

Analysis of the Principles of Inheritance and Succession in Ferdowsi's Shahnameh from the Perspective of Islamic Jurisprudence

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Abstract: *The issue of inheritance and succession is always one of the most challenging, sensitive and controversial issues in Shahnameh (Book of Kings), which has been formed as a result of various goals and motives, and regarding its many effects and consequences, its various events are overshadowed. Therefore, it is very necessary to address these two concepts and topics, especially its dimensions in the literary texts of classical Iranian literature; In Shahnameh, in addition to providing a political context for the formation and expansion of succession conflicts and wars, these events have been the result of several factors. The real protagonists have been characters, the power structure, the religious sect, and even the subordinate governments, who, in order to secure their own interests, have tried to enthrone the prince and their movements, and if they failed, they would try to weaken the victorious prince and his supporters. In general, the aim of the authors of this research is to prove the vastness of literature, which can accurately depict high concepts such as inheritance and succession by using aesthetic methods and literary arrays and beauties. Thus, it can have a profound effect on readers and listeners.*

Keywords: *Islamic Jurisprudence, Inheritance, Succession, Shahnameh*

Introduction

Considering the relationship between the subject and books and specialized resources in the field of law, it is necessary to examine some specialized works in this field. Literary, historical and legal books were researched in order to compile the collection prepared, because the literary

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works written in the past ages, especially the historical-literary works, have referred to how an action was filed and the quality of punishments according to their subject. Given the need for society to be familiar with inheritance and succession, which is a social issue at all times and in no way takes on an outdated color, its study can actually be effective in influencing individuals. Identifying unspoken topics and the ancient heritage of Persian literature is a necessary topic and should be researched. We should know that our ancient heritage has taken care of all human issues.

Inheritance as dictionary entry: In Moin dictionary, several meanings are mentioned for the word inheritance, including “inherit, owning the property and assets of the deceased, estate, leaving money after one’s death, whether with a will or without it, the rights that a person is deserved due to the death of a person.”¹

Inheritance in legal terms: It is the legal transfer of deceased estate to one’s close relatives and friends with special conditions or according to the words of some law professors: “the legal transfer of deceased estate to his/her heirs²”. In his book “*Inheritance*”, Mr. Shahidi considers the word “*inheritance*” as estate and property left by the deceased, and in legal terms, inheritance is inherently the transfer of ownership of the deceased’s property to the heir after death³.

Although jurists have defined inheritance at the beginning of the discussion, Dr. Jafari Langroudi seems to have provided the best definition of inheritance. According to him, “inheritance is a right that is first transferred from a truly dead or deceased to a true living person”⁴

Estate (*Tarakeh*) that is rooted in the divine verses of Sura An-Nisa’ (in English: For you shall be a half of what your wives leave, in Arabic: *وَلَكُمْ* (نصف ما ترك أزواجكم) is sometimes used instead of the term “*heritage (Ma Tarak)*”. Estate (*Tarakeh*) or abandonment (*Tark*) and abandoned (objects) are all related to the same root and are synonymous with inheritance. However, as noted in some definitions, inheritance is considered synonymous with estate (3, P. 3). Some have defined *estate* as follows: “Estate has remained from legator, which has positive and negative parts. “The positive part is the property, rights and claims that reach the heirs, and the negative part is the debt and the obligations that remain in the property and must be paid from its place”⁵.

In another definition, “inheritance is also called the shares that belong to each share certificate, because each share is part of the whole *heritage (Ma Tarak)*, so there is a difference between inheritance and

¹ Mohammad Moin, *Persian Encyclopedic Dictionary*, 2002, p. 194.

² Seyed Hassan Emami, *Civil Law*, 2004, p. 169.

³ Mehdi Shahidi, *Heritage*, 1995, p.3.

⁴ Mohammad Jafar Jafari Langroudi, *Heritage*, 1984, p. 19.

⁵ Amir Nasser Katozian, *Transitional Law*, 1997, p. 13.

abandonment, as there is a difference between the part and the whole. In this case, Dr. Jafari Langroudi, referring to the definition given by one of the elders saying that: "Estate (*Tarakeh*) is something as a right or money left from a deceased", also arguing that: "There is no doubt that estate refers to the positive assets and article 868 of the civil code is a clear reason for this claim"⁶. As can be seen, the synonymy of these two words seems difficult, and it may be more appropriate to accept that inheritance and the relationship between them is that of public and private, not equality. Although the definitions commonly given in the sciences are not comprehensive and restrictive, the terms "*estate*" and "*inheritance*" have been used in most of the definitions mentioned by jurists and followers of inheritance.

Causes of inheritance

Causes of inheritance have two meanings of "general and specific" in Iranian law. In the general sense, it refers to the causes and circumstances in which, if they are collected, estate is transferred from the deceased to the heir. In the specific sense, it includes only the causes of transfer. As it has been observed, in a special sense, the causes of inheritance means the forcible causes of transferring property from estate-leaver to heir, which generally includes death and relationship (kinship). According to Dr. Katozian, because death is an event and the beginning of a transitional movement, it has been inherited in the realization of reality and relationship has been mentioned among the causes, and kinship, in the general sense, includes a blood and marriage relationship. Despite these causes, inheritance includes two important issues, the existence of a blood and marriage relationship between the deceased and the heir, which is explained in the following. Blood relation in legal terms is a kinship relationship between two people who are either of the different generation or both of the third generation, and generally lead to two people being of the same origin⁷.

Succession

The history of choosing the right successor dates back to thousands of years ago, when kings thought of choosing a successor to run the country after them before their deaths. The owner's farmer family, in turn, had always been involved in the issue of succession, and land was usually inherited by a successor who had advantages in terms of birth, gender, and special skills. Fayol (1916) was one of the first authors to identify the need for succession planning in organizations. One of the fourteen principles of

⁶ Mohammad Jafar Jafari Langroudi, *op. cit.*, p. 32.

⁷ Amir Nasser Katozian, *op. cit.*; Abu al-Qasim Najmuddin Ja'far ibn al-Hassan Mohaghegh Damad, *Sharia al-Islam*, 2007, p. 63.

classic management created by Fayol, first stated in the early twentieth century, is that management is responsible for maintaining the job stability of its employees. Fayol believed that if this need is forgotten, key positions will eventually be seized by employees who have been prepared in a wrong way.

A significant part of the literature in the field of succession planning refers to the leadership succession of the organization; In this regard, Konser and Sevrá (1995) identified three distinct phases in research on leadership succession in their comprehensive studies: 1960s was the emergence phase of studies in which researchers focused on successor origins, the relationship between organization size and succession rate, succession rate and post-succession organizational performance, and the circumstances under which succession occurred. 1970s was the growth phase of studies; In this decade, in addition to the origin of the successor, researchers focused on the characteristics of the successor, the frequency of succession selection, the relationship between successors and the board, and the framework and typology of succession. 1980s and 1990s were the review phases of studies and the significant growth of related research; Researchers focused on areas such as the stock market response to organizational management change, succession planning, succession planning process, succession outcomes, and *compliance management*. As it is clear, the need for systematic succession planning and process approach to it has been given special attention since the 1980s⁸.

Conceptology of succession planning

There are several definitions of succession planning. Houang (2001) considers succession planning the same as the continuation of the succession to the throne as planned by the previous person. Succession planning involves selecting the most appropriate staff to identify senior management positions in organizations among a group of skilled candidates. This definition only refers to the selection of skilled people, but does not explain how and why these people are selected⁹.

In another definition, Kevin (2006) considered succession planning as planning for potential alternatives to current leadership positions in the world's leading organizations. Succession management is done through a process called talent management. Through this process, the organization's human talents are identified for key jobs and positions in the coming years

⁸ Shapoor Ettehadnejad, *Teachers' Views on the Effectiveness of Managers' Skills and Its Relationship with Academic Achievement of High School Students in Shiraz*, 2001.

⁹ Mojtaba Hosseini Nia, *A Survey on the Amount of Managers Having the Organization for Renovation, Development and Equipping of the Country Schools of the Three Management Skills (Technical, Human, Perceptual) from the Perspective of the Employees and Its Impact on Their Effectiveness*, 2006.

and they are gradually prepared to take on these jobs and responsibilities through various training programs. In these organizations, it is assumed that all employees have talents and competencies, but due to some limitations, they can only make long-term investments of those employees who have unique talents. They make long-term investments associated with strategic orientations of the organization¹⁰. Human talent is defined in relation to the strategic goals and plans of the organization. For example, an organization that has chosen product diversity and innovation as its long-term goal and orientation, then human talent is the person who actively or potentially has an outstanding ability in creativity, initiative and innovation¹¹.

Customs - Inheritance, Succession

“Mythical experience is a theatrical ritual that must be repeated regularly, because myth is an order of role model and imaginal form, and its repetition is necessary for the meaning of human actions. Hence, ritual is an actual myth. In other words, ritual is the application of mythical sanctity. On the other hand, the ritual act involves the main and initial work, which is renewed by repeating that eternal and divine act. If the ritual of renewing the world (year) means the renewal of creation that takes place according to the pattern of creation and creation of the world. In Ferdowsi's *Shahnameh* and Nezami's works, many ritual manifestations can be seen”¹². Inheritance and succession, as one of the subsets of customs, are the first formed in the epic and has become written or unwritten law. According to Dr. Shamisa, “in the epic, we speak of the first and its beginnings, Who has built the bath for the first time? How did they learn calligraphy? And so on”¹³. Also, the first formation finds special rules over time. It is cut and polished throughout history. There are two types of attitudes in the study of myths, which some have called stories and some have called history. If we think of it as a story, it finds the equivalent of a lie and a myth, and if we call it history, it is the truth. “Myth changes into history in the face of truth.”¹⁴

Much of the ancient Iranian customs and rituals remained mystery in the fourth century. “The remnants of the class principles of ancient Iran were still observed in some courts, and national festivals and customs were common both in the courts of the sultans and among the common people. Among the rulers of this period, the one who was severely exaggerating in

¹⁰ Fakh Al-sadat Nasiri, *The Relationship between Managers' Skills and Their Multiple Intelligences Among Managers and High School Teachers in Hamadan*, 2010, p. 27.

¹¹ Majid Javanmard, *A Survey of Managers' and Teachers' Perceptions of Managers' Human Relations Skills in Isfahan High Schools*, 2001.

¹² Homeira Zomorodi, *Comparative Critique of Religions and Myths in Shahnameh of Ferdowsi, Khamsa of Nizami and The Conference of the Birds*, 2003, p. 532.

¹³ Sirius Shamisa, *Literary genres*, 1991, p. 62.

¹⁴ Sirius Shamisa, *op. cit.*, p. 96.

establishing the customs of Iranian festivals was Mardavij Ibn Ziad Deilami”¹⁵.

Customs, as mentioned above, are practices that have existed throughout history before us, and many of them may have reached us in the same way or with a small change due to social, cultural, economic, etc. conditions. In the continuation of this discussion, we have to pay attention to the term, which is most commonly used in anthropological discussions as “Totem”. We have accidentally pointed out in the discussion of the necessities of this research; one of the reasons for this research is anthropology and personality analysis of the predecessors. According to their customs, we should also talk about totems. This term refers to “a sacred animal, plant or any object that is especially respected by the tribe or community”. When we look at the totem as an “ism”, it includes a set of rules and customs that consider the totem as a socio-religious institution, and in fact there are customs in totemism. Mr. Cyrus Shimsa says: “Perhaps the Iranians had a totem horse, because the names of many kings and ancient men such as Goshtasb, Lohrasb, Jamasb, Arjasb Turani are associated with horses and the tent of Sohrab was made in the form of horse hoof”¹⁶.

The point that should not be overlooked is that every respectable thing is not necessarily considered a totem. For example, Simurgh, which was the guardian of the Rostam family and was also respected and sacred, is only a symbolic and mythical bird and cannot be considered a totem. Another term that is widely used in psychology and sociology is the term “*Taboo or Tabu*”. Taboo is a prohibition that exists about something or a person or thing in a society that, of course, can be different in every culture and society such as marrying a congenial person, killing some animals and so on.

As mentioned, taboo has different aspects in different nations; For example, in our culture, it is not permissible to think about certain things, while it may be permissible for other tribes. However, there are common taboos in the thoughts of ancient nations that are reflected in literature, especially in ancient epics.

Finally, the “*archetype*” term is a unique term for the collective unconscious contents, and it refers to instinctive and innate thoughts and tendencies to behaviors and ideas that, according to predetermined patterns, are innate in human species. So, in general, it can be concluded that customs are rooted in myths, totems, taboos and archetypes that have gone through ups and downs over time. Numerous examples of anthropological accounts and contemplation of ancient epic stories can be found as rooted in these matters. For example, drinking the blood of the enemy in the story that Goodarz rises for the vengeance of Siavash and his seventy-two children and grandchildren, “he killed Piran Viseh and then drinks his blood”:

¹⁵ Zabihullah Safa, *History of Literature in Iran*, 1991, p. 221.

¹⁶ Sirus Shamisa, *op. cit.*, p. 62.

خورد و بیالود روی ای شگفت¹⁷ فروبرد چنگال و خون بر گرفت
Sink his claws and shed blood drink and swallow it

Or another example that Mr. Shamisa has referred to and given various examples of, and we have chosen a common example with this research, is “the concealment of name”. He writes that “in any epic, the hero usually does not say his name to the enemy, just as Rostam did not say his name to Sohrab. In the story of Ashkbous Kashani with Rustam, when Ashkbous sees that a man comes to his war on foot, considers him naive and inexperienced and uses the opportunity and asks with a smile and mockery, “What is your name?””

گفت خندان که نام تو چیست تن بی سرت را که خواهد گریست¹⁸
Who will cry for your headless body? “What is your name?” He asked with a smile

But the experienced Rostam answers him as follows:

تہمتن چنین داد پاسخ کہ نام چه پرسى كزین پس نبینی تو کام
مرا مادرم نام مرگ تو کرد زمانه مرا پتک ترگ تو کرد¹⁹

“Oh warrior”, Replied Tahamtan / Why do you ask, hereafter you do not win the fight.

Know that what my mother named me to be your death / Time has created me like a hammer strike on your helmet.

Succession in Shahnameh

The first and most necessary attribute for the king, who wants to succeed or for someone else, is justice. The attributes enumerated for the Shahryar (king) are all necessary to each other. Because all the good attributes must be institutionalized in the king of justice and must accompany him. Such attributes as shame, gratitude, patience, wisdom, when embodied by someone, he becomes a judge. From his childhood, Shahriar was trained to refine his soul. We now discuss the concept and its relationship to human society. In Shahnameh, the foundation of the emperor and succession is based on justice:

جهاندار شاهی ز داد آفرید دگر از هنر و ز نژاد آفرید
بدان کس دهد کو سزاوارتر خرد دارتر هم بی آزارتر
*God created the kingdom through the spread of justice
from people who were just, noble and artist /
God bestows the kingdom on those who are more worthy
those who are wise, harmless, and kind.*

In the thought of ancient Iran, the concept of justice is very close to the concept of “*asha*” or “*truth*”. A justice is a law that must be identified and

¹⁷ Abolghasem Ferdowsi, *Shahnameh*, 1999.

¹⁸ Abolghasem Ferdowsi, *Shahnameh*, *op. cit.*

¹⁹ Abolghasem Ferdowsi, *Shahnameh*, *op. cit.*

enforced. A person who enforces this rule is called a judge. One can recognize and practice justice as a judge, and justice influences his whole being, his personal and political-social life, and becomes the queen of his mind and behavior. This is the beginning of justice. In *Shahnameh*, it is stated that the human being must first establish justice in his being and body. As we know, in the human being, there is a fierce fight and conflict between the forces of good and evil. "Trying best" is an attempt to win this conflict and be adorned with good human attributes.

چو داد تن خویشتن داد مرد چنان دان که پیروز شد در نبرد

*Whenever a warrior does his best to defeat his enemy
Truly victorious and proud, he returns to his companions
Avoiding pollution and guilt illuminates the psyche.*

دگر داد دادن تن خویش را نگه داشتن دامن خویش را²⁰

*A warrior must do his best avoid being infected with small
and big sins.*

This is necessary for the king; Because to establish justice, you have to start with yourself. Of course, if he is victorious at this stage and succeeds in governing himself and establishing justice among the people, then he is a perfect human being.

چنین داد پاسخ که داد و خرد تن پادشا راهمی پرورد

اگر دادگر چند بی کس بود ورا پاسبان راستی بس بود

*He replied that justice and wisdom would be the source of
his permanence and his reign/*

*If the king is just, then this truth and justice will suffice to protect
him.*

The issue of succession and justice is one of the complex words that has attracted the attention of many thinkers. The human being has always been confused by concepts. How can justice be done in socio-political life? Communities have not had much success in this search. By studying Ferdowsi's poems, we find that there is a special view of justice and practical examples have shown it clearly.

A) Justice is putting everyone and everything in its place.

The law of truth is designed in the *Shahnameh* in such a way that the concept of "putting everything in its place" is inferred from it. In order to process a rule in this regard, it is better to pay attention to the most important points. Shahriar, as the performer of the first stage of justice and the person who is in charge of it, has some characteristics. In *Shahnameh*, not everyone can become Shahryar. If the desired characteristics and attributes are gathered in someone, we are witnessing the just Shahryar, otherwise the basis of society is based on tyranny and oppression. "What can you expect from a hog but a grunt?". In *Shahnameh*, we often see that the king's throne was left

²⁰ Abolghasem Ferdowsi, *Shahnameh*, op. cit., p. 29.

without a king (Shahryar) and those around him were looking for a person who would have a royal interest and with an artistic taste.

In Shahnameh, the law of "Horses for courses" is observed. In this great book, we constantly come across the issues that everyone has different qualities and skills and so are suitable in different situations. One is in an army, one has a mace and the other is an apprentice. If they do not do that, the earth will be in turmoil, and justice will be blemished. Of course, they never despise professions such as agriculture and handicrafts; Because these jobs are the source of government revenue. In Shahnameh, there is a kind of division of labor and each job has its own character and ethics. War, defense, governance, and teaching, each require their own unique characteristics and are more sensitive; Because they have to protect the land and the monarchy from the devil and enemies. One of the most famous stories in this regard is the request of a shoemaker from Anushirvan to leave his child to educators (teachers) for learning purposes. Anushirvan rejects this request.

هنرمند و بادانش و یادگیر	چو بازارگان بچه گردد دبیر
دبیری ببایدش پیروزبخت	چو فرزند ما برنشیند بتخت
بدین کار دیگر تو با من مکوش	هنر باید از مرد موزه فروش
نماند به جز حسرت و سرد باد	بدست خردمند و مرد نژاد
چو آیین این روزگار این بود ²¹	شود پیش او خوار مردم شناس چو پاسخ دهد زو پذیرد سپاس بما بر پس از مرگ نفرین بود

*When the child of this business man becomes brave, a
knowledgeable artist and a learner/
As soon as our son ascends to the throne, he deserves a lucky
court secretary/
The shoemaker must be an artist and you don't talk to me about
him anymore/
The wise and the noble people will be pushed aside and they will
have nothing but regret and sigh/
famous people will be humiliated beside him if they respond to
him, he will not only ask for wages but also asks them to thank him/
After our death, the noble men should curse us if the rites of
this time were in this way/*

It is intended to preserve the dignity of the classes so that the king, teacher or apprentice has a high status. Perhaps this act of Anushirvan is a cruel act in today's view; Hence, in his time, contrary to this view, he was violent.

Succession method

In the trial system of the predecessors, it had been customary to notarize and make others testify to their good deeds, as in Ferdowsi's Shahnameh, when Zahak, for fear of Fereydown's revolt and fear of falling

²¹ Abolghasem Ferdowsi, *Shahnameh*, op. cit., p. 120.

from the royal throne, tries to show himself as a just and virtuous king and asks the priests and clerics the following:

که جز تخم نیکی سپهید نکشت	یکی محضر اکنون بیاید نوشت
نخواهد به داد اندرون کاستی	نگوید سخن جز همه راستی
بر آن کار گشتند هم داستان	ز بیم سپهید همه راستان
گواهی نداشتند برنا و پیر ²²	بر آن محضر ازدها ناگزیر
<i>One should write a testimony</i>	<i>that Zahak hasn't planted</i>
<i>anything but the seed of goodness/</i>	
<i>He hasn't ever said anything but the truth</i>	<i>he is a perfect man in</i>
<i>terms of justice/</i>	
<i>Fearing Zahak, all the elders of the country</i>	<i>help and</i>
<i>accompany him/</i>	
<i>On that testimony, inevitably,</i>	<i>young and old confirmed that</i>
<i>testimony/</i>	

Meanwhile, Kaveh the Blacksmith, whose son has been arrested for providing food and medicine for the lieutenant general, enters Zahak's court for litigation. To narrate this story, Ferdowsi composes what follows:

هم آنگه یکایک ز درگاه شاه بر آمد خروشیدن دادخواه	
نباشم بدین محضر اندر گوانه هرگز براندیشم از پادشا	
خروشید و برجست لرزان ز جای	برید و بسپرد محضر به پای
<i>Suddenly, from the Shah's court,</i>	<i>the cry for justice echoed</i>
<i>everywhere in the palace and outside/</i>	
<i>I will never accept your testimony or claim</i>	<i>I am not afraid</i>
<i>of being punished by the king/</i>	
<i>Kaveh shouted and got up trembling</i>	<i>tore the testimony,</i>
<i>threw it on the ground and trampled on it/</i>	
Kaveh the Blacksmith, after leaving the court of Zahak, puts his blacksmith's leather on his spear and	
جهان را سراسر سوی داد خواند ²³	همی بر خروشید و فریاد خواند
<i>Kaveh cried aloud and raised his voice</i>	<i>asking the whole</i>
<i>world for justice</i>	

By using the word "justice" in the intended verse, it becomes clear that Kaveh's rebellion and recourse to Fereydoun and the people's acceptance of Fereydoun's struggle with Kaveh's persistence against Zahak was to establish justice. Ferdowsi, in his eternal work in the description of Anushirvan kingdoms, expresses his beliefs about succession and emphasizes that:

کند در دل او باشد از داد شاد	به تخت مهی بر هر آن کس که داد
بود بی گمان هر کس از داد شاد	اگر پادشاه را بود پیشه داد
جهان پر ز خویی و آسایش است	و گر شاه با داد و بخشایش است
کسبش بود خوردن و آب و خون	و گر کژی آرد به داد اندرون

²² Abolghasem Ferdowsi, *Shahnameh*, op. cit., p. 41.

²³ Abolghasem Ferdowsi, *Shahnameh*, op. cit., p. 42.

ز اندیشه‌ی هر کسی برتر است
که داد و مهرش بود تار و پود
بماند به گیتی بسی پایدار²⁴

جهان دار بر داوران داور است
ز یزدان و از ما بدان کس درود
اگر دادگر باشدی شهریار

*Whoever ascends to the throne
of a judge/
enjoys the spiritual pleasures*

*If the king asks for justice and promotes it, no doubt all the people
will rejoice in the just performance of the just king/*

*If the king is both a judge and a man of generosity, all the world is
full of goodness and comfort/*

*Conversely, if a king turns to oppression instead of justice, he will
receive nothing but the blood of the liver/*

*Because the king of the country is the judge of the judges he is
higher than the thought of any human being/*

*Not only the king but all of us give greeting to someone
whose whole being is full of justice/*

*If the king of the country (Shahryar) is just, his reign in the
world will be long and prolonged/*

*From kings who gained thrones and crown, had wealth and
armies/*

*There was no one more just than Anoushirvan (eternal soul)
who, God willing, will always be alive and eternal/*

*There could not have been a more artistic king than him in wisdom
and rationality, nor a more just king than him in throne and court/*

By collecting Kharaj (tax), the king pays the costs of protection and security, and the other part is spent on development and reconstruction. Before Anushirvan, the interest was three to one, or four to one, and it belonged to the king, but Kawad made this interest ten to one. Anoushiran also endowed ten to one Kharaj. Considering the opinion of an association of priests and clerics, he writes in a letter to his staff:

نهادیم بر روی گیتی خراج
کس کو برین یک درم بگذرد
بیزدان که او داد دیهیم و فرّ
بجایی که باشد زیان ملخ
دگرتف باد سپهر بلند
همان گر نیارد بنو روز نم
مخواهید باژ اندرون بوم و رست
ز تخم پراکنده و مزد رنج

درخت گزیت از پی تخت عاج
ببیداد بر یک نفس بشمرد
که من خود میانش بیرم به ار
و گرتف خورشید تابد بشخ
بدان کشتنمدان رساند گزند
ز خشکی شود دشت و خرم دژم
که ابر بهاران به باران نشست
ببخشید کارندگان را ز گنج²⁵

²⁴ Abolghasem Ferdowsi, *Shahnameh*, op. cit., p. 42.

²⁵ Abolghasem Ferdowsi, *Shahnameh*, op. cit., p. 60.

*We put tax on our country's agricultural lands and use Gazit
 tree for constructing the king's throne/
 Is there anyone among you who takes one dirham tax more than we
 have determined from the peasants and thus oppresses the farmers?/
 I swear to the one who has provided me with this royal glory and
 crown,
 I myself will cut the oppressive tax officer with the saw/
 Where grasshoppers have damaged their farmland and the
 heat of the sun has damaged their fields and trees/
 Warm winds of the sun in the high sky have damaged their
 fields/
 If there is no spring rain on their fields their lush and dry
 plains will dry up/
 you want again in the land and at the time of growing if the
 spring cloud rain ages in/
 from scattered seed and the wages of work bestow the workers
 what they need/*

Specialized study of inheritance in Shahnameh

When Kay Khosrow sees his death approaching, he bequeaths that his treasure and property be inherited. The story begins when Kay Khosrow despairs of his worldliness and to some extent withdraws from state affairs. One day, he orders to take the royal veil out of the city and put up a tent in the plains, and he sits on the throne himself, and the heroes and nobles gather around him. So he addresses everyone that death is for everyone, from Houshang Shah to Kaus, who were all honorable kings, but now there is nothing left of them but a name. I have found what I asked God for. The treasure is for endowment, and the land for governing; I endow you the treasure, and I assign the rule of every city to one of you. One said that the king has gone mad, the other said that his work was divine and not demonic. Zal said he did not know what would happen to him. Let us wait a week to see what happens. After a week, the king had a baby. The elders gather. Kaykhosrow says that Goudarz Keshvad is my testamentary executor. He must spend the treasure to build the ruins and makes the poor rich, and to improve the lives of the orphans. He gives the treasure to the bride, which is in the city of Tus, to Zal and Rostam. He gives every weapon in the arsenal to Giv and the bracelet and other royal ornaments to Tus. He gives Targ, the Rumi helmet and chain mail to Fariborz and the precious collar, as well as the two rings on which the king's name is carved to Bijan.

نگه کن رباطی که ویران بود
دگر آنگیری که باشد خراب
دگر کودکانی که بی‌مادرند
یکی کآن به نزدیک ایران بود
از ایران و ز رنج افراسیاب
زنانی که بی‌شوی و بی‌چادرند

دگر آن کش آید به چیزی نیاز ز هر کس همی دارد آن رنج راز
بر ایشان در گنج بسته مدار
دگر گنج کش نام بادآورست
پر از افسر و زیور و گوهرست
نگه کن به شهری که ویران شدست
کنام پلنگان و شیران شدست
دگر هر کجا رسم آتشکدست
که بی‌هیرید جای ویران شدست
سه دیگر کسی کاو ز تن بازماند
به روز جوانی درم برفشانند
دگر چاهساری که بی‌آب گشت فراوان بر او سالیان برگذشت
بدین گنج بادآور آباد کن
درم خوار کن مرگ را یاد کن
دگر گنج کش خواندندی عروس
که آگند کاووس در شهر طوس

به گودرز فرمود کان را ببخش
همان یاره و طوق کنداوران
ز اسبان به جایی که بودش یله به طوس سپهبد سپردش گله
همه باغ و گلشن به گودرز داد
سلیح تنش هر چه در گنج بود
سپردند یکسر به گیو دلیر
به زال و به گیو و خداوند رخس
همان جوشن و گرزهای گران
به گیتی ز مرزی که آمدش یاد
که او را بدان خواسته رنج بود
بدانگه که خسرو شد از گنج سیر

فربرز کاووس را داد شاه
یکی طوق روشن‌تر از مشتری
نیشته بر او نام شاه جهان
به بیژن چنین گفت کین یادگار
همی دار و جز تخم نیکی مکار²⁶
بسی جوشن و ترگ و رومی کلاه
ز یاقوت رخشان دو انگشتری
که اندر جهان آن نبودی نهان

*Look at the ruined Carvansaray that one near Iran/
Another basin that is destroyed from Iran and from
Afrasyab's suffering/
Other children who are without mother women who are without
veil/
Another one needs something And suffers from the
secret of everyone/
The door of treasure was closed for them bestow and be afraid of
bad times/
Another treasurer is famous full of ornaments and
jewelries/
Look at the city that has been destroyed where the cattle became
prey of leopards and lions/*

²⁶ Abolghasem Ferdowsi, *Shahnameh*, op. cit.

*Manouchehr reached one hundred and twenty years of age he
got ready to travel to the Hereafter/
Astronomers who came to him to talk about their
astronomical knowledge/
They foretold on that bitter day Which became dark for
the imperial throne/
We do not know what we should do to prevent the invasion of
the Shah's death/
When the king heard these words, he ordered that the royal
court be prepared/
Summoned all the clerics and nobles shared the secrets of his
heart with them.*

In addition to accepting Manouchehr's reality and foresight, as well as respecting the concerns of the elders of the country in these verses, another form of adorning the throne has been the custom of the king, who undertakes the meeting when he holds it with the elders in other circumstances.

به رسم دگرگون بیار است گاه سخن چون ز داننده بشنید شاه

*When the king heard these words he ordered that the royal
court be prepared/*

In the continuation of the story, we read that Manouchehr invites Nozar in the presence of the elders and reminds him of the unfaithfulness of the world and its immortality ~~of the world~~, telling him that just as he had inherited that kingdom from Fereydoun, he would be the heir of his throne and crown:

ورا پندها داد ز اندازه بیش
برو جاودان دل نباید نهاد

بفرمود تا نوذر آمدش پیش
که این تخت شاهی فسونست و باد

سپر دم ترا تخت شاهی و گنج
ترا دادم این تاج شاه آزمود²⁸

از آن پس که بردم بسی درد و رنج
چنان چون فریدون مرا داده بود

*He said that the eldest child and his successor should come He
advised him more than usual/*

*This throne like a blowing wind is not eternal you shouldn't set
your heart on it*

*From the beginning of my youth until today, I suffered a lot
Now I entrust this throne and my treasuries to you*

*Like Fereydoun who gave this throne to me I also abdicate to
you this throne that many kings have tried...*

During the war between Pashang and Kay Kawad, Pashang decides to make peace because of the blow he receives from the Iranian army, especially Rustam. Kawad makes this decision to prevent the harmful consequences of the war and bloodshed. Despite the fact that Rustam

²⁸ Abolghasem Ferdowsi, *Shahnameh*, op. cit.

considers this peace as a trick that Afrasiab and Pashang have resorted to out of inability, he accepts the peace and builds a circle in the country, conciliating the peasants. Because death is near and life is over, of his four sons named Kay Kavus, Kay Pashin, Kay Arash and Kay Armin, he calls Kavus and makes him as his successor, advising him to rule the people with justice after him.

که بودند زو در جهان یادگار	پسر بد مر او را خردمند چار
کی ارش دوم و دگر کی پیشین	نخستین چو کاووس باقرین
سپردند گیتی به آرام و کام	چهارم کجا آرشش بود نام
سرانجام تاب اندر آمد به بخت	چو صد سال بگذشت با تاج و تخت
بیژمرد خواهد همی سبز برگ	چو دانست کامد به نزدیک مرگ
ز داد و دهش چند با او براند	سر ماه کاووس کی را بخواند
تو بسیار تابوت و بردار تخت ²⁹	بدو گفت ما بر نهادیم رخت

Kay Kawad, the first king of the Kiani dynasty, had four sons they were a memorial of him in the world/

the first one was Kavus with royal glory the second was called Arash, and the third was called Kay Pashin/

The fourth was called Kay Armin The four boys lived a worthy life in peace and tranquility/

When a hundred years have passed and the time of death was approaching,

Eventually, a knot appeared in his fortune that indicated his imminent death/

When a hundred years had passed since his reign,

his fortune that was as lush as a green leaf began to wither/

At the beginning of one of the months, he called his eldest son Kay

Kavus

and talked to him about justice and generosity in the kingdom/

I am preparing to travel to the Hereafter

I ask you to hold my burial, you will be my successor/

The choice of the eldest son as a successor is also an unwritten custom that Kay Kawad accepts, choosing the first son, Kavus, as the next king. But it is not always the case that as soon as a king dies, a successor be selected. When we review the events after Siavash's assassination, we see that Kavus welcomes Kay Khosrow with full glory and everyone except Tus congratulates him. Tus believes that he was the ruler of the army and the grandson of Manouchehr Shah, the son of Shah Nozar, a more deserving king than the grandson of Kavus and he was not satisfied that one of Afrasiab race was sitting on the throne. Other than him, Fariborz, the son of Kavus, was more worthy of a king than the grandson of Giv.

ز خسرو مزن پیش من داستان

نباشم بدین کار همداستان

²⁹ Abolghasem Ferdowsi, *Shahnameh*, op. cit.

نشانیم بخت اندر آید به خواب
فسیله نه نیکو بود با پلنگ
هنر باید و گوهر و فر و دین
سزوارتر کس به تخت و کلاه
همش فر و برزست و هم نام و داد³⁰

*I am against this choice
me about Khosrow/*

*Jahandar (Khosrow) is from the ancestry of Afrasiab if we
ascend him on the throne, he will make us miserable/*

*We do not want the king of Pashang race leave it to a
predator like a leopard/*

*When we are going to choose someone to rule the world, there
must be someone who has art, essence, glory and religion/*

*Fariborz, the son of Kavus Shah is better and more
deserving to ascend a throne/*

*he is not one of the enemies of Iran on the father's side, nor
on the mother's side, but vice versa/*

Eventually they decide to fight, but for fear of killing many people on both sides, they send someone to Kavus who is in the middle of the ruling. Tus's argument is that as long as the king's son is present, the kingdom should not be handed over to the grandson, and Goodarz considers having a royal Khvarenah (splendor and glory) as the reason for Khosrow's righteousness. Finally, it is decided that whoever can conquer Bahman Fortress (Bahmandaj) will become king. Kay Khosrow wins and becomes a king. Kavus embraces him and congratulates him, making him his successor according to the cult of kings.

ز شادی دل پیر گشته جوان
بخندید و شادان دلش بردمید
به دیدار او بد نیا را نیاز
نیایش سزوار او برگرفت
به تخت جهاندار دیهیم ساز
گرفت آن زمان دست خسرو به دست
ز گنجور تاج کیان خواست پیش
به کرسی شد از نامور تخت عاج
بسی گوهر شاهوار آورد³¹

پذیره شدش با رخی ارغوان
چو از دود خسرو نیا را بدید
پیاده شد و برد پیشش نماز
بخندید و او را به بر در گرفت
وز انجا سوی کاخ رفتند باز
چو کاووس بر تخت زرین نشست
بیاورد و بنشانند بر جای خویش
ببوسید و بنهاد بر سرش تاج
ز گنجش زبرجد نثار آورد

³⁰ Abolghasem Ferdowsi, *Shahnameh*, op. cit.

³¹ Abolghasem Ferdowsi, *Shahnameh*, op. cit.

Khosrow was welcomed with a juicy, red and white face like a Judas-tree

*his old heart was very happy with Khosrow's victory/
When Khosrow saw his ancestor, Kavus, from distance
smiled at him, his heart was happy, it started beating/
got off his horse and went forward to meet his ancestor he
was eager to see him, bowing in front of him/
smiled and hugged him happily prayed for him, which he
deserved/*

*From there they went to the palace They ascended to the
throne of Kavus Shah, to hand over the royal throne to Khosrow/*

*When Kavus sat on the golden throne he took Khosrow's
hand, ascended him to the throne/*

*took him and put him on his place asked his treasurer to
bring Kiani's crown from the treasury/*

*kissed him and then put it on Khosrow's head After that,
Kavus Shah himself ascended the throne/*

*He ordered to bring many jewels from his treasury, including peridot
bringing lots of jewels deserved by the king/*

His life ends at the age of eighty-six. Vishtaspa ascends the throne and finally dies after nine years of reign and the country is left without a king. Afsiab is tempted to attack Iran without a king by Peshang. The elders resorts to Zal and he sends Rustam to confront Afrasiab. Zal and Rostam are loyal to the preservation of the royal dynasty, until it is reported that from the Fereydoun race, there is a wise young man, who has a house in Alborzkooh (Alborz Mountain) and no one deserves to become a king more than him.

<p>که برگیر کویال و بفراز یال گزین کن یکی لشکر همگروه مکن پیش او بر درنگ اندکی گه و بیگه از تاختن نغوی همی تخت شاهی بیاراستند³²</p>	<p>به رستم چنین گفت فرخنده زال برو تازیان تا به البرز کوه ابر کیقباد آفرین کن یکی به دو هفته باید که ایدر بوی بگویی که لشکر ترا خواستند</p>
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³² Abolghasem Ferdowsi, *Shahnameh*, *op. cit.*

In Sohrab's kingdom, the father sends him a message that he wants to go to the place of worship and take seclusion, so he will abdicate the throne and the crown to his son.

If someone gains the emperor title, a good and auspicious day should have been considered for his coronation. Sohrab chooses Mehregan to ascend the royal crown on that day, as his ancestor, Fereydoun Farrokhejad, had chosen such a day:

که تا برنهد تاج شاهي بسر
برين مهرگان تاج بر سر نهاد

گزیدش يکي روز فرخنده تر
چنانچون فریدون فرخ نژاد

He chose a good and auspicious day to put the crown of the kingdom on his head/

When Mehregan put the crown on his head like his ancestor, Fereydoun Farrokhejad/

The new king makes a new promise with his leaders and heroes and asks them to be his companions and helpers now, as they were obedient to the previous king:

شنیده همه پند و اندرز شاه
ندارد همي پند شاهان بياد

بکوشم بنيکي و فرمان کنم
مداريد وز من مداريد راز

بآواز گفت اي سران سپاه
هر آنکس که از تخت من نيست شاد
مرا هر چ فرمود و گفت آن کنم
شما نیز از اندرز او دست باز

He called out to his subordinates loudly Oh leaders of the army, you have certainly heard all the advice of the kings before me/

everyone is unhappy with my kingdom and has forgotten the advice of kings/

I do whatever he tells me to do I try to follow his advice well and perfectly/

You also listen to the advice and counsel of these elders let me know about your affairs/

The elders and heroes came to the new king and presented their gifts to him:

همان تاج گوهر به سر بر نهاد
چو دستان و چون قارن رزمزن
فشانند گوهر بران تاج نو

به شاهي نشست از برش کيقباد
همه نامداران شدند انجمن
چو کشواد و خراد و برزين گو

Kay Kawad went forward and sat on the throne put the same golden crown on his head/

All the military and famous people were present including Zal Zar (Rostam's father) and the warrior Qarn/

Goshvad, the ancestor of Giv, Kharad and Barzin Pahlavann were also present

They threw gems and gold on the new crown of Shah Kawad/

In the kingdom of Goshtasb, after noticing through Zarir that his father has chosen him to the kingdom, his brother brings a crown, bracelet,

golden necklace and throne. Goshtasb happily sits on the throne and puts the crown on his head and elders congratulate him:

همان یاره و طوق و هم تخت عاج نشست از برش تاج بر سر نهاد ز گودرزیان هرک بد نیکی کسی کو سرافراز بودند نیز ورا شهریار زمین خواندند هر انکس که بودند پر خاشاگر ³⁴	برادر بیاورد پر مایه تاج چو گشتاسپ تخت پدر دید شاد نبیره جهانجوی کاوس کی چو بهرام و چون ساوه و ریونیز به شاهی برو آفرین خواندند ببودند بر پای بسته کمر
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Brother brings the precious crown a crown, bracelet, golden necklace and throne/

When Goshtasb sees his father's throne and puts it on his head/ he sits on it happily

One of the nephews of Kay Kavus Shah family, Goshvad Pahlavan, gather/ From the Goodarz

Like Bahram, Saveh, Ronier and others arrogant and Generals gathered around the throne/ who were

They congratulated the king from the beginning of the reign they called him the king of the world/

They were standing in front of the king's throne hands on their chests and getting ready to serve/

Considering the verses in question, we realize what several criteria have always been considered for a person to be worthy of ruling over the people.

Conclusion

The discussion and discourse of inheritance and succession has been given special attention throughout history in all ages, especially in Ferdowsi's Shahnameh. It can be concluded that inheritance and succession have been one of the dominant discourses in all political and scientific fields in different eras and centuries. These two subjects have been addressed by politicians and scientists in their own way and have been implemented by just politicians. Scholars have also explained its theoretical foundations or tackled the justice of politicians and rulers in their works, praised them and encouraged other rulers and people to continue their path. From Ferdowsi's Shahnameh, a masterpiece of Persian literature, to a less important work, this issue has been addressed. In the works of literary writers who have had a hand in politics, these two issues have also been used a lot.

³⁴ Abolghasem Ferdowsi, *Shahnameh*, op. cit.

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