

## Twist and turns of government in the Shahnameh

Hamideh Zhian Bagheri

PhD Student of Institute of Philosophy, Academy of Sciences of the Republic of Tajikistan  
[hgresearcher@yahoo.com](mailto:hgresearcher@yahoo.com)

**Abstract:** This paper intends to readout the social philosophy of governance in the Shahnameh. Review the conceptual topic from sociological theories to use the study and analysis. Research Methodology is Hyper Intensive. Shahnameh be reviewed in this article. For this represents the views of the Iranian people. Sample selection of study is Controlled Sampling. Criterion validity is based on expert opinion. Construct validity has evaluated in comparison with the theoretical framework and concepts. Social world of Shahnameh is Repetition of the story which in there, good and bad in all walks of life and above all in the policy are met. Wherever goodness comes self-centered from God-centered, evil is victorious. Course governance of despotism is not stable. When goodness is associated with justice and wisdom, wins again & Result of the good governance is Land Reclamation, people's happiness and Credit of Kings.

[Zhian Bagheri H. **Taxonomic Twist and turns of government in the Shahnameh.** *J Am Sci* 2013;9(4s):88-91]. (ISSN: 1545-1003). <http://www.jofamericanscience.org>. 15

**Keywords:** Social institutions; political and governance institutions; Good governance; Justice; Wisdom

### 1. Introduction

What dose literature indicates about knowledge and social policy?

The zone of analyzing sociology and social policy is the literal text. The narrative element in a expressing is illustration of writer thoughts and in the repetitions of thoughts the writer's mind can be obvious. Feyerabend Pau tells in the ability of recognizing art as knowing science art is the single and best way of knowing and explaining the reality. Art and literature by showing renown the science or make and transfer it and the science depend on art and literature to Ideology. Although the Karl Raimondi Popper's speeches and his fans in philosophy is high but it makes a wave which was called postmodernism and it generalizes Feyerabend Pau's thoughts that today it takes a place in postmodernism. (Share pour & Fazeli 1386)

The beliefs of a society are its experience trough history. In different social aspects such personalities of government we search in thoughts of authorities know and analyze perimeters. Persian theorists and philosophers made their acts as poems and literal jobs. Analyzing and explaining each subject is not shortening the works even it is the studying the subject professionally.

"Ferdosy's Shahname" regarding to its specifications in its content and thought has fundamental importance and it is proper for searching, personalities and thoughts and emotions are illustrated exactly in that extend which the heroes motivate the sympathy.

### 2. Literature of subject

About Ferdosi's Shahname there are 4088 versions registered which 11 of them are concerning to Policy and Government. About well governing also pass about one decade of its universal agenda. In national library 52 records are registered. These records are regarding to well governing and with systematically thoughts, social interest, bilateral interactions and ethics, political thoughts, official failure, development and economical security and the aspects of nation developments are brought. From these records just two of them are concerning about are justified and indicates in Islamic belief and Alavi's way. One name of article is analyzing well governing in the mirror book of "Dade ghor ghor" as an old literal text and a subject of article for interpreting philosophically and thesis indicate a well concept.

Theory of well governing is a model of critics and practical foundations which World Bank by passing the Eastern Europe countries and previous Soviet Union offer to free economy and the last two decade economical problems on the other hand passing successfully to the economy of China's Bazaar. Different rolls of public administration and the rolls of governments in this social institution passed the following courses: (Naderi 1390)

1970s: Running the public administration, Official Bureaucratic system, Official culture of Bureaucratic and a big state.

1980s: Governmental management, New Governmental management, Culture of management & little State.

1990s: State of management, State of making labor, Culture of selling and buying and Government of making labor.

Already: Public Governing, Representative State, Culture of Democratic and Cooperative State in the frame of well governing State.

The World Bank which is now playing as a role of special consultant reported that world development concerned to states in 1997. This reportage is translating by a group of R&D translators in 1378. Its efficient effect is the role of government in restoring economical situation and its ways. In this reportage it is declared that in developing countries has a bigger share. The recommendation is for empowering the state. From that year till now more reports have been made in this concern and consequently it ends to a well defining of a good government that all countries are shown by those extends. The supports of world bank are done by these extend from 2000 and the experts are accepted theorist by the world. So the comparing Model for countries is this Model to that extends that the Institutional law of Islamic republic of Iran. The presentation of state is of these indications are brought in this search. The change in the World Bank policies and foundation of well governing state in all countries. The thing which causes this is applying the word of well governing systems that it can be used in any layer of society.

In the procedure of Methodology by knowing any thought well than others. In the world of some culture of today that the differences can make a better life we can have better social life with asking from Persian culture and especially Ferdosi who is a Model of better life and then we can know the multi culture world.

In this article the models are not as wisdom on the other hand we conclude about the good governor who Ferdosi talks about him.

Ferdosi is mentioning about the governor who is religious a pay attention to God. The Identifications of this kind of governor is depending on knowledge and its result is happiness and well construction. Differing between badness and goodness dose not depend on person and the people and government can reject of badness and goodness.

### 3. Model of well governing state

Well governing is an aim for world society and the governors can become closer to it although it is not available completely. In Ferdosi's world well governor comes to reality. Time to times it reviews and regarding to human society it has got specifications. These specifications are going to becoming complete.

Ferdosi analyses fifty governors and investigate their governments. The importance of the first stories of Shahname, which shows the needs of setting up of a state. All the traditions are clear and after doing any success they make a celebration. Dividing the tasks in these stories are depending on security and overcoming the needs of people.

Foundation of the first king is began by Kiyoumars and a struggle with the devils show the badness of society, Siyamak's murderer (Kiyoumars's son and Houshang's Father) cause making a new stage and military and the society would set up under King Houshang government.

Houshang as a good governor makes security for society by killing Houshang's murderer and by a sudden (Robbing stone to each other the fire was founded by a struggle with a snake) by foundation of fire lots of job were made for the society and till this period habitation in places was set up. The government shows to people they can use gardening and agriculture by using the nature.

After making ready of first needs, clothing and food Tahmoures as the third king is the beginner of learning languages and writing and the honor of people and in addition of calligraphy he can be the founder of training domestic animals generally. The thought in Tahmoureth kindom is the begining of jobs Moubadi & (vaziri). The other specification in this era is making jobs regarding to the needs of society.

Jamshid is the owner of this kind of governing depending on security and economical development.

The well governing which was demolished by Zahak story is reforming in Fereydu'n's era.

Fereydioun in Avesta is a person who has got a semi God personality (Amouzegar, 1385) and fereydu'n tells the narrative of good human in Shahname that make a good model for human society.

Keykhosro is the king of the kings of Shahname. The best king for Ferdosi. Key mean king and khosro has the same meaning as ruler. Keykhosro ends keykavous 's Kingdome. He comes against afrasiyab and set up another paradise in the earth. Reforming the ruins and making everybody happy are the specifications of his government. His aim is not preserving his power. He restores the camps and order to do the best for widows and orphans and sick people. After setting up the tasks he dismissed the Kingdome. Order the commander the best words and while he was alive he returns to God.(Ferdosi,1382) Until the end of this era the well governing depends on the person and it lay on ruler's theory.

Due to the stories sasani era, Ferdosi knows the cycle of God as governing, before the role of the

people the contribution of power is parallel with ministers and the orders prevent of monarchy.

The adjective of a good ruler is telling at the beginning of his stories and from Ferdosi's point of view and due to the Shahname's stories wisdom is the necessity of a good government.

The wisdom is the adjective from the first in all the stories concern to God and depending on searching in Abyte Shahname 43 beytes begin with the word of wisdom and 76 with the word of wise.(Ferdosi,1383,2084,2085) in which in most of the other Akyat which does not begin with wise but it tells about wisdom.

Justice has got a territory with the extend of world in this meaning all the concepts in the world has got organized and they are in borders which we can not cross them. Justice in Shahname means organizing the programs and the tasks of people and it comes with kindness and justice together.(Khatibi 1387-12)In justice and expressing about the governer Ferdosi does not tell in general and he inform the ruler with his jobs.

The role of citizens for maintaining the good governor is important. The wise people know that during the eras, the governments which cause insecurity may be the ruler so as they are living in a good and secure society they are happy. Because setting up the secure government is the task of well ruler. The relation between the ruler and people is such people can tell about their problems. The fair king listen the sound of people and it shows his wisdom. The sympathies of the king should be in that extend nobody fears from the government. In ay time of king should consult with his ministers and even in resting and in sad or angry situations people can express their needs. Noushin ravan who is one of Shahname's kings knows himself responsible in front of pain of his countryman and know him responsible regarding to people share in front of God.

The administrative of ruler should have these specifications it means that they should listen to people. The great Ferdosi shows this in different of his Akyat and the administrative should also in addition listening to people so they should not know others by their money and the ruler should show himself by kindness. Disordering of administrative cause distraction for society because the administrative even for doing the rules are in contact with people and even listen the words of people and send them to the king so they are qualified by the king and they are responsible for king. In the other words the administrative have a social view.

For setting up wisdom in the well governing state Ferdosi offered some models, from this it is the relation between the king and people the relation which higher than solving the people's problem and it

is a kind of sympathy and it is friendship with wise men and becoming far from the lazy men. Ferdosi's royalties for becoming wise they give help from the wise men. In wisdom government they become closer to them and refuse lazy men, they do not give big tasks to lazy men. They should consult with experts and should not complain from the fair government because by living with wise men the crown of kin comes up.

In Moravejoalzahab comes that consulting with wise men and administrators and great men in their situation is necessary and it is one of the tasks of the state.(Masoudi , 9 , 1370)

In this atmosphere of relation between the good governors with people the security will be provided. The image of security Ferdosi shows in providing security.

#### 4. Result

The organizations as the constructions of social order, between the people of society, it is one the main subjects which is studying in sociology.(Share pour & Fazeli 1386) Politics is one the most efficient on citizen's life and it is near the subject of Rule and Power. After experiencing the decreasing politics in most of the countries, the World Bank finds a new point and lots of the searches make it clear that government and the way of managing a country and running a country regarding to its people is the key subject of development. (Midri 1383) Now it is more than a decade that well- governing becomes current by spreading the support which is accepted and its extend it has been applied for ranging different countries round the world. Well governing in this view, it was not implemented model though it seems to be a goal which it needs deciding, planning, investing and public cooperation.

About knowing the previous theory and social goals we can investigate the acts of yesterday and today. Shahname is one of the most efficient Persian acts which by studding it different Ideas and methods are available and observable. The Government generally is not a mixture of power otherwise it is continuation of public personality and illustration of well former that has outstanding adjectives. It is not express able well governing of a state depend on one or tow good nesses but we can tell that introduction of well governing is a philosophical that it has a relation with reality. Goodness is inventible in Shahname

In the narrative of social political in Shahname it explain the internal specification well government for each era, and there is a soul of reconstruction which it work on the shadow of well governor. By studying Great Ferdosi's Shahname a gate opens to wisdom and attempt for having a well government.

**Corresponding Author:**

Hamideh Zhian Bagheri

PhD Student of Institute of Philosophy, Academy of Sciences of the Republic of Tajikistan

E-mail: [hgresearcher@yahoo.com](mailto:hgresearcher@yahoo.com)**References**

1. Ferdowsi, Abualghasem. (1381:2002). Shahnameh. To corrections by Jul Mol. Tehran: Behzad. Sixth.
2. Ferdowsi, Abualghasem. (1382:2003). Shahnameh Based Moscow's version The two volumes Tehran: Hermes. Second.
3. Fazeli, Mohammad & Shareapur, Mahmud. (1386:2007). Sociology of Science and Scientific Association in Iran. Tehran: ISCS.
4. Khatibi, Abulfazl. (8/11/1387:27/1/2008). The Iranian identity in Shahnameh. Hammihan. P: 12.
5. Naderi, Mohammadmehdi, (Summer of 1390:2011). Introduction and overview critique of good governance. Islam and Management Research. Seyadsamsamaldin Ghavami. N: 10. P: 69-94.
6. Taboli, Hamid & Et. (May of 1390:2011). The processes for community needs. Management Development. Irmf. N: 85. P: 42-45.
7. Azarpeyvand, Ziba and Asghar Mobarak. (Winter of 1388:2009). Take a look Indicators of good governance According to Islam. Islamic Economics. Iict. N: 36. P: 179-208.
8. Amuzegar, Zhale. (1385: 2006). Mythological history of Iran. Tehran: Samt. Eighth.
9. Masoudi, Abualhasan alie bnehoseyn. (1370: 1991). Moravejoalzahab. Abualghasem Payande. Cover: 1. Tehran: Elmi va Farhangi Press. Nineteenth.
10. Dabbagh, Soroush and Neda Nafari. (Fall and winter of 1388:2009). Concept a good in good governance. Ipa. Management Faculty of Tehran University. N: 3. P: 3-18.
11. Midari, Ahmad. (June&July of 1383:2004). Changes in the policies of the World Bank and Genesis theory of good governance. Nameh Mofid. Qom Mofid University. N:42. P: 93-118.

2/5/2013