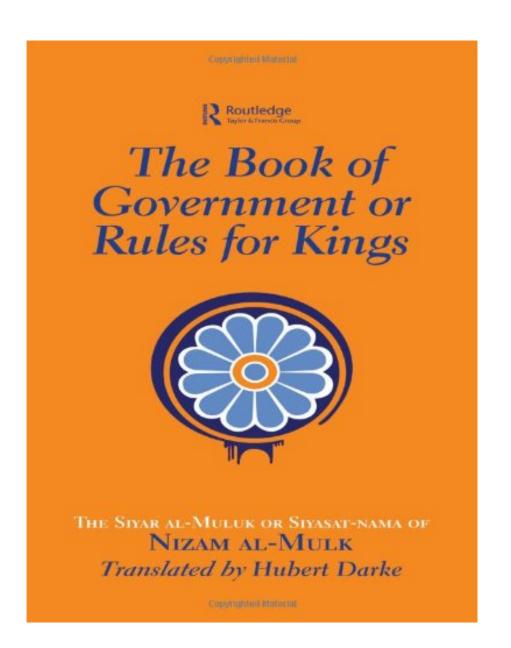


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A translation of a classic 11th-century Persian text on behaviour and conduct in government, written between 1086 and 1091 by Nizam al-Mulk, who for over 30 years was Chief Minister of two successive rulers of the Seljuk, who had created an Empire which stretched from India to Egypt.

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Nizam-Al-Mulk drew up a set of protocols for the governance of the empire called the Siyasat Nameh under Malek Shah. After administering the affairs as a vizier for Malek Shah for some thirty years Nizam-Al-Mulk was overthrown and impeached after he had rashly declared that his cap and ink-horn, the badges of his office, were connected by divine decree with the throne and diadem of the Sultan.

On Deliverance of Justice:

Justice is the most important virtue, and Nizam al-Mulk recommended the king hold court on two days of the week to hear complaints personally and redress wrongs so that oppressors would curb their activities from fear of punishment. Tax collectors should take only the amount due and with civility. Officers should be investigated secretly and if impropriety is found, they should be removed from office and be replaced by the learned and pious.

On Generosity:

A ruler should be generous in his acts. nothing is better than generosity, and kindness, and hospitality. Any peasant in need of oxen or seed should be given a loan to keep him viable. The story is told of how Sultan Mahmud, afraid that he was not handsome, was advised by Ahmad Ibn Hasan to take gold as his enemy so that men will regard him as their friend. Mahmud then became generous and charitable, and the whole world adored him.

On Knowledge and Wisdom:

Luqman the Wise noted that knowledge is better than wealth, because you have to take care of wealth, but knowledge takes care of you. Nizam al-Mulk believed that sound judgment is better for a king than having a powerful army. Nizam al-Mulk believed it was the perfection of wisdom not to become angry at all; but if one does become angry, intelligence should prevail over wrath. The wise have said that patience is good, but

it is even better during success. Knowledge is good, but it is even better with skill. Wealth is good, but it is even better with gratitude and enjoyment.

On Armed Forces:

Nizam recommended having different races among the troops so that they would compete with each other to excel. He described Alp-Tegin's rise to power from a slave and page of the Samanids to a commander. He punished a page for taking hay and a chicken from a peasant without paying for it as he ordered. This made other soldiers afraid, and the peasants were safe. His justice led the citizens of Ghaznain to take Alp-Tegin as their king. Because the Samanids tried to destroy the worthy Alp-Tegin, they declined and were overcome by Alp-Tegin and his successor Sebuk-Tegin, who founded the Ghaznavid empire.

On Appointment of Ministers:

He wrote that two appointments should not be given to one man nor should one position be given to more than one person. He complained that many worthy people remain unemployed when some persons are given several positions each. He lamented that it used to be that those hired followed the Hanafi or Shafi'i teachings and were from Khurasan or Transoxiana; but now Taj al-Mulk wants to economize by reducing 400,000 men on the pay-roll to 70,000 in order to fill the treasury with gold. Nizam argued that a larger empire required more employees and that even more men would enable them to govern India too.

On Qualities of King

He believed the Sasanians fell from power because they entrusted important affairs to petty and ignorant officers and because they hated learned people. Thus instead of having wise officers, Buzurjmihr said he had to deal with incapable officers. Buzurjmihr Bakhtgan advised the king to banish the bad qualities from himself, which he listed as "hatred, envy, pride, anger, lust, greed, desire, spite, mendacity, avarice, ill temper, cruelty, selfishness, hastiness, ingratitude, and frivolity."The good qualities he should exercise are "modesty, good temper, clemency, forgiveness, humility, generosity, truthfulness, patience, gratitude, mercy, knowledge, intelligence, and justice."

Nizam cited the early caliph 'Umar's response to the last Sasanian king Yazdijurd Shahryar to show that the latter's empire was declining, because his court was crowded with complainers; his treasury was full of ill-gotten wealth; and his army was disobedient.

Conclusion:

Nizam told stories from history to show that a sick era replaces good times when a just king does away with evil-doers, has right judgments, and a vizier and officers of virtue; every task has the proper worker; heretics are put down, and the orthodox are raised up; tyrants are repressed; soldiers as well as peasants fear the king; the uneducated and base are not given positions; the inexperienced are not promoted; advice is sought from the intelligent and mature; men are selected for their skill, not because of their money; religion is not sold for worldly things; everything is ordered according to merit; thus all people have work according to their capability; and all things are regulated by justice and government by the grace of God.

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Comparable with The Prince by Machiavelli

By Torbjorn

The book is comparable with Machiavelli's book The Prince,

bye the exception it has short "stories" like the old testament.

The stories tells of good and bad deeds and what a ruler shall do to govern a country. It's in a way "The art of war" by Sun Tzu concerning foreign ambassadors and representatives. It's in a way concealing the stat of the government and to welcome them in a proper way when he crosses the border of the country.

It is very well chaperized and writen and i can see the Choran's influenze since it was written around 1100 century....in doing good deeds.....

But it's a little bit expensive, i would have given 5 stars if the price was lower.

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