

The Effect of Religion on Resilience Skills in Ferdowsi's Shahnameh (Case Study: Esfandiar)

Abstract

Shahnameh and its characters have been repeatedly investigated but the present study aims at investigating the effect of religion on resilience skills in the loftiest religious myth of Shahnameh, Esfandiar. Shahnameh is one of the best grounds for researching the background of Iran's culture and it contains chivalries, sacrifices, and so forth. The main question dealt with herein is how much has been religion effective in rearing resilience skills inside the religious character of Shahnameh, Esfandiar? This article is laid on the foundation of the assumption that religion-oriented individuals feature proper resilience against problems. After offering explanations about Esfandiar's resilience, religiousness, and behaviors as extracted from Shahnameh, the present article shows that Esfandiar has exhibited proper resilience when being on the path of religiousness. Then, explicating the life of Esfandiar, it was discerned that this mythical character possesses various dimensions in his life and he has been sometimes subjected to Zoroastrian teachings and occasionally under the influence of the environment in which he has grown up. It will be concluded in the end that Esfandiar displays appropriate resilience under the conditions that he has been exercising religious methods for religious purposes but he has not had suitable resilience under the conditions that he has been pursuing corporeal and worldly objectives.

Keywords: *resilience, religion, Shahnameh, Esfandiar, Ferdowsi*

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1. Body of the Article:

Introduction:

Resilience is an individual's ability for establishing biological-psychological balance under dangerous conditions. Resilience is a phenomenon that comes about based on human beings' natural adaptation responses and, despite the individuals' confrontation with serious threats, resilience empowers them for achieving success and overcoming threats (Connor and Davidson, 2003, 81). Religiousness is amongst the factors influencing resilience. Some researchers have concluded that, as a protective mechanism, religion causes enhancement in the resilience of the individuals at risk (Ball, 2003). James, Young, Fromm, and other psychologists have pointed to the importance of religion. In Hakim (sage) Ferdowsi's Shahnameh, Esfandiar is a character possessing a religious visage in such a way that many of Zoroastrianism's values can be found in his existence. The present article tries to investigate Esfandiar's character thereby evaluating his resilience.

The research tries to respond to the issue of whether has Zoroastrianism been effective in enhancing resilience skills in Esfandiar as one of the main religious characters in Shahnameh. In this regard, the effect of religion on the enhancement of resilience skills is seminally dealt with; then, Esfandiar's religious character is investigated and, eventually, Esfandiar's behavior would be examined thereby exploring resilience in his character.

Resilience is a cognitive and learnable construct in the area of psychology and it refers to the human being's ability to adapt in the face of damage and disasters or heart-rending pressures

and their overcoming and empowerment utilizing such experiences. Bobek (2002) realizes resilience as the ability to regulate and adapt to diverse conditions and enhance competencies in confrontation with unfavorable conditions. Kalbasi and Zahbiun (2019, 76) define resilience by referring to a dynamic process during which human beings show positive and adaptive behaviors upon confrontation with unfavorable conditions or psychological strikes (Besharat and Abbaspour, 2010). From the perspective of Day (2011), resilience is not an inherent and internal psychological behavior rather it is a capacity built socially. Werner and Smith (1992) know resilience as an inherent self-correction mechanism and believe that resilient persons are more flexible. Resilience is the enjoyment of a fluid attitude meaning that the individual changes in proportion to the situational and developmental variations (Green, 2007). In other words, resilience is a sort of flexibility in difficult situations when facing barriers for avoiding depreciating strategies, staying optimistic and keeping on good and positive feelings during hardship, and getting rid of internal barriers (Behzadpour et al, 2015).

Based on the research by Behnam Jamshidi Solklo et al (2014), resilience is directly associated with religiousness and the increase in religiousness adds to resilience, as well. Religiousness causes the enhancement of resilience through numerous mechanisms. Religious individuals follow the religious instructions and teachings and live a purposive life and have available a strong spiritual source in the face of the problems this spiritual source eases the toleration of the problems for them and prevents them from going astray and

deviating the social norms. It also contributes to their consistency.

Shahnameh is the work by Hakim Ferdowsi about whom Muhammad Ali Foroughi states the followings: in terms of both quantity and quality, Shahnameh is the greatest Persian literary and poetical work (Sha'ar and Anvari, 1999, 23). Shahnameh is the suffered soul of Iran and the letter of an ancient nation's claim against the invaders the result of this work was the saving of Iran's original cultural set from the stealing by the events in the course of history and, at the same time, the intensification of the foreigners' hatred and envy; it simultaneously awakened the love for the national culture in the heart and soul of the people and once again enlivened the people of Iran and rendered them resistant. Including a vast part of the Iranian people's ancient customs, traditions, rites, and beliefs, i.e. the old and ever-lasting culture of the Iranian people during the past centuries and epochs, this highly valuable book incorporate very informative and instructive ethical and religious materials as well as other human topics that have all added to its spiritual value and caused it to appear largely pleasant to the people's tastes (Azimi, 2010, 29).

As for the necessity and importance of this research, it has to be stated that resilience is the ability of reciprocation for "rapid and effective recovery of the strong points" in the face of harsh conditions and hardship, and it is closely interlaced with professionalism, self-efficacy, and motivation; it is essentially required in life for the enhancement of full-scale success. Although resilience training is multidimensional and depends on the personality and familial characteristics and workplace and social environment conditions, it can be claimed that resilience training can be done via identification of the factors influencing it. Here, we try to find the extent of religion's effect on resilience by investigating Esfandiar's character and evaluating the effect of religion on his life.

Esfandiar is the grandson of Lohrasb, son of Goshtasp, husband to Huts, and father of Bahman. Although Goshtasp is the first king who converted to Zoroastrianism, all of the sacrifices in this way are attributed to Esfandiar in both the story of Rostam and Esfandiar in Shahnameh and Zoroastrian resources. His armored body which is a gift and blessing by Zoroaster can be pointed out inter alia his properties. In the subsequent Mazda Yasna tradition, Esfandiar is a warrior spreading the religion and he is a saint in Avesta and Shahnameh; he is blessed by Zoroaster, the prophet, and he also wears around his arms a thread of chains brought by Zoroaster from the heavens and tied around his arm (Baseri, 2009, 24). The research is important in that it investigates Esfandiar's behaviors as a religious figure in Shahnameh to deal with the effect of religion on resilience.

Study Background:

Many studies have been carried out about Shahnameh and they criticize and investigate it from various perspectives. However, although having done various types of research, the author declares that no study was found investigating the relationship between resilience in Shahnameh's antagonists and protagonists. Therefore, it was decided to explore this indicator with the spice of religion in the behaviors of one of the most famous figures in this artwork, i.e. Esfandiar. However, due to the importance of the subject, some of the most important works about this figure have been pointed out below:

Investigation of Esfandiar's character in Avesta and Shahnameh by Sara Baseri, MA dissertation, 2008, Shiraz University

Investigating the story of Rostam and Esfandiar based on the theory of determinism's tragedy by Maysam Khuini, MA dissertation, 2017, Allameh Tabatabai University

Ja'afar Sha'ar and Hasan Anvari, the explanation of the fights by Rostam and Esfandiar, v.2, 37th ed., published by Qatreh in Tehran

The story of Esfandiar's seven contests (Haft khan) and the story of Rostam and Esfandiar from Ferdowsi's Shahnameh by Muhammad Ibrahim Shari'ati (2002), researched and revised by Adib Borumand in cooperation with Parvin Bekhradi, Tehran

Study Method:

This article has been codified based on a qualitative-descriptive method in such a way that, meanwhile initially describing Esfandiar's status, his exhibition of resilience skills in his behaviors will be pointed out and, finally, the text's discourse will be analyzed.

Study Foundations:

Religiousness:

Theoretically, adherence to the religion means acting out and requiring one's self to the performing of certain interventions in line with verdicts stated by the great elders for the followers. Glak and Stark (1965) believe that four aspects can be pointed out for religiousness even with the differences existing in their details of them; these four aspects are related to ideological, ritual, emotional, and consequential matters. The ideological aspect encompasses the ultimate reality of a religion that should be accepted by a religious person. The emotional aspect pertains to the direct perception and awareness of the ultimate reality and the religious emotions and feelings. The ritual aspect includes a series of specifically religious deeds performed by the followers of a religion. The consequential aspect points to the effect of beliefs, experiences, and religious deeds on the followers of a creed (Ahankoubnejad, 2009, 40-55).

Resilience:

Garnezy and Masten (1991, cited in Samani et al, 2007) define resilience as a process of empowerment or an outcome of

successful adaptation to threatening conditions. Resilience is not just stability against the harms or threatening conditions rather it is the individuals' active and constructive participation in the environment and it can be stated that it is the individuals' ability in establishing biological-psychological balance under dangerous conditions. Resilient persons are flexible and quick in devising solutions; they adapt to environmental changes and they rapidly recover when the pressing factors are removed. The individuals ranked as being least resilient can trivially adapt to new situations; such persons slowly recover from pressing situations to their natural and normal states.

Werner is among the first scientists who used the term "resilience" in the 1970s. Resilience is an individual's ability for establishing biological-psychological balance under dangerous conditions. Resilience is a phenomenon that comes about based on human beings' natural adaptive responses and empowers them for achieving success and overcoming threats in the course of confrontation with serious threats (Connor and Davidson, 2003, 81).

Resilience is the ability stemming from hardship and it interprets the streamlining from the danger to troublesome behaviors and psychological damages hence leading to adaptive outcomes even under challenging and threatening conditions (Ahangar, 2010, 13). No human being is immune to the dangers and harms in the course of life. Identical stressing factors entice different reactions. Resilience is one of the factors that can improve the psychological functions of a family member within the format of thoughts, temperaments, and behaviors and enhance the ability to cope with emotional and psychological problems (Meikaeilei et al, 2012, 18). Human beings usually feel unprotected against inauspicious conditions, dangers, and hardship and they try in many cases to tolerate the pains of the dangers and the harsh situations following which they achieve non-expectable results. Under stressed conditions and tensions, resilience helps individuals cope with the problems and can preserve their psychological health (Azadi and Azad, 2011, 5). Connor defines resilience as a method for measuring the individuals' ability for coping with stress as well as psychological health factors. Resilient individuals do not show self-breaking behaviors. They are emotionally calm and can cope with difficult conditions (Goldberg and Williams, 2003, 17).

Bonanno realizes roughness, self-enhancement, suppressive battling, and the development of positive emotions and dispositions as the ways of achieving resilience (Hjemdal, Friberg, Stiles, Rosenvinge, and Martinussen, 2006). Resilience is a proper skill needed for getting over life problems even when there are unfavorable and hard conditions in life; resilience is as if an individual ties an elastic rope around the problems and it helps him or her drag them behind when the situation becomes bad; such an individual sees

problems as human beings. Resilience is an individual's elasticity helping him or her successfully leave the unfavorable conditions behind and get adapted to them and achieve educational, emotional, and social competencies despite life's problems.

Inzlicht, Aronson, Good, and McKay (2006) believe that resilience is the ability to control based on environmental conditions (Izlicht et al, 2006). Resilience is not a property or feature possessed by some and missing from others. Put more precisely, resilience is expressive of an interaction between human beings and the environment. Resilience points to withstanding danger but it is a gradual phenomenon and the danger accumulation can defeat even the most resilient persons (Connor and Davidson, 2003, 8). As believed by Masten, resilience appears when an individual leaves catastrophe behind and meets his or her preliminary needs. As a result of the resilience process, the unpleasant effects are corrected or moderated and/or even vanished (Masten, 2001, 8). Resilience is not applied in the face of threatening damages or conditions and it is not a passive state upon facing dangerous conditions rather it is the active and constructive participation in the peripheral environment. It can be stated that resilience is an individual's ability for establishing biological-psychological balance under dangerous conditions. Resilience researches indicate the way individuals succeed in overcoming the tensing and harming factors that exist in the social texture such as racism, war, and poverty, or originate from unpleasant events. This perspective prepares a strong logic enabling an individual to get rid of the social and behavioral sciences' tight and blur attitudes that are necessarily directed at the danger, shortage, and harm and redirect them towards the strong points of one's self through an enhancement-oriented approach. An individual's being aware of possessing strong points and a capacity for change causes him or her to not only identify the effective processes in the area of psychological hygiene but also to withdraw from irrelevant sensitivity when identifying danger within the framework of a unilateral perspective (Shakerinia, 2004, 17). The reduction in resilience in the face of life events in the individuals is followed by feeling a sort of psychological pressure, anxiety, and/or depression (Bahadori and Hashemi, 2012, 15). Besides, the researchers believe that resilience is a sort of self-repair with positive, emotional, affective, and cognitive outcomes. Camper believed that resilience is the return to preliminary balance or reaching a higher level of balance under threatening conditions hence it enables achieving successful adaptation in life. In the meantime, Camper also points to the idea that positive adaptation to life can be considered as both the outcome of resilience and the antecedent thereof and cause a higher level of resilience. He knows it as stemming from the complexity of

defining and approaching resilience (Maddi, Vadha, and Hayer, 1999).

Properties of Resilient Individuals:

Lotter, Sichti, and Becker (2000) and Masten and Kwansorth (1998) describe resilience characteristics as follows:

- 1) Enjoyment of astuteness and intellectual skills and ability in sincerity
- 2) Ability in developing concepts for numerous subjects; achievement of the belief that one has the right to live
- 3) Possession of the ability to remember and recall individuals and good subjects and keep them in their minds
- 4) Taking advantage of the ability for touching affectionate feelings instead of denying or suppressing the important feelings whenever they are provoked
- 5) Having a purpose in life
- 6) Enjoyment of the ability to absorb and use social support
- 7) Taking advantage of the abilities for considering the contingencies in life and optimal use of the civil society's ethical instructions
- 8) Being in need and having the ability to help the others
- 9) Enjoyment of an affectionate reservoir
- 10) Being skillful and innovative
- 11) Enjoyment of a humanitarian perspective concerning the others
- 12) Having the capacity of transforming harmful insolency into learned helplessness (Yazdani, 2012, 54).

In sum, it can be stated that resilience is a dynamic process wherein the environment and personality mutually influence one another. Research on resilience confirms the theoretical patterns of human growth that had been previously posited by Erikson, Burner, Piaget, Kohlberg, Gillian, Steiner, Marlow, and Peirce. While the emphasis is placed in all of these theoretical patterns on the various aspects of human growth (psychological, social, cognitive, ethical, and spiritual), the central core of these approaches is comprised of this presumption that there is a biological nature in every human being for growth and perfection; it is the "self-corrective nature of human organism" that can reveal naturally and under certain environmental conditions. As stated by Masten, when a person gets over the catastrophe and finds his or her preliminary needs met, resilience gains an opportunity to emerge. The most important applied result drawn from the resilience studies is that the individuals' capabilities can be enhanced in such a manner that they achieve a feeling of identification and effectiveness, an ability to make decisions, and a competency in setting goals and coming to faith in future thereby to satisfy their primary human needs for kindness, relationship with

others, overcoming challenges, becoming powerful and remaining meaningful and sensible under exhausting conditions which are all at the center of the attentions by any sort of personal preventive, training and empowering intervention (Samani et al, 2007, p.32).

Esfandiar:

Undoubtedly, Esfandiar is one of the prominent myths of Shahnameh regarding the heroes and heroines introduced in Ferdowsi's great work. The investigation of his personality can pave a way toward the deep meaning and concepts in the contents of Shahnameh and since Shahnameh is not just a storybook narrating certain events and, instead, it is entirely thought and message and subtle content, one can reach optimum results by studying the story of Esfandiar's life and exploring his treating of the others and investigating the multiple dimensions of his life; these points have been surely intentionally presented in Shahnameh which is a poetical book. Esfandiar is a myth with a multidimensional personality making it necessary to separately scrutinize each of his life's dimensions for recognizing him and gaining insight into his personality to reach fruitful conclusions.

Considering the various manifestations in Persian literature, Esfandiar is an expanded and sometimes difficult-to-understand personality and judging and testifying about him requires the complete recognition of the political, religious, and social conditions of the time in which he has been living as well as the time the composer of Shahnameh has recited it.

Amongst the characters in Shahnameh, Esfandiar is more wonderful than all and his internal and spiritual conflicts are so distinct that they highlight his primary base and position in the story. He has collected simplicity and honesty along with avarice and greed he has inherited from his father. His seeking of fame at the side of his religious orientations and his seeking of power at the side of his religious thinking though inconsistent, his purity and honesty in all his behaviors and actions cannot be ever forgotten. His battles and chivalrousness are not devoid of religious motivation but this holy motivation is always accompanied by impure characteristics to the extent that the main skeleton of his personality is damaged and makes him appear as a fame-seeking personality and, in the meanwhile, a plain man; knowing nothing about the ups and downs of the politics and the disorders in the love for politics and governance makes him be deprived of them for politics and governance are not following love, mindfulness, and sagacity. It seems that his generation is condemned to be deceived by the previous generations and it appears that his time is still lacking the grounds for the social-political renaissance. Conversely, Rostam is in a position making he rely on national and human values (Saber, 1997, 38).

Seven Contests (Haft khan):

In the seven contests, Esfandiar is a pious man fearing God and realizing every victory and success as having been endowed by God. He is immune to all mistakes and he does everything wisely. He either does not sleep or sleeps a little. He does not value the abdomen and beneath it so much and he does not bring wrath down on anything but tyranny and vanity. For example, after Gorgsar misleads them, Esfandiar and his army reach the sea instead of the desert and the scouts' horses fall into the water; the hero brings them out from the water nobly and, then, commands him to bring Gorgsar to him. In his talks addressing the misleading liar, no anger can be traced. He speaks so softly that it seems that he is complaining to a friend. In addition to this, when Gorgsar describes the death of his troopers as the cause of pleasure in his heart and vividly states that "I want you in nothing except disaster and harm", he speaks so kindly to him that it wonders him:

"He told him that O' the devilish Gorgsar who has been now caught in the hands of Esfandiar"

"Did you not think that if you cannot find water, you will be burnt by the sun's rays?"

"Why did you, the devil-minded person, mislead us to the sea instead of the desert, you almost destroyed the whole army"

"He answered that the death of the army is as delightful to me as the glowing light of an angel from heaven"

"What I adore more than seeing your feet in chains; what I want for you except disaster and harm"

"The army commander laughed and opened his eyes at him; he did not become angry and treated him calmly"

"He told him that O' the fool Gorgsar; after I come back victoriously from the battle"

"The entire kingship would belong to you in case you treat us trustworthily"

"I would not harm those who are your children; his heart was filled with the love for the sovereign"

"He was surprised by his talks; he kissed the ground and apologized"

Esfandiar becomes angry only after passing the sea and finding Gorgsar cursing him. Of course, this anger seems timely because Esfandiar has conquered the seven contests and reached the armored fortress and he is no longer in need of a stranger's guide (Sarami, 1994, 1010).

Properties:

Human beings do not necessarily act intellectually rather there are many cases in which mankind approaches what he likes or stays away from what he dislikes though his sagacity ruling against it. Tendencies for food, water, sex, and social matters are inter alia some of the human desires. So, another part of the human personality is pertinent to needs, tendencies, and motivations.

Tendency and need are per se divided into several parts: physical tendencies and needs, the social aspect of the

character, the tendency for powerfulness, and affectionate feelings and needs.

Here, meanwhile introducing the ethical properties of Esfandiar based on his deeds, the article tries to present an overall investigation.

Obedience to Goshtasp:

Esfandiar is repeatedly deceived by Goshtasp. Whenever Goshtasp becomes unable in protecting and keeping Iran's throne and crown, he dispatches the flatterer Jamasb to Esfandiar and he, consciously and intending to find Esfandiar's weak points, persuades him again to perform what he has been ordered and makes him obedient to Goshtasp who has many times broken the promises he has made to him. These events should not be, of course, mistaken with the idea that Esfandiar is a less discreet person. His blind obedience is rooted both in his religious faith in the king and in the father-son relationship. It is also related to the fact that Esfandiar does not want to leave any excuse and become the next king with the perfect agreement of everyone.

Courage:

Esfandiar is courageous and imprudent to the extent that he opens his way to the armored castle amidst a large number of enemy troopers. He states the following words about this feature of himself:

"If anyone who causes a defeat in the religion and give up to idolatry"

"I will halve him or her by the dagger and I will not fear anyone to do so"

Managerial and Strategic Competency:

In the arena of his presence in Shahnameh, Esfandiar is very lively and features outstanding strategic capabilities; the army is commanded by him in many of the battles and it is his strategy and management that contribute to the promotion of the new creed in the world. He victoriously comes out of all the seven dangerous contests; he conquers the armored fortress; he revenges the Iranians killed by Taranis and proudly returns home.

Astuteness and Sagaciousness:

Esfandiar is astute and wise. These features of him can be evidenced in his devising of a solution in the course of the seven contests and conquering the armored castle's gate and killing Arjasp. Rostam finds his uncalculated doings and his imprudence as being not in accord with sagacity:

"He who has sagacity in his psyche should have an eye on the tasks' capitals"

And, he asks him not to shut the eyes of his sagacity:

"You should be afraid of the world commanding pure God; you should not set battles between the heart and the reason"

"You are constantly trying hard to start a fight with me; you are constantly trying to keep the eyes of sagacity shut"

Forgiveness:

In the adventures related to Esfandiar his forgiveness is witnessed two times: once when he promises the Turani troops that he will not harm them and forgives them and orders his army to stop killing the Taranis and asks Iranians to be calm and not to think about avenge for the blood of Zarir:

“Stop taking lives now; do not tie them and do not shed blood”

“Do not raid and do not leave dead bodies behind; turn around and count the exhausted soldiers”

“Do not catch them for the lost life of Zarir; do not keep on staring at them on your warring horses”

Another time, after Lohrasp is murdered, Farshidverd and thirty-eight of Goshtasp’s children and Arjasp and his close assistants cannot stand the Iranians and escape and Esfandiar promises the Taranis that he will not harm them.

Haughtiness and Pride:

Haughtiness is among the hefty ethical and personality harms and it is a person’s thinking of himself as being superior to others. This immorality causes an individual to consider others as inferior and like to be on top of all the others and not to express things about the others’ goodness and perfections and so forth. The most important thing that causes controversies between Goshtasp and his father is his arrogance and haughtiness:

“Lohrasp felt happiness about them; and, he did not talk about Goshtasp when he was with them”

“For Goshtasp’s head was full of the haughtiness wind; and, Goshtasp was not happy with that doing of Lohrasp”

“Goshtasp was full of pain about the sovereign; this was so for a long time”

Esfandiar is also inflicted with pride and he does not accept the request of his mother who wants him not to go to Sistan.

“Is not there any other place except Sistan; do not act like a child and do not behave haughtily”

“Do not make me regretful in the two worlds; listen to the words of this kind mom”

Esfandiar says:

“How can I disobey the king? How can I stay here?”

Greed:

Greed is amongst the strongest and most notoriously known earthly desires. And, it is an attribute that stimulates mankind to go towards things that are neither useful for him nor needed by him (Zamani, 2009, 730). This property has blossomed in Goshtasp and Esfandiar and it has compelled them to demand the throne before the death of the father. Such greed in them has caused them to want to either have their demand (throne and crown) fulfilled or be ready to get killed for it or else wander the foreign lands.

Selfishness:

Selfishness unfavorably influences an individual’s spirit. Selfish people are in some respects like stubborn children for they lack a perfect psychological balance. So, selfish people

only think about their wants and they are self-oriented to the extent that they see nobody except their selves and their wants. Therefore, it becomes difficult to recognize the internal flaws. And, one is required not to lose his or her will as a result of such selfishness (Mojarrad, Naser, 119-120). A distinct example of selfishness can be found in the way Esfandiar treats Rostam; he tries tying him for he only sees himself and his situation and does not think about the high esteem and grandeur of Rostam and he has indeed become extremely selfish; furthermore, when he is imprisoned in Gonbadan fortress and released by his father so that he helps him, his selfishness prevents him from getting back to the father and he remains in the castle for a while.

Anger:

Anger is one of the psychological problems and it is a factor giving rise to harm in human behaviors. An angry and wrathful person cannot control his will. There is no doubt that the most cowardly persons, as well, occasionally do disgusting things by the force of anger and it has been eventually found it has been intentional or rather abrupt. Such individuals are not well-determined (Mojarrad, Naser, 122). Goshtasp speaks angrily with his father:

“He told him that keep on treating the strangers well and be so and do not compromise with the ones born from you”

In the face of the enemy (China) army, Esfandiar becomes angry so much that everyone would shiver upon seeing him:

“He was killing from them and laid them on the ground; every person who saw him fell dead out of his fear”

Hatred:

Hatred is among the harmful factors in human behaviors. Goshtasp was a person who hated his father and goes away from the king’s castle for the same reason. When Gorzam says bad things about Esfandiar to Goshtasp, the latter holds a grudge and ties him in chains:

“When Gorzam said such things to the king of Iran, the famous lord became frozen in stares”

“He said who has ever seen such stunning things! He became distressed and hold a grudge against his son”

When the army of Turks (Chinese) attacks Iran, Goshtasp tells Esfandiar that I will give you the crown and the throne if you clean your heart of my hatred and defeat their army but Esfandiar does not seminally accept.

“Now, if you find your heart cleaned off my hatred and bring the enemies’ head onto the soil”

“If you come back alive, I will give you the crown and the throne; I will give you things that I have myself gathered”

But, in the end, and with a lot of insistence, Esfandiar purifies his heart from hatred and goes to the father.

“He climbed up to that high steep elevation; he was haunted by prayers upon bearing witness to the face of the father”

He goes away and frees the sisters. In the clash between Esfandiar's sons and Rostam's sons, two of Esfandiar's sons are killed. Esfandiar holds a grudge against Rostam upon hearing this news and tells Rostam that "it is not as you promised and we were supposed to fight each other". Rostam becomes upset and says: "I did not know anything about it" and asks him to stop hating him so that he gives him a lot of wealth but Esfandiar does not accept.

"I will kingly give you thousands of gems, gold-embroidered cloak, golden bracelets, and earrings"

"I will open the door to the treasury of Sam Nariman and Zal, O' the peerless"

"Then, I will accompany you like a nurse to the royal court of the hateful king"

"O' the sovereign, keep hatred away from your heart; do not allow the monster to sit beside the sagacity"

Esfandiar does not accept to forget his hatefulness and tells Rostam to either be ready to be tied or start a fight.

Pessimism:

Pessimists see others as bad people and highlight their flaws and insult them. Psychologically, pessimists project their mental image on others.

Pessimism is intensified when it is transformed into paranoia (suspiciousness). Goshtasp is pessimistic about his father and says that he does not value him but, instead, he feels happy with the strangers while his father himself willingly bestows the crown and throne on him.

"He told him that keep on treating the strangers well and be so and do not compromise with the ones born from you"

Esfandiar, as well, is pessimistic about his father for he thinks that he wants to make him die in one way or another and his suspiciousness comes true and his father intends to get him killed. After being shot by an arrow, he tells his mother in a testament that:

"Bad things happened to me for my desire for winning my father's crown; my life became the key for the door to the treasure"

"I sent it now to him so that his dark soul may feel shame"

Depression:

Human behavior is occasionally influenced by such psychological harm as depression. According to psychologists, there is a relationship between depression and stressful events in human behavior. By emotional disorders, dispositional and feeling distressed are meant. The two primary indicators of depression are frustration and sadness. The individual feels a horrible stagnation and cannot make a decision or start an activity or become interested in a thing or another. Depressed individuals are floating in a feeling of incompetence and worthlessness.

Goshtasp loses his job in Rome and asks for help from certain individuals but he becomes sad and upset when he hears no

proper answer from them; after getting disappointed with the shepherd, as well, he becomes frustrated and inflicted with a depression state.

"Upon hearing this, Goshtasp started sorrowfully towards Kaiser's cameleers"

He goes to the cameleer and he also does not accept to help him; Goshtasp admires him in sadness:

"He praised him and turned back; full of sorrow started towards the city"

Upon taking residence in the house of one of the village's elders, he becomes very sad and the peasant sends him to the king's court and Kaiser's daughter chooses him as her husband.

Discussion and Conclusion:

The present study aimed at investigating the effect of religion on the resilience skills in the character of Esfandiar in Hakim Ferdowsi's Shahnameh which is the greatest epical, historical, and literary artwork of us, Iranians. Esfandiar is the symbol of a religious man in Shahnameh; however, considering the grounds on which he has been raised, there is a corporeal spirit inside him. Based on the investigations, it is found out that Esfandiar shows appropriate resilience in his behaviors and deeds when he succeeds and when he is defeated upon acting in adherence to his religious personality; but, when he seeks to satisfy his carnal wishes and when his sensual dimension preempts his human dimension, it is observed that he not only fails and cannot manage his problems but he also does not show a proper resilience, as well. It can be concluded in the end that Esfandiar's personality features two important aspects considering the properties of the life he has lived: one is his closeness to Zoroaster that makes him possess religious spirits and the other is his being impressed by the aristocratic and royal court environment wherein he has been living and this same part of his life has caused him to be willing for seizing kingship and be in search of power early during his life. The actions and behaviors that are exhibited with divine goals and on the path of exercising religiousness will end in the showcasing of resilience following hardship but the deeds that are exhibited with corporeal goals and to gather earthly belongings will make one end in displaying weak resilience in his or her personality.

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Conflict of interest

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Ethics Statement

All Permissions to conducting this research has been approved

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