ABSTRACT

The thesis aims at examining the political ideas of Nizam-ul-Mulk Tusi and Abul Hasan Al-Mawardi. It has been argued that Islamic Political Theory provides the necessary super-structure and the basis for the development of subsequent theories, with the broad framework. As a necessary corollary the theories examined in the thesis rationalizing are seen as the course of history.

Chapter I of the thesis is devoted to the study of main events of the classical period of Islamic History. The emphasis is to highlight those events which had a bearing on the political ideas of the contemporary and subsequent theories. In fact, most of these events led to the emergence of various sects in Ummah. Apart from their differences in matters of fiqh, and other intellectual debates, the theories contributed in the developments of various schools of thought. These details are studied in Chapter II.

The Chapter III critically examines Al-Mawardi's theory of Kingship with necessary details about his ideas on the questions of succession to the office of Khalifa, his privileges, duties and functions. Strangely enough he has much to say on the questions like deposition ('azl') of the Khalifa and rebellion (khurūj) against the duly constituted authority, something unheard-off in the earlier juristical writings. This aspects has been studied in particular background of the supremacy of Buwahaid Warlords.
Nizam-ul-Mulk Tusi was the celebrated Vizir of the Suljuqid empire and his Siyasat-namah was particularly aimed at solving the specific problems of Saljuqid administration, he has much to say on the question of vizarat and on the various other aspects of administration, while al-Mawardi has viewed these problems hypothetically and from the jurist point of view. A discussion on the comparative study of the main administrative ideas is in the Chapter IV, while the specific question of vizarat is critically examined in Chapter V.

Inspite of the chaotic political conditions, societal upheavals and various ideological compulsion, it appears commendable on the part of al-Mawardi and Nizam-ul-Mulk Tusi that they have not deviated from the basic super-structure of the political philosophy as envisioned in the nas and āthār. Such a framework, however, imposed no restrictions on the thinkers to speculate and responded to the specific needs of the period. This is especially true for al-Mawardi, who had incorporated chapters on 'azl and Khurūj. Hence it would be quite uncharitable to define the Medieval Muslim Political Thought as static and stagnant.