

# **Manifestations of Acquisition of Wisdom and Knowledge in the Timurid Illustrated Manuscript of Kelileh and Demneh with Emphasis on Embodied Cultural Assets**

## **Abstract**

Embodied cultural capital is in the form of long-term mental and physical skills and characteristics and is part of the knowledge and ability of individuals. Cultural tendencies and propensities are one of the main factors in measuring the amount of embodied cultural assets. Kelileh and Demneh, which is considered one of the most significant objects of objectified cultural assets, is a rich treasure trove of embodied cultural assets. It is considered as one of the most enduring objective works of written cultural heritage among the nations of India, Iran and Arabia, as well as world literature. In the present study, based on the theoretical approach of Pierre Bourdieu's cultural capital, the main cultural tendencies in this book have been studied. In terms of methodology, information collection is library method, the technique of its study is qualitative studies and content analysis. Findings show that the characteristic of the tendency to acquire wisdom and knowledge in Kelileh and Demneh has a distinct prominence. The interaction of the Indian vote with the Brahman's base on various cultural issues, which is done with the aim of expanding wisdom and generalizing knowledge of the issues raised, is one of the best embodied manifestations of cultural capital. The search for knowledge and fascination of Anushirvan, the educated Sassanid king with knowledge, the search for wisdom by Borzoyeh and Ibn Muqaffa, who sometimes created important scientific and cultural movements in their time and the excessive interest of Amir Nasr ibn Ahmad Samani, Bahram Shah of Ghaznavi and Abu Ja'far Mansour ibn Abbas (founder of the Abbasid Caliphate) and some other rulers and scholars in science and culture are manifestations of cultural capital that are embodied in Kelileh and Demneh.

## **Research aims:**

1. Examining the cultural preferences of the identities and people in Kelileh and Demneh.
2. Explaining the manifestations of cultural capital embodied in the following components of the tendency to acquire wisdom and knowledge.

## **Research questions:**

1. What are the components of the cultural preferences of the identities and people in Kelileh and Demneh?
2. What are the manifestations of cultural capital embodied in Kelileh and Demneh in terms of interest in acquiring wisdom and knowledge?

**Keywords:** Timurid Illustrated Kelileh and Demneh, Cultural Capitals, Embodied Capital, Wisdom and Knowledge.

## Introduction

Today, cultural studies are not limited to its aesthetic rational values, and culture is one of the most important types of "capital". With the introduction of the concept of capital in the field of culture and art, new concepts were formed, the concept of cultural capital is one of the most important, and therefore, as a powerful factor in determining social relations considered by most theorists. One of the main forms of cultural identity and spiritual heritage of Iranians is language and literature. Persian poetic and literary prose with excellent themes are among the most valuable cultural treasures in the field of civilization. Literature as a public memory is one of the means of transmitting culture that is abundant with history, customs, traditions and so on. Undoubtedly, literature is an important and significant chapter in compiling the history of world art and its connection with art is of significance. For this reason, literature can be considered as a "cultural objectified" form. In addition, Persian literature texts are a treasure trove of various types of cultural assets that have been accumulated for a long time. Teymour illustrated clichés that are very rich in terms of eloquence and rhetoric and thus created a visual space in the mind of the audience and this is a significant example in this regard. In this paper, the authors re-examined the cultural capital embodied in the character of the menfolk with Bourdieu's approach.

According to the background of research on *Kelileh and Demneh*, the main issues that have been considered by researchers are often centered around the approaches of storytelling, sermons, asceticism, mysticism, moral and educational expression, and literary studies along with cognitive stylistics. Works such as the history of Zabihullah Safa literature; The stylistics of the Queen of Poets Bahar and Sirus Shamisa and Rastegar Fasaee, who have studied the style and history of this work and the various translations have been written. Also, the research of Dr. Mohammad Jafar Mahjoub, who has analyzed this book from the point of view of fiction. In recent years, dissertations and theses have devoted most of their attention to the dimension of storytelling and its educational and ethical themes and political ideas. Studies have also been conducted in the discussion of children's literature and comparative literature. There are articles comparing *Kelileh and Demneh* with Golestan Saadi, Hadigheh Sanai and Rumi's *Masnavi*. In some articles, the political ideas of the translator of *Kelileh and Demneh* have been criticized, and others have dealt with the moral views of Nasrullah Munshi. In a study entitled "Illustration and depiction of deception in *Shahnameh* of Ferdowsi and *Kelileh Demneh* Nasrullah Munshi (Mongol and Timurid)", Marhaei and Jadid-e-Islami (1398) have tried to deal with the type of deception and hoax and the purpose of the swindlers and the necessity of any deception to include moral, epistemological, political and social points for pleasure and punishment. In general, in the study of scientific records related to cultural assets in *Kelileh and Demneh*, it was found that no specific study was conducted under this title. Therefore, the present study is the first step in this field. In this study, an attempt has been made to explain the components of cultural capital in *Kelileh and Demneh* in terms of embodied cultural capital. This study is a descriptive-analytical research study with the aid of library research. In this study, an effort has been made to provide comprehensive measures of Bourdieu's cultural capital in accordance with the codes of capital. In other words, the innovative aspect of this research is that the measures of cultural capital embodied in the dimension of knowledge-friendliness and inclination to science and wisdom in terms of content appropriate to the literary-cultural context of the book of *Kelileh and Demneh* and should be consistent with it and the cultural knowledge of this book and its requirements should be considered in this research approach. Due to the qualitative nature of the present study, the main criteria in selecting the indicators of the dimensions of cultural capital, their closeness and compatibility with the theoretical cultural symbols and identifiers has been the text of *Kelileh and Demneh*. In fact, the decoding of the cultural codes contained in the book *Kelileh and Demneh*, following the component of the tendency to acquire wisdom and knowledge, has been done by prominent examples appropriate to the cultural contexts of this book.

## Conclusion

The relationship between literature and sociology is shaped by culture and language. The nature of language and culture is social. In fact, literature is a mirror that reflects the culture and language of societies. *Kelileh and Demneh* as one of the objective cultural assets in the field of educational literature has a significant reputation as this literary artwork has been considered as a combination of educational and moral principles with political ideas in which practical wisdom, way of life and governance have been proposed. On the other hand, due to the cultural richness of this book and its connection with issues related to culture and thought, explaining and analyzing the cultural elements of *Kelileh and Demneh* from the perspective of cultural capitals, illuminates another feature of this multifaceted book. In this regard, Pierre Bourdieu's theoretical approach in the field of cultural capital is the basis of the current research in which the results showed that the dimension of embodied capital, the tendency to acquire wisdom and knowledge is one of the most important characteristics. One of the most prominent examples in this regard is the exchange of views between Ray and Brahman on the cultural issues of the country, which creates other cultural assets in the book. India's unparalleled desire to learn a variety of information and its eagerness to make arrangements for a variety of social, political, etc. issues reflect its view of cultural issues and outstanding and transcendent ideas. The opinion on the management of affairs and the preparation of the various issues which he discusses with the Brahman will aid in receiving intellectual help from him. This interaction, which is carried out with the aim of expanding wisdom and generalizing knowledge of various issues, is one of the embodied manifestations of cultural capital in the book of *Kelileh*. Another example is the friendship of Kasra Anoushirvan, the Sassanid king. In many historical sources, Anoushirvan has been introduced as a cultural figure and *Kelileh and Demneh* have been transferred to Iran and published due to his efforts and interest in science, knowledge and culture. According to the text of *Kelileh*, in Anoushirvan's approach, attention to science, knowledge and culture is one of the important cultural accumulations. Hence, it is a manifestation of embodied cultural capital. Other examples include the importance of science and knowledge in the eyes of Borzoyeh Tabib, Ibn Muqaffa and Nasrullah Munshi. In addition, they have a significant presence in acquiring knowledge and learning about various cultural issues. People such as Nasr ibn Ahmad Samani, Bahram Shah of Ghaznavi or Abu Mansour Dovanighi have each been the founders of cultural movements in their time, and this is undoubtedly the product of the accumulation of embodied cultural assets derived from cultural attitudes and thought.

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