

THE CONCEPT OF JUSTICE IN THE WORK “SIYOSATNOMA”

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ABSTRACT

The article analyzes the content of the work “Politics” and its views on state governance, justice and social stability. Through the thoughts of the author Nizamulmulk, the responsibility of rulers and officials, honesty, transparency and the need to serve the interests of the people are understood. The stories presented in the work reveal the role of fair governance in the development of society and the importance of science and education. It is shown that these ideas are also relevant for today's modern governance system.

Keywords: “Policy”, public administration, justice, Nizamulmulk, ruler's responsibility, honesty, transparency, social stability, science and enlightenment

Issues of political thought and state governance have long been at the center of attention of thinkers as one of the most important directions of human development. In particular, in the Eastern political and philosophical heritage, special attention is paid to the questions of governing the state on the basis of justice, ensuring social balance in society, and defining the spiritual and moral image of the ruler. From this point of view, Siyosatnoma is not only an important source that embodies the political experience of its time, but also an invaluable work that has not lost its relevance in understanding modern state governance and social relations. The historical, political, and literary significance of Siyosatnoma lies in the fact that it is an authoritative source related to the rule of the Seljuks and was created as a kind of manual for the kings of this dynasty in governing the state. The author of the work, Nizamulmulk, uses the history and past experience of certain historical and legendary figures, dynasties, and empires in order to prove each of his ideas, and he provides examples from relevant events. In matters of state administration and government, he presents the Samanid rulers, who ruled from 875 to 999, as well as the Gaznavi sultans and kings, as examples. By glorifying the representatives of these dynasties and sometimes praising their virtues, good qualities, and behavior, he wishes to see the same qualities in the rulers of his own time and, in this way, gives them sincere advice on the governance of the state. Siyosatnoma is a broad and meaningful work in terms of its subject matter. The reason why the work was appreciated by many rulers is that it emphasizes the importance of peace in the state and the role of officials in governing it. We begin the main part with a story. In this regard, it is said that Abdullah ibn Umar al-Khattab once told his father: “Father, after your death, I want to see you in my dream on the second or third night.” Some time later, his father passed away. The third night also passed, and even years went by, but his father did not appear in his dream. Finally, after twelve years, his father appeared to him in a



dream. The son asked his father: "Father, you told me that you would appear in my dream on the third night, but now twelve years have passed." His father replied: "There was a broken bridge in Naharvon, and the servants had not repaired it. When sheep were crossing the bridge, one sheep's leg fell into a hole and broke. Until now, I have been answering for that." It is mentioned in a report from the Prophet, peace and blessings be upon him, that on the Day of Judgment, whoever was a leader and a commander over people will be brought with his hands tied. If he was a wise person who benefited the people, his hands will be untied because of justice and fairness, and he will enter Paradise. But if he was an official who was oppressive, cruel, and placed the people in a difficult situation, he will be thrown into Hell with his hands still tied. "Bismillahir Rohmanir rohiym Alhamdulillah rabbil olamin va salovotu va salom ala xayri xalqihi Muhammadin va Olihi va suhubixi ajma'in, amma ba'd" . After this, Nizomulmulk, by the grace of Allah, had briefly presented this book in thirty chapters. Later, because there was sorrow and pain in his heart, and in order to oppose the enemies of this state, he revised the book and added fifteen more chapters. In each chapter, he wrote what was appropriate. These thoughts came to him on the road to Baghdad. However, the Batinites rebelled and caused much harm to people. At that time, this humble servant could not write about it openly. Now, since justice and the world of Islam have strengthened during the reign of the sovereign - may Allah perpetuate his kingdom - and since they are increasing and progressing day by day, we hope that Almighty God will keep the pillars of this state eternal and everlasting until the Day of Judgment¹. According to Nizomulmulk, justice is the main pillar of the state. He emphasizes that the ruler must be responsible before the people and should strive to improve their lives. One of the important aspects of the work is that it stresses that power should be governed not only through strength and wealth, but also through justice and honesty. The ruler must listen to the sufferings of his people and make efforts to solve their problems. An important condition for ensuring justice is that the judicial system should be transparent and fair. The judicial system must rely only on Sharia and state laws, while officials who act unlawfully should be punished, and corruption among them should not be allowed. Here is another story from the work. I heard that there was a king who was hard of hearing. He feared that some interpreters and people who told lies might not convey the condition of the oppressed to him correctly. He thought that, without knowing the sufferings of the people, he might issue some wrong order. Therefore, he issued a decree that those who had suffered injustice should wear red clothes, and no one else should wear such clothes. One day, the king mounted an elephant and set out toward the desert. There he called the people dressed in red and listened to their grievances. *Siyosatnoma* speaks about wise kings and ministers who think about their citizens and conduct politics properly. *Siyosatnoma* is one of the high examples of Eastern political and philosophical thought. In it, the issues of state governance, the criteria of justice, the responsibility of the ruler, and the stability of society are deeply analyzed. The author of the work, Nizomulmulk, as an experienced politician of his time, explains theoretical views through practical examples. The main attention in the work is given to the personal qualities of the ruler. According to the author, the most important factor in state governance is justice. In a society where justice prevails, order and discipline become strong, the trust of the people increases, and the stability of the state is ensured. On the contrary, oppression and injustice lead society to crisis. For this reason, the author encourages rulers to listen to the sufferings of the people and to study their needs. In addition, the issue of controlling the activities of officials also occupies an important place in the work. According to Nizomulmulk, if officials are left without supervision, they may pursue their own interests and harm the interests of the state. Therefore, the ruler must always be vigilant and appoint trustworthy and honest people to positions. This aspect is significant because it is also in

¹Nizomulmulk *Siyosatnoma* (Siyar ul-muluk), Toshkent, "Yangi asr avlodi" 2008.15-bet.



harmony with modern systems of governance today. The work also gives special emphasis to the role of science and enlightenment in the development of the state. The author points out the necessity of valuing scholars and wise people and supporting them. This is because in a society where knowledge develops, thinking becomes broader, and this serves to guide state policy in the right direction. Another important principle in the work is the issue of honesty and responsibility in state service. The author particularly emphasizes that state officials must be sincere, conscientious, and knowledgeable. Any betrayal or negligence on their part creates disorder and distrust in society. From this point of view, even today, issues such as fighting corruption and ensuring transparency in state governance are in harmony with the ideas presented in *Siyosatnoma*. The importance of science and enlightenment is also widely covered in the work. The author stresses that the ruler and the people around him must be educated. This is because knowledge is the main factor in making correct decisions. This idea has not lost its relevance in the modern era either, and in today's system of governance, the training of knowledgeable and qualified personnel is regarded as an important task. The stories presented in *Siyosatnoma* serve to express theoretical ideas in a more vivid and impressive way. In one of them, an account is given of a just king: at night, the king enters among the ordinary people, studies their condition, and directly solves their problems. Through this story, the author shows that a ruler should not be indifferent to the sufferings of the people. Today, this idea corresponds to the necessity for leaders to maintain open communication with the people. Another story refers to the image of an oppressive governor. He places his own interests above the interests of the people, and as a result, disorder increases in the state. In the end, his rule collapses. Through this story, the author explains that the consequence of oppression always ends in destruction. In the present period as well, it is becoming evident as a historical truth that unjust systems of governance cannot exist for a long time. The work also particularly emphasizes the important role of advisers. Wise and experienced advisers show the ruler the right path. In the same way, Nizomulmulk gave proper advice to Malik-Shah, who ascended the throne despite his young age, and helped him rule the throne with justice.

In conclusion, I would say that *Siyosatnoma* has important and relevant significance not only for history, but also for the present and the future. Nizomulmulk created a political, historical, and timeless work and left it as a valuable heritage for us. Many kings, viziers, and governors have passed through history, but only the books written about them have remained eternal for us. Through this work, I understood that justice, enlightenment, and knowledge are equally necessary everywhere. One of the greatest lessons I have taken for myself is that before demanding justice, a person should first ask: "Am I just myself?" I also realized that something which may seem simple and ordinary to you may be very necessary for others. Therefore, it is not without reason that Allah Almighty grants qualities such as justice and compassion to one person among the people and writes in his destiny that he should become a ruler and commander over them. Let us begin justice from ourselves.

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