

Exploring the Creation of the World and Mankind from the Four Elements in the Artworks of Semitic and Indo-Iranian People

Abstract

A huge part of mythology is a response to the existing ambiguities regarding creation. Humans have always sought to know how they and the world around them is created. Living environments and belief in the first gods was essential in indicating the elements of creation. According to the biological and social conditions, man considered the four material elements, namely water, wind, earth and fire, among the holy ones. In the interim, the belief in the existence of water and earth is stronger. Considering the livelihood of agriculture and animal husbandry in need of water and earth, diverse philosophies of creation have been formed and depicted in many artistic and literary works. Belief in the creation of man and the world from the four elements, is a mythology that can be perceived in Semitic, Indo-Iranian religious traditions and beliefs; therefore, the examination of the four elements in the thought of Semitic and Indo-Iranian people by relying on the remaining works of art, can shed light on essential opinions in this concern. The present research has been carried out in a descriptive and analytical manner and by relying on the data of library sources. The findings of the research indicate that the materials related to the creation of the world and man from the four elements are abundantly found in Semitic, Indian and Iranian myths and beliefs, and its clear manifestation can be comprehended in the artworks of the mentioned periods.

Research aims:

١. Recognizing the existing views concerning the creation of the world and man from the four elements in Semitic and Indo-Iranian mythologies and beliefs.
٢. Analyzing how the belief in the four elements is reflected in the art works of the Semitic and Indo-Iranian nations.

Research questions:

١. What religions mention the creation of man from the four elements?

۲. How is the belief of the four elements in human creation reflected in the Semitic and Iranian artworks?

Keywords: four elements, human creation, arts, Semitic, Indo-Iranian

Introduction

Since ancient times, creation has been one of the intellectual conflicts of mankind. The human mind, the initiator of legends and the God-seeking nature of man have always searched for the discovery of the foundations; moreover, he has constantly sought for the creator of ideas and beliefs that is presented in Holy books and explained by mysticism, philosophy or proved by science. In metaphysical science, the whole universe is made up of particles and waves, and being a particle and a wave depends on the observer's view. Waves or particles vibrate and produce waves known as electromagnetic waves. From a metaphysical point of view, the wave-particle that makes up the electromagnetic wave is a reflection of consciousness, realization or waves of intense thoughts and emotions that are magnetically attracted to matter and give it a material form or arrangement. As these particles get closer to each other, they become firmer and take on a material and formal form, and the waves and particles whose electrons are far from each other and are thinner and softer form the bio-plasmic body. These waves create other bodies due to the vibration, dilution, and separation of electrons, and in this way, different spiritual bodies are formed.

In many mystical sources, the mixing and eclecticism of soul and body is mentioned, and this mixing can be the same sequence of affinity of atoms and molecules that comes from formlessness to form. Each of the particles has the benefit of awareness and intelligence. Consciousness is an organized energy that starts from a simple wave and in its evolutionary course programs inanimate objects, plants, animals, humans, super-humans and gods. Some scientists also consider the creation of the universe from the explosion of the atomic nucleus; A compressed and dense nucleus that suddenly exploded, a nucleus that gradually expanded and after the end of the world will contract again and will reach a unity again from multiplicity so that everything in its essence is mortal and remains. A haze appeared from this explosion; a call whose vibration is still flowing in the universe and scholars and mystics each hear it in a different way. The Old Testament also considered the beginning of the world with a word, and the word or sound is reminiscent of the

first Big Bang. In mythology and religions, the creation of man and the world from the four elements, nothing, the first giant and gods are also mentioned.

Regarding the topic of the current research, no independent work has been published so far. However, valuable reports have been made about the creation of man and the world in the Hindu, Mazdasini and Semitic religions. Farnbagh Dadgi, according to the report of Mehrdad Bahar (۱۹۷۳), has studied the interpretation of Avesta and creation in Zoroastrianism. The works of Abu Rihan Biruni by Ahmed Aram (۱۹۷۳) are related to the field of mythology and creation. In the second chapter of Mursada al-Abad Najm Razi, by the effort of Mohammad Amin Riahi (۲۰۱۲), there are cherished materials regarding the origin of beings or the creation of the world and man, and in the fourth and fifth chapters, the creation of Adam is also discussed, and the secret of the creation of the world by Georges Gamov, translated by Reza Aqsi (September ۱۹۸۴) whose author was one of the supporters of the Big Bang theory. He scientifically examines the birth and death of the sun, the history of the earth, atoms and stones. In addition to these respected works, other articles have also been written, which are mentioned in a few cases. The article "Creation in the Vedas" by Alinaqi Bagher Shahi (۲۰۱۰), the author seeks in expressing the issue of the creation of the Vedas, mentions water as the main material of creation and discusses the creation through the sacrifice of the first giant. The article "Reflection of the creation myth of Zarvani religion" by Alireza Shabanlu (۲۰۱۹), he believes that the story of Rostam and Ekvand is made from the creation myth of Zarvani and thus divides this story into three basic parts, each part representing the three-year periods of creation to be divine. The article "Creation story from the perspective of comparative mythology" by Arezoo Rasouli (۱۹۹۲), attempts to state that all humans came from a common parent; furthermore, the creation of humans from the soil is philosophically studied. The article "Formative and comparative examination of the archetype of the creation of the fundamental human based on the postmodern approach" by Farzad Ghaemi (۲۰۱۳), the author takes the approach of criticizing the archetype and has examined the formative and comparative analysis of the archetype of the creation of the fundamental human and points out that the human model. The article "The initial stages of the creation of the universe from the perspective of the Torah and its examination in comparison with the Qur'an" by Seyyed Mehran Mousavi and Mahmoud Kazimi (۲۰۱۶), states the common features of the creation in the Torah and the Qur'an, the main reason for these commonalities. The article "Hormuzd's will in creation" by Maryam Rezaei (۲۰۱۸), the researcher deals with the common aspects of Pahlavi traditions and the verse

"If he wills something, he will say to it, and do it." In each of these valuable works and researches, respected authors and researchers have addressed aspects of the myths of the creation of religions. In one research, he expresses and examines the myths of creation by meditating on one of the religions, and in another research, the common myths are compared. Nevertheless, it is necessary to examine the common aspects of creation among Semitic and Indo-Iranian mythology. It is also essential to establish an investigation that discusses beliefs in works of art. The present research has been compiled via a descriptive analytical method and based on the data of library sources with the aim of investigating the four elements and the creation of the world and man in works of art.

Conclusion

Mythology is the foundation of diverse religions and religions. Man's innate and distinctive need to rely on a sacred and superhuman existence and his countless questions about the origin of the world, man and its end, formed traditions that can be seen in different religions. From the beginning, mankind was in search for a superior and holy deity; as a result, whatever attracted his attention was called God. Every region and civilization had a god; various local gods became stronger and weaker as a result of economic, political and social conditions and progressively ended up in a single god in a mandala pattern. The one God led mankind to monotheism, and little by little creation became a manifestation of the infinite existence of the one God, and the discussion of the unity of intuition and the unity of existence came up. From the beginning of his creation, mankind was seeking to discover the nature of creation and the world, and he had beliefs and myths based on his intellectual means. Belief in the creation of the world and man from the four elements, are among the common topics among different mythologies, such as Semitic and Indo-Iranian. The ideas of the creation of heaven and earth have the same origin amongst Semitic and Indo-Iranian myths. The origin of creation is from water and the creation of man is from earth. Due to the atmospheric conditions and geography of the earth, water became the germ of human life and its role on the lives of the people of that time emphasized the myth of the origin of water. In some legends, the creation of man from earth and plants is mentioned. Man's life was on the earth and after death, it would turn into earth. Therefore, the myth of creation was born from the earth and gradually made its way to religions. In Zoroastrian mythology, it is said that Urmuzd created Keumerth from flowers. In the Jewish religion, Yahweh created man from mud and breathed his

spirit into his nose, and it is repeated in the Qur'an that man was created from dry mud. Undoubtedly, turning the body of the dead into soil and growing a plant next to the soil of the deceased played a major role in the construction of these myths. Creation from fire is also emphasized in Semitic religions. In the Jewish religion, fire is pure and has divinity, and Jehovah is mentioned as a burning fire. Christians consider fire to be the manifestation of Christ, and in Islam, the creation of Jinns from fire is mentioned.

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