

## **ANALYZING THE KEEPER AUTOCRACY RITUAL IN AN IRANIAN LITERARY WORK: THE POLICY WITH FOCUS ON PSYCHOLOGICAL THEORIES OF ERIC BERNE**

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### **Abstract**

The Policy is a literary work in Persian belongs to Saljuk period that is written by a famous Iranian minister named Nizam al-Mulk Tusi; a person due to his beliefs in the absolute monarchy seeks to promote an attitude that based on it, the acceptance of an autocratic king would be desirable. Therefore when we study his work, with respect to the psychological theories presented by Eric Berne, we will find traces of a type of ritual that can be called the keeper autocracy ritual.

The ritual that tries to encourage people to transact from the position of adapted child to the king who shows activism from the position of parent state, which in the long run leads to the autocracy acceptance among people, and gives power and strength to authoritarian governments.

With such an approach, the present paper is going to show the components of Iranian culture rooted in its history, and throughout history has resulted in the acceptance of the autocratic governments by the people in this country.

**Keywords:** policy, autocracy, Iranian society, Eric Bern, ritual

## 1. Introduction

policy or Sair al-Muluk written by Hossein ben-Ali-ben Ishaq (408-485 AH) known as Khwaja Nizam al-Mulk, is one of the Persian prose texts in which governance and government methods are discussed, and in addition to being of great value and importance literary, it deserves to be noted due to the understanding of social situation of Iran in Seljuk period.

Khwaja Nizam al-Mulk in his literary work belonging to the second half of the fifth century has tried to express his attitudes about governance in the form of advices, short anecdotes about kings and queens, and historical narratives (R.K: Bahar 96/1386,2,R).

What is remarkable and new in this study, is paying attention to ritual that keeps authoritarianism and autocracy in a society.

It should be explained that by ritual we mean a term that has been proposed in psychological theories of Eric Berne (1910-1970), and the authors have used it to understand, analyze and achieve the responses to the fundamental questions raised in this study.

In this paper, reviewing the text of policy based on the psychological theories of Eric Bern, we are going to answer two main questions:

- a) Is it possible to find traces of autocracy in this literary work?
- b) What are the causes of such an attitude in the literary work of policy?

### 1.1 Background of the study

According to the researches done, the same work that has already studied the policy focusing on psychological theories of Eric Berne not found. The only work that its way of research is slightly similar to ours, is an article being published in the magazine of Studies in Literature and Language by the title of *Continuation of Despotism in Sufis' Rituals in Iran Society Typology of Transaction in Attar's Tazkirat al-Awliya, Based on the Psychological Commentaries of Eric Berne*.

Of course not only the topic of this paper is different from that of the present paper, but also the studied text of this paper is Tazirat al-Awliya, which is different from the cited text in the present paper.

## 2. Theoretical study

Psychoanalytic theories of Eric Berne

Since the basis of our study is focusing on the theories of Eric Berne, a Canadian psychologist, there fore it seems necessary to get familiar with some of his psychoanalytic implications in brief, before starting the main discussion.

First we introduce the most important theories of Berne in relation to our study.

### 2.1. Transaction theory

According to the psychoanalytic school of Berne, humans' communication with each other mostly verbally and face to face should be considered as the center of psychotherapy and psychological researches ( Firouzbakht 1384: 19-20). Accordingly, transaction is dealt with as the fundamental unit of social interaction, and by definition it is said that transaction is the expression of motivational signs by an individual and receiving motivational signs in response from a respondent.

## **2.2. Tripartite model of personality structure**

Offering a new model of personality structure, Eric Berne tried to clarify the human personality and the understanding of the quality of transactions which were considered as his methods in psychology. In this regard, he divided the human personality into three dimensions with respect to the definition of ego state concept, in other words he stated that each person is made up of three ego states. These ego states are explained below:

### **A. Parent ego state**

It should be stated that the basis of parent ego state is formed under the influence of parents' norms, obligations and laws, before a child enters into the community; means from birth to five years. (R.K :Harris, 1931:30).

At the time of being in this ego state, an individual's feelings, thoughts and behaviors are just the same as his parents or those who had responsibility to nurture and take care of the child (R.K, Jones and Stewart 1391: 23).

For this reason, the person uses the terms like "must", "never", "remember", in his speech. (R.K: Harris, 1391: 35).

In this ego state, the logical reasoning is not regarded and the person's activism is the result of behaviors, speeches and acts were imposed on him in childhood. Therefore, the individual is often evaluating and judging the external events based on the prejudices have been instilled in to him in the past. Totally it could be claimed that this ego state is a reflection of the human past.

### **Adult ego state**

The adult is the only state that is focused on the present time. In this ego state, the individual relying on his full knowledge and ability makes an attempt to have a comprehensive look around, and solve problems and challenges with logic, away from any prejudices (R.K, Stewart, Jones 1392:52-53). Berne states, it is your adult that makes you have a realistic and independent assessment over the present situation, and express your thought, the issues you see and the results obtained with no prejudice (Berne, 1391:20). An individual in this state not finds himself superior to others nor dependent on others. In this state, a person tries to analyze the situation and communicate with others utilizing logic, reasoning and thought.

## **CHILD EGO STATE**

In some circumstances, an individual's thoughts, behaviors and emotions are appeared to be the reflection of his behavior in childhood; in a condition like this, it is said that a person is in the child ego state (R.K, Stewart, Jones, 1391:23). In more accurate explanation, it is said that this ego state as opposed to adult that is associated with logic and speculation, is related to feelings or in other words is accompanied with emotional activism; another important point is that the child state as the parent state is a reflection of the human past (R.K, Stewart, Jones, 1391:53). Totality of the child ego state formed in the first five years of life (R.K, Harris, 1391: 42). In order to understand this state more precisely, psychologists of interactional analysis have divided it into two aspects of; a) adapted child, b) natural child.

Berne states, adapted child changes his behavior under the influence of parent; he behaves as his parents expected of him: this means he pleasantly or compulsively does something or leaves it; also, he might adapt himself with resignation and rumble. Therefore, parents are cause and the adapted child is caused (Berne,1391:23).

The ego state of adapted child, could be known under the direct or indirect influence of the orders imposed on a person from his parents. In this regard, an individual appeared to show

two distinct states emotionally and behavior: in other words, he might show behaviors or feelings according to his parents norms and commands imposed on him in childhood, or on the contrary he might show feelings and behaviors as apposed to those norms and commands. In any case, in this ego state an individual is responding to his parents orders were imposed on him in childhood. Actually, the acceptance of laws and norms or ignoring them, are overt features of adapted child in a person's social life. Another point deserves to be noted is that an individual in the position of the child ego state may feel satisfied even when he encounter with unpleasant and cruel commands. Because following the commands reminds the person his parents commands that were often associated with caress and encouragement (r.k,1391:57-58); this state would cause the person be obedient in adulthood. In the position of the natural child state, an individual acts independently and free from the influence of parents. In this state, an individuals' behaviors and feelings are the reflections of the moments in childhood, when he behaved according to his own wants and tendencies (R.K, Stewart ,Jones, 1391:57,58). The reflection of this state shows itself with creating, fascination and excitement in the adulthood.

### **2.3 Types of transactions**

The psychologists of analysis transaction have divided transaction in to two main groups: simple and ulterior transaction:

The simple one is divided in to crossed transaction and complementary transaction. In simple transaction, each of the three ego states is overtly expressed by the agent or the respondent in communication. While in ulterior one that is divided in to angular and duplex transaction, the agent or the respondent or both of them might show the unreal ago state in ulterior activism. Since, it is required to understand the complementary transaction in details for understanding of the analysis of this study, so we continue our discussion with this type of transaction and skip the explanation of other types.

#### **2.3.1 Complementary type**

According to Berne, the simplest transaction is the one that the adult of both partners is responsible for the emerging of stimulus and response.

Transaction of child-parent, is considered in the second stage due to the simplicity of transactional activism. Both types of adult-adult and child-parent transactions are complementary transactions; this means, in each of these transactions the response is appropriate and predictable as is expected in natural order of communication among people (Berne, 1370: 26). The prominent feature of complementary complementary transactions is their predictability (R.K: Stewart & Jones, 1391:133), that makes these transactions to continue without interruption. Since none of the parties in transaction face to unpredictable activism, therefore the ability of mutual understanding and acceptance will help the transaction continues. In fact, communication can be continued indefinitely until the transaction is complementary.(Berne, 1370:26).

### **2.4 Rituals**

Ritual is a series of complementary transactions in which the parent is the director, and the quality of them would be monotonous; the purpose of the ritual is to achieve a sense of satisfaction without reliance on real or scientific matters; conventional greetings, prayer ceremony in catholic church, communications in official parties are all considered as ritual(r.k, Bern, 1391:35-40). In fact, achieving a sense of satisfaction in ritual occurs when an individual

feels that his adapted child is following his parents' preferred planning, and the parent state of the society has directed it (R.K, Stewart, Jones, 1391:185).

#### **2.4.1 The keeper autocracy rituals**

One of the complex issues that can affect on human societies, is the formation of consciously or unconsciously uniform communication patterns that are manifested in the form of rituals and aim at determining how to establish transaction between elite and subordinate groups.

This problem can be followed in Persian literatures mostly those in which their subjects are about monarchy; for instance, transaction between king-peasant or master-follower has properties that can be considered as part of ritual. In an interaction occurs between rulers and subordinates, the planning, adjusting, and maxims of transactions are determined and formed by the society parent; these special maxims that have been integrated in some books such as the policy, as the practices of social relations can prove our claim well.

However, religion's beliefs as confirming of being such parental relationships are considered. For this reason, the ritual has become more formalized with the support of religion; for instance, the king was considered as god to ancient Iranians; this idea continued with other religious justifications after Islam. This way, these transactions create ritual that not only satisfy the adapted child in subordinates with acceptance of commands in line with religion, but also the parental commands and prohibitions from the king results in the happiness of their ego child.

### **3. The keeper autocracy ritual in the policy**

In the case of ritual, as was explained before we are facing to uniform transactions that the framework of them is appeared to be determined by the society parent and eventually results in the happiness in both parties.

Finding examples that their frameworks are predetermined by the society parent and of course be the creator of receptive autocracy culture, is a hard job; due to the fact that most of the indications of such rituals are manifested in a hidden manner.

What is remarkable is that Nizam al-Mulk has written the policy at the time when he knew very well how to promote some kinds of relations or how to rule out some others; Nizam al-Mulk as a minister and scholar utilizing the definition of king-peasant relation in the form of receptive autocracy culture, has absolutely appeared in the role of the society parent that has promoted such relations in the form of ritual. In continue, we discuss some examples integrated in the policy that cause the enhancement of the keeper autocracy ritual in a society.

#### **Sample and analysis 1**

While Nizam al-Mulk talks about the peasant man and Bahram Gur and the porters: when the porters saw him carrying an arrow, "told him, where are you? We are a few days waiting for you. Sit here till we take you to the owner of this arrow". (Nizam al-Mulk, 1385:34).

He absolutely implied to the custom that every king needs porters in order to prevent the ordinary people from entering the palace, and to supervise the palace entrance doors. In continue in this section says " Bahram Gur came out and sat on the throne and allowed them to come in. the porters took the man to the court" (Nizam al-Mulk, 1385: 134).sitting on the throne, allowing and taking the man to the king by porters, are all clear indications of customs that strengthen the king parent state, and make others to understand they must transact with him from the position of their adapted child. Due to this reason, the peasant man shows a reaction of this kind of ego state.

When the porters brought him before the throne, he bowed to the king (Nizam al-Mulk, 1385: 34).

The sum of these customs by which arises transactions, indicates the keeper autocracy ritual in which the governor shows activism from the position of parent state, and people from the position of adapted child. Such anecdotes in one hand, show the presence of keeper autocracy ritual in the past society, and in the other hand, to cite it in a literary work without being under criticism can be promoter of such culture in a society.

### **Sample and analysis 2**

In another chapter entitled " about spies and reporters and compass of the country tasks", Nizam al-Mulk speaks of the need for the government reports: it is necessary that the king be aware of the people and his army in all around the countr. (Nizam al-Mulk, 1385: 74). In this chapter Nizam al-Mulk describes the points which can be interpreted as the king's encouragement to creates the situations in which the people can transact pleasantly with him from the position of ego adapted state, and can consider the frameworks in their relations that have been ruled out by the community parent:

For this reason, people always insist on obedience and fear of punishment by the king and no one dares to rebel on the king or think bad about him. appointment of spy and reporter is because of justice, intelligence and speculation of the king, that results in development in the country (Nizam al-Mulk, 1385: 75).

In such situation the transaction with the king and even courtiers, takes the form of ritual in which certain words are told, such as mentioning to power and glory of the king and some movements as a sign of respect (bowing) would be prevalent. What is interesting is that the kings strengthen these rituals pleasantly.

### **Sample and analysis 3**

Speeches of Nizam al-Mulk at the beginning of chapter 11 entitled " respect to great commands and orders written in the court", is a strong evidence that the rulers have tried to make the adapted child state in subordinates accept their rules, and to achieve this goal they have used violence and irrational tools: a lot of letters written in the court, and the higher the numbers the less respect. Just very important commands should be written in the parliament, and they must be so much glory that no one dares to ignore them. If it turns out that someone has delayed the implementation of the command, he should be severely punished even if a family member. The difference between the king and other people is his authoritative command. As we can see the policy that is considered as the framework of governing in fifth century AH and the maxims of transaction have been defined based on it, therefore it has determined the form of the king's writing from the position of parent state.

Other examples cited in this book suggest that the rulers at the beginning of the transaction engaged in activism and expect the addressee to respond from the position of adapted child. The sum of these frameworks and rules creates a kind of ritual that develops the culture of receptive autocracy and at last results in the promotion of autocracy.

### **Sample and analysis 4**

Having reading the policy, we deal with the cases in which the rulers have considered severe punishment for those who have violate the ritual. For instance, a woman goes to Ghaznin from Nishabur, and talks to sultan Mahmoud about the land that Nishabur's ruler has seized his land

unjustly, Sultan Mahmoud writes a letter in the theme of " give her back the farmland" (Nizam al-Mulk, 1385: 84). The woman takes the letter to the Nishabour's ruler and he says " this is my own farmland and not give it back" (Nizam al-Mulk, 1385; 84), after hearing this response, the woman goes back again to Sultan Mahmoud for petition; disobedience of the king and breaking the ritual frameworks, results in the strong activism of the government: "the king sent servants after the ruler and took him to Ghaznin and hit him a thousand lashes in front door"(Nizam al-Mulk, 1385: 84-85). What is interesting is that the government officials confess that the ruler's claim had been correct and the cause of that punishment was disobedience of the king letter. Nizam al-mulk 's explanation in this case, express the quality of ritual that the ruler have tried to promote it: it was done in order to violate the eking command. And every thing belongs to the king and he can give any order such as: punishment, decapitate, cut off hands and feet,...; if anyone without permission does such things he must be punished for other's edification (Nizam al-Mulk, 1385; 85).

### **Sample and analysis 5**

As we said, one of the ritual's feature is having certain frameworks proposed by the society parent, and the adapted child of people feels satisfied and gets stroke at the time of being in this position; in some sections of the book Nizam al-Mulk, describes in details the etiquette that are proposed to show the viewers the king's glory ,and for having established the ritual: and each of servants has his own degree and position ; a special place to sit or a special place to stand and all of the people must respect to the king's servants.

### **Sample and analysis 6**

Nizam al-mulk expanded etiquettes in line with the development of the king's glory by which to ensure the subordinates' activism from the position of adapted child in the keeper autocracy ritual in affairs related to the court. For instance in the chapter "for making jeweled weapons and decoration of the court", Nizam al-Mulk says:

Twenty special weapons all jeweled must be made and placed in treasury in order to at any ceremony or any time when messengers arrived from around the world , twenty servants with beautiful garments take off the weapons and stand around the throne. Although the king has come to a position that doesn't need such formalities, however the symmetry should be kept (Nizam al-Mulk, 1385:112).

In fact try to keep the symmetry of the court is trying to keep the king's grandiose that results in keeper autocracy ritual; in this effort, in Nizam al-Mulk's view, indulge is essential: it is necessary that what ever the other kings have only one, the king should have ten times and whatever they have ten, the king should have hundred. (Nizam al-Mulk, 1385:112).

### **Sample and analysis 7**

In the chapter " about enlisting of Turkmens" we encounter with another example, that can be described as an effort for promotion and development of keeper autocracy ritual. In this section Nizam al-Mulk talks about Ghoz Turkmens ; the ethnic that at first helped the Seljuks to come to power, but because of banditry were suppressed by the Seljuke king; Nizam al-Mulk says about this tribal: thousand men of their children should be selected and be fostered the same as court servants in order to serve the king, learn hoe to carry weapons, and be sympathetic with people and live without hate (Nizam al-Mulk, 1385:125).

This proposal indicates Nizam al-Mulk's high consciousness in political affairs: his objective of this strategy is the promotion of keeper autocracy kingdom ritual among this bandit ethnic; he knows that to foster thousands Turkmen servants means to develop a particular culture among several thousands families and this ethnic would be adapted with the king's parent state; his goal is that these servants learn they must transact with the king from the position of the adapted child state and transfer their knowledge to their families.

### **Sample and analysis 8**

The role of stroke in improving behavior is a significant role; if it is going that the culture be established in the society ,so specific strategies for encouraging (stroke) people should be considered; development of rituals that reflect the receptive autocracy culture is not the exception; Nizam al-Mulk also was not free from this issue, and in the section entitled "ranking the servants" has noted a hierarchy within which its framework, the servants can be upgraded ; and yet at the time of Samanids this mechanism was present, and gradually based on the service and competence of servants, upgraded them; while they bought a servant assigned him to serve on foot for one year with cassock and footwear; the servant was not allowed to sit secretly or openly on horse, otherwise he was punished; after one year, the head of the servants told the doorman of sultan and the doorman told the king then gave him a horse not too precious with simple harness and saddle. The third year gave him a sword, the forth year, gave him quiver, the fifth year gave him glorious harness, clothes and iron ward, the seventh year he was responsible for matters relating to clothing in the court, the eights year he was responsible for setting up tents and camps, and three newly bought servants assigned to serve him, and addressed him the head of servants(Nizam al-Mulk, 1385:127). Such frameworks for determining the servants hierarch would cause they overtake each other in maintaining and the strict observance of keeper autocracy ritual and have a pleasant feeling of transaction in the form of these rituals. In this way their adapted child learns the more be obedient to the elites parent, the more stroke it will get, such a situation is a consequence of the spread of autocracy among these individuals.

### **Sample and analysis 9**

Another example that proves the servants' upgrading has a prominent role in cultural promotion of keeper autocracy government, is an anecdote that Nizam al-Mulk cites in a section entitled" competency and skill of Sabuktigin"; in this anecdote we read that Alptgyn send 200 servants to Turkemens one of which is Sabuktigin to get property and pack animals from theme. Turkemens don't pay property so some of the servants decide to get their properties by force; among them Sabuktigin disagrees with the others. When the servants come back to Alptgyn and some of them complain of Sabuktigin that he didn't allow to reach our goal by war; Alptgyn interrogates Sabuktigin, his answer is notable:

Because our king didn't let us to fight, and if we were fighting without the orders of the king, so each of us was a commander not a servant, because the feature of servitude is that all do whatever the king orders (Nizam al-Mulk, 1385: 130).

These speeches indicates Sabuktigin's stability in maintaining the keeper autocracy ritual; he tries to preserve those frameworks assigned by the society parent using the obedience from the position of his adapted child state; of course his effort is accompanied with stroke. ' Alptgyn liked these words and said "he's right", and thence steadily raised his position, till he was assigned 300 servants to serve him ' (Nizam al-Mulk, 1385: 130).

### **Sample and analysis 10**

Nizam al-Mulk has done efforts to revive those frameworks prevailed before Islam and caused the promotion of keeper autocracy ritual. These rituals that were indicted in the form of different rites and aimed at showing the glory of the king and encouraging the audience to show activism from the position of adapted child state. As an example in chapter entitled "about the order of allowing the presence of common people and gentlefolks in to the king's court" , we can see the explanation of one of these frameworks. Allowed in to the court of the king should be arranged: relatives arrive first, so the famous servants , thence the rest of the people. If all come in together there would be no difference between elites and subordinates, and taking the curtain of the main house of the court is the sign that the invited person can arrive(Nizam al-Mulk, 1385:144). Detailed explanation of allowing in to the court was an effort done in line with maintaining these rituals in the power structure; come in to the court in order shows that there is a difference between affluent individuals and subordinates, in other words is a kind of overt declaration from those who has the right to transact with subordinates from the position of the ego parent state.

### **Sample and analysis 11**

One of the other sections of the policy that can be noted as a solution for the keeper autocracy ritual, is the chapter entitled " about needs and appeals of the army soldiers": the soldiers needs were expressed by the major general and the vanguards,And also, the commands from top officials were declared to the soldiers by the major general this job was considered as a respect to the main generals and vanguards( Nizam al-Mulk, 1385: 149). It is clear that Nizam al-Mulk's effort in citing hierarchies, is done in order to form the court's relations in a special manner and framework; he creates the ritual implicitly an which the ego state of subordinate s is always the adapted child and the ego state of elites is always the parent; transactions and strokes are arranged in a way that these rituals can emerge a sense of satisfaction in individuals.

### **1.3 Consequence of studying the policy**

Now after careful, significant and comprehensive study of the context of the policy it can be claimed the samples prove that the authoritarian people always prefer to transact with subordinates from the position of the ego parent state and for this aim, promote and develop the ritual in line with it. This job at last results in the promotion of autocracy in a society. The presence of numerous samples of such culture in the policy prove this prominent Persian literary work that is also known as a governance strategy for Saljuks, has been written not only under the influence of a receptive autocracy culture, but also has transferred this autocratic culture with rituals from one generation in to another generation.

### **4. The reason for such keeper autocracy ritual in the policy**

It should be noted that Nizam al-Mulk Tusi had such a position in Seljuk governance that history researchers, as mentioned before, have supposed his terror as the seljuk's fall. Seljuk dynasty that had been founded by victory of Tugrul Bey and his brother Choghry Bey over Masud Ghaznavi (R.K, Zarinkub, 1384: 461) and had reached its peak during the ten-year monarchy of alb arsalan and twenty-year monarchy of Malik Shah (R.k, Pira, 1387: 155), could never reach such a widespread and authority without applying the opinions of Nizam al-Mulk in governance.

Nizam al-Mulk as a minister with the establishment of an Iranian-style bureaucracy system tried to eliminate the prevailing anarchy among in the state affairs (R.k, Pira, 1387: 159).his second step was changing the Seljuk's view to the quality of kingdom; according to Seljuks the

government was supposed to be the right of all family members; so it was that after the victory of Tugrul Bey and Chogry Bey over Masud Ghaznavi, in some cities of Khorasan the sermon was read to Tugrul and in some others was read to Chogry; Nizam al-Mulk tried to change the position of Seljuk king that in fact was not beyond the position of the Turkish tribes' heads, in to the position of a royal, unique and authoritative king.(R.k, Akbari, 1387: 103); in other words Nizam al-Mulk by promoting this idea that led to the establishment of an authoritative central government tried to prevent the perturbations arising from decentralized power. Therefore his writings are in line with the development of keeper autocracy ritual.

Nizam al-Mulk's efforts to build a power state of these uncivilized tribes didn't stop here; rather he tried to legitimize the Seljuk's rule , introduce them as defenders of Sunni Islam (R.k, Akbari,1387:103).in this regard Nizam al-Mulk noted the need for preachers, missionaries and scholars who have control over the people's minds. Foundation of military schools across the country and trying to eliminate independent scientific centers were done in respect to this thought; in these schools that Arab literatures and jurisprudence and other humanities-oriented interpretation of religion Shafei were taught, the aim was to eliminate a number of religions, development religious unity and ofcourse to promote Nizam al-Mulk political purposes (R.K, Pira, 1387:159). The pestt of Nizam al-Mulk's views was his religiosity and believe in absolute monarchy.in this regard he has allocated five chaptrs of the policy book (chapters 43 to 47) to dissidents; also he assigned the promotion and controversy against those so-called dissidents to the head of educations at military schools; these schools advertises openly a particular religion(Shafei) and suppressed any idea against it (R.k, falah,1383: 77-78). perhaps this extreme effort of him in suppressing dissidents eventually led him to be terrorized by one of those Ismaili dissidents. Nizam al-Mulk believed apparently in monarchy state, that we mentioned it earlier, based on this view he even created laws for cross-sectional system; according to this law the definitive and absolute ownership of all lands even a land that is given to a person by sultan as still in the hands of sultan. With this approach Nizam al-Mulk could in one hand claim that the king can occupy where ever he wish to defend the rights of workers against speculators, And in the other hand he insisted on the absolute power of the king(r.k,akbari,1387:103). Another approach that can be an indication of Nizam al-Mulk 's desire to keep power in the hands of one person and even the royal family , is the appointment of the twelve sons of the king to sensitive jobs and governing the strategic provinences, which later led to the development of some of defamations and resentful of Malik Shah to him (R.k, Pira 1387: 159).now after knowing the characteristics of the time and thought of Nizam al-Mulk , it can be claimed that the policy is a text written by an fanatic individual who believes in monarchy and tries to improve the keeper autocracy ritual in the society.

## 5. Conclusion

As stated earlier in the study of Nizam al-Mulk's personality and views in details, he should be considered including politicians who believe the monarchy and think the absolute authority of the king leads to the prevention of autocracy of rulers and land owners. These politicians utilize any ways to promote a receptive autocracy culture. The way that Nizam al-Mulk use to promote this culture is to improve the keeper autocracy ritual that was prevalent in the society in the past. It is clear however that absolute power over the long term is itself the source of vice corruption that eventually caused the expansion of autocracy. In this regard, the policy is one of the literary texts has had profound effects on Iranian culture and also can be known as a work that indicates the verbal symptoms of receptive autocracy culture; this work can develop the keeper autocracy ritual in the society if the addressee lacks a critical view.