

Political Dialogues of Sultan Massoud Ghaznavi with Courtiers in the Illustrated History of Beyhaqi

Abstract

The History of Beyhaqi written by Abolfazl Mohammad bin Hussein Beyhaqi was published during the contemporary Ghaznavid period and became a great historical artwork. Being attentive to political dialogues can be helpful in recognizing the political and social developments of this period by studying the contents of the mentioned book. Also, such interchanges are essential in achieving authoritarian goals and political and social power in Iran and other Islamic countries. The method of this research is analytical-descriptive through library studies. The findings of the study indicate that Amir Massoud, relying on his political conversations in the exercise of power, sought to dominate his thoughts over other beliefs and political views of courtiers. He considered this space a necessary path for the growth and consolidation of political and social sovereignty, both in the field of domestic and foreign policy. He uses behavioral and speech skills in the political and social space, such as: facial expressions and gestures, motions and other behaviors, both on his own and those of his other advisers, a comprehensive goal bestowed a deep belief in consolidation. An in-depth look at the political currents of his reign reveals insights and themes such as authoritarianism, intimidation, punishment, repression of intellectual and political opponents, and espionage. Diverse personal, social and political situations of courtiers, considering their temperaments and beliefs, is an important part of the political conversations of Sultan Massoud Ghaznavi with the courtiers in the illustrated history of Beyhaqi.

Research aims:

1. An analysis of the themes and goals of the political dialogues of Sultan Massoud Ghaznavi in the history of Beyhaqi.
2. Examining the conversations of Sultan Massoud with the courtiers in the illustrated history of Beyhaqi

Research questions:

1. What are the themes and goals of Massoud Ghaznavi's political conversations with the courtiers according to the contents of Beyqi's history?
2. What is the reflection of the political conversations of Sultan Massoud Ghaznavi in the illustrated history of Beyhaqi?

Keywords: History of Beyhaqi, Political Dialogues, Sultan Massoud Ghaznavi, Courtiers.

Introduction

The events in Beyhaqi's history are surprising to any reader because Beyhaqi's descriptions of Sultan Massoud's personality and character, including his courage, generosity, prudence, and politics, are very accurate. It is possible to understand a number of his goals and policies from the style and themes of Amir Massoud Ghaznavi's political conversations with courtiers in his book *Tarikh Beyhaqi*. Eriq Beyhaqi has illustrated the events of the Ghaznavid court with detailed descriptions. The need to address this issue arises because courtly political conversations as a manifestation of behavioral actions can play an important role in recognizing history at this point in time. Amir Massoud Ghaznavi had placed the nature of his government on the use of tricks and deceptions. In his political relations with other courtiers, he created an authoritarian policy based on the creation of a religious empire in which huge layers of corruption, oppression, determinism, etc. could be seen. The study and analysis of this issue acquaints us with the methods governing Massoud's behaviors and relations with the princes, ministers and even secretaries in the history of Beyhaqi, especially that the language of the history of Beyhaqi history is at the highest level of eloquence and rhetoric. Analyzing these dialogues from this perspective adds to the need for research. Extensive research on various topics in the history of Beyhaqi, despite its breadth, has not yet been able to reveal many aspects of the situation of the Ghaznavid court, particularly during the time of Amir Massoud.

Regarding the background of the present study, it should be said that no independent work on this subject has been written so far. However, numerous studies have been conducted in the field of understanding the history of Beyhaqi and its contents. In his article entitled "A Sociological Look at the History of Beyhaqi", Heydari points out that the government of Mahmoud and Massoud, relying on traditional authority and military force, waged wars from which they gained many spoils and wealth which were used as the economic power of the Ghaznavid government in order to maintain the government (Heydari, 2014: 37). This study, based on library studies and analysis of the content of the content in the illustrated history of Beyhaqi, seeks to analyze the policies of Sultan Massoud Ghaznavi. Considering the privileged role and position of Amir Massoud in conversations with Ghaznavid court officials in the growth and prosperity or weakness and fall of the ruling system, and considering that no detailed research has been done in this regard, the study of Amir Massoud's intellectual style and content of political conversations With courtiers in the history of Beyhaqi, he can reveal valuable and worthy aspects in the verbal and non-verbal communications and interactions of these resistance movements. In this research, by reflecting on the themes of Amir Massoud's speech and expressing the type of his human relations with courtiers, the author intends to achieve points that can reasonably and practically cause the reader to reflect on the thoughts and speeches of social influential such as Amir Massoud.

Conclusion

Amir Massoud, in his dialogues and political relations with the courtiers, undoubtedly sought to achieve the motives and goals that guaranteed the government and intellectual and cultural dominance over the ideas of the courtiers and the Iranian society. One of the main and fundamental factors was the emergence of religious ideas in courtiers. This idea was mostly flowed by the rulers of Ghaznavid, headed by Massoud. Thoughts that were in line with the King's motives, thoughts, and political principles; The kings of Ghaznavid, especially Massoud, knew very well that the key to the promotion of political rights and intellectual sovereignty and the establishment of power over the people was based on ideology. In this type of government, religion and politics mixed with deceit, tact and secrecy without being identical to each other, were necessary and obligatory for each other, and the government spread the same thinking to members of society. They identified the political opponents of the government as religious apostates and enemies of Islam and the Caliph of Baghdad, and considered their repression to be the repression of the enemies of God and Islam. They saw the right of political, religious and religious domination of the Caliph

of Baghdad as the basis for establishing their human and Islamic rights over Iranian society. The political and religious support of the Caliph of Baghdad for the government of the Ghaznavids, especially Massoud, in the political scene of the neighboring countries, introduced the peak of the rise of the Ghaznavids and gave it a kind of religious, political and cultural legitimacy and gave it to the public. He explained Iranians and other countries. The rulers of Ghaznavid also owed themselves to this political and religious approach of the caliph and sought to exploit the religious and spiritual feelings and beliefs of the people of this ideology against the opponents of the government and also to carry out fanatical and authoritarian policies. In any of the intellectual, cultural and social communications and interactions, there was no sign of sympathy and understanding from other elements of the system or it was not reasonable, the consultations were more like the so-called conventional meetings. Which was mostly held to confirm the words of the sultan. Hegemony in this type of government even appeared among the courtiers of Sultan Massoud and had a special appearance; in such a way that the court was always a point of contention and strife and the princes sought to achieve kingship since the hypocritical movement of the government among the people of the court was always considered a right and right movement and this issue had somehow become a tradition in the Ghaznavid court. In the political conversations of Sultan Massoud with the courtiers, measures and ideas emerge, such as the tyranny and self-determination of Massoud, sending couriers, fear and threats in Massoud's government, concealment and seclusion. He mentioned sermons, the court of aristocracy, and political marriages. In many of Massoud's political conversations with courtiers, some of his personality traits can be seen both in the physical shell and in the content of the words and the depth of the men 's thinking; As his tone (Massoud) is often large and firm, authoritarian and from the position of a king who looks at his subordinates through the eyes of absolute obedient. Massoud's style of political dialogue achieves two axes of human communication in the way of interacting with politicians, on one of which is the axis of horizontal communication, which is the same amount of courage and boldness of cooperation and coordination of individuals in group and human interactions increases slightly. The other is the axis of vertical communication, which increases the amount of courage and boldness of individuals in group and human interactions from low to high.

References

Argil, Michael (1999), Psychology of communication and body movements, by Marjan Faraji, Ch 4, Tehran: Mahtab. [In Persian]

Arabi, Seyed Mohammad (2014), Communication Management, Ch 8, Tehran: Cultural Research Office. [In Persian]

Oveysi, Behzad (2013), "Analysis of the government system of Mahmoud and Massoud Ghaznavi in historical literary works based on Likert theory", Historical Research, Faculty of Literature and Humanities, University of Isfahan, Volume 3, Number 124, pp. 123-105. [In Persian]

Anousheh, Hassan (2016), History of Ghaznavids, Ch 7, Tehran: Amir Kabir. [In Persian]

Basworth, Edmund Clifford (1372), History of the Ghaznavids, by Hassan Anousheh, Tehran: Amirkabir. [In Persian]

Bayhaqi, Abolfazl Mohammad Ibn Hussein (2010), History of Bayhaqi, by Khalil Khatib Rahbar, Tehran: Mahtab. [In Persian]

Bayhaqi, Abolfazl Mohammad Ibn Hussein (2005), History of Bayhaqi, edited by Ali Akbar Fayyaz, Tehran: Alam. [In Persian]

- Ravandi, Morteza (2003), *Social History of Iran*, Ch 3, Tehran: Negah. [In Persian]
- Rajabi, Parviz (1383), "History of Bayhaqi, the most reliable document in the history of Ghaznavids", *Treasury of Documents*, No. 54, pp. 8-4. [In Persian]
- Sadat Mousavi, Fatemeh (2008), *Nonverbal Behavior in Interpersonal Relationships*, Ch 1, Tehran: Danjeh. [In Persian]
- Saadat, Ismail (2007), *Encyclopedia of Persian Language and Literature*, Tehran: Academy of Persian Language and Literature. [In Persian]
- Sohrabi, Ali. (2015), *Recreating the dramatic aspects of the history of Bayhaqi*, Ch 2, Tehran: Afraz. [In Persian]
- Heidari, Parasto (2013), "A Sociological Look at the History of Beyhaqi", *Tehran*, No. 68, pp. 37-33. [In Persian]
- Dehghani, Mohammad (2015), *Hadith of God and servitude*, Ch 2, Tehran: Ney. [In Persian]
- Fotouhi, Mahmoud (2016), *Stylistics (Theories, Approaches and Methods)*. Ch 3, Tehran: Sokhan. [In Persian]
- Farhangi, Ali Akbar, Faraji, Hossein (2010-2010), "Body language from the perspective of Rumi in the spiritual Masnavi", *Journal of Culture and Literature*, No. 69, pp. 462-429. [In Persian]
- Farhangi, Ali Akbar (1374), *Human Communications*, Ch 3, Tehran, Rasa. [In Persian]
- Koltz et al. (1988) Mohebbinia, Razieh (2009), *The effect of communication skills training with cognitive approach*, Ch 1, Tehran: Alborz. [In Persian]
- Yarshater, Ehsan, Milani, Abbas (1372), "History in the history of Bayhaqi", *Iranology*, No. 20, pp. 720-705. [In Persian]