

A study of the idea of the city state of iran in marzbannameh

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Abstract

The book of Marzbannameh is one of masterpieces of classic Persian so that on behalf of connection with Iranian culture and identity is full of utopian thoughts. In this paper it has been done that how is the evolution and develop this though in the layer of fables and anecdotes of this Marzbannameh including; Ideal king, coherence of religion and ruling, justice, Utopian and trues? In the conception of utopia the king must be main part so that he/she is regarded as first substitution of god in the secure world because all adjective and feature of God gather in kind and kind has two dimensions of divinity and humanity in his/herself. The king of utopia must carry a lot of secure and divine features including; Knowledge, Authorization and license of god, uniqueness and identity, justice, and so on for his/her acceptable ruling. In this paper the evolution and way of developing of thoughts in this utopia which cover whole of marzbannameh will be discussed.

Key Words: Ideal king, Marzbannameh, justice, authorization of divine, Asheh, Wisdom.

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A Review of Situation of bharat and A look at Epical Core of it

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Abstract

This paper attempts to indicate basis of Mahabharata through religious studies by analytical and descriptive method.

Certainly identification of such issue requires analytical consideration of epic and also introduces the situation of Mahabharata.

That is the greatest epic of Hindus.

This text like other ancient epics indicates the obvious battle as an epic and bravery will discover and prove the fact.

Although epic has violent aspect that is clear it has a hidden aspect. The great force that has bravery is ready to defence and make a certain fact and finally they gain purification of soul and makes the others better.

In this battle derine forces will helps good and angels and basically metaphysics in a sacred and practical conduct (spitual journey) turn against the evil and tries to acces the valuable and sacred goal.

So we can say that epic is the story of people who wants to acces the morality and holiness and Mahabharata is areport of a battlle "good and evil" a battle between good human being and gods and demons and human beings who has bad morality according to Hinduism idology.

Key words: Mahabharata, epic, battle, gods, religion, morality

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The manifestation of Ahoramazda in text of Avesta, Pahlavi and Shahnameh

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Abstract

In religion of zoresterian, Ahoramazda is the light of all lights and has several manifestations called Emshaspandan. The duty and responsibility of emshaspandan as the manifestation of Ahoramazda is “Ashe” or developing. All recommendation of Ahorahas been done by six eternal angles. The basis of idea could be finding in the religion of Vedaso that Zoresterian is other shape of this fact. In the religion of Zoresterian the number of Amshaspandan are six but in texts we can see that seven numbers of them have been discussed. Regarding to Avesta it is obvious that there were no name like Amshaspandan but in later text of Pahlavi we have the name of Amshaspandan. These friends of Ahora in Gata are the manifestation of life and creation but in the new text of Pahlavi this Amshaspandan are independent and well-known with specific duties. In the text of Sahnameh, Ferdoosi without taking about Ormozd and without talking of Amshaspandan too, use manifestation of Ahora including; Bahman, Ordibehesht, Shahrivar, Sepanarmoz, Khordad and Amrod.

Key words: Ahoramazda, Amshaspandan, Zartosht, Avesta, Shahnameh.

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The relationship between "Babr-e- Bayan" and the title "Segzi" in Shahnameh

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Abstract

About the "Babr-e-Bayan" famous armor of Rostam, since there are so many conflicting opinions and yet the substance of this armor, is one of the puzzles of Shahnameh. Some believe that "Babr-e-Bayan" is made of dragon skin, skin of Akvane Div, leopard or cheetah skin or tiger skin (known predatory animals), But in my opinion none of the above is true. Based on the evidence discussed in the paper, the background of wearing the beaver skin, according to Avesta, come back to Anahita and as the "Babr" in the Avesta is no doubt refers to the beaver, "Babr-e-Bayan" Rustam was also made of beaver skin, Perhaps one of the reasons that Rostam is known as Segzi, in addition to his assignment to the Sistan, has been wearing a beaver skin ("Babr-e-Bayan") in the wars, Because there was no reason on that only the enemies of Rustam have been used this word and his friends did not use this word. In the other hand why Rustam frankly has been hated because of addressing him by this epithet? In this essay according to evidences, it has obtained this conclusion that Sagzi, in addition to his assignment to Sistan, this word had been used for contempting Rustam as the meaning "one who lives like a dog". using this word in this meaning because of Rustam is wearing the Babr-e-Bayan that is made of beaver skin. "Bayan", the attribute of "Babr" apparently would be a distortion of the "Bghan" means "godly", because the background of wearing the beaver skin as it was said, come back to Anahita.

Keywords: Babr-e Bayan, Rustam, Sagzi, Anahita

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According to Abraham Maslow's theory of personality criticism Kaikhosrow

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Abstract

Humanistic psychologists, in their theories, unlike behaviorism and psychoanalysis, and the ultimate positive attitude towards human. In this study, according to mystical experiences and have a look at the psychological Kai Kmalibani life and behavior have and behavioral characteristics of Abraham Harold Maslow's hierarchy of needs theory he can adapt and him as a person who has reached the stage of self-actualization, we introduced. In his review of six people Khvdshkvfa features such as problem-focused social interest, the noble and mystical experiences, interpersonal relationships, deep and sincere, the Democratic secretary and resignation and retreat coordination.

Keyword: Shahnameh, Kai, hierarchy of needs, self-actualization, Abraham Maslow.

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Mythologization in Kavir

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Abstract

Ali shariati is one of the greatest religious intellectuals in Iran's modern history who his opinions and ideas were attractive and had a huge impact for the intelligentsia and young generation of iran. The reason for all these trends to shariati works, in addition to the scientific and sociological contents, was his literary characters and fascinating style of writing. One of the significant artistic and literary arrangements of shariati, was using the various myths and recreating and incorporation myths of the different cultures around the world, from ancient eras to contemporary time. using artistic and creative manner and scientific and accurate knowledge about myths of different people of world and awareness of the functions and capabilities of mythology to develop the literary aspect and vasting meaningful characters of literary works, shariati arranges the religious and secular characters and narratives of various nations to express the archetypal concept of ,returning to root, The most dominant theme in all of the Kaviriat. The author of this article has analyzed the way to the emergence of the myth in Kavir. Then has searched on the creative and artistic shariati mythologizations.

Key words: Kavir, myth, archetype, Shariati, returning to root

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