

Explaining the Rights of Environmental Elements and its Reflection in the Images of Nature in the Shahnameh of Shah Tahmasbi

Abstract

Nature and environment have always been sanctified in various human religions and rituals due to its vital importance and sacred position. In the contemporary era and with the advent of modernity, its endless innovations and technologies, the huge challenge of the environmental crisis is witnessed. For this reason, different religions and rituals have been attempting to restore nature and establish natural order in different ways. Due to the importance of images of nature and its forces in Shah Tahmasabi's thinking, one of the ancient Iranian motifs is the tree of life. This role has been transferred from one civilization to another along with the course of human thinking. In Iranian art, works of nature images are perhaps the most comprehensive artistic documents of Iran, as well as one of the oldest and most original works of Islamic art. The right to a healthy environment is one of the fundamental human rights in today's world; sensitivity and attention to the progress of science and technology stems from the excessive growth of industries and uncontrolled development activities, the increase in the population of the earth and the change in the consumption pattern in the world, to the extent that protecting such values are considered one of the most main issues of the late 20th century. The current research was carried out using descriptive and analytical method and relying on data from library sources. The findings of the research indicate that preserving the environment as a human right has been repeatedly seen in Islamic teachings and human rights, and the realization of this right creates a collective responsibility in the form of a legal responsibility with the aim of preserving such features, therefore, the environment has the right to be exploited and not to be abused since the whole universe is in the service of man and for man.

Research aims:

1. Knowing the rights of environmental elements and human rights over nature.
2. Examining the environmental elements in the Shahnameh images of Shah Tahmasabi.

Research questions:

۱. What is the relationship between the rights of environmental elements on humans and the rights of humans on nature?
۲. What is the place of environmental elements in Shahnameh of Shah Tahmasabi?

Keywords: environment, right to a healthy environment, images of nature, Shahnameh of Shah Tahmasabi.

Introduction

Representations of nature in ancient Iran reflect the most meaning by using the least symbols. The symbols found on the works of art of ancient Iran show the tendency of ancient Iranians based on religious beliefs towards the environment and their love for nature. Since Iran's environment is facing various risks, including the extinction of animal and plant species, and the destruction of rivers, habitats, soil and water, today some artists and artistic activists are trying to reflect their concerns in their artworks. Undoubtedly, this spirit is fundamental in Iranians and efforts have been made to preserve and protect the culture of nature from the depths of Iran's ancient history, which has witnessed the sanctity and value of this land; also, despite the rituals, symbols and myths that existed in the culture and geography of this land; nature has constantly been present in ancient Iranian works of art.

Even though there have been scattered studies on the naturalistic approach of ancient Iranian art, human rights are understood as the highest legal norm, higher than subject rights and personal rights. The platform of movement for the description of human rights is human dignity, which can neither be transferred nor given away. Human rights are universal, moral, fundamental, primary and exclusive rights. It is based on these characteristics that the institutionalization of human rights, both in the scope of international law and in the territory of national rights of each geographical unit, have an urgent necessity (Kapoor: ۱۹۹۸: ۳۳۵). Today, the right to the environment, along with the right to peace, the right to development and the right to common human heritage have been recognized as the third generation of human rights (Seyed Fatemi, Bitá: ۵۵).

The right to the environment is a new discussion in the literature of human rights and a term to explain the right of everyone to use the environment in which the human society and the environment are parties to the obligation (Soleimani, ۲۰۱۰: ۷۷). In the general definition of the environment, it can be said that the environment refers to the entire environment that humans are directly and indirectly dependent on, and their life activities are related to it (Qawam, ۲۰۱۰: ۳). The right to the environment in international law is also considered as one of the international manifestations, that is, the right to a healthy environment is considered as one of the fundamental rights of human beings, in jurisprudence, this right is also well defined as it represents the existing relationships between the environment and the establishment and continuity of human life (Soleimani et al.: ۷۸). The present study aims to provide an analysis of how the rights of the elements of nature are connected with the rights of humans over nature. It also seeks to understand the importance of nature scenes in the illustrations of Shahnameh of Shah Tahmasabi. This research has been carried out in a descriptive and analytical way, relying on the data of library resources and a phenomenological approach.

Conclusion

The environment has had great dignity and value in Iranian culture since the distant past. The expression of this value can be seen in artistic and literary works such as Shahnameh. Today, there are many abnormal behaviors in the environmental issue. Issues are related to the environment, since the principles of using natural resources and environmental facilities and the fact of living in harmony with nature have not properly internalized for the citizens of a nation. In fact, the source of all environmental problems originate from human activities caused by excessive extraction of natural resources. After years of fighting with the environment, human societies have come to the conclusion that there is no other way to survive and achieve a better life than to reconcile with the environment and act in its preservation. The most important issue regarding the relationship between humans and the environment is how to protect the environment while exploiting the environment as environmental crises threaten the whole system of nature.

The destruction of the environment through the increase in energy consumption in the world, the extinction of species and the destruction of forests is taking place while the current discussion of many conventions, assemblies and international and national agencies around the world in the field of environment, sustainability and many international agreements and government threats are

dedicated to providing strategies and solutions to solve environmental problems. In addition, it pays attention to the role of religion and Islamic jurisprudence in environmental policies and the need to acquire more in controlling and solving environmental crises.

The teachings of Islamic jurisprudence on the right to the environment are the ability to legitimize the environment and realize a collective responsibility in the form of legal responsibility. The preservation of this divine trust continues from generation to generation, therefore the environment has the right to be exploited and it has the right not to be abused since the whole universe is in the service of man and for man. Therefore, one of the ways to avoid harming the environment and preventing its destruction is to change human behavior towards naturalistic dimensions. The necessity of such a goal is the existence of environmental ethics responsibilities in all strata of a society. Environmental ethics is the ideal human behavior towards the living environment, including the natural environment, social and cultural setting.

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