

A Study of Evil and Demonic Forces in Shahnameh

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Abstract

The creation of evils and evil creatures is not as vivid as the creation of good spirits and as the goodness and the badness are the opposite of each other, each of these groups have assistants who are considered one of the group members. For instance, for Ahuramazda, good spirits and other related figures and for devil, dragons, evil spirits and other related bodies are called assistants. The study of myth shows the situation in which different cultures and societies lives and also shows their hard times and ideals. In this study, an attempt is made to investigate TheShahnameh written by Ferdowsi. In this way, different features of myth which are mentioned in the book are identified to be familiar with the relation between myth and attitudes of characteristics toward each feature.

Keywords: *Myth, evil, good spirits, Shahnameh, epic*

1. Introduction

Myths and literature are two opposing forces or the hero and anti-hero in front of each other. Here the forces of evil and evil will be discussed such as: devil, demon, magic, etc.

The pace of events and mythical explanation of the logic, and their compliance with the experience of the outside world, leading to the displacement of mythology in literature. In myths, monsters or evil dragon dominates on the ground and this is causing havoc and its sterility, so that the Divine, the epitome of evil kills and a fertile land. The epic story of alien monsters and dragons kingdom replaced with the cruel fate is in the hands of God's heroic death. Iranian mythology as part of the transformation and movement embodied in the Shahnameh is reflected in The Epic of Iranian nation. Mythological literature and customs of that era remains to be achieved. Avesta new Mazda-worshippers and religious literature, and the evil warlord and other Court is the highest court and the eternal enemy and fairy "Jupiter" (Mazda) are.

In Gahan once called him, but his name over and over again in Avesta learned all the Court, the Creator of all creation, the foul, and struggling with the creation (as AzhyDhak) and emerged all diseases, illnesses ugliness and depravity read the outcome of the struggle to defeat the forces of God.

In Vandidad (Frkrd XIX, Part One, paragraph 1) says that the devil's lair and base Apakhtr (= north) and Hell "deadly evil, hero Apakhtr court of the land, the land invasions Apakhtr ago. Criminal deadly demon trickster said of the Zoroastrian druj Ashvn Btaz and he ruined it. Ahriman and his criminal court functionary, he frustrated and unable to escape hell, this Frkrd can be called Revelation. (Dvstkhvah, 1387 C 2/861).

There is evil in the eyes of the Creator Zoroaster. If anything, is devastating. Evil is real, but it does not exist (Spenta Mainyu is not). Spenta Mainyu is the external manifestation, Angrh Mainyu emerged and hence are coupled together. So the religion of Zoroaster, constructive and creative and positive incentive Angrh Mainyu, not, vandalism and lack of production.

Thus Angrh Mainyu or Ahriman nothing but defiance of the law, "Asha" Mazda eternal law and is contrary to Spntaminyv. What is the human form of human thought in Zoroastrianism, Non-negativity, guilt and Spntaminyv construction, creativity, positivity and progress of the order.

Those who opposed the creativity, abundance, generosity, kindness and friendship, harmony and progress and shortcomings and seek destruction and greed, jealousy, hatred, disharmony and are regressed Mainyu or Ahriman Angrh read. (October, 1384/59)

The dictionary Persian (Nndraj), the devil and his host, and Satan is evil and believe Magus Guide: evil doer, as the god of good agent is listed. (King, 1363 C 1/507)

In mythology Hindi "Asvrh Asura» class of non-human creatures that enemies "are Dyvh deva» (heavenly inhabitants) are. And encourages them to do evil tendencies in the Rig Veda and Asvrh Dyvh titles originally had two lineages of gods. (Hynlz, 1385/38).

In Bundahisn as the devil says: "After all, the forces of evil demon to confrontation turned off. The celestial sight (before him) had shown to Minooei (sometimes does) that had not yet been created material. Kamgy the envy of the raid, the sky, the stars stood, pulled down to Thygy (as Thygy) Bn between light and dark. (He had the dark sky and heaven) as the top star in the dark Byamykht basis, from the sky (dark) third Tayekan bar. He is like a snake under the ground Bsft sky.

In the sixth book about the feud between Mino, Kmalgan Court and these are divine gods, which briefly stated: "As the devil says to (anti) Jupiter, Aka Manah the (anti) January; Anger (anti -)Soroush, Mytvkht lie on the (anti) truth magic word (anti) Mansr clean, bad thoughts, bad words and bad deeds of the (anti) good thoughts, good words and good deeds. Eshkanan, which is denied, the (anti) divine attention Arg hany the (anti) forced; Keen on (anti) reconciliation, pain (anti) Ramesh, the stench of the (anti), fragrant, dark (anti) clear; the poison (anti) Enos, the bitterness of the (anti) Bakery, mailing of (anti) Radi, Gary destroying the (anti) creation ably winter on (anti) summer, cold in the (anti) warmth, dryness of the (anti) Khvydy, hell of the (anti) of heaven; criminality of the (anti) Integrity; Ashmvghy the (anti) piety, the aging of the (anti) youth night (anti) days, bad badMrzydary (anti) forgiveness; Gnagy (which eliminate a) the (anti) In addition, Rayman on (anti) purity; evil the (anti) cleanliness, discontent with the (anti) pleasure, another demon spirits of (anti) Divine Souls, like the Court, druj eternal and Mzny on (anti -) deities, Bghan and Amshaspndan, thirst, the (anti) water, filth and Khrfstr and toads on the (anti) the cream of the (anti) plant, hunger and thirst on the (anti) sheep, death and Sycz tightness and pain Tngsaly species as the (anti) people, Khrfstran feathered owl with the (anti) chicken, criminal Ashmvghan the (anti) pious men, attention to (anti) Women other material druj the (anti) supernatural deities, seven Abakhtir Spahbd on (anti) stars (Spahbd) Dave Apoush the (anti) was Tishtrya Tishtrya and colleagues. Numerous court on a significant other (anti) gods of wind and rain came. Lay them in detail. "(Ibid. 55/56).

Devils, demons, druj (s lies in later periods are generally female) and wizards or a quadruped animals and insects and humanoid or giant monster and dragon (= Zhak) of his creations and manifestations are the face is the creation of good and evil in the spiritual Laynd (MnvgMenog) exists as a parasite in the human body or face the wrath of abusive or hateful (Khrfstr Khrafstra) and patients look like Dedan track. (Hynlz, 1385/82).

The divine wisdom is also mentioned that "his host people to extremes lies and greed more Frybd innovation and doubt, and his joy is the enemy of the people together. Diet and invisible disabilities and people. And his abode is the hate merchants. He is angry and throwing with. "(Divine wisdom, 1364/63) According to Zoroastrian texts created evil demons and fairies and dragons and Khrfstran, anger and drought and their apparent he can be in the form of small lizard and a snake or a young man and a wise old man and the cause.

About how the rise of evil in ancient traditions and Zurvanism and therefore Zoroastrian texts: Before that there are only "Zaravan, Fars" There, Zaravan, Fars sacrificed a thousand years until her son to be born will be called Jupiter son to be heaven and earth and everything on her, when she created ... I love this idea, Jupiter and evil both in the womb, he arose from his desire to have children and Jupiter demon of doubt he came . (Mozaffari, 1387/219) take place.

In Shahnameh demon or devil, abstract face, so that the behavior will be Zhak and form of the epic evil exists, but in the body of animals or other people. HP and tours mentioned in the story of deception, evil, these are:

Evil, evil forces are at the top of the Shahnameh, which is called the Devil appears and the first time with his son, Dave Khzrvan, is arranging the army and the war goes on and Khzrvan Dave Kiomars and Siamak Siamak kills. The story of the demon with the face Zhak benevolence tempts him to kill his father and take his Khvalygyr. (Fsayy prosper, 1381/162)

So that the divine wisdom as it is written: "Dana asked of divine wisdom: that his host system which is harmful to people and older Rsantrthink? All conveyed to him. "(Divine wisdom, 1364/64). Avesta "Dave" is the name of universal evil creatures and brokers and assistants who stand against God's creation and itsPtyargyStyznd. Ahri man his "demon Court" means the Court ruled and ruler read.

Demon worship of Zarathustra religion, synonymous with "druj» = (false), so that "Dyvynh" (demon worshippers) with a "lie-fashioned" or "Drvnd" to apply a concept.

The Court, magic, fairy, Kvyan and Krpanan often learn together, and all of them are equally condemned and cursed.

Court to Hndvayranyan ancient group of the Lord was commendable as "two" or "medicine" in Sanskrit has the concept of "God" (meaning it is light and lighting) has long remained the same size. The Sanskrit as "binary" (ie writing the Court) call.

In other Indo-European languages the word for the word means the same as the old Hmrysh• seen as "Zeus" in Greek and "demoniac" in Latin and "Dyyv" in French and "Dyvts" (= gods) in Armenian. (Dvstkhvah, 1387 C 2/988). Indo-Iranian former was the "devil worship" or "Dvaysny" called pre-Zoroastrian religion. In the dark of the gods, or AhvrganAsvrgan Court and were honored when Zoroaster God and only the "Mazda" media, humiliate Court he changed to the degradation and depravity. (Tetanus, 1385 C-1/183, and 184).

Court (evil) and successor agents are called gods. Their duty is to punish "sin sin» has been appointed by God. Most of this Court as evil spirits, such as wind or weather storms were viewed. The usual method is to attack humans inflict diseases. (Black, 1385/108 and 109)

In Denkard V (Chapter 7, Section 2 and 4) states: "The Court went openly before the world, was reduced while Kalbdshan broken, Frvnshsth (= spread), thus (in the basement) hide respectively.as "not" show. Mind and thoughts, words and deeds of the people of the world (= Astvmnd) to find their comfort in vain thing ... especially Dave Gna Court Mino and his great forces: the Aka Manah, Inder, Saul, Nang·hys, Tavvrych, Zayryj, if the fire of anger and other reprehensible and suppressed the Great Court (= put) a. "(Dinkard, 1386/42).

Divine wisdom and courage of this man says, "it is a courageous man druj = (Dave) can itself be contentious. Given that five druj away from the body, which are greed, anger and lust and shame and sorrow "(divine wisdom, 1364/59)

In fact, six of the demon against Amshaspandan are as follows:

Aka Manah (Eecke ME) January enemy is the symbol of malice and evil are irreconcilable His Messenger. (Teachers, 1387/37).

به رشک اندر آهرمن بدسگال
(دبیرسیاقی، 1381 ج 24/55/1)
به ماهوی گفت ای بد اندیش مرد
(همان، ج 26 / 112 / 589)
بسان پزشکی پس ابلیس تفت
(همان، ج 192/76/1)

همی رای زد تا بیاگندیل
چرا دیو چشم ترا خیره کرد
به فرزانیگی نزد ضحاک رفت

Drgat also come about Dave: "You are the demons by deeds that he" Grhma 1 "Ak Mnsh2 with his ugly words and thoughts of good and eternal life deprives you of Byamvkhht people." (Poor David, 1378/37) Andar / Inder / Ayndrh: May the enemy.

Saul (Sarveh): September enemy is the symbol of the monarchy and Stmkaryst bad, probably the Rvdrh Sarveh, God is the origin of Hindi Dyvh monarchy in Iran embodies evil and injustice. Astvydad / Astvhat: the name of the demon that he is fragile and is separated from the bones and is the first to die on Kiomars, the type of man will prevail.

Color Yvsht Fryan in this way introduces the demon: "What are the people who live and die Astvyhad see him alive again be Iðunn the palate." Dave and Astvyhad the sense of death is presented. Dave anger to help him avoid the oracle and seal possible.

Oh, bad, part of the mental space to the deceased passes through it. He separates the soul from the body. (Teachers, 1387/39). In the book of divine wisdom, as the knowledge of divine wisdom asks: What is the one thing that no one can escape? Divine wisdom replies: "Oh, it is bad. That one can not escape from it." (Divine wisdom, 1364/64)

Wow really bad, Dave introduces death.

چو رستم بجنبید بر خویشتن
یکی آرزو کن که تا از هوا
سوی آبت اندازم ار سوی کوه
چو رستم به گفتار او بنگرید
چنین گفت با دل گوپیلتن
نه سوگند داند نه پیمان کند
گر آیدونکه گویم به دریافکن

چنین گفت اکوان که ای پیلتن
کجا آید اکنون فکندن روا
کجا خواهی افتاد دور از گروه
هوا در کف نیو وارونه دید
که از چاره به نیست در هر سخن
کنون هرچه گویمش جز آن کند
به کوه افکند بدگهر آهرمن

Vyzrsh: Partner Astvydad mental demon who died in the three days that are still in the world battle it scares them. (Divine wisdom, 1364/14)

(Teachers, 1387/39) The fifth DnykrdNshvsh or Nsv dead carcass and gives meaning to the human body and is also the name of the demon, and it spoiled the attack. There is no Tanys the name of this demon. (Dinkard, 1386/128)

This species is also listed in the Avesta: "None of the people shall alone be dead in the cellar. She falls to her son and her nails Byalayd Since then, there has been foul." (Vandidad, Frkrd 3, paragraph 14).

Bvshasb (Bvshyansta): Dave and excessive sleep is laziness. Dyvzn is likely to be his long-lost alien. When the rooster in the morning calls, he uses all his efforts to keep the world in a dream. (Teachers, 1387/40)

Davy Bvshasb yellow, long arms and is sleepy. His demon world that God is alive and awake to take down the evil dream. He is forced against his will to laziness, avoiding Bvshasb one way to heaven. (Naqvi, 1387/136)

Anger / AyshmhNyzh bloody demon that appears. He is also the messengers of evil. Dave and Dave wrath of the evil demon who reach the end of the world and Soroush demon's wrath through him. (Teachers, 1387/40). Dave limitless rage and violence, brutality embodiment is continually trying to provoke conflict and war, and I cannot for the "good of creation" Sherry bring. The attention to the "bad creation" is directed.

The attack on the people, especially the language is supported, because they would provoke the wrath of the Court unkempt hair and her children are. (Hynlz, 1371/83 and 84)

Apoush (Apvshh): Dave drought and dryness that Tishtrya fights with him. His name means the holder of the water, the demon or the devil Aspnrjrvsh Aspnrjghr, the god of rain in the war, and the clouds housing Aspnrjrvsh demon and god of rain on the earth opens Baranydn assistant Dave is Apoush . (Side story, 1367/122) and does not convince. Have said that the world's livestock greedy eyes of the causes Mzyghh .dyv he is mortal and pressure. He has the potential to move the light beam. He is one of the Court of evil creatures to death, he compels people who wish to keep the child. (Definite, 1384 C 2/142 and 143).and does not convince. Have said that the world's livestock greedy eyes of the causes Mzyghh .dyv he is mortal and pressure. He has the potential to move the light beam. He is one of the Court of evil creatures to death, he compels people who wish to keep the child. (Definite, 1384 C 2/142 and 143).

The Avesta is a group of evil fairy and Pateyar have that side of eternal justice and Jhykan speak and to dominate them and break their hostility against the gods and heroes of Persia essence of worship is. They are evil and lewdness, and to entice the profit and loss Ylan and to seek goodness.

The fairy in Persian literature and epic as the Zoroastrians and Zoroastrianism believed, being ugly and inauspicious, but as a journalist Fariba beautiful face and curls is assumed that the goodness and grace is rhythmic and benefits. (As / 1). The writings of Zoroastrianism are all losers dragon symbol is ugly and evil, in the myth of the symbolic Zhak losers in the Avesta and the Shahnameh is mentioned in the same ZhakAzhdhak knows Jamshed caught up. Massoud promoters Gold says: "Those are the opposite of the dragon, dragon fly, some believe that black is at the bottom of the sea and the weather looks like a breeze, like a storm, and the clouds are high because of the height and it does not hurt.

Jung also from the perspective of psychology and psychoanalysis believes that perhaps the most common of God in a dream, "snake" is. The ancient Indian vipers "Naga" say.

In ancient religions and rituals of Mithra, the sacred serpent of evil is bad losers and even comes in many designs Mitra is. Bull's Blood Mar Lysd to be fertilized and conception and production, leading to the serpent is a symbol of blessing and abundance of the earth.

Cow head is removed from the trunk.. (Tetanus, 1385 C 1/283)

In the Avesta (Yasna 9, paragraph 11), a horned dragon dragon is introduced to get Garshasb disappears: (... Garshasb ... young experts and Gysvr and Grzbrdar ... The horned dragon slant Board, which AvbarAvbar man's horse, the poisonous yellow to yellow poison Gunes tall spear was smooth. "

The first Sam's Shahnameh dragon drawing with a wound in battle with the dragon wand and it goes to M. Shah of these states:

مرا کرد پدرود هر کس که دید
رسیدمش دیدم چو کوه بلند
زبانش بسان درختی سیاه

که بر اژدها گرز خواهم کشید
کشان موی سر بر زمین چون کمند
زُفر باز کرده فکنده به راه

چودو آبگیرش پر از خون دو چشم

به نیروی یزدان کیهانخدای
زدم بر سرش گرزه گاوچهر

جهانی بر آن جنگ نظاره بود
مرا سام یکزخم ازان خوانند

مرا دید غرید و آمد به خشم

(دبیرسیاقی، 1381 ج 3/107/1263 تا 1266)

برانگیختم پیلتن را ز جای

برو کوه بارید گفتمی سپهر

(همان/108/1278 و 1279)

که آن ازدها زشت پتیاره بود

جهانی به من گوهر افشانند

The interpretation of some of the poets' growth and find a snake, he turns into a dragon so that if C is a long snake and never reach the age of one hundred years, it is called Dragon. "(Single friend to 1379/312 316)

Massoudpromoters gold, dragon, snake, shape, or colossal creature is known. (Masoudi, 1370/120)

In mythology and epics and stories of people all over the world and Azhdarkshy dragons exist, for example in the story and Zhak Fereydoun (= AzhdyaDhak), Indra and Vrtra, Hrql and Hydra, and Fafnr Siegfried and Beowulf and Grndl and several examples of These myths are known as Indo-European traditions.

Mythological and epic narratives of heroic dragon with a large number of cache faced, notably: Fereydoun, Garshasb or SAM-e Rostam, Goshtasp, Esfandiar, February, Ardeshirbakan, Bahram Gur and B. wooden and ... is. Moreover, Ayzdany like Mars, Teshtar became master, November, October, Soroush and even Mazda are also torpedo Eugene.

2. Conclusion

In epics, multiply their impact and in constant battle with demons and gods and Amshaspndan their peak, unique images will display in the saga. In mythology, the system is based on duality and conflict.

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