
The Iranian Prince and the Popular Position of the Government (Democracy) in the View of Abu Hanifa Dinvari

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Abstract: In the formation of the system of power in Iran and the legitimate position of the kings, the concern for the people and the attention to justice in the interests of the subjects, had a great contribution and the Iranian branch provides the causes of the royal branch. The king had the necessary kindness and authority as long as he was with the people and the people. In this view, the emergence of the monarchy was the result of popular action and popular vote, and the system of power was customary in nature and then sacred. The collective fortunes of the inhabitants of Iranshahr towards the just and wise king were effective in maintaining his power, and the public's hatred and hatred contributed to the decline of his position. Accordingly, the present article, with a descriptive-analytical approach, while examining the popular position of the government and the functioning of the imperial institution in Iran, considers this issue in the historiographical vision of Abu Hanifa Dinvari. According to the Iranian ideas in the historiography of Abu Hanifa Dinvari, it seems that the mentioned historian, as one of the pioneers of Islamic historiography, based on the necessity of the rulers' attention to the people, spoke about the relations between the society and the government. In a mythical way, Dinvari explains the harmony of society and government in a way in which the popular position and the customary-sacred aspect of government are evident. In addition, in the field of history, it offers significant convergent ideas in its historiography.

Keywords: Iran, Iranshahr, Shah, Society, Government, Farr-e Irani, Farr-e Shahi

1. Introduction

Concern for society and the degree of attention to subjects is one of the most important foundations of the legitimacy of governments that has been raised in all periods of history. Regardless of the explanation of the position of the people in the formation and evolution of political systems in the modern era, which has been designed and developed in different interpretations under the theory of social contract and ideals symmetrical to democracy, in the distant past Also, the basis for dividing the types of governments is based on the nature of their relations with society and values the popular share of governments.

In the Old Testament, the major theories about government and its popular status have been proposed by philosophers, jurists, theologians, and ethicists, who have addressed this issue by dividing and proposing theoretical discussions.

However, historians, as those who have narrated the events of each era according to their knowledge and insight, have not been indifferent to the relationship between society and government and have addressed this issue at least in the form of examples. Meanwhile, some historians who have been more narrow-minded and have paid more attention to the popular position of the government due to their political and cultural interests, have appeared in more efficient examples. Among these historians, we can name Abu Hanifa, the author of *Akhbar al-Tawwal*, who, according to historical circumstances, has been prominent in describing the history of Islam and Iran, and based on the concepts of "Iran" and "Iranian", contributes to mythological and historical interpretations. He considers the Iranians important in the process of formation and continuation of the government. In this regard, the present article, by briefly examining the position of the government and its popular base in Iran, in two mythological and historical dimensions and a review of

Dinvari's time and life, first refers to Iranian ideas in Dinvari's view and then some His reports on the relationship between society and government and the position of the people in pre-Islamic Iran (Sassanid Empire) are examined.

2. Define the Problem

Abu Hanifa Dinvari is a great thinker who lived in the third century AH, the time of the political position of the Iranians in the Abbasid caliphate and of course the prosperity of their intellectual-cultural activities to prove the superiority of their position and function. Apart from the numerous works that have been named for this great historian and show his scientific position in various fields; His insight and method of historiography is unique. If the historical insight is considered as an attitude towards history in terms of overcoming the influential ideological foundations and ideas in the type of relationship between the historian and history and presenting his historical conception; It seems that a significant part of Dinvari's historiographical ideas can be interpreted based on the Iranian ecology and efforts to revive and strengthen the Iranian identity. The ideas that have guided Dinvari's historiography in the context of applying the concepts and narrative structure specific to Dinvari; From his interest in the concepts of "Iran, Iranshahr, Shah, Shah Shahan, Dehgan, the people of Iran, Iranians, etc." to dealing with history with a narrative whose Iranian aspect prevails over the history of the world and in some cases the history of Muslims It presents a painting that makes the audience of today's Iranian society think. In this regard, the present article tries to refer to Iranian metaphors in Dinvari historiography and to some of its components in both mythological and historical fields; Consider the position of the "people" of Iran in the relations between society and the government, and especially the issue of the legitimacy of the power of the kings, and whether the benevolence of the kings can be interpreted differently than the nature. Power should be more popular and the process of legitimacy of power should be interpreted from a sacred-customary concept to a customary-sacred concept.

3. Back Ground Research

Regardless of the extensive and thought-provoking research that has been done on political thought in Iran and the position and function of Shah Armani (The ideal King) and the Iranian utopia [24, 3, 11, 5, 17]. As well as what has been done about Abu Hanifa Dinuri and his insight and historiographical method [1, 24, 8, 13, 15]. In terms of the close view of this article, we can refer to a book and an article. Shahram Jalilian in the article: "" Iranianism in the news of Abu Hanifa Dinvari "while referring to the national self-consciousness of Iranians and consequently Dinvari, has an overview of the importance and position of Akhbar-al-Tawal and then explains and interprets Dinvari's Iranianism [6]. Sadegh Heidarinia in his book "Iranian Shahriar, an Introduction to the Theory of Politics in Iran", in three

chapters examines the position and function of the Shah and his imperial nature in Iranshahr is mythical and historical and offers a valuable point of view [7]. Although the main issue of this article, emphasizing the contractual nature of the government and its popular basis, differs from the views of the mentioned authors, but it has made good use of their content.

4. Social Order and Functioning of the Government System in Iran

Social order in Iran is symmetrical with the concept of "Iranshahr" and its efficiency in three aspects: "geographical Iran", "political Iran" and "cultural Iran". Geographical Iran, in a sense full of mythological-historical meanings, emphasizes the need for the coherence of political geography and includes all the inhabitants of Iranshahr. In this perception, disputed ethnic and religious issues are removed and digested in the heart of Iranshahr. Doctrinal issues are a factor in the harmony of the residents of Iranshahr and emphasize the need for tolerance and friendship with other non-professional Iranians. Religion, on the other hand, is a current of religious thought that cannot and should not harm religious rule as well as Iranian identity. Geographical Iran, although it has had its ups and downs according to historical developments, but based on a myth-epic view, it has always had certain borders. The geography of Iran with the background of the myths of the optimal territory and was always claimed by the enemies of the West and the East, which in the sense of a myth was given to Iraj, who had a good character and had freedom and chivalry in his name. It was tied to the word Iran in the sense of freedom and decency. [12]. Regardless of the extent of Iran's political geography in each era, "cultural Iran" was the result of the common components and interests of the people of Iranshahr, which revolved around the axis of justice, security, rationality, religion, and correctness., Artistry and charity were distinguished. [12, 9, 28]

In view of the historical changes, ups and downs that were achieved in the position and boundaries of political Iran, this aspect of the concept of Iran, as the basis of Iranian identity, was more continuous in the field of culture and literature and the central principle of thought. The cultural preservers of Iran and the men were at the forefront. Especially in a large part of post-Islamic Iranian history where there was no political independence and territorial sovereignty in the previous sense, this cultural aspect as a military was at the top of the agenda of Iranian intellectuals and in two aspects of thought (within historical sources). And historiography) and practice (in the text of society and the agenda of the court) were valued. Letter of Tahrir Hussein; Complex of Histories and Stories, 1318, p. 353; Shabankarei, 1363, p. 39 in mentioning Pand -nameh Saboktagin;

"Political Iran" confirms the system of government based on a centralized approach in managing politics, economy, security and concern for the interests of the people and the

survival of society in the light of benevolence, rationality, justice and of course the racial and benevolent rulers, as a practical representation of the component. Iranian culture was cultural. The Shah or the emperor was the symbol and executive representative of the people of Iranshahr, who, in the light of their approval and in accordance with their interests, had a policy and a popular image. The Shah's thought and behavior meant the intertwining of the three geographical, cultural and political aspects of Iranshahr and the moral and social military front, the popular aspect of which was prominent and the social aspect was decisive. If the entanglement of these three aspects as the social system and the position and function of the Shah and the governing body as the efficiency of the political system is considered, the concern for the popular position underlying the legitimacy of the Shah is an inevitable necessity that can be examined in two mythological-historical areas.

5. The Popular Position of the King and the Dignity of the Government

Wisdom, virtue, righteousness, religiosity and, more importantly, justice as a representation of the identity and structure of Iranian political culture, can be pursued in the imagination and actions of the wise kings and have a divine power. The legitimacy and legal status of the Iranian kings depended on the enjoyment of civilization, and their racial and ethnic background was reflected in this regard [3]. Nevertheless, neither the race nor the association with Farr and the pursuit of "asha"³ (the law of truth) were sustained, so it was an acquired trait and a borrowed privilege. A loan whose permanence was subject to litigation as a combination of royal characteristics and meant merit under it. If the king had justice and tried to fulfill the law of truth, the established prince was not a person but a holy institution that benefited from the direction of truth and the realization of good thought. Tyranny and disregard for justice deprived the prince of his fortune and kingdom, blackened his charter, and deprived him of the right to a royal office. Shahriar Beydad (Tyran King) looked like a predatory lion in the meadow that did not have any feathers (Farre Shahi) [2, 22].

The judiciary is an example of the dynamism of government and the vitality and permanence of society, and is the mediating link between the shepherd and the serf. Because the kingdom is alive to the army (security), the army to the economy, the economy to the subjects (society) and the subjects to justice.

From this perspective, "gave" and the necessity of justice. The popular position of the government and the collective approval of the rulers are designed as fundamental components in the political culture of Iranshahr and are organized in a mythical and historical sense of the political [20], social and economic life. In the heart of Iranian beliefs and ideas, two types of freaks are mentioned, one is Iranian Farr and the other is royal Farre- Shahi (Scepter) [3, 24, 27]. Farr-e Irani belongs to all residents of Iranshahr and worthy

Iranians. [6] And since the Shah is an Iranian before the empire, then the Iranian Farr is prior to the royal farr. Hence, according to the acquired and non-permanent nature of Farr-e Shahan, it can be inferred that Farr-e Shahi is the result of the thought and action of Farr-e Shahan and in a narrative is the result of the will of the people who have Farr. The Shah is blessed because the benefactors (residents of Iranshahr) grant him their right of privilege as a privilege and in the light of it, he enjoys the approval of God. If, according to what Herodotus mentions in the description of the rise to power of Deioces (the first Median king), he considered the will of the people important in the meantime (see: Herodotus), or in the story of Jamshid, as the king whose ups and downs Depending on the level of popular behavior and the approach of the judiciary, this issue has been considered, the remarkable interpretation that the empowerment of the Shah and his benevolence is through the will and approval of the benevolent people, seems more natural. The people (society), as a necessity and with the aim of establishing order and continuity of the structure of dynamic social life, cede their political rights to the king and the wise person who now qualifies for justice gains legitimacy as a ruler so that the system there is a government. Recent interpretation based on monitoring mythological data is acceptable. Because in the era of Jamshid and his turning away from justice, a kind of public good fortune and the invitation of the elders of the society to Zahak as a relative of Jamshid, who, of course - perhaps due to not living in Iranshahr - lacked a branch, is seen as a necessity. Collective luck and the companionship or non-accompaniment of the intellectuals and elders of the society in gaining power or depriving the kings of power. People's luck or manners can be followed. In the historical pacts of the Medes and the Achaemenids and then the Parthians, whose power was more explicitly confederate in nature, this concern for society and the cooperation of tribal rulers and satraps in the power of kings seems to be a natural phenomenon. In addition to the royal function of the footsteps of the priests, the heroes from the mythical era and then the ministers and courtiers in the historical covenants, is a decisive aspect [7]. From this point of view, it may be inferred that the government in its monarchical form, as a special method of the political system in Iran, is based from the very beginning on the basis of society or at least the chosen ones of society rather than through the interests of the people, security and justice. At least it will be realized. Such a view in the Sassanid era, when the political organization became more institutionalized and its kings claimed to revive the Aryan and Parthian traditions, and from the perspective of this Dinvari article provides more significant data about the popular view and their collective acceptance (in both theoretical and practical dimensions). [7].

If such an understanding of the evolution of the system of thought about the relations between society and government in Iran - from the mythical age to the historical period - is compared with the evolution of the system of political thought in the Western world, does not it occur to the mind that the Iranshahri system centuries ago The emergence of

modern political ideas in the West and the need to establish theories of social contract in the 16th to 18th centuries; Has it had a power in thought and action based on popular acceptance of the phenomenon? As discussed by Hobbes, Locke, Rousseau, and other founders of the conventional systems of the Western world [19, 30], are the people of Iranshahr as individuals? Who enjoyed political rights under the Iranian flag; Did they not show luck or politeness to their rulers out of thought and need? The need to respect the elders of the society, including national, military and religious elders by the Shah and the support of the people of the community for or against the Shah, with these elders in times of need, acceptance of the principle of consultation and cooperation in the empire by the Shah and their consent despite Farr-e Kiani (who was himself the product of Farr-e Irani-people) except in the sense of the Shah's concern for society and its intellectual representatives? Providing security with the help of the Army under the command of military elders, proper administration of the territory with the help of courtiers under the leadership of the minister, diligence in the city and trade to obtain the satisfaction of the people, prosperity of agriculture and attract the attention of their rulers Is the policy of the monarchy free from tyranny and despotism?

In the claimed view, the king is with the people and has his power and authority from the people, he is compassionate because he has the people and has the authority of the people, he is approved by God because he has the approval of the people and the continuation of approval depends on the permanence of the people. In the theoretical dimension of this system of thought, every Iranian, in terms of being Iranian, is benevolent and has the rights that he entrusts to the just judge and benefactor in order to establish and strengthen the existing social and moral system. The Shah is merciful with all his authority, as long as he strives for justice and security. Otherwise, there is a possibility of reclaiming Farr, popular hatred and denial of God. Such a perception, which corresponds to a part of the behavior of the kings of the mythological and historical period of Iran, has both the continuity of wisdom and government and the contractual aspect of the government system that is committed to justice and is obliged to create security. This is an issue that refutes or at least moderates some notions of the existence of absolute rule and individual coercion in Iran's political past.

6. Time; Dinvari's Life and Historiographical Insight

Abu Hanifa Ahmad ibn Dawud ibn Vanand Dinvari, a thinker and historian of the third century AH, was an expert in many sciences and technologies and has written numerous works. [32, 10]. Dinvar was the birthplace and center of Dinvari breeding, a city of Abad, and according to Yaghoubi, the amount of its tribute was five million and seven hundred thousand dirhams [33]. Abu Hanifa was a follower of the Sunni religion, but he was more tolerant than some of his

contemporaries. Therefore, it has not been in conflict with various schools of thought, including the Mu'tazilites, the Shu'abiyyah, and the Shi'a, and has observed fairness and respect in its historical conceptions. Dinvari excels in mathematics, vocabulary, syntax, wisdom, interpretation of logic, medicine, history, botany and astronomy, and the important book "Al-Nabah" and the observation of Dinvari's famous zig zag are among its examples. [14, 23].

Although the beginning of Dinvari's youth coincided with the caliphate of Ma'mun to Mutasim and the scientific flourishing of the Islamic world, the era of the prosperity of Mu'tazilite thought, cultural atmosphere and the superiority of Iranian elements in the caliphate, but most of his life in the second Abbasid era (132) – 334 H.D / 749-945 A.D) passed. The dominance of the Turkish elements over the caliphate, the superiority of Group of the Hadis (Ahle Hadis) over group of the Mu'tazilites, the political weakness of the caliphate, and the disregard for Iranian intellectuals and executives affected the former scientific vitality; But from the battle. Dinvari's scientific and intellectual personality was born in the mentioned conditions and in the cultural context of Iraq, especially in the cities of Kufa and Basra. Although most of Dinvari's works have been lost, the preservation of Akhbar al-Tawwal in his historiographical work, in the sense that it shows his knowledge and insight in the face of the developments of his time, has made it possible to know his personality and intellectual policy. Accordingly, there is no doubt that Dinvari has approached history with a rational, realistic, tolerant approach and, of course, with the principle of establishing the history of Iran, and his interest in the history of Iran can be followed throughout the news [6].

Akhbar al-Tawwal A brief general history in three sections: the history of the prophets, the history of Iran during the Sassanid and Roman era, and the history of the Islamic period with emphasis on the Arab and non-Arab wars, Islamic conquests, some important events during the caliphate of Ali And... the brief history of Bani Abbas until the death of Mutasim. In the light of Dinvari, he deals with history in an innovative and interesting way, which includes the observance of temporal continuity in history, the selection of news based on a kind of universal concept, a simple look at mentioning events and movements, continuous narrative reporting, and the use of poetry. In order to better understand history and emphasize the events related to Iran, both in the description of the history of the prophets and in the historiographical description of the developments of the Islamic era.

Dinvari history can be considered a universal historiography and at the same time the beginning of general historiography. Despite providing useful information about the Umayyad era, in his book he tends to Bani Abbas and, of course, has his own history with an Iranian face and attention to Iraq, according to its pre-Islamic background. In expressing Iranian myths, he has tried hard to harmonize them with the stories of the prophets and, as emphasized by some scholars, has shown his Iranian interests in various places in his work. [1, 13, 15, 6] Attention to Iranian political

thought and the need to respect the condition of the subjects by the rulers in a combination of historical myths and what is referred to in this article as the popular position of the government is also relevant in this regard.

7. Dinvari and Iranian Ideas in Historiography

Dinvari narrates the history of Iran in a way that sheds light on the history of the prophets and rulers of other regions. More than one hundred pages of Akhbar al-Tawwal are devoted to the history of the Sassanids, and the Iranian interest and focus of the author's view on Iran in the description of the history of Islam is quite obvious. The most important cases that have Iran-centeredness in Dinvari's historiographical vision can be searched in the following cases:

1. Looking for Iran's place in Dinvari's historical plan: It seems that the Iranian world is the central signifier of Dinvari's thought. Accordingly, he outlines the historical transformations of other peoples and nations under this attitude [10]. Dinvari's focus on the history of the Sassanids, Iraq and Khorasan is always obvious. [13, 6].
2. Trying to harmonize between the ideological myths of Judeo-Christian nations, the historical similarity of the evolution of creation and ethnic-national divisions can be considered as his deliberate policy to project the superiority of Iranian attitudes with Islamic color [10]. Of course, Rosenthal, while emphasizing the necessities resulting from the internal evolution of Islam, considers this view as his influence on the patterns of Greek-Syriac Christian historiography [13], but with any effect, the contribution of Iranianism. It is prominent in this combination by Dinvari [13]. It should be noted that Dinvari himself, citing the words of Ibn Muqaffa, mentions the adaptation of Iranian myths to Semitic beliefs as a result of ignorance [10].
3. By centralizing Iraq as the center of Sassanid power and adapting it to the word and concept of Iran and by tying the Semitic-Persian myth to each other; Superiority highlights the two concepts of Iranian geography and Iranian ethnicity [10].
4. Mentions Iran, Iranians and Iranshahr and considers their location and center of action from Iraq [10].
5. Jam, or Jamshidshah (yama in India) The savior of the Iranians in the challenges between other Aryans and the cause of the Iranians coming out of darkness and a symbol of freedom and life; It finds a special place in the assimilation of the evolution of history and ethnicity in the early world and is the first emperor who: "established the foundations of the monarchy", created "royal symbols" and "celebrated Nowruz" [10].
6. It shows the dispersion of tribes and nations in the regions of the world with the myth of differences of languages and, of course, as well as the geographical superiority of the place of residence of the sons of Sam (which have been extensive since the time of the monarchy), it also shows their linguistic superiority. In this regard, perhaps he intended to protect the Persian language and literature in the Islamic period and the peak of the Iranian Sha'ubi movement, which was being institutionalized in the form of emirates in Greater Khorasan [10].
7. Paying attention to the position of "Fereydoun" which adapts him to "Nimrod" as:
 - 1) The destroyer of Zahak, a symbol of oppression and tyranny and rule with the Semitic ethnicity (in the days of ignorance of the Khalagh system to the Iranian elements and the concern of Turkish and Arab men).
 - 2) Attention to science and culture, especially astronomy.
 - 3) Has a stable and dominant kingdom in the west and east of the earth.
 - 4) Selection of the top seven families who had the title of "Kavahbarin" or the chosen ones [10].
8. The resistance of Iranian elements against Zahhak with the plan of action of his minister "Armaeil" which by not killing some young people and sending them to the mountains - and the plan of the legend of the origin of the Kurds - provides the grounds for Fereidun's victory in the coming years [10].
9. Confrontation between Iran Turan, whether in the form of confrontations between Manouchehr and his grandson Zab with Afrasiab or Sassanid kings with the Turks in many cases [10].
10. Attention to the idea of development of Iranian kings and their good behavior in property. For example:
 - 1) Zab and repairing the ruins of Afrasiab era and reviving rivers, aqueducts and water resources / Development of ruined cities and fortresses / Construction of the city of Ctesiphon [10].
 - 2) Kikavus: "... he was hard on the strong and kind on the weak and he was a good and proud man..."
 - 3) Returning the captives of the children of Israel by the order of "Bahman, son of Esfandiar" [10] (As if he has taken Bahman and Cyrus together.... confusion of myth and history).
 - 4) Sasan, son of Bahman: "... he was a wise man with culture and virtue and he is the grandfather of the Sassanid dynasty..." [10].
 - 5) Ardeshir: "... organized the religion of kings and royal affairs and traditions and established it and examined all small and large works and put everything in its place..." [10].
 - 6) Bahram Gour: while satisfying the demands of the elders, ".... stipulated that he should have justice and a good manner" [10].
 - 7) His servitude and economic prosperity of Bahram Goor era (Dinvari, 2002, p. 85).
 - 8) Anoushirvan reforms and efforts for the weak and tax exemptions.... [10].

- 9) The good behavior of Hormoz and the effort to reform the work of the peasants [10].
11. City and urban planning by Persian kings, especially Sassanids Ardeshir (6 cities); Shapoor (Jundishapur); Shapur II (Anbar, a city near Susa, Abadani Nasiban); Firooz (Ram Firooz or Shahr Rey, Bar Firooz or Ardabil); Ghobad and Anoushirvan [10].
12. Using Persian terms and concepts such as: "Iranshahr, Shahنشah, Shahs Shah, Dai, Dehgan, Sarai Shamra, Shahriyar" [10].
13. Referring to the emergence of Zoraster during the reign of Goshtasb and explicitly calling him a prophet (10).
14. Shapur II confronts the Ghassani Arabs and the intensity of his action and taking the title of Zoll al-Aktaf (possessor of shoulder-blades) [10].
15. The necessity of teaching Persian literature along with Arabic literature.
16. Critique of tyrannical behaviors of kings such as the criminal Yazdgerd in order to emphasize good behavior and positive methods of property [10].
17. He refers to the wars of Muslims with Iranians as the wars of "Arabs and Iranians" [10].
18. Referring to the financial greed of the Arabs in attacking Iran at the beginning of the Islamic conquests [10].

8. Dinvari and the Popular Position of Government (Democracy)

In describing the relations between society and government in the political culture of Iran, the earth and the socio-political system, which's theoretically indebted to myths and epics and in practice symbolizes the smoothness of relations between the king and his subjects, the openness of interpretation for honoring and the transformation of the government in the field of Iranshahr was discussed. In addition to the previous discussion that honors the position of Iran and Iranians, here in a few paragraphs more prominent examples of this position in Dinvari's interpretation, is presented as a historian with Iran-centered vision to confirm the above interpretation.

1. The people of Persia, when Kikavus revealed his oppression, rebellion and courage towards God, considered him unworthy and consulted about his removal from the kingdom.... [10].

Referring to:

- 1) Theism of Iranians.
- 2) Their influence in determining and replacing the ruler.
- 3) Consulting and consulting them in doing things.
2. "..... The people of Persia gathered their elders and nobles to choose a man from the sons of Kiqhubad for the kingdom and they chose Lohrasb son..... and made him king" [10].
3. Referring to the mistreatment of Yazdgerd (criminal),

he notes: "The elders of Iran, due to the mistreatment of Yazdgerd and his unwelcome behavior, made a pact that none of his sons would choose him as king" [10].

4. While expressing Bahram Gour's chivalry and his acquaintance with Persian and Arabic literature, when he turned to having fun and turning away from justice, he mentioned the guilt of the subjects towards him and further points out that as a result of the existing protest, "... stipulated that he should have a fair trial and manner..." [10].
5. In expressing the servitude of Bahram in the continuation of the monarchy, he mentions the division of half of the spoils between the poor and the poor and the other half among the army, and reports the economic prosperity and the necessity of caring for the servitude [10].
6. Referring to the temperament of Hormoz and popular support for Firooz instead of Hormoz, the sons of Bahram Goor, after getting help from Hiataleh "... and most Iranians followed him and saw him as more worthy than Hormoz that Hormoz He was fierce and evil..." [10].
7. "... Firooz took the tribute from the people and wrote to his agents to treat the people well (paying attention to the people as necessary)..." [10].
8. Expressing the role of the people in Firooz's confrontation with the Turks and his defeat and murder; People's accompaniment in beating the enemy. Minister of Firooz "... encouraged the people to seek the blood of the king and all the army and the general public accompanied him..." [10].
9. ".... The Iranians became very angry and decided to kill Ghobad... and they removed him from the kingdom and imprisoned him..." [10].
10. In the long lecture of Hormoz at the beginning of the monarchy, which he has given in detail and accurately (and probably from reliable documents), he pays special attention to the position of the people: ".... O! people, know that our policy is to pay attention to the powerful He is not overpowering them and kindness over the weak and defending them and preventing the strong who are not oppressed... ""... but justice and justice that we strive to achieve and in our favor and you will be..." [10].
11. He mentions the good behavior of Hormoz and his efforts to reform the work of the peasants [10] and mentions the strict advice to Bahram Choobin for justice when he was sent to war against the Turks [10].
12. The non-recognition of Bahram Choobin's kingdom by the people by telling the story of an old woman whom Bahram had left in his house with a phrase such as:
13. Confrontation of the governor of Qomes (Hecatompilos) against Bahram Choobin, despite Bahram's favor to him due to his rebellion against the Shah [10].
14. In stating the history of Anoushirvan's reign, mentioning his eloquent interest in science and wisdom and paying

attention to the condition of writers and sages, he mentions his attention to his subjects, development and urban planning, and his efforts for justice and clever advice in this regard. [10].

15. He has repeatedly mentioned the conversations between the Shah and his sons or other elders as if he were reporting from documented documents, which in the conversations, which are in the form of direct quotations, the position of the people and the need to pay attention to it is quite obvious [10]. For example, in the report on the exchange of messages between father and son (Khosrow Parviz and Shirouyeh) in the language of Shirouyeh, he mentions Khosrow's cruelty and tyranny towards the people and his narcissism [10].
16. Report on the people's efforts to oust Khosrow Parviz: "... because the people of the country saw this, they consulted with each other and decided to oust Parviz and bring his son to the throne..." [10].
17. Emphasizing the position of the top seven families in pre-Islamic Iran, the nature of the sectarian monarchs of their government, which requires the concurrence of the elders of the society and, consequently, the subjects of different regions [10].
18. Emphasis on development and urban planning, development, science and culture of kings to the culture and literature mentioned in the previous article, and in its place is the smoothness of relations between society and government and the need to observe their situation [10].
19. Pessimism about the Mani and Mazdak uprisings, probably due to the disruption of social order and deviation from the accepted principles in the intellectual system hidden in the political culture of Iranshahr. He mentions the deception of the people by Mani and the anger of the Iranians towards Mazdak and Ghobad who ousted him from the kingdom and imprisoned him [10].
20. In some cases, when he reports from authentic documentary texts and documents, in the form of direct quotations, he mentions sayings from the Sassanid kings in which the necessity of paying attention to the people, seeking peace and observing tolerance is obvious (for example: Anoushirvan's letter to The governor of Ctesiphon in the story of his son Anoushzad's revolt; taking care of the shortcomings and exaggeration of the military in the letter of Babak son of Nehruvan, the head of Lashkar's court to Anoushirvan; "Patience is the source of the stability of the kingdom and the wisdom of the consistency of religion and friendship and tolerance is the basis of the kingdom..." He mentions their similarity against the monarchy; Khosro Parviz's efforts to avoid oppression and rebellion and the government's shelter and support for the people. Mentioning in his speech in Ivan Madaen; To criticize and Khosro Parviz's response to him) [10].

9. Conclusion

The prosperity of Iranshahr and its inhabitants' enjoyment of Farr, along with Farr —e shahi and the divine approval of power, the necessity of justice, rationalism, well-being, benevolence and avoiding tyranny in the actions of the government; It brings to mind the idea that from the core of Iranian political philosophy hidden in myths and epics to the functions of the system of government in historical periods can be deduced. It is achieved with the consent and approval of the people. The well-to-do people of Iranshahr, according to the needs and conditions of the settlement, in a way comparable to what has been proposed in the theories of social contract in the new era of the history of Western political thought, And they bestow good character, and through that chosen person, he enjoys merit, royal status, and "ashe" (arta).

Accordingly, Dinvari, a historian who in his historiographical vision, with an Iranian interest in the history of Iran, Islam and the world and used a kind of Iran-centered in the processing of history, as a historian in the era of civilization Islam and the development of Islamic historiography is alive, in expressing the myths and history of ancient Iran, there are traceable references to the relationship between society and government. Dinvari's Iran-centered view is that the relationship between society and government is not merely inferior-superior, and that the people, as a fundamental element of legitimacy, have been considered by the rulers and have played an influential role when necessary. In the field of studying myths, Dinvari explains the harmony of society and government in a way in which the popular position and the customary and then the sanctity of the Persian kings are evident. In addition, in the historical field and especially in the description of the history of the Sassanids, it offers significant convergent ideas in this way. Explaining the history of Iran in Dinvari's historical vision is such that the popular position of the government in the context of Iranshahri ideas can be deduced from it and an effective model for today's society, in terms of the need for rulers to pay attention to the interests of the people can be extracted from it.

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