Identifying the Components of the Ideal Ruler in the Ancient Persian Mirror of Princes with a Special Look at the Javidan Kherad Mirror of Princes, the Tansar Letter, and the Ardeshir Babakan's Record

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Abstract:

The ancient Persian epistles, in addition to containing pure moral advice and wisdom, contain many wonderful and interesting teachings in the field of practical wisdom, especially the customs and methods of governing and how to govern. In Iranshahri political thought, the prince, as the basic core of this thought, must have special features and functions to be able to guide Iranshahr to order, security, prosperity, and progress. The ideological and theoretical apparatus we have considered for this study is to benefit from Foucault's ideas about governance. In this study, considering the many similarities that exist between governance in the metaphysical era, and the ancient Iranian mirror of princes; this theoretical device can adapt to the research topic. The main question of the research is what features should the Ideal prince have in the ancient Iranian mirror of princes? The basic hypothesis of the research is this: in the ancient Persian mirror of princes, the prince must have characteristics such as wisdom, justice, efforts to develop the country, religiosity, security, and law.

Keywords: The ideal prince, Iranshahri political ideas, Ancient Persian mirror of princes, Governance in the metaphysical era

1.Introduction

To evaluate and identify the basic components of The ideal prince in Iranshahri political thought, we can mention two categories of sources in this division; The first category is the same sources that can be obtained after the arrival of Islam in Iran by people such as Ibn Muqaffa, Khajeh Nizam-al-Mulk and of course the unique work of the sage of Toos,

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Shahnameh, From the decline of the Sassanid empire, under the title of the mirror of princes, they reflect the beliefs of Iranians towards the categories of politics and rule of the ideal prince.

Ancient Persian mirror of princes have a history as old as Iran itself; And paying attention to these mirror of princes is very important for understanding the Iranshahri political thoughts and explaining the ideal prince in it. Dr. Tabataba'i believes that the most important surviving writings of Sassanid literature are religious treatises, and only about fifteen writings and treatises among them are related to political debates and the way of governing. (Tabataba'i, 2013, p. 88) It seems that the Arabic translation of these mirrors of princes introduces the characteristics of the ideal prince through works such as Siyasat nameh or Seir al-Muluk of Khajeh Nizam-al-Mulk (For example, in the third and fifth chapters, which explain some of the characteristics of the ideal prince (Khajeh Nizam al-Mulk, 1391, pp. 13-22 & pp. 36-45). or Shahnameh of Abolghasem Ferdowsi (Which, according to John Hinnells, is a summary of these mirrors of princes.), using Iranian myths. (Hinnells, 2012, pp. 22-23)

In this research, we will try to identify some of the basic characteristics of the ideal prince in these tips, while briefly introducing some of these basic sources, which are these mirrors of princes, with a special look at Javidan Kherad mirror of princes, the Tansar letter and the Ardeshir Babakan's record.

The main question of this research is that in the ancient Persian mirrors of princes, what features should an ideal prince have?

The basic hypothesis of this research is that in these mirrors of princes, while the prince is the central core of Iranshahri political thought; He must have characteristics such as rationality, efforts to develop the

property, repression of oppression and justice, religiosity, maintaining security and order, moderation and the rule of law.

1. "Research Literature Background"

In the course of evaluating and introducing the researches done on the ancient Persian mirrors of princes and the ideal prince as the basic proposition of Iranshahri political thought, many sources have been written; in this part of the research, we will briefly introduce some of these researches:

I. Books are written in this field

i. Political Thought in Ancient Persia, Ahmad Shojavand and Ruhollah Eslami 2017, Samat Publications:

In this book about political advice and the reflection of the characteristics of the ideal prince in these mirrors of princes, for example, we can refer to the first, seventh, ninth, and tenth chapters of this book. In a part of this book, it is stated as follows: One of the valid and surviving sources of the princes' way of ruling in ancient Persia is the policy letters, which are considered to be a reproduced version of the Sassanid era mirrors of princes. (Ahmadvand and Eslami, 2017, p. 32)

ii. "Understanding Persian Mythology": John Hinnells; Translated by Jaleh Amoozgar and Ahmad Tafazoli, 2012, Cheshmeh Publishing: 19th Edition:

This book emphasizes that myths are mirrors that reflect images beyond the millennia. In a part of this book about the sources of Persian myths and the knowledge of mythical and, of course, historical princes, the knowledge of Pahlavi or Middle Persian literature

and writing mirrors of princes is emphasized. (Hinnells, 2012, pp. 22-23)

iii. "Khajeh Nizam-al-Mulk Tusi, Speech in the Cultural Continuity of Iran": Javad Tabataba'i, 2013, Minavi Kherad Publications:

Tabataba'i in the third chapter of this book is an important part of his work; while respecting the position of policy-letter making, considers the policy-letter of Khajeh Nizam-al-Mulk as a continuation of the Old Persian mirrors of princes. And enumerates it in opposition to the writing of the Sharia-letters; and as its central core, he introduces the prince and the king and explains his characteristics. (Tabataba'i, 2013, p. 141)

iv. "Fundamentals of Political Thought in Mazdaei Wisdom": Mohammad Reza Rad, 2010, Tarh-e No Publications

This book draws its foundations from Mazda's micro-idealism. The book lists five theoretical foundations for Iranshahri political thought; which in all of them, there is an aura of Mazda's idealism. In his book, Rezaei Rad focuses on identifying the components of the ideal prince in the light of ancient writings and religious texts such as Minavi Kherad, Avesta, and Deckard. He has considered an ideal king with requirements such as honor, race, education, and attributes such as justice, humanity, and piety. (Rezaei Rad, 2010, pp. 20-21)

v. "In the Sky of Life": Mir Jalal al-din Kazazi, 2008, Moin Publications: Professor Kazazi

In this book, however, he does not refer directly to the ancient Persian mirrors of princes. But when we read articles such as "Why do we like Shahnameh?" Or "Shahnameh: Triple Singles, Single Triplets"; We find that one of the factors of Iranians' attachment to the Shahnameh is that The Sage of Toos, reflects his benefit from the ancient Persian mirrors of princes, with a deep look at the nature of Iranians and the culture and character of Iranian people. And in a part of this book, Professor Kazazi considers that one of the reasons for Iranians' attachment to the Shahnameh is that the Shahnameh is a Book of Iranian culture and character; or it is a letter of wisdom in which Ferdowsi reflects the ancient Persian ideas (Kazazi, 2008, pp. 26-27).

II. *Articles are written in this field*

i. "The Iranian ideal prince in the Javidan Kherad mirror of princes": Rahman Mushtaq Mehr:

In his article, Mushtaq Mehr considers the Pahlavi mirrors of princes and wills to contain general advice and, of course, scientific wisdom; In his article, he explores the Javidan Kherad mirror of princes as one of the most important Pahlavi counsels. (Mushtaq Mehr, 2006, pp. 85-89)

ii. "A study of the sources of some of the Shahnameh's mirror of princes": Esmat Khoeini and Sajjad Rahmatian:

In this article, the impact ability of Shahnameh from some ancient Persian mirrors of princes such as Javidan Kherad, Bozorgmehr, and Azarbad Mar Sepandan is considered. (Khoeiniha and Rahmatian, 2015, pp. 115-136)

2. *Theoretical foundations of research*
I. *Governance*

The term governance is a concept first coined by Michel Foucault in his later years (the late 1980s). (Jalaeipour, 2012, p. 174) He claimed

that human beings have always lived in the age of a kind of government. In his view, the current government with its focus and genealogical theory is the modern government. Foucault introduced this theory as a guide for historical reconstruction from ancient times to the present and modern government. Foucault used the concept of governance as a tool for analysis that emphasizes the connection between forms of government and styles of thinking about governance and legitimizes government behavior.

He often interprets the concept of governance as the art of governing. And this means how the behavior of citizens and people is indirectly guided by the desired mentalities of the rulers. Thus, according to Foucault, the theory of governance is the mentality or rationality through which government occurs. (Jalaeipour, 2012, pp. 175-176)

Foucault begins the question of government by discussing the emergence of treatises which, in his view, are "neither longer mirrors of princes to the Prince nor political science" but, as has been said, the art of governing. In this theory, the question of how to govern and be under the rule, or issues such as governing oneself, ruling souls and behaviors, and even governing states by princes are among these issues. (Foucault, 2010, p. 236)

To better understand the concept of governance, it can be written that the way of thinking about government and bringing ideal ideas closer to reality through ways of exercising power and limiting it in various areas of human collective life is called "governance". (Khorramshad, 2013, p. 3)

The technologies of power in the three historical periods of mankind have produced coherent narratives of political wisdom.

Myth puts religion and philosophy of governance quality and ideal mirrors of princes, morals, and sometimes real and clever advice in front of thinkers about the pyramid of sovereignty. The essence of the difference in governance is divided into three periods: metaphysical, physical, and information, each of which had a different nature and theme according to Foucault; and governance in each period has organized a special kind of power. (Khorramshad, 2013, p. 3)

This type of power technique in the field of human biology has shown itself in four famous types. First, by creating a utopia and ideal human beings who could not tolerate the oppression and injustice of society and chose politics and the way of exercising power as a moral measure against the adversities of life. Second, with the advent of the mechanical age, political techniques moved beyond the individual, mystical, and austerity to the external, structural, and institutional. In this period, the technology of power was able to eliminate man and put him under the fist of this power machine called bureaucracy, law, and democracy. (Foucault, 2010, pp. 358-362) Thus, at the end of the period of power, governance was established in a bureaucratic wisdom manner, and the science of power became the basis for the method of institutional relations and state institutions. After a while, with the emergence of critical issues and inter-mental narratives, the power of function and method changed and the subject of governance also changed. After this period, with the rise of quantum physics and its scientific development in the information age, power as another structure was analyzed and evaluated. (Khorramshad, 2013, pp. 3-4)

In another division, Ruhollah Eslami describes governance in the metaphysical age as individual, qualitative, and instructive; He considers governance in the physical or mechanical age to be bureaucratic, institutional, and quantitative and governance in the in-

formation age to be virtual, structural, and cyber. (Eslami, 2011, p. 2)

In this study, according to the method of exercising power in ancient Persia and governance in Iranshahri political thought, Foucault's metaphysical governance model is considered as a framework of ideas in the present article. Hence, the proposed indicators during the metaphysical rule, such as having a state of advice and using the Sassanid empire, often advisors and wise princes, can adapt to the subject of research. Hence, the proposed indicators during the metaphysical rule, such as having a state of advice and the Sassanid Empire, often using wise advisors and princes, such as Bouzarjomehr, Tansar, and Kartir, and having the dominant aspect of moral and ideal themes, in other words, quality in this period can adapt to the subject of research.

Table 1
some basic propositions of the three periods of governance in the history of political philosophy

The governance era	Some basic propositions	Intellectual representatives of this approach
Metaphysical era	Forms of patriarchy and clergy in government. The importance of myth. Ethical mirrors of princes. Religion. The thought of the ideal prince. The ideal man, the utopia, the journey based on intuition. Qualification in the way power is exercised. The importance of the agents of destiny. The importance of custom, habit and territorial importance. The importance of advising the king or sultan. The importance of unity and integrity. Justice, attention to the concept of serfdom, equality of religion and state.	Plato, Saint Augustine, Farabi, Ferdowsi, Khajeh Nizam al-Mulk
Physical era	Quantitative. Empiricism instead of fame. Incidentals. Moving from the qualitative side. Brokerage towards natural and mechanical philosophy. Emphasis on dos and don'ts instead of how's. Realist mirrors of princes, such as the "Prince" of Machiavelli, instead of the moral mirrors of princes of the metaphysical age. The idea of a social contract is to replace the concept of the citizen with a servant. Separation of religion from politics. Administrative and organizational bureaucracy. Demanding democracy.	Descartes, Bacon, Hobbes, Rousseau, Machiavelli
information and quantum science era	Structural analysis. Structuralism and post-structuralism. Phenomenology. Be smart. Governance. Government availability. Differences in the type of wars. Replacing virtual quality with the quality of writing mirrors of princes in the metaphysical age and quantitativeism in the physical age	Sartre, Heidegger, Althusser, Derrida

II. Governance in the Metaphysical Age

Metaphysics is beyond the physical and tangible world. God, soul, angel, truth, and morality fall within the realm of metaphysical governance. The age of metaphysics is understood with the three inner domains of myth, philosophy, and religion.

Political thought takes on qualitative and extraterrestrial effects in the form of the organization of the political and the sign of go-

vernance in the age of metaphysics. Metaphysical thought manifests itself in the field of politics in the form of political myth, political jurisprudence, political wisdom, political mysticism, and political mirror of princes; and the works of thinkers such as Plato, Farabi, Ferdowsi, and Saadi in the realm of the rule of the metaphysical era can be explained. (Eslami, 2011, p. 6)

The age of metaphysics, in terms of its functional element, offers a reliance on speech and its emergence in a behavioral way. The sanctification of speech, the importance of customary customs, attention to the unconscious, and the use of symbols of the social system organize the age of metaphysics.

The natural arena is very primitive and often with simple and manual technologies taken from natural phenomena such as water, wind, soil, and wood. Myths, philosophies, and various religions find qualitative and normative characteristics in shaping the practical and political arena of governance in this era. (Younesi, 2008, p. 58)

Governance in this age shaped politics in the form of monarchy, patriarchy, clergy, and even tribal council systems. Myths in the age of metaphysics become so epic and narrative that few understand the act of governing. Because they are only collecting idealistic speeches and traditional quotations from their predecessors, which in the form of annotations form a rule in beautiful and complex philosophy, religion, and wisdom.

Cosmic order is very important in the political thought of Iranshahri and Mazdaean wisdom. The cosmic order means that the universe is governed as a whole and coherently by Ahuramazda; And for this cosmic order to be in harmony with the earthly order, and for the earthly society to correspond to the final society, which will appear in another period of the universe, it must be ruled by an ideal prince. (Pouladi, 2015, p. 36)

This is exactly why we find the position of an ideal prince a prominent position in the Iranshahri political thought. (Halabi, 2002, p. 473)

Another fundamental proposition of governance in the age of metaphysics is the emphasis on class order and the security of society, the importance of which we will further report in the ancient Persian teachings. The political sociology of the metaphysical age is based on solidarity and the preservation of unity, a solidarity that should revive the collective unconscious. (Eslami, 2011, p. 8)

One of the Iranian mirrors of princes collected after Islam is Golestan; in this letter of advice, Saadi encourages kings to justice and morality and points out that the true ideal world should be sought in another world and this world is a house of transition. (Saadi, 2000, p. 252)

Some of Saadi's mirrors of princes are other fundamental propositions in the age of metaphysical rule. Metaphysical governance is produced in the form of ideas that have inevitably become individual and qualitative; and the greatest goal of that political arena, given its limitations, is to advise the prince or king based on narrative and rational principles to frighten him and teach him the way of governing. (Eslami, 2011, p. 8)

3. Introduction of ancient Persian mirrors of princes

Mirrors of princes and ethics are an important part of the fundamental fountains of Iranshahri political thought; by understanding them accurately, the characteristics of the ideal prince can be explained as a fundamental proposition in the Iranshahri political thought. Given these features and their importance, in this part of the research, we will

briefly introduce some of these tips; And with a deeper look, we bring the basic characteristics of the ideal prince in the Javidan Kherad mirror of princes, the letter of Tansar and the Ardeshir Babakan's record to the readers.

I. Azarbad Mehr Espandan Mirror of princes:

"Mehr Espandan" Mirror of princes or "Marspandan" Mirror of princes is written by one of the great priests of the Sassanid period during the time of Shapur II (379-310 AD). This great priest entered the book of Avesta by the order of Shapur and made it regular. (Afifi, 2004, pp. 414-415) He left several mirrors of princes, the most important of which is this one, which has a special place among his other mirrors of princes, and all of them are short and of the type of empirical advice related to practical issues of life and public ethics. (Tafazoli, 2010, p. 182)

II. Anushirvan's mirror of princes:

One of the Pahlavi mirrors of princes that were very famous in the Sassanid period is the mirror of princes attributed to Khosrow Anushirvan; The Pahlavi principle of this mirror of princes is now gone, but a poet named Bada'i Balkhi or Badi translated it into poetry in the Islamic period and called it "Rahe al-Ensan". (Khoeini and Rahmatian, 2015, p. 122) There are more than ninety verses left from this poem, but Charles Schaefer, the French Orientalist, in one of his works, has recorded 407 verses under the title of "Rahe al-Ensan". (Khoeini and Rahmatian, 2015, p. 122)

III. Bozorgmehr Mirror of princes:

"Bozorgmehr Mirror of princes or Memorial" is the title of the mirror of princes left by "Bozorgmehr Bokhtegan", the wise minister of Khosrow Anushirvan. This work is of special importance in the Islamic era and parts of it have been translated in Ibn Moskawiyyah's book "Javidan Kherad" entitled "What you have chosen from the customs of Bozorgmehr". (Tafazoli, 2010, p. 24)

The Pahlavi text of this mirror of princes consists of 624 paragraphs, the first four paragraphs of which contain the phrases that Bozorgmehr wrote in his introduction and also mentioned some general issues; And then the main part of the mirror of princes begins with the fifth paragraph, which many scholars believe that Ferdowsi has used this advice in retelling events such as the "kingdom of Noushiravan" and the story of "advising Bozorgmehr Noushiravan". (Matini, 1986, p. 115) In this mirror of princes, a description of the impermanence of the affairs of the universe and the stability and permanence of piety and good deeds are discussed, and Bozorgmehr reminds that he has been constantly diligent in dealing with piety and avoiding sin. Advises are in the form of questions and answers. In this mirror of princes, virtues and their similarities which are referred to as false brothers are discussed. For example, generosity is a virtue, but extravagance, which is similar to and its false brother, is considered a vice. Some of the mirrors of prince advice are moral, empirical and some are religious and Zoroastrian advice. (Tafazoli, 2010, p. 185)

IV. Advice to Behzad Farrokh Firooz:

"We do not know the identity of Behzad Farrokh Firooz and his name is not mentioned anywhere else. He was probably one of the late Sassanid or early Islamic clerics" (Tafazoli, 2010, p. 190). In the mirror of princes attributed to him, "a poetic expression has been used and to create balance and beauty of words, the words both phoneme and weight have been used in it" (Asana, 2012, p. 21).

About half of the contents of this mirror of princes are about wisdom; And for this reason, it involuntarily reminds the reader of Ferdowsi's many praises of wisdom and suggests that the contents of this mirror of princes may have indirectly influenced Ferdowsi and his many advices in praising wisdom. (Khoeini and Rahmatian, 2015, p. 126)

V. Javidan Kherad:

"Javidan Kherad" or "Javidan Kherad" is the title of a book translated into Arabic on the subject of practical wisdom from the Pahlavi language by Ibn al-Moskuwiyyah. (Mohammadi Malayeri, 2005, p. 279)

To further introduce this work, we will try to further detail some of the important components of the ideal prince in this mirror of princes.

i. Mastery of the soul and passions

The attributes that are counted for a good and worthy king give the image of a powerful and perfect man who has gathered all the tools and means of popularity and merit to rule. The king must have acquired the qualities necessary for his humanity before seeking political acceptance.

Anushirvan, while talking about the characteristics of a worthy king, considers "the most dominating man over his soul and passions" to be more worthy of the kingdom than others; In other words, he considers "giving up the pleasures and passions and giving up personal lusts and desires to improve the condition of the subjects" as the means of pleasing God. And in answer to the question that "enjoying and pleasing is uglier for kings or Merchants," he says that for kings it is uglier. (Mushtaq Mehr, 2006, p. 87)

When Hurmuz advices his warden in Ahvaz, he describes "Arrogance" as the mother of countless flaws and warns him against it;

Avoidance of violence during anger, rage, and leniency is one of the fruits of overcoming the lust of the soul and the necessity of kingship.

"Acquiring a lot of knowledge and having a lot of wisdom" is another personal characteristic of kings. It is after this stage that the acquisition of royal traits becomes necessary.

ii. Interest in betterment people's affairs

A kingdom that has human qualities and has dried up the roots of the arrogance and people's worthlessness in his existence will have compassion for his subjects and will try to improve their situation and affairs.

Anushirvan praises the king who is more interested in reforming the affairs of the people and considers the effort to carry out good intentions and to do good deeds to spread his good name among the people. According to Qobad, "a kingdom that does good to the politics and upbringing of the property and the sorrow of the people, and during his reign, all the people are in prosperity, comfort, leisure, and well-being is superior to other kings" (Mushtaq Mehr, 2006, p. 87)

iii. Kindness and forgiveness with people

According to popular belief, "a person whose property is no longer shared by other people and does not benefit from his wealth" is not considered rich; hence, it has been narrated from Houshang Pishdadi that doing good to the people and exaggerating their demand for forgiveness increases the honor of the commanders and spreads their fame. Bozorgmehr also said: The best happiness of the king should be due to the good that has reached the people from him. (Mushtaq Mehr, 2006, p. 87)

iv. Creating security and repelling oppression from the people

"It is obligatory on the kings to give property to the subjects and to protect their property

from the oppressors and to make their travel route safe from thieves and robbers, and to protect the borders."

"Kings have to seize the rights of the weak from the strong, to take the share of the poor justly from the rich, and to be kinder and more compassionate to the weak; And the best of kings is the king in whom the innocent hope and the sinners are not safe from him; "And the best policy of kings is to stop the oppression of the oppressors from the people." "The king must prevent the bloodshed of the people and repel the enemy from his land." (Mushtaq Mehr, 2006, p. 90)

v. Charity and justice and the expansion of justice and benevolence

Justice is the most solid foundation of the ideal government and the effort to establish and expand it is the most important duty of the king. It is quoted from Houshang that "ruling and government do not complete ex-

cept with the policy of doing good; That is to say, to make each policy according to its position and time, and not to choose more than the rule ". Anushirvan has considered the awe caused by the administration of justice as more useful for the servants and repellent to the ugliness of the seditions.

Bahman, son of Esfandiar, reminded the importance and necessity of justice as follows: "Kings need their reform; because the subjects are in their favor and corruption; therefore, slavery is not consistent. Meaning, there is no stability except for the owner of the subjects who are kings, and there is no stability of the kingdom except in awe; "And there is no awe for kings except injustice." Other features of Javidan Kherad's mirror of princes are the emphasis on self-control, hastening rewards, the intensity of action with enemies, and negligence and tolerance with people. (Mushtaq Mehr, 2006, p. 89)
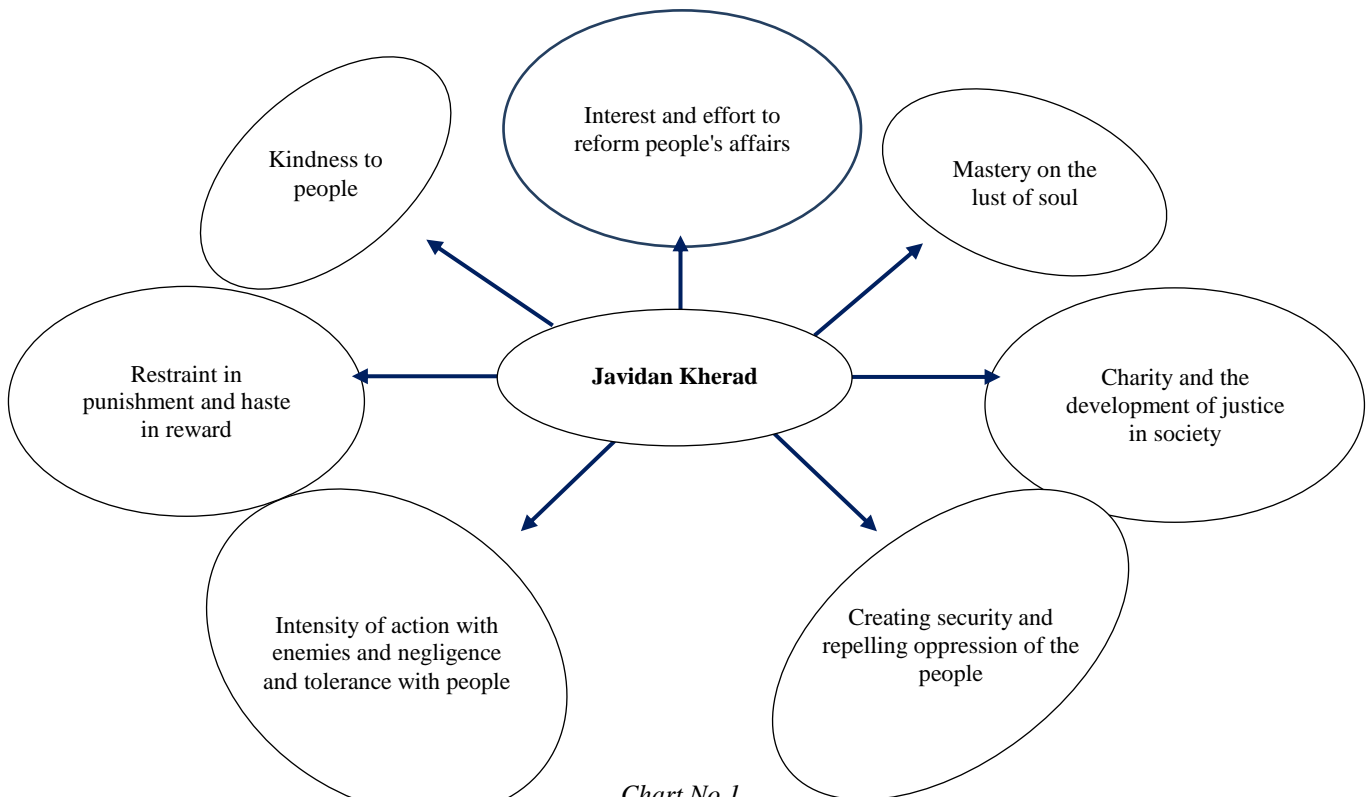

Chart No 1
Components of the ideal prince in the Javidan Kherad mirror "of princes"

VI. Tansar letter:

Tansar's letter was written at a very critical time and seeks to guarantee the ideal of Iranshahri in terms of political and religious unity from the point of view of a Zoroastrian cleric. The situation during the Middle Sassanid period was disrupted by religious and political revolts, and Tansar, as a government cleric, intended to recreate the Ardeshir era with his advice to Shah Tabaristan. The Sassanids faced centrifugal forces in the middle of their rule; the Iranshahri unity was damaged by excessive taxation of the peasants and the classes were very dissatisfied with their position. Tansar was a very fanatical cleric who wanted to implement his religious statements unilaterally from top to bottom with the guarantee of the government. Politics in the text of Tansar's letter is meant to punish and shed blood. (Khorramshad and Eslami, 2013, p. 16) Below is an attempt to determine the indicators of governance and kingdom from the perspective of Tansar.

i. Religious legitimacy of government

The basis of government in the view of Tansar is fundamentally religious and the government is created to implement religious statements. "I have seen previous governments and, in the language of politics, I have seen the policies of your fathers, who knew what was lawful and what was unlawful," he wrote in the letter. The best king was Ardeshir, who was always concerned with religion and formed the political unity of Iranshahr. He established a single religion in this land and at the end of his life; he was isolated, returned to the fire temple to engage in austerity and religious affairs. Political legitimacy is defined by religion. "The kingdom and religion are both born of the same womb, and the two should never be separated," says Tansar. Goodness, corruption, correctness,

and integrity depend on each other. Government and religion are two circles that run parallel to each other. The king must revive religion because the throne and the crown depend on religion. (Khorramshad, 2013, p. 17)

ii. Ardeshir's tradition

Governance is learnable, and in the Iranshahri tradition, due to the structures of metaphysical knowledge and the absoluteness of power, political knowledge was transmitted empirically and practically. Politics education was created only if the person was from the upper class of society, and that was taught unconsciously as a result of proximity and direct experience. Therefore, the basis of politics was based on the traditions of the past. Tansar's letter states that the best king who revived the tradition and removed the chaos from Iranshahr was Ardeshir. Ardeshir overthrew the Parthian sectarian monarchs and revived the territorial and national unity of Iranshahr. According to Tansar, Alexander introduced the sectarian monarchs he had learned from Aristotle to Iran to destroy the power of the Persian Empire. Ardeshir came and destroyed the kings. By reviving the traditions of Iranshahr, he abolished the rule of Alexander the book burner. He says that one of the principles of governance is to do what others have done because no one can challenge the world. The king must rule in such a way that his method becomes a tradition, and the kings after him turn to him for thousands of years to calm the riots. (Khorramshad, 2013, p. 17)

iii. Class ethics

To maintain order and security and not to disrupt the structures of society, the technique of mirrors of princes is to create class order. According to the class order, everyone,

according to their ancestral tradition, belongs to the classes of courtiers, priests, teachers, farmers, and soldiers. There is a special system in each class that is mentioned in Tansar's letter, and it is pointed out that the order of the classes should not be disturbed in any way. The king has a role to play in the society like the role of the head on a body and must preserve the heritage of the past. The first and most important part of the body is the head, and the king in its role must be the guardian of all the members and impose orders on them. Worshipers and ascetics keep the religion. The work of war and protection of the land is the responsibility of the troops. Books, treatises, and calculations are taken care of by secretaries and ministers. Farmers, merchants, and peasants are also engaged in their daily work (Kristen Sen, 2012, pp. 147-157). Tansar gives the king three key techniques for maintaining the rule of Iranshahr: first, that no one is oppressed and that the people are satisfied; Second, that everyone is in their place; Third, women should not interfere in politics in any way. Tansar is concerned about the destruction of etiquette and says that a group came and took the etiquette. The ruler must always be vigilant of the subjects and treat the royal customs in their view (Kristen Sen, 2012, p. 58). The public must be busy because if the public gets closer to politics, jobs will be scattered, the specialization will be abolished, the class status will be destroyed, and women will not obey their husbands. In Tansar's letter, morality is divided into classes, and the morality of the courtiers must be different from that of the clergy and soldiers. (Kristen Sen, 2012, p. 18)

iv. How to stand against chaos and class disorder

Tansar's letter also emphasizes following tradition, and the people must obey the orders of the government. From Tansar's point of view, society is divided into different classes, each of which must observe the separate ethics of its class. A set of qualities of courage, strength, competence, and wisdom can bring together members of society and establish justice. From the point of view of the Tansar rule, the worst-case scenario for Iranshahri society is that classes collapse and professions are destroyed. If the classes fall apart, chastity, modesty, righteousness, which are the morals of society, will disappear; the peasants will be full of expectations and will interfere in political affairs and betrayal would increases. Transformation and mobility of classes cause unemployment; and unemployment promotes a lack of industry, sedition, and rudeness. When professions are destroyed, justice and security are destroyed. Tansar orders that in this era of Iranshahri civilization is plagued by this calamity and the only solution is killing, violence, and bloodshed. We just have to kill to make it right. Politics means the monopoly of the use of force for reform and public education, even though these acts of power are sentencing to death and are equivalent to taking the lives of the people.
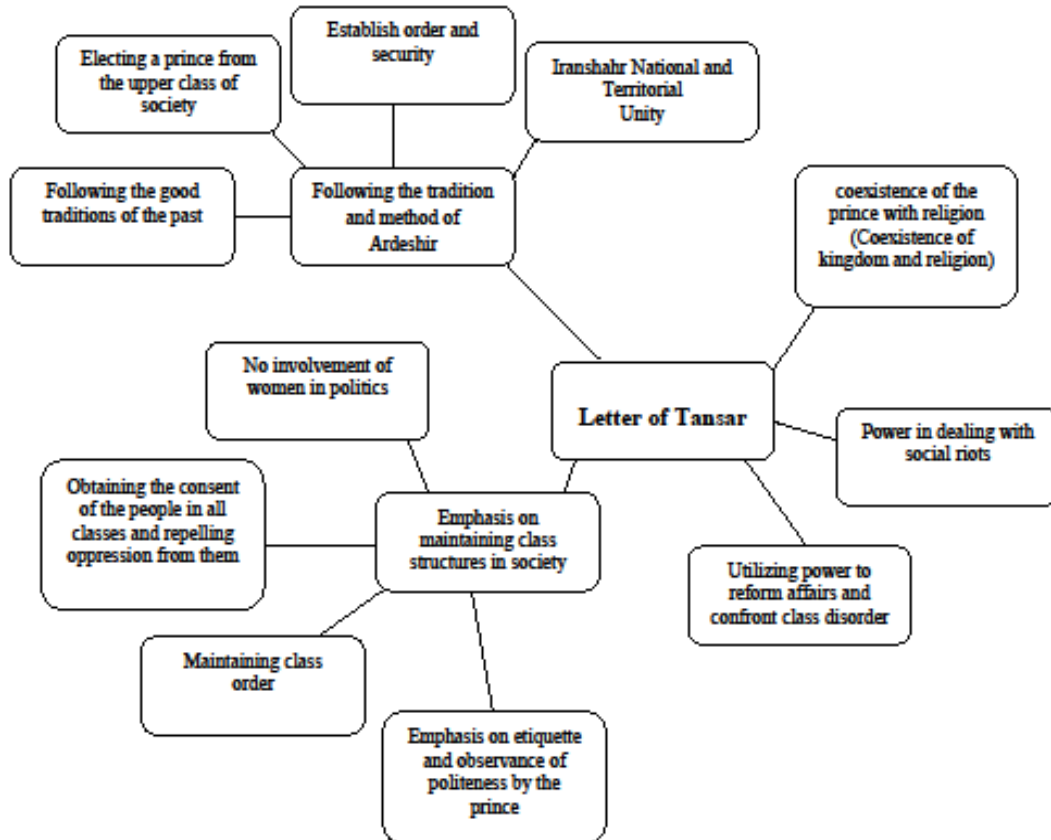
Chart No 2
"Components of the ideal prince in Tansar Letter"

VII. Ardeshir Babakan's record

"Ardeshir Babakan's record" is a book in the Pahlavi language that was written during the Sassanid Empire. And it is a story about the coming to power of Ardeshir Babakan, the first king of the Sassanid dynasty, as well as a part about the succession of Shapur and his son Ormazd. (Hasheminejad, 2013, p. 10) This story has short prose with a simple style that was probably written in the late Sassanid era in Persia. (Tafazoli, 2010, p. 188) From the context of this work, it is clear that the priests played a great role in compiling it; and its comparison with the related section in Ferdowsi's Shahnameh shows how effective the editing of Muslim translators has been in removing Zoroastrian elements in this story. (Tafazoli, 2010, p. 132)

Ardeshir Babakan's record also contains some historical details. However, the general perimeter is fictional and romantic. This emotional perimeter is considered to be influenced by the myths of Cyrus the Great that were prevalent in Iran at that time. (Hasheminejad, 2013, pp. 10-12) In this book, some of Ardeshir's actions are introduced, which introduces him as an example of an ideal prince in the Iranshahri political thought;

These include the religiosity of Ardeshir and the formalization of the Zoroastrian religion, the authorization and restoration of order and security to Iranshahr after the sectarian monarchy ruled Iran since the invasion of Alexander and establishment of a powerful central government and unification of Iranshahr. (Hasheminejad, 2013, pp. 16-18)

In his book, Hassan Pirniya also mentions some prominent features of the reign of Ardeshir as follows:

 i. *Creating centrality and turning kings and local rulers into court nobles with different titles.*

 ii. *Collecting Avesta with the help of Tansar and formalizing the religion of Zoroaster and involving the clergy in political affairs and the dependence of religion and government to each other.*

iii. *Social classification.*

iv. *Building a powerful army.*

v. *Mitigation of punishments and prohibition of amputation. (Pirniya, 2009, p. 183)*

Oshner Dana's advice, Bahram Goor's letter, Khosrow Parviz's letter to Shirviyeh, the era of Ardeshir, and Puriotkishan's advice are among the other surviving mirrors of princes from ancient Persia. But in this study, there is no more time to explain them.
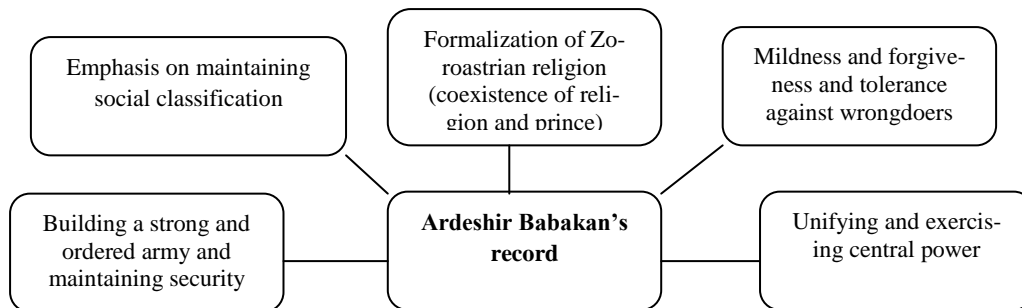

Chart No 3
"Components of the ideal prince in Ardeshir Babakan's record"

Table 2
Common Indicators of the ideal prince among Ancient Persian mirrors of princes

Some basic propositions of governance in the age of metaphysics	Characteristics of the ideal prince in ancient Persian mirrors of princes
1-Existence of forms of patriarchy in this type of governance	1-The fundamental position of the prince in the middle of land affairs
2-The harmony of religion and government in this age	2-Religiosity of the ideal prince
3-Prominent position of integrity and security	3-The importance of the position of the army and the unification and security in the society
4-Existence of brokers to consult the ruler	4-These mirrors of princes have been provided to the prince by his respected agents.
5-Paying attention to class, myth, religion, and traditions	5-To understand that myth is very important for understanding the Iranshahri political thoughts

6-Existence of the class reduce in this age	6-Emphasis on class order
	7-Qualitativeness in the way of exercising power (common feature)

Conclusion

This research was presented to the readers in the form of a short and transient speech, which shows that many cultural and civilizational productions of the ancient Iranians can be reproduced in the present age, despite all the complexities and various political and ideological assumptions. Our particular focus on some of these thought-provoking and cultural productions has been focused on mirrors of princes, the main text of which is largely beyond our reach for historical reasons that could not be explained in this study. And with the great grace of people like Ibn Muqaffa, Ibn Moskuwiyyah, Khajeh Nezam al-Mulk, and of course Ferdowsi the wise and many other thinkers and lovers of cultural foundations and ideas of Iran-Earth, are available to us today. Some of the basic propositions of this research will be the title of the conclusion of this research.

In this research, we used the governing thought system in the age of metaphysics.

I. In the governing thought system in the age of metaphysics, we identified some basic foundations.

II. Forms of patriarchy and clergy in this type of government. The importance of the place of myth in the rule of the metaphysical age. The prominent position of mirrors of princes. The thought of the ideal prince. The ideal man and the ideal society in the end. A kind of governance along with features such as the importance of prince's agents and advisers. The idea of destiny is the prominence of the position of security and class order, and the integration and special attention to thought. It contains qualitative propositions for governance in the age of metaphysics.

III. In the basic body of the research, we briefly introduced the following mirrors of princes such as "Azar Bar Mehraspandan", "'Anoushirvan's mirror of princes", "Bozorgmehr's mirror of princes" and "Advice of Behzad Farrokh Firooz".

IV. We presented to the readers the basic characteristics of the memoirs of "Javidan Kherad", "Tansar Letter" and "Ardeshir Babakan's record" about the characteristics of the ideal prince in Iranshahri political thought.

V. The common indicators identified in these mirrors of princes on the characteristics of the ideal prince were included in Table 2 of this study; which includes characteristics such as the prince being at the head of social and political affairs, reason and justice.

VI. Table 3 also centrally included some of the identical propositions characteristic of the ideal prince in the treatises in question and governance in the age of metaphysics.

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