

Iranian Identity in the Stories and Metaphors of Beyhaqi Illustrated History of the Ghaznavid Period

Abstract

Identity is one of the most complex concepts in the field of humanities and social sciences; A multifaceted phenomenon that reveals different principles and meanings from dissimilar perspectives. In a general view, identity can be considered as the result of the dialectic of the mental system and social and cultural structure. By adopting an identity view, the history of the report is not merely events, and the historian does not appear to be purely a static and inactive reporter, but the historian and his work have identities that find meaning in the general structure of other identities. National identity has several subsets, the most important of which is the status of language in its various dimensions, attention to national and ancient culture, and reference to ancient national beliefs and convictions. The history of Beyhaqi is one of the valuable historical monuments of the history of Iran in the Islamic period. The study of Iranian identity in this work is a matter for reflection. This research has been done by a descriptive and analytical method based on library data. The findings of the study indicate that although the Ghaznavid era should be considered a period of "weak Iranian identity" and the main reason was the non-Iranian roots of the rulers and the influence of the Baghdad caliphs in Iran, but Beyhaqi, like Ferdowsi, revived other Khorasanis. Persian literature has accomplished great efforts and in the margins of history has expressed the ancient Iranian customs, national ceremonies and Iranian poems and proverbs. During the mention of history, Beyhaqi has quoted verses from poets such as Rudaki, Ansari, Bo Hanifa Scaffi, Daqiqi Labibi and a number of unknown poets on various occasions in order to take a step towards preserving and spreading the Persian language and literature and reviving Iranian culture. He has quoted 319 Persian verses and 290 Persian proverbs in the volumes of the history of Beyhaqi, and in contrast, he has used only 128 Arabic verses and 77 Arabic proverbs; moreover, he has also referred to ancient Iranian customs in four cases.

Research aims:

1. Examining the relationship between historical and political developments and the category of national identity.
2. Inspecting the fields of confrontation and conflict of Iranians with the phenomenon of intellectual invasion of foreign ethnic groups and the description of Abolfazl Beyhaqi's civil behaviors and cultural struggles.

Research questions:

1. What was the process of identity in the history of Beyhaqi?
2. What effect did social currents in the Ghaznavid period have on the national identity of Iranians?

Keywords: Beyhaqi history, Iranian identity, historical stories and metaphors, ancient customs

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Introduction

The issue of identity is one of the complex issues that is closely related to human consciousness and the expansion of human knowledge, and in fact, individuals' self-awareness of their "collective who" is in order to answer the questions raised over time. When do people in a community know what their historical background is? Where is their land? What are their cultural and religious characteristics? What is their current situation and what is their role in the development of world civilization? They achieve a collective identity. Identity is the identity card of individuals in any society. It is worth noting that the identity of a nation or a people does not in itself have meaning, but is compared to "another". Unless a nation has a clear picture of others with all their belongings, they cannot present a clear picture of themselves and their belongings. (Hassanzadeh, 2003: 77)

When we talk about cultural identity, the relationship between identity and complex concepts such as culture and nationality create an intertwined confusion that confronts the concept of identity with diverse theoretical approaches. This meaning is of great importance in the case of Iran since the sources of Iranian identity in each period and in some way have influenced the accumulation of Iranian identity and have created a contemporary Iranian cultural identity.

Valuable books on the identity have been written by esteemed university professors, some of whom have dealt with the subject independently and some in a combination of literary works. Here are a few examples:

1. "What is identity?" From Hamed Mohaghegh; In this article, the author, while paying attention to the crises caused by the anonymity of some societies, traces its roots and considers its main solution in five things, including eliminating the cultural and historical rupture of people with their past and returning to themselves.
2. "Identity Crisis" by Mohammad Reza Hooshmand; In this article, the author examines the causes of anonymity among the adolescent generation, the destructive effects of some foreign virtual networks, and while criticizing the media, recommends enrichment and educational programs as a solution.
3. "Formation of Individual Identity" by Houshang Reza Vand, the author of this article seeks to show the impact of intellectual and cultural spaces in the formation of individual identity, as well as the interaction and interaction of people with each other.
4. "What is identity and how is it formed?" By William James; In this article, the author considers personal identity as a concept that a person has of himself as a person, and this concept is due to the experience of continuity and distinction. William James believes that identity has a broad meaning and it is only in the shadow of insight that its multiple views can be achieved.
5. "Iranian Identity in the Historiography of Beyhaqi and Jovini" by Ismail Hassanzadeh; In this article, the author explores the political and social atmosphere of the two writers' eras and examines their views on Iranian identity.

Identity means "who I am," "where I am," "what group I belong to," and "who I am and how I am identified." (Zuhairi: 2003: 29) In fact, identity indicates a set of characteristics that allow the explicit definition of an object or a person. (Shikhavandi: 2002: 19) A number of specialist have given identity a social meaning, i.e.: society should have a meaning for itself and act within it, and if it loses this meaning, or for any reason, a rupture in meaning, it will face an identity crisis. (Rajaei: 2004: 12)

Conclusion

Beyhaqi mentions in the preface of his valuable book that his purpose in mentioning history is that his book will be a lesson for readers and future generations. In this regard, he brings anecdotes from the kings of past ages and criticizes their way of governing and governing. Referring to the story of Bozorgmehr Hakim, the wise and prudent minister of Anoushirvan, he mentions how he renounced the religion of Zoroastrianism and joined the religion of the Prophet Jesus and was incensed by Kasra and lost his life after his imprisonment. As the content suggests, Bozorgmehr's character is praised and respected by Beyhaqi and the people of Bozorgmehr's time, and he is called the "Wise of the Age". This scholarly minister is an example of a famous and wise figure of Iran who is fully acquainted with the science of politics and the religion of the state and his name was mentioned in the era of Turkish domination and the influence of the Arab dynasty of Baghdad in Khorasan with the aim of renewing cultural and Iranian identity.

Although the Ghaznavid era should be considered a period of "weak Iranian identity" and the main reason was the non-Iranian roots of the rulers and the influence of the caliphs of Baghdad in Iran, but Beyhaqi, like Ferdowsi, another revivalist Khorasani of Persian literature History has dealt with the components of Iranian identity, namely: 1. Ancient Iranian customs, 2. National ceremonies 3. Iranian poems and proverbs.

Beyhaqi during the mention of history and on different occasions of poets such as:

1. Musabi: 5 verses
2. Rudaki: 29 verses
3. Elemental: 2 verses
4. Bo Hanifa Scafi: 248 verses
5. Daghighi: 9 verses
6. Libby: 15 verses
7. Some anonymous poets: 11 verses

Quoted poems to take a step towards preserving and disseminating Persian language and literature and reviving Iranian culture. He has summarized 319 Persian verses and 290 Persian proverbs in the volumes of the history of Beyhaqi, and in contrast, he has used only 128 Arabic verses and 77 Arabic proverbs.

He also referred to ancient Iranian customs in 4 cases:

1. Eid ul Adha and Mehregan celebration
2. Ramadan and Mehregan celebration
3. Nowruz
4. The story of Bahram Gur

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