

The Demon Myth in the Epic of Khavaran Nameh

Shahrbanoo Haghshenas

Department of Persian Language and Literature, Farrashband branch, Islamic Azad University, Farrashband, Iran
Haghshenassh@gmx.com

Abstract: Ibn Hessem Khosfi's Khavaran Nameh, is among the epics that are composed in the ninth century AH, in the form and style of Ferdowsi's Shahnameh. This valuable work includes original and valuable myths, and in this article, the demon is going to be analyzed. The researcher has tried to make the mythical demon's face, its characteristics, and the poet's analysis of the Diwan of the readers clear.

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1. Introduction

Ibn Hessem composed the Khavaran Nameh, one of the religious epics, in the ninth century AH, in 22500 verses, in the form and style of the Shahnameh. This epos, similar to other epic works, is the full mirror of heroism and courage. The requisite of an epic work, is not all war and bloodshed, but a complete epic epos is the one that is the representative of his opinions, and civilization, as well as describing the nation's bravery. Aarne .A and S. Thompson.1973 states that "it is obvious that the world of epic is related to a nation's life, and its basis, is related to a mythical spirit. The myth root is regarded as the emotional, material, and spiritual destiny of a nation. [Aarne. A and S. Thompson. 1973]. The epic is a show of the preliminary life and situation. The motif of this show is a myth. Therefore, the epic is the explanation of the myth, with a symbolic language that is a means to record and register the myths, and whatever preliminary people have believed. One of the beliefs is that we are always faced with the demon myth in epic works. The epic talks about demons, giants, and other wicked, and evil creatures that are always standing against goodness and benefaction. In Khavaran Nameh, the demons, the forces of evil and bad, fight with the forces of benefaction and goodness. In this article, the researcher is going to analyze this evil force (the demon). The storytellers and especially epic composers design the word to show the issues of the world around it, and explaining goodness and badness to the audience, mostly through myth, fiction, and legend, and create a new fiction. Meimanat Mirsadeghi states "the myths are always the source of creation in literature and especially in poems, and its imaginative world, has raised the imagination of many authors and poets, and made them create poems and fictions based on the myths." [Bahar M. 1994]. The myth has an unbroken tie with the myth, Mircea Eliade says, "the narrator's myth is

an incident that has happened with the preliminary time" [GOTTHEIL, R. J. H., 1894]. Moreover, the authors believe that "the epic is a report that traces the first and preliminary situation and the issue time of the world". The result that can be achieved from the viewpoints of these two researchers is that the myth is the discovery of preliminaries, and the epic is the explanation of these preliminaries. Alastair Fowle believes that the root of the epic is in the myth. He says: "the myth is similar to a breeding mother that gives born to the myth, and grows it in her arms." [Alastair Fowler.1982] the hero and mythical characters have an active role in the myth, and it even can be stated that mythical events are like the blood in the veins of myth, without which it cannot survive. One of the secrets of astonishment and beauty of Shahnameh and other myths including Khavaran Nameh is these mythical characters such as Fereidon, Zahak, Demon, dragon, etc.

Sarkhosh-Curtis, V.(1993), the famous mythologist, states in the book "Ostoreye Bayane Namadin [The myth of symbolic expression" events and mythical heroes play roles in the myth, then he continues and says, so myth is the first source of mythical motifs..." [Sarkhosh-Curtis, V.(1993)]. Moreover, according to "Marina Warner," Laurence Coupe talks about the value and credit of myth: "the myth shows something, it is a story that is stated for a special aim, it gives a report that is truth, and it mostly talks about imaginary creatures called the monster. The myth shows enemies and foreigners, and it tells us what we are and what we want through imagining them [DESAI, P. B.1908], and the epic does not have any aim except it. Khavaran Nameh includes valuable and worthwhile myths similar to Shahnameh. One of the most significant issues that win the reader's attention in Khavaran Nameh is the myth of the demon. The demons are evil and bad forces that have stood in the hero's way, and caused the dissemination of good, goodness, and virtue.

"Based on the creation myth, after creation the material and numinous world and the amshaspendis by Ahura Mazda, Ahriman does not submit, and starts creating the losers and the evil world." Khavaran Nameh, similar to other epic works includes such characteristics as murder, inflame, causing smoke and darkness, becoming dragon, being ugly and clumsy, and one can refer to them very briefly. One of the demons' characteristics is to murder. Some of the demons, are only seeking to destroy the human's generation, and wherever they face with humans, they try to destroy and murder humans without any excuse; when Malek's troops were about to move toward Khavar, they took rest near the meadows, at midnight, the demons cut the heads of five Malek's followers.

*As soon as Malek heard the troops roaring
Found out about those waste works
They said in reply, that last night at midnight
Five heads have been cut [Khavaran Nameh, 1st Vol.,
p. 182]*

Another clear characteristic of the demons in Khavaran Nameh is "dispensing" of them. "Bad" is read as *wata* in Avestan, and as *wad* in the Pahlavi language. Furthermore, it is called *wayu*-(*Hava*) as well. Wayu is one of the most mysterious Aryan gods, and is one of the most mysterious gods of the ancient peoples of the world. He is said to live either in storm clouds, or between ground and sky surrounding in the atmosphere." [Hamidi, 1996: 212]

In the Shahnameh, in the story of *Akvan-e-Div*, the demon's "*bad gashtan*" have been referred several times. Rostam looks for *Akvan-e-Div* in a meadow, and sees him in the form of a wind after three days. [Shahnameh, Vol. 4: 303]. There is a person named "*Roohe-e-Bad*" in a Chinese myth that is completely in front of Ferdowsi's *Akvan-e-Div*. "Fi Lin" a Chinese demon that is known as god's wind, owns a body in the form of a stag in the size of a tiger. He can become wind whenever he likes. J. C. Coyajee believes that *Akvan-e-Div* is much similar to wind in the Chinese myth. He says "the similarity of this myth is such clear that clearly shows the common historical borrowing of two Iranian and Chinese fantasists, and is in the middle with a close relation." The wind-like characteristics of the demons in Khavaran Nameh has found a similar reflection; in the story of Saad who is being captivated by the demons, the demon appears in the form of wind.

At Ali's (PBUH) war with demons, it is written that:

*When the oppressive demon, behind the gate
Saw the man who flowed toward the country like the
Nile's River*

*When it saw Ali's cloak, It became the wind to arrive
at him [Khavaran Nameh, 188, 1]*

The demons of Khavaran appear in many cases in the form of a lion, but not with the characteristics of a lion, in fact they are evil and clumsy like the demons, and disappear whenever they are willing to.

*A black lion appeared afar
It came roaring toward Heidar
In the meanwhile it disappeared. Heidar looked, but
he didn't see it [Khavaran Nameh, 1: 197]*

Another characteristic of the demons is that they become dragons, but this characteristic is accompanied with their two characteristics of being disappeared and black. One of the clearest characteristics of the demons in Khavaran Nameh is setting fire, which has been repeated more many times more than any other issue. However, it is interesting that although the demons are dominant on affairs, they do weird things, they are very talented in magician, they appear in different forms, and they disappear whenever they are willing to; despite all these descriptions, humans can dominate on them, captive them, and control. By Khavaran Nameh it is written that. Where did Soleyman go that the demon and elf were obedient by him. Ibn Hessam has talked about *Dal Ibn Dal's* dominance, the just king, on the demons. From the beginning of the last of the story, Imam Ali (PBUH) is dominant on the demon, dragon, elf, and other issues, and he was the winner in the hardest wars with the demons. Ibn Hessam believes that the demon is the human passions that lead him in bad ways. If a human is able to be dominant on his passion, and control it, he will be the winner in all affairs.

Ibn Hessam says:

*The demon of your way is the passion of yours
That is tending to the way of your faults
If you dominate that demon
You will cure all your wounds [Khavaran Nameh, 1:
14]*

And the conclusion is that Know the demon as bad people The one who doesn't thank God Everyone who skipped the human's way Regard him as the demon, not as human [Shahnameh, Vol. 4: 304].

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Corresponding Author:

Shahrbanoo Haghshenas

Department of Persian Language and Literature,
farrashband branch, Islamic Azad University,
farrashband,IranEmail: Haghshenash@gmx.com**References**

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