

Incentive of Journey in Holy Quran and Shahnameh Ferdowsi (With Reliance on Mythical and Epical Section of Shahnameh)

Maryam yosefipour^{1*}, Kobra Nodehi² and Mohammad taheer labbafghi²

- 1- Ms student Department of language and Persian literature, Gorgan branch, Islamic Azad University, Gorgan, Iran
- 2- Department of Persian Literature, Gorgan Branch, Islamic Azad University, Gorgan, Iran

Corresponding author: Maryam yosefipour

ABSTRACT: Since the creatures were created, human has been eager of perfection and searching. Traveling and sightseeing always occur and have occurred in life of humans. Wherever the human lives, he starts going on tour. The traveler considers themes such as meeting, propaganda, worship, learning knowledge, establishing peace and security etc in his journey. This research has been written with library method and content analysis and its aim is to introduce goals and incentives of journey in Shahnameh with reliance on mythical and epical section and mention the similarities of journey incentives in Holy Quran. Certainly, what has occurred in traveling and sightseeing of Shahnameh is very similar to Koranic journeys and mentioning goals and incentives strengthens this theory as if Ferdowsi was affected by Quran though he was loyal to the original text while writing and composing these stories. In other words, while similarity of stories of Quran and Shahnameh about incentives of journey is wonderful, it is also ponderable and the readers can watch journey from a new and beautiful view.

Keywords: Incentives of Journey, traveler, Quran, ShahnamehFerdowsi.

INTRODUCTION

From a long time ago, attention to human modes and movements have been manifested in written works because other humans have learnt and taught them and they have attracted their attention.

Writing in an elevated style by the writers and literary researchers has related to mythical journey such as paper entitled "Journey from the Viewpoint of Quran, Myth and Mythical Literature" written by Hassan Arian in which journey has been studied from the mythical viewpoint and writer has mentioned journey from two worldly and spiritual journey in mythical literature with emphasis on journey of the mystics.

Of course, this paper intends to study only two external types of journey i.e. worldly journey and consider incentives and goals of journeys separately. For worldly travels, there are papers such as "Journey in SohrabSepehri's Verse", written by Dr. ToorajRahnama, "Return", brief attitude to verses of Odyssey and Birds of Mantegh-ul-teir, written by Dr. ZarinVaredi which studied cause of the journey of poets, criticized and analyzed travel writing and their writers. Book "From Color of Flower to Pain of Thorn" written by Dr. GhadamaliSorrami, travels briefly referred to travels but where goal of writer was to study form of Shahnameh stories, no case was found for incentives of journey in ShahnamehFerdowsi particularly and comparatively considering the mentioned works.

Because verses of Ferdowsi were regarded as main source and the sources were limited, final form of the work is considered and beauty will be achieved by using, expanding and developing that work. This research is a small part of its widespread view.

This paper intends to find direct and clear answers for the question like this: is there similarity between incentives and reasons for journey in Quran and ShahnamehFerdowsi?

Incentives of Journey:

Journey has any details of which the most important parts are goal and incentives of traveler for passing the way. These incentives are different in Quran and Shahnameh. Due to limitation of the paper, some of the titles are mentioned.

Meeting

Missing and being away from the beloved ones cause the man to have the journey. The most evident example of journey for the purpose of meeting can be seen in Joseph Sura. In fact, meeting of Hazrat Jacob (PBUH) and Joseph (PBUH) after years of separation is the most pleasant meeting which has been referred in Quran. "When parent and brothers of Joseph were making arrangement for travel, there was uproar in Canaan. People saw that Jacob whose blindness was cured when he heard that Joseph (PBUH) was healthy after years was eager of meeting his son". (TafsirNoor , Vol. 6: 160)

﴿فَلَمَّا دَخَلُوا عَلَى يُوسُفَ أَوَىٰ إِلَيْهِ أَبُوهُ وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ آمِنِينَ﴾.

(Joseph /verse 99) (when they (parent and brothers of Joseph) met Joseph, he secured his parent and said: arrive in Egypt safely and peacefully, God willing!. In Shahnameh, journeys were found for the same purpose. For example, the marriage of Zaal and Roodabeh, Syndokht and MehrabKaboli. Roodabeh's parents decided to travel to Zabol to see their daughter and son-in-law. At the end, the concerned mother stayed near her daughter and father came back to homeland:

When Sindokht and Meherab got married, they went to Sistan.

They propitiously arrived at noon, they were so glad laughing as illuminator of the world

Sam organized a banquet at that time and continued the banquet for three days.

Then, Sindokht stayed there, he and his troop went to kabol(Kazazi, 2007).

Sam having heard about birth of his grandson traveled to Zabol to visit his dear grandson (The same, 2010).

Establishing Peace, Security and Prosperity

Sometimes, human goes on a journey to establish security and peace. For example, in story of Dhul-Qarnayn in Holy Quran , it is mentioned in verses 83 to 98 of KahfSura :

«انا مكننا فى الارض و اتيناه من كل شى سبباً...» : We vested him with power on the earth and gave all things to him (Kahf, 84).

There are different and sometimes contradictory narrations about him in interpretations and stories. But he travelled to East and West according to explicit text of Quran and attempted to reclaim land and kill the oppressors in his military expedition.

In Shahnameh, after sitting on the throne of his kingdom, Freidoon went on journey to establish peace, security and prosperity. He brings security and justice by killing rebels and brings prosperity through construction and forgiveness:

After that, Freidoon travelled around the world and saw the unhidden and hidden facts.

What was the injustice way and all the inhabitable places

He kindly removed the badness as the kings deserved to do.

He embellished the world like the paradise: he implanted cypress and rosebush (Kazazi, 2007).

Worshipping

Sometimes, journey occurs to worship and pray God, for example, what is performed today as journey to land of revelation. In Holy Quran, it has been frequently mentioned that Hazrat Moses (PBUH) went to Mount Sinai to worship God and this journey sometimes took long time, for example, meeting place of that Hazrat for 40 nights in Mount Sinai

وَإِعْدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ فَنَمَّ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً وَقَالَ مُوسَىٰ لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ ﴿الْمُفْسِدِينَ﴾(142, Al-A'raaf : And We made an appointment with Moses for thirty nights and perfected them by/ the

addition of] ten; so the term of his Lord was completed as forty nights .And Moses said to his brother Aaron, "Take my place among my people, do right/by them], and do not follow the way of the corrupters".

(Earaf, 42).

And it has been mentioned in verse 51 of BagharehSura(TafsirNoor, 2004).

We read in Shahnameh that Keikhosro having established security and prosperity of the country intends to resign from kingdom and worships God in a corner of his palace. Following objection by the priests and attendants, he decided to go to mountain with some companions to worship God alone...(Kazazi, 2007).

Lohrasb travelled to Balkh after delegating kingdom to Gashtaseb for praying and worshiped God along with other pious people until his death:

When Lohrasb delegated kingdom to Gashtaseb He resigned from throne and packed for a journey

He went to Balkh in early spring like the God worshippers at that time

He wore clothes of worship he worshiped the Wise God

He worshiped God for 30 years

He worshiped as Jamshid did (The same, 2010).

Propaganda

Propagation of special religion is one of the other incentives for journey as journey of Shu'ayb (PBUH) for propagating monotheism was mentioned in Holy Quran , Al-A'raaf *sura*. Of course, after the chastisement of Lottribe by God, Hazrat Shu'ayb (PBUH) goes on a mission to Madyan: «وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ قَدْ جَاءَتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ ... (Al-A'raaf, 85): And to [the people of] Madyan [We sent] their brother Shu'ayb. He said, "O my people, worship Allah; you have no deity other than Him. There has come to you clear evidence from your Lord (Al-A'raaf, 85).

After emergence of Zoroaster at time of Gashtaseb kingdom, he took oath with Zoroaster to propagate his religion and fight against his enemies. For this purpose, he sent corps along with priests who were missionaries of Zoroastrianism to all parts of the world:

Then, Gashtaseb decided to send corps to all parts of the country.

He sent priests to all parts of the world

Priests were sent to the world to the famous and superior persons (Kazazi, 2010).

Learning Science and Knowledge

Journey for learning has very long history. Holy Quran mentions accompaniment of Moses (PBUH) and Khidr (PBUH): «قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَنِي مِمَّا عَلَّمْتَ رُسُلًا» Moses said to him, "May I follow you on [the condition] that you teach me from what you have been taught of sound judgment" (Alkaf, 66). (once Hazrat Moses was orating while the Israelites asked him who is the most knowledgeable person. Moses answered: me. God castigated Moses and asked him why he didn't tell: God knows better. Khidr is more knowledgeable than you. Moses asked: where is Khidr? God answered: he is in Bahrain Mall and his sign is that you should put fish in a basket and move. The place in which you don't find fish is meeting place of Khidr (Tafsir Noor, 2004). (Holy Quran has attracted attention of humans to the important points which are necessary for journey while announcing journey. It is worth having journey with the learned man and tolerating the hardships to acquire knowledge and reach growth and perfection. Even we see that the prophets tried to learn knowledge. (the same , 201).

It has been mentioned in Shahnameh that after Gorzam backbit Esfandiyar in the presence of Shah Gashtaseb who was cynical about his son Esfandiyar , he jails him and goes to Sistan to learn principles of Zoroastrianism through the priests:

Khosro went to Seistan

So that he can learn principles of Zoroastrianism through the priests (Kazazi, 2010).

In another part of Shahnameh, we read that Shah Lohrasb invites all knowledgeable persons to his new city , Balkh to teach others and exchange their knowledge with each other . The travelled there from all parts to complete their knowledge through exchange and present considerable achievements (the same, Vol. 6, 2010: 7).

Conspiracy

Sometimes, wicked and satanic thought becomes incentive of journey such as the conspiracy of enemies against Hazrat Saleh (PBUH). For this purpose, they go to a mountain range to put their ominous intention into action. An-naml *sura*, verses 48 to 51 referred to conspiracy of intriguers against Hazrat Saleh (PBUH):

« وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ...»

And there were in the city nine family heads causing corruption in the land and not amending [its affairs]. They said, "Take a mutual oath by Allah that we will kill him by night, he and his family. Then we will say to his executor, 'We did not witness the destruction of his family, and indeed, we are truthful' ."

In story of Hazrat Joseph (PBUH), such satanic incentive is made evident which has been completely mentioned in verses 8 to 10 of Joseph *Sura*.

As Ferdowsi narrated, after Fereydoon divided his realm among his three sons Selm, Toor and Iraj, he gave the best part of his realm to Iraj who was sincere causing his father to be attached to him. The two older sons were jealous of Iraj and were unhappy with their share and decided to conspire against Iraj:

When this brother went from Rome to China, they mixed honey with poison.

They arrived one by one, they spoke expressly and secretly (Kazazi, 2007).

In this regard, Selm and Toor who were the older brothers and were stronger than Iran thought that they could kill Iraj with help of each other and punish father by doing so.

Destruction of Shrine

In Al-Filsura , incentive of Abraha, king of Yemen for traveling to Mecca as military expedition has been mentioned:

«الم تر كيف فعل ربك باصحاب الفيل الم يجعل كيدهم فى تضليل...» (Al-fil, 1-2): (Have you not considered, [O Muhammad], how your Lord dealt with the companions of the elephant?

Did He not make their plan into misguidance? (Abraha-ebne-Sabah Ashram, king of Yemen (who was Jewish) constructed a temple in Sana'a, Yemen in order to divert attention of hajjis to that place (instead of pilgrimage in Kaaba). Then, a man from Banu Kinanah left Mecca for Yemen and sat in Sana'a temple for urination. This work made the king of Yemen angry and decided to ruin Kaaba. He went out Ethiopia while a very strong and big elephant accompanied him and it was said that ten other elephants accompanied him besides this elephant (translated by Javame-ul-Jame, 1996).

We read in Shahnameh that Zoroaster builds some temples for Ahura Mazda after propagating Ahurai religion but Arjaseb Turani decided to destroy the temples due to refusal of this religion , for this reason, he invaded and ruined the temples and killed the priests:

After that, the military came to Balkh the world was darkened with plunder and murder

They attacked temple they invaded palace and patio with power

All were killed and burnt severely

All were killed before fire they were enslaved

Fire of Zoroaster was extinguished with their blood I don't know who killed this Herbad (Kazazi, 2010).

Searching

One of the goals and incentives of travel is to search and find the missing. Of course, these searches are different at any time; they are sometimes material and sometimes spiritual. In Quran and Shahnameh, people search for the fact, missing animal, finding friend etc. some of these cases are mentioned in this section. Searching for fact or proving it sometimes causes human to go on a journey like what occurred for Hazrat Moses with the Israelites:

«وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ تَنْظُرُونَ» And [recall] when you said, "O Moses, we will never believe you until we see Allah outright"; so the thunderbolt took you while you were looking on. ((Hazrat Moses (PBUH) knew that God couldn't be seen with eyes but when God talked with Moses and that Hazrat announced people , the people said: we dot believe in you unless we hear the word of God. Seven people among Israelites were selected and went to Mount Sinai meeting place (TafsirNoor, 2004). In fact, this journey was performed to prove reality of God invisibility and remove excuses of the Israelites.

When Zaal is disfavored by Sam and left in the mountains for being grey-headed, Sam dreams of him, and goes to mountains to search for his son several years later,:

He ran into the highland, then, he came down.

He praised the creator He rubbed his face down the ground

He said: o' you have superior position You lighten the world with sun and moon

If this child is my son he is not born of a bad-natured man

Help me and accept me, the stranger (Kazazi, 2010)

Rostam who has gone to a trip to change his mood, goes to sleep in a plain land near the Turks. Turk riders see Rakhsh alone and take it with themselves. When Rostam see no trace of Rakhsh, he reaches Samangan land in search for it:(the same, 2010).

RESULTS AND DISCUSSION

Result

In this brief writing, wonderful world of journey was studied in stories of Quran and Shahnameh. In each journey, the main goals include meeting, establishment of security and prosperity, worshipping, propaganda, learning science and knowledge, conspiracy, destruction of shrine and searching. Goals facilitate incentive of the passenger for getting away from what he has possessed up to now.

In this paper, attempt has been made to briefly study incentives for journey. Careful and multilateral study of such subject will be a detailed book alone considering volume of Quran and Shahnameh.

REFERENCES

- Ancient Book. 2007. (from the beginning until the kingdom of manochehr), kazzazi, mirjalal-od-din, Tehran: The Organization of study and compilation universities humanities books(osc) , vol 1.
- Ancient Book. 2010. (from the kingdom of nozar until the end of rostam and sohrb), kazzazi, mirjalal-od-din, Tehran: The Organization of study and compilation universities humanities books(osc), vol 2.
- Ancient Book. 2007. (from the story of bijan and manijeh until the beginning the kingdom of lohrasb), kazzazi, mirjalal-od-din, Tehran: The Organization of study and compilation universities humanities books(osc), vol 5.
- Ancient Book. 2010. (from the kingdom of lohrasb until the kingdom of darab), kazzazi, mirjalal-od-din, Tehran: The Organization of study and compilation universities humanities books(osc), Vol 6.
- TafsirNoor. 2004. Qeraati, Mohsen, publications of cultural center instructions of quran, Tehran.
- Translated by Javame-ul-Jame. 1996. Translators(researchers: with introduction of ayatoalah vaezzadeh chorasany), publications of foundation of islamic research threshold qodse razavi, Mashhad.