

Reflecting the Political Dimensions of the Society in the Allegorical Stories of Marzban-Nameh, Panchatantra and Kalileh and Demneh Illustrated Lithography of Malek Museum

Abstract

Studies show that ancient Iranian literature is closely related to the political and social developments of the civilization; as a result, by studying the available literary works, a vibrant assessment of its historical period and its achievements can be gained. Marzban-Nameh, Panchatantra and Kalileh and Demneh are considered to be valuable classic literary books, which, represent various power relations in an allegorical format. In this research, compiled using a descriptive-analytical method and based on library sources, politics will be examined in various dimensions via a comparative manner in order to answer the questions of what dimensions of politics have the authors presented and what similarities and differences are observable. The results indicate that in the mentioned stories, politics have been manifested in numerous dimensions, which can be attributed to the power and worthiness of the rulers in the affairs of the country, moreover, the inefficiency of the rulers, the creation of security, the quality of the sources of power, their roles in the affairs of the country and the characteristics of the governing classes can also be pointed out. Correspondingly, the inseparable correlation between religion and politics is also stated.

Research aims:

1. Investigating the influence of political developments in Marzban-Nameh, Panchatantra and Kalileh and Demneh.
2. Extracting management points and power relations in Marzban-Nameh, Panchatantra and Kalileh and Demneh.

Research questions:

1. What are the basics of management ideas in the literary works of Marzban-Nameh, Panchatantra and Kalileh and Demneh.
2. What is the reflection of power relations in the books of Marzban-Nameh, Panchatantra and Kalileh and Demneh.

Keywords: allegorical literature, Marzban-Nameh, Panchatantra and Kalileh and Demneh

Introduction

Politics is a set of measures that the government adopts in order to run the country's affairs, and everything that is related to the government, management, determining the form, objectives and how the administration operates is a political matter. Politics and issues related to power are among the first concepts in the civil life of people in human societies, which, of course, have gone through a process of development over time. The subject of most allegorical stories, whose main characters are animals, are the representation of various power relations in human societies, and their performance is somehow related to the two-way relations between the rulers and the reigned. Among the most imperative political books written in the form of allegorical stories are Marzban-Nameh, Panchatantra and Panchatantra. Panchatantra is one of the main sources for the formation of Kalileh and Demeneh by Iranians. Another book that is mentioned as an allegory in the expression of political identity is Marzban-Nameh. Considering the significant role that the analysis of these works has in recognizing power relations in the past, the research about these works can reveal important points in this regard. In this research, the three works of Marzban-Nameh, Panchatantra and Kalileh and Demneh are allegorical stories from the perspective of how politics is reflected in their stories.

Regarding the background of the research, it should be noted that no independent title with this subject has been published so far, nonetheless, a number of studies have investigated these works. In the form of political dimensions in literary works, the following researches can be named: Koshki, (2002), an article titled "Interaction of fiction and politics" and Dehghani, (2010), an article titled "Review of the function of power and political culture in Kalileh and Demneh" and Dereshian, (2012) an article with titled "The Role of Animals in Literature". Considering that the society in every era plays a significant role in the formation of intellectual, economic, social,

political and other features, positions in individuals, the reflection of dimensions such as the political dimension in the literary works of any period can be introductory in order to better understand society in the upcoming decades and centuries. Likewise, the stories of each author can open a window of the social situation of their time. In this regard, since scientific approaches in diverse aspects of psychology, sociology and other fields have not yet comprehensively established their relationship with literature, this research can open the way for researches of other approaches in the field of story writing. The present research is carried out in a descriptive and analytical manner, relying on library data, and aims to analyze the power and its related issues in the literary works of Marzban-Nameh, Panchatantra and Kalileh and Demneh

Conclusion

In all cultures and epochs, stories have been an implement to demonstrate objectives, desires and conflicts and finally, to express the identity of mankind and society. The goal of creating allegorical characters of both authors in the form of anecdotes and stories is the coherence of traits arising from individual, temperamental, and personality backgrounds. During which motivational aspects, interests, values, attitudes are faced with the political context in the society, reviewing the events of a story assists the reader to perceive politics in more diverse dimensions. Actions, conversations and other personal, social and cultural dimensions in fictional characters, influence the society formed in any allegorical literary work. One of the most prominent dimensions presented in both stories is the political dimension, which refers to the rank of the rulers and the issue of the quality of the sources of power and the moral characteristics of the rulers; in other words, this means understanding who is managing the politics of the society and what are the characteristics of this person? For instance, in Panchatantra, there is a reference to the power and good morals of the lion, which is specific to the king, or to the story of crows and owls. Ministers consider many moral values for the king and give advice. Or we can mention the ineffectiveness of rulers who are deceived by the words of deceitful people like Demneh and are not familiar with their cunning and shrewd. Also, the betrayal of king's closest men is very evident in these stories. Hakim in Marzban-Nameh has characteristics that are included in the sub-category of political dimensions; as in this story, it is encountered that rulers from the Saba' family have stopped eating meat for the sake of their subjects and to gain legitimacy and it is similar to a clever hound and a pious lion. Or the inefficiency of the rulers is introduced as the cause of the instability of the

government. In Panchatantra, religion is emphasized along with the politics of the rulers. The king must be approved by God and have a Yazidi crown. In addition, the selection of the rulers is by means of the people or by heredity. In comparing these two works, the following points can be concluded: 1. The positive and negative characteristics of the rulers are mentioned. 2. The relationship between religion and politics has been emphasized. 3. The role of the quality of power sources in effective governance has been considered. Correspondingly, the method of electing the rulers by the people or by inheritance is mentioned only in Marzban-Nameh and the order of ruling classes is reflected merely in Panchatantra

References

- Abul Hamid, Abdul Hamid. (1991). Basics of politics, Tehran: Toos. [In Persian].
- Alam, Abdul Rahman. (1994). Foundations of political science, Tehran: Ney. [In Persian].
- Aghabakshi, Ali. (2000). Culture of political science, Tehran: Chapar. [In Persian].
- Dehkhoda, Ali Akbar. (1998). Dictionary, Tehran: Tehran University Press. [In Persian].
- Fatuhi, Mahmoud. (2005). Balaghat Hizb, Tehran: Sokhon Publications. [In Persian].
- Ghaemi, Farzad. (2007). "The role of allegorical philosophy in Rumi's stories in Masnavi", Literary Research, No. 16, pp. 184-198. [In Persian].
- Goyard, M. F. (1995). Comparative literature, translated by Khanmohammadi, Tehran: Pazhang. [In Persian].
- Hadidi, Javad. (1972). "Comparative literature and its emergence and expansion", the journal of Mashhad Faculty of Literature and Human Sciences. seventh year No. 51, pp. 28-62. [In Persian].
- Hakimian, Abolfath. (1969). Alavian Tabaristan, Tehran: Elham. [In Persian].
- Hekmat, Ali Asghar. (1982). Proverbs of the Qur'an, Tehran: The Qur'an Foundation. [In Persian].
- Javadi, Hassan. (1974). "Humor and criticism in animal stories", Al-Faba magazine. [In Persian].
- Kalantari, Abdul Hossein et al. (2009). "Religious Identity and Youth", Iranian Cultural Research Quarterly, Volume 2, Number 6, pp. 125-141. [In Persian].

- Mahjoub, Mohammad Jaafar. (1957). On the subject of Kalileh and Demaneh, Tehran: Kharazmi. [In Persian].
- Parsa Nasab, Mohammad. (2010). Allegorical stories - Ramzi Farsi, Tehran: Cheshmeh. [In Persian].
- Schmidt, Carl. (2013). The concept of political matter, translated by Yashar Jirani and others, Tehran: Forozan. [In Persian].
- Safa, Zabih Allah. (2004). A summary of the political, social and cultural history of Iran until the end of the Safavid era, Tehran: Amir Kabir. [In Persian].
- Sajdi, Tahmurt. (1998). "Comparative Literature", Education, No. 55, pp. 21-28. [In Persian].
- Shafii Kodkani, Mohammad Reza. (1971). Imagination in Persian poetry, Tehran: Aghaz Publications. [In Persian].
- Sharma, Vishnu. (2006). Panchatantra, edited by Dr. Jalal Nayini and others, Tehran: Iqbal. [In Persian].
- Shamisa, Cyrus. (1997). Maani and Bayan 2, Tehran: Payam Noor University Press. [In Persian].
- Shiri, hero. (2010). "Allegory and a new image of its functions", Kaush-nameh. No. 20, pp. 33-54. [In Persian].
- Taqvi, Mohammad. (1997) Tales of animals in Persian literature, Tehran: Rozeneh. [In Persian].
- Varavini, Saad al-Din. (2008). Marzban Nameh, edited by Khalil Khatib Rahbar, 13th edition, Tehran: Safia Ali Shah Publications. [In Persian].