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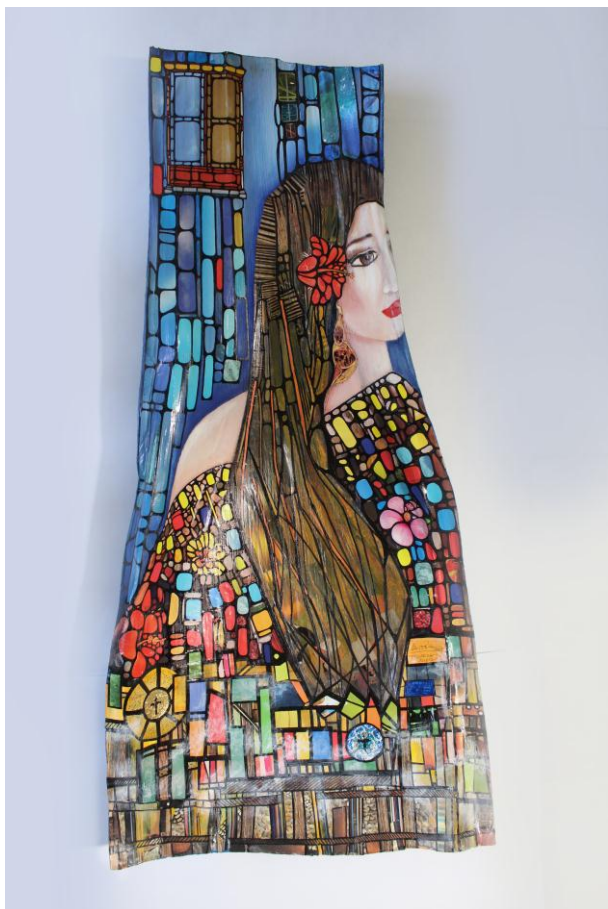
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Cultural diplomacy in Ferdowsi's Shahnameh based on religion

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Abstract

This paper is descriptive-analytic methodologically and aimed at helping the development and spreading of religions in other countries of the landlord in Ferdowsi's Shahnameh. The results of this study show that the court in Iran promotes Zoroastrianism in idolatrous countries such as India, China, Kabul, as well as Roman Christian countries. Manichean religion, Christianity and Islam are also promoted in Iran. In conclusion, in Shahnameh, Christianity is the only religion that has been able to influence Iranian culture due to the connections between the countries of Rome and Iran.

Keywords: Diplomacy, Cultural diplomacy, Religion, Shahnameh.

Diplomacia cultural en el Shahnameh de Ferdowsi basado en la religión

Resumen

Este documento es metodológicamente descriptivo-analítico y está dirigido a ayudar al desarrollo y la difusión de las religiones en otros países del propietario en Shahnameh de Ferdowsi. Los resultados de este estudio muestran que la corte en Irán promueve el zoroastrismo en países idólatras como India, China, Kabul, así como en los países cristianos romanos. La religión maniquea, el cristianismo y el islam también se promueven en Irán. En conclusión, en Shahnameh, el cristianismo es la única religión que ha podido influir en la cultura iraní debido a las conexiones entre los países de Roma e Irán.

Palabras clave: diplomacia, diplomacia cultural, religión, Shahnameh.

1. Introduction

The term diplomacy originally meant the knowledge of the embassy, taken from the French word diploma, and it was originally communicated on two wax tablets or on the sheet that was piped into it (Dehkhoda, 1951). The term diplomacy is also taken from the abovementioned name and implying the writing or the petition that was granted to everyone, with special powers. It was later referred to as a charter or document issued to the envoys of the states (Aladpush and Toutunchian, 1993). Diplomacy is a technique used during

peacetime and war, but more difficult during diplomatic, diplomatic and negotiation terms. When governments do not, or cannot, by force or war, impose their will on another state, the use of the negotiating technique, the use of methods which, without the use of force, will govern the other it is imperative to accept something that is not pleasing to it. Diplomacy has existed in this sense from the earliest political life, and whenever a ruler has not succeeded in imposing a will on other rulers, he has benefited from a method that can be called diplomacy.

Traditional or formal diplomacy is among the best-known diplomats. The official diplomacy has clear messages and follows clear goals in relations between countries. This diplomacy is not responsive to relations known as relations between nations and acts in the way of securing the interests of the sending state to the destination government. Certain individuals enter into the role of carriers of this type of activity, and as Diplomats from the Governmental Chambers, they take on relations between the states, in which they are concerned with formal and governmental institutions and institutions in the destination country, so that the general public and nations (Kharazi, 2009). If we consider diplomacy as a means of managing interactions with the outside world by governments, many tools and mechanisms for implementing this management can be applied. Although political, economic, and security considerations traditionally form the three main domains in foreign policy discussions, thinkers and scholars of international relations science, culture, and cultural components are considered as the fourth pillar of foreign policy. In many cases, the

underlying layers of the other three domains are also derived (Shahsavarifard, 2017).

1.1. Statement of the problem

Extensive conceptual culture embraces all the patterns that are learned in the community, enriched in it and transmitted through symbols. So culture as a means of distinguishing humans from other creatures includes the achievements of a community or group, such as language, industry, law, knowledge, religion, ethics, traditions and even material means. Therefore, the culture is a complex set that incorporates knowledge, beliefs, customs, and every other lesson and is the factor of consistency and solidarity of the social system, and represents the differences and subjective and objective connections. Culture is one of the key concepts in the humanities and social sciences that everyone has a special understanding of, which makes it difficult to define the practical definition of it. Culture has consistently been at the center of social thought before being a topic of a particular academic discipline. The relation between culture and politics was also considered in the field of practical politics before it became the subject of controversial discussions. Attending to the mood of their peoples, nations, customs, and their behavior in the diplomatic period has been a long-standing controversy. This is evident in Persian literature, especially the Ferdowsi's *Shahnameh*. Ferdowsi's *Shahnameh* is a book with three mythical, epic and historical realms. The issue of *Shahnameh* can be considered as a narrative of the national-narrative

history of Iran, which in the form of Shahriyari forty-eight monarchs mentioned the ups and downs and the ideological and thought-provoking Iranians who have been struggling with history and geography called Iran is in the study of the stories of Ferdowsi's Shahnameh, there could be peaceful conflicts between Iranians with the Indians in the east, Turanians in the east and northeastern, Romans in the west and northwest, and in the southwest of Tazi. In this essay, focusing on religion as one of the main identities of every nation, attempts to study the cultural diphma of Iran with other countries in this field.

2. METHODOLOGY

This article is descriptive-analytic and used to write it from library sources. All of the abstracts of Shahnameh are the statistical society of this research.

2.1. Necessity and background of the research

The history of research on diplomacy and its types in Persian texts in Iran is very short. Abolfazl Kavandi Kateeb, in his article the Shahriyan and International Relations in Shahnameh, published in the journal of political and economic information, points to some points in the field of political and diplomatic relations. Alireza Arghandi, in a paper entitled the role of Shahnameh in the formation of Identity and

the International Attitude of Iranian Man, which deals with the type of internationalization and attitude of Iranians in the field of international relations. Massoumeh Shahsavari (2015), in her article attitudes toward women diplomacy in Shahnameh by recalling two stories from two politics women, Sindotkh and Gardiye, highlighted the role and place of women in diplomacy. Manshadi and Vahid (2014) in the article the customs of the embassy and the ritual of negotiation in the Shahnameh addressed the role and characteristics of the diplomats in ancient Iran by revising the Ferdowsi's Shahnameh. There has also been a great deal of research on religion in Shahnameh, which included more than a thorough study of Ferdowsi's own religion and religion; of course, another religion, as specifically mentioned in the Shahnameh, is a religion which has been compared with the historical texts and Manichaeic writings, and the points of difference or sharing. For example, it is possible to refer to the articles of Islamabad-Ferdowsi and Religion and Religions of Shahnameh, as well as the book on the recognition of the Faith of Mani Pointed out. But until now, the subject of cultural-cultural affairs of religion has not been studied in Ferdowsi's Shahnameh.

2.2. Religion

Religion means Kish, Tariqat, and Shari'ah, versus Bafr. In the Sanskrit, Gothic, and other parts of the Avesta, the word Deena has been repeatedly referenced. Religion in the Goths has been used for various meanings of Kish, spiritual qualities, spiritual discernment and conscience, and the recent meaning of religion is one of the five powers of the inner Man. The study of religion and the nature of it, is the subject of

the science of religions and nations, which today has important branches and techniques, including comparative almaladian. But this topic is also discussed from the point of view of psychology, sociology, ethnology, archeology and ethics, and from the point of view of history, religions belong to the existing religions and past religions, as well as divine religions and non-divine religions. Power is divided. The purpose of the divine religions is the religion which is based on the belief in the unity of God, and it is also referred to as the heavenly religions. The commandments of these religions are communicated by the prophets from God to the people and the basis of these religions is surrendered (Dehkhoda, 1951). In Persian culture, he is the first Persian king of Kiyomars, who has a goddess of gods, and he brought the kingdom of God, which is confirmed by divine, and since the Prophet has the guidance of the unseen Soroush (angel of revelation). The report also states that the people have taken their religion and religion from the king. Therefore, both religion and government were presented to the people by the first Iranian Shah and founded.

That said, Kain flat and hat Hemmi Taft Zuarr Tangshi Dod, livestock and any beast Two would be on his bed they came to prayer before hand Kiumars brought and he was the kingChu is two weeks old Zagyty came close to him It is over and over and Zhu took their rituals (Ferdowsi, 2007). Ferdowsi introduces Divan religions into four religions in the language of Mehran, Zahedibiban-nashin: Zoroastrianism, Judaism, Christianity and Islam. Also, in the story of Alexander, the dream is quoted from the Hindu Kid: Kid sees four men in the dreams that pull the car from every side; neither the tares are torn or tired. Mehran understands his dream: You are a religious scholar of Kerpas One old peasant farmer

Other than Moses' religion, which reads Jude Other than Greek religion, it is parsing fourth, and this is the same religion such a fate of the pass. The deadly four came from the pass which I will take on Baze He says that he will not be dead Which gave in the heart of the kingdom The smart head of the soil They drew like crap (Ferdowsi, 2007).

Although these four religions have been introduced from the language of Mehran as the religion of God, but when Ferdowsi speaks of the heroes, every one seeks to prevail over his religion, as in the last bit of this preeminence and engagement among religions is mentioned. In the Shahnameh, Ferdowsi has described the characteristics of the seven religions of idolatry, the religion of mankind, the religion of Mazdak, the dynasticism, Judaism, Christianity, and the religion of Islam. Based on the Shahnameh, the Mazdak religion grew inside Iran and then repressed and did not go beyond the borders of Iran. There is also no mention of the promotion of Jewish religion within the borders of Iran. Therefore, the religion of Judaism and religion of Mazdak are not studied in this research.

2.3 Religion or Zoroastrianism

The most important religion in Shahnameh is religion or Zoroastrianism. Religious encounters in Shahnameh begin with the advent of Zoroaster Prophet. Zarathustra emerged during Goshtasp, and Goshtasp supported him and tried to expand religion. In the Yasht section, which is the Avesta poems, after praising the Zarathustra, he

praises Farshati Gushtasp and in this book, in addition to the Prophet's position, he is also certified as the king of the king of Israel: Farah Kayani is powerful We ask Mazda'firida to belong to Zoroastrians, who, according to religion, thought about religion in accordance with religion, so that he was in the material world in the rightmost truth and in the kingdom of the best of all. We believe that the powerful of Mazda was created by Kay Goshtasp, who, according to the religionists, spoke in religion according to religion, so that he would accept this religion, he would remove the enemy's demons from the holy ones. Goshtasp, because God granted him a kingdom, required himself to bring the unbelievers into the religion of God: I said that Yazdan is the worshiper of the king let us take the ranks of the kings the god got rid of this hat we bring it to God's religion (Ferdowsi, 2007). In Shahnameh, idolatry is attributed to the people of India and Kabul. When Kaiser Roman asks for a Hindu religion from the north, he says: It is like saying that the way out do not go to Yazdan and turn around they do not go through the sunIndy Indon is the king of cows and the moon No one is on your own! Do not let us know! Mehrab Kaboli, Zalra invites her to her house, but she says that Sam and Manouchehr are not satisfied. I will go to the house of battalion. Mehrab, in appearance, does not know, but in the heart, he is called Napoleon (Shaikhutdinova & Hashim, 2018).

The answer is that this is not a vote do not be afraid which we call and mastan you do not have a place for my khan the same King is hearing the storyGo to the house of the housewives. Also, when Rustam is killed by the conspiracy and cooperation of the King of

Kabul, Faramarz takes revenge on the blood of Rustam, the King of Kabul and his father-in-law. Goshtasp, after accepting the Zoroastrian religion, opens the treasure and mobilizes Esfandiar to bring religion to all parts of the country and the civilized world: Go up and down to Zayn André R Wound razor female shrill to Rome and to India all your country to Dean André R Look at your country with the army Ander passed through the sea and the darkness (Ferdowsi, 2007). Esfandiar crosses Rome and India, and invites people to Zarathustraism wherever they go. On the other hand, the kings of India, Rome and Yemen want information about the new religion, and they are therefore sending Esfandiar letters and asking for more information about his religion. Esfandiar gives Nikki his answer and they are aware of the characteristics of Zoroastrian religion, accepting the new religion.

Shahr and India and Yemen and Zoe Dean asked for help the report was shared by Esfandiar Chu came from Nko Dinh Owi Battan sprang from the mountain all the letters are Zi Shahriar we locked up the ship and grabbed the bug That we were right and Yazdanparast all the letters were written on the excerpt Maryan Dean got into By the command of Yazdan, Hemmi was working they took that path and faith Instead of idol, Azar fired We took religion from Esfandiar Do not get offended because we wanted to bang Now Zand and Avesta have sent us. The martyrs of various places sent letters to the king of Iran and stated that while we were led to the right path and we are a goddess for us, send us the Avesta to learn the way of the new religion. Therefore, Goshtasp sends to any country in Zandi.

Afterward, Esfandiar will be welcomed everywhere, and people will go to the new ritual.

Chu will read the shrines Send Zandi to any country Take the name of the palace maker wherever that king drops everyone married him a meeting is to be read out from attendants and fellows to every kind and every kind of kindness Hey, everywhere, around the world come on! They were hidden in the clean world (Ferdowsi, 2007). With the arrival of the Sassanid government, the Iranian Christians faced a government that placed two important principles on its agenda: nationalism and an endless controversy with the Romans. Following the implementation of the principle of nationalism, the Sasanians tried to transform it into the official religion of their kingdom by consolidating and strengthening their national religion. By following this principle, therefore, the politics of religious and cultural pluralism in the previous period was abandoned and replaced by religious fanaticism. In addition, following conflicts with Rome, conflicts and conflicts between the two governments increased (Golzar, 2007). If Shapur Zoltakht does not turn away from the tribute and he will turn away from them and will make them snake.

Chen consciousness came to the store Dean Messiah raided the king Hemiphon said: You have a messenger. They killed many of them they did not give you the way The troops sent out the way Criticizes, do not Stay Religion! They put on the lovers of life (Ferdowsi, 2007). Kijkabad, in his battle with the Roman land, killed many Roman people and set fire to them, and at the end of the battle,

in the two great cities of Mandaea and Persia, he forced the people to learn the religion and built a fire temple in that land. And Zane will bring the army to Rome [Everyone is hooked on the fire Hemid it from the canvas and the chest! One Mandaea and another graduate student. It is the boundary of the fire temple. It was a piece of wax! All the Romans turned up! Ozu asked for two shariah they die and ask for religion Nowruz's Greatness and the Celebration of the Century. Shapur's wars with Rome caused the captivity of Christian Roman captives and he placed them in Fars and Khuzestan. According to Tabari (2011), this work led to the construction of the Kaiser Strait on the Karoun River in Shushtar and mosaic the Palace of Bishapur. Also, the beginning of Christianity in southern Iran is considered as the place of the Roman captives in the city of Wa Antoichek Shapur, Gandy Shapur.

One of the most peaceful ways of promoting religion in Iran is the acceptance of the wife's kills from foreign girls. Extramarital marriages in Shahnameh are principally among the elders of the two countries. Girls are married to Zoroastrian women in marriages between Iranian men and women in India, Kabul, Hamawaran, China, Yemen and Rome. Bahram Shah, after returning victoriously from India, along with the army and courtiers, thanked the khan of Azarashshp and thanked the dervishes, and Spinoud sent the daughter of Shengal to India, who had been married to Iran, and brought him to Iran with Khan at the Temple's worshiper. Ward to bring him to Zoroastrianism. Wonderful fire Spinoud was brought to him by king wash it to religion and clean water Humble with the bang and get to

the fist Knowledge of religion and religion and path and Zhu went away (Ferdowsi, 2007).

2.4. Many religion

One of the cults that has become widely spread in ancient Persia and the thoughts and beliefs in it continue to have an enormous influence on Iranians, it is the Kish Mani. In ancient Persian traditions, from the 4th to the 6th centuries, five books directly point to Mani and China. In three books, Manny has escaped from Iran to China. The cultivator in Zain al-Akhbar states that Mani escaped from Iran during the Shapur era, and went to China and Machin. In Ibn-e-Boka's verse, Ibn Artaxhir states, in the description of Sha'pur Ibn Ardeshir, Mani Zandiq was born in his time, and he created sedition, and he was the head of all the Zandigans, and he was the first, so he fled and went to Sinai; his lifetime {there} two it was a year (Ibnbalkhi, 1921). In a military narrative, he does not speak of escape, but he goes to China to promote his religion.

Of the five works mentioned, two works have come from the arrival of Manny from China to Iran to promote his religion. The collection of al-Tawariq and al-Qasī Mani are illustrations that have emerged in China. Since the emergence of illustrated Manny in China, he was eight hundred and fifty-six. In the Shahnameh, we also find that Mani, a master in painting and drawing from China, wants to enter Shapur Zoltakht's court and he asks for help in spreading his religion.

One man is a man from China you have reached your key I said in my face book When China came to Shapur. Because he does not have a picture on the ground one man named Mani My religion is the supreme world. He asked the messenger for the king (Ferdowsi, 2007). Shapur, after hearing the words of Manny, is suspicious of him and calls on the priests and he asks them to discuss Mani. The priests say to Shapur that Mani is not a religious writer, and for this reason, it is not desirable for the priest of the priests to argue with him. They suggest Shapur to hear the words of Mani, and when he speaks of his religion, he calls the priest of the priests. Mani will see him, because he is lying and saying that. Spoke a great language man His head darkened to read the priests Chingin is a Chinese man Speak and talk They say that Kane is a nanny man Listen to him, read him Stay between you and me It was a joy to speak of it Many words are spoken I thought of his religion do not go to her talk not on the mercy of the mobs See what the language is about The words of the priest of the ancient religion (Ravandi, 2008).

The conduct of the Iranian court against the Prophet and the religious messenger who came from China is highly debatable. Before any action against Manni, Shapur arranges a debate between the new Prophet and the representatives of the ruling community, in order to first understand the thoughts and religion of the new religion, then to negotiate it with rejection or acceptance. Ferdowsi does not quote the text of the Mahini and Mobid debate, and what came from him is what the priest attributes to Shah, according to Mani. Mani believed in dualism, but the dichotomy that Mani believed in was the duality of

the soul and mind. The matter is the principle of evil, and separation of the soul from matter and salvation is the goal of maniyah. (Boys, 2007).

Blast me between words he told me that he was a nude man who created a long sky? Where is Light and Darkness? Night and day, and long battalion everyone is Kurdar and so much why do you make a statement? All pairs and peers and God is one Green make you go do not you know who does not come up? If Ahrman is a pair of Yazdan every year you were at night and on the right day do not agree the words of the priest of the ancient religion why do you look at Yazdan? Created in time and place every jewel is his precious gem! Cow sight is a safe haven! Except he cannot do that! Do not you hear Hemyndand Din Gostaran? Except for serving you, you are not voting! Shut your darts Does not anyone have this talk? Dark night because you were on the day You did not crash, you did not crash That he is superior to time and place (Ferdowsi, 2007). Mani, according to Shahnameh's version, is killed after Shapur's order. Chu chaos is a githic The same crush should be straw Get out of Chard Come on, pull it over the skin Do not hesitate to miss this base But before the court and the hospital. But, according to the historical texts of Mani from Babol, first, he invites his family to a new religion and then goes to India, Turan, Makran, Sindh and Balochistan and persuades a group to follow his religion. During the Shaopour I of Sassanid era, he will come to Pars and enter the Shapur court and will be allowed to promote his own creed throughout the country. But because of the opposition Zoroastrian priests have to leave Iran and go to Babol

(Spring, 2005). When he arrives in Babylon, he sends missionaries to the Sassanians of Egypt, Rome and the Orient. After Shapur's death, he loses the court's support, and eventually he is killed in the course of Bahram I by the provocation of the great Qurd of Kortir. (Widen, 2008).

The behavior of Iranians with Christianity shows a kind of tolerance with this great religion, while many reflections of other religions such as Judaism and ... are not found in Shahnameh. In Shahnameh, the presence of Christians in Iran dates back to Alexander the Great. Alexander, although hundreds of years before Jesus Christ was, but Ferdowsi's thought about him is that he is in the religion of Christ. Thus, in the Shahnameh, he swears from Alexander the Prophet of Islam and the great Chalipa, and to the Zenar and the Holy Spirit, all of the signs of the Christianity. Chu Qadefa saw the throne and said to the Messiah's religion to the right hand great and great religion and Religion to the Qur'an and the Holy Spirit do not see, I sent a troop to the war couple with your vote. I am the owner of my language to life and the head of the great prince Chazin gave me soil in Andalusia I do not need any color (Ferdowsi, 2007). In the kingdom of Shapur, Kaiser Rumi, after recognizing Shapur in the merchant's clothes, orders him to buy him in leather and imprison him in the palace. He says that Iran no longer has a kingdom of war with Iran in full force. In this period, many people of Iran are forcibly chosen by the Kaiser, and from the fear of John Kish, Christianity and their temples and churches.

Chu Qaisar came close to Iran from Iran Hemidary Roman captured Iran does not have sex with men and women the elusive city of Iran from Iran, they became unafraid Sept. One is a razor No one arrested anyone. The same thing is not very small people were empty all the canvas All the frontiers were before Scuba and their birth was very fearful It is a pretty little head on the hatThey came to Zanak before Sikuba far from the canvas and the tomb. Shapur II, after the battle with the Romans in Syria, brought a group of Christians to the Imperial Iran, which made progress in Iran. Christian taxes doubled during the war with the Romans All this suggests the king's doubt about their loyalty. In the acts of Simon, when the Christian leader disobeyed this command, Shapur II said: Simeon seeks to bring his followers to rebellion against my kings and make them one of their own servants. Kharad Bazin, representative of Khosrow prowsis and Kaiser-Roman, in a clever religious dialogue, each of them expresses peacefully their religious qualities in order to know the true status of their religion. Qaisar describes his religion as follows:

No, what did Jesus say about Mary? That is a girlfriend and you are on the bottom of the floor to your faces. Do not be angry and do not stick on the yellowEat less stews do not worry about that bad thing It is a secret to discover Miawiz with him a lot Grab your wound Sleep on your eyes and smell cold do not worry, you are not too broad Break through the darkness (Ferdowsi, 2007). In the midst of Kaiser's words, Christians believe in the relationship between God and Christ, which is the relationship between Wald-Wald, and invites Caesar to Zoroastrianism. Laugh at the wise man that is, he does not ask for a

child or a woman what the screwdriver is Kiomarsi you should turn round the door it is obvious to him right up The same path and ritual of Tahnurti (Yashehs, 1998). The religion of Christ has had the greatest impact on Iranian culture. In addition to the diplomacy of the compulsion from the war to convert to the religion of Christ, the spread and spread of this religion through the marriage of Iranian men with Christian girls also appeared in Shahnameh. Many of the children of these marriages chose mother cults. For example, now shzad is the son of Anoushirvan of his Christian wife, who came to the religion of Christ. He did not come and he was right my father Kish became mother it is so hard to say, Zhu Shahriar make the two appearances as Messiah the time has come to a surprise that did not come from the flower except the thorns (Ferdowsi, 2007).

Given the close relationship between religion and politics in all countries, religion can easily be used as a means of exercising political domination or interfering in the political affairs of a country. Therefore, religious participation with foreign rivals is considered to be a serious danger (Jafari, 2007). As Noush-e Azad, at the opportunity he finds, was against his father and all the prisoners of the city And the Christians gather the city together and give letters to Qaisar Rom to attack Iran and take the kingdom of Iran. In the palace, the son of the king somebody had a wisdom The prisons took up prisons Think about the city of Andron It is very common for yourself It is over thirty thousand One close friend's letter Go to the forum everywhere the army She was closed to Noushin Prison The whole city was resumed If you are devoted to Scuba Razor bucket Everyone

speaks of the campaign Caesar Chen is his dark religion (Ferdowsi, 2007). Apparently, during the reign of Khosrow, Christians had happy days because, given Khosrow's tolerant spirit and his gentle attitude with them, one could conclude that in his time there was no hard-line policy towards Christians, and they were with Zoroastrians in peace. They lived.

Khosrow Parviz is well aware of this incident after conquering Bahram Chubin during the letter of Caesar Roman. Kaiser sends Khosrow to Khosrow to honor Khosrow's crown, and Khosrow's garment belongs to Christian culture, and Khosrow will celebrate them on the feast day. The elders of the country interpret Khosrow's behavior in two ways. The wise men regard his practice as a tribute to Qaisar, and others, such as the priests who are not so happy and happy with Khosrow's return to the monarchy, believe that staying in Rome has caused Khosrow to attach to Christianity. They rose to the Romans and the Persians Someone was a wise man and he saw that Otherwise, Kane is the world leader Everyone among youIt is known what the Qaiser's vote was Indeed, it was feared that the secret was hidden (Ferdowsi, 2007). After a while, Qaisar sends another letter to Khosrow and the clerk of Messiah in the Iranian treasury, but Khosrow denies his request for fear of slandering the priests. I shipped to Iran from IranGive the mob that I got courageous Laugh at us all the canvas I came from Bahar Maryam Sikuba.

Shirooy son Khosro Parviz is another Sassanid prince who is influenced by his mother's creativity and supports it. When he was

sentenced to death by Khosrow against his father and imprisoned him, he would be sent to a prison and blamed his father for not returning to the Romans, supporting the Kaiser of Rome and the religion of Christ. Other Kaiser was in your place Sepah and her daughter also gave Hemid desires Messiah to Rome what is your treasure for Jesus? What treatment did you eat any of you? The same treasure and treasure is a very thing Make it fresh, it is the canvas that Caesar was so happy with you (Azghandi and Abdolmahdi, 2013). In Shahnameh, two Zoroastrian and Christian religions are among the most influential religions. In all Christian marriages that take place between states, all ceremonies are held in the religion of Christianity except for the union with the Iranians. Alexander's marriage ceremony will be held in Khorasan, India's Kid Indian church. Let everyone know who they are they sat down and asked him for a ritual Go poured the dinars a little treasure. Do not miss that Roman army to the Messiah and to the right bond that was the moon to walk into suffering.

2.5. Islam

In Shahnameh, what we clearly see as the influence of Islam is in the war between Saad and Akhtar and Rostam Farrokhzad. In the Iranian belief that is reflected in the Zoroastrian religion, the glory and glory of this world is intended, and happiness and blessings of this world are recommended, which is somewhat diminished in Sami religions. The impression of Rustam Farrokhzad from the Islamic Revolutionary Guards Corps is a mournful person who liked the

throne of Iran. At the same time, Farrokhzad's list of myths brings glory and glory to the kingdom of Iran (Ferdowsi, 2007). Sa'ad Waqasd sends to Yazdgerd before the declaration of a war letter on the invitation of the Iranian king to Islam. Odin introduces Islam as the religion of the world that the converts will take for paraphernalia, and each of them will be the source of hell.

She wrote a reply letter to her she spoke to Jenny and was from a man Tawhid and the Qur'an and wail from Qatar and Fire and from Zohreh proof and proprietary camphor that the king will accept this religion is right it is the crown of the same ear Shafi was Mohammed's sin Appeared and good and ugly from the words of the Prophet Hashemi Approval and new drawings Ferdows and Joy and milk the tree of Paradise and the Monster two worlds are happy and joyful every year, it is odorous and colorful the tension was like a rose. But the rejection of the new religion is denied, and death in war is better than the enemy's happiness. You are back now tell him to die in the war that is not the place to talk I am happy to live with the enemy (Sumatraalvaryh, and Al-Qasd, 1939). Iran is defeated in the war and Islam's religion enters Iranian culture and Islamic culture has become the dominant culture of the country.

3. CONCLUSION

Religion is one of the basic identities of every culture. The dissemination of religion in Shahnameh is carried out in a peaceful and

coercive manner. The promotion of religion among different countries from Goshtasp era begins in the Shahnameh. Goshtasp is tasked with this important task, and sends Esfandiar to the faithful to the idolatrous and infidels, inviting them to religion without war and bloodshed. The acceptance of religion from these countries is not blindly carried out, but the Indian and Kabul tribesmen, after accepting the request of Goshtasp, ask him to explain the principles of the Zoroastrian religion and send them to Goshtasp and send them to Avesta. In promoting the Manichaean religion, the Manipur of Chinas also engages in a dialogue with the court of Iran, and the king of Iran, without any pretexts, orders, during the debate of the priests, to hear the religion of Manichaeism in Manni. Then decide on the rejection and acceptance of it.

In the Shahnameh, Christianity is the only religion that has been able to influence Iranian culture due to the connections between the countries of Rome and Iran. In addition to war diplomacy, Christian religion has also entered the Iranian culture through the marriage of Iranian elders with Roman girls. This type of transition has a great impact because the children of this type of marriage acquainted with the Christian religion through the education of the mother and prefer the mother's cult to the father's religion. In the Shahnameh, two kings, Nowshad and Shirviah are the absolute protector of Christianity. The Islamic religion also first communicates with the courthouse by sending letters and peacefully. However, when Saad waqash receives a negative response from Iran's court, he attacks the Iranian army and defeats them. Iran accepts a new religion.

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