. 245.
- Safa, Z. (2005). *Histoire litt éraire de l'Iran*. Firdous, T ħ éran. pp. 176.
- Shamisa, S. (2008). *Stylistique prose*. Publication de Mitra, T ħ éran. pp. 375.
- Shirazi, S. (2000). *Origin and Resurrection, correction: Master Jalaluddin Ashtiani*. Park, Qom. pp.2 56.
- Shoar, J. (2005). *Politique de selection*. Nshrqtrh, T ħ éran. pp. 456.
- Tabatabai, S. (1989). *A philosophical introduction to the history of political thought in Iran*. Tehran: Office of Political and International Studies, Ministry of Foreign Affairs, Tehran. pp. 489.
- Tusi, K. (2021). *Siyasat nama*. Translator: Jafar Modarres Sadeghi. Central, Tehran. pp.22, 28, 30, 26, 66, 145, 185, 215, 321, 416, 450.
- Yosefi, G. (1989). *Rencontres avec des écrivains*. Publications culturelles et scientifiques, T ħ éran. pp. 256.
- Zabihnia, A. (2013). *Character in Children and Adolescent Literature*. Hooman, Yazd. pp. 568.
- Zamani, K. (2011). *Comprehensive description of Masnavi*. Information, Tehran. pp. 476.
- Zarrin Koob, A. (1987). *The sea in the jar*. Scientific Publications, Tehran. pp. 215.

Copyright Disclaimer

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).