

The Role of Ibn Muqaffa` in Transferring the Hereditary Monarchy Thought to Islamic World

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Abstract: Hereditary monarchy is a government system, in which the ruler with the permission of God, is allowed to treat the state as his own family and people are treated as his followers, which are under his protective and distributive support. His powers do not follow others` intervention and also legal rules, but they follow his unwritten paternal benefaction requirements. These powers include the duty and the right to manage the economy for the people`s benefit, or a dominance similar to ownership (Weber, pages: 6, 10, 13, 15, 231). The purpose of this study was to investigate the role of Ibn Muqaffa` in transferring the hereditary monarchy thought to Islamic world. Generally, it can be said that Ibn Muqaffa` has had an important and a significant role in transferring the hereditary monarchy thought to Islamic world.

Keywords: Hereditary Monarchy, Islam, Conscience Thought, Political Thought.

Introduction

Ibn Muqaffa` was the son of Dazuya (Daduya), his mother`s name was Mahuran, was born on 106 AH in Gur, current Firuzabad, Fars province, Iran (Jaheshyari, 1969). He was an original Iranian and joining Islam he was known as Rozbeh. Ibn Muqaffa`s father was a tax collector during Umayyad`s period. After changing his religion to Islam, he was called Mubarak and his nickname was al-Muqaffa`, which means having a broken hand. It is said that this impairment is a result of the torture for embezzlement (Rozbeh`s grandfather) always invited Rozbeh to science and education and encouraged him to save culture and politeness of ancestors (Jahangiriyan, 2010). Rozbeh studied in Sahl`s school, who was a philosopher, a scholar, a Sufi, and the only founder of school in Jur (Gur) city. He learned Arabic language much sooner than expected. While teaching Arabic language and Quran, Sahl made students familiar with Iran`s cultural heritage. It was in this school which Rozbeh completed his knowledge about Sassanid Khuday Namag and the Panchatantra of Borzuya the doctor. Sahl was a teacher from whom Rozbeh learned not only the Arabic language and, Quran, and preliminary of logic and philosophy, but also good morality, strong personality, courage, magnanimity, self-esteem, and love for Iran and its people were the lessons he learned during his years of being student in Sahl`s school from him. Ibn Muqaffa` was one of the most famous cultural figures not only in history of Islam, but also in world`s culture. Certainly, his social-moral character has drawn his cultural and literary path more than anything else. It should be said about Ibn Muqaffa` that, his Muslim honor cannot be easily taken away from him. What is written in al-Adab al-Kabir and al-Saghir about perfect human

matches him: "I had a friend, who was superior and more cherished than all of the people for me, because what I saw in him, I found in no one. Know that he had never wanted something he had not found and if he found he never wanted more. He never obeyed his lust, because he has not been touched by opprobrium and don't pour its water and prudence. He always was careful about his words. He never talked about what he had not known, and did not fight about something he had known... He did not ask for judgement until he had found a fair judge and a stable witness. He did not confabulate until he had found someone with the cure. He did not hesitate to give advice to someone. He was mostly quiet and if he spoke, he would have listened more ..." (Ibn Muqaffa', 1970). Most of the stories that were told about him were related to his grace and his kindness to his friends: He saved Amara Ibn Hamza, who was exiled by Mansur to Kufa, from a great damage; he saved the convicted that was taken to killing place from death and paid his blood money triple. He was wealthy and generous. He fed people and showed generosity for anyone who needed him. It is not unreasonable that his friend Ibn Shaberma called him "He leader of honest people" and Muslim Ibn Ghatibe called him "the leader of liars" and explains that how a powerful leader has refused to help him meet his need and Ibn Muqaffa' with special elegance, helped him. In this research the role of Ibn Muqaffa' in transferring the hereditary government thought to Islamic world has been investigated. The role of Ibn Muqaffa'

During Umayyad period and at the early days of Abbasid, in the political culture, two forces of Islamic desert patrolling and hereditary bureaucracy were competing for domination. The first one was using the Arab sources. It was expressed in the form jurisprudence (philosophy and religious law). The second one was using Iranian sources and literary (courteous and high culture). It was expressed in the literary form of *Nasihah al-Muluk* (epistles for kings). Hereditary monarchy is a government system, in which the ruler with the permission of God, is allowed to treat the state as his own family and people are treated as his followers, which are under his protective and distributive support. His powers do not follow others' intervention and also legal rules, but they follow his unwritten paternal benefaction requirements. These powers include the duty and the right to manage the economy for the people's benefit, or a dominance similar to ownership. The consonant threat of civil war encourages the absolutism thought. The Umayyad established their legitimacy based on the relationship with Uthman; they were a family elected by God. Abd al-Malik (government 65-86) restored the central power based on hereditary succession and expanded it. The Arabic-Islamic method was mixed with monarchy methods taken from the defeated Iran. Sassanian's courts of law were converted to injustice court. Against imamate, Umayyad started monarchy views in religion language. The caliph fills the earth with light, mercy, justice, and rain. It is necessary to obey him unconditionally. At the same time, Umayyad started to use particularly Islamic thoughts to support their royal authority. They called themselves "the caliph of God" and also "the caliph the Prophet". There have been reasons that this was not just a slogan, but it meant that caliph can claim the important duty to monitor and organize the religion. Of course, this was what the Walid II claimed it: God charged His caliphs through his prophets for carrying out His commands, settling tradition, carrying out the sentences, regarding His rights, removing the people from prohibitions, and providing justice among His servants (Tabatabaei, 2009). In addition, did they claim that caliph can also play a role along the actual development of religion and finish the legislative role of the Prophet as the caliph of God? Without a doubt, in practice they knew themselves responsible for all aspects of the religion. They made rules about marriage, succession, liberation and alike regularly. Such opinions were poorly supported outside the councils of the court. From the beginning, the Umayyad Empire faced oppositions from several directions. Religious enthusiasm that recently had been raised intensified the discontents. There was tension between informal tribal ideas about the power as a necessary condition for prominent famous families or people and the vast empire which should rely on particular central authority and command hierarchy for its survival (Taghvash, 2012). A variety of different religious views with political implications arose inside the Islamic society. Rival schools had fundamentally different views about imamate and community. Husayn, son of Ali, opposed and he was killed on 60 AH in Karbala, Iraq, but Shias called this event the martyrdom of their real Imam. As many Muslims, including the early Sunni scholars believed, the Umayyad had been deviated from Islamic standards because of their tyranny in government and immoral and illegal acts, such as lack of fairness in distributing the income (Black, 2007). Precisely because of the reliance on Arabic tribes and customs, non-Arabic joiners to Islam hated Umayyad.

Yazid Ibn al-Walid (126 AH-744 AD) tried to regain the support of virtuous opponents and therefore, he proposed them a kind of political contract. Yazid vowed to rule based on the Book and tradition and spend the state's income fairly as the scholars say in exchange for their allegiance. If I adhere to my words I am making here with you, you should obey me, but if I did not, you can dethrone me. The human being should not obey the creature that disobeys God. Obey anyone just as long as he/she is obedient to God. If the leader had opposed God and had called you to disobey Him, opposing him and killing him would be worthy. Thus the right to dethrone a bad caliph became the subject of debate. As a result of civil war (126-132 AH), Abbasid dynasty gained the power against the depraved Umayyad as champions of social justice. Their leader, Abul Abbas al-Saffah (died at 10 June 136 AH),

claimed that he is from the family of the Prophet's uncle. Abbasids asked the Prophet's close relatives for their loyalty. They were first supported at Khorasan and become famous as members of the state there. Khawarij rebelled in northwest Africa and Iraq. Ziadis seized the power in the south of the Caspian Sea and Lebanon. The early Sunnis were ready for submission and consent and left aside. At the beginning of the Abbasid dynasty, and while the Islamic tradition had not been formed yet and its political orientation was not clear, the long-standing tradition of centralized kingdom was transferred from Iran by Ibn Muqaffa'. This method was related with the court's cultural life and its secretaries. During Abbasid era and their successors, hereditary monarchy entered its classic stage. This event was simultaneous with the revival of the concept of empire in Europe at the time of Charlemagne. These two intellectual phenomena were not unrelated. The western Christianity was preparing politically in response to the attacks of Muslims. Both phenomena were dignified from the royal monotheism of the Middle East. Abbasids, who had begun their careers as righteous revolutionaries, soon accepted the dynastic hereditary monarchy thought, which was adjusted with Islamic post-tribalism (modernism). But soon, after taking the power, they lost their interest to the opposing minority groups, such as various Shia cults and in return, tried to adjust with the early Sunnis, who had more population. But still they built their right to rule based on their kinship with the Prophet. Saffah, in his sermon at the beginning of his ruling, spoke about the state, which referred to the period in which the power is ordained to stay his dynasty; this is a Quranic and Hebrew belief that God would transfer the power from one nation to another (Ghaderi, 1996). It was the destiny that this word converts to a standard word, which means dynasty, regime and the state. In those days, the dynasty was composed of the tribal people, who had got the state, possessed it, and finally lost it. The implications of this word were that the success in gaining and maintaining the power, dignifies a person or a family with approval of God and makes him/her good and worthy for moral support. Those who had this divine approval might have a cruel behavior, but their government should be tolerated; this view was the real reason for the next real opinions against attackers and even the cruelest conquerors. The Islamic territory was developed and included the areas from the mountains of central Asian, northwest Africa, the rangelands of mountainous areas of Iran, the eastern Anatolia (which was appropriate for nomad lifestyle) to agricultural areas based on irrigation, in Iraq, Egypt, and the Amu Darya area. Islamic conquests provided an unprecedented opportunity to trade with far areas in both sides of Indian and Mediterranean Ocean. At the same time, Egypt was the center of these activities. Construction of industrial productions flourished in all urban centers, from Ray and Bukhara to Baghdad, Damascus, Cairo, and Cordoba. Abbasid's victory depicted the Islam's destiny as a basically universal religion but under the control of Arabs. Yet, this victory was a victory of a multiracial and multicultural society. At the heart of the Islam's territory, there was a regular flow of joining Islam from other religions. The religions joining happened shortly after the conquests and for a variety of reasons. In some areas, such as Lebanon and Egypt, very large Christian minorities had lived without trouble until the Crusades. The main conscience invention of the Abbasid was emphasizing the position of king as the caliph of God and the successor of the Prophet. Mansur (158 AH) said: "I am the only reference of God on the earth". Ehen Ma'mun, on 817, appointed the Shia's eighth imam as his successor, he repeated the claim of Walid II, which caliph's leadership over the society is based on the divine authority; God has appointed the caliphs to continue the Prophet's duty. "When the Prophecy is completed, God will put the control of religion and the government system of Muslims in caliphate". So, Muslims must help the caliphs in doing their moral and political duties, which are running the divine justice, security of paths, creating harmony, and fraternal friendship. The caliphs must be obedient to God, Muslims must obey caliphs. Ma'mun also said that he has put caliphs as his heir and entrusted the responsibility of transferring the science to caliphs, which was entrusted to him. This sentence implicitly suggests the overwhelming sense of responsibility on the part of the caliph, but it does not claim the monopoly in religious authority. Whether these statements have that legal accuracy of claim statement of the medieval Popes is doubtful. At the same time, Abbasids advertised the Iran's government views and procedures on a wider scale. They created the bureaucracy, secret service, and the culture and ethics of the court. On 144 AH, they built Baghdad near the Ctesiphon, the former capital of the Sassanid. In their advertising, Abbasids tried to fill the Sassanid-Iranian concepts from the Quranic meanings. The light of Prophecy shines from the forehead of the prince, the caliph is the God's shadow on earth, and anyone who has problem should ask him. The caliph is the link circle with the universe system. Sassanid's view about the monarchy was transferred by the book of the Deeds of Ardeshir Papakan. The famous words, property and religion are born with each other, religion is the basis of property and property is the guardian of religion, are in this book (Zarrinkoub, 1964). Of course, this thinking can also be implicitly interpreted as separation of areas. Ibn Muqaffa' started to promote the Iranian-Islamic political thought and expanded it. This unique talented secretary, who was at the service of Umayyad and Abbasid, took the responsibility of a wide program of translation from Persian to Arabic. His works were the main means of transferring the history of epics and institutions of Iran to Arabs and Islamic civilization. People's religion was the counter point of the court's culture and political class, or the literary, which Ibn Muqaffa' hardly tried to promote it. Many people looked at the religious stance of the court with suspicion. It was thought that some authorities of the

government maybe Manichaeism or irreligious. Maybe Ibn Muqaffa' had defended Manichaeism. However, he had a liberal view about the truth of religion. He rejected dogmatic piety. He condemned those who command to believe in something you do not know. He advertised religious tolerance. Those he adored most were secretaries and doctors whom he knew as people who have a rich experience of holistic and sophistication. But he wrote as a Muslim person and thought of the Islamic community as Muslim. The emergence of Abbasids was followed by ministerial, social and political change affected by Sassanid's rituals. Abbasid's advocates clearly used extremist theories of king's divine shine in their hidden advertising. Ibn Muqaffa' found the dangers of such extremism. Knowing the crucial importance of the belief and the true faith; he put it as the basis of political program. He was directly addressing the Caliph Mansur. Ibn Muqaffa' hoped that Mansur would accept his theories for reforming the government unlike his predecessors. Ibn Muqaffa spoke with self-confidence as a superior cultural representative. He did not hesitate to address the caliph directly and not through his subordinates. Ibn Muqaffa, in the *Resala* book, criticized the unworthy previous caliphs and the subordinates of the caliph. In fact, his request to forgive the caliph's brother, probably led to his torture and murder. The *Resala fi al-Sahaba* had an explicit program: the acts of hereditary monarchy formed in ancient Iran about the caliph. This book was one of the most systematic political writing in the early days of Islam with the least slogan or unnecessary regards (Zeydan, 1964). The narrative culture of Hadith had found its place until that time, but the scholars had not adjusted the theories of government yet. The more the caliphate declined and the power distributed, the more the need to adjust the ideal integrity of the Islamic government that could appoint the leader to it and cherish the community's threatened traditions from all sides. Islam had no theory about the international community of the states. The ideal integrity for Islam was the existence of global society in which the eternal peace among its members had been accepted. The relations with the world outside the Islam were in a global frame work theory until the establishment of such a peace. But there was a gap between the political theory and the culture, which apparently, Ibn Muqaffa' thought he could fill it. In fact, he quotes from Quran and not from Hadith. As it is obvious from his works, Ibn Muqaffa' basically has written his subjects based on his wisdom and the mixed Islamic-Iranian culture without pointing or quoting any Hadith or Ayah or poem or an example of poems and Arabic proverbs. However, this writing style has nothing to do with his weakness in Islam. In his book, Ibn Muqaffa' discusses not with a special order about imamate, army, bureaucracy, economy, beneficiary groups, selections of consultants, law and legislation, and now to manage his peasants. His approach is cautious. If imam has his peasant's allegiance, he wills success. He must show himself as generous and open-handed to the peasant, particularly to those who are close to him (Yaghubi, 1992). But the experience of human being shows that for this issue to come true, people must have an appropriate understanding about the authority of the leader. A real allegiance requires the people to understand what imamate is for. Especially, Ibn Muqaffa' was concerned with soldier's mental condition. What is needed is a clear set of military provisions that specify their duties. But those soldiers who only obey imam's commands are not appropriate. Soldiers must understand the logic of commands. What needed is a political theory (R.K Baladhuri, Ibn Khallikan, Jaheshyari). Ibn Muqaffa' describes two wrong opinions related to caliph's authority. First, since human being must disobey any command for disobeying God, it is necessary that he/she obeys anyone that command to obey God, like imam. As he said, the implication of this word is that all of the human beings are equal, so we do not need imam. It is possible that this refers to the accepted opinions of some of the Khawarij, which probably had found some advocates among the guards. The second mistake is that we must obey imam unconditionally. He advocated the caliph of God powerfully. It is a duty to obey him (caliph, imam) as much as the Prophet and human being's happiness, which is been deposited from God within leader's government, exists in obeying him. It was derived from Quran that: (O you who believe! Obey God and obey the Messenger (Muhammad) and those of you (Muslims) who are in authority among you...) While he accepts the doctrine that one cannot obey the caliph if he is guilty, he comments that it is false to ruin his lordship by permitting the disobedience from imam. Imam has the exclusive obedient right in all of the subjects related to his opinions about the government and court and fatwa based on Quran and tradition about the issues there are no history for them. According to the Ibn Mugaffa's opinion, the reasonable opinion stands between these two opinions. Others believe that imam should not be obeyed in the cases which are sin and cause disrespecting obligations and limits, because nobody has the right to intervene in religious issues and oppose them. But in other cases, such as fighting enemies, political issues of the country, and devising peasants' issues, imam and caliph must be obeyed. This group is in the right path. In fact the leader must be obeyed, but specifically if he would defend the law and its exclusive warranties. The moderate Muslims form a mightier army. He noted that the power that is based on a religion, which prescribes equal duties for the ruler and peasants, is more stable than the power, which is based on submission or authoritarianism. Ibn Muqaffa' related a correct understanding based on moderation of imam's legitimate authority to a clear definition from the leader's authority area. Obedience only belongs to imam and no one else. This obedience includes all of the activities, commands, and decision that God has left to imam's diagnosis and in relation to it, no one is allowed to command or be obeyed: it means war, appointing

authorities, public income from tax and trophies, and their distribution. Opposition, in relation to religious principles will be difficult. But with continuing the discussion, Ibn Muqaffa` tries to relate his opinion to a prominent opinion about the scope of imam`s power on Islam`s rules. Imam has the right to decide about the subjects that are not clearly stated in revelation in addition to perform the limits. Ibn Muqaffa` believed that the leader has the qualification to vote and he suggested that it can be recorded with making a series of principle based on history and custom, tradition and analogy, and the decisions of caliph. Actually, this offer was the offer of the state`s supervision on religion and Fiqh. Moreover, the complete framework of the holy religion should be clarified, adjusted and explained. It should record its authoritative rules. So, Ibn Muqaffa` suggests that legislation must be taken away from scholars and contradictory schools and be given to Amir al-Mu`minin. If Amir al-Mu`minin qualifies them, he command that opinions and procedures would be delivered to him in the form of a file with Hadiths and solutions that each religion offers. Then, Amir al-Mu`minin investigates these documents and adjust the opinion that God inspired him about each subject. He must have a firm belief to these opinions and prevent the religion`s judges from changing them. Ibn Muqaffa` strongly criticizes the chaotic and cruel condition of judgement during the Abbasid era. He knows the judicial procedure of the ruler for the Islamic society as shameful and regrettable and he warns the Abbasid caliph with an admirable and sympathetic tone and at the same time exciting and valiantly that: "Abolish different judicial procedures and contradictory sentences of judgement and rather record a unified law and command and impart it to Islamic world for performing". Then he collected a comprehensive volume from these opinions. This way we can hope that God would convert these sentences, in which at the moment error and truth are mixed, to a fair unified rule. We can feel hopeful about the unity of judicial procedures as a mean for synchronization of justice from Amir al-Mu`minin and based on his opinion. This program of rules` codification reflected the late Romans. This was an invitation from caliph to express his authority clearly. Ibn Muqaffa` clearly considered caliph`s religious authority as a basis for his political power, at least in legal area. The reason that Ibn Muqaffa` challenged the scholars` understanding was about his role in rules directly was that in his opinion, such a situation creates an unqualified opinions and a general disorder. Wondering, he clearly specified the opinion and irritated the scholars, whom the Abbasid state needed their support. In fact, Ibn Muqaffa` saw the scholars` claim of the time incompatible with the stable political authority or even the unified social organization. This was a clearly Iranian understanding (Black, 2007). Ibn Muqaffa` established his logic on an opinion from the science of religion, which everyone dared to support, would be in a conflict with scholars` basic assumptions. The reason that Ibn Muqaffa` thought imam has the right to publish legal opinions and decide about the contradictory interpretation from the holy religion was that he knew them somewhat based on the reason, the wisdom. "The worst poverty is having no wisdom and the hardest unities are the dour and quarrelsome loneliness and there is no property better than wisdom and a companion higher than consultation". In his belief if people are to reach to happiness in this world and the Hereafter, in addition to religion, they will need wisdom. Because God has given us wisdom; if all the details of our behavior had been appointed by revelation, wisdom would have lost its necessity. The result is that God has given human being the responsibility for some decisions and actions. Then he emphasized that God had limited the usage of wisdom to authorities in legal issues. In this respect people have no right other than consulting when they are been consulted, answering when they are asked to, and advising in secrecy. This was a change in accordance with Hobbe`s thought, for which Ibn Muqaffa` did not provide any reason. In all of these cases, Ibn Muqaffa wrote as a person who understands caliph`s needs and accepts them, but he informs him to have a clearer position in his relations with his peasants and Islamic rules. In fact, a fundamental change was needed in caliph`s understanding about himself. The situation was the same about the government`s methodology. At the same time, imam`s governing is essential for ordinary people and elite`s welfare. But if we want to be stable, some moral and cultural reforms are needed. If caliph is to have public support, people should be correctly informed and their complaint should be considered. Every area needs loyal and conversant men in principles, tradition, and history of the religion to teach people to be aware of their issues and nip the seditions in the bud. In the other word, the state must promote teaching of the religion, but based on its conditions and as a part of a two-way process, in which there is an information feedback. At the same time the teacher is an informer, too. After all, the state needs the army`s support. The Khorasani soldiers are the best soldiers; such an army has not been seen in the Islamic world. They are in obedience and chastity and prevention from raping population and return. They need to improve opinions, beliefs, and language, because some of them are extremist and exaggerator in obeying and following the king (Ghofrani, 1993), but they need more training. They should read Quran and Hadith. Imam must be aware of their moods well. Ibn Muqaffa` advises the Abbasid caliph to write an expressive and short and useful safe conduct to them and guide them about what they must do and what they must avoid. The army`s leaders must keep this command and make their subordinate guards to follow that. Some of these guards go fast in obeying the caliph so that they think caliph can command the mountain and it moves or he can command them to pray back to Qibla. They have misinterpreted the famous Hadith: and have thought that imam can invite them to sin. Because some of them believe that we obey

imam anyway and we have nothing to do with God's obedience and sin. Of course, this statement was about Mansur Abbasi because he invited Abu Muslim with flattery and gentleness and killed him cowardly. The army must be based on a proper financial base. The soldiers must be paid their salary regularly and some part of it must be non-cash. So, regardless of price fluctuation, a balance between the land tax and the army's costs would be kept. They should be informed that like them, imam hates luxury. The financial and military controls must be separated. Employees must be appointed based on their competency. The best employees are Iraqis. After Khorasan's people and army, the people of Kufa, Basra, and Iraq should be dealt with, because after Khorasan's people they are the closet followers and friends of caliph, who are famous for having knowledge and wisdom. The ruler's friends and bureaucracy's elites must be selected carefully for the past misbehaviors would not be repeated. During Umayyad's era, the situation was not like that. The ministers and agents and writers of that time were flagitious and the cause of the corruption of honor and dynasty and literary and politic. They gathered the bad people around themselves and made a distance between themselves and the righteous people. "But now the situation has been changed and some opportunists have become friends with caliph that have neither a high honor and dynasty nor a good characteristic. The caliph must accept no advices in selecting ministers, writers, and agents and having good characteristics must be his criteria (Azimi, 1976). The best people must be encouraged to enter the state's service. The ruler must promote the dignified, wise, brave, and scientist Arabs and not the upstarts. In the following, Ibn Muqaffa` says that: the tax issues should not be given to guards, because this work stimulate them to greed and betrayal and greed in collecting money and this is not good for a guard". The ruler must know that there are nes among the guardians that are more efficient than leaders and commanders. These kinds of individuals must be recognized and appointed as army's headship and leadership. Then Ibn Muqaffa` felt pathetic for Levant's people, who were enemies of Abbasid's Caliphate and advised Mansur to behave them with leniency and kindness and tolerance and "the tax taken from them would be spent for them and their warriors after assigning the state's costs". Then he advised the caliph to be careful in selecting his friends and courtiers and agents. Because imam's companions and friends are the source of his council light and are as the peasants' tongue and are the source of improving caliph's wisdom, esteem and munificence. Ibn Muqaffa` advises the caliph to behave well with his uncles and to respect the kinship. After this reminder and awareness, he criticizes the Umayyad's politic and says:" During Umayyad's era, the situation was not like that. The ministers and agents and writers of that time were flagitious and the cause of the corruption of honor and dynasty and literary and politic. They gathered the bad people around themselves and made a distance between themselves and the righteous people. "But now the situation has been changed and some opportunists have become friends with caliph that have neither a high honor and dynasty nor a good characteristic. The caliph must accept no advices in selecting ministers, writers, and agents and having good characteristics must be his criteria (Azimi, 1976)." This represents an attempt to create a balance between dynasty and competency. Ibn Muqaffa`s tone is like managers. This book is short and deceptively simple and is put in the entrance of monarchy-Islamic thought. Ibn Muqaffa` is the starter of the literature of *Nasiha al-Muluk*. Ibn Muqaffa`s understanding from the need to political legitimation, whether had caused his falling or not, was at the heart of Islam`s issues. At the end, Ibn Muqaffa` gives advices to Muslims` caliph about how to collect tax and also, about Arabian Peninsula`s people.

Conclusion

In this research the role of Ibn Muqaffa` in transferring the hereditary monarchy thought to Islamic world had been investigated. In general it can be said that Ibn Muqaffa` tried to relate his opinion to a prominent opinion about the scope of imam's power on Islam's rules. He believed that imam has the right to decide about the subjects that are not clearly stated in revelation in addition to perform the limits. Ibn Muqaffa` believed that the leader has the qualification to vote and he suggested that it can be recorded with making a series of principle based on history and custom, tradition and analogy, and the decisions of caliph. Actually, this offer was the offer of the state's supervision on religion and Fiqh. Moreover, the complete framework of the holy religion should be clarified, adjusted and explained. It should record its authoritative rules. So, Ibn Muqaffa` suggests that legislation must be taken away from scholars and contradictory schools and be given to Amir al-Mu`minin. If Amir al-Mu`minin qualifies them, he command that opinions and procedures would be delivered to him in the form of a file with Hadiths and solutions that each religion offers. Then, Amir al-Mu`minin investigates these documents and adjust the opinion that God inspired him about each subject. He must have a firm belief to these opinions and prevent the religion`s judges from changing them. Ibn Muqaffa` strongly criticizes the chaotic and cruel condition of judgement during the Abbasid era. He knows the judicial procedure of the ruler for the Islamic society as shameful and regrettable and he warns the Abbasid caliph with an admirable and sympathetic tone and at the same time exciting

and valiantly that: “Abolish different judicial procedures and contradictory sentences of judgement and rather record a unified law and command and impart it to Islamic world for performing”.

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