Shahnameh is one of the world’s best works, which on the one hand as a comprehensive view, it covers the history of Iran from ancient times till poet era and on the other hand, by reporting the actions of the ancient kings, it reveals the heart of the previous predecessors and with a symbolic language within myths and legends, to offer its sublime message to improve human life. Ferdowsi presents the scheme of ideal policy in Shahnameh, which Its main goal is to achieve the best kind of political system for the public welfare in the society and the world. It is based on popular support, political legitimacy and religious knowledge, which reflects both the relationship between the government and the people and addresses the factors for the separation between them in a rational way. Ferdowsi considers justice as the most fundamental categories of the political system in Shahnameh and he measures the performance of just or oppressive kings with it. He considers rebellious power and its density as a cause of destruction and corruption of the society. He praises the just behavior based on his Islamic beliefs and past divine (Ahurai) norms. Ferdowsi’s goal of an ideal policy is the proper management of society based on the methods of democracy, justice, meritocracy and law, which shows the political wisdom of Iranians in the past and also reflects the association between religion and politics in the administration of the country.

**Key words**: Shahnameh, Ferdowsi, Ideal Politics, Epic, Myth.

Mohammad Zaher Faiez, Shirali Samimi

Bamyan University, Afghanistan, Bamyan

*e-mail: a.alisamimi.s7@gmail.com

FERDOWSI AND SCHEME OF IDEAL POLICY IN SHAHNAMEH FROM ANCIENT HISTORY TO THE ERA COINCIDED TO HIS LIFE

Shahnameh – әлемдегі үздік тұындылардың бірі, од бір әкініш, жан-жакты көрініс ретінде Ираның екі жағынан, жауап қарым-қатынастар және елдің мәдениетін толық түсіндіреді. Ол Шахнаме тақырып, елдің әлеуметтік өмірі болуына және оның өмірінің қысқырлығын қамтиды. Шахнаме – әлемдегі ежелгі тарихтан оның өмірімен саяқес келетін қоғамдық дейінгі мінісіз саясат схемасы.

**Фирдоуси және Шахнамадағы ежелгі тарихтан оның өмірімен саяқес келетін дейінгі мінісіз саясат схемасы**
Mohammad Zaher Faiez, Shirali Samimi
Bamiyan University, Afghanistan, Bamian,
*e-mail: a.alisamimi.s7@gmail.com

Фирдоуси и его схема из идеальной политики
в Шахнаме от древней истории до эпохи, совпадающей
с его жизнью

Шахнаме – одно из лучших произведений в мире, которое, с одной стороны, как всеобъемлющее представление охватывает историю Ирана с древних времен до эпохи поэтов, а с другой стороны, рассказывает о действиях древних королей. Оно раскрывает сердца предыдущих предшественников и с помощью символного языка мифов и легенд, предлагает свое возвышенное послание для улучшения человеческой жизни. Фердоуси представляет схему идеальной политики в Шахнаме, главной целью которой является достижение наилучшего вида политической системы для общественного благосостояния в обществе и мире. Она основана на народной поддержке, политической легитимности и религиозном знании, которое отражает как отношения между правительством и народом, так и рационально рассматривает факторы разделения между ними. Фирдоуси считает справедливость наиболее фундаментальной категорией политической системы в Шахнаме, и с ее помощью он измеряет действия справедливых или деспотичных королей. Он рассматривает мятежную власть и ее плотность как причину разрушения и разложения общества. Он восхваляет справедливое поведение, основное на его Исламских верованиях и прошлых божественных (Ахурайских) нормах. Целью идеальной политики Фердоуси является правильное управление обществом, основанное на методах демократии, справедливости, меритократии и законов, что показывает политическую мудрость Иранцев в прошлом, а также отражает связь между религией и политикой в управлении страной.

Ключевые слова: Шахнаме, Фирдоуси, идеальная политика, эпос, миф.

Introduction

At the beginning, this question arises that in presenting the ancient narrations that are accompanied by legends, myths and epics, has Ferdowsi raised an issue under the title of ideal politics in Shahnameh or not? The answer to this question can be both negative and positive. Negative, because in all stories that he has presented the actions of fifty kings, he has not mentioned any specific theory on the issues such as the election of the king, justice, meritocracy, popular satisfaction with the government and political legitimacy, nor has he spoken directly about the freedom and role of a tyrannical king in the separation of government and people. Positive, because beside narrating the stories, Ferdowsi presents issues that on the one hand reflect the structure of pre-Islamic Iranian and non-Iranian governments, and on the other hand, in the midst of stories and developments of the political system that has been formed in the age of ancient societies, like an informed judge with certain criteria, he judges the performance of kings based on the best and the worst. He to somehow explains how elections are formed, on what basis the eminent king should be elected and by what principles and intermediaries the king should gain his political legitimacy. Based on our findings, Ferdowsi’s ideal policy in Shahnameh is neither a “Platonic Utopia” nor a “Machiavellian” policy to make the basis of politics dependent on the maintenance and survival of power or to create more power; Rather, Ferdowsi’s ideal policy in Shahnameh is determined only by the axis of justice, which is based on the proper management of the society with the rule of law and equal treatment of the law to all.

Ferdowsi with his idea in the stories of Shahnameh is influenced by Islamic thought and he depicts the thought of the ancient Iranians for the reader. Therefore, regarding all these issues, he lays out the general plan in Shahnameh as the superior political system for future generations based on justice, merit, satisfaction and people’s choice.

In addition to these issues, in this research, an attempt will be made to provide the necessary answers to the questions raised above, and also it will be analyzed that how Ferdowsi’s political thought and repressed aspirations of the Iranian people, are reflected in the model of government and politics in the form of myths and legends.

Materials and methods

Statement problem

In Shahnameh, Ferdowsi has explained the function of the kings of Iran in various ways. On the one hand, he has tried to show the function of the kings through the art aspect, and on the other
hand, with important political assessments and criteria, including law, justice, merit, popular support, commitment, religious knowledge, ‘Farr-e Shahi’ and ‘Farr-e Izadi’ (divinity of the kings), has revealed the political legitimacy of the kings, and also through people’s satisfaction and disgust criteria, he has assayed under what conditions the king survives with the support of the people, and under what circumstances people can pave the way for the king’s removal and dismissal. In general, the power of dismissal and appointment is one of the most important processes of an ideal politics in Shahnameh which Ferdowsi has designed and has founded from the heart of Iranian myths and legends with his wise knowledge and wisdom.

**Literature Review**

There are some articles and books that have been written about the political aspects of Shahnameh, which analyze and explain the politics in Shahnameh from different views; For example, articles such as: “Political Wisdom in Ferdowsi’s Shahnameh, Principles and Structures” by Hamid Ahmadi and Mehdi Hassan Bagheri Sharifabadi; “The Link between Myth and Politics in Shahnameh: An Attempt to Reproduce the National Identity of Iranians” by Morteza Manshadi and “The Legitimacy of Government from Ferdowsi’s Perspective” by Nosratullah Rastegar. In the first article, the efficiency of political wisdom in Shahnameh and its principles and structures are mentioned, which ultimately considers political wisdom in the sense of the feature and manner of governing the whole country. In the second article, on the one hand the author discusses the connection between politics and myth, and on the other hand he considers the political and social structures of ancient Iran, which Ferdowsi has dealt with its political structures, as the most important window for the reproduction of the national identity of Iranians, that is effective both for the individual identity of Iranians and for their collective identity. In the third book, Mr. Rastegar only deals with the legitimacy of the government from Ferdowsi’s point of view which considers legitimacy in relation to the race, the lineage, the kingship and the merit of the king and apart from the foundations of government legitimacy, it has not paid much attention to other issues. Although these articles are important and the present study has used them in some way, but it is by no means enough.

Therefore, the present study, which deals with the subject “Ferdowsi and the design of an ideal policy in Shahnameh” can have a particular importance because it is a relatively new subject. On the one hand, it reflects Ferdowsi’s wisdom and thought in connection with political issues and influenced by the ancestors of the past, and on the other hand, with an ideal approach, it addresses issues that in fact reconstruct and modernize the political system of the past in accordance with the ideals of the Iranians, which ultimately leads to the patronage (selection and removal) of kings by the people.

**Significance of the Study**

Inducing Ferdowsi’s ideas in Shahnameh is debatable not only as one of the purely literary researches; Rather, it is more debatable with its political, social and cultural connotation. On the one hand, to deal carefully and acutely with the poet’s political ideas, and on the other hand, to evaluate the function of the kings of ancient Iran in relation to the people for considering what were the consequences of the people’s confrontation, and coordination with the government? And to what extent is the position of the imagination and subconscious mind of the people, which is mostly reflected in the form of myths and legends, effective and efficient?

**Results and Discussion**

In Shahnameh, Ferdowsi has raised issues that on the one hand have designed the infrastructure of an ideal government, and on the other hand, it has enumerated the features accurately and systematically, each of which is now addressed. The image of the establishment of a democrat government and the change of the system by people in Shahnameh The specific picture that Ferdowsi has presented of the overthrow and establishment of the system by people, can be discussed in two cases; First, the overthrow of Jamshid and the establishment of Zahak are discussed; And second, the overthrow of Zahak and the establishment of Fereydoun, which in both events, the role of the people is dramatically evident and illustrious. As can be deduced from Shahnameh, in these events, on the one hand, justice and merit are contrasted with pride and tyranny, and on the other hand, pride and tyranny are considered to be the main factors in the destruction of a king. Justice and merit are the most important factors in supporting the people in electing and maintaining a government, when Jamshid comes to power, he paves the way for the public welfare and world development, fulfills all the needs of the people from different dimensions, as far as there is no news of pain, suffering and even death among the people, there is nothing but exuberance and freshness (cf.
Ferdowsi, 1388: 13-14). He becomes proud and considers himself the cause of the cheerful world and names himself God:

I adorn the world well
That’s how I wanted the universe
Your nutrition, rest and peace are from me
That is your aspiration are from me
Greatness, glory and kingship is mine
Who says anyone but me is the king?
(Ibid: 14)

When Jamshid is uplifted in pride, ‘Farr-e Izadi’ (divinity) withdraws him and Iranians rise up against him, which it leads to the fall of him and the establishment of Zahak. Zahak is supported by the Iranian and Thasis’ army and takes the throne and places the crown upon his head.

Zahak who governs Iran for a thousand years, perpetuates such oppression and tyranny on Iranians that no one is safe from his oppression and destruction. So that, the brains of two young men slaughter daily and falls prey to his snakes to satisfy their desire and countless young people have to be killed in this way. Until it turns to kill Kawah’s children, that it causes a great resurrection of the people against the tyrannical system of Zahak. Kawah, a blacksmith, by mobilizing the people against Zahak, paves the way for his downfall and overthrow. Kawah, on the one hand, incites the people against Zahak and incites the people against him, and on the other hand, by waving the Derafsh Kaviani, which is a symbol of suffering, toil and resistance of the people against tyranny, he is looking for a just king who is a noble descent and possesses ‘Farr-e Izadi.

This is where Kawah with a large number of Iranians trap Zahak, and imprison him at the hillside. He traces Fereydun Farrokh, who was raised on the slopes of Alborz Mountain, and he entrains him and hoists Derafsh Kaviani as the national monarchy flag which is a sign of suffering, toil and resistance against oppression and injustice. In the destruction of Zahak, although the role of the unseen powers and God plays the first role; But the role of the people in overthrowing it, is of special and fundamental importance. These are the people who stand against him and replace him with Fereydun. Therefore, if care is taken in such events in Shahnameh, the conclusion is that neither the change and transformation of a system happens by chance and overnight, nor do the people become indifferent to it.

This is a serious issue, that in addition to election, people also have the authority to dismiss and remove the kings. It is what practically obvious based on the logic of Shahnameh and mythological stories of Iran, that the people had been both enthroning or deposing and, in the election, and removal of the kings.

The neutral role of the king’s oppression in the separation of the government and the people

The worldview of Shahnameh is based on the confrontation of good and evil forces or justice and tyranny, which despite they play an important role in the separation of government and people, with a political, justice and philanthropy approach, they are also assumed as the most important factors of people’s support for the government. These concepts are lied in the story of Fereydoun more than other parts of the book, who divides the world between his three sons, Iraj, Tur and Salm. Iraj, who Fereydoun pays special attention to him more than his other brothers, provides the ground for jealousy and anger of Tur and Salm, and the two disgruntled brothers campaign against him. But Iraj by suggesting peace and amity is supported by the opposing armies more than ever, and Tur and Salm by inciting them to evil and tyranny provide the ground for separation between the government and the people in the land of Turan (Khatibi, 1390: 224); according to these events, in Ferdowsi’s Shahnameh, there are two types of authoritarian government that show the grounds for separation between the government and the people:

A) Authoritarian dictatorship regime (Autocrat)

As kings in this kind of government do not hold themselves accountable to God or to their subordinates, they usually face with serious uprisings of the people, and because of the deep gap they create between the government and the people, they eventually fall by the people. Prominent examples of this can be seen in two mythological and semi-historical eras in Iran and Turan, the overthrow of tyrannical kings such as: Zahak and Afrasiab in the mythical era and the fall of the authoritarian rule of Arjasb (Afrasiab’s grandson) in the semi-historical era.

Although the fall of Afrasiab and Arjasb has not happen by the people of Turan, it has been overthrown by the Iranians with a different logic; However, in such governments, any kind of opposition or benevolent criticism against the tyrant king is punishable by death and execution. There is no surprise that in this type of government, there is no uprising on the part of the people or the ousting of the rulers by the people or the elders of the country. These tyrannical kings must be ousted by a foreign power, the Iranians, which it has been done by the logic of Shahnameh.
B) Semi-authoritarian regimes

Although, in Shahnameh these kinds of rules and kings try to behave fairly, but occasionally due to some obstinacies, they take the path of dictatorship and act coercively. But sometimes the kings can be reformed; We find a clear example of this type of king in the first step in the existence of Jamshid and then in the existence of Key Kavus, Nozar and Gashthasb, regarding Jamshid and Kay Kavus, the former deviate from the right path with the domination of pride and the latter due to the domination of Ahriman and devil; But the former is dismissed by the people, and the second repents through the mediation of Goodarz, the brave commander of Iran, and returns to the right path (Rastegar, 1390: 254). In addition, we observe other examples of temporary tyranny both in Bahman period and in the reign of criminal Yazdgerd, Ghabad, Hormozd Anoshirvan and Shirvi.

By studying Shahnameh carefully, we conclude that Ferdowsi considers the greatest factor of decline in the functions of the king, the concentration of power and the tendencies of kings to authoritarianism and absolute self-esteem. This phenomenon originates from the same story of Kavus, and it reaches to its peak in the story of Gashthasb, who considers himself the evangelist of pure religion and absolute truth (cf. Muskub, 1389: 142); so that it puts two famous Iranian heroes in a confrontation, and it provides a conditions that Rostam is forced to kill Esfandiar, while he knows by doing that a curse will be put on him, and the good name of his heroic era and even his life will come to an end.

The image of a noble king based on his generosity (Justice)

Shahnameh is the epic of justice and law, the epic of unwavering resistance to anything demonic and its aim is confronting tyranny. Confronting the world that wants to dominate lies and deception; That is why it is against Afrasiab, who sets out on the other side of Amu for sabotage and deception, and is against the White Demon, on the other side of Alborz who closes the way to everything divine, and also against Zahak, Kamos and Khaqan of China, farther away from the deserts, who equips all anti-justice forces. The enemy, whose goal is destroying security, justice and peace, and is rising everywhere, from Hamavar, Rome, India, China and even Mazandaran. However, what threatens them is one thing: justice and nobility (see: Zarrinkoob, 1378: 110-112). Hence, Ferdowsi’s Shahnameh expresses the aspirations and ideals of peace, friendship and humanity, and that is why some researchers have called it the “justice” epic; In this regard, equity has a high status in coordination with justice. The issues about the description of Fereydoun’s justice-oriented government are characteristics of anyone who deserves to be the king with possessing the attributes of Fereydoun.

Auspicious (Farrokh) Fereydoun was not an angel
He was not superior made of musk and amber
He found this goodness by generosity and justice
Thee be generous, thee be Fereydoun
Fereydoun fulfilled divinity
First by purifying the world from evil
(Ferdowsi quoted from Masseh, 1375: 273)

Ferdowsi considers all the works of Fereydoun and Fereyduni as justice and Fereydoun in Shahnameh is a king who does not hesitate to sacrifice even his children in order to establish justice (Islami Noodoshan, 1390: 41). In the logic of Shahnameh, justice finds meaning when at the same time it is accompanied by wisdom and goes in parallel; As Ferdowsi says about Kay Khosrow:

It was not a prosperous land;
was ruined by tyranny
He settled there with his treasure;
Was not upset about his generosity
(Ferdowsi, 1388: 306)

Ferdowsi also considers justice and freedom mutually and reciprocally related, and believes that justice will not find a way until freedom is established and strengthened; Hence, he says the following in Bahram Gour Sassanid’s words:

I will hang the living of the oppression
Since it oppresses the free man
(Ibid: 977)

In addition, the spirit of justice and avoidance of oppression finds its place in the framework of Shahnameh, when we look for and emphasis on the behavior of justice and avoidance of oppression in the battlefields. As in military conflicts around the world, we rarely find cases where justice has been observed in the case of victory over an enemy; But in Shahnameh and Ferdowsi’s ideal message, this issue has been strongly emphasized, that the cultivation of justice and the spirit of respect for the status of humanity on the battlefield are so manifested, that the false civilizations of today have been ridiculed. In the logic of Shahnameh, reconciliation can be confirmed only when in the long run right will out, and sometimes if after reconciliation, shame and
zeal necessitate war, the king must sacrifice and reward the merits:

O brother, know that from the king
The wise man asks for anything
One thing that he is seeking the victory
Not turning away from the enemy in the campaign
The other is campaigning for justice
Knows everything, numbers and races of his man
(Ferdowsi quoted by Davidson, 1999: 145)

The interaction of religion and politics in Shahnnameh

Ferdowsi is one of the rare figures in the Islamic world. His ideology and worldview in posing ideal issues on the basis of good and better policy-making, are completely inspired by his Islamic thought and wisdom; Therefore, he has formulated all cases and issues according to the Islamic standards. In his logic, policy-making, conquest, war and governance, democracy, justice and freedom all seem reasonable whenever they are compatible with religion. Religion and politics run parallel and one support each other and in contrast.

Neither religion is independent of king
Nor king is admirable without religion
So, they protect each other
It seems they are under one cover (they are one)
(Ferdowsi, 1382: 1228)

According to Ferdowsi, religion and politics are not only inseparable; Rather, in parallel and supporting each other. It can bring the royal affairs and the national system to its destination. Shahnnameh expresses Ferdowsi’s thoughts, according to Ferdowsi, the king should rule base on religious principles. Ardeshir talks about religion and monarchy with the following words:

Religion and imperialism are so interdependent
It seems they are under one cover (they are one)
(Ferdowsi, 1382: 1228)

These verses indicate that the king of Iran had religious privileges until the end of the Sassanid dynasty. Historical and literary texts also confirm this statement.

Political legitimacy and imperial authority according to Shahnnameh narrations

Although, at the present time, on the one hand, political legitimacy and authority are based on elections in order to gain the consent of the people and on the other, to observe meritocracy and justice, but Ferdowsi mentions two main criteria for the legitimacy of the government and the monarchy: one is to belong to the community of elders and the other is to have more authority among them. In this regard, he does not consider the kingdom to be a coincidence and without any planned procedures:

… It is as if the son is the same as his father
He tells you what he knows of him point by point
his origin and his honor
Is from which superior generation
(Ferdowsi, 1388: 7)

It must be acknowledged that, on the one hand, this issue has shown the wisdom of Iranian people from immemorial time, and on the other hand, he has paid serious attention to the political legitimacy of the government system with an irreplaceable plan; Thus, political legitimacy in Shahnnameh is formed by the following:

A: Popular support and people’s satisfaction with the King
Since gaining popular consent and support for the king is of particular importance in the logic of the Shahnnameh, in the narratives of Shahnnameh when people show support and satisfaction for the king, nobles and latitudinarians attend the enthronement and coronation of the king and on the other hand, he is recognized by them:

The elders praised him
They led him to the throne
(Ferdowsi, 1388: 131)

This is why in Shahnnameh, its people and latitudinarians, following their creed, on the one hand, strive for loyalty and support of the legitimate government, and on the other hand, strive to preserve the independence and territorial integrity of Iran, and supporting the multinational community of Iran is considered as one of their main duties, and they consider themselves obliged to defend the attacks of foreign enemies and hostile countries (Rastegar, 1390: 251).

The duties and rights of elders and latitudinarians in “Shahnnameh” can be considered as a “controlling” organization in the country in the framework of the ideology of Iranian government in general, which evaluates the rule of the king from the standpoint of justice and, if necessary, either confirms his legitimacy or reprimands or removes him from the power. Evidence of such a performance is abundant in Shahnnameh, and can be found in the full support of the people for Fereydoun based on
knowledge and ability, despite the people’s disgust with Jamshid and Zahak based on lack of merit on the one hand, and Kay Kavus being reprimanded by Goodarz, the liberal leader of Iran and Jahan Pahlavan Rostam (the strongman of the world) in the case of Sohrab, who is punished and reprimanded on the other hand:

Never hand out your position to the enemy
Do not tell your opinion to anyone in vain
Three times thee suffer pain and discomfort
Did not learn the lesson from this experiment
Tahmtan slandered the king
Do not pick up so much flight
Your deeds are worse than each other
You are not worthy as a king
(Ferdowsi, 1388: 161-183)

All of this shows the extent to which the Iranian people and latitudinarians support the king or reprimand him clearly.

B: The king’s religious knowledge, ‘Farr-e Izadi’ (divinity) and well-born race

As ancient Iranians in the kingship rites had respect for divinity, Ferdowsi also mentions ‘Farr-e Izadi’ in Shahnameh and in some cases, he uses kingship as a synonym for ‘Farr-e Izadi’, and the essence of this divine basis is nothing, but believing in the unique power of one God and practicing the popular law, truth and justice in the world; In this regard, if someone abuses ‘Farr-e Izadi’ or commit an offense, ‘Farr-e Izadi’ turns away from him for sure and he will be struck by the tragedy and the fate of Jamshid and Zahak and Kavous’s contempt; So Afrasiab is the first person who tries to get ‘Farr-e’ in this way, and this king of Turanian as an evil-natured represent enters the Lake Chechest three times to obtain ‘Farr-e’; But every time he fails and he cannot obtain ‘Farr-e’, because it is born with Ariyan people and belongs to the just Zoroaster. Afrasiab’s role in this part is very important in Shahnameh. Because he is considered as a major threat against the kings’ ‘Farr-e Kiyani’. The main defender of ‘Farr-e’, here is Rostam, who is the perfect representative of the Iranian nation (Davidson, 1999: 143). In the logic of Ferdowsi and Shahnameh, this ‘Farr-e’, which is in fact considered the supporter of the kings of Iran in the realm of power, has two aspects: one is ‘Farr-e Shahi’ (the king’s Farr-e) which is related to the same noble race and the merit of the king, and the other is ‘Farr-e Izadi’ (God’s Farr-e), which expresses the support of God and the hidden hands of the king and the religious beliefs. Each of them will be discussed in the following.

a. ‘Farr-e Shahi’ (King’s divinity)

‘Farr-e Shahi’ in the sense of heredity, includes all kings and princes, in fact as a group of elders and latitudinarians and it can separately be a sufficient condition for the acceptance of the royal claim; But the degree of the efficiency and competence of a king who provides justice, has priority. As an example, on the one hand, the disqualification of Tus and Gostham, the children of Nozar, even though they inherit ‘Farr-e Shahi’ but due to the lack of adequacy and tact they lose their legitimacy. On the other hand, the story of Zuthamasb who traces his lineage to Fereydoun and is chosen as a meritorious and wise king is noticeable. Among the community of the elders, Zal for the reasons related to the rejection of the claim of Tus and Gostham mentions the rules and principals for selecting the new king as follows:

A king comes from Khosrow’s race
He remembers many quotas from the past
If Tus and Gostham inherit Farr-e
I have many troops and huge legion
a famous person without the elders’ acceptance
Does not deserve the throne
The crown is not appropriate for them
The king needs to be meritorious
Looking for from Fereydoun’s generation
A worthy king for the kingdom
(Ferdowsi, 1388: 116)

b. ‘Farr-e Izadi’ and ‘Farr-e Mobadi’ (Divinity)

In ancient Iran, one of the components for the legitimacy of the government is the divine nature of the religion which it can be observed in the mythological part of Shahnameh in the form of ‘Farr-e Izadi’ in the story of Houshang and some other kings: “By the command of merciful God / buckle down to establish justice” and we see a few other kings, which has been a proof of the legitimacy of their government; Therefore, the conditions for receiving ‘Farr-e Izadi’ in Shahnameh are shaped by the issues such as: religiosity, struggle against tyranny and adherence to the principles of goodness and justice. Thus, the kings who enjoy ‘Farr-e Izadi’ and ‘Farr-e Mobadi’ in Shahnameh are in three groups, the first group are the kings such as: Kiaomars, Houshang and Jamshid, who enjoy the royal power and ‘Farr-e Shahi’ – ‘Farr-e Izadi’ at the same time (see: Ferdowsi, 1389: 13); The second group includes Tahmourt and Fereydoun who have ‘Farr-e Shahi’; But they obtain ‘Farr-e Izadi’ and ‘Farr-e Mobadi’ during their rule after passing a period of asceticism and pure self-cultivation:
incites the people to demand the throne from Sam; But Sam shrugs and says:

Because Nozar is from Kiyan race
He is the king and have the throne
Should I have the crown?
It is impossible and no one hears it

(Ferdowsi, 1389: 136)

In addition, we see other examples of these cases in the story of Kay Khosrow and Bahram Gore, that Kay Khosrow faces a great opponent such as Fariborz to ascend the throne after Kay Kavus, with the opinion of the elders including Tus and Goodarz, it is decided that each of Kay Khosrow and Fariborz who conquers Bahman’s Fortress will inherit the throne and the crown. With the defeat of Fariborz and the conquest of the gate of Bahman’s Fortress, Kay Khorosrow builds the fire temple of Azargashsab there and when he returns to Persia, he obtains the throne (Molaei, 1390: 611). On the other hand, during the Sasanid era, there is a dispute between Bahram Goor and Kay Khorosrow over the possession of the crown, and Bahram postpones the final vote to the art and work of experience, and based on merit and eligibility, then he removes the crown from the two lions and puts it on his head (Nodooshan, 1390: 39).

b. The merit of national heroes and heroines

As mentioned earlier, the national heroes and Jahân Pahlevâns (The World heroes) of ancient Iran must also show valuable work and activities to prove their wisdom and competence in front of the people and the kings in order to gain their political-military legitimacy as guardians of the system and national values; In this regard, there are many heroes and heroines in Shahnâmeh, but this study discusses this issue only in the deeds of Rostam and Esfandiar as two national heroes and two Jahân Pahlevâns (world famous heroes) of Shahnâmeh.

Rostam with all his extraordinary and God-given talents from killing a white and drunk elephant to Nariman’s revenge in Sepand Mountain, and successful achievements in his great adventures such as Haft Khan and the battle with Sohrab, and his unique heroic tactics in the event of “Bijan and Manijeh” that face down Afrasiab’s, to the meaningful and arrogant boasting that defeats Ashkibus, all and all can be nothing but gaining legitimacy and proving Jahân Pahlevâni (world heroism), Esfandiar also, as the most prominent world champion and national hero, if he saves Iran from the attack of Arjash Turani for the second time, and kills Bidrâfš Jada in revenge for Zarir’s blood, and if with the request of Goshtasb, by taking Lohrasb and his brother Farshid-

"So, the king was purified from evil
Which it was shone from him
(Ferdowsi, 1388: 11)"

The third category includes kings such as Manouchehr, who has all three at the same time: ‘Farr-e Shahi’, ‘Farr-e Izadi’ and ‘Farr-e Mobadi’ always accompany each other in parallel and cannot be needless and separate from each other, hence Jamshid when he ascends to his throne, he considers himself not only a king, but also a Mobad:

The kingship was buckled down with ‘Farr-e Shahi’
All universe accompanies for this
I said with the bless of ‘Farr-e Izadi’
I am both King and Mobad
(Ferdowsi, 1389: 12)

j. Competence and experience in administering the country

As merit and meritocracy is considered as the most fundamental category in the imperial system of Shahnâmeh, so is the admiration and support of merit in its stories. The prominent examples of this can be observed both in the selection of the king on the basis of merit, and other national heroes and Jahân Pahlevâns (The World heroes) who must prove their position in front of the people and the king on the basis of tact and merit. Now We analyze both categories:

a. The merit of the kings

Although, according to the beliefs of the past, enjoying the royal privileges and getting the throne of power, most of all due to the blood relations of the previous kings; according to the narrations of Shahnâmeh, in addition to Kiamars and Manouchehr, who have proved their position in confrontation of the foreigners, we have Fereydoun as the supreme example of such kings, whose kingship depends more on his own art than his offspring and imperial blood. He is the only king with merit that has the full support of the people (Maskoob, 1389: 126).

With this approach, the level of meritocracy in Shahnâmeh is so high that even some people, when they do not consider themselves worthy to work, they withdraw from accepting work. It is clear in the example of “Sam’s” story, when Nozar cruelly
ward’s revenge, he kicks the land of Turan under the hoof of his horses, and by crushing the Arjash Corps imprisons Gargsar Turani warlord (Aidenloo, 1390: 668), all will be nothing but a prominent example of gaining political legitimacy and proving merit, to achieve the ultimate goal which is the throne.

Rostam and Esfandiar are two unique and powerful heroes who in all struggles of life as two great military powers along with the imperial monarchy have been protecting honor, dignity, authority, territorial integrity, in defense of foreigners (Motlagh, 1390: 846 – 892), The philosophy of all the activities and heroic performances of these two heroes, one as the true representative of the people (Rostam) who sincerely strives to defend the greatness and glory of the kingdom and the country and crowns, and the other as a hero and a king who is attempting to sit on the throne of power (Esfandiar), cannot be anything other than gaining the legitimacy of power and displaying their merits.

Withdrawal from rebellious power and attention to the public welfare

Since Ferdowsi considers greed as the only way to misery from various dimensions and highlights the desire for power with greed and corruption, he measures the ideal imperial plans with the help of mythological forms and historical narratives to reduce the corruption of power and its tendency to spontaneity. In such cases, he emphasizes more on the wisdom and moral strength of the king and his encouragement not to be deceived by wealth and the magic of power, which we see as a clear example more than anyone else in the presence of Kay Khosrow.

According to the narration of Shahnameh, Kay Khosrow has both political wisdom and good human morality. He has both Farr-e Izadi (divinity) and superior goals, and his ultimate goal is to remove injustices and vices from the earth. On the one hand, he tries not to face the actions of tyrannical and dangerous kings such as Jamshid, Zahak and Kay Kawous, and on the other hand, he tries to prosper his ideal goal simultaneously with the regulation of political affairs. He seeks to eradicate oppression from the world and to retake the right of the oppressed from the oppressor, and everyone have the equal status of justice in the law; This is where his war against Ahrasiat (his maternal ancestor) begins, so that with the institutionalization of the law of justice, the revenge of the innocent people’s blood like Siavash will be taken and the oppressor will be punished for his disgrace and justice will be provided on the earth. Because of this, the Turanians fail with all their might. Neither Ahrasiat’s sob nor the Iranians’ request for reconciliation have any effect. That is why the forts of Turanians collapse one after another and Kay Khosrow pursues Ahrasiat who was escaping; until Goodars gives the news of Ahrasiat’s detention by a devout man named “Hum” to the king of Iran through (Molaei, 1390, 612); Thus, Kay Khosrow approaches his main goal, which is to eliminate corrupt and killer figures, and Ahrasiat receives his disgraceful punishment; In this way, the long and endless war ends. Shortly afterwards, Kay Khosrow is disgusted with the kingdom and the affairs of the world, and he cries out to God and asks him to take his life and take him to another world before succumbing to the temptations of tyranny and the tendency to absolute and unlimited power:

Neither I should skip this honesty
Nor be proud like the previous kings
I have found everything I was looking for
I turn away from the throne
(Ferdowsi, 1388: 621)

After withdrawing power, Kay Khosrow by replacing Lohrasb gives his country to the Iranians and his heroes and by choosing a mysterious journey accompanied by heroes such as: Toos, Fariborz, Gio, Bijan and Gostham with Soroush’s guidance, he reaches a spring. He mysteriously hides from being seen by washing his soul and body, and in the evenings a cold wind blows from the mountain, snow covers everywhere and the heroes are buried under the snow:

When the snow pulled the sail off the ground
There was no trace of the spear of the legendary heroes
They were buried under the snow
A well was dug anywhere deep
None of them had any power
It was turned to the sweet destiny
(Ibid: 618-619)

Kay Khosrow’s abhorrence of power when the whole world is under his control is a sign of a justice-developer mind of a king, which is hidden in his ideal figure, and on the other hand is a lesson and example for the princes and kings to prevent doing evil deeds; In order not to provide corruption and grounds for disintegration, misery and social frustration in the society.

From Ferdowsi’s point of view, Kay Khosrow is not only a perfect king; He is also a perfect human being; Thus, the more God-like man is, the closer he is to perfection. He is not only the most powerful enemy of the devil; Rather, he is the most successful king who voluntarily accepts death from the peak of power, popularity and piety, and rushes to God and
finally to death from the fear of corruption, white and bright death, at the peak of mountains and snow, which it is a clear symbol of his sunset at the peak of purity.

**Conclusion**

*Shahnameh* is one of the world’s best masterpieces that with its sublime message emphasizes important topics such as justice, equality, eradication of the foundations of oppression and tyranny and with the help of myths and legends provides a clear picture of an ideal political system. so that future generations can look at these issues and learn its lessons and emulate morality.

Since Ferdowsi is a sage and a Peasant, with a correct understanding of the process of destroying the past pride and gaining the political legitimacy of Ghaznavids, which in his time it is still taken from *Baghdad* on the one hand, and the new approach of the authoritarian Turks rule that the Iranians have been fighting against them for the years on the other hand; all make Ferdowsi to revive the ruined national pride and with presenting an ideal policy plan he calls the society to reform the political system and public welfare.

Ferdowsi, by reporting the actions of the fifty kings of Iran, shows that political participation and public unity between the people and the government in the affairs of the country is an undeniable principle; In this regard, in the Iranian political system, principles and rules such as: tact and merit, good line, religious knowledge, ‘Farr-e Shahi’ (divinity) and ‘Farr-e Izadi’ and other mechanisms have been considered so that the people, in addition to electing a King, have the authority to dismiss him as well. A clear example of this can be seen in the people’s competence in the dismissal of Jamshid and Zahak and the election of Fereydoun. Such a popular authority and competence in the world of politics is an ideal issue up to now, the authority to oust a king for the people has not really been experienced in any part of the world yet.

In addition, the mechanisms of the power in *Shahnameh* are being modernized in such a way that freedom replaces tyranny and justice and law replace chaos. Great kings such as: Kay Khosrow with their wisdom and merit, rule the great world empire with power and supremacy, and by institutionalizing justice in Iran, they tear down the palaces of oppression and enchain tyrants like Afrasiab and other rivals and destroy them all; But he gives up power to show everyone that the ultimate of power is nothing but corruption. He shows that the concentration of power, while unrestrained, leads to catastrophes which we see prominent examples in the kings before him; In this regard, he pursues a spiritual journey by turning away from power and politics in order to show the rulers that politicians and policymakers can have spirituality and religiosity as well as power.

**References**

Eslami Noodooshan, Mohammad Ali. (1348) *The Life and Death of Heroes in Shahnameh*, Third Edition, Toos Publications, Tehran.

*The Story of the Stories, Rostam and Esfandiar in Shahnameh* (2011) Enteshr Co., Third Edition, Tehran.

“Shahnameh and Myth” by Yaser Movahed, Secrets of Shahnameh (2011) Essays on the Shahnameh World Millennium Memorial, Nashrpezin, 1 vol. Tehran, pp. 191-201.

Amoozgar, Jaleh. (1390) “Jamshid”, Ferdowsi and Shahnameh writing on the Ferdowsi Millennium International Conference; Jalal Khaleghi Motlagh. Academy of Persian Language and Literature; 1 vol. Tehran, pp.337-357.

Aidenlou, Sajjad. (1390) "Haft Khan Esfandiar", Ferdowsi and Shahnameh on the occasion of the International Conference of Ferdowsi Millennium, Jalal Khaleghi Motlagh. Academy of Persian Language and Literature; 1 vol. Tehran, pp. 891-899.

Khatibi, Abolfazl. (1390) “Shahnameh and lexicography”, Mental health by the Culture, Articles and critiques about Shahnameh, by Ahmad Samie (Gilani) and Abolfazl Khatibi. Academy of Persian Language and Literature; 1 vol. Tehran, pp. 220 – 244.

Davidson, Olga. *Poet and hero in Shahnameh*, translated by Farhad Ateei. Iran History Publishing, 1 vol. Tehran.

Rastegar, Nusratallah. (1390) “Legitimacy of government from Ferdowsi’s point of view”, by Yaser Movahed. The Secrets of Shahnameh; Essays on Shahnameh World Millennium Memorial. Pazineh publications, 1 vol. Tehran, pp. 243-277.

Zarrinkoob, Abolhossein. *Namournameh: About Ferdowsi and Shahnameh*. Sokhan Publications, 3 vols. Tehran.

Safa, Zabihollah. (2010) *Epic writing in Iran*. Amirkabar Publications, 9 vols. Tehran, Ferdowsi, Abolghasem.

*Shahnameh*, by Dr. Saeed Hamidian, (2009) Qatreh Publications, 16 vols. Tehran.

Fasaei, Mansour Rastegar. (2004) *Sculpture in Mythology*, Institute of Humanities and Cultural Studies, 2 vols. Tehran.

Maseh, Henry.(1996) *Ferdowsi and the National Epic*, translated by Dr. Mehdi Roshanzamir, Tabriz University Press, 2 vols. Tabriz.

Moskoob, Shahrokh. (1978) The mourning of Siavash for Death and Resurrection, Kharazmi Publications, 5 vols. Tehran.

Pahlavan and wise mind, (2010) Tarhe No Publications, 3 vols. Tehran.

Motlagh, Jalal Khaleghi.(1930) “Rostam”, Ferdowsi and Shahnameh narrating on the occasion of the International Conference of Ferdowsi Millennium, Jalal Khaleghi Motlagh, Academy of Persian Language and Literature, 1 vol. Tehran, pp. 478–517.

Molaei, Changiz. (1390) “Kay Khosrow”, Ferdowsi and Shahnameh narrating on the occasion of the International Conference of Ferdowsi Millennium, Jalal Khaleghi Motlagh, Academy of Persian Language and Literature, 1 vol. Tehran, pp. 891 – 899.