

PRACTICAL PHILOSOPHY IN EPIC POETRY OF FARAMARZNAMEHR. Sakineh^{1,*}, M. Alamdari Manijeh²

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ABSTRACT

Paying attention to the themes and moral teachings consist the most important part of literature and thereby many studies are written in this field that their content is advice and most of them have wisdom and moral aspects. The book of Faramarz Nameh which is addressed in the research is written in the fifth century AD. Although Faramarz-Nameh is known as an epic in literature, looking deep at its verses, can achieve to abundance of advices and moral teachings that the poet is included in his speeches due to status and dignity.

The purpose of this study is review of the wisdom and moral teachings in this work. The study showed that, however, morality and wisdom can be in the main properties of epics position, but can attract the reader's idea across the whole stories.

Faramarz Nameh, is one of the national epics of fifth century AH that explains Faramarz adventures in India.

Keywords: Faramarz Nameh, practical wisdom, refinement.

INTRODUCTION

Paying attention to the themes and moral teachings consists the most important part of literature and in order to understanding the principles and teachings of each religion, its holy bible must be studied.

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Thereby to get familiar to the teachings of ancient Persia, in morality and anthropology area should refer to the Avesta. The most original part of available Avesta is the Gathas. Poems have left from Zarathushtra (Zoroaster) himself, in most of the scholars' beliefs. The poems usually focus on human authority and freedom, consider each person free to choose the good or bad way. Darisna says: O Mazdas! The one who thinks good or bad, undoubtedly, will do as well as his "religion", speech and manner and his begging will follow his free selection.

So, will freeness is common in Zoroastrianism and free human is between good or bad thoughts, so he chooses one. But at the same time recommend and emphasizes the human will be prosperous and happy if human consider three principles of good thoughts, good deeds, and good speeches as his motto and at the same time has warned base on justice, those who tend to vice, based on the law, will regret and sorrow and those who follow goodness will achieve happiness and prosperous.

Gaining good moral and avoiding ugliness are specially considered in Gathas poems. Decorating with the three fundamental ethical principles such as good thoughts, good speeches and good deeds not only causes benefit of good life, but also increases blessing and felicity and reaching truth and fact: O Mazda! Inform me from the best speeches and deeds in order to worship you in the light of "Asha" with "good manner".

Moral and moral action and the way of determining moral action from immoral action and how to value this case, have been the most important concerns of humankind. In the epic epos of Faramarz Name, although at the first glance is an epic text with description of battlefield and prowess and killings, but deduction of a full system and precise moral, which is addressed to all issues and moral aspects, cannot be expected.

In this research, it is tried beside of concept and meaning of moral in this work, the most important norms and moral duties be investigated and the Iranian-Islamic roots be introduced.

Moral, the concept and its definition

The moral (AKHLAGH) is the plural form of the term "creation" (KHoLGH). Creation is an adjective that penetrates to mind and causes producing appropriate actions without thinking. Creation is the same queen that is placed in front of the status. Unlike the queen, the status is a temporary sensual quality (Tusi, 1364, 101) which can turn into queen of human after practice and assiduity (Maskawaih, 1411, 51).

Morality semantically, means a kind of science and type of branch of humanities in which the substantial value and human manners are discussed. In this science, the historical approach toward natures and human manners is not as a fact or attempt to discover their natural causes, but also is the study of them in the respect that what position does each one have in a certain valuable system. (Aavani, 1998, 201).

Introduction of Faramarz-Name

Faramarz-Name is one of the epic works of Persian language that is written base on Ferdowsi's Shahnameh emulation, in fifth century AH. The subject of Faramarz-Name is about explanation of Faramarz – the son of Rostam- warfares in India. There are plenty of words about Faramarz adventures and stories in Persian literature. "As the Bala`ami history, Alaei Nz·htnamh, Systan history and Mojmal al-tawarikh and Farrokhi tips show, the Faramarz-Name story washighly famous in fourth and fifth century AH. According to Systan history text "The news of Faramarz have been 12 volumes, separately". Shahmardan the author of Nz·htnamh narrates a short narrative about Faramarz adventures in India in his book. As well as Farrokhi in his odes, points to Faramarz fight against dragon which is a reason of Faramarz story fame in the early fifth century (Khaleghi Motlagh, 1982:22).

According to Systan history and Mojmal al-tawarikh, the Faramarz story was first available in prose and according to that the poetry Faramarz-Nameh appeared in the late fifth century and early sixth century which included a small part of Faramarz life in about 1500 verses and somemanuscripts of it are recorded in national library of Paris and the Library of Britain museum. There were other stories about Faramarz that some of them are observed in Borzunameh, Jahangirnameh, and Bahmannameh (Safa, 1973, 295 & 296).

The Faramarz-Nameh book which is the base of this study to the attention of Dr.Majid Sarmadi, consists of about 1595 verses.Faramarzname moderator is unknown.

Late professor Zabihullah SafaWhile discussing the Iranian epic poems in the book of epic storytelling in Iran sys like this: "another ancient epopee in Iran is the epopee in the name of Faramarz-Name some of its manuscripts are recorded in Paris national library and the library of Britain museum; also the owner of Mojmal al-tawarikh hasreferred to this epopee and this is the confirmation of the mentioned epopee existence in 520 years ago and in late fifth century. If there is a full version of this epopee, it must be a big epopee which contains thousands of verse, since

base on what can be seen in Systan history the prose story of Faramarz in fifth century and undoubtedly it is documentary contains 12000 volumes (Safa, 1996, 297).

“Also Faramarz story is narrated in different places of Shahnameh and the story of his rule in Sand area and his murder by Bahman is mentioned in that. Currently, no information is available on the moderator Faramarzname.” (Sarmadi, 2003, 8).

Summary of the story

The stories of Faramarz and Bizhan and Manizheh and some other small stories all begin with the same scene:

Once the monarch of Iran was drinking with heroes, suddenly a justice seeker arrived and complained about an injustice. The court that the king and heroes are drinking there, is the court of Keykavus now, the complainant of Noshad, the king of India. As:

Begin a story in the name of the blessing God
Compose valuable poetries like precious pearl by
God's bless Listen to the stories about masculinity and bravery of Faramarz the hero

Someday the heroes were sitting before the king elbow-bending

Also the powerful heroes such as Fariborz and Toos were present at the top of meeting

As well as Faramarz and Goodarz and Bahram and Giv and also Gastham and Gorgin and Roham

Suddenly a well-known and famous individual entered and asked to meet the king

This well-known is the king of India and is here to look for any companion to defeat the enemies

of Indian king. Among the Iranian lion-hearted Faramarz is the first one who candidates himself for going to India. Then, Bizhan Giv joined him and they went to India with a group of Iranian

heroes such as Gorgin and Zarasp the son of Tows Nozar, and then he is captured himself, too. Bizhan and Zarasp got married with Kid daughters. Then Faramarz invited Kid and Hindus to

monotheistic religion from polytheistic religion. Of course, at first, Kid declines him and then

Faramarz and Brahman decide to debate about this. Brahman asks Faramarz some

allegory questions and Faramarz answers all of them. Finally, Faramarz asks Brahman a question.

Brahman knows it but uttering the answer is the confession of the oneness of God. But,

eventually, Kid and Brahman tear the Christian's girdle and break the idols and give up the cross and repent and worship the unique God.

Then Faramarz goes to Delhi which is the seventh dwelling, to fight against the Gipal, but the story is cut here with these verses. As:

He went toward Jipal as myriad salute on him

Morality in Faramarz-Nameh

Wisdom

Refinement and decorating people to virtues and goodness and staying away from immoralities is one of the ways of correcting individual and society. Wisdom and rationalism is the requisite of being decorated by moral virtues. Rationalism is the fundamental thought of Iranian culture, because the culture, applies happiness and felicity of people for wisdom. Wisdom is the biggest divine blessing and the most important tool for fighting against the evils which are slept within the man such as unpleasant properties like greed, anger, lie, etc.

Also it is mentioned in book of divine wisdom: the wise asked divine wisdom: what is better than other requests? Wisdom is the best among all the requests in the world, divine wisdom answered (Tafazzoli, 1385:59)

Also, wisdom reserves such a high position in Islam that holy prophet considers lack of wisdom equal to irreligion; as he says "All goodness is known by wisdom and whoever lacks wisdom, he doesn't have religion" (Alhorrani, 1983:54) and it is listed in virtue of wisdom in Nahjulbalagah: no property is more profitable than wisdom (Hekmat 113).

In Faramarz-name the human is like a big tree full of leaves and branches which its branches are wisdom and its fruits speech. Everybody who climbs up wisdom branches is priest and never grow old.

Brahman answered Faramarz question about the big tree, describes human as a tree with long branches and leaves and calls the branches "wisdom" and fruits "speech". As:

O! Clever person, the mean of long - branch is wisdom

Whoever goes up the wisdom branch gains superiority because the wisdom branch is higher than the sky

The wisdom branch doesn't get old and wear out as thinking is its leaves and speech, its fruit

Wisdom is better and greater than every word you know

The wise person does not consider any thing valuable but wisdom

Tell whatever you want to wise people and always look for wises in the world

And in the following, describes wisdom as a lush garden full of flowers and fowls that the wise wants it with a whole heart and soul:

Each fresh garden you see with fresh trees

There are parrot, ringdove, chough and a garden full of flowers and eglantine

That the wise person considers a high value for that garden which is known as wisdom garden
There are other instances of wisdom in literature 752/764/1989 and 1579. The word “wisdom” has the highest usage in Faramarz-Name.

- To be happy and live happy

One of the essential needs of human and his life is happiness. Therefore when we look at the vast expanse of creation, carefully, we understand that the eye-catching effects from joy and mirth is provided for human in all over the creation. Happiness is followed by soul and body health.

Happiness is the wisest status or a mental quality in the world. Happiness was like a dominant cultural pattern of religion benedictions in ancient Iran, and thereby was the best part of life. Iranians celebrated almost every month or held special feasts which included worship aspect and also their life was organized through these feasts. The word “feast” which means worship and refers to the part of the Avesta. It was applied about times or situations in which the praises and worships was held with happiness and mirth for Ahura Mazda. Therefore most of the happiness of ancient Iran had religious themes and worships and praises were mixed with happiness (Yasna Poordavood, 25/1).

“The happiness doesn’t belong to human in wisdom of ancient Iran; there is also happy and unhappy earth that the good and bad deeds of human effects on their happiness and unhappiness. (Vandidad Fargerd III, 675/2, 682, 681) was looking for moaning and complaining before Ahura Mazda because of destruction and demolition. Also God promoted Zoroaster to save a world from destruction and make happy its spirit (Avesta, Yasneh, 10/1, Hat 29, Fargerd 1-8).

In Islam, also joy and happiness is mentioned in Quran. It is stated in Yunussura like this: say: in the bounty of Allah. And in His Mercy , - in that let them rejoice " : that is better than the (wealth) they hoard.

Also, happiness and paying attention to that is obvious in Faramarz-Nameh, whether before campaign or after battles.

“You, be happy in unstable and fleeting world and over the life with happiness” Faramarz told Inian Noshad before going to war against devil daemon.As:

You, provide the peace and happiness for heart and don’t be greedy

I don’t say give me your asset which is difficult for you

But also say, live happy, frisky and prosperous

(Faramarzname: 127-129)

Also, he emphasizes on happiness in the story of Faramarz combat against Kid, the king of India.

As:

All the people whether older or younger are intoxicated with the vinity

They spend the life with happiness and vinity

(Faramarznameh:715-716)

Happiness and mirth is common in Faramarz-Nameh, too.

In praise of knowledge and scholar:

Paying attention to knowledge and learning has always been considered as one of the moral virtues, because it is ignorance against it which is one of the signs of human tendency toward corruption. As itself leads to moral vices.

In ancient Iran, the knowledge was base on the religion. In Avesta, the knowledge is considered respectable which is based on the thoughts and deeds and good words and the wise and scholar must guide people to truth. "Zoroaster, considers human thought and wisdom as the main criterion of evaluation and detection. These two elements play a significant role in his worldview. Sepantaminoo- in the name of holy wisdom- is called as the creator of whole. He is believed that only wise men who perceive the truth and indeed regulation by association of thought and wisdom and cause others' awareness and felicity (Zener,1375,322).

Learning and knowledge are emphasized in Islam and also it is mentioned in Qoran, that the wise is not equal with the ignorant:

It is written in ZomarSura like this: say : " Are those equal , those who know and those who do not know ? it is those who are Endued with understanding that receive admonition. (Zomar, verse 13).

In Faramarz-Nameh it is emphasized on consultation with scientists and wise men. Kid says him about applying a hostler from association and consults with him. As:

You, As well, bring a wise scholar among the house leaders

Speak and answer the questions and chose the right opinion by this way

Whoever is better than other in eloquent and scholar becomes the leader of the circle

(1483-1478)

Said: O! The old wise whopossess the world with your knowledge

Tell, what's the best among the things and what is its name?

(1296-1298)

Inconstancy of the world and abandon it:

In ancient Iran, inconstancy of the world, deception and cunning of world was highly considered. "The world is dishonest and disloyal if you stay for it, it will not remain for you" (Saalabi, Alaejazva Alijaz, 61)

And it is mentioned in Nahjul Balage, the world is the end of the view of disbelievers, because they don't look the other side of the world. They don't see the eternal abode of the other world and just focus on this world, because they cannot abandon this world. Imam Ali refers to this point in a part of NahjulBalage: "I warned you out of the world, because the world is not a sustainable place" (NahjulBalage, 1386:152)

Also, it is emphasized on this matter in Faramarz-Nameh. Nushzad ibn Jamshid said in a letter to Faramarz. As:

Do not be depend on the anguish world because it destroys all

When the world is unstable and we are passing, the hero man does not trust on it.

Do not be happy for the world and its accessories, and learn from the dead Noshadzad

(519-521)

And in another place Brahman considers the world misbehavior and heart breaker. As:

This is not a person but the time. The old wise cried of it

I do not see anybody in the world who do not cry about the time and no poor is happy and satisfy with the world

(1313-1314)

Then asked the dear hero, what we take from this unstable world?

And why we get out the world without anything after collecting?

What is the aim of the ruling and finally what is the suffering and providing treasure?

(1317-1319)

The world is mentioned with different titles such as old sweetheart (1341) and the jumper bride of the universe, too. This is the most commonly used word in Faramarz-Nameh.

Justice and fairness.

The concept of justice and fairness is one of the most important human spiritual values in exchange for history. "In Iranian culture, "justice" is the base of wisdom and mercy and

compassion of God and “injustice”, whether in mind or practice was funds of God’s wrath”. (Nek.Dorant, 1383,363).

In ancient Iran and zoroastrianism, justice “Asha” is display of Ahura justice; The law is justice and fairness and having the truth in mind, speech and manner. No action is true unless compatible with “Asha” rule and the rule which is not prepared base on truth and doesn’t make the justice stable, it is not the rule. Thought, speech, and manner develop the world if they are compatible with “Asha” and “Asha” is located after wisdom among the Ahura creatures; “Asha” is the abstract of zoroastrianism that organizes the social and moral norms with justice in universe. This is the notion of Ahura’s justice and God’s justice and the notion of reward and punishment. (Rastgar, 1381:42).

The Islam emphasize is on both Justice and equity and Imam Ali considers the justice as the main foundation of life. When he appointed Ziadibnabih to the governor of Fars, said: Act base on justice and avoid of injustice and oppression that the oppression makes the vassal homeless and injustice pulls out the sword.(NahjulBalage, 1386, 530).

In Faramarz-Nameh, Brahman has associated justice with religion and refers to that the word safety is depend on these two.

Brahman, knows the justice and equity of kings as the best of things which has been eliminated with justice and fairness, difficulty and pain of the people in the world and its safety and counts the injustice as nothing against the kings and considers them so lower than ordinary people. As:

I do not know anything better than the kings’ justice

Which solves the problems and causes blessing and mercy

The king who is not religious, destroys all the kingdom

And if he is religious and justice seeker makes the world calm and safe

The king who is not just and merciful, is worse than the subaltern person

(1300-1305)

Having the plain and pure heart:

The mean of plain and pure heart is the heart away of hatred, jealousy, betrayal and doubt. In Amid dictionary it is mentioned under the “pure heart” adjective: the one who is not jealous and suspicious than the others; the one who his heart is isolated from hatred and guile (Moeen, under the word).

In religion teachings the impure and vengeful and jealous heart is criticized. Imam Ali says:hatred destroys the goodness (chanson of Ghurar al-Hikam and Durar al-Kalim, p 142, 2544H).

In a part of this epopee, Faramarz asks Brahman about the best thing in the world which is more luminous than the Sun and Brahman mentions pure heart as the best thing and considers the ugly and dark and unconscious heart as the most worthless thing. As:

What have you seen lighter than the sun in the world

So, the clever person answered the pure and pleasant heart

Because being hopeful to pure heart is better. The pure heart is better than the sun

The more impure and ugly and foolish heart is not valuable

(1310-1309)

The person who has hatred and enmity inhis heart the time suppress him

(1392)

Having ambition:

The adjective of ambitious which needs to most of the commendable adjectives, is one of the troops of the holy rational ego. In other word all the goodness and virtues originate from great ambition and in other hand ignobility causes decease of virtues."Whoever being of little effort loses his virtues"

Imam Ali says: whoever is ambitious, gets high value. And also he says: honor and dignity is the result of ambition not the rotten bone of ancestors (Ghurar al-Hikam, 448, 10278H).

Also the ambition is described in Faramarz-Nameh. Brahman considers effort as a tree above the Thuraya which is a tool for opening the tasks and reaching perfection. As:

What is the name of the tree which is higher than other objects

O! Clever man that is effort, that God considers man's effort high

Do not be without effort of spirit for a moment because you can overcome the difficulties by effort

You get improve with high effort

The clever man achieves the high dignity by effort and if you are not in a high dignity, have the high effort

(1296-1292)

Reconciliation and peace:

In creation myth, in Iranian's believe "God is created the world full of peace and reconciliation and the world full of freedom and angle who is called (Vhuman) in today Persian (Bahman). The angle is always considered as the guard of peace and reconciliation in Iranian's thoughts, in ancient Iran. This angle is introduced in a book titled "Dinkard" which in fact is the encyclopedia of Iran: Bahman takes a white branch in hand which was the divine of reconciliation and indicates that the world must be like this to everybody makes peace. (Ja'afari Dehi). And it is mentioned in "divine wisdom": the wise asked divine wisdom that what is deserve to be applied for everyone. "Peace and reconciliation is deserved for everyone", divine wisdom answered.

And the war and hatred is considered unpleasant in all the cultures. In advice of "Pur yu takishan" the war is one of the worst things that the evil has created it and peace with it is avoided. (Navaee: 531-532).

Faramarz advises Indian Kid in a letter that if you demanded the throne forget the war. Because peace and reconciliation remove the disasters. As:

If you want to rule, should not hatred and enmity

Whoever wants the peace and calm do not make chaos

Such a man do not look for involvement and engagement and removes the vice

Also he thinks about happiness and joy and the king do not command fighting against him

(745-751)

Wellness and reputation

The base of these advice-moral teachings, is focused on Iranian and Islamic culture. On the one hand is rooted in customs of ancient Iran culture and advises like "divine wisdom" and on the other hand is affected by verses and sayings.

Wellness and charity and being away from vice is an advice which is emphasized in this work.

As:

When Kavooos have such companions, the Indians admire him

If he accepts the pain of five difficulties, takes a treasure from us

If we see effort from Iranian, will give treasure and wealth instead

When Iranian do not show their art, do not deserve treasure

Sending the throne and wealth to Iran is not true

Whoever who wants to be famous should be kind

(65-70)

And says, in another position. As:

Thanks the God that send like you to India

Make the divine way clear such as sun and put away the vice from India

And also it is stated in praise of reputation. As:

Answered him: do not have anything except reputation and good name in this world

Do not have anything but pain and suffer in this kingdom

At the end of the life the pure breath leaves the body and locates in the grave

Which is not anything but reputation in the world and the well-known warrior got dramatically upset

(1324-1320)

Contentment and happiness

Contentment and happiness in Persian literature is used in two meanings: first means sufficient and then the happiness from laziness which prevents the man from effort and endeavor. The second meaning is used in Faramarz-Nameh.

The subject of happiness is mentioned in “divine wisdom”. Among the rich a person is more mendicant which is satisfy about the same think not more. (Tfazzoli, 1356:24).

The word contentment conveys many interesting meanings and interpretations in verse and Islamic narrations. Imam Ali says: dignity and honor is the result of contentment. (Mizan al Hekmae,8J.1686H).

The chanter of Faramarz-Nameh, in the beginning of story of Faramarz and Kid combat, after thanks God, calls himself to contentment. As:

I am thankful from king trainer although the time is from computation

As cup in the hand like amaryllis but empty, use contentment if you are humble

The world will not be stable and the time destroys everything

If I don't have any garden and high palace or the fruit grown from a high branch

Should not get away from it by obscenity and disreputable is not allowed

(724-728)

And Brahman considers contentment better than Salomon kingdom in the blaming of ego's daemon.

Contentment is better than world and the calm is better than the king dignity
(1266)

Arrogance and self-pride

Arrogance and self-pride is one of the negative properties in manner, and has always been criticized and staying away from the arrogant is emphasized.

Arrogance is a kind of upside-down and selfish picture of the person from himself. Most of the ethic seekers, consider it as a vice which originates from other vices (Qaramaleki and Mahini,1390:40). Base on such a view, in advice of the wise to Mazdisnan, it is recommended don't act like a rude and arrogant young man; what a lot of people who died in youth (Navaee, 1339:138-139). Arrogant is also mentioned as an unpleasant adjective in Faramarz-Nameh. In the story of Indian Nooshdar capture by Iranian, Faramarz says Indian Nooshdar:

Also this term is frequently used in Qoran, however the term cannot be seen but conveys its concept:

God said to devil: when commanded you what prevented you to prostrate? "I am better than him. I am created from fire but he is from clay".(A'araf Sura, verse 12): Satan answered.

Arrogance and self-pride is criticized in Faramarz-Nameh and causes destruction of imperial crown. As:

You know! Everybody who is superior in the world has a high arrogance

The foolish man get lost the throne

(1165-1166)

Anger and bitterness:

Anger is an unpleasant property of morality and staying away from anger is necessary. Because, today, it causes most of the social and spiritual problems. Anger remains horrible damages in the life of the person and the others in relation with him. In Pooryutakishan advice, by considering this matter, it was asked everyone to follow the clear way of Gorzman by suppressing the anger and with hope and tolerant (Navaee, 1339: 531-534). Also, in Faramarz-Nameh anger is introduced as a factor which makes the person to foolish things.

And Imam Ali says in Nahjul Balage about not to getting angry and bitterness of Muslim: suppress your anger and forbear when you are able and be tolerate when anger (Nahjul Balage: letter 69)

In this book, on the way of Faramarz trip to India and visiting Noshad, Rostam advises him that.
As:

Anger and rage of you caused Zal and I upset

You should not shout and misbehavior if an oppressed treated you badly

If you are on a rapid horse, stop and ask his problem and observe the fairness

(160-166)

Battle and antagonism

In Puryutakishan advice, the battle is mentioned as one of the worst things which devil has created and it is recommended to avoid peace with it (Navaee, 1339:531-532).

Battle and antagonism is a destructive phenomenon which is the cause of disgrace and disrepute and follows revenge and destruction, hence it is unpleasant and blamed in all cultures. This perspective is obvious in Faramarz-Nameh, too.

Although Faramarz-Nameh is the story of battle, revenge and campaign, considers war and bloodshed as a cause of destruction of lineages.

In the war of Kid versus Faramarz, Faramarz says him. As:

What a heads which are destroyed and direct you toward Iran

What a lot of well-known who fire by heroes sword in India

(941-942)

Indian Kid is sad because of breaking the idols by Faramarz, therefor command a consultation in which the messenger of Tahmoor Arvand the king says him.as:

Do not fight with heroes and less enmity because it destroys your dynasty

Faramarz says Kid's messenger:

Whoever thinks to enmity and hatred the time fights with him

(1392)

Atheism:

In Zoroastrianism, only Ahura Mazda deserves to worship in Zoroaster point of view: "you have to praise the one who is called Mazda Ahura (Yasna 45, pp1).

In an anecdote of Faramarz-Nameh, Rostam advises his son, Faramarz that. As:

Ignore looking daughters because lechery is not useful for youth

When an immoral man rules it likes that a golden crown is fallen in the bathroom's forge

Moral and kindness is better for you and kindness is favorable in each circle

Why should be kind and chivalry when a good man goes toward daemon path
(152-155)

Greed and avarice:

Greed is one of the unpleasant manners in all the societies and cultures. Literally, Greed means avarice, cupidity, voracity and insular (Dehkhoda, under the word).

In Avesta, greed is mentioned as the devil of avarice and cupidity. It is mentioned in Bandhashn about devil like this “greed devil, is that looks for everything and if do not find anything eats from its body, this is a one who such as all wants to give the universe to him (Saffari, 1383: 99).

From Qoran point of view, greed and avarice worldliness and infatuation to worldly blessings are highly dangerous and is criticized. As:

"Indeed, stinginess, fear and greed are different instincts of one origin and it is suspicion and mistrust in God."

The wise answered him, the tiger in human body means greed

That the greed man does not ignore anything even the sky reaches to the ground

The greed man is deceived by world's glamor and there is not anything worse than greed

O! The young man if you don't want the sorrow take away from greed

Because the greed deceives man and makes him disbeliever and finally prepares hell for you

(1262 – 1265)

And also says. As:

Whoever asks a require in the world will engage the greed like this

The more precious treasure he has, looks more for wealth

Bless people and reach calm and joy by this way

Don't mean give me your asset which makes difficulty

But also say, live happy, frisky and prosperous

Bless people and treat kindly with them

Because some time the world takes your happiness by hatred and enmity

The head of kings is fallen in this world, while you are depend on the wealth increasing, yet

(125-132)

And in another position greed is as a hide leopard in human body which deceives. As:

We heard that a whale is hidden in the human's body in this world

That never full from eating dead and his job is deception

The man body is involved from that bad work and is always sad

The wise answered that is not anything but covetousness

(1258-1261)

And also is similar to a big wavy sea. (Same: 1267)

Lie and perversity

Also in ancient Iran lie is the worst and ugliest adjective of human and in the Mazdisna beliefs is the most horrible devil which involves human in his grip of violence (Saffari, 1383:213) and in Avesta the lying adjective is mentioned as the worst adjective of human (Same:214).

Zoroaster in Gatha, applies lie as a moral concept and ontological. Indeed it was the biggest moral virtue, whether reflected in language, or supported by language, therefor its opposite must have a powerful presence in language that was lie.

It is also mentioned in Qoran about avoidance of it: "and shun the word that is false" (30/22)

Inviting to the truth and staying from vice, is considered several times in this book. Lying and perversity does not influence in the man's heart. As:

The old wise answered, speak kindly and don't get angry

Don't think that the religion ruined by you and your speech caused the big tyranny of idolaters

The Indian Kid told him that is better to be true and do not lie

(1573-1575)

In Faramarz-Nameh letter to Kid is stated. As:

You know whoever who lies his speech does not effect

(810)

CONCLUSION

By investigating important moral and wisdom points in this research and identifying its Iranian-Islamic roots, it can be concluded that Faramarz-Nameh is not the pure epic and the poet could state the moral concepts well among his speech. He mentioned the matters such as wisdom, reconciliation and peace, living happy, unstable world and give it up, knowledge, contentment and happiness, justice and fairness, having pure heart and darkness and silence and goodness and reputation. From morality issues which has a high frequency in this research, is wisdom and reconciliation and peace and felicity.

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