

**Explaining the Poetic Justice Principle based on Two  
Convergent Approaches in *Weiss and Ramin***

**S. Z. Behrooz,**

Postdoctoral Researcher, Academy of Persian Language and  
Literature (Responsible Author)

**H. Zolfaghari,**

Professor of Persian Language and Literature, Tarbiat  
Modares University

**Extended Abstract**

**Introduction**

From a holistic and teleological point of view, the principle of poetic justice - derived from the idea of natural law - forms the basic structure of most of the old stories and love poetries. As a matter of fact, the pleasure of the story is rooted in the artistic expression of this law. One of the purest classic, romantic works, that complements these two features, is the verified love story of Weiss and Ramin. Therefore, in this article, while avoiding reductionist one-sidedness, this claim is to be examined, using two morphological and phenomenological approaches - which incidentally confirm each other in convergent paths in this story.

## **Discussion**

### **Morphology of the main movements based on love**

The morphological analysis of the work, which emphasizes the specific role of different types of love, the structure of movements, and the way events are embedded in the organized body of the story, indicates its central idea of the victorious end of human emotions and destruction and decline of evil and inhuman desires. This idea in this approach is in line with the nature and general purpose of the stories. The morphology of folk tales can be considered a big step in proving the institutionalization of the doctrine of natural law and Poetic justice in stories because we see that in Weiss and Ramin, according to the morphological rule, the story begins with the illicit (irrational) love of Moobad to Shahroo (in the place of evil or initial deficiency) and expands. So the signs of permissible love (rational) between Weiss and Ramin in the story gradually appears and evolves.

### **Phenomenology of other events and behaviors**

Interpreting each of the events and behaviors according to its relation to other events and to the whole story, regardless of the presuppositions and effects of previous experiences, shows that Weiss and Ramin story expresses the lived experiences of the characters in facing the system of punishment and reward with a demanding time and place requirements. Generally, in this story, two categories, consistent or inconsistent with the evolutionary and justice-oriented end of the story, can be examined. Factors contradictory and inconsistent with natural law (evil wills, false beliefs, traditions, etc.) remain suppressed or unfulfilled. On the contrary, factors in line with natural law (natural and

supernatural events, enlightened thoughts, etc.) destroy those disparate factors or prepare the ground for the manifestation of this law.

### **Conclusion**

The results of a morphological study of the structure of the story, and also the phenomenological look at cognitive content of the emotions of love and other natural or supernatural events - affecting the story and how to understand their meanings in the lived experiences of the characters - show its justice-oriented system. In this relation, to better explain and analyze the phenomena of love - which are collected in this story - some philosophical perspectives have also been used. Generally, this is a valuable work that has a special place among Persian language romances. It acquaints the thoughtful reader with concepts such as love and lust, belief and rationality, and the role of the human will against the principle of natural law. This is achieved by looking at the whole and considering its totality and ultimate goal instead of a superficial and cross-sectional view.

**Keywords:** *Weiss and Ramin*, Poetic Justice, Natural Law, Morphology, Phenomenology.

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