

In the name of
GOD

introduction

The parallel desire of the new man for art

Contemporary man has more tendency to art and literature since he is more modern and knowledgeable than the former one and this is due to the speed of information transfer. The general sense of man is tired of the domination of the rigid, mechanical rules and regulations of the interconnected networks of the New Technologies and he is ready to embrace new knowledge, especially profound one that either at the surface or in appearance, take advantage of the creativity of art. Today human beings are drawn to an end that has more anthropological depth (Malekian, 2010).

In fact, it can be said that the new man seeks to find his lost spirit and this is his ultimate goal. He seeks a universal life that reconnects him to heaven, to purity, to cosmic mysticism, and to harmony with imagination with the spirit of nature and the soul of the universe.

Today's human need for the sacred essence of art

The creators of great Persian masterpieces such as Molavi, Hafiz, Ferdowsi, and others are just a part of the shared heritage of the world, which, according to Lewis, have been capable of a modest view of life and profound moral experience.

An experience that interprets life in all its dimensions, regardless of any historical or geographical boundaries and depicts life based on an inward observation and discovery of the foundations of facts. It can inevitably repel a sense of insecurity, doubt, powerlessness and anxiety that has surrounded his whole being.

Iran-India literary and cultural commonalities

Why Persian Literature Messages are globally accepted

The fascinating message of Persian literature as a mirror of a deeply rooted and civilized culture has created a much wider "cultural geography" than "Iran's borders". The great emphasis of this ancient culture on mythical, intellectual, moral, philosophical, religious, and anthropological topics, has made Iran's land as an integral part of different cultures.

The Foundations of Iran-India Joint art Messages with a look at the Shahnameh:

The most fundamental theme in Shahnameh is:

human anxiety (an anxiety that is the creator of myth and literature in general).

Important human challenges are;

with life, with death, with fate and confronting different levels of man's desire

while he has to fight with the unwanted and imposed wills of others.

In general, the most human concern in Shahnameh is the struggle of the selfishness of man and others and the coerciveness of the earth and time. Fundamental principles of Shahnameh, which address Eshragh and royal wisdom of ancient Iran and the teachings of the Islamic world are based on deep understanding of human's soul and its different layers as well as man's nature and his needs and challenges.

Shared artistic messages of Iran and India with a glance at Shahnameh

If we take into account the literary prophecies, transcendent messages and cosmic themes of the Ferdowsi Shahnameh, We will find that this literature address also the hearts of today human beings and penetrates deeply in our souls.

Thus, the biological, intuitive experiences in myths of Ferdowsi, and the wisdom and advice which flow through the Shahnameh can give new and helpful insights to today's human beings. Because the fundamental human issues that deal with the nature of man, including the feeling of homesickness, the pains and suffering that surround us, Purposefulness or lack of purpose and absurdity in life and others are constant concepts and concerns of all human beings.

Avoiding violence in the Epic Genre in Persian Literature:

Eshragh ideology is based on the friendship between human being and the universe, self-identification, love and affection.

In the Persian epic masterpiece, Ferdowsi's Shahnameh, these messages are also clearly seen.

For instance, In Iraj story, Ferdowsi recommends us to patience and calmness and generally considers hastening to be the features of the devil. He teaches man that the human temper cannot be combined with the evil temper, so contemplation at work means avoiding the dirt. Iraj in this dialogue is interactive and peace-loving.

The negation of prejudice and violence and having social behaviour based on knowledge

Where love and affection predominate over geographical and racial boundaries

During the marriage of Zal and Roodabeh and the fate of Ferdowsi's greatest Iranian hero and idealist man, Rostam, we can see this preference of peace over war between Sam and the King of Kabul.

Ferdowsi considers true ability in the power of the mind and the power of understanding and of the inner world .

Extremely avoiding violence in Shahnameh

we can see in Siavash story that

Siavash consciously prefer peace over war and accept to sacrifices himself .

Rostam is never an initiator of war and mostly tries to persuade other powerful men like Esfandiar not to initiate a war.

while being so powerful, Keikhosrow mystically worship God in a corner.

Fereidon story as a peace-loving, and depicting a violence-free universe

Ferdowsi's wisdom in this situation shows in Freidoon language that organizes a scene of peace-loving, non-violent biological experience and by this story our great poet Ferdowsi in front of the eyes of all the worlds, in all ages, he depicts the immortality of his words.

Non-Violence Connection with Peace and Knowledge and Intellectualism:

Ferdowsi in the final conversation between Sam and his son (Zal) after Sam has reached the knowledge of himself and abandons arrogance, he calls nonviolence as the product of common wisdom and popular knowledge.

The wisdom of Ferdowsi has opened his way into human hearts through symbolism and made him immortal. In Shahnameh, Rostam is a symbol of perfect Iranian man, a symbol of wisdom who relies on sacred support. Simorgh and his feather inspired Rostam as Gabriel did, and his mother has figuratively appeared in the Shahnameh.

Iran; an ancient pattern of creation, a mark of rejecting violence and the fruit of peace

As a result of the great wisdom, understanding and avoiding violence, a great woman (Sindokht) can promote her daughter Roodabeh to be the mother of Rostam.

Thus Roodabeh represents an archetype of creation. Roodabeh, a non-Iranian woman, becomes the mother of Rustam in a dialogue-oriented, romantic, and intimate process with Zal. This marriage has been the fruit of dialogue and avoiding violence .So under the shadow of this event and based on dialogue, the war between Sam, the Iranian hero and Mehrab ,King of Kabul was prevented. This is the world that Ferdowsi shows us.

Iran; an ancient pattern of creation, A sign of rejection of violence and the fruit of peace

Ferdowsi does not even consider the element of racial and ethnic differences to hinder understanding and dialogue.

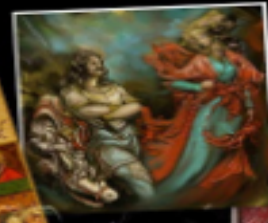
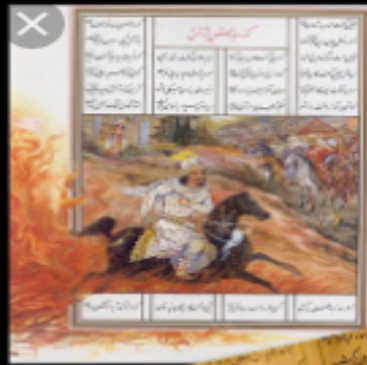
And finally, Ferdowsi's great art from the ancient passage depicts this birth and creation of Rostam.

Violence-Free World; Siavash Governing Chart

Ferdowsi illustrates this approach in different places of the Shahnameh, including in the Siavash governing chart while expressing to his commanders:

sarzaminjavid.com

ساوش



The mystical approach and the rejection of violence at the expense of stepping down from power in Kei Khosrow's character

And also in the fateful choices of Keikhosrow, who prefers mystically to withdraw from power instead of violence and conflict and mystically he chooses to dwell in a corner of worship and pray in his privacy. we can see the same magnificent dialogue in Rostam's actions and remarks in conflict with Esfandiar and avoiding war.

result:

The same brief examples of Shahnameh, an epic genre of Persian literature, shows that Persian literature in the modern age also can donate an image based on violence-free world. This picture has high idealistic themes and contents beside eternal and heavenly messages to save humanity. And it can be a meta-historical phenomenon.

Iranian-Indian cultural commonalities in the genre of mystical literature

From Rumi's point of view, India is the symbol of the world of meaning and Heaven.

Rumi has achieved a great secret in this regard and it is the discovery of the foundations and elements of peace and friendship which is escaping from conflict and war. Unveiling this mystery will be gratifying to today's world.

Molana considers the path to peace and tranquility as humanity's secret and that everyone who understands it will reach the human ideal.

From Rumi's point of view, the precondition of securing others is that the speaker himself has reached the levels of eternal peace. Because the root of faith is in the sense of security and living in a safe environment derived from faith and certainty. According to the available evidence, Molana himself has reached this position. Rumi with his cosmic attitude links the paradise of this world with the universe of that world.

If we consider throughout Rumi's speeches and deeds, what will be most evident is the two anti-violent and peaceful traits of human existence:

One is to have love for others without expectation, to be honest, and try to reduce the suffering of others as much as possible. Second, to explain the truth to human beings at any time and in both speech and action.

Principles and basics of Peace and Nonviolence in Molavi's Works:

At a glance, we can classify the factors and reasons for the creation of a peaceful world in seven principles:

1- Inner Tranquility, 2- Intuitive Life 3. ignoring ourselves and putting aside our selfishness 4- having a romantic look to the universe 5. having Self-knowledge 6. Dialogue and Tolerance 7. Understand the harms of violence and avoiding it

Factors of Violence from Rumi's Perspective

1. Instrumentation of the universe,
2. Ignorance and delusion,
3. Avoid collective wisdom
4. selfishness
5. jealousy
6. ignoring the truth of the world
7. Lack of contentment and being lavish
8. Lust
9. desiring sexual orientation .
- 10 Selfish individualism

Rumi, in his statement about the crisis of consumption and its liberation strategies, has invaded human greed and has called it the source of the crisis of consumption, He is more concerned with greed and voracity and invites humankind to contentment (189: 610-11). He wants the man to use fewer self-desires and avoid wastefulness. He calls moderation a condition of liberation from suffering and points out the abandonment of extravagance.

Conclusion: Mysticism, inner peace and outer peace and reconciliation

The human message and the violence-free world are the subjects of all Persian literary genres, especially mystical literature.

The rejection of violence, pacifism and respect for human dignity are central in all the masterpieces of Persian literature and this is evident in the Shahnameh also. The Persian mystical genre is full of pacifism and anti-violence stories. The rejection of violence in the Persian ideal City is a central message of Persian educational literature.

From the Molavi's point of view, one cannot help others as long as he himself has not understood peace and tranquility.

As Thomas Acompius the famous Christian saint divides humans into three groups:

- 1.Those who are at peace with themselves and with others
- 2.And those who do not allow themselves or the others to be at peace
- 3.And those who are at peace with themselves and try to lead others to peace.

In fact, Rumi has reached this position.

Thanks for your attention

