

The Impact of Shahnamafirdausi in Contemporary Literature

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Abstract—There is not an iota of doubt, that *Shahnameh* (the book of kings) is the consequence of 30 years of indefatigable and resolute endeavor by the master of Persian language and literature, Hakim Abulqasim Firdausi who is known to the Iranian people and the Persian speaking nations as the reviver of Persian language and literature. Firdausi Tusi started writing *shahnama* in 977 A.D and completed in 8 March 1030 A.D. Iranians owe to Firdausi to invigorate their language and literature and that is why Firdausi is considered to be the most prominent Persian poet of all times. though some scholar have their own notions that Firdausi's work, in literary and formational context, cannot be compared to those of Hafiz, Sa'di, Rumi and Rudaki as the nature of Firdausi's work is essentially different from what other notable Persian poets have brought into existence however, to the majority of scholars, researchers and literary experts, *The Shahnameh*, regardless of its format and content, features because of its remarkable contribution to the culture of Iran and the historical identity of Iranian people. *The shahnama* has a great impact and influence on contemporary literature of Iran and other part of the world. Its influence can be seen in the field of cultural, political, social, literature, historical, civilization and many other areas. I believe the second generation of Iran-Asia, central Asia, sub-continent and some part of Europe can get a taste of these impressive epic tales of stunningly illustrated in the magnum-opus book which is founded with the unique folk stories as their base. Thanks to *Shahnameh* that Iran kept its language and culture after the Arab conquest in the 7th century and even now "*Shahnameh* is the essence of not Iranian nationhood" but also the essence of other Persian speaking countries. The stories of *Shahnameh* remain alive in the Iranian Literature psyche. Couples turn to its pages to name newborn children. Parents read it to their children as bed-time stories. It forms an integral part of the Iranian school curriculum. And opposition figures recite the struggle of Kaveh to save Iran from an unjust ruler in fact a story from the *Shahnameh* is a metaphor for their quest for human rights and democracy in Iran.

Keyword: contemporary literature, shahnamas style, historical values, moral qualities, cultural heritage.

Impact of the FerdowsiMillenary and shahnama on contemporary Persian

Several participants of the congress expressed the opinion that the greatest service that the scholarly world could render to the

Persian-speaking people would be the publication of a critical and reliable edition of the *Shahnameh*. The Borūqīm Publishing House in Tehran has tried to address this matter and published the entire text of the *Šāh-nāma*, based on Vullersversion under the supervision of MojtabaMinovi, Abbas Eqbal, SolaymanHaïm and Said Nafisi.

Fritz Wolff, made a lasting contribution with the publication of his glossary of Ferdowsi's *Shahnameh* (GlossarzuFerdosisSchahname), which was offered as a gift to the Persian people by the German ambassador in the first day of the congress.

These contributions greatly advanced the Iranian scholarship, and led to the manifestation of a number of monumental scholarly works on Ferdowsi and *Shahnameh* in the later decades. We can say *Shahnameh* continues to be one of the main pillars of the modern Persian language.

Style

The *Shahnameh* was written down on the basis of stories. He collected together the pre-Islamic stories, legends, history, myths and poems that had been told by storytellers, grandparents and holy men for hundreds and hundreds of years. The style of Firdausi to build a palace of history is unparalleled.

The *Shahnameh* is a cultural Repository for Persian.

The *Shahnameh* of Firdausi is the best ever and primevalnationwideheroic poem of Iranians and Persian speakers around the world. The *Shahnameh* is regarded by Persian speakers as a literary masterpiece; it is also a repository of Persian's history and cultural values. Firdausi wrote the *Shahnameh* in "pure" Persian. He eschewed words drawn from the Arabic language which had by his time infiltrated the Persian language following the Arab conquest of Persia in the 7th century. He did this to preserve and purify the Persian language. It is believed that the main reason the modern Persian language today mirrors the language of the *Shahnameh* is due to Firdausi (Yousefi, 1969 &Safa, 2002). In

fact the Shahname prescribes the modern Persian language. The Shahname is the mold which produced the bases of contemporary Persian language. This paper aims to focus on selected aspects of the language of the Shahname and its significance as the blueprint for the modern Persian language. Many Persian experts believe that studying the Shahname is a prerequisite to achieving mastery of the Persian language. Therefore this study proposes that the Shahname of Firdausi is a valuable resource for those seeking to be familiar with Persian language and literature.

Moral qualities

By focusing on the lives of kings, heroes, and villains and in particular on the moral consequences of their deeds and actions, Firdausi touches on concerns and dilemmas that continue to plague and intrigue to this day: the struggle between good and evil; the proper actions of a leader; the meaning of truth, integrity, and loyalty. Even though Firdausi wrote the *Shahnama* a millennium ago, many of the epic's characters and themes still seem familiar today. The battle between young Faraydun and the evil sorcerer-king Zakhak has echoes in Luke Skywalker and Darth Vader of *Star Wars* fame. The fantastic **simurgh**, with its magical tail feathers, could come straight from a Harry Potter book, and the exciting adventures of Rustam bring to mind the larger-than-life stories of Superman, Batman, and a score of other comic book heroes.

Over the centuries, the value and importance of these stories have only augmented as they continue to delight, intrigue, and counsel new readers. Just as it did a thousand years ago, the Shahnama still offers insight into the wisdom and idiocy of human nature.

I've reached the end of this great history
 And all the land will fill with talk of me
 I shall not die, these seeds I've sown will save
 My name and reputation from the grave,
 And men of sense and wisdom will proclaim,
 When I have gone, my praises and my fame.

Historical values

Firdausi has played a wonderful role to revive the history of Persia. He wrote shahnama and granted perpetual reputation and character to the kings of Persia from kyomars to yazadgardsawam, the *Shahnameh* is a work of poetry, historiography, folklore, and cultural identity and is a continuation of the age-old tradition of storytelling in the Near East.

He says
 Banakardamaznamkakhibuland
 Keazbadobarannayabadgazand

The Shahnama and the Storytelling Tradition in Contemporary Iran: The cases of Khurasan and Firuzkuh regions

The importance of Firdausi's Shāhnāma (Book of Kings) for Persian literature and culture is unquestionable. Firdausi's work had a strapping impact both on the development of Persian literature and the storytelling convention in Iran and the Iranian world. In spite of the fact that the influence of the Shāhnāma has been studied only in regard to pre-modern Persian literature, it retains considerable influence in the storytelling tradition of Iran nowadays.

Participants in the Millenary Congress.

Reza Shah Pahlavi officially opening the mausoleum of Ferdowsi for public visiting upon conclusion of Ferdowi Millenary conference

The gathering of some one hundred distinguished scholars as well as many dignitaries of various countries in Tehran and Mashad was a most beneficial event for Iranian studies in general and for research on Ferdowsi and the Shahnameh in particular.

Distinguished participants included: Henri Massé (France), Vladimir Minorsky (England), Sebastian Beck (Germany), Evgenii Berthels (Soviet Union), Georges Contenau (France), Arthur Christensen (Denmark), Friedrich Sarre (Germany), Denison Ross (England), A. A. Bolotnikof (Soviet Union), Jan Rypka (Czechoslovakia), Franklin Gunther (United States), Aleksandr Freiman (Soviet Union), Yuri N. Marr (Soviet Union), Aleksandr A. Romaskevich (Soviet Union), Iosef Orbeli (Soviet Union), Jamshedji Unvala (India), Bahramgor Anklesaria (India), Antonio Pagliaro (Italy), Ernst Kühnel (Germany), L. A. Mayer (Palestine), John Drinkwater (England), Syed Abdul Kareem Hussaini (Hyderabad-Deccan, India).

The Persian delegation, with forty members, was led by Mohammad-Ali Foroughi (who delivered the inaugural speech) and included among others: Mohammad-Taqi Bahar, Ali-Asgar Hekmat, Ahmad Bahmanyar, Abbas Eqbal, Badiozaman Forouzanfar, Ahmad Kasravi, Mojtaba Minovi, Said Nafisi, Hassan Pirnia, and Ebrahim Pourdavoud.

The final event of the celebrations was the inauguration of the new building for the mausoleum of Ferdowsi in Tous, by the congress participants, with the presence of Reza Shah Pahlavi.

Conclusion

Firdausi is considered as a national Iranian hero who re-ignited pride in Iranian culture and literature. He is ascribed as the one who underlines the Persian language as a language of beauty and sophistication. It is believed the chief motive that the Modern Persian language today is very similar to the language of Firdausi's time is owing to the Firdausi's Shahname. To many Persian scholars, Persian and non Persians, the

Shahnamehas brought about a lasting and profound cultural and linguistic influence. It is to the Shahname that one can refer to know about the past for all things Persians and it is to the Shahname that one can resort to that could aid in the evolution of all things Persians. Although it should be taken exclusively of other works, the Shahname is a repository of all things Persians. A more detailed analysis of the Shahname will show that substantial knowledge of this work of Firdausi is essential for a complete and well grounded education in Persian language and literature.

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