

## Structural and Conceptual Features of Mythical Creatures in Shahnameh

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### Abstract

At the present study, many subjects and properties are considered. In addition, repetition number of every word in Shahameh would be also considered. The present study has been in kind of descriptive-analytical study and has analyzed concept of some words such as Iblis (Satan), Ahriman (Demon), Div (Demon), Pari (Fairy), Ghool (Monster), Ejdeha (Dragon), Soroush (Gabriel), Simurgh and so on. At the present study, different verses of Shahnameh would be exactly evaluated that are related to the mentioned subjects and encompass every one of the above mentioned words. The aim of the present study is investigating and analyzing conceptual structure of mythical creatures in Ferdowsi's Shahnameh.

**Key words:** features, structural, conceptual, mythical, Shahnameh

### Introduction

- Demon (Ahriman)

A subject considered at the present study is that out of 107 iteration of the word "demon", 99 times it has been repeated in form of "Ahreman" and "Aahreman" and has been applied as "Ahriman" just 8 times. This can indicate that probably the word "Aahreman" has been Khorasani pronunciation of the word in time of Ferdowsi, since there was no difference between using Ahriman and Aahreman. Hence, the word has been applied in form of "Aahreman" in manuscript of Shahnameh and also printed volumes. In a few cases that Ahriman has been applied, it can be apparently interference of manuscript composers.

- Satan (Iblis)

Iblis has been repeated 14 times in Shahnameh and the first time it has been mentioned in story of Zahak-e Tazi. Interestingly, the word has been mentioned 9 times in the mentioned story and other 5 times has been in other volumes and other cases.

- Demon (Div)

The word Div has been applied in Shahnameh 287 times. There are also many other words in Shahnameh, which Div has been applied in their structure. The words include Div Bache, Nare Div, Div Zad, Div-e Jangi, Div Saz, Div Nastu, Changal-e Div, Sar-e Div, Rokh-e Div and some adjectives such as Divband and Divaneh and so on. It has gained sometimes concept of noun and sometimes concept of adjective such as Divaneh (mad). Div can be applied in some parts of Shahnameh as Iblis, Ahriman, Satan and Div-e Dejkhim and Khire Div. Sometimes the word has been applied as bravery and heroism such as black Div for Rostam. The word has been also applied for some animals like horse for being strong like Div Aspan and has also sometimes called the enemy using the word as incompatible Div.

In Avesta, the word "Saurva" has been applied as Div and in Sanskrit, the word "Slarva" is name of a god. In Mazdsina, the word has been applied as unrest, melee and drunkenness, which is competitor of Amshaspand Shahrivar (39, 149).

It should be mentioned that the word has been applied 34 times in Shahnameh, which necessarily in all cases the aim by unrest is not Dive of Unrest. In most cases, the meaning of Div and its livingness has been destroyed and it has been able to maintain just the concept of corruption, devastation and destruction.

In Persian dictionaries, the mentioned word has been interpreted as follows: "infinitive of perturb, dispute, corruption, sedition and destruction".

Beautiful: 15 times

Foruzan Div: 3 times; 2 times Div Negah and 1 time Foruzan

Div farib: 38 times

- Fairy

The word "fairy" (pari) has been applied 50 times in Shahnameh with its derivatives including Pari Chehre (fairy face), Pari Chehregan, pari roy, pari zadeh, parizad and pari zadegan.

- Monster (Ghool)

The word has been applied only 1 time in Shahnameh in the story of Haft Khan Isfandiar. In the mentioned story, ghoul has been applied in place of Zan-e Jado (Magic Woman).

- Dragon (ejdeha)

The word has been repeated more than 208 times in Shahnameh with its derivatives such as Ejdeha Fash (dragon crest), Ejdeha Peykar (dragon body) and Nar Ejdeha (male dragon). It has been also applied with propositions such as Del Ejdeha (dragon haert), Sar Ejdeha (dragon head), Chang Ejdeha (dragon harp), Tan Ejdeha (dragon body), bache Ejdeha (chide of dragon), and Khane Ejdeha (house of ejdeha). The iteration of this

word depicts high frequency of the word in Shahnameh.

- Simurgh

The word Simurgh has been applied 50 times in different parts of Shahnameh, which usually in most cases it has preserved its main concept and in 3 cases has been applied for purpose of simile and metaphor. In most parts of Shahnameh, the word has been applied with its main concept and has positive role and guidance for goodness.

- Gabriel (Sorush)

The word has been applied 18 times in Shahnameh, which in most parts it refers to messenger angel and only in a few cases, it has been applied as human and so on. Its combinations are also pleasant Gabriel (khojaste sorush), Daman khojaste soruch, ghorkh sorush. The word means always good thinking, good guidance, in one case has been applied as name of a day (5/6240) and another time it has been applied as name of Anoshiravan (6/1240) and as human (6/1356).

- Magic demon

The word has been presented as Yata in Avesta; as Yatu in ancient Hindi (imagine and magic) and in middle age Persian, it has been applied as Judug (Makenzi, p.93) and in contemporary Persian has been applied as magic.

In Avesta, mostly demons, magic and fairies are presented with each other. The word has not been presented in Gatha Avesta; although it can be observed in other parts of the Avesta. It has been always presented along with fairy except for Ram Shit paragraph 56 and Sina paragraphs 12 and 14. The meaning of magic in Avesta is exactly its meaning in the current age applied in Persian language as magic. The word Magic has been

strongly criticized in Avesta and has been sometimes referred as a great sin. Magicians have been also interpreted as group of Satan and seductive people (13, 148).

In old texts, usually magic has been also applied in place of magician and both of them have same application. When enemies used to fight a big hero and they faced failure, they had to use magic. In Shahnameh, the greatest magicians are among demons. The creatures are so powerful in making magic, which it can be mentioned that the natural powers have been also under control of the White Demon. The demon could easily create wind and dust and also created black clouds in the sky and then made fall of stone and brick from the sky on head of Kavous Armies. Vakvan demon moved Rostam through using magic of the earth and left him in the sea (173, 252).

In Shahnameh, magic is not only limited to magicians, but also human use the magic for purpose of achieving their targets. Clearly, magic in mythological section of Shahnameh is more than it in other sections, for example, an army fighting against Tahmures was combined of demons and magicians.

*All male demons and magicians*

*Magician armies went out*

- Magic

The word “magic” has been applied 111 times in Shahnameh along with some combinations such as magic army (jadoo sepah), jado setan, jado parast, jadovan, zan jadoo, jadvi, reyman, sar jadoo, del jadoo, jadavi, jadoo nejad, jadoo zan, jadoy-e zal, pir jadoo, jadoo tanaboh, tark-e jadoo, del jadvad.

- Magic demon

One person, who has been described in Shahnameh using the word Magic, is Zahak:

*The magic and tricky Zahak*

*Escaped and took complete vengeance on Iran* (vol.1, p: 60)

The word “magic” has been also applied in 4<sup>th</sup> Khan of Esfandiar:

*Trick of magic woman and wolf and lion*

*Is more than brave dragon* (vol.6, p: 169)

Moreover in story of Siawash, Sudabeh uses magic woman in order to prove her right against Kavous:

*A trusted woman was that;*

*She was full of trick and magic* (vol.3, p: 28)

The word “magic” with its combinations has been applied in Shahnameh 111 times: Jadoo setband (=Didrakhsh), pir-e jadoo (=Zarathustra) (vol.6, p.74); jadoo (=Arjasb) (vol.6, p.79), and Del jadvad.

In Shahnamh, everywhere magic and magician have been considered, mostly these words have been applied; otherwise, some words have been applied as spell, charm and trick (overwhelming proof), which are synonyms of the word “magic”.

*Glamour: the glamour Zahak designed*

*Could become famous around the world*

*Take Fereydown down from the top (hanging)*

*Because he has taken a name other than name of king* (vol.1, p: 68)

*Idle: said king to him that is you Fereydown?*

*Who can destroy idle and magic* (vol.1, p: 70)

*Charm: he came to senior like a fairy*

*And teach him charm secretly* (vol.1, p: 250)

*Trick: hence using trick and magic*

*Who can achieve rest and patience* (vol.5, p: 39)

- Demon idol (bot-e div)

In Shahnameh, main words made of idol (Bot) are as follows: bot parast, bot roy, botkadeh, botgar, bot-e khoob chehr, bot peykar, bot chin, bot parastan, bot Azmari, botkhaneh and bot aray. Here, several examples would be presented, in which the word “Bot” has been applied in place of demon.

*The king met all wishes of Giv*

*And said to him that tee celebrated body of army*

*Without your thorn the crown is not bright*

*Brahman without idle can't remain* (vol.2, P: 23, M)

*When Human and Siah were destroyed*

*All men of the army came to Bijan while worshipping*

*When they arrived to the Bote Chin of Brahman,* (vol.2, p: 131)

*Said to him that: we should get help of God*

*To overcome these pagan and heathen people*

*If one of the troops is disappointed,*

*He can't be blessed any more* (vol.6, p: 188)

In Dehkhoda Dictionary, presented meanings for the word “Bot” (idol) are as follows: idol is same statute made in different forms and is worshiped by people instead of God. A statute made for

worshipping purpose. Vashan is the god of pagans, which is made of stone and is named as “Sanam” in Arabic. The word is the irony of beautiful (good face) and irony of beloved (idol C and 52).

- akvan Div

Most scholars have considered the word “Akvan” as a synonym for the word “Aks Mainyar” in Avesta. The word has been applied in middle Persian as “Akoman” (bad thinking) (Makenzi, p.36).

He has been the first Sar Div (Kamargan) (23 and 38) created by Ahriman against Amshaspandan (Bahman) meaning (good thinking, wah man) (Makenzi, 106 and 152), which means bad thinking and would be appeared against good thinking. Theodor Noldke has written in this regard as follows: “I think that in reference book written by Ferdowsi, the word Akvan has been written instead of Akoman or Ferdowsi has pronounced it incorrectly or the poet has behaved based on his desires in regard with quoting personal names and has made the word. However, this word is same Akoman (Akemmano)” (correct transcription of this word in Middle Persian is Akoman).

Special enemy is “Vohumano” (Bahman) and correct transcription of the mentioned word in middle Persian is Wahman (Makenzi, 152).

Before Spiegel, it was likely to express similarity between the two words with each other; although he has not gained a reasonable conclusion from his remarks, since he has not thought that the change could be occurred as a result of defect of Arabic calligraphy (30, 134).

Bandhesh has described duty and function of Akoman as follows: “Akoman is responsible for presenting bad thinking and disagreement to the creatures” (119, 239).

It should be mentioned that by the time of kingdom of Keykhosro, a shepherd goes to the court and complains against a zebra and states that the zebra bothers horses. Khosro finds through this that the zebra is not a common one and sends Rostam to fight against the zebra. After 3 days exhaustion, Rostam arrives to the plain and on the day 4 when the zebra appears, he again disappears after Rostam lifts the blade, the zebra again disappears till the time that Rostam drinks water and sleeps. When Rostam wakes up, finds himself in hands of the demon and wonders that if the demon throws me on the mountains, my all bones will be broken and if throws me in the water, then I can survive. Then, he says to Akvan that: "I have heard from wise people that if a person dies in the water, the person can't meet the Gabriel in heaven; now you demon, please throw me on the mountains to be survived". However, the Akvan does against his words and throws him in the sea and Rostam kills the Akvan after a while fighting.

Christian Sen has written in "Kianian" book about demon Akvan as follow: "fight of Rostam against Akvan in Ferdowsi's Shahnameh presented in story of fight of Rostam and Afrasiab, is same fighting against demon, which has been attributed to several individuals such as Jahaspnahag, in which Goshtasb fights against white demon (Akhvan Sepid)" (98, 202).

*If I say to him to throw him out in the sea,*

*The bad-natured Satan will throw him on the mountains*

*All actions of demon were reverse*

*Just God can help* (vol.4, p: 305)

*Akvan heard this from Rostam*

*And bellowed towards the sea*

*Said demon that" I will throw you in a place that*

*You can be bosomed in it for ever* (vol.4, p: 306)

*When Tahamtan heard words of Demon,*

*Bellowed like war lion*

*He opened his snare and took middle of body of demon*

*Tahamtan beat on head of demon like a boozey elephant*

*The head of demon became crashed by his mace*

*When Rostam cut head of the lowborn demon,*

*Sat on the elephant-like body* (vol.4, 31)

- Arjang Div (Arjang Demon)

The demon has been chieftain of Mazandaran and when Keykavous went to Mazandaran to occupy it with his armies, king of Mazandaran selected the white demon for purpose of fighting against Keykavous. After overcoming Keykavous and his troops, the demon gave treasures of Kavous to Arjang Demon, so that he can send them to king of Mazandaran and inform the king about failure of Kavous.

*After that, all treasures of Shah Jahan*

*From crown, ruby and mace,*

*And all other things*

*Were awarded Arjang king of Mazandaran* (vol.2, p: 87)

*He said go to the king and say to him that,*

*Don't seek evasion from Ahreman now* (vol.2, p: 87- M)

Kavous gives news of his imprisonment and failure against Rostam and ask for his help. Rostam states in way to go Mazandaran as follows:

*Oath to God the only creator of the universe*

*Rostam will not go back*

*Unless he fastens hands of Arjang like stone*

*And overcome him (vol.2, p: 90- M)*

While going to Mazandaran, Rostam arrived to Spiruz Mountain with the guidance of Olad and heard a roaring sound in midnight and saw light of fire and candle. He asked Olad and found that that place was belonged to the Arjang Demon.

*Arjang Div is in that place*

*At which roar and khedive would be heard at the same time (Vol.2, p: 103- M)*

On dawn, Rostam took the wand of Saam and went toward Arjang Demon (one hero and strong man among men of White Demon) and beat him. The, he began roaring out:

*Arjang div came out of canopy,*

*When he heard the boom*

*When Rostam saw him, prepared his horse*

*Came to him like firelight*

*Rostam took his ears and head bravely*

*And cut his head like a lion*

*When demons saw his mace and anger*

*Began to escape from his claws (vol.2, p: 104)*

Dr. Moien has stated about meaning of the word “Arjang” as follows: “the word that is Arhang in

Pahlavi language and in Persian language is Arjang, Artang is rooted maybe from Ancient Farsi word “Arjanam”, which has been applied in Katibe Kakh derived from Arjana meaning decoration, furnish and ornament that is from same root of Ancient Hidi-Iranian word “Arhana” from “Ara” meaning being competent and valuable” (arjang c and 119). The mentioned word has been also applied in place of “vitality and spell”.

*Your enemy came into your place*

*With cow-shaped mace in his hands*

*He used all tricks and arts*

*Then, rest was dominated and calm was emerged (vol.2, p: 105)*

- Pouladvand Demon

The mentioned demon is a demon, whih was asked to fight against Rostam by Afrasiab after failure of Khaghan of China against aganst Rostam. Afrasiab says the demon that if he can beat Rostam, he will give half of his kingdom to the demon. Shideh, son of Afrasiab, takes the letter of his father and gives it to Pouladvand Demon in China Mountain. Then, Pouladvand passes the water with his great army and goes unto Afrasiab.

*Bring a letter near the Pouladvand*

*And make the secret clear (vol.2, p: 284)*

In his fight against Rostam, he could capture Toos, Giv, Roham and Bijan and could also kill Akhtar Kaviani. The, frightened Fariborz went unto Rostam and said to him:

*No celebrated person was remained*

*No cavalry man was remained from the army*

*All troops were fallen on the ground*

*Through mace, bodkin and timber* (vol.4, p: 288-M)

At last, he went to fight against Rostam. Firstly, he began to fight against Rostam using Springer Technique and Rostam beat him on the ground and thought that he has been died and sat on his horse "Rakhsh" and went away. However, Pouladvand Demon was alive and escaped towards army of Afrasiab and went away with his army.

Pouladvand has been described in Shahnameh using some features as follows: demon, war demon, incompatible demon, male demon, rushing demon, pouladvand demon, gord demon, monster, proud demon, dojkhim na paidar demon, man demon. Here, several items have been presented.

*Gord Demon: he got his hands up*

*To fall the Gord div on the ground* (vol.4, p: 292-M)

*Dojkhim Demon (hangman): charming of Tahamtan was not effective*

*For the impermanent demon* (vol.4, p: 319)

*Abhorrent Demon (nasazegar): said to him you abhorrent demon!*

*You are not stable against brave people and heroes* (vol.4, p: 320)

- Aaz Demon (Greed Demon)

The demon has been described in Bandhashan as follows: "Aaz demon wants to gain everything in the world and when he fails to gain everything, it would destroy itself. The demon is a packet, which can't be filled even after taking all things

in the world. Eyes of greedy people are like Hamun Lake, which have no border" (23, 121).

In Pahlavi text, Minu of wisdom has also described greed demon as a greedy creature and mentions that people should be away from the demon. In question of wise person from wisdom Minu, he wants to know that why people consider the 4 things less than required amount? And wisdom Minu answers "because of deception of Aaz demon" (7, 186).

Greed demon is among demons that arrive at end of the world along with Ahriman (22, 142) and finally would be eaten by the Ahriman (36, 140). The word has been repeated 28 times in Shahnameh in form of Aaz and Aazmandi (greed). In a series of these verses, the demonic character of the creatures has been preserved; although in most cases, Aaz has been applied as an adjective for avarice and seeking money.

*Don't pay attention to Aaz, since he is the enemy*

*His heart is slave of Ahreman* (vol.3, p: 196- M)

*We are in clutch of Aaz (greed)*

*We are not aware of the secret* (vol.4, p: 86- M)

*As the world is not eternal for him*

*You don't worship greed (Aaz) also* (vol.1, p: 79-M)

*Avidity: at last people can achieve nothing from his position*

*Except for ascendancy*

*At the end, we all will remain beneath the soil*

*If one selects avidity and pains,*

*The person will become heavyhearted* (vol.2, 70-71)

In Persian Dictionaries, Aaz (greed) has been defined as follows: “Aaz refers to avarice, seeking further, asking large amount of everything, greed, voracity, esurience and being penurious”

*Your greed has exceeded the limits*

*Why greed demon could overcome you?*

The word “Azi” has been applied in Avesta. In Middle Farsi, Az has been applied. In contemporary Persian language, the word refers to greed and avidity and the demon has been called mostly using the name Divdad (149, 204).

According to Sina 16 and 68: “we praise milk and fat, flowing water and growing plants to resist against greed demon” (Sina, vol.2, 101, 151). In another part of Avesta, Ahura Mazda has said to Zarathustra as follows: “I have created the Iranian splendor for purpose of destroying Aaz and the enemies” (149, 204).

As Vandidad has stated, greed demon is competitor of Azar God and has stated in this regard as follows:

“Azar Ahura Mazda asks for help from landlord on the midnight and says: wake up landlord and be prepared, wash your hands and provide firewood for the fireplace for me and turn on pure light of firewood in me”.

This is same Aaz of creature of demon, which wants to leave the world (16, 419).

In Avesta, greed demon has been mentioned mostly using the adjective “Daevo.data” (Abolghasemi, assistant of Iranian Ancient Languages, p.107) meaning creature of demon (149, 204).

- Need demon (div niaz)

The word “Niaz” (need) has been made of prefix “Ni” and root “Az” in Avesta, meaning forcing, fastening and pressing. The word has been presented in Pahlavi language as “Niyaz” and is the demon that can cause pressure and impasse. The demon moves secretly and is afraid of light and brightness. The creature is among those demons, which has been created by Ahriman to create death and mortality.

*He answered that the greed and need*

*Are two demons shrewish and divsaz* (vol.7, p: 1291)

In this verse, the term “Divsaz” has been applied as same creature of demon (142, 143 and 120).

- Hoosh Demon

Hoosh was Turkish name in army of Arjasb, Turani King, who went to fight against Iranians and killed Iohrasb, father of Goshtasb. Hoosh Demon was leader of Arjasb Army and was responsible for kill people escaping from battlefield.

- Death Demon (Div-e Marg)

In Avesta, the word “Asto-Visatav” refers to destruction of Death Demon. In middle Persian, Astwihad has been applied, which means same Death Demon (Makenzi, 44).

In order to be safe from damage of the mentioned demon, one can just ask for help from Izad-e Soroush (The God of Gabriel) and Mehr-e Yari (Help of God). The demon is a kind of creature, which destroys the life. In texts, the demon has been considered same as “The Worst”. In Fargard 5 Vandidad, the Death Demon has been mentioned clearly, which attempts to force the

mind toward the hell (Makenzi, p.59) on the Cinwad Bridge (23, 121).

*Three hundred years were passed*

*But death didn't come* (vol.1, p: 422)

- Wind Demon (Baad Div)

In Avesta, the word “vata” has been applied in place of “wind”. The word has been applied in middle Persian in form of “wad” and the Persian wind is rooted in “wad” of middle Persian (Abolghasemi, Guidance of Iranian ancient languages, p.142). The mentioned word is pronounced in Gilaki accent as “bad”, in Frizandi Virani and Natanz accent is pronounced as “vaj”; in Semnan accent is “bab, ba”; in Sorkheh accent the word is pronounced as “va” and in Shahmirzadi accent is pronounced as “bad” (Bad C and 119).

Moreover in Avesta, the word “vayav” has been applied as “space” and “air”. It seems that the word “way” in middle Persian has been rooted in the mentioned word in Avesta. In the texts of middle Persian, it has been applied as “way/i/weh” (Makenzi, 329) and in Shomar Izadan has been applied as “way/i/wattar” (the bad) (Makenzi, p.330).

For Arian People in India and for Iranians, the word “wind” is name of one of the gods of the nature and has certain features. Later, Iranians took one bonus and considered two aspects for it. One aspect is goodness and another is badness. The “Good Andarway” is like all good things and “Bad Andarway” is like all bad things of Ahriman. Contrary to Avesta, no word has been mentioned on good and bad andarway in “Vid” (Book of Brahman) (137, 149).

The limit of kingdom of “way” is placed in space between the world of darkness and the world of

brightness. In the higher world, kingdom of Ahura Mazda has been placed and in the lower world, the kingdom of darkness and Ahriman has been placed. Isthmus, named as “Hamistgan” in Pahlavi accent (similar and same), is in fact same vacuity. Many people believe that the two mentioned characters of “way” are products of a recent metal and in early age of “viv”, it has been a unit character with dual appearance “way-good” in Pahlavi “Dirandeh Khoda” or “Dirang Khoda”; meaning long-term kingship and empire (26 and 140).

In general, “way” is an imagination of the space and its name would be presented usually along with the “death demon” and “storm” in same place. “Way” is one of the most mysterious gods of Hindus and Iranians. In ancient India, it has been considered rooted in soul of the demon of a world, which the current universe has been made of its body (137 and 149).

“Vate vadayi”, which has been less public, is expedite, violent and destroyer and can create cyclone. It is in fact unrest and can't remain even a single day in same place; its birth place is unknown; people can hear it, but is hidden from eyes; it can present treatment and life, since vitality treasure is in its place. Vate, god of Avesta has not been grown so much and has been declined under effect of “viv”. However, there are some epics in Pahlavi literature about it (22 and 476).

Book of selected texts of Zad Espram about animosity of “wind demon” while birth of Zarathustra has stated that: “when it was nearly about his birth “Zarathustra”, Ahriman sent “fever demon”, “pain demon” and “wind demon” separately with 150 demons for in ordre to kill Zarathustra” (9 and 164).

### **Satan**

The root of the word “Satan” is not clearly determined and it is not clear that the word has been originated from which word. The word has been presented in Heritage dictionary as “diabolic” and its origin has been considered in Latin language, not in Greek root of “diabolos”. The root of this word has been presented as “diabolic” in the dictionary.

Apparently, the word has its root in Greek word of “Diabolos” and Arab Linguistics have considered it rooted in “abolos”, which means disappointing or the word “stranger”. It is hostler name of demons, which was casted away after distension of soul in body of Adam, since he refused to respect Adam. He is alive till the day of resurrection and can misdirect people, except for the pure people such as Ahriman of Zarathustra religion, Satan, Izreil, Khonnas, Abol Beini, Div, Mehtar Demon, father of fairies, plural form: Abalis and Abaleseh.

Ibn darid has written in this regard as follows: “if Iblis is an Arabic word, it has been originated from “Ablas”, meaning disappointed, since Iblis is disappointed from mercy and kindness of God”.

In translation of Bendary for Shahnameh, Satan has been applied instead of Iblis.

Tabari has also considered meaning of the word “iblis” as disappointment and has stated in this regard as follows: “when Adam became the Keblah and all angels said prayers to him, Iblis refused to do this and told that “I am better than Adam; you have created me from fire and created him from clay and soil”. After that Iblis said this, all angels became aware that he was pagan (Kaffir). The Almighty God became aware of his inner thoughts and thrown him out of group of angels and changed him to Iblis. By that time, he became a good face angel named Israil “death

angel”. Then the name was also destroyed and he became named as Iblis (dissappointed). The Almighty God has stated in this regard as follows: “he was disappointed from kindness and mercy of God”. Hence, the God said that: “We throw you out of the group of angels and we have send damnation to you.” The Almighty God said to him that go out, but did not say that go out of the world, the earth or the sky. The Almighty God said to him that go out of the face and change into mode of Iblis (Satan and disappointed) and you can’t be anymore an angel”.

The word “Iblis” has been repeated 14 times in Shahnameh. The first time that it name was mentioned was in story of Zahake Tazi. Interestingly, the word has been repeated 9 times in the story of Zahake Tazi and other 5 times have been mentioned in other volumes and other stories. The issue can create this imagination that whether there is a relationship between the word “Iblis” and “Zahak”, who has been originally an Arab person or not.

Tabari has also attributed misdirection of Jamshid to Iblis, which made Devine Charisma to be far from Jamshid. In this regard, Tabari has stated that: “once he was sat in home lonely and Iblis came in. Jam (Jamshid) was frightened and said to him: “who are you?” Said Iblis that: “I am one of the divine angels and have become from heavens for purpose of giving advice to you”. Said Jam that: “tell me about your advices” and the said Iblis: “tell me who are you?”; Jam answered: “I am one of the children of Adam”; said Iblis: “you are not! If you were from children of Adam, you would certainly face death and diseases. You are God of the earth and Heavens and you don’t know yourself. Say to people to worship and say prayers to you. Everyone, who obeyed, you can give him rewards and everyone, who disobeyed; you can throw him in the fire”.

Jam obeyed Iblis and said to the world that “I am the God of the earth and heavens”.

As it was mentioned before, Iblis has depicted his destroying face in Shahnameh for the first time in the story of Zahake Tazi and has begun to misdirect him:

*Day and night were two portions on the saddle*

*For their greatness, not for animosity (505- vol.1, 22)*

*Once in the morning,*

*Iblis became like a benevolent person (506- vol.1, 22)*

*The young man got heart of the elder through goodness*

*And got ear to his words (vol.1, 5070- 22)*

Iblis made him to kill his father, Mardas, who was king of Plain of Cavalry Men. Zahak refuses at the first, but accepts words of Iblis finally:

*Take the capital, if his dignity*

*And his position is good for you (520- vol.1- 22)*

*If you accept my words,*

*You can be the powerful king of the world (521- vol.1, 22)*

*When Zahak heard this, wondered!*

*He fell so much pain about murder of his father (522- vol1, 22)*

*Said to Iblis that it is not worthy*

*Select other solution, since this one is not effective (523- vol.1, 22)*

Then, Zahak caves a dimple in the passing way of his father and kills him through this:

*Iblis brought a reverse rope*

*And then caved a deep dimple in the way (534- vol.1, 22)*

*Then he filled the dimple with brushwood*

*And continued his way (535- vol.1- 22)*

After that Jamshid loses his charisma and escapes, Zahak becomes king of the territory and Iblis misdirects him constantly:

*When Iblis heard the words,*

*Established then another trick (547- vol.1- 23)*

*Said to him that: if you accept my words,*

*You can then achieve all wishes of your life (548- vol.1, 23)*

By this time, Iblis appears in face of khavaligari and misdirects this time Zahak through making some foods from yoke and barbecued meat.

*Told tricky iblis that,*

*Live happily you powerful king (565- vol.1, 23)*

I will provide many foods for you

So that you can become strong (vol.1, 566- 23)

Zahak says to his chef to ask for something instead of his amours and kindness. At this time, Ahriman asks just for kissing shoulders of Zahak. After kissing his shoulders, immediately some strange snakes come out of shoulders of Zahak and he becomes disappeared. Next time, Iblis comes to Zahak in face of a doctor for purpose of treating Zahak and making him free from snakes:

*He went to Iblis as a doctor*

*And took face of wise people (589- vol.1, vol.24)*

Iblis says to Zahak that he should take out brain of two young men daily and give to snakes. In old and ancient epics of Iran, Ahriman has been aimed at destroying human, since Human is creature of Ahura Mazda and hence, Ahriman and his partners attempt to destroy human being.

*Feed them from brains of young people*

*They will die through this (592- vol.1- 24)*

*It is clear that Iblis had some objective and wish by this (593- vol.1, 24)*

He was aimed at taking a trick,

So that he can give life of people (594- vol.1- 24)

#### **References**

The Shahnameh: The Persian Book of Kings  
[Abolqasem Ferdowsi, Dick Davis, Azar Nafisi]