

Cosmic and Political System in Oriented and Iranshahri Political Thought

Kamal Pouladi¹, Mahdieh Yousefi²

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Abstract:

Thought in the ancient world has begun with cosmology and among Aryan people like other people, the starting point of political thought was cosmology. The cosmology of ancient people was a coherent thinking system and was made of structured components like a system in which ruling, order and obedience, division of social work and political legitimacy and their special place in that system. The present study has tried to investigate a pattern of Iranshahri cosmology system and the nature and place of political system in Iranshahri cosmology. Research question is about the position of political system in Iranshahri thought in the whole Iranshahri cosmology. The idea is that balance has been the axis of attention of Iranian people in their understanding of cosmic and political systems and have defined the justice system on the basis. They thought that political system should be parallel to the pertinence of justice in the cosmic system. So they included an understanding of justice in the political system that was the kingship system of that time.

Keywords: cosmin system, kingship system, ideal king, justice, eschatology.

¹ Assistant Professor of Political Science in Islamic Azad University, Chalous Branch. Email: Kamal.pouladi@gmail.com

² MA Graduated of Political Science from Islamic Azad University, Chalous Branch

Introduction

Like other people, ancient Iranians had ideas about politics and political system. They tried to systemize their ideas, and for doing that they had to merge the scattered ideas with a universality or general reference and link them together. For this purpose they built a thinking system that is known as cosmology. Cosmology pictures all of the universe as a system. This system was a reflection of their own living system. Family, race and tribe have systems of their own. When different races and tribes unite under some conditions and build a political unit, this political unit built some kind of system in order to organize itself. The ancient people realized that the world around them had a system. Sunrise and sunset, seasons and years showed up some kind of system. In this way human beings realized the world as a systematic universe and their first mental attempts was to seek meaning for their lives and the world around them. It was in this path that cosmology was formed as a thinking system.

Cosmologies are knowledge of ancient people reflected in myths and in order to recognize ancient cosmologies, we should refer to mythology. Some myths are remained from ancient Indian and Iranians from which some kind of cosmology and political theories can be drawn. The subject of this study is Iranshahri cosmology and Iranshahri political theory which is defined as the theory of kingship system. The hypothesis of this study is that nations that have called themselves Iranians from a very long time ago, have developed the ideals of primary societies to cosmic and political systems as a picture of justice, and have formed a thinking system in which justice of kingship system should come from justice and order of cosmos and make it complete. The following part gives a picture on Iranshahri cosmology from the cosmic system and then the place of king ship system and its necessities are defined in relation with this cosmic system. In Iranshahri thought a picture of kingship system is developed in which king's justice is its center. But this justice is different from our impression of social justice. Justice in those days was a reflection of the society system of those days in which social division of work, difference between social classes and

exploitation was in its nature that were reflected in the ideal system of that society.

I. Sources of cosmology

There are very limited sources in relation with the political and cosmological thinking of ancient Iran. Different from Chinese, Indian and Greek civilizations that have many books from their ancient times, there aren't much sources available for Iran. Despite this there are sources from which researchers have tried to find some cosmological and political thinking of ancient Iran:

1. Inscriptions and clay tablet remained from the Babelian, Assyrian, Arami and Persian languages.
2. Writings of Greek, Roman, Armenian and Chaldean historians
3. Illustrations, statues, pictures, and old coins
4. Books remained from Pahlavi language written in Sassanid era or rewritten in Islamic era.
5. Myths. Religious texts such as Rigveda and Avesta

Researchers have used the following methods to draw information related to cosmology and kingship thoughts that we call Iranshahri ideas.

II. Myths and Iranshahri cosmology

Myths are the most important and ancient sources for social and political ideas. Myths were the form of knowledge of first human beings. Scientists that have studied myths as a set have been able to draw some kind of coherent thinking system out of them that introduce an organized cosmological system (Gudorf, 1988). Myths have philosophical (secrets of being), insightful (respect and fear toward the universe), and social (educating the way of life) usages (Noton, 2003, p.207). A group of myths are more reliable. These myths have dealt with the justification of political system's legitimacy and political figures. Myths sanctify them through connecting earthly system of living to cosmic system. In myths the king is a representative of the cosmic king. The earthly king which is called Shahriar in ancient Iran, is the center of two kinds of orders: celestial order and earthly order.

III. Cosmic and earthly system

In Iranshahri idea the cosmic system is made of seven components. Number 7 has been a sacred number for India and

Iran. Seven components of cosmic system are: 1) universality of cosmos, 2) rule or global law, 3) Godlike Charisma (Farrah), 4) ideal society, 5) ideal king, 6) social classification, 7) Svadharma. These seven components have internal bond. In order for social; order to become true order or and order with justice, these seven components should be harmonious. The incoherence all of the components of the universe are considered to be alive, so they are considered as parts of a universal organism. So, cosmic system is a living system and its components should act as organs of a living creature.

Thus, cosmic order is a single ruling law. This is an eternal law that has existed before gods themselves and in another interpretation has been created by Ahuramazda. This law has been called rta in Iranian myths and in Zarthustrian texts named as aša or arsa. In the oldest part in Avesta that is called Gathas, the followers of aša are called as ašavan. Ašavan follow true order or law. Asa in society is the same as moral rules and politics should depend on morality i.e. the principles of asa. Rta in Indian and Iranian texts is personalized as great gods. Varuna is the great god of India and Iran is considered as the guardian of rta and sometimes the word “rta” is used as a character for Varuna (Duchene-Guillemain, 2006, p.100).

The third component of universal cosmos in Irsanshahri idea is the ideal society. This ideal society which was first believed to be built in this world and is reachable in this world was finally moved to a world beyond this present one. This world is to provide the salvation conditions for human beings that are unreachable for them in this world. If human beings be able to apply the cosmic order of aša in their earthly society, then they can build the ideal world for they salvation. Irsanshahri believes were gradually moved to a direction that considered it impossible to have an ideal order of justice in the present world and the present world was considered as a place that could provide the conditions for the next ideal society in a world beyond this.

The fourth component of Irsanshahri cosmology is Shahriar (king). Shahriar function's as the connection of earthly world with the cosmic paradigm. In the existence of a wise Shahriar, the asa system will rule on the earthly system of living. In most of the

ancient myths and religious texts Shahriar is a model of the celestial rulers. In Iranshahri idea they are supported by celestial gods. In more recent thoughts they are compared and modeled by prophets, leaders and Imams. The next part deals with this discussion more thoroughly.

The fifth component of Iranshahri cosmology is the concept of charisma (farrak). The concept of charisma is one of the main elements of Iranian cosmology (Corbin, 2005, p.9-10). Charisma has a broad concept in Iranian doctrine and ideas for a long time. Charisma is considered to be a mercy that comes from the sky that a person, race or nation will be bestowed by it and through it they will be able to do their work, duties including leadership and ruling. In Iranshahri idea and then Islamic-Iranian civilization, charisma is present with special signs in political, social and religious theories (Soudavar, 2005, p.99).

Social classification system is the sixth component of cosmology. Shahriar is also the guardian of social classification system. Among Iranian races there was a kind of social classification, that people were divided into three classes of Mobedan (religious people), warriors and producers (farmers, rural people). This division method was also seen among the Saks in the East and North East of Iran plateau. As Herodotus has reported there was a myth popular among Saks that pointed to the origins of this three classification system (Zener, 1996, p.153).

And finally the seventh part of cosmic system is the svadharma system or the system of duty sharing. Based on this principle, each person should act upon his social class. Doing this Svadharma is a duty. Combination of classes and their duties results in social chaos. The principle of svadharma results in the stability of justice system. Acting in line with it is to help Ahuramazda and its serial is to help the devil. Through svadharma each person moves toward his perfection. Based on this principle Svadharma is the same as justice (Mojtabae, 1985, p.53). The following discussion deals with Svadharma of the Shahriar and its relation with a concept of justice in Iranshahri cosmology. For this purpose we should pay more attention to some of the components of cosmology that were mentioned above.

IV. Justice in Iranshahri thoughts

One of the most fundamental concepts in the political thoughts of ancient Iran and pre-Islamic era was the concept of justice. This fundamental concept has been mentioned several times in the sources of those times such as Zarathustra, Avesta, clay tablets and inscriptions. Justice in this ideology has been used with four different meanings. The first, second and third meanings are connected more closely:

- 1) Justice with meaning of rta doctrine system and coordination with this doctrine and law,
- 2) Justice against justice in its broad sense of truth and lie
- 3) Justice with the meaning of Svadharma and putting everything in its place,
- 4) Justice with the meaning of agreement or the centerline of extremity.

It should be noted that in the ancient worldview justice had the meaning of putting each thing in its place. In Iranshahri religion and the world are on the same level and this alignment from one hand and monotheism from the other hand have a wonderful result which is moral duality or believe in two forces of good and evil (Golkar, 2009, p.19). force of goodness is after revealing the truth and the force of evil as after the production of lies. The earthly world is a place for the competition among these two forces. Human beings are created on the earth to help the victory of the force of goodness. Goodness or rta has all of the order and principles of this world (Akhavan Kazemi, 1999, p.6).

Asa and rta abstract concepts. In ancient myths rta is connected with some of great gods. It is better to say that rta had its own special meaning through the action of some of the gods. In other words, it is personalized in the existence and actions of some of the gods. In Iranians' ideas rta was the same as the order and doctrines that connected all of the world and ruled everything, major and minor, every object big or small and the general universal system in the great universe and in the small human world, natural, moral, social, religious ethics system, are all manifestations of different worlds (Pouladi, 2011, p.35). Among Iranians rta which has a close meaning to justice compared to "telling the truth" was being harmonized with moral and social

systems and in fact *asa* should be considered as the ruling system of the cosmos and the eternal honor of *y=the nature* (Mahmoudi, 2009, p.236-7).

In Zarathustrian religion the final goal of human beings is evolution and reaching Ahuramazda, but this goal is not just reached through doing worships and religious tasks. In the evolutionary stages of the life of Zarathustrian human beings they should first reach a pure thought, only in this condition in the second stage human beings can behave in accordance with the rules of *asa*. The concept of life with a pure thought is in accordance with the rules of *asa*. Nietzsche, the great German philosopher believes that Zarathustra is the first person who brought about the moral principles in their best way and deduced his metaphysics from the duality between good and evil (Golkar, 2009, p.13). Zarathustra was the first person who saw the driving force of different things in the fight between good and evil. Changing morality to metaphysics, morality that was like force, reason, aim. He was a true thinker, his course has the excellence of truthfulness, i.e. the opposite side of fear, that escapes from reality. The most important thinker that talks about morality in its most profound way and considers it as the fundamental principle of existence. The most important message of that prophet in collective and individual morality dimension of having good thought, good word, and good deeds that are differentiated from evil thought, word and deed and are the opposite of lie. If truthfulness is the greatest message of Zarathustra for human beings, the lying is the biggest sin in this doctrine, in the personal life this principle is precisely distinguished.

The big word is like the small world. Like there are piety and non abstainer in each person, both potentially exist in the human beings of all times, these two forces exist and always are in fight with each other in the outside world as well (Bahar, 2003, p.40). forces of good and evil form two hierarchies parallel and different (Moule, 2007, p.67). *Drug* the main opponent of *asa* is considered as a demon. People who follow the models of *asa* are called *ašavan*, and the ones against its doctrine that are after destruction and not construction are the followers of lie who are called *Drugan* (liar). In the competition and struggle between justice and

order or in another interpretation between order and truth from on hand and chaos and lie from the other hand, the political people and the rulers of goodness fight to destroy evil and in the eternal war between good and bad, light and darkness, they always fight for justice and truth. In Avesta cosmology, lie includes injustice and rightness includes justice, so individual and society follow rightness and asa to reach justice. Comford in his book considers rta or asa as the principles of an orderly and profound life and considers justice as a condition to reach it, because making and reaching justice is the final goal of evolution in the world (Comford, 1980, p.176).

V. King's charisma as a support for justice

The concept of "charisma" in the ancient myths is called "khore" and in Pahlavi literature has changed into Charisma as one of the most important elements of Iranian cosmology (Pouladi, 2011, p.15). this concept is one of the most important symbols of the truthfulness of the ideal king of Iran and is the most important characteristic of the king. This word has the meaning of light and has three meanings of wisdom, goodness and beauty which are the main symbols of a kings profound characteristics and the spiritual greatness of an ideal king in the literature and political philosophy of Zarathustra (Yousefi, 2008, p.304). Avesta has talked about the king'd charisma and Iranian charisma and has discussed them. Also in ferdowsi's Shahnameh which is considered as one of the greatest works of literature in iran, charisma has been mentioned and proves that Ahuramazda and Mehr bestow charisma:

God gave you this charisma and face

And Mehr gave you more than this (Soudavar, 2005, p.66)

The idea of charisma as the base for legitimacy means that gods give the ruling power to a person that has been chosen by them. Persian people believed that Ahuramazda only chooses one king and this king with his charisma is the king of all the universe (Pouladi, 2011, p.31). Each social class had its own charisma and each person could have charisma. Iranian charisma, was especial for Iranians and king's charisma was specific to the kings. The most important factor of power was a charisma that had come from Mehr (Soudavar, 2005, p.111). but, king's charisma is

transient, if a king deviates from the path of truth, he will lose his charisma (ibid, p.64). it is for this reason that kings does not clai to be gods and does not consider their ruling eternal. In political language the main duty of charisma is to place a wise person as king and provide celestial authority and the conditions of the regin of the ideal king that results in the emergence of and idealistic kingdom. In this way, it brings the salvation, welfare and social-political wellbeing of ašavan.

In all of the ancient civilizations such as Bin al Nahrein, Egypt, China, India, and Iran, kings took their power from gods and their legitimacy was being justified by their charisma. In these civilizations, some symbols and signs were created for the concepts of charisma that are remained in the historical monuments such as clay tablets, petrographs, coins, and clay (ibibd, p.99). in Bin al Nahrein and Egypt water lily has been a symbol for political power. Water lily was transferred from Egypt to Bin al Nahrein as charisma, and the Mad and Achaemenid kings changed it to the sign special for charisma (ibid, p.115). Godlike charisma is reincarnated in the king and gives him extra human power and dominance over every other person it is for this reason that king is seen in the place of prophets, and rulers and spreads religion, justice and wisdom, power, bravely and his power through the earth.

The charismatic king through mystical journeys and through logical becomes the master of knowledge and becomes one with the path of asa that is the cosmic order and justice and the will of Ahuramazda. It is in this way that the ideal king becomes the representative and guardian of asa on earth. This facr poses the question whether all of this charisma comes at once to him or not? The logical answer can be that three should be some personal and internal preconditions that make it possible for him to accept the charisma. Internal capacity provides the ability to understand asa and following it and through its powers gains characteristics, behaviors and powers that are special to him.

VI. The place of Shahriar in the justice system

The ideal society that has justice as one of its elements, is recognized through the kingship of a charismatic king and by following the doctrine of asa. This is true for both earthly and

celestial societies (Douskhah, 1995, p.481). In Iranian thought the earthly kings had some kind of relation with the cosmic kings (in the skies). In the time of Zarathustra it was believed that some cosmic, religious and moral order ruled the world, that were present in the nature and human beings (Setgast, 2011, p.93). In this theoretical doctrine the eternal model of *asa* and *rta* is considered as the cosmic and eternal system of the world and nature is the symbol of order, truth, cleanliness, piety and Ahura truth. The greatest Ahura path provides the continuity of the world and goodness of the country, happiness and the joy of all human beings in the two worlds. *Asa* is the balancing point of the whole universe, moralities, society and the perfect Ahura perfection (Bahar, 1996, p.90). In the Zarathustrian political society the ideal king is realized as a moral and social structure for the formation of a desirable society. The ideal king as the order and model of *asa* is considered as the cosmic order and the ideal king is the earthly emanation of Ahuramazda. Such a person is the representative of Ahuramazda and is the carrier of intentions and forces that are signs of this earthly ruling (the projection of god on earth) and the distributor of his kingship among his followers. Zarathustrian religious system is able to discover and define the cosmic order through the intrinsic and personal gifts of the king. Such an ideal kingship should be governed by a person who has the support of Ahura. The ideal king is a person with knowledgeable and good behavior, the great redeemer, sage and the one with wise words (Yousefi, 2008, p.303). This king provides the conditions for the emergence of *asa*, and good behavior, word and idea.

The ideal king based on the teachings of Zarathustra should be one of the best people on the earth, both having humanistic and celestial characteristics and also the most suitable person to accept the duties of a king. This king is the manifestation of all moral goodness and has the role of the helper of the religion and the development of the perfect doctrine.

This king that has the charisma has three important characteristics of justice, power, and religiousness and if he leaves the path of good and his charisma escaped from him and Zahhak was able to overthrow him. Based on the interpretation in the Zarathustrian religion the word of god is equal to wisdom,

wisdom is the same as religion and religion is the same as the cosmic system.

So the perfect religion is the word of god that is manifested, and the perfect religion is the eternal wisdom and the soul of the cosmic system. The base of this religion is the Persian decency, its subject is justice, its essence is order and its helper is the king. King is the guardian of the religion, such that guardian of justice is order, because in the Zarathustrian doctrine religion and government have a mutual bond (Pouladi, 2011, p.38).

In Iranian thought the good king is differentiated from the bad king, the good king is created by Ahura and is the closest person to god and his virtues are similar to those of god, but the bad king is the closest person the evil. Whenever a good king rules, the world becomes a pleasant and flourishing place, and on the opposite side if a bad king rules then poverty and famine take the world. This idea is a manifestation of the principle of harmony of the cosmic system and the natural world and the human being world in the ancient thoughts. Ferdowsi has explained the relation between a just king and the natural system in this way:

Wild ass won't give birth
 Falcon chicks will be born blind
 Wild goat won't give milk
 Water will turn to tar in springs
 Springs will dry in the world
 Scent gland won't produce musk
 Eggs will rot under brooding hens
 When a tyrannical king rules (ibid, p.39)

Justice is among the first characteristics of an ideal and charismatic king who was chosen by god and one of the fundamental conditions for the durability of this Ahura blessing of a respectful king. There is close connection between kingship and justice and justice is the beginning of the duties of a good (ideal) king. As long as the king remains just, the country is in order and remains stable and the king rules the country under the protection of god. If this path is not followed and lie spreads and charisma turn from the king, because justice is one of the most important and the main characteristic of a good king and the ideal governance. In Gathas it has been mentioned that justice on earth

results in better harvests of the crops and turning away from justice results in the destruction of the crops and drought (Giger, et.al, 2003, p.111).

Wisdom and justice are among the main teachings of Ferdowsi's political thought in *Shahnameh*. He was the greatest poet of heroic verses in Iran who realizes that justice is in connection with nature and says that if there is justice, abundance, rain and blessing is everywhere and if there is injustice then there will be drought, deficiency and untruth. King's justice results in raining and brings about blessing and abundance, whenever a king becomes cruel and tyrannical, then evil forces dominate over the country and then destruction and drought spreads everywhere (Deylamshahi, 2005, p.54). In *Shahnameh*'s logic the destiny of kings and heroes depends on justice and injustice, truth and untruth and good and evil (Mortazavi, 1993, p.41). Justice of the ideal king prevails when their power becomes limited, in this worldview, "wisdom and justice" are connected together and this connection is inseparable, justice is based on wisdom and injustice is considered as the doctrine and order of caprice. If injustice is spread among everyone, people become sinful and revolt, and sinful people are a sign that the king is not just and finally brings the destruction and overthrow of the king (Katouzian, 1998, p.12).

Darius considered his territory as the territory of justice and truth and fighting against lying was the greatest ideal of his kingship (Deylamshahi, 2005, p.75). Great Darius in the tablets that has remained from him constantly asks his god to help him bring justice among his people. Also, Khosro Anoushiravan gives new meaning of the concept of justice.

It should be mentioned that in order for divine justice to prevail in the judgments they used fire and some used water that was connected with the divine values of fire. Fire in most of ancient Iranian judgments was used directly or indirectly (Zaviyeh and Safitabar, 2013, p.76). Justice with the concept of *Svadharna* and self doctrine also was used, in this meaning, justice means to put everything in its place, and on the other hand social work for self working based on nature and their manners. Dumézil believes that Indian and Iranian societies were divided into three classes or

groups: supporters of religion, war and farmers (Hadadian, 1997, p.77).

In these two concepts of justice based on the divine order of *asa*, each phenomenon has its own special place and in the social and political world human beings do their duties based on their status and dignity (Mojtabae, 1985, p.52). the ideal king as the representative of *asa*, is the guardian of social and political balance, and is considered as the earthly guardian and protector of religion and social order. Justice needs order and injustice or lie is revealed when personal justice is formed.

Personal characteristics of the ideal king in the public area is a special job that helps to reach the ideal purposes. Based on the divinity of the ideal king in the guardianship of Zarathustrian religion and his mission in providing balance between earthly order and cosmic order, king's divine excellence becomes connected with his social place (Yousefi, 2008, p.309). among all this the main duty of the king is to give order to things within the celestial order, making a systematic government and disciplinary order of the government. As Ahuramazda has given order to the divine world above this earthly world, in this world there should be a differentiated power among this earthly creatures to bring order and balance. This special duty is done by the ideal king. So in Zarathustrian thinking the social classification and the administration of justice, the social position and the working position of each person is based on charisma (the authorizations and freedom, political and social responsibility of the people of the *ašavan* society). The position of the king is a divine thing which is based on charisma. Based on Svadharma and "existential capacity" and "being efficiency" people are placed in their necessary positions in the social relations of power and are changed into systematic elements in the organization of the structure of the order production and public organization of the political society. It is the division of social work that specifies the individual and respectful capacities of people and places them in their positions (Hajibabae, 2013, p.80). Svadharma prevents people from sins and evil, destruction and unrest, anarchy and injustice. In the presence of Svadharma, ignoring social class and wanting to get away from it is the same as ignoring the charisma

and inattention to Ahuramazda and this results in the turning of charisma from the king and the emergence of anarchy and confusion.

Paying attention to the will of Ahuramazda and following *asa* and justice based on charisma and self working results in the protection of the social classes and thus it is necessary to obey the ideal king. King is considered as the guardian of the *asa* and truth who stands against lies and untruth and is always fighting back evil forces and following and serving this king is considered as virtue and worship. In the battle between good and bad and Ahuramazda and devil human beings can help Ahuramazda to win this fight. This is based on their duties as *Svadharna*, the *Svadharna* of the king is more important. *Svadharna* of the king is equal to justice (Pouladi, 2011, p.22). the duty of the king is to bring justice for the people and protecting them within the framework of social system, and he should not just fulfill the wishes of people, rather he should act based on wisdom and justice. Based on the public *Svadharna* organization, a proper condition is provided for the stability and security which is changed into some kind of moral mechanism that brings about the political power of the king as dominating authority (Rezaee Rad, 2008, p.320). the modern equivalent for *Svadharna* is that every person does what he is naturally good at and that nature has prepared him to do and this is the expression of a just society.

VII. Justice with the meaning of moderation

One of the other concepts that has gained attention in ancient Iran was justice with the meaning of agreement or “mean” as the mean between the limits of extremity or in another concept it is the virtue of moderation. An important virtue that was mentioned by Aristotle in later years in Greece, the virtue of mean, was known to Iranians and ancient Iranians under the teachings of Zarathustra and were familiar with it before Aristotle and respected it. In Denkart’s book the concept of mean had the meaning of agreement (Haji Babae, 2013, p.82). agreement is in the middle of the two ends of extremity and is the same as wisdom, and extremity depends on greed. Moderation helps people to stay away from greed and evil temptations. A moderate person abstains from bad and uncivilized behavior and

understands the other members of his society whether weak or powerful, poor or wealthy, lives among them and will have a peaceful life stabilizes justice. This discussion needs more research that is not relevant to the present discussion.

VIII. Conclusion

It was discussed that justice in the thoughts of ancient Iranians had several meanings close to each other including system and doctrine of rta and asa and consistency with doctrine and law, truth against tyranny and lie, svadharma and self doctrine and putting everything on its place, and agreement, mean, and moderation. In Iranshahri idea the basics of political legitimacy is related to cosmology which is in place related to the idea of order and justice. The components of cosmic system are inter-related and in order for an order to be based on justice, these components should be in harmony with each other. Inconsistency of one component with the universality of all of the components will result in chaos or disorder. In this ideology in order to reach justice in the cosmic drama which is the front of war between good and evil, human beings are created to help goodness and fight evil, they help Ahuramazda to spread justice and truth on earth. Truth which is mentioned by rta or asa includes a wide scope on which the order of the world is based. In social and political system upon which the cosmic model is based (asa law), the doctrine that brings justice on earth and the ideal king is the person that has an important role in this. He is considered as the connector between the earthly world with the cosmic world and in the existence of an ideal and wise king the asa system dominatedes the earthly system of life. A king that has charisma and following him is considered as a virtue (Hadadian, 1997, p.75).

In the ancient times justice had a different meaning from the present modern meaning, justice had the meaning of putting everything on its special and determined place and then through the time its meaning was changed. This concept is explained in svadharma that wisdom and justice were considered as the svadharma of the king and have eternal connection with each other. The svadharma king through doing his duties, brings

balance to the social and political pyramid, the religious order is a kind of equilibrium and if dies not do these duties properly his charisma will escape from him. It seems that these explanations have some similarities with the Islamic definitions of justice and it can be said that the Iranshahri ideology have had a widespread effect on Islamic thoughts. Since Iranian thought is flexible, they believe in the next world and believe is a savior, the establishment of a thorough justice awaits a savior.

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