



Nizam-Ul-Mulk and the problem of regularity and Social Justice

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ABSTRACT

In order to ensure social justice, the Just king must be aware of the people's situation, not to be distracted, constantly know and walk about their affairs and deeds, so that the unjust do not oppress them. "Those who give something to Ummal (zakat collectors)," he writes, "live well with the people and treat them well and show them the way not to demand taxes other than khiraj.

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Introduction

In the case of a case, it is fair to give a correct assessment of the judgment, to reconcile between those who have been tortured, to treat everyone in accordance with their status, to observe the right of those who are right, not to betray someone else's right, to treat all children equally well, to always be fair is justice.

Since the concept of justice is a concept that expresses the state of interaction between a person or a group of people, a social question is added. Because social justice is subject to all aspects of social relations.

Justice is among the most expressed ideas that represent the needs of people, along with the historical testified peace and cocktail, freedom and equality, cohesion and happiness. Justice has the power to motivate and mobilize the broad masses of the people

Even if you refer to the heritage of any of the eastern scientists, you will witness that spiritual and moral qualities are put forward in them. In particular, even if we refer to the work of Abu Ali Hasan ibn Ali Tusi – Nizam-ul-mulk "Siyasatnama" (or "Siyar-ul-mulk"), which left an indelible mark in Eastern history and culture, we will once again be convinced of the correctness of our opinion.

Nizam-ul-mulk served the Seljukid Emirs for 30 years as an honest ministr and created a

wonderful book that summarized and summarized his observations in this regard, passing the necessary manual service for the scholars, public figures, politicians of the emirs and scholars, while fighting for a centralized powerful state of the Nizam-ul-mulk, whose name is inexhaustible glory. In it, he covered everything in detail, from the most difficult issues in the management of the state to the most serious and important issues – from the political experience that he overcame to the period in which he lived. It is noteworthy that from the beginning to the end of this book. The idea of social justice is clearly visible.

In his work “Siyasatnama”, Nizam-ul-mulk gives an idea of the Shahs management of the state with Justice, shows the work that they should carry out, and among the most important of these is the following: “Another one of the requirements for the administration of the state is the extraction of water from karizs, the excavation of large ditches for the prosperity of the people, building forts. It is also necessary to open madrasahs for the students, because the name of the shah will remain forever, and peace will be formed in the property of his reward”[2. 17].

In fact, if the king is just and works to make the country prosperous and make the people prosperous, he will achieve glory, if he does the opposite, three to the hatred of the people. Nizam-ul-mulk expressed his opinion on this and wrote: “The Messenger of Allah (may peace be upon him) said in the message of vasallam that on the day of resurrection, whoever is the head of a people will be bound by his hands if he gives a decree. When the righteous are, their hands are opened from the mercy of the justice, and they are led to paradise. If the unjust were to throw into hell with their hands tied to the same” [2.19].

In order to ensure social justice, the Just king must be aware of the people's situation, not to be distracted, constantly know and walk about their affairs and deeds, so that the unjust do not oppress them. “The Shah, - writes Nizam-ul-mulk, - is obliged to be aware of the people's situation in a secret and transparent way as far as possible. Without giving way to altruism, the wrongdoers must save their people from oppression. In the same works, the blessing touches his state, the people bless him, they bless him in his name until the day of resurrection. Great rewards will be collected in his Divan” [2. 20].

Nizam-ul-mulk the just Shah analyzes the significance of these receptions as follows, showing that as a means of informing the people of the situation it is the acceptance of those who have been oppressed by the Shah, “The Shah accepts those who have been oppressed for two days a week,” he writes," the unjust must give their reprisal and hear the words. It is important to answer each of them by accepting the applications. If the Lord calls the king to the dodhukhs and reports that two times a week will hear their words and give the punishment of the wrong-doers, then the wrong-doers will think of the consequences and will not be afraid” [2.21].

He continued his mind, and constantly informed the Just King of ra’iyyah and the conduct of the army, and informed him of the need of those who were informing him of the conduct of the people: “It is important for the king to be fully aware of the conduct of ra’iyyah and the conduct of the army and to know how much it will cost them. If this is not the case, there will be a big mistake. The factors touch on cynicism and say that the Shah has either a message or not from the mischief and cruelty that

is happening to the country. If deliberately forbidden, then he, too, has done wrong, like this, and he himself agrees to the oppression Sitam, and if he does not know, then he is a ignorant. Both cases are not good. Therefore, the owner will feel the need for a message” [2. 69].

It should be recognized separately that the Charter in its work divides the qualities that the leaders and the whole people in general should follow into two groups. To the first group are introduced bad qualities, and they include: prejudice (hatred), envy, anger, lust, ambition, aml (bad deed), lajaj (nobility), lies, buhl, bad moral, oppression, spontaneity, haste, insincerity, frivolity. The second group includes good and good qualities, and these are the following: shame, good manners, gentleness, forgiveness, humility, saxovat, patience, perseverance, gratitude, mercy, knowledge, reason, adl [2.183]. It is necessary for all the leaders who have chosen to rule the country with justice to decorate their morality with good qualities and qualities and to be away from bad qualities.

One of the best qualities of a fair Shah according to Nizam-ul-mulk is forgiveness, indicating that this quality is touched upon separately. He shows that if you take from the work of respected, respected people, you can immediately give them another career, otherwise they can become your opponents, and continuing his thought, writes: “Shah should not forgive the sins of those of the four categories. The first is the sin of those who committed their sins to his country, the second is the sin of those who committed the eyes of his Harem, the third is the sin of those who exposed his secrets and the fourth is the sin of those who committed the sin secretly to the horn with the king and [2.38].

Nizam-ul-mulk attaches great importance to the role and role of the tax system and tax collectors in ensuring social justice in the society. “Those who give something to Ummal (zakat collectors),” he writes, “live well with the people and treat them well and show them the way not to demand taxes other than khiroj. If he also demands anger in this way, let him not harm people. If the tax is levied ahead of time, ranju will suffer the presidency, they will be forced to buy their property at half price, leave their homes, and become subject to strangeness in vain and in poverty” [2. 29].

Nizam-ul-mulk noted that the role and role of the judges in ensuring social justice is great, and Just Shah understood the need to be fully aware of their activities. The scientist of the veterans brought up the poor, but unsatisfied, and said that it is necessary to work with them, he mentions “this deed can not be trusted by ignorant and impure people, it is only necessary to give it to pure, devout scholars. If a governor convicts with anger and oppression, having informed the king, he must be removed from his duty and punished” [2. 47].

Nizam-ul-mulk mentioning that it is necessary to strictly observe the discipline of execution of the decree, an important document issued by the head of state - the decree and thinking about its implementation, “the hormone and strength of the decree should be such that no one should put it out of his hands until it is executed. If it is known that a person has a negative attitude to the decree, either reports that his execution is stretched, then the person will be punished, even if he is from a loved one. The Shahs’s command is certainly different from others in that it is executed and has a serious attitude to it” [2.77].

In the East, consultation, work with the council determined the nature and content of social relations not only in life, but also on the state scale. Therefore, the cornerstone of the work or event,

which was carried out to the implemented task without consultation, was always fragile or did not lead to good. From ongoing life to work with advice on every issue, Orient has become the meaning of a way of life, a condition of morality. Thinking about this, Nizam-ul-mulk reiterates the following: “carrying out all the work with advice is an indication of the firm will of a person, his wisdom and the world's vision. Everyone knows more about something specific either less. I will have the theoretical knowledge of one person, but he did not apply it in practice, and the experience of another person will be passed on to his knowledge and knowledge” [2. 97].

Nizam-ul-mulk also pays special attention to the problems of stimulating and punishing servants in his work and writes about the importance of encouragement and punishment as follows: “If one of the servants does something good and pleasant, it is necessary to present him on time and encourage him to the result of his work. Even when he commits a sin, they will punish him for his sin, if necessary. Then the incentive for the service of the servants increases, and the ranks of sinners do not expand, and things are well carried out” [2.129].

Nizamulmulk divides people into two groups depending on the attitude to amal (career). A group of them love a career and strive for another additional career without being satisfied that they have several careers. And the second group of people will avoid a career if they can get a career. Analyzing such cases, Nizamulmulk puts forward the following points: “in all times, the people of the Principality of faith and devotion have served. If he does not accept, those who forcibly put it on his neck, so that the deed does not pass into the hands of the insignificant one. Then the people were peaceful, the estate gained a good name, and the Shah lived in his prosperity” [2. 156].

When its times comes, it should be noted that Nizamul mulk reveals the Mazdaki doctrine of fundamentalism, which promoted his version of “social justice”. In his “Siayasatnama” he wrote that the founder of the doctrine of the Mazdak (executed in 529) was the Zoroastrian priest, who was close to the people of the palace of Shah Qubad I (Years of rule 488-528). According to the Mazdaki teaching “it is necessary to give wealth among the people, because they are servants of God and children of mankind. They must live at the expense of each other's possessions” [2-187], wrote in Nizam-ulmulk. On the basis of this doctrine, everything was considered a common property, it should be noted that the communist ideology that promoted social Mazdakism was in a positive attitude to this doctrine. The dirty ideas of the Mazdakism oppressing women, that they should be common, were hidden from the public by the communists.

Mazdak himself put forward the idea that “if everything – property, land-water, women- is in common usage, then there will be no wars-quarrels”, while the fur is peaceable. According to Nizamulmulk, Mazdak appeals to his fellow kins and says the following thoughts: “your wives should be common, each of you should be with him, whichever wife you encourage. Jealousy and evil are not in our religion. No one can boast of a relaxing flavor and world lust. The door of dreams and communion is also open to everyone” [2-187] . To bring up these ideas of Nizam-ul-mulk Mazdak exposes the immorality of the doctrine of oraqli Mazdakism, the imposition of this doctrine on the progress of society and shows the punishments of the founders and supporters of this doctrine.

In general, most of the ideas put forward by the Nizam-ulmulk in the work of the “Siyasatnama” are in

harmony with the current development of our independent country and serve as a basis for all the leaders who are determined to ensure social justice.

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