سرزمین مهر

بی‌توجهی به اینکه ارتباط این متن به موضوعات قبلی را ندارد، می‌توانید از این متن استفاده کنید. این متن ممکن است به کاربران در مورد سرزمین مهر، جغرافیا و منابع طبیعی آن، یا استراتژی‌های اقتصادی و اجتماعی آن تاکید کند. البته مکمل‌ترین همکاری با یک محقق یا مرجع مجاز، باعث یافتن درک دقیق‌تر و پیچیده‌تر از این موضوعات می‌شود.
The 10th workshop on the new theories was held in NAZAR research center on 20 May 2013. The workshop was titled “The Territory of Mehr” and featured a speech by Dr. Seyed Amir Mansourn.

The presence of man is a key factor that differentiates land from territory. In fact, Nature without human being is void of any spiritual aspect and is nothing but physical body. However, after a community establishes its presence anywhere in nature, it gradually starts to interact with nature through the mentality and understanding of its members - a large part of which is rooted in the nature around them. This interaction which makes man understand the land around him based on his understanding of the surrounding nature forms the basic concept of “territory”. The existence of two different terms, “land” and “territory” shows that there are enough grounds to consider separate scopes of meaning for each of them. In other words, “land” concerns the material world whereas “territory” concerns a land in which a given community has lived in it and has a certain understanding about it.

The hypothesis is that: concepts such as “The Territory of Mehr” represent an understanding of territory – Iran – typical to the Persian population. This understanding has been formed throughout the course of history and as a result of the interactions of the Iranians with the nature around them, especially the position of the Earth toward the Sun across the Iranian territory.

We are continuously facing with a specific kind of nostalgic feeling of Iranian people to their territory comparing to other nations. One can easily see how the Persian literature is abundant with references like Mount Damavand, Darakeh Ravine, Nasir-e Jahan or the traditional Kebab food and the old alleys as well as the apples of Shemiran and the raspberries of Farahzad which have made them to regenerate these concepts in other lands- concepts that exist by virtue of certain elements that represent themselves in the street talk or the literary masterpieces of great Persian poets and authors. All the events in Ferdowsi’s Shahnameh occur in a certain place in the Iranian territory, while there is almost no trace of a “territories” and “land” belonging to a given country or territory in any European literary work until the modern era, but there are simply single approaches belonging to no particular territories.

In line with the same hypothesis, the question is whether Iran’s position on the Earth is through a special angle toward the Sun? The answer to this question should be sought on the basis of the assumption that life of the Earth is strongly dependent on the presence of the Sun, at the first place and secondly on the presence of water. Furthermore, the role of water in the existence of life should not also be ignored. It has been approved that the Earth’s axis is tilted at an angle of 23.5 degrees toward the Sun which will rise seasons. Iran’s positioning on the Earth is in such a way that it has a vast reception of sunlight. This may provide enough grounds to believe the ancient concept that Iran represents the fourth climate format of the seven formats and was considered the center of the world among ancient geography experts.

Apart from the parameter of geography and Iran’s angle toward the Sun, there are also certain local characteristics that help define a territory as settled land. Based on the available information, there are limited areas on the Earth that could have been appropriate for life and thus the ancient civilizations have arisen in these areas. The rise of Iranian civilization, the Mesopotamia, the Nile Valley, as well as the Punjab Valley, the Sistan and the emergence of religions like Mithraism in the same regions is another proof of showing the position of the Earth toward the Sun and local characteristics relating to this which have had a major effect on the formation of ideologies in ancient civilizations.

The concept and thought of Mehr has always had a specific influence on the beliefs of the people who have lived on the Iranian plateau in a way that has produced some key elements that could provide useful clues as to the significance of “Mehr” in the ancient beliefs of the Iranians culture. The elements such as “Mithraeum”, “Fire temple”, “Saqqakhaneh”, “Muqarnas”, “Miniature”, “Zurkhaneh”, “Sacrifice”, “The Lion and Sun motif”, “Cypress motif”, “Norouz celebrations”, “Yalda Night ceremony”, “Sash window” and many other signs and symbols in Iranian literature illustrate the correlation of them with the culture of “Mehr”.

In response to the question of the entity of Iran, it should be said that Iran is the “territory of Mehr”, the land where human relation is understood by means of Mehr. In other words, “The Territory of Mehr” is an interpretation of the human being who lives on a part of the Earth where the characteristic of Mehr is cherished the most.

But why the element of “Mehr” is so referred in Iran? Undoubtedly, the question can be found in the positioning of the Earth toward the Sun in the Iranian plateau which provides an appropriate precondition to the emergence of Mehr. The latitude of Iran results in a specific relation of the land with the Sun and thereafter the creation of specific climate and its four seasons giving an efficient variety of nature to the inhabitants in the sense of individual abilities. Overall, Iran’s geographical position toward the Sun, the subsequent physical effects and the culture of worshipping of the Sun from one side and the explanation of the holy Quran from Allah as the light of the Sun and the Earth from other side, have been developed the interpretation of Iranian people of the Sun in line with his new understanding of existence considering the Sun as the source of authority, benevolence and goodness. These have made the Sun have a special role in the life of every Iranian. This eventually has made Iran the territory of Mehr and thus the love of the Iranians in their territory is the result of their natural understanding in what is related to the efficient natural conditions of their ancient habitat. The meaning of Iran can only be understood through the concept of ‘Mehr’. The land of ‘Mehr’ includes two integrated concepts of the land of Iran and ‘Mehr’ and understanding this requires having an understanding over both these aspects.

Endnote
1. By Iran, the author does not mean the country which is known as Iran today. It is rather a reference to the cultural and global concept of the word “Iran”.

Report by Padideh Adelvand