

Comparison of Ferdowsi's Moral and Educational Era with Constitutional Era

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ABSTRACT: In Ferdowsi's time Shahnameh is the greatest literary work wherein a lot of different issues and epics have been pointed out. More on topics such as religion, moral advice and moral results, knowledge and virtues is considered. The results obtained in the Shahnameh originate in Ferdowsi's thought and religion which belong to all times. Constitutional Era in turn has a great influence on the shift of ideas and themes of previous time. More in the moral domain it discusses humanism, justice and patriotism. Constitutional Era lyrics certainly managed to express the facts from the heart of human life and put it in public perspective. Based on the results of the current research it can be concluded that Epic literature and ethical literature in education and has had a close relationship. Constitutional revolution put Persian poetry at peoples' service and constitutional Poets brought poetry among people's challenge them back to their origin. The poetry of this era could clearly reflect the facts and privations inflicted on the people, in their time. The result of this was a political, social, and philanthropy awareness. At the end, the poets of the constitutional era surpassed personal and ethnic problems and expressed people's problems in their poems in various courses. And that enhanced intellectuality in people in that time.

Keywords: Poetry, Ethics, Constitutional, Ferdowsi, Religion

INTRODUCTION

Among variety of literary education forms Persian literature is the most widespread one which shows issues such as ethics, religion and philosophy as literature. From a variety of literary, the epic kind is the most genius for the insertion of characteristics of educational form. For that an entirely perfect epic poem is the one which can define heroism and generosity of the ethnics and at the same time be representative of their views and opinions. This feature is available in all major poems of the world (Safa, 1998). When one reads Shahnameh, he whether or not, realizes Iranian moral, religious, intellectual, and cultural characters. Arriving to an idealistic society and establishing goodness and purity are the features of the epic which inevitably has been specified with moral messages. These varied and broad messages are proportionate to the understanding and intelligence of different segments of the society (Ferdowsi, 2006). Shahnameh, in the beginning of the book, is full of names of God. Manifests and some of the stories begin with the Praise of God. Some believe that Ferdowsi even has adapted Quranic rhythm in the method of Shahnameh (Forozanfar, 2001). Reflections of the broad European revolutions, social changes and the success of the reform movement in Turkey, was the cause of the rise of the constitutionalism in Iran. On the other hand, Daralfonoon (Academy of Arts), was the intellectuals' innovative training center, who were familiar with the new European political and economic systems. Constitutional revolution has been the beginning of a transformation which turned our culture upside down. The Persian poetry in imitation of the past topics on various subjects has been shifted that has been conducted in two areas of thought and content (Zarrinkoub, 1993).

DISCUSSION

Education and Ethics in Shahnameh

Attention to greater justice is more prevalent than any other ethical teachings to the extent that some recognize Shahnameh as the epic of justice. It is considered as the most solid pillar of Ferdowsi's basic political and philosophical insights. Justice in Ferdowsi's opinion is the solid foundation that all human wishes and aspirations must be based upon (Javanshir, 2001). In addition to religious teachings and figures in Shahnameh referring to verses, Hadiths and exploiting the great concepts are the literary features of Shahnameh. In some cases the words of story characters of Shahnameh, is vividly matched with verses of the Quran and Islamic traditions. Some rationalize these concepts as such that the existing common concepts among religions are

due to their common divine source. Debating a religion with another is not considered (Fatemi and Ghaboul, 2009). Off Course Ferdowsi's Shiite religion aligns Shahnameh and his religious thoughts. Shia school of thought is the most epical schools among Islamic religions. Undoubtedly the love of Ferdowsi for Imam Ali had a great influence on his interest to Iranian epic (Serami, 2001).

The situation that overshadowed Shahnameh from the start reflects its theist and rational-oriented nature that dominates this valuable work. And the theme of many stories has conformity with faith, believe in religion, inevitability of death, world transient nature, good and evil contrast, rely on the knowledge and ultimate design. These have been introduced as basic principles governing the Shahnameh and Iranian identity principles (Rastgar Fasaii, 2002). Although the superstructure of stories of Shahnameh features such as war and conflict, exaggeration, stress and anxiety, a detailed description of battle scenes and etc., are seen more than any other themes like order and refrain, but in terms of infrastructure, many of the stories are based on notions of morality. Sometimes obviously moral idea shows itself in the stories, but the theme and content of the story is based on that. The span of Shahnameh, Ferdowsi's view and many stories have caused discussion of diverse and varied ideas in Shahnameh; contents such as (condemnation) criticism, greed and ambition, praise of purity and nobility, abandonment of earthly ambition and status, tragic ultimate of pride and arrogance, and consequences of good and evil are the original concepts and themes of Shahnameh. Many stories are formed on these bases (Serami, 2004).

Sometimes moral conclusions of stories are expressed between the stories, and by heroes and characters and sometimes also from Ferdowsi himself at the end of the story. In this regard, the poet's personality, worldview, psychological characteristics have an effective influence on his combined literary work. Ferdowsi is a chaste poet with clean language. We can say that he is the first poet who did not contaminate his words with wrong expressions, obscene and ugly words (Forouzanfar, 2001). Ferdowsi in any circumstances held the ethics and refrained from using vulgar language. In fact, dealing with many issues, Ferdowsi demonstrates kind of educational literature in his word. When such a wise, rational, chaste, and pure-minded poet, begins an epic, takes the opportunity to, sometimes, as a narrator directly leads his audience towards moral and inner beauties (Ferdowsi, 2006). Speech genesis and realization of story identity of Shahnameh are very important. Pashoutan's foresight, Rostam's self-scrutiny, Dastan's deception, Esfandiar's simplicity and inner ingenuity are found, more than any place, in the speech of these heroes (Sami, 2004). Moral teachings have been expressed by a lot of positive characters of Shahnameh. Therefore, some heroes have emerged as a symbol of wisdom. These heroes are so valuable that Ferdowsi uses the attribute of wisdom, which is actually involving the Ferdowsi worldviews, about them (Hajian Najad, 2005).

Education and Ethics in Constitutional Era

Poetry of constitutional era is fundamentally changed in two areas of subject, theme and thought as well. Unlike the pre-constitutional implications that poem represents the relationship between man and nature. More political, social, and critical themes were paid attention and public were introduced to words such as freedom, patriotism. And oppressed people, all of a sudden, once for all were released from the constraints of the past cumbersome barriers (Shafii Kadkani, 2001).

Prose and poetry in this era, became a mirror reflection of truth, dissemination of deprivation and oppression inflicted on the people. The result was that the jump in social and political consciousness increased the pace of demand for constitution and freedom in the people. Generally in the thirteenth century there was very good references to political and social situation in Iran. Anti-colonial literature created diversity in terms of content, themes and issue in Persian Literature in Iran (Mohseni-Nia, 2011). Because people were its audience thus poetry of this period, induced the wishes of the people, suffered class of citizens, and also the oppression and extortion of the era. Poetry of this time from a literary perspective was poor, but socially dynamic and fruitful. Poetry of this time was sensational rather than wisdom stimulating. But it could not find direction beyond time and place (Rouzbeh, 2002).

Constitutional revolution brought about a new meaning in poetry that there was not a word about it. This altered the social and political institutions. These developments led to a change in mental structures of different class of people which some main ones are indicated below:

Complaint and prophecy of the creation was people's complaint in traditional poetry. In the constitutional poetry the complaint was of the creator. Prior to Constitution it had the divine interpretation based on Holy Scripture. But following the course of secular intellectuals of the West and translation of their works, poetry of this time, was influenced by the Western secular perspective (Eshghi, 1996). Constitutional poetry fought against ignorance, and poverty. The Most attacks were carried out by Iraj Mirza. He criticized a lot of social problems. Farrokhi Yazdi and Lahooti more than others urged people to learn knowledge, and most poetry of Nasim-e Shomal also was dedicated to expose the misery and poverty of the people.

Eshghi wrote the poem of Eid-e Khoun (Feast of Blood) for the rights of dispossessed, Easter and Bahar rose to demand justice and hung off the tyranny in Shush (Haddad Adel, Bi teta).

The most beautiful praises of homeland are evident in Bahar's Divan. Bahar due to his relatively extensive knowledge and emotional excitement and fascination about Iran's past created his best freedom panegyric writing and patriotism. In this period, cosmopolitanism is displaced with homeland patriotism (Shafie Kadkani, 2001).

Liberalism along with patriotism and anti-imperialism uplifted constitutional literature. Poets of this era regarded liberalism from the following prospective:

1. Battle against the colonial means freeing homeland from foreign rule
2. Battle against the despotism means freeing homeland from domestic tyranny
3. Battle against the old traditions, superstitions and ancient false beliefs

Three contemporary poets Aref Ghazvini, Farrzkhii Yazdi and Bahar more than others discussed about freedom. "If you want to catch two great whales from Bahar's river of poetry, one would be homeland and the other would be freedom" (Shafie Kadkani, 2001).

Some of the main slogans of the Constitutional era was based on nationalism, patriotism and liberalism, inspire an epic spirit, desire to victory, nobility domination, belief on people, hint to national and patriotic mythology, declaration of people defiance, avoiding literary language and aristocratic. Poets of this era practicing the demands of the deprived ones defended social and political norms. And if there were love, it was the political romanticism, a momentary type, and symbols of patriotism and nationalism that in the political heights was colorful then lost its original color (Mohseni-Nia, 2011).

Overall, based on the foregoing discussion the main content of Constitutional poetry has centered on education and moral themes such as justice and patriotism, humanity and humanism more in poetry of Adib Almolq Farahani, Malek Shoaray Bahar, Nasim-e Shomal, Aref Ghazvini and Parvin Etesami In this era, there was not something of a non-human literature, whatever it was, it was love and humanitarianism. Poetry became folkloric and humanlike. The poems were enlightening and stood up against ignorance. Poem was pure and bright. On the other hand, contemporary poetry, in terms of concept and sociability not only was not imitation but also early works were distinct and innovative. Perhaps one of the fundamental reasons of change of thoughts at this time was attacks of alien force to this land. At this time the country's enlightened speakers and writers' main concern was to protect the land (Shafie Kadkani, 2001).

At this time, not only the artistic value of the poetry was not reduced but mental concepts of the past such as praising the kings and princes, were replaced by the objective and social content. Relationship between society and literature is a bidirectional relationship, as the social developments influence the literature. Literature could as well have a significant impact on social developments. Events of the Constitutional revolution, in particular, freed poetry from the dynasty and their relevant difficulties and with the withdrawal of prose and poetry from aristocratic members spread them among the general public (Hasanli, 2007).

The difference between Constitutional and pre-Constitutional poetry is more application of simple, naïve, language and the use of a new theme such as parliament, council, freedom, nation and people which it was not there in the ancient lyrics in Persian language, (Shafie Kadkani, 2001).

CONCLUSION

Epic literature has been and is in a close relationship with ethical and educational literature. Shahnameh is filled with deep human concepts, moral and nurture teachings. It has as well a lot of wise and religious messages. These wisdom teachings as exemplification in the form of story have come for the warning of others because these wisdom and teachings in the stories are told from the side of the narrators and heroes of the stories.

Constitutional revolution served people with Persian poetry and dragged pro- constitution poets among people so that it averted people to their ancestry. The poetry of this era could clearly reflect the facts and privations inflicted on the people, in their time. The result of this was a political, social, and philanthropy awareness. At the end, the poets of the constitutional era surpassed personal and ethnic problems and expressed people's problems in their poems in various courses. And that enhanced intellectuality in people in that time.

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