Fundamentals of goodness and evilness in Ferdowsi’s opinion

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Abstract
Ferdowsi Shahnameh not only is the epic rhythmic poem collection for describing was and biographies of kings and heroes but also includes deep human and moral concepts and it deserves attention and research in terms of educational point of view. Of most fundamental moral concepts in Shahnameh is nice and bad thoughts as well as battle between good and evil. This study has tried to study, describe, and determine nice and bad thoughts and concepts in Ferdowsi Shahnameh therefore we found that nice and bad thoughts have woven different sectors of Shahnameh together like invisible and unbroken string. The basis of Shahnameh is on nice-and-bad determination in various fields and according to the evolution of human thoughts and passing through different periods of myth to history. Research method is based on library content analysis in Bushehr and selection method of topic is cluster. The results of all hypotheses were confirmed.

Key words: Ferdowsi, Nicety, filth, hero

Introduction
Educational literature field in Persian literature is highly vast and extensive. One of the most extensive types of poetry in Persian literature is educational one. “Education topics include various issues including spirituality, morals, social and political criticism, issues and training in various techniques “(Daad, 2001:19)

Shahnameh is the battle between value and anti-value and these battles enjoy valuable importance. Nicety and filth concepts are extractable from all components, actions, and words. Violence, cantation, religion, justice, love of home land, love, sacrifice, freedom and etc. have been extracted from nicety and on the other hand, destruction, lie, violence, ,avarice have been taken from filth. Shahnameh is the lesson of clean living and avoiding filth. The basis of this epic creation is on battle between these two concepts and the only description of wars and slaughter is not superficial and objective. Thus, studying nicety-and-filth concepts is the basis of studying Shahnameh and mental world of Ferdowsi in Shahnameh cannot be known without paying attention to these two concepts. (Shamisa, 1993:112)

A considerable number of critics have long believed that art need to obey morality. Plato believed that “all stories for children need to be morally edificatory and wrong thoughts had better not be spread “(Dichez .2009: 38).One of merits of literary creation is purification which has moral value. Aristotle focusing on this point believed that “art not only develops excitement and emotions but also purifies them positively without any disadvantages; tragedy enables us by stimulating compassion and fear. Individuals like Dr. Johnson and
Didrou have paid a noticeable amount of attention to importance of morals in poetry. Didrou believes that “respecting abstinence, flouting negative points, and showing failures must be the aim of any honorable and free man holding pen, brush or burin. Dr. Johnson also believes that:” the duty of author and poet is always to make the world a better place.” (Razmjou, 2003:26).

According to main title of this study, “identification of nice and bad concepts” in Ferdowsi thoughts, we will briefly study these two contradictory issues .Then mentioned confirmations in Ferdowsi Shahnameh are studied and we will compare Ferdowsi`s thoughts and impression with various religions as well as determine the similarities and differences .Hopefully, we will try to determine the essence of accurate thought of Tous poet and the results are new.

Research background:

Amouzegar (1992) in a study entitled “devil was not initially devil” studied the existence of devil from the root .Since the main topic of author is something else, mentioned subjects in this study are various characteristics of nicety and badness.

Mirza Ahmad (1994) in a study entitled “nicety and beneficence on Ferdowsi`s point of view” studied the nicety and beneficence and did not point out to other issues. Arabiani (2010), in the book “Shahnameh celebrity “, studied the heroes of Shahnameh and his objective was not battle between nice and bad as he himself believed it.

Research goals:

1. Recognizing the meaning and concept of nicety and badness in Ferdowsi`s thought

2-Recognizing dimensions and confirmation in Ferdowsi`s thought

Research results:

Talking and writing about a man known as the man of history and literature is a difficult task especially considering the fact that valid historical documents are not accessible and various myths and quotes are existing in terms of mentioned subject .In this topic, we intend to study the life, social status, and condition of Tous time and explain the environment of rearing in order to find the origins of his thoughts.

Ferdowsi was most likely born in 950 and the starting year for Shahnameh was 991 .He began writing Shahnameh in 991. (R.K.Riahi, 2000:61)
Tous professor was an Iranian from farmers` classification. Ferdowsi`s father used to make living as governmental position .Ferdowsi`s wife was educated, artist, and kind woman who was familiar with Chang [traditional musical instrument] and Pahlavi language. (Razmjou, 2002, V2:10)

The subject of Shahnameh is myths and old stories which has received from Iranian tribes from the past as historical destiny and has received some details .Chorological content of Shahnameh is from the beginning of life and first Iranian kings till the current era and interacting with neighboring tribes ,failures ,and victories of ancient Iranians and Arascian historical period and finally the last failure of Sassanid kingdom from Islam army .(same ,V 2 :148).

Ferdowsi himself enjoyed moral bravery and internal intrepidity and he himself is brave in terms of bravery, wisdom, a king of Keyan Dynasty in spirituality, and hero in abstemiousness, hero in love. Ferdowsi is a knowledgeable speech giver in that his nature and spirit is woven with wisdom and his speech does not need decoration, and it is accurate and wise .He enjoyed a natural wisdom, correct thinking and unique artistic creativity .What has made some poets such as Ferdowsi , Sa`adi , Mowlavi , Hafez, and Goethe noticeable are their natural artistic talent and incredible creativity and on the second step , recognizable poets are those who are able to apply their natural capital “ (Reza :2013 :43)

Ferdowsi interacts with Iran Past history philosophically although he enjoys a heart full of kindness and nicety .Ferdowsi is like a spectator or umpire giving positive and negative points to showing art, victory, and failures of heroes in the contests’ court. Ferdowsi is spectator who rarely applause others. ”Ferdowsi develops a Philosophical despair but he knows the joy and enjoying the current life as the way to escape from Philosophical despair .” (Sarrami, 1989:671)

Personality, Worldview ,and spiritual features of poet play an effective role on mixing educational and epic literary genre as well as determining charity ,evil, and his moral reflections like amorousness spirit of Sa`adi in Boustan and Golestan which are educational . This is also true about Ferdowsi .Ferdowsi is a chaste and clean Language poet and it can be said that:” he is the first poet who has not polluted his words by indecent phrases and disagreeable and dirty words.”(Forouzanfar, 2001:49).

The meaning of these creatures is a group of stuff or creature or aliens carrying positive or negative concepts. It means that their output in story telling is not neutral and they play an effective role in determining villainy and prosperity of story`s characters as following:

“Ahoura Mazda“as the progenitor of nicety dynasty

The best word which needs to be talked about is Ahoura. Although this word has exactly not been used in Shahnameh, its meaning is frequently found .The holy word of “Ahoura " means the God of spirit and life which has been in existence from Awesta appearing and no better name than this name is found for God .Another word is Mazda . It does not have outwardly appearance and it is unique in knowledge and greatness and nature of life. (Shahrokh, 2007: 179)
“Ferdowsi’s impression from ancient culture of God’s comprehension is woven, in particular Samani period, with Ahoura Mazda which means “wise master” which can be seen in the first distich of Shahnameh that is the first symbol of creator, giving life and wisdom.” (Maskoub, 2005:96).

**Farah**

The most visible character in entire Shahnameh is “Shah”. Shah enjoys a holiness and paradise value among people’s faith obliging them to obey him completely. This spiritual value for Shah is obtained through obtaining “Farah” which is a conditional value. (Bahar, 2002:158)

**Soroush [inspiration] (the good’s rescuer)**

People, hero and Iran’s epic poem have two guides: wisdom and inspiration. Soroush is one of the biggest Zoroastrian’s Gods (Kazazi, 2012:456). Soroush in Shahnameh is commuting between Earth and sky and helps good people in asleep and awake mode solving their problems. Invisible Soroush is watchman of the honesty owner. It gives brightness in heart and consciousness in spirit in that its proclamation can be heard by Soroush owner and it can look for spiritual God. (Riazi, 2010: 24).

**Cow: the symbol of affluence and abundance**

In terms of Zoroaster, cow is a holy animal and it is considered as samples of Ahoura animals. This holy concept of cow needs its care.

The first and most effective presence of Cow in Shahnameh is observed in Freidan story. As soon as Fereisoun is born, the cow “Bar Mayeh” is also born (Sirjani, 1995:97)

**Fire: Destroying filth and badness**

Fire is the symbol of Ahoura Mazda. Fire and sun light are the manifestation of Ahoura Mazda and this manifestation destroys and burns all filths, sicknesses, ugliness, and badness. Darkness used to be always considered as devil manifestation. Thus, wherever fire and light exist, evils and devils could not find the opportunity for bad work and they escaped.

In Iran mythology and epics and in particular in Shahnameh, fire receives a special attention.

1. The story of Houshang going for hunting, seeing dark snake, a stone being thrown, spark which is leaping and a lighting which is created. (Fire discovery)
2. In the story of Zahak and killing the young, Armayel used to free one or two of them. When the number reached one hundred, one hundred flames were fired in Damavand Mountain.

**Negative concepts and creatures**
The opposite side of positive and concepts and creatures is negative concepts and creatures in that their actions leads to wickedness and sometimes endanger positive heroes. These creatures are human being’s and nicety’s enemies.

**Satan, devil, and evil**

One of the words being used in negative-word group is Satan. Satan is evil in religious beliefs. In literary articles, it means devil. But, the role of Satan in Shahnameh is more obvious in Zahak story resulting in fraud and deviation of this king.

The lifespan of Erath is Zoroastrian is 12 thousand years. In second three-thousand year period, Ahoura Mazda creates creatures in the form of world. At the end of this era, devil attacks and the blends course of nicety and badness, the current world, starts “(Amouzegar, 1999: 37)

Devil first just appeared in Kioumars story. Afterward, devil appeared in Satan shoes in Zahak story and from Fereidoun story on ward, it takes an abstraction concept and appears in aberration and destroying manifestation of people’s thoughts. In Tahmoures Zinavand era, this king, arrested this devil and goes to different parts of the world with him.” In Bon, this thought is hidden within this Iranian hero that when devil comes it is Indestructible “(Sarrami, 1999: 465).

In Shahnameh, a considerable number of pictures from ugliness and filth are shown. Sometimes, devil appears in the form of weird living things and it is sometimes compared to evil, fever, hog, wolf, and horse. His features in Shahnameh include misbehavior, cruelty, bad racial, and double-dealing. Whereas in contrast, Hormoz (Iranian) Devil (Touranian) also has an army in that his supporters are called devil. The main task of devil is not to let nicety to improve. Darkness, badness, lie, rebellion, and negative features are devil’s characteristics.

**Devil: symbol of badness**

Devil is one of negative characters of Shahnameh remembered negatively from the beginning of this epic history. This rebellious character always resisted against kings and heroes in epic stories making them worried and not letting them reach their goals.” They were ancient natives of this land who were the residents here before the arrival of Arya tribe to Iran plain. After their arrival, they started to battle to occupy the land and they existed in anti-Aryan group; however, they were from the nature of human beings.”(Karimian, 1996: 183).

The meaning of devils is Shahnameh includes different descriptions:

1. They conveyed negative message.
2. They were magician.
3. Misbehaved human beings are called devils like Greesouz in Siavash story who was called devil.
4. The position of devils was fearful and dark places.
5. Devils lead to blindness. (White devil) and etc.
Discussion and conclusion:

To answer the main questions of the research, it is necessary to mention that nicety and badness concepts lie in Ferdowsi’s thought. The basis of Shahnameh is to determine nicety and badness in various fields and based on human being’s though evolution as well as passing from legend era to history. Shahnameh is the battle between value and anti-value and these battles have valuable importance. The concepts of nicety and badness are extractable in all components, behaviors, and words of Shahnameh. In Ferdowsi’s point of view, badness is bad and no matter who does it, Iranian or Non Iranian, friend or enemy. He even takes care of bad actions of Iranian kings and blame any negative action. Nice beings enjoy power and nice values and they are considered positive elements in stories and they are sometimes supporters of heroes. The nicest one is Ahoura Mazda.

Recommendations:

\1. While studying the content of creations, it is essential to discover the major thoughts and analyze based on that.
\2. Reflection of nicety and badness and comparative studying with other literary articles.

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