Should And not should be in the Iliad and the Shahnameh

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ABSTRACT

In this study we try to do a search on different ways of ethic manifestation (worthy & unworthy) in two Iran and Greece battles. It is fairly to study the values and counter values of each tribe in their geography and history. But Since the recognition of values and counter values, based on concepts of human culture and human, so it is not non sense to look back the past (decades and century) and judge. It is fairly to classify what is in service of human culture as worthy and its opposite side as unworthy.

Key words: Ethics, Firdause, Shahnameh, Humer, Iliad, Epic

Introduction

Among the different epics around the world, Humers' Iliad and Ferdause 's Shahnameh are the best. It is obvious that comparing these two epics to study two kinds of epic in two parts of world is tempting. Since human beings in the epic, has to believe in destiny, but Aspiring and expressing courageous and braveness do not leave, In this situation( being between destiny and aspiring) he does some actions from which our historical judge calls them worthy and in some parts unworthy. It is clear that if we use the primitive and nuncupative epics as our basis, so not most but all of epics heroes will call worthy in their experiences and facing with problems.

But in this study, without the principles came from these epics, we look at values and counter values, based on general culture that is human based and does not limited to tribe's especial believes. In this study we try to follow the rules which are base in the human's evolutionary believes. In fact, we do not want to have Ethical Review and criticize these two great epic. But we use shared general human culture as a tool for measuring and evaluating them. For instance, although in the battle, defeating the enemy, happiness, Victory and etc are acceptable and clear in an epic, But at the same time, the atmosphere of reconciliation in overcoming the enemy, having compassion and passed, hiding the happiness in victories and having sympathy are some of worthy cases that bring ecstasy and encourages any person in different regions to praise and admire.

Based on the description given in the above sentences, What is in the service of human culture, free from tribal especial believes, human based and obtained according to general culture measures are worthy and what is against human culture is called unworthy.

The way of ethics manifestation in Iliad and shahnameh:

Dr.Eslami Nedoshan, author of "Death and life if heros" in shahnameh, says. "In shahname, from all tings that include the basic rules of Khayyam and Erfani Persian literature, we can find some examples that show five main cases:

1.Consternation in the work world and not knowing his secret;
2.Topless and faithlessness and foot time;
3.All roads leading to death;
4.Take advantage of life;
5.Wait; [1].

These case, in addition to the basic believes in Khayyam 's thought, it includes the basis of each hedonic thinking and basis of each thinker's idea that bares the reality in front of nature, norms and abnorms. It means that basic of human thinking is epic, person who has a direct relationship with nature. So because of this reason, we can find all these Five cases in the whole thoughts and performance of Iliad's men. We use this part in introduction because we believe that these are worthy and unworthy of epics. So we should analyze them with these principles. The author of "From flower's
color to thorn's suffering also believes that "it is believes that there is no enjoyment in epic.

What people get from enjoyment is searching but not finding that after reading all the epics, without any exception, we fed nothing. Greek Iliand and Odise, Indian Mahabharata and Ramayani, Iranian Shahnameh and Babylon Gilgamish are the reflection of Collapsed fountain Bitter or sweater, Kazantzakis said that there is no Helen, Helen means battle for Helen [4].

Ethics in Iliad:

Manslaughter:

Manslaughter is the most inappropriate actions. Especially killing relatives and beloved person because of imagination and superstitions such as sacrifice.

In shahnameh sacrifice is not common but in Greek epics we can find it, especially sacrificing the dearest persons. The English translator of Iliad Says: Agamemnon sacrifices his daughter, Iphigenia, in Artemisia goddess because he wants to decrease his anger (Latimore, 1961:23). This part is not mentioned in Iliad's book. Because it refers to Greek's camping to Trojan. While Iliad tells only the events of Trojan War I. [10].

On the way to Trojan Greeks came across with difficult natural problems and predictors say that the only way for calming the gods is that Agamemnon- The Greek's commander- Sacrifice her daughter, Iphigenia, for gods. Agamemnon promises her daughter to help her to marry with Akhilious and by deceiving her he tries to take her to Altar. Although this disaster is not mentioned in Iliad but we can find it in Greek epic. It shows the performance of the kings in Greek epic.

Killing quarter:

Usually in a battle, each hero who asks for Forgiveness from his opponent (winner) is exactly like defeat for a hero, killing the defeated man is unworthy action. For example in Iliad Praiam's Son, the step brother of Hector-while begging for Forgiveness was killed tragically by Akhilious (Ibid, Zoth song).

We can find this sample in shahnameh that refers to killing Sorkheh Afrasiyab's son, by Toos. It happened while he insisted for Forgiveness in tears. Although Toos had to fulfill the Rostam's order to kill Sorkhe just like in a way that saiawush was killed (Firdause, 180:3).

Loot dead clothing:

In Harmer's Iliad we see that when heroes are murdered, losing Martial outfit clothing is a great disgrace and stigma for a hero. For example, Ajax, Dimmed, Manilas and some of Greek heroes with Hacktore, in 20th song, for saving Patrokels dead body who is wearing Akhilious gown. Although Hektor could plunder Patrokels clothes but Greek with some difficulties could get his dead body from Hektor. In spite of this situation, Greeks do this with all their defeated rivals in the whole Iliad.

Abuse dead:

One of the inappropriate behaviors (unworthy behaviors) by Greeks was abuse dead. Humer says, after burying Patrokel, Akhilious tied his unruly soldiers to vehicle and after that he ried Hektor's dead body to pull him on the Soil. He circulated his dead body three times around Patrokel's tomb. Then he slept in royal court and put Hektor on a way that his fore head was on the Soil. That time Fobous corered his dead body by his golden shield [10].

It happened while Hektor begged Akhilious do not have inappropriate behavior with his dead body. Humer describes Hektor's sentences while he was begging Akhilious and also he gives Akhilious reaction: "Hektore raised his weak eyes toward Akhilios and said: I take you an oath to your body and your knees and persons who created you. Not to behave badly with me near Greek-Akahai ships.

Just that time Akhalious behaved badly with Hektor. He cut his feet and pressed each other with Leather. He tied him back of his vehicle. His head was being palled on the ground. He climbed up the vehicle and he showed all the great remainders with one of his hand and with the other hand he hit who were flying excitedly toward horizon. A cloud of dust surrounded the dead body that was being pulled with a vehicle.

The dark hairs of Hektor was pulled on the sand and his head which was worn make up made a groove in plain full of dust. (Ibid, 668).

The extent of these inappropriate actions are decreed in Gred and Rom's myth cultural book: (…Achil, Akhilios, pulled Hektor dead body around the city because he caused the death of beloved patrokel.

After 12 days, Zeus ordered Tetis, Akhilios's mother to prevent him from ill treatment with the dead bodies. [8].

All of the inappropriate behaviors that are beyond the Iliad book are part of Greek battle and it happened after occupying "Trojan" city, are assessed here: "Greeks burnt the Trojan city and plundered it

They killed men and distributed Women among themselves. Kasander, Prayam's daughter who had predicted the loss of Trojan, became the servant of Agamemnon. They cut her sister's head on his tomb.

Olies took Helcob who was Paraiam's widow. They gave Andromark, Hektor's widow, to Neopetolem who was Akhilios son. They through down Astianaks, Hektor's son who was a child, from top of the tower [10].
Ethics in Shahnameh:

1- The most inappropriate actions in both of these battles that happens in Shahnameh is blood-thirstiness. It happens just once and unfortunately by one of wisdoms: In Shahnameh, after 12 years one Iranian, Goodarz, drinks his enemy’s (Piran) blood. [1].

Although it happens because of hate and anger of Goodarz, it is so unworthy and inappropriate actions. Because in history of this tribes epic cultures, there is no experience and background on this action. If we accept that Firdaus didn't edit the harsh and rudeness in Iran’s battle to satisfy Iranian who had been accepted Islam.

By the way, let us revise Zarrinkoub's statement who says: Firdaus’s epic is the reflection of ethic moderation. The result of training this epic is not improving the feeling of trespassing the wise and fairness. -Plato believes that it was Humér's main problem- But it is revitalizing the hated feeling to all the things that destroy kindness and fairness. [3].

What we said were about Greeks harshness which were compatible with their other actions. But unfortunately we can see this disaster in shahnameh, too. The greatness of disaster and inappropriate form of that looks so ugly when we put it near the greatness and kindness of Iranian's spirit.

In Kin siaiawush battle, the main part of Turan Land is occupied and Rostam delegated each part to his commanders to govern with justice. But protesting and stimulating by Zavareh who could not get rid of siaiawush’s death, Rostam and Iranians started a tragic murdurance that was seldom seen in Iranians. Firdaus narrates the story:

Zavareh a problem sucking dick From his eyes poured down Yellow water After this seek not sleep I'm not hatred of Afsiab rostam comfortable stay will not let I use all my hatred ..

It prompted Paladin The Tahamtan dose same work Began to kill and loot all All people have their hands on their heads were Of Turan world to the Saghlab and Greece Reclamation of a border did not Cut the head of young and old Women and children were captured Thousands of miles in this manner The country was destroyed (Firdause, 3:194)

The central point in battle was revengefulness. Pride and being famous, everybody comes with this motive and becomes the hero. This is a common point in the world's epic. But in addition to this and beyond these points, there is another point in shahnameh that can't be found in other epics. That is domination of love on the local and tribe hatred. (The best one is story of Zal and Rudabeh that does not need any farther description).

2- Worthy in Shahnameh:

Seeking peace, accompany of Championship with wisdom, spirituality Oriented:

In Shahnameh we can find many points about dominance of culture on selfishness and dreaming. priority of art on materialist and avoiding sloth. But in Iliad there are a few or no the points which are mentioned. "If we compare the battle of Iran and Turan with Humér’s Iliad and Odise, we can come to Valuable points, which is indicate the depth of humanity parts of Iranian civilization [1].

Zarrinkoub in his book “No East, No West, Humanity " Says that:

The wonderful face of mythology periods in Shahnameh- kai khosrau- is the spiritual calmness after working and trying hard during life that is the ideal one for all the peace-making classes in Shahnameh. Spiritual calmness that Kai Khosrau and his followers get it in their loneliness in mountain and Firdaus gets it byword [3].

Zarrinkoub describes the calmness by the case of Iraj, like this: "In the huge world of Shahnameh that shows the contrast of Peaceful tendencies of a class with rebellious and high ambitions of other classes.

I believe that because of this Iran's epic is known as the epic of suitable battles and it was shown as the superior persons who have strong believes. In Iran's epic, Shahnameh, the horizons of view are superior and it has much more humanistic characteristics. "Iran's epic is not an attempt for getting golden treasures, getting smart women, and accessing to East and West trade roads. It is Battle of a tribe for defending their existence, protecting against savages and protect against world that is provided for opposite of whole things (Ibid, 177).

This peace seeking intention was lately shown in siaiawush, Kai Khosrau and Lohrasb. Saiaush never wants to be aggressive or villainous and he loses his life purifying his spirit KAI Khosrau after revenging his father, while he was powerful, in snow that is a symbol of whitness , vanished and Lohrasb in his final days of his life declared his son, Gushtasp, as his successor and prays in a temple. Amony worthy 
we should remember the wisdom end skill fullness against stubbornness and obstinacy.

"in Shahnameh worded, being athlet is not limited to bravery in battle field. Wisdom is also necessary for being athlet. So in Rostam .

Kai Khosrau and the others we can find both of these characteristics. The feeling of proudness in Shahnameh is related to non_material victories as well as material victories and because of this it has been meaning ful and alive even in our period (Ibid, 175).

Undoubtedly, studying and analyzing the worthy and unworthy cases, that shows the epic spiritual, indicates the superiority of Shahnameh to Iliad an superiority of eastern spirit on western one. In Iranian Epic battles motivation, continuing the battles and all the things that happen during them, show the contrasts and contacts of worthy in comparison with unworthy. So battle in Shahnameh and Iran's battle is a battle between worthy and unworthy.
There is an endless battle in this epic (Shahnameh) that is not limited to Iran and Tooran war. Its zone extends to whole parts of Iran.

Afarsiyab beyond AmoDaria, The white devil in the other side of Alborz, Zohak from Taziyan plain and khagan from Tatar deserts (Ibia’d, 174).

But we see that against spiritual depth of Shahnameh there is something else in Greek epic: (Greek army get together in olies harbour, in a Beausie land)

Kalkas, a predictor, said that gods do something and if Agamammon wants to calm down the gods, he should sacrifice her daughter, Iphigenia and he did it. (Humer, B64:2). ZarinKoub in his article "penetrate in the world of Shahnameh", in "Not Eastern No Western, Humanity" compares two Iranian and Greek epics and says:” Iran in its own mythic life has showed the opposite states of Greeks.

There are some stranger faces in Shahnameh that motivates our interests and kindness. [3].

In shahnameh, the old people's faces of Wisse and Agrirath are so attractive that the reader Feels sympathy about them. But about "enemy stranger" that Dr.Zarrinkoub has been mentioned, likely includes Greeks.

But never includes Humer Because Humer is in higher level. It seems that all over the Iliad consists of Hektor's spirituality. In a way that we can say Iliad is a book about Hektor or "Hektor name". Figures such as Hekob, Prayam and Andromark: Hektor's mothor, father and wife are the most attractive figures in Iliad. In fact, I want to say that at least in Humr's Iliad, the enemy stranger isn't irregular and this claim about Humer and Iliad refers to suitable and worthy cases.

One of the other suitable or worthy in Shahnameh and its heroes is advice to extension of Justice. The author of " Firdause and Humer" says "There is no book like Shahnameh that has had much more words about Wisdom and justice. The meaning of justice in Shahnameh is very deep. Justice for person is a natural concept and injustice is adventitious.

This is a huge reality. In different parts of Shahnameh we can find extension and obtaining of Justice. Among the kings of Shahnameh, except kai Kaus and Gushtasep, the others are the defender of justice and extension of justice. Among Iranian heroes, Except Tous and Isfendiyar, The others are lovers and actors of Justice Extension. Shahnameh is itself full of advice to observing justice and the other's rights. Whenever a Commander order their forces to do something or whenever in the Last advices (testament) of kings we can find these parts. For example after After the unveiling of plotting attack of slem and toor to Iran and king Feridun's decision for preparing to war, Iraq opposed to and tells Feridun that:

I do not want the throne I leaving them without Corps I have a say celebrities There so because my body and soul In vain to land Anger and hatred have no I get no grudges Heart Better bring that hatred Iraq hurry to see his brothers before his brothers attack him. Iraq talk deeply with them because of his kindness, not for the reason of fear or weakness. Iraq tells his inferior partners that:

”O Kings greedy of power, I say unto you, if ye desire happiness, strive after peace. I covet neither the royal crown nor the hosts of Iran; power that endeth in discord is an honour that leadeth to tears . And I will step down from the throne of Iran if it shall foster peace between us, for I crave not the possession of the world if ye are afflicted by the sight. For I am humble of heart, and my faith bids me be kind.”

If such as Agamammon in Iliad we have kai Kaus in Shahnameh. There is Manoucher in Shahnameh that is unique among kings and commanders of all battles. The last advices of king Manoucher to his successor are:

Ordered Nozar to come He gave great advice This place is legendary kingdom in vain It should not always be dependent I got hundreds of years With suffering ...

The world with my special shrew Cities and resorts is very got Life has no value for death Like the leaves of the poison tree Then I drew a lot of suffering Power and gave you the crown of the Kingdom Such a hit and passed it Must be time to return

Specific worthy of Shahnameh:

There are some Specific worthy for Shahnameh which Iliad does not have it. They are: modesty of Rostam's wife, sacrifice of Jarireh Froud's mother: and saiaWush's wife, brave of a woman called Gerda farid, Gnosticism of Iraj, kai Khosrau, Lohrasb and SaiaWush. Apart from these points, in a general view, when we put one of stories of Shahnameh such as Iran and Turan's battle and Turan in revenge of Syavash and Iliad we see that the priority of Shahnameh on Iliad is obvious. The author of "Death and life of heroes in Shahnameh has an exact sentence:

"battle of Iran and Turan in revengefulness of SaiaWush reminds the Greek and Travanian battle in humer's Iliad. But with this difference that In Iliad, battle is for beautify but in Shahnameh is for being good.

The battle in Shahnameh has an exact and humanity concept [1].

Bahram Gudarz, symbol of a worthy:

One of the worthies in each epic is that hero does not accept contempt even if he dies. In one of
Iran and Turan's battles, Bahram, Gudarz's son, after coming back from the battle field recognizes that he had left his scourge (which is name was written on it), in battle field. He couldn't stand the disgrace that Turanian plunder his scourge and in spite of his father and brothers prevention, he tried to find his scourge while it was going to be dark. He went to Turanian's military field. Firdause narrates the story:

Bahram ran and went to his father and told him that his ancestors had Left and they have increased with wrestling but close to each other. For example, we can mention the battle of Rostam and Kamous keshani in which Rostam catches him with a rope. In Rostam and Isfendiyar's story, Firdause wants to show the great disaster. He describes Rostam’s disability against Isfandiar's arrows and Rostam runs toward hills without battling.

Iran's worthy against Greek worthy:

One of the better worthy in battle is looking for fame and living in higher level. Heroes reject all meanness. In "life and Death of heroes" book in Shahnameh, we see that "Among Iranians “name” is much more important than bread.

Being famous and having good name is the thing that is obtained by goodness. [1].

Goodness, kindness and Compassion all are the base and prior of good names. It is interesting that Iranian heroes, in Shahnameh, in comparison with Greek heroes in Iliad are more affectionate. What we said before is a big honor for Akhilios. But when he breaks off Agarmannon and sees the large number of people who were killed by Trovian, nothing changes. But Rostam who wants honor, he was bothered because of keikavous insult to him and then breaks off. When the wise Gudarz goes to him and asks that if that is kaus fault, what Iranian’s sin is: Rostam keep calm and anger and tries to respect Iran and Iranian's so he reconciles with kaus again. It is clear that honor and looking for fame of Rostam passes through a clean and pure way. He does not want to be famous in any condition. We should say that obstinacy of Isfendiyar in his battle with Gashtasp and his indifference to his 38 brothers’ death is not less important than Akhilius rashness.

Butt here in Shahnameh, beside Isfendiyars and Tuses we can find Gudarzes who are kind hearted and show the kindness of Iranian. But in Iliad, beside Akhilius stubbornness there was not anybody to clean the darkness of his unacceptable works. There is just Hektor who is in rivals’ side that is Greek's enemy

Consequence:

Although based on originality of epics, we see Iliad closer to primitive and oral one and we should put Shahnameh among secondary epics which are edited. But in a comparison between these two epics, with their present qualities, we can find considerable worthy samples in both of them. But about unworthy samples, there are less unworthy samples in Shahnameh (60.000 verses) in comparison with Iliad, in fact Iliad contains much more unworthy examples.
References