

The Illustration of Deception in the Shahnameh of Ferdowsi and Kalileh Demne of Nasrallah Munshi (Mogul and Timurid eras)

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Abstract

The act of deception and behavior of the deceivers is clearly evident in the two books of Shāhnāmeḥ and Kalile and Demne which are among the many rich works of Persian literature and art. Hoax is applied in the epic-mythical and historical sections of the Shāhnāmeḥ and appears to have the most usage in the epic section along with personal, humane and national motivations and objectives. Contrary to the conventional meaning of deception which bears an undesirable denotation, its positive features and concepts can be perceived in the Shāhnāmeḥ. Is the deception caused by the behavior of influential political figures such as Jamsheed others who have ruled, dealt with and managed to prevent chaos in the society or have the Mahmoudians have forced the dismissal of Masoud's supporters and spread instability and anxiety? Deception in the two mentioned literary works at times deceive the perpetrator or the deceit becomes neutralized with no harm made. When the truth is glanced upon in a fair and honest way, it is discovered that there are people who do consider their deeds and if so it would have been of necessity and ineffective. In this paper, it is sought to decipher the type of hoax and deception carried out by the deceivers and their possible aims. The author has inserted moral, epistemic, political, and social points to protect and punish as to serve as a guiding light for the followers of truth.

Research objectives

1. Analyzing and scrutinizing the deceitfulness and purpose of deceivers in Shāhnāmeḥ of Ferdowsi and Kalilieh Demne of Nasrollah Munshi.

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2. Comparing deeds of deception in Ferdowsi's Shahnameh and Kalilieh Demne of Nasrollah Munshi.

Research Questions

1. How has deception been portrayed in Ferdowsi's Shahnameh and Nasrollah Munshi's Kalilieh Demne literary works?
2. What results are reached in comparing the deeds of deception in Ferdowsi's Shahnameh and Kalilieh Demne of Nasrollah Munshi works?

Keywords: Keywords: Shāhnāmeḥ, Kalile and Deemne, Epic, Myth, Illustration, Deception.

Introduction

Deception and dishonesty are an essential and integral part of human thought. From the beginning of creation, human beings have been perceived in all ages to be deceived and misled as part of the behavioral, negotiating and, in some cases, speech tools. The first deception of creation goes back to the story of Adam and Eve who were deceived by Satan and deported from heaven. In the study of important stories and events, it is well-known that deceit in the affairs, both those that have ultimately been good and those who have failed have been exaggerated. It is thus inferred from the events that deception that must accomplish a specific goal must be constructed and dealt with within the individual and integrated with his soul in order to be effective. So the art of a deceiver is to be able to apply deception, skill, and timing perfectly since deception is the manifestation of the contradiction between two or more characters who are misled on one side or the other. The other expression is deceitful, and the other parties, those who willfully and unintentionally affected by these deceptions, are affected by their nature (Ibid: 917-916). The purpose of this article is not to justify the deceit and to praise the deceivers because it is based on religious and Islamic teachings; and the wisdoms of religious leaders such as Imam Ali (pbuh) such as the hadith by him declaring: "say the truth, even if it is to your detriment to your affairs; behaviors and speeches are contaminated with deception." However, with regard to the circumstances of each age and time, people, elders (governmental and non-governmental) and brave, patriotic and ultimately selfish have a tendency to do so. The method of speech in this research is to use the book of history, deception, criticism and its analysis.

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Studying the research records, it can be said that Kamaluddin et al. (1395) in the study of fraud and deception in the national romantic epics of Iran, express deceit as one of the most prominent and different issues in epic romance. Deceptions are portrayed in all sorts of ways in these romances and in many cases do not bear negative connotations; moreover, such deceitful acts are carried out by female characters such as fairies and at times by male figures. This article studies deception in the national epic romances of Iran through a descriptive, analytic and library method. The results show that many themes have been used interchangeably in the deceitful part of romance, such as fraud, cheating on intermediaries, hiding names, and so on. Also, the frequency of deceptions in romances is higher than in other parts of the epic, and the proportion of women is more than men (Kamaluddin et al. 2016).

Conclusion

Accurate understanding of the two works of Shāhnāmeḥ and Kalile and Demne and the events that took place in the era will guide us in understanding the cultural, political, social, economic, military, legal and governmental status of that period; also it guides the author with the art of authoring via a mighty, skilled, and hands-on in writing abilities. Ferdowsi and Nasrollah have been able to present the mental, psychological, scientific and educational status of their deceitful persons through their stories, and to present the situation of the rulers and those who are responsible. They have also been able to explicate happening events, portray deceitful people and those whom their deceit has saved society from greater harms; furthermore, they have also expressed characters in which their deception has created an evil that has destroyed innocence and has cause chaos with irreversible consequences. A close look at the prominent and well-known characters mentioned in Kalile and Demne mostly representing rhw Ghaznavids in the past, it is revealed that though the deceit is considerably used and required in governmental matters, it is not compatible with the morale of the Islamic community.

By examining the deceitful and dishonest personalities of the rulers in the Shāhnāmeḥ and Kalile and Demne, an instance of culture and politics ruling its contemporary age and eras before it can be understood; furthermore, one can learn lessons from their deceit and become acquainted with better experiences and properly manage events and situations by taking account the fate of those who deceitfully ruled. Today, people by

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studying the dishonesty of such rulers will better grasp their faith, Islamic and religious beliefs; hence, let us consider the fate of the deceivers and the previous events to discipline and prosper ourselves and society.

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