

# Components of Resistance in the Shahnameh of Ferdowsi

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## Abstract

Resistance literature is a form of literature that expresses resistance of the people against enemies, invaders, and aliens; however, it does not belong to a specific period or nation and originate from the humankind history. The present paper aims to investigate the Shahnameh from sustainability point of view and tries to find its components of sustainability. Findings revealed the following components which Ferdowsi used to show the resistance: justice, insight, knowing enemy and anti-enemy movements, protest against the current situation, war and confronting the enemy, pacifism, talking against the cruel ruler, loving people, religiosity and following believes, praise the fighters, supporting the oppressed, seeking martyrdom, xenophobia, patriotism, unity, and mention the great resistancy. Ferdowsi showed Iranian as stable people who resist against attacks. In fact, Shahname is the symbol of resistance, stability, and the courage of Iranian people. Considering the similarities between the epic and resistance literature, Shahnameh not only is a great epic but also a type of resistance literature.

**Key words:** Ferdowsi, Components of Resistance, Shahnameh

## INTRODUCTION

Each country has its literature that originates from its culture, history, and civilization and shows its customs, traditions, and beliefs. Iran also has a rich literature that revealed its civilized people. Literature has various types and branches; resistance literature is a form of literature that expresses resistance of the people against enemies, invaders, and aliens; however, it does not belong to a specific period or nation but dare say that it originates from the history of mankind. Many writers and poets show their nations' resistance through their works.

Abu I-Qasim Ferdowsi Tusi, the great Iranian epic poet of 5th century, was born into a family of landowners in Tabaran region, near the city of Tus. Khorasan had a bad situation in those days; political and cultural conflicts between Iranian rulers and Turkish slaves, and religious differences all led to social instability. Tus was affected by

these events and the people suffered from both the Turkish attacks and the conflict with Neyshaboor. However, the ruling of Mahmood created a stable authority but two cultural and political risks remain for Iran and Khorasan: increasingly power of the Turks and influence of Abbasid Caliphates' ideas and politics (Idenloo, 2011, p: 53, 54).

Each part of Shahnameh includes some kind of conflict between two groups. For example, during the mythological period, starts from Keyumars era and continues to the Fereydun emergence, the conflict is between humans and demons that eventually end in favor of humankind (Kasraiee, 13:218). Heroic period starts with conflict between good and evil and reveals in Kāveh the blacksmith, also known as Kāveh Āhangar, and Fereydun uprising against Zahāk (Aži Dahāk); this period starts with Kaveh uprising and ends in Rostam's death and kingship of Bahman the son of Esfandiar. In historical period the heroic and extraordinary actions gradually go away and replace by historical actions. Roman, Arabic, and Turkish attacks to Iran reveals in this period (ibid).

## Statement of Problem

Considering the conflicts occurs in these three periods, defensive and resistive actions are obvious which Ferdowsi has narrated. The present paper investigates each period and tries to examine if it can be regarded as

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www.ijss-sn.com

**Month of Submission** : 06-2017  
**Month of Peer Review** : 06-2017  
**Month of Acceptance** : 07-2017  
**Month of Publishing** : 07-2017

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resistance literature or not. If yes, so what are the most obvious components of resistance used in Shahnameh by Ferdowsi?

### Importance of Topic

Rich statement of Ferdowsi, includes various themes and subjects, has not been examined from resistance point of view; so, this research tries to find Ferdowsi's view point in the case of resistance literature. According to Zabihnia Omrani (2013, p: 802) "epic standards are the same as resistance literature's; both of them include anti-oppression movements, fighting against demons and evils, sympathy with people, uprising against injustice, honoring the martyrs, patriotism, and courage."

Considering both epic and resistance literature, resistance literature expresses the resistance of people against enemies, invaders, and aliens; on the other hand, epic literature is "a poem which describes the heroic actions, courage, bravery, patriotism, motivate people against enemies, and greatness of a nation" (Khaleqimotlaq, 2007, p: 1). The similarities of the two types of literatures show the importance of investigation on the components of resistance in Shahnameh. Shahnameh of Ferdowsi considered as the proper source of investigation due to some reasons mainly: a. it is an epic literature b. Ferdowsi was a Shia c. Ferdowsi personality and his wisdom d. his family high position as landowners.

### Literature Review

Considering the importance of Shahnameh, there are too many researches deal with this book; but, there is the lack of investigation on components of resistance in Shahnameh. However, Asieh Zabihnia Omran and Hossein Yeganeh Mehr (2013) examined just Kaveh uprising in their research entitle Components of Resistance and National Awakening in Kāveh Āhangar Uprising. In this regard, there are some other researches include: Xenophobia in Shahnameh by Hadi Sarafrazi (2007), Justice and Injustice in Shahnameh by Seied Jalaleddin Kazzazi (2005), and Seeking Justice and Anti-oppression of Ferdowsi by Hossein Razmjo (1989).

### Methodology

Regarding the content of Shahnameh and the same texts and researches, this research examines the component of resistance. The verses were considered from resistance point of view and some components such as justice and injustice, knowing enemy and anti-enemy movements, protest against the current situation, pacifism, talking against the cruel ruler, and so on were also examines; then, the components of resistance, which were used by Ferdowsi in order to show his resistance believes and sympathy with people, were identified.

## COMPONENTS OF RESISTANCE IN THE SHAHNAMEH OF FERDOWSI

Facing injustice, oppression, enmity, and so on, every free man uprisings and protests against current situation. Ferdowsi not only is a famous poet but also a free man who loves his country and people; he cannot tolerate injustice and oppression so started to write to show his protest against current situation and rulers; using some special components, Ferdowsi revealed his resistance believes. The components of resistance of Ferdowsi are as follows:

### Justice

Justice is among the main components of resistance used by Ferdowsi in Shahnameh; "it is one of the key contents of his ideas. He considers an ideal ruler as a justice one" (Kasraiee, p: 219). Such as following poems:

Mercy, wisdom, custom, and justice accompanied with the race.

Greatness and truth decrease the bad temper (Hamidian, 2005, p: 1104).

Ferdowsi believes that the justice can decrease the human's bad temper. Wisdom and justice are the best attributes of kings and heroes in Shahnameh while injustice is the worst one (Kasraiee, p: 225). Ignoring justice and people, the ruler will lose the Khvarenah. Based on Ferdowsi "God denotes the Khvarenah and it should be at the service of justice and faith;" oppression and unwisdom will destroy it. At the tale of Jamshid, the people obey the king since he is the owner of Khvarenah; as long as the king acts based on justice the people would obey him. Once the king starts to follow the devil, Iranian heroes, who are the owners of Faravahar, would disobey him (ibid, p: 227). Ferdowsi knows dishonesty the same as injustice and describes the people disobedience of Jamshid through the following verse:

He loses the Khvarenah moves toward dishonesty and duplicity (Hamidian, 2010, p: 17)

The Khvarenah never cooperates with injustice in Shahnameh. The Khvarenah is always with justice and fairness. Once the justice disappears, the oppression and injustice show itself.

For his greatness and Khvarenah peace and kindness were everywhere (ibid, p: 1099)

Nowzar, the Iranian king, ignores the wisdoms and Mobads and forget about justice so the people and farmers disobey him too:

He ignores the wisdom so, the Khvarenah ignores him too (ibid, p: 102).

Ferdowsi considers the justice and fairness in the society as an invaluable treasury:

Once he put the crown on the head, setting on the throne he said

Justice is my treasury throughout the world I tolerate the pain so the world continue its way

Nobody can reach to my treasury bad deeds lead to bad events

I protect the entire world justice is my way (ibid, p: 874)

“All researchers who investigate Shahnameh believe that Shahnameh is based on justice; *justice* against *injustice* and *good* against *evil*. The national epic of Iran is based on the eternal battle between good and evil, light and darkness. The essence of Ferdowsi statements is about justice, seeking for justice, and acting based on justice. Fairness and justice are of importance for him” (Khalili Ardali, 2011, p: 1234). Consider the following verse in which Ferdowsi introduces Shahpoor as a just king and asks him to continue the Jamshid justice:

Shahpoor was a fair and just king who reaches the highest position and throne

The thirty years has passed the throne and Khvarenah go away

He was asked to meet the Ahura Mazda told him you are the same as flower in the meadow

Stay conscious and king welcome wises and experienced

Be careful about your kingdom follow Jamshid every now and then

Do nothing but truth and justice be the protector for the poor and the glory for the rich

(ibid, p: 895)

According to Eslami Nadooshan “justice is equal to life for Iranian; once it has been broken, they start to decay” (1991, p: 24). Moreover, Ferdowsi considers justice as an element that can stop dishonesty:

Since the justice and fairness emerge, dishonesty and evil will go away

(Hamidian, 2010, p: 1008)

The following verse shows that Ferdowsi believed in justice as a component of resistance and the cause of victory and invite Lohraseb to this fairness too:

Say nothing but just hence, the justice makes you victorious

Everybody seeking justice make the rich free from the world (ibid, p: 615-617)

He also knows justice as an element that leads to the cities and countries development:

His justice makes the cities as paradise bad deeds and evils go away (ibid, p: 1098)

### **Insight, Knowing Enemy, and Anti-enemy Movements**

A conscious society can recognize its enemy and once they identify their enemies, whether national or international, they can fight against them appropriately. Ferdowsi describes such a battle in the best possible way and invite community to find insight, knowing enemy, and anti-enemy movements as the components of resistance. According to Kasraiee (p: 225) “based on Shahnameh, insight, wisdom, and knowledge are noticeable features of Iranian.” Following verses are about Ardeshir and show Ferdowsi’s resistance opinions on insight, knowing enemy, and anti-enemy movements:

Once the enemy starts to move, you should move from your ambush too

Once you get victory kill nobody, hence the devil enemy starts to escape

If they ask you a chance to live so, give them the chance, let the grudge go

If their back is toward you don’t attack and do nothing

Don’t think that the ambush is safe the enemy is everywhere, across the battle ground

Once you are safe from enemy nobody will say nothing

Be proud of your warriors the people who ignore their lives

(Hamidian, 2010, p: 884-885)

However, in the case of Ahura Mazda and anti-enemy movements, Ferdowsi says that:

If you face a disaster, your life may move toward growth

You feel stronger than enemy your heart and brain move toward growth

If someone lead without thinking be sure he will face defeat

(Hamidian, 2010, p: 1087)

If someone sees you cheerily, it can move you toward growth

Do battle with your enemies defeat them and making them lose their face

(ibid, p: 898)

At the following verse, Ferdowsi asks the ruler “to be awake” which means being aware and conscious so that he can attract the people:

Being aware and stay ruler, respect and accept the wise (ibid, p: 895)

### **War and Defense Against Enemy**

War and defense against enemy is against the components of resistance that is mentioned in Shahnameh. However, the wars of Shahanameh are purely defensive. According to Zabihnia Omaran (2013) “Iranian were not offensive but they just defend their country.” Defensive War is among the components of resistance that is mentioned in Shahnameh too; according to Ferdowsi’s poems, Iranian is never offensive and they just take part in defensive wars; for example, Iran and Iraq war that was a defensive war for Iran; Iran just defend its nation, people, and believes. Kaveh uprising is a defensive war; Kaveh protests against Zahhak in favor of Fereydoun:

I am the son of Abtin who defeated Zahhak

Now I’m a warrior who defeat for Iran (Hamidian, 2010, p: 26)

Ferdowsi believes in defense so that the people should do anything to drive out the enemy:

Once the enemy appears, we should give up everything

Sharpening the swords asking the army from everywhere

Do not postpone today’s work on tomorrow don’t elect the devil as the ruler (ibid, p: 890)

Ferdowsi describes the warriors’ readiness for the war as follows:

God gives help and strength I will make everything ready

Move toward Khorasan with an army ask an army from every country

Remove all devils from the entire world start a new country full of justice

Ferdowsi denotes a great part of Shahnameh to the Iran and Tooran wars, which is noticeable in the story of Siavash, and tries to create motivation against enemies’ attacks; in this regard, he talks about Iran’s years of greatness and knows the Iranian as the kindest people across the world. Ferdowsi tells about the Turks attacks to Iran and Iranian heroic resistance against them (Riahi, 2003, p: 15-17).

According to Kazazi (2001, p: 81) “the great heros, such as Rostam, defend and fight for reputation.” Avoiding fight and attack when the enemy is weak and disabled is among the strategies mentioned by Fedrowsi:

Start attack whenever you feel that enemy would ashamed and give up the battle

(Hamidian, 2010, p: 891)

### **Criticizing the Unjust Ruler**

Ferdowsi was a conscious and wise poet who criticizes the unjust ruler and mentioned it as a component of resistance; he believed that the injustice results would destroy the ruler before all others:

When the shepherd does injustice to his flock all bad deeds will turn toward him

(ibid, p: 1114)

He also knows such a ruler an empty and humble person who deserves to cry:

Behavior, culture, believes, and skills an unjust ruler is an empty one

Injustice is the result of being humble so that the unjust deserves to cry (ibid, p: 940)

He also knows the justice ruler an unjust one since his oppressions:

His justice is also unjust don’t think I tell something sin (ibid, p: 972)

### **Loving People**

People play a min role in Shahnameh. The ruler injustice leads to dissatisfaction and protest. In fact, Shahnameh is the symbol of revolution and uprising of Iranian people and heroes:

So, starts from the king place voice of protest one after another (ibid, p: 23)

“Ferdowsi narrates his days revolution and protest. He narrates the people anger, specially wise and conscious people” (Akhlaqi, 2011, p: 13).

I act the same as the king Ardeshir have to do it with you too

Farmers are enough just to give a little I give also some money

We welcome our people I love my kind people (ibid, p: 894)

When Bahram obtained the throne advised his officials to love people and respect them:

Everybody seeks reputation and good deeds don't broke the people hearts (ibid, p: 899)

### **Pacifism**

Ferdowsi put emphasis on pacifism as a component of resistance. According to Khalili the culture of peace is a solution offered by Ferdowsi. Shahnameh is not the work of war but peace and defense. Perhaps you feel war from its stories but they contain peace, freedom, and security. Shahnameh talks about common peace; its battles are with the aim justice and warriors fight for the peace (Khalili Ardali, 13, p: 1235).

Seeking peace and honesty there would be no inner emptiness

Demanding tribute and don't take revenge save your face in such a way

(Hamidian, 2010, p: 891)

According to Riahai (1996, p: 199) “Iranian never fight with the aim of capturing, seizing, and booty or imposing their view or religion; Shahnameh is not the epic of Alexander, Genghis, or Timur who attack across the Iran.” Based on Eslami Nadooshan (1991, p: 24) “Shahnameh entirely includes war but in its essence includes pacifism.” “In order to provide peace through the world, Shahnameh shows the battle between good and devil; so, it describes the war from a different point of view. Mainly it tries to provide a global peace and remove the war” (From Roudaki to Bahar, 2004, p: 98). Ferdowsi put emphasize on pacifism and says:

An ambitious man doesn't seek conflict avoid from conflict and battle

(Hamidian, 2010, p: 899)

In addition, he says:

Peace is for you, avoid war don't suppose it as a hard work (ibid, p: 396)

He also prefers peace to war as follows:

Surely, peace is better than war since its result is not in sight (ibid, p: 400)

### **Religion and Religious Beliefs**

As an Iranian, Ferdowsi believed in religion too. Based on him religion and politics are dependent on each other and inseparable. He thinks that a ruler who owns the Khvarenah is a religious man. Ferdowsi believes that Khvarenah granted by God and should be in the way of justice and religion. Oppression and un wisdom lead to the separation from God:

Once the ruler start to follow religion they become one soul in two bodies

The religious man get the throne irreligious can't stay in the position of kingdom

They are just a single soul inhabiting two bodies it's the result of wisdom

Religion needs the ruler too irreligious man can't be a ruler

They are each other protector just the same as a couple

They need each other firmly they are royal couple (ibid, p: 889)

As his verses show, Ferdowsi believes in religion, Islam, and Shia.

### **Eulogizing the Warriors**

Respecting and adoring the warriors is another component of resistance that Ferdowsi put emphasize. He used some terms such as prideful horseman or wise:

Comes from the army of Altooneyh a great major general

He was called Barānuš a wise prideful horseman

You, the mighty rulers who is your great lassoer

Sound of drums heard from both parties the hero arrived to the battlefield

A great brave warrior who was called the brave Gorzsp (ibid, p: 894)

Ferdowsi understands the Iranian's bravery and courage so, describe it in the best possible way (Kazerooni, 2000, p: 114).

Giv said to the hero you! The honor of kings and heroes (Hamidian, 2010, p: 169)

He also prays for brave Iranian and says:

Said I have never seen a hero the same as the great Rostam

He is as brave as lion he can even hunt whales (ibid, p: 725)

Ferdowsi adores and talks about the courage kings such as Qobad too:

My father, the hero of heroes who is called Zal

Told me “go to the mountain of Alborz meet the great Qobad there” (ibid, p: 122)

### **Protect the Oppressed**

The resistance poet use literature in order to talk about the oppressed and try to protect them. Ferdowsi also followed this way and tried to save the oppressed with the help of his poems. In the following verses, Ferdowsi describe a justice ruler who protect the oppressed and believes that helping them causes comfort and ignoring them will damage us:

I will be happy and calm if I can help to the poor and oppressed

God forbid that my officials, men or officers

Take rest while there is an oppressed since his pain causes mine too (ibid, p: 1043)

Moreover, he says:

Whatever the ruler does about people, we will avoid such a sin

I'm in favor of the oppressed I believe in God religion

I may control a flock as a shepherd but my comfort is in seeking justice (ibid, p: 940)

### **Seeking Martyrdom**

Glorious death is another component of resistance mentioned by Ferdowsi. He believes that immortality is in optional death. Kay Khosrow and Afrasiab battle is the only way for achieving immortality; means that it is the way to rescue yourself from injustice and corruption (Khalil-al-allahi, 2011, p: 1195).

If you want to live I would say definitely follow justice

If I seeking for battle, all nature, mountain and sea would be in my army

If you obey and follow me in battle the tiger doesn't afraid of the fox yowl

If somebody asks for reputation, he would definitely reach success

A hero is better to die with reputation than live in such a way to make enemy happy

(Hamidian, 2010, p: 1122)

He prefers a glorious death to the humiliating life as follows:

The world is everlasting but we are mortal nothing remain in the world

I wish to die while I carry reputation I will die once I find reputation (ibid, p: 747)

He also encourages martyrdom and dying in battle:

This is the mystery of the wide world don't pay attention to my pain

Just pay attention to your leader sacrifice your life in the battlefield

The devil day will arrive so soon once you start enmity with God (ibid, p: 1346)

Moreover, Ferdowsi considers death as justice:

If death is justice, so what is injustice? Why such a cry for justice?

Be sure that there is justice and no injustice so, avoid crying once there is justice

(ibid, p: 172)

Based on Ferdowsi, the heroes' reputation shows value of life. Hence, the aim is always seeking good name. In his opinion, people should uprising bravely, since dying with reputation is better than life with humiliation (Reza, 1971, p: 269).

I wish to die while I carry reputation I will die once I find reputation (ibid, p: 747)

Besides, he prefers dying in the battlefield and believes that it would bring him reputation:

If I enter the battlefield, I will definitely donate my life

Nothing should remain but good name wealth can't help us in this way

The army entirely replied Rostam that his command is above all

We will fight in such a way so that our reputation will remain forever (ibid, p: 404)

### **Xenophobia and Alien Invasion**

Shahnameh is based on trying and effort for establishing a common life for all Iranians, resistance against attacks and aliens, and making the honorable personality of Iranians (Koorooji Kooyaji, 2001, p: 45).

According to Shu'ubiyya, Iran has a great and wide culture and Iranian has their own considerable history; Shahnameh shows such a point of view. Shu'ubiyya humiliates the non-Iranian ethnics especially Arabs. Ferdowsi also reveals his opinion about Arabs; he introduces Zakhak as an Arab who killed his father; moreover, Jamshid, the Iranian ruler, lost his kingdom because of his selfishness and killed by Zakhak. Talking about Afrasiab he describes Turkish too (Kasraiee, p: 216).

Whether from Tabaristan or Armenia they all fight against devils

Once the great of Syria arrive with valuable and rich equipment

They would shout who you are who dare to come to Iran and Mazandaran

Whether it is your way or conspiracy, we should prevent you by sword and fight

We will fight with all we might make the world dark for them

(Hamidian, 2010, p: 1344)

Regarding Alexander, Ferdowsi says:

Since Alexander came from Rome Iran destroyed and ruined entirely

Such an inferior and humble man who killed 36 of the rulers

The rulers hate him forever and ever the entire world hates him

While Fereydoun has adored Alexander hated forever (ibid, p: 975)

Offenders have been hated not for their nationality but for their oppression (Riahi, 1996, p: 193), just the same as what we find in the story of Zakhak. Iranians accept Zakhak just for the oppression of previous rulers but unfortunately, they were oppressed by Zakhak too; awareness, conscious,

and xenophobia of Kaveh brought them freedom; Kaveh could create unity between the people to uprising against invaders and defeat them. As an Iranian, Ferdowsi was also xenophobic. He creates brave heroes who are xenophobic and believe in the resistance rules. For example Rostam and Esfandiyār, were two Iranian heroes who are xenophobic too. The following verses are a conversation between Rostam and Esfandiyār; Esfandiyār says:

Listen to me, to what I did I defeat all invaders

At first, I defend religion kill all idolaters

Invaders all were killed the whole land was covered by bodies

What I did with China and Touran I suffered but I did

Grave can't hold tiger the whale can't hold sailor too

The world get ride off all Turkish all heroes should know it

(Hamidian, 2010, p: 731-732)

So, Esfandiyār not only adores himself, but also put emphasis on his xenophobia.

Rostam also talks about the king Kāvus and fighting with Esfandiyār, and explains his xenophobia as follows:

Once Kāvus received Hāmāvarān he was arrested there

With an equipped army move there, where was full of fighters

We entered war in their own land killed all their fighters and men

The king Kāvus was seized, suffered, with painful body

Coming back, found Afrasiab captured Iran, while Turkish were everywhere

(ibid, p: 732)

“People were tired of the invaders and offenders, and the oppressed rulers. Ferdowsi regularly reminds the story of Zakhak and the sense of xenophobia” (Riahi, 2003, p: 23).

Although, the hostility of Ferdowsi with aliens and non-Iranians who occupied his country has personal and deep reasons, he does not let his stories and poems be affected by his personal opinions and judgments. His anger and even insults in Arabic, Turkish, Greek, and so on are just the words of his stories' heroes (Karami, 2001, p: 141).

### **Patriotism and Nationalism**

Patriotism is also among the resistance components used by Ferdowsi that shows his deep feelings of nationalism; through his poems, he invites others to such a good feeling too. Maybe the term patriotism denotes the concept of racism, unwarranted prejudices, and unseasonable hatred; however, regarding Shahnameh, patriotism does not include such ideas. Considering Ferdowsi point of view, patriotism is a kind of wisdom cooperates with moderation, knowledge, and human emotion that is free from racism. In Shahnameh, loving Iran means loving its people's culture, and wishing Iran's peace, prosperity, freedom, comfort, security, and justice (Riahi, 1996, p: 193). Theodor Nöldeke, in his book entitled *The Iranian National Epic* introduces Ferdowsi as an Iranian patriotism (Nöldeke, 1990, p: 174). Based on Rafat "loving Iran, its culture and tradition, and also glory is noticeable in all part of Shahnameh" (Rafat, 2005, p: 11).

Art just belongs to Iranians don't let the angry lion occupied with aliens (Hamidian, 2010)

We can just find love and interest in Iran in all part of Shahnameh so that Ferdowsi gives superiority to Iran over other countries and show himself with an exaggerated patriotism and nationalism.

The lieutenant general moved toward Iran with an army of heroes and greats (ibid, p: 75)

Ferdowsi loves his country severely and hates the invaders who threaten his country's ideas, believes, language, nationality, and governor. However, his disgust does not prevent him to ignore the historical facts or not to talk about the enemies' heroes (Karami, 1991, p: 140). Following verses reveal his patriotism:

Iran will never destroy, never be a place for wicked (Hamidian, 2010, p: 160)

Moreover, shows his love to Iran as follows:

Uprise and let's move toward Iran go and help the heroes (ibid, p: 123)

Fereydoun's son is my ancestor all part of the Iran is my city and place (ibid, p: 164)

Patriotism and loving the country can be seen in all part of the Shahnameh, which can be the element of national identity confirmation (Hosenian, 2013, p: 1122). This interest is to such an extent that "suffering from Kavus, Rostam enters in to the battlefield which leads to the sacrificing his son by accident" (Heidari, 2011, p: 1132).

### **Transformation of Norms and Protest against Current Situation**

Once injustice and oppression reveal in the country the conscious people can not ignore it. Ferdowsi saw such events in his society so, he protests and uprisings against such an injustice and also changing of norms and believes:

Ignore honesty and break peace bad deeds and corruption are respected

Warriors being ignored, boasters are respected and welcomed

Defenders lose their skills skill and race lose their position

People occupy each other's positions they lose their distinction ability

Nothing will remain secret rulers will be hardhearted (Hamidian, 2010, p: 1345)

Kaveh uprising is also the story of protest against the oppression of Zahak; Kaveh uprising created a unity among people and courage them to show their dissatisfaction from current situation which led to the Zahak destruction and victory of oppressed people. As Ferdowsi says:

Everybody become insane, adores and follow devil deeds

All our efforts will be wasted our religion will be ruined and corrupted

All my advices will be lost my country and land will be destroyed (ibid, p: 891)

Ferdowsi also shows his dissatisfaction from changing of norms as follows:

Even your child will disobey you who is your own blood and flesh

Knowledge and opinions will take away the adviser don't pay attention

Forget all promises and vows oppression and injustice will be their aim

Make the life hard for the poor don't respect the God believers (ibid, p: 891)

Ferdowsi predicts that the pure race of Iranians will be transformed and lose its purity and unity, which leads to its consequent problems:

Iranian, Turkish, and Arabic all will create a new race



A new race that isn't Iranian, Turk or Arab it's so hard to describe them

A race who will waste all treasures, dedicate everything to the enemy (ibid, p: 1345)

### Unity and Empathy

Unity and empathy is another resistance component mentioned by Ferdowsi. Unity and empathy leads to victory. In Shahanameh, Kaveh is the symbol of unity and integration. In fact, once he saw the oppression of Zahak "finding Zahak weak point, Kaveh upris against him and become the leader of people. He knew that Zahak success is dependent on the people disunity. Therefore, he choosed a flag as the symbol of unity, and gathered people. In fact, he aimed to free people from Zahak injustice. Then, as the leader of the revolution, asked people to obey Fereydoun" (Zabihnia Omaran, 2013, p: 805).

Once Iranian were aware try to find a solution

They were tired of oppression gathered and thought together

If we continue such a way Roman, Indian, and the others will come here

So, we should find a way right now we should put our heart and soul in to it

(Hamidian, 2010, p: 936)

### Anti-neglect Movements

Considering religious statements, neglecting is like a deep sleep and when they talk about awakening of neglecting, they mean death. Ferdowsi also emphasizes on such awakening and declares his believe in this hadith "Die before you die." (Reza, 1971, p: 65) Ferdowsi not only is patriotic and xenophobia but also someone who supports anti-neglecting movements and consider it as a component of resistance. He believes that enemy can do nothing if the rulers be aware, as follows:

If the ruler stays aware, we will be safe from enemy's conspiracy

(Hamidian, 2010, p: 1036)

Ferdowsi aware people repeatedly:

Three factors cause dissolution of kingdom, first an injustice king

Second, serving the unworthy people in the high positions and know them better than the worth people

Third is loving money just thinking about his money

Be generous and openhanded, avoid lie in your life (ibid, p: 890)

## CONCLUSION

Findings shows that literature of every country originates from its culture, tradition, and, history and reflect its people's believes, customs, and opinions. Then, Iran's old literature reflects the situation of its civilized people in the epics such as Shahnameh. Considering the definitions of epic literature and resistance literature, we can find a close similarity between them. Ferdowsi also reveals his resistance point of view through some components of resistance such as: justice and anti-oppression movements, consciousness, knowing enemy and anti-enemy actions, protest against current situation, war and preparation for defense, pacifism, talking against unjust ruler, loving people, religiosity, adoring warriors, support the oppressed, seeking martyrdom, xenophobia, patriotism, unity and empathy, anti-neglect movements, and so on. He not only addresses the rulers and kings but also common people and heroes and invites them to obey the resistance rules. Shahanameh is known as the symbol and collection of resistance; Shahanameh is not a new type of literature but originates from an old tradition, history, and culture. Through his poems, Ferdowsi shows that Iranians are a resistance nation who defends against enemies and invaders with their hearts and souls.

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**How to cite this article:** Taheri M, Kafi QR. Components of Resistance in the Shahnameh of Ferdowsi. Int J Sci Stud 2017;5(4):668-677.

**Source of Support:** Nil, **Conflict of Interest:** None declared.