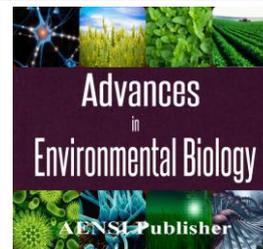




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Survey of Position and Influence of Father in Ancient Iran

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ABSTRACT

Some of ancient authors believed that power and influence was too in the family and poor father could killed his wife and and children or sold into slavery by study of Iranian ancient rules we find that the father power was not too and the law had limited he in many cases .all family members were obliged to obey their father but father commands must be within the law.

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INTRODUCTION

Family as a fundamental society was important in Sassani ages. Zartosht religion as the official on then, had many devices for respecting family [6]. It was necessary for each man and woman to get married to have children. The Sassani ages rules due to Zartosht and crowns commands appointed overall framework of relations between family members exactly. Any one of family members had not right not to obey of these rules. Zartosht religion and rules in Sassani ages presented much respect for father and mother, also said to children to follow them. But parents should not do fault for children.

The nature of divine revelation and its reality

In order to realize the meaning of the quranic symbols and avoid any uncertainty, the author feels an obligation to state a few points in this connection:

- 1) The quran language is the language of religion, and Islam language is also a part of religion language with a more developed insight compared with previous religions and tried to establish communication with people.
- 2) The quranic language is the language of revelation however, we must be conscious to realize the fact that the language is not capable of communication for all level s of society due to the following reasons:

A: in certain occasions the quran has talked about« nature, man, human nature» through divine revelations and parts of revelation includes:

Religious direction, social, political, economical, cultural, and historical topics appropriate to the cause of the descendent of the proper verse to fit the right situation, so we call it the nature of revelation (shariat).

B: the other important of the quranic language is the language of truth and the purpose of divine revelation has been the truths in none- material world related to human soul, kingdom of heaven (malakout), the highest heaven(jabarout), the spiritual world (lahout), and the required knowledge to pass the way to reach the promised worlds.

This type of revelation is called « the reality of revelation». In order to explain non- material world of existence, sometimes the quran depicts a picture by making use of material phrases and pictural images and invites human intellectuality to comprehended minimum amount of realities. From human point of view these material images contain spiritual meaning and inner concepts in such a way that they push man a head to reach divine destination (reality) at a higher speed. Material images of this kind which demonstrate non-material worlds to man are the same symbols. Understanding them depends on the realizations symbols existing in the verses.

As a mater of fact, the quranic symbols are the nature of truths and existence of religious knowledge which are meant to assist believers to realize the minimum amount of divine truths and knowledge, that is to say reaching «the reality of reality». Originates from the nature of reality t5through quranic interpretation related to the nature of revelation and quranic interpretation to get to reality, as was observed in previous discussions, the similar verses of the quranic are those which contain material words and images concerning ideology to

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mohyeddin al- arabi. Verses of the this type can be attributed to the second group known as « reality of revelation», so interpretation similar verses can be considered a method to identify the exactness of revelation in every single verse. So the ambiguous (metaphorical) verses are those which contain nature and the reality of nature m, they are similar verses that interpret nature, the reality of revelation which is the minimum amount of recognizing the symbol existing in them. It is at this critical point where the quranic symbolism reaches its heist point, and here religious awareness is the very goal of interpretation in order to distinguish the minimum amount of non-material worlds in existence through available symbols.

The quranic symbolism and traditional religions:

Conclusively, the quranic symbols are not free from historical background. The quranic symbols, Arabic symbols, are of Semitics types which have certainly been used in the religions in Semites and even the tribes of Semitic have adapted symbols from neighboring nations and used it in certain concepts and the same used had been made from the quran. For instance the symbol of «the heart» about which the Egyptian talked in calculating their deeds in the doms day. This symbol entered Arabic culture by the Hebrews. The same with the symbol of the «bird» which had the same fate as «The heart». It must be pointed out that most of quranic symbols are better understand by studying the holy book and are capable of interpreting. The reason lies in the language of religion, since in spite of the existing differences in religions they possess their own language of interpretation, consequently any confusion regarding the understanding of this language prevents the clergy from understanding each other's point of views. This symbolic and exegetical language must possess features and dimensions of its own and each nation and tribe must have use of it to communicate with others according his likes to convey special purposes. Interactions of this type in quranic symbols are mostly found in Hebrews and Christian in the bible and the second priority regarding symbols is given to egyptoan, and Greece respectedly. Certainly the quranic possesses its own proper symbols in unique way, some of which like, «the world of small particles» «the highest part of the horizon» «the evident book» «farthest lote tree» «the mother book» and «the abbreviated letters of 29 suras» have been discussed previously for example the author interpret symbol of tree in the quran.

Construct Definitions of Leadership and Culture:

Leadership has been a topic of study for social scientists for much of the 20th century [11], yet there is no consensually agreed-upon definition of leadership [3]. A seemingly endless variety of definitions have been developed, but almost all have at their core the concept of influence--leaders influence others to help accomplish group or organizational objectives. The variety of definitions is appropriate, as the degree of specificity of the definition of leadership should be driven by the purposes of the research. Smith and Bond [12] specifically note: "If we wish to make statements about universal or etic aspects of social behavior, they need to be phrased in highly abstract ways. Conversely, if we wish to highlight the meaning of these generalizations in specific or emic ways, then we need to refer to more precisely specified events or behaviors".

Rights governing on relations between parents and children (in Sassani ages):

In Sassani ages, parents and their children had contrast rights rather than each other. At first, consider parents jobs rather than children: When infant birth occurs, father should thank God and give charity money. It was more in value for sons [1]. After, one ceremony for selecting a name well except ugly doing peoples names. Almost, all of names in remaining work from that Ages are in high level with regards to respectful valuse [3].

Child politely was mother job or father, sister or older girl that mother said to do it [8]. Holding sons until adult ages, girl until getting married and wives until death was a big and important job for father to do [4]. If a son often adult faced to a financial problem, his father helped him well. if father did not this task, it was transferred to another person correctly. It is written in Matikan book that: If a person holds a mother son, he could get tuishes from his incomes after he gets adult and even if the son wont be in a good financial situation he should receive all tuishes plus some money from sons father.

Crystiansen, [5] Also it was for parents necessary to take their children to schools for learning knowledge and people should be educated, particularly rich and famous ones.

Father must polite his children. We can read in good and ugly tasks that: If a child was less than 5 years old. Doing a sin, it was not any problem, but between 5 and 7 years old for it, his/her father was punished if he had not done necessary learnings to the child [7].

Learning daughters contained home keeping tasks and jobs more. As it is mentioned in Dinkard Book [4]. It is written in Matikan book that a judge expressed that: One day, a few women stopped him near his work place, and asked him some questions about guarantee. The judge answer their questions except the last one with a pause. Suddenly, one of the women said to him not to stress himself because she knew the answer and the book name containing it [9]. Also parents had some rights that children should do. Particularly children should obey and respect them because the God satisfactory was based on it [7].

As parents should look after their children, the children should sometimes hold them. We can read in the Matikan book that: Daughters should look after their fathers if fathers wanted them to do it . But Daughters had not this responsibility for any other person, even fathers could not face them to do.

Conclusion:

Iranian in era ancient had much power and at this time in terms of cultural military, scientific and political of many country had excelled to many countries and family system was patriarchal and all family members obliged to obey their father and his power is not unlimited if the father harassing his family members unnecessarily, they could complain to the court.it was the duty of parents maintain and custody of their children and train them properly. Also children were obligated that obey their parents and done rituals after their death.

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