



The Intellectual-Political Process of the Mongols' Socialization in Islamic Civilization

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Abstract

The Mongols' attack to the territory of Islamic civilization in the 13th century is examined from two perspectives: military aspect and civilization aspect; from the military aspect, the militant and violent Mongols occupied the lands of Islamic civilization and as a result the Abbasid Caliphate fell after 5 centuries. But from civilization aspect, the Mongols were overcome by the transcendent values and norms of Islamic-Iranian culture and, by converting to Islam, they tried to strengthen and promote this transcendent culture. The process of Mongols' socialization in Islamic civilization depends on various conditions and factors. However, transcendent thinking and political expertise have played a significant role in their socialization, indicating that these two elements can turn violent and militant human beings and societies into civilized and peaceful human beings and societies. The commitment of the intellectual elites and Iranian advisers of the Mongols to the promotion of moral virtues in the public sphere and to the advancement of moral policy in the management and advancement of political affairs has been one of the most important factors in the socialization of the Mongols in Islamic civilization.

Keywords: *Islamic Civilization; Mongols; Ilkhanate Government; Ethics; Politics*

Introduction

During the middle period of Islamic civilization, the Mongols were able to capture the eastern borders of Islamic civilization during several devastating and bloody wars, and finally ended the 508-year rule of the Abbasid Caliphate in 656 AH (1258 AD) by capturing Baghdad, the capital of Islamic civilization. The severity of the violence and destruction caused by the Mongols' invasion to the Islamic world was so great that historians later called it a painful tragedy (See: Juwaynī, 1329, vol. 1: 83; Mustufi, 1364: 581-582; Iqbal, 1341. 19-30). Following the Mongols' campaign, the Khwarasmian dynasty in Iran was fell and the rule of the Ilkhanate was established by Hulagu Khan, the Mongol's Khan (654-744 AH) (Zarrinkoub, 1378: 519-523). The rule of the Ilkhanate is considered to be the beginning of

a remarkable social change in the history of Iran and Islamic civilization. Between two generations of ruling, the Mongol Ilkhanate became Muslims, and once again the "experience of dissolving the conquered people in the culture of the defeated people" took place in the history of Iran's socio-political life. The people that initially had been entered Islamic lands with unprecedented war and violence under the "plan to unite with the Crusaders against Muslims" and was the source of the overthrow of the Abbasid Caliphate as the capital of Islamic civilization, eventually defended Islam against enemies in the second or third generation. Following these developments, the Mongols' initial strategy of allying with the Crusaders to overthrow the Muslims was changed to a trade and commerce strategy to interact the East and the West. The Muslim Mongols, in order to compensate for the damage, bloodshed and destructions they inflicted on Islamic civilization, pioneered the growth of various sciences such as medicine, astronomy and mathematics along with the development of Islamic historiography and art (Juwaynī, 1378: 535-536). As a rule, the socialization of the Mongol people in Islamic culture and civilization is influenced by various factors such as cultural, political, social and educational factors. However, in order to identify the political factor of the socialization of the Mongols, this article seeks to answer the main question: "From a political point of view, how did the socialization of the Mongols take place in Islamic civilization?" It seems that Khājah Naṣīr al-Dīn al-Ṭūsī, as the Iranian adviser of the Mongols, played a key role in this process by adopting a "moral policy" strategy. In this regard, an attempt is made to explain the theoretical framework, function and nature of Khājah Naṣīr al-Dīn al-Ṭūsī's political and moral theory, which has been a guiding plan in the society of the Mongol people.

1. *Theoretical Framework*

The relationship between ethics and politics in a theoretical approach can be divided under the four theories of "separation of ethics from politics", "theory of priority of politics on ethics", "theory of two-level ethics", "theory of the unity of ethics and politics" (Islāmī, 1383):

Proponents of the "separation of ethics from politics" theory believe that politics is about power and public interest, while ethics is about goodness and focused on the private sphere. In this regard, Military Commander and the Greek historian in his book "The History of the Peloponnesian War" say:

"According to the general and essential law of nature, the strong always rules over the weak. We have not enacted this law ourselves, nor are we the first to follow it. This law existed before us and will remain valid after us forever" (Thucydides, 1377: 339).

The theory of "the priority of politics over ethics" became a theoretical model after the formation of Marxist-Leninist views (Polány, 1376: 223). According to this view, the seizure of power in a revolutionary way has no restrictions. In this regard, Vladimir Ilyich Ulyanov (1870-1924) responded to the bourgeoisie by accusing them of immorality: "We say that our morality is entirely in the interests of the class struggle of the proletariat. Our morality stems from the interests of the class struggle of the proletariat. ... We justify our communist morality by following that duty." (Shub, 1381: 412).

The third theory is related to the relationship between ethics and politics, "two-level ethics" (dualistic ethics). In this theory, individual morality is measured by absolute moral standards, while social morality is subject to national interests. Plato states in his book Republic:

"If lying is permissible for anyone, it is only for the rulers of the city that whenever the benefit of the city demands it to deceive either the enemies or the people of the city, but this behavior is not allowed for anyone, and if a city dweller lies to the rulers, his crime is similar or even more serious than the crime of a sick person who deceives his doctor" (Plato, 1374: 152-153)

The fourth theory regarding the relationship between morality and politics is the "theory of the unity of morality and politics." Based on this theory, ethics and politics pursue the same goodness and

they are necessary and complementary to each other (Sadra, 1383: 21-22). Imam Ali (AS), the ruler of the Islamic State, in this regard, addresses Mu'āwiya's policies as follows:

“Swear by God! Mu'āwiya is no more a politician than I am, but Mu'āwiya is cunning and a criminal. If deceive was not unpleasant, I was the most cunning people, but any deceive is a sin, and any sin is a blasphemy. (Nahj al-Balāghah, Sermon 200)

2. The Intellectual Process and Context and Time of the Mongols' Invasion (From Destruction to Reconstruction)

From a political point of view, the socialization process of the Mongols must have been influenced by constructive thinking and practice. The Mongols' invasion to Iran coincided with the political and intellectual life of Khājah Naṣīr al-Dīn al-Ṭūsī' (1271-1274 AD). Khājah Naṣīr al-Dīn al-Ṭūsī, intellectually, belongs to the peripatetic philosophy and in the 7th century AH, by defending peripatetic school against opponents such as Fakhr Rāzī (Corbin, 1370: 115), he tried to revive the philosophical tradition in the era of political and rational decline (see: Ibrahimi Dinani, 1371). In the sphere of opinion and action, Khājah Naṣīr al-Dīn al-Ṭūsī considered great importance to self-purification, followed by the education and happiness of society. The treatise "Etiquettes of Students" along with the two books "Nasirean Ethics" and "Descriptions of the Nobles" by Khājah Naṣīr al-Dīn al-Ṭūsī are among the most important books related to ethics in the Islamic world. Nasirean Ethics Book of Khājah Naṣīr has been the pattern of Important Ethical Books such as Jalali Ethics (1395), Mohseni Ethics (1393), Mansouri Ethics (1391) in the field of Islamic culture and thought. Khājah Naṣīr not only succeeded in compiling valuable books in the theoretical and philosophical field, but also saved Islamic civilization from collapse and decline in the field of practice in the sensitive historical conditions of that time. The attack, which due to both a friend and an enemy, destroyed the land of Iran at the height of disrespect and shamelessness, and created killings and bloodshed, which always evokes the cruelty and savagery of this people in the minds of Iranians. During this period, Khājah Naṣīr al-Dīn al-Ṭūsī did his best to educate those savage and bloodthirsty people, such as the Mongols, to reform society and culture instead of sabotage and destruction. It did not take long for those who had put their efforts to destroy the manifestations of civilization to become so entangled in Iranian-Islamic culture and become the pioneers to advance science and knowledge (Akbarian, 1386: 499-500). As he approached the Mongols, Khājah Naṣīr, as an astronomer, was able to establish the Maragheh observatory and make the most of the Mongols' need for science and expertise, especially astrology. By gaining the maximum trust of the Mongols, Khājah Naṣīr was able to save many people and scientists from being killed, and to prepare the ground for the collection, preservation and destruction of scientific books. Khājah Naṣīr's intellectual and cultural revolution was not only able to change the minds of many people, but after the Mongol ruler became a Muslim after Hulagu khan, all the Mongols changed their religion at his behest and converted to Islam. In this way, the people who had been defeated by a militant and looting people from the military front, were able to overcome them intellectually and culturally and show them the right way and the salvation path (see: Ḥalabī, 1373). Ḥakīm Ṭūs knew very well that by conquering the heart, which is achieved through the power of thought and the light of knowledge, many problems can be overcome (see: Ibrahimi Dinani, 1385).

3. Transcendent Politics as a Strategy of Socialization

Khājah Naṣīr al-Dīn's political theory is presented under practical wisdom. In fact, Khājah's meaning of practical wisdom is "the wisdom of dos" which this part of wisdom actually observes human actions (Khājah Naṣīr, 1373: 111). Practical wisdom is responsible for regulating human behavior in the direction of human perfection and tries to smooth the movement towards the perfection of human life by

distinguishing human actions based on the nature of good and evil. Based on this goal, the political philosopher is trying to identify the good and bad deeds, to consider the aspects of the perfect man in Medina, and based on this, by distinguishing the types of towns, to distinguish the utopia from the non-utopian; in addition to recognizing moral vices, it should provide the preconditions for achieving human perfection, so that the end of human society, which is human happiness and perfection, can be realized. In this direction, the political philosopher tries to consider the public interest by forging laws; so that no corrupt can threaten political society. So the starting point in transcendent politics is the distinction between "good and bad" in action, and the explanation of the laws of governance, political relations, and the well-being of human society is achieved in this way. It is clear that the principle of the existence of a "wise world" for prudence and a "powerful maker" for the stability of the system is the basis on which the philosopher has argued in theoretical foundations. Because, without this wise world, "the survival of the [human] species on the face of perfection" will not be realized, and the wise world is trying to rise up to "preserve honor" and encourage people to establish the divine honors. In this regard, the guardianship of the wise world is "the guardianship of possession ... in the details according to the interest of every time and the era" (Khājah Naṣīr, 1373: 254)

From the perspective of Khājah Naṣīr, Man is, of course, a civic being, and in order to survive and complete virtues, he needs to work with others. In this socialist philosophy, man goes through the stages of growth and determines his end by being on the path of moral virtues or vices. In this direction, whether human beings are in the utopia or in the non-utopia, they are inherently in need of the help of others (Khājah Naṣīr, 1373: 250). Khājah Naṣīr uses the same feature, that is, "civil nature of man", of course, to define "civilization." And with the help of Plato's utopia, he describes the types of civilization in political society (Khājah Naṣīr, 1373: 251-252).

Khājah Naṣīr believes that people, in choosing their political system, like finality; a system in which a person, by being in it, takes the appropriate steps and means in accordance with the set goals. Accordingly, in the first step, by dividing human voluntary actions into good and evil, Ṭūsī deals with two specific types of human society (utopia and non-utopia) based on the dual nature of human voluntary actions (Khājah Naṣīr, 1373: 280). According to Khājah, the people of the utopia are not on the same level in terms of perception and talent, but their level of knowledge is "in the highest" to the extent that it is "below that level of animals." This difference of opinion between the people of the utopia is based on "the means of the system" and the necessity of creation. Hence, based on the nature of human voluntary actions, which is appropriate for good and evil; in a general division, the political system is divided into utopian and non-utilitarian. Accordingly, because the utopia is based on right and the right is not more than one at any time and place, there is only one type of civilization in the universe; if the political system or non-utopia town, since it is a multiple falsehood, it can be divided into different branches (Khājah Naṣīr, 1373: 280).

On this basis, that is, the ultimate and socialist philosophy, the state as a human body is composed of different components, and each of these components has a specific task. Khājah Naṣīr concludes from this carnal allegory of the state that in human society, human beings live with different talents, and this difference in talents has caused each of them to be ahead of the other in a certain talent at the same time, they create the need for cooperation and, consequently, cooperation and interaction among themselves, and in this way, they determine the means of providing their needs and ends (Khājah Naṣīr, 1373: 303).

Thus, politics in Khājah Naṣīr al-Dīn's thought means guiding the members of society based on talents, towards worldly and otherworldly transcendence. Therefore, it is necessary for the politician to monitor the work of the members of the society after setting the political rules and do's and don'ts; so that everyone can benefit from each other in a good way, and the society will reach its glory. Otherwise, members of society will not be able to put their power into action, and they will be led astray, and they will lead the city astray (Khājah Naṣīr, 1373: 250-251). Therefore, Khājah Naṣīr considers politics as a strategy according to which the ruler has the duty to regulate the political, social and economic affairs of the society in order to lead the society from the unfavorable situation to the desired situation. Based on

this, there is a variety of political strategies in society that range from the lower level - the politics of domination - to the highest level - the politics of God. The basis of this division is the criterion of happiness (Khājah Naṣīr, 1373: 253-254) It is clear that the issue of education in Khājah's thought is a central and fundamental issue; in such a way that Ḥakīm Ṭūs looks at other issues, including politics, from this perspective (Ibrahimi Dinani, 1371: 503). Such an attitude has caused Ḥakīm Ṭūs's idea to extend the scope of politics beyond society to the private sphere, that is, the private sphere and the family.

According to Ḥakīm Ṭūs, in transcendent politics, the head of state is a physician who has full control over the treatment of the patient. He considers the government to be composed of seven attributes: paternity, high effort, wise vote, complete action, patience, evil-doers, and good-doers (Khājah Naṣīr, 1373: 301-302) and to prevent and treat pain within the political system, he constantly calls the rulers to Justice, benevolence and adherence to the law. In order to protect the government, Ḥakīm Ṭūs has two advices to the ruler: "One is the affection of friends and the other is the conflict of enemies" (Khājah Naṣīr, 1373: 304). It is believed that the preservation of the state is the result of two matters; one an internal matter, namely, the "affection of friends" and the other an external matter, that is, the "the conflicts of enemies." Khājah considers the gap between the current situation and the ideal government to be committed to the principle of justice, benevolence and law (Khājah Naṣīr, 1373: 306-309).

4. Virtue-Oriented Ethics as an Educational Strategy

In Ḥakīm Ṭūs's thought, ethics is a starting point in education; in fact, one must first achieve a self-construction and then educate and guide society. Khājah Naṣīr considers morality as the queen in the human soul, which causes good behavior in human beings without any intermediaries.

From Khājah's point of view, the discipline of morality is the best discipline because it focuses on the subject of man and is also responsible for his happiness. In fact, through the science of ethics, "the lower levels of human beings can be elevated to higher levels" and the difference in the human type in terms of levels of perfection has its roots in ethics (Khājah Naṣīr, 1372: 106-107). Therefore, issues related to ethics in the public sphere are followed by major concepts such as love, altruism and justice. According to socialist philosophy, love contains humanity in human society that facilitates their need for each other in meeting human needs; and this is where the virtue of love prevails over justice; and it is only because of the lack of love that we need justice. Now, if love reigns among human beings, there is no need for justice and fairness; and justice with that greatness submits to love (Khājah Naṣīr, 1372: 259).

Khājah Naṣīr, based on love, the cause of which is "goodness" and not "benefit and pleasure", in the field of politics, it offers a loving strategy in political interactions. According to him, the ruler's love should be paternal love, people's love for the ruler should be childish love and people's love for each other should be brotherly love (Khājah Naṣīr, 1372: 269). In fact, the paternal love of the head of state for the people is due to the fact that the ruler, when behaving the people, should be like a compassionate father in kindness, compassion, care, education, expediency and "attracting good and forbidding evil." In contrast, the boyish love of the people with the head of state in obedience, advice, honor, and reverence should be like the love of the "wise sons" with the father. Meanwhile, Khājah Naṣīr similes people's love for each other as the love of "agreeing brothers"; however, in this prescription, the rule of moderation is considered necessary. Because if "excess and deficiency are found and justice is lost," corruption will appear, and the head of the presidency will be changed ", and as a result, chaos, which is the scourge of the system's stability, will spread in the city (Khājah Naṣīr, 1372: 269).

It is clear that in this approach, not only friendship but also seeking friends finds a high position; in such a way, the sixth chapter of the third book of Nasirean Ethics book is dedicated to this matter. Because since man is a "civilized nature", he needs real friends for his complete happiness; in order to have a "true and divine pleasure" through socializing with them. However, a true friend is very few. Because "an honorable was rare and honor is one of the means of scarcity" (Khājah Naṣīr, 1372: 321).

In his realistic approach to justice, Khājah Naṣīr also has a moral view in two ways. Firstly, from his point of view, no virtue is more complete than the virtue of justice (Khājah Naṣīr, 1372: 131) and secondly, he considers the completion of other virtues due to the virtue of justice (Khājah Naṣīr, 1372: 109) in other words, justice is not a part of virtue, but all virtue, and on the contrary, oppression cannot be considered a part of vices; rather, it contains all vices. In this regard, Khājah Naṣīr says: "Justice was not a part of virtue but all virtue, and the oppression was not a part of vice but all vice" (Khājah Naṣīr, 1372: 136) Khājah Naṣīr, as stated earlier, emphasizes the king's commitment to justice due to the stability of the country (Khājah Naṣīr, 1372: 304).

Therefore, ethics in the field of worldliness is in the mind of *Hakīm Tūsī*. In military politics, Khājah Naṣīr cautiously considers hierarchy in dealing with enemies. It is as if, on the one hand, it is considering the security of the political system and, on the other hand, it is trying to observe the educational grounds in dealing with the enemies, based on its happiness-oriented philosophy; and since the ruler must ensure the safety of the citizens, *Hakīm Tūsī* always considers the existence of spies necessary for "fulfillment of hidden matters." In fact, Khājah Naṣīr considers the greatest weapon against the enemies to be "their tactics." Khājah Naṣīr is an anti-war fighter and believes that the ruler should make every effort to prevent the occurrence of killing and bloodshed before the war in "seeking agreement with enemies" (Khājah Naṣīr, 1372: 310).

Khājah Naṣīr devotes the fourth chapter of the third book of Nasirean Ethics entitled "In the politics of property and the customs of kings" about the duties and measures of the king to achieve power and government; in fact, the moral components in the field of politics and the duties of the ruler can be reviewed from it. Among other things, it should not turn the needy away from itself and try to maintain the territorial security and integrity of the country and should not neglect the commemoration of the people of "Courage". In addition, the king must be with the people of grace and wisdom, and always keep the people in "hope and fear" and not accept the words of the tale-bearer without a witness.

From Nasirean Ethic's point of view, the king needs to be with the people; because in this way, he can become aware of their "heartache" (Khājah Naṣīr, 1372: 311). Also, the king should not, under the pretext of ruling, be in amusement and debauchery, but should "reduce the hours of leisure and comfort, but the hours of necessary things, such as eating and drinking wine and sleeping and socializing with the people, during the hours and Increase perseverance, thought and tact." (Khājah Naṣīr, 1372: 310). Therefore, the king must always be in charge of the affairs of the country; because "the strength of the king's mind is stronger in the protection of the kingdom than the strength of the great armies," and ignorance of things leads to confusion. In consulting the king, he must adhere to the minimum of views (Khājah Naṣīr, 1372: 309).

Conclusion

Undoubtedly, in the process of socialization of the Mongols in Islamic culture and civilization, the role of the political factor in comparison with other factors, it has been more important and effective. Khājah Naṣīr in the field of opinion and practice as a great thinker of his time, by employing the bloodthirsty Mongol people, was at the forefront of promoting Islamic culture and civilization in the critical and sensitive situation of that time. Khājah Naṣīr's prescriptive theory for governing and managing society is influenced by a view that emphasizes the unity, connection, and adherence of politics to morality. According to this view, the world of politics, influenced by moral teachings, is responsible for leading, guiding and educating society. Governors must promote and institutionalize moral virtues in society in order to ensure the well-being of the people. Moral teachings such as justice, honesty, chivalry, forgiveness, amnesty, cooperation, love, and friendship are the most important pillars of Khājah Naṣīr's moral policy strategy in the socialization of the Mongols. In practice, Khājah Naṣīr was able to turn the Mongol threat of invasion and destruction on Islamic lands into an opportunity for reconstruction and

pioneering the advancement of Islamic culture and civilization. The Mongols' need for science and expertise, especially in the field of astrology, provided an opportunity for Khājah Naṣīr to play the role of an astronomer as the Mongol's Iranian advisor. In this regard, Khājah Naṣīr was able to collect many scientific sources and books, and to save them from destruction and to prevent further bloodshed and destruction of the Mongols. Following these actions, it was not long before the bloodthirsty Mongols surrendered and converted to Islam in the face of Khājah Naṣīr's moral policy and the greatness of Islamic culture and civilization.

The experience of the socialization of the Mongols in Islamic civilization suggests that warfare and violence, while temporarily and apparently, can lead to victory over others and the realization of political goals, but the continuation of this victory requires intellectual persuasion and cultural richness. Military conquerors may be transformed into the culture and civilization of the defeated. Therefore, it seems that it would be more useful and sustainable to control terrorist groups and governments in pursuing a training strategy for their intellectual and behavioral transformation.

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