



## **An overview of political and cultural services and activities of Khawaja Nizam Al-Molak Tusi**

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### **Abstract**

The Seljuk dynasties of Salajqah, al-Seljuk, were a dynasty that ruled in the fifth and sixth centuries AH, over vast parts of Western Asia and Asia Minor such as Iran, Rome, Afghanistan, modern-day Armenia, Armenia, the Arab and Turkish lands, and other areas. They commanded. The founder of this dynasty was Tughrulbek, himself a descendant of the Seljuks, who sat on the throne in Neyshabur after defeating Sultan Massoud Ghaznavi.

The reign of the Seljuk dynasty had two distinct periods, one of authority that included the era of the three first kings, Tughrull, Alb Arsalan and Malekshah, and the other period of weakness and decline that began after Malekshah's death. The great sultanate monarchy, based in Khorasan, was in existence until 552 AH, and was subsequently disrupted by disputes over the succession of princes to central authority, thereby dividing their monarchy into several parts: thus the Syrian Seljuks. Until the early sixth century, the Seljuks of Iraq, Kerman, and Kurdistan until the late sixth century, and the Seljuks of Asia Minor, ruled until the seventh century.

During the reign of King Sultan of Seljuk, this territory reached the height of authority. This range extends from the east to the Transcaucasia and from the west to the Mediterranean. The last king of the Seljuks of Iraq was Ajam the Third, who was called the third thug. Despite all the tribal failures, the Seljuk kings handed over most of the ministry to Khorasani ministers, which were like the eyes and lights of kings in the light of the kings. They made some good victories. Among the ministers of the Seljuk era, the most famous of all was the system of Seljuks, making the Seljuks the official language of the Persian court, and the ministers of this period, especially amid al-Malek Kundri and Khwaja al-Malek, provided important services to this language and to the development of cities and towns. Expanded the techniques and knowledge that this research has attempted to date Refer to the political and cultural services of the system of government.

**Keywords:** seljuk, tughrul big, alp arsalan, malekshah, nizam al-molk, politics, culture

### **Introduction**

The Seljuk state institutions were based on the organization of the Samanids. The system consisted of two divisions, the Divan and the Divan, which the Seljuks put in their hands. Radif was the minister of great vermilion, and the other part was the high-traffic commune. The other part of the administrative organization was the Divan, headed by the minister at the time of the Seljuks, who was of considerable credit and importance. The Seljuk ministers were also an al-Mulk al-Mulk, a well-trained and experienced personality.

The reputation of Khwaja Nizam al-Mulk al-Tusi and Khawaja Nasir al-Tusi in ministry and in consultation with the Turkic and Mongol kings were so profound that they incorporated this point in history as a historical fact and fact that the Turkic emperors and the Mughal kings and princes were swordsmen. And it was very easy for them to find and open other lands. But they were not able to control the kingdom and the kingdoms of the kingdom except with the guidance of the ministers of Khorasan. These ministers did so much to change the minds of the kings to the extent that they encouraged them to uphold Persian culture and religion and even Islam. Khorasani literary and linguists played a significant role in the most remote areas of Greater Khorasan in the course of history, as they were brought to court by Khorasan ministers.

By singing poems, they made the Turks fascinated with the Persian language. The prosperity of the Persian order and prose by the Turkish kings reached a point where they also benefited from Persian poetry and Persian poetry in waging war.

The Seljuks lacked the knowledge and experience to manage their vast holdings and were forced to employ experienced scholars and clerks headed by Khawaja Nizam al-Molk, who accepted the ministry of two powerful Seljuk ministers in practice and in the focus of political unity. National tried.

Thoghrlbig died in 455 AH and was replaced by Alp Arslan because he had no son. In the Alps of Arsalan, the Nizam al-Molk had an open hand in overseeing the flow of the empire. In addition, he devoted much time to military affairs. He was accompanying his rulers on war trips, and at the head himself, he commanded troops in battles.

One of the most important actions of Khwaja Nizam al-Molk is to establish a school called "Nizamieh" where these schools were taught by great masters and scholars such as Imam Mohammed al-Ghazali and eminent scholars such as Sheikh Saadi Shirazi. Military schools were established in many of the major cities of that time, such as Baghdad, Neyshabur, Isfahan and Balkh, helping to promote science, literature and culture.

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Thugar Bek Seljuk who in 439 AH. AH began his reign with Al-Seljuk's reign, relying on the competence of a knowledgeable ministerial minister known as amid al-Malik. Amid al-Malik had the same fame and position in the Ministry of Togolar as the later al-Malik regime in the reign of the rest of Al-Seljuk, such as Alb Arsalan and Malekshah. These two great ministers were both born in the village of Khorasan (260: 2).

Amid al-Molk, although for a short period of time and forty-four years at the time of his assassination, had a half-life in the ministry and did not stop serving Persian language and literature during his tenure. Amid al-Malik was one of the scholars and poets of his time, and he also found his way to the court of taste because of his bounty. This means that when Togharl arrived in Neyshabur, he asked for a man who could read and write Arabic well. Amid al-Mulk was introduced to him. And he was a wise man, an eloquent poet. This scientist minister had a keen interest in the Persian language after the death of his nephew Sultan Talgar al-Arsalan bin Choghri Bey, the head of the Seljuk Empire (455 AH). Alp Arslan was also a serious man, before all the arbitrary and separatist elements of his tribe suppressed and subjugated (85: 1).

Afterwards, he noticed some conquests around it in the east and west. Khorasan and Azim and Iraq and Khwarazm and Tabaristan, Kerman, Fars and Sistan were seized, and the division went to Turkistan, Turan Bard, Turkistan and Afra, and the Euphrates found him.

During the reign of Alp Arslan the Eastern Roman Empire was overwhelmed by the Seljuk warriors in the Armenian territory and much of Asia Minor came under Muslim conquest. After that, Romelu and Jerusalem were also opened.

One of the major causes of Alps Arslan's victories has been the cooperation of his science minister. Al-Arsalan killed the former minister after assuming the power of Amir al-Mulk al-Kundri for his misconduct; instead, he chose al-Mulk al-Tusi as the minister. Ah. He was born in Tus, but his ancestry returned to Baihq (district of present-day Sabzevar). He learned rational and transmissive science at a young age and became a keeper of the Holy Quran at the age of eleven. He then went to the great cities of Khorasan and learned the science of his time. His father, Abul Hassan Ali, served with Abolfazl Sourī, who was governed by Khorasan's ruler Mahmoud Ghaznavi, and Abu Ali grew up in a bureaucratic family, and because his father had reached the financial and governmental administration of Tus, he had more business interests at the time. Abul Hassan Ali raised his son for Divine Justice. During the reign of the Seljuks over Khorasan in 428 AH and under the rule of Balkh with Abu Ali bin Shadzan, Khawaja, who was not more than twenty years old, became the ruler of Balkh. His ministry came, Khawaja also served the Seljuks, and during the reign of Alps Arsalan over Khorasan, Khawaja was appointed to his ministry in 451 AH (1059 AD). At the same time, the throne of Seljuk 455 - 429 AH) 1063 - 1027 AD) came to the throne. The basic thrust strengthened the power of the Seljuks. His minister was **Abū Nasr Amīd al-Malik Kundri**. At the same time, however, Khawaja Abu'li, later known as al-Mulk al-Malik, was so infiltrated by the Seljuk system that the Seljuk elders respected the Sufis, the Tariq and the mystics following the eulogy of al-Malk.

Although in 447 AH (1055 AD), Togharl went to Hamadan with his minister, Amid al-Malik Kundri, but according to the views of Khwaja Nizam al-Molk, who was interested in mysticism, Togharl went to see Babatahr and in the presence of Amid al-Malik, Babatahar had a few words. O spoke to Thurgur and influenced him (209: 6).

Nizam al-Mulk was one of the eminent scholars and figures of the era who ruled for 55 years during his reign and his successor. This minister was not only a partner and organizer of the Seljuk government, but also because of his efforts to overthrow the Seljuk monarchy and form a decentralized state (205: 9).

From now on, Eve had been with the Arsalan Alps on all trips. One of the greatest events of the Arsalan era was his battle with Romanus Byzantine Emperor Romanus Dioganus, who fought in the Malazger area north of Lake Van in the sub-al Qaeda in 463 AH (1071 AD) and captured Romanus by exile. He was freed.

However, in the fall of 465 AH (1072 AD), the Alp Arsalan came with a large army to conquer and conquer the rest of Transdnestria. But in the way of Yusuf Kotwal, the fortress of one of Anwar's castles, he was called to death for his acts of abuse. The magistrate had pre-emptively wounded Sultan Seljuk with a knife, and he was constantly killed.

After the death of Alp Arslan, King Son and his crown prince came to the throne. Malekshah won the Trans-Nizar wars under the rule of Nizam al-Malik and soon afterwards the Emir of Kashgar accepted the obedience of the Seljuk government. But the king, and even his father, had a friendly relationship with Sultan Ibrahim Ghaznavi, as the southern Hindu provinces made Peshawarlahoor a relatively weak Ghazni government. Again, the territory of the Salajqah ruled from the time of King Seljuk, from Kashgar to Antioch, and the Roman emperor ransomed Seljuk (177: 5).

Jalaluddin Malekshah ruled from 1027 to 1027 AD (485-465 AH) for 20 years and it was during this period that Khawaja Abu'li was nicknamed al-Mulk since he was a powerful minister and the authority of two powerful sultans, namely Alp Arslan and then Malekshah. Al-Hazratīn was also nicknamed, and in his royal decrees, it was called: Khawaja Qawamuddin Abu Ali Nizam al-Molk al-Tusi (Taj al-Hazratīn). When the king of Seljuk came to the throne at the age of seventeen, Khwaja Nizam al-Molk was 47 years old. Considering the time of his ministry over Khorasan during the reign of Alp Arsalan in that region, Khwaja Nizam al-Molk had twenty-seven years of office (Divaniyyah). If we calculate the period of Khwaja Najm al-Molk's ministry over the Alps of Arsalan and Malekshah separately, he ruled for nearly thirty years (29 years and 7 months) and if the beginning of Khwaja's bureaucracy began in the Seljuks at the age of 20. We can say that the eunuch of Nizam al-Molk was bureaucratic for fifty-seven years and managed the Seljuk government's administrative affairs well, mixing bureaucracy with technocracy. It was not unreasonable for the inexperienced King to say to al-Molk's system: "I have entrusted you with things from small to great, you are like a father." Despite being sworn in as a minister, he always supported but it was prevented from provoking the queen (Khatun Turks) (98: 3).

In the history of political thought, it is customary that scholars first explore Greek thought, examine Plato's and Aristotle's views, and look at them as the roots of political schools. But the eunuch of al-Mulk al-Tusi was not a

follower of any political school brought from ancient Greece and Rome. If we look at Khwaja's words and his policy for nearly thirty years of ministry in the Seljuk system, we see nothing but the promotion of social justice, the fight against oppression, and the encouragement of science (101: 7.). The historical lessons he has brought to bear in order to shed light on the consequences of seeking justice and the heinous consequences of oppression in different societies for King Seljuk in simple language Recounts. If we want to make him in the politics of the philosophy of history, we can clearly say that according to his writings we can claim that: according to the laws and traditions that recommend justice and justice means that everyone is in his position. In the process of history, justice must demand justice (58: 4).

Khwaja Nazm al-Mulk under his ministry provided immense cultural services that can no doubt be said to have been unprecedented in history. He founded and founded schools that are known in history in his name and in the military schools.

These are the schools that became the role models of universities, the most important of which are: The Baghdad, Mosul, Neyshabur, Balkh Herat, Merv, Amol, Gorgan, Basra, Shiraz and Isfahan. But the Baghdad Regiment, one of the same regiments, has reliable information. Badinarar: The construction of the Baghdad Regiment School was completed within two years (457-459). The school's renovation was magnificent and luxurious, with a building cost of 200,000 dinars, all of which came from the Nizam al-Molk bag. During the repair of the school, the name of Nizam al-Molk was seen. The steward of this work was Abu Sa'id Ahmad bin Mohammed Nishapuri Sufi. On the opening day of the mass school, a large number of students and scholars and elders from Baghdad were invited; throughout history, professors such as Mohammad Ghazali, Saadi Shirazi and Abu Ishaq Shirazi, etc. we're teaching there. Nizam al-Mulkah and nearby schools He dedicated the school to everyone, as well as the other stores, and bought the school to pay for the salaries of the staff and the expenses of the students. At Baghdad, the school received six millenniums, which cost fifteen thousand dollars a year. All the students of Baghdad's Nizamiyya School were studying jurisprudence, commentary, hadith, mere syntax and vocabulary. There was no news about its philosophy and branches.

Naturally, the Khorasan regiments were the same. Each had their own villages, bazaars, bathhouses, and other occupations, paying for school and livelihood expenses for teachers and staff, and paying for the old rabbis and alumni, who were often employed by the system. It was soon followed by astonishing speed from all parts of the territory and many other parts of the Islamic world, so that in the fifth and sixth centuries AH there were no cities with no numerous schools. These schools taught literary science, mathematics, medicine and wisdom, jurisprudence, hadith, interpretation, and all libraries had valid libraries. Khawaja ordered for each library the scribes to transcribe and keep the Shahnameh of Hakim Toos Ferdowsi immortal. The prominent great thinker says: The eunuch of al-Molk left three eternal gifts in remembrance (203: 8).

First, he ordered the solar calendar to be set aside for the lunar calendar. Secondly, he ordered to be rewritten thousands of times by the wise Ferdowsi Shahnameh in order to save the Persian language, and the third was to

establish universities or a system that is the root of today's universities. In military schools, each student had his or her own room and received a monthly allowance, and the university had its own food and dormitory. Khawaja Nizam al-Malik created the Neyshabur system for Abu al-Malali. Where Juini had been teaching for 20 years and educated students like al-Ghazali. In addition to building a university, Khawaja offered many services such as water storage, hot water, markets, hospitals, and transformed the fifth century into the most prosperous of centuries. Made a culture of Islam. The Khawaja of Nizam al-Molk was full of scholars, scholars and jurists where many would argue that being with the Ulema has prevented him from political matters, Khawaja says: "They are the beauty of the world and the hereafter, and if I put them on my head, they are still greater than they are." He was very humble and humble. The eunuch of Nizam al-Molk had many good qualities. Whenever you heard the voice of Azan, he would give up everything and pay attention to the first prayer, always fasting on Mondays and Thursdays and giving alms and being patient, patient and patient. As the scholars say about him, "the eunuch of Nizam al-Molk was one of those who saw a great deal of goodness and tendency toward competent people and was influenced by their advice and advice and would appreciate that person if he spoke of his imperfections." And he would cherish and cry, and tears would flow from his eyes, never sitting in the Majlis without a vowel, and sometimes he would not receive a vowel, unless he used to perform the Sunnah with that vow, and reminded him whenever Mazhen was ignorant of Azan. (179: 5).

The first minister in the monarchy to insist that the sultan should reign, not the government, was Khwaja al-Mulk, because he was more concerned about relations between court servants and the court (government offices) and feared that the king's court would interfere with the mechanism of administration. For example, he says, the sultan's saint should never be allowed to take office. The letter sent from the court to the Divans should be as small as possible. Servants should only be used as couriers in cases where it is important. The king's oral orders should be guarded with caution. They must be monitored and sent to the king before their content can be implemented (54:10).

The sense of patriotism and the position of the eunuchs in the reign of King Sultan Malekshah and the people were unpleasant for some. Finally, on Thursday, they reached near Nahavand on the tenth of Ramadan. There, the Sultan, Khawaja, and his companions prayed for Iftar, and the needy came to serve him. When the eunuch graduated from Iftar, the person in his Sufi dress approached the eunuch and identified himself as in need (99: 3).

Khawaja Nizam al-Molk also spoke of her compassion and compassion for her, who suddenly lifted her hands from his sleeve and stabbed the lion's heart with a dagger, but after fleeing, he fell to the killer's foot on a tentacle and fell to the ground. They arrested him. But the eunuch said: Release my killer, because I forgave him. After hearing the news, Malekshah went to the eunuch's bed. But the eunuch was in the last moments of her life and soon the spirit was filled with tension. Some historian's haSve also dismissed his death and conspiracy as the conspiracy of Khatun's wife, King Malik Shah, because Nizam al-Molk opposed his son's crown prince Mahmoud. Following his ouster, Malikshah replaced him with Taj al-Malik of Qum. When the news of

Khawaja's death came, grief spread throughout the territory and the sadness of the people lasted for months. His moral character was a very compassionate, kind and gentle person, eager to do justice to the people.

### Conclusion

Khawaja Nizam al-Molk for about twenty-nine years and seven months under the control of Alp Arslan and King Shah in the affairs of the conquest of Ballad and the suppression of the opposition of these two kings so efficiently and decisively spent a large government from Aleppo to Kashgar. He commanded and named the two monarchs in the east and west of the known universe at that time, so that much of the fame and progress which Alps Arsalan and King Malek received from the wisdom and expertise of Khawaja Dunstaw in the domain of the realm should be understood. It expanded the government so widely that it has not been seen in all this 4,000 years of Islamic history, and there was no place in which there is little delay in giving him orders.

Khawaja Nizam al-Molk had a high aspiration and love for his job, always looking for a way to grow the homeland and build schools that would bring science back to his compatriots.

Alp Arslan chose Khaje as his minister and regarded him as a compassionate and kind father, doing nothing without consulting him and disagreeing with him; after Alp Arslan spent the last moments of his life, his son Malek the Shah vowed not to abstain from Khawaja in the administration of government, calling him a compassionate and compassionate father, and accepted the king and kept him in the ministry.

After the death of Alp Arslan, Nizam al-Molk, using his power and influence, proclaimed the eighteen-year-old king to the Seljuk king and, in practice, administered the kingdom. Relief of chaos and insecurity, resolving the crises and problems that arose after the king's death, came to an end with the rule of the wise ruler of the kingdom.

The most important of the eunuchs was the launching of regiments, which were schools of order across the country. The same schools that became the roots of the universities. One thing to note is that these schools were all equipped with libraries. It can be said that Khawaja Nizam al-Molk was one of those intellectuals who believed in his real duty to educate the people and raise their knowledge and awareness, and did his best in this regard.

In the final year of Khawaja's disagreement with the now-grown Malikshah, Khawaja was ousted from the ministry as a result of his opposition and was assassinated shortly afterwards.

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