The Combination of Myth and Theosophy in Zal's Story

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Abstract

Undoubtedly, we can’t mention any resources or works which can reflect the original elements of culture and civilization of Iranian honorable and prideful nation more and better than Shahnameh. Zal is one of the effective characters in advent and emersion of events and scenes which result in the advent of Iranian valuable cultural structures in Shanameh. The wise professor in Tus has described his full of blessings role in a compilation of myth and theosophy. Ferdowsi, in depicting his mythical role, used some secrets and symbols which have close relationship with theosophy.
This paper confirms the fundamental link of Zal's life and structural framework of his responsibility in Shahnameh, with everything which has been called practical and theoretical theosophy in order to prove basically that in fact, it organizes civilization and culture of this honorable nation, without being needed to others, a firm foundation, based on Scholarly and spiritual vision.

Keywords: myth, theosophy, demeanor and excursion, fascinated seeker, culture.
Introduction:

The mysteries of Tus professor's valuable work, in the most cases, are affected by the interference of metaphysical affairs. Some of the scenes and stories of Shahnameh remind the steps and valleys of theosophical excursion and demeanor. The Zal's thought provoking and also dramatic story is one of these cases. The process of Zal's life has organized in a way that it is like that he is born to be a fascinated seeker. His physical body and training characters differs from the usual men. Since the birth, he steps in a path that is completely adaptive with mystic's standards of excursion and demeanor, with respect to up and down and amazing and wonderful methods of his going and backing.

In theosophy and mystics, detaching heart from creatures and focusing it on God is proposed in different forms, which the more reasonable form of it being interested and doing forth journeys is necessities of its realization. Abd-al-Razzagh Kashani describes the forth journeys in "explanation of theosophical terms" book, as following:

“The first one is excursion to God which starts from the soul until getting to clear horizons, that is the end of heart status and source of names epiphanies.

The second one is excursion in God, through qualification to his attributes and realization to his names to supreme horizon which is the end of His status and uniqueness.

The third one is the progress on the same plural and status and uniqueness that is the status of frame of bows in which duality disappears and after that it is the uniqueness status and the end of the responsibility.

And the forth is excursion with God from God that is for completion of creatures and this status is after annihilation and severance and after collectivity” (Kashani, 2008, 5:51).

The Simorgh in the theosophical culture specially in Attar's Mantegh-al-Tair is God's mystery. By going Zal to the Simorgh's nest which is located on the top of the mountains his first journey initiates.

In this step, Zal, by the Simorgh's caring, reaches to the epiphany and proximity status. In excursion in God, which is the second valley of excursion and demeanor, he is trained and educated by the Simorgh and gets to the real monotheism.

In the third step, the Simorgh reaches Zal to the top of spiritual training and gives him a part of His internal attributes. Zal, who is benefited from the Simorgh's feathers as supernatural power, gets ready to start the fourth journey, in other words, the excursion to God from God, in order to train and guide creatures. He comes among creatures, and because of his amazing and wonderful solutions, provides the situation of Rostam's birth. In this case, Zal is a master (Sheikh) who guides and supports Rostam in all of the stages of life. In other words, Rostam is that same Zal who emerges after Zal’s death to traverse in God's path.

This statement is as clear as that a little thought and attention in their names proves this claim: Zal, lexically means an old (wise) and longing. Rostam which is built from "grow" (Rost) and "zygote, brave" (Tokhm va taham), and from the other side is derived from "growing" (Rostan).
which means picking up and reviving, and from the next side make connection with redemption which means growing, living and salvation.

As mentioned above, Zal is fascinated to the seeker and because of passing the steps of demeanor, under supervision of an actual master, has found the desired and imitated attributes: Desire in the meaning of leader is that his power of responsibility in possession (seizure) has reached to the degree of completion of incompletes and difference of kinds of talents, ways of guidance and training (refining) become tangible to everyone. So in this way, such a person was the fascinated seeker or fascinated to seeker that first by the helping powers of attractions had passed the initial stages and had reached to discovered and manifested world and after that had seen the steps and valleys of path by step of demeanor and had found the truth of present in the form of science, so the status of being leader and master (wise) is certain right of these two persons. (Khashani, 2003, 75).

Paying attention to different aspects of Zal' life is a reminder of subjects that sufis and sufism actually respect to in the path of their excursion and demeanor to getting to God (the Truth). In this paper, it is tried to present a clear adaptive description of everything seen in the Tus master’s mighty writings:

**Entry**

Saum sets off to the Simorgh's nest to back Zal. The Simorgh is supposed to deliver Zal to Saum. His orders to Zal are significant. In the following couplets, some theosophical points are receivable. This matter that Zal is supposed to be disserved from the Simorgh, and also has a feather of Him with himself shows the theosophical expression of "aggregate and schism", and when He tells him to not forget His love and when he needs any help, call Him is a reminder of this reality that is:

Anyone one who has remained far from his roots, seeks a return (to the) time of his union. (Molavi, 1990:9)
and when He brings him to his father is the representative of fourth journey of truth seekers (the journey from God to creature and then to God (the Truth)).
My son bear this feather with yourself
Mayst the shadow of my glory be auspicious
When you were in hard situaion
Or there were conflict and argue among good and bad
cast my feather into fire
at that time my glory wil be emerged for you
I will come like unto a cloud

deliver thee from danger
don't forget thine nursemaid’s love
that my heart is full of thine love
made his heart happy and raised him in her talons
and bore him to the clouds
bore him to his father
his son's body was like unto an elephant’s for strength and beauty (Ferdosi 1966, 1:146).

Zal's Cloak Wearing

When the master and wise (Sheikh) sees true devotion in seeking God (the Truth), helps him to wear a cloak and aware him from being in shadow of God's bounty. (Sajjadi 2001:247).
Zal has been learned essential indoctrinate by the Simorgh and in his first meeting with his farther, he put the cloak:
Saum' heart became like glory heaven
Toward that innocent God’s creature child
O my son open thine heart unto the meanest of God's servant
Forget the past and forgive me
I swear never again harden my heart towards thee
After that all things will happen and will be based on your wanting (order, wishes)
Then he closed him in rich robes
And Zal went down from the mountain
He returned from mountain and went up on elephants
And asked about that king’s rich robe (Fersowdi 1966,C1:146).

Steps of excursion and demeanor according to Attar's Manteq-al-Tair plan

Seeking
Seeking step, is the first step of Attar's mystically excursion and demeanor in Manteq-al-Tair. He describes this status as following:
When thee descend to seeking(demand) step (valley)
Thee mayst face with many difficulties
Thee should sacrify yourself
Thee must leave the world and creatures
If fire appear in his path
Or if some bad and not desired steps appear
Seeker because of his love
Bears himself in fire like a butter fly or a stupid person
His head will be wanted because of his thirst and enthusiasm
He wants his supervisor just on sip
When he drinks only one sip of that wine
He will forget both of the worlds entirely(Shamsia 1992:114)
In Zal's Story, what is adapted with Attar" step, is his love and attachment to Rudabeh. Truth of the above couplets, actually take place in this story. Since Rudabeh is of the race of Zohak, Zal knows that Saum and Minuchihr never agree on their marriage (never accept their marriage). But, he bears and accepts or difficulties and problems. Even, he tells his father who has come to destroy Cabulestan which is Mihrab caboli's land-Rudabeh's father- first kill me and then do this
order of Minuchihr (obey Minuchihr's order). When he hears Rudaba's description from her
slaves, loses his control:
One famous person from the prominents
Said: O the popular king of the world
There is a girl behind of his veil(curtain)
Who her face is lighter than sun
All her body is like the behavior of ivory(her high and good behavior)
Her face is like heaven and her size is like teak(tree)( she is tall)
On her rigid silvey, black hairs
Her head is like ring of foot
Her face is like pomegranate blossoms and her lips are red like pomegranate
Be aware, by silvery face two pomegranate s have grown up
She is such as decent heaven
Full of attires, calm and desired
Zal's love to her gets more and more
As far as he has been unconscious and unrest(Ferdowsi 1966,C1:157).

Passion

Attar's description of passion step and the lover's state, is absolutely adaptive with Zal's state in
Shahnemeh:
Passion step emerges after this step
Drowned in fire who got there
One time it will not be farsighted
Sets the fire to world slovenly
Here, fire is lover and wisdom is smoke
When passion comes, wisdom escape quickly
Wisdom is not skillful in bargain of passion
Innate wisdom can’t deal with passion(Shamisa1371:117)
When Zal hears these praises in Rudabeh's description, gets to such a state:
Once, Zal's heart became lunatic
Wisdom removed and passion became wise
Zal became wretched from thoughts
He became more eager to that action(did it constantly)
He was unrest from this conversation
Maybe being scandle by this
World round around him once (he has been uprest)
Zal's heart was full of passion (Ferdowsi 1966,C1:159)
And the following of this discussion, master of Tus, depicts Zal's passion like this:
When patience and wise has been emerged by me
Say, who can bear this
I didn’t say this except I became sad
The effectiveness of intellect and wise was low
All Mihrab's palace is my love
Its ground is like my rounding sky (Ferdowsi 1966, C1:176)

Cognition or knowledge
Attar calls the cognition step as the third step, infinite and limitless. Not only, no one can correctly reach to the maturity of this cognition, but also, everyone can be benefitted from this step, according his ability, and he mentions in the following:
When the sun of cognition shines
From the sky of this supreme path
Every one dependent on his ability will be benefitted
In fact, will find his high status
Millions of humans lost constantly
In order one of them discovers these mysteries
The body should be perfect and wonderful
In order to dive in this deep sea (Shemisa 1994:120).
Zal, after his meeting with Rudabeh, calls for Mubids to know their opinion about this marriage.
He speaks them about his own cognition as following:
God, the first creator of world
Became aware the Mubid and his heart
He said to chivalrous and pure judge
Our heart is full of hope and fear
Because We afraid of punishment of our sin and we hope to thine forgiveness
We obey thine orders deeply
Who can praise him in a way which he deserves
If being shaky to him day and night (Ferdowsi 1966, C1:174)

Rich and Self-sufficiency

Needless means being rich, without any needs, Hov-Al-Gani means that God is needless of everything and here, Attar explains God's needless too, but it is expected to describe seeker's needless, i.e., when seeker passed from the passion and cognition step, he gets to this status that see himself needless of everything except his beloved and desired. Professor Foruzanfar in description of seven valleys has written: some of them are seeker's and aspirant's attribute such as, seeking and wonder, and some are desire attribute such as, needless which is accounted demeanor valleys, because of the validity of its advent and intuition, and because of that statement, cognition and passion are common attribute.(Shemisa 1994:122).
Needless step, will be after that
A step which there is nor claim neither meaning
It bounds quickly because of needless
It commixes a land in a short time
Here, amazingly, there is for each ant
Hundred elephants in while without any reason
If thousands of bodies have drowned in this sea
A dew fell into an endless sea
If these nine tubs lost in a same (one) way
A drop has been lost in eight seas. (Shemisa 1994:122).
Also, Ferdowsi puts these professions his written pattern which are written by Zal in a letter to his father about God's needless:
The God who revolves sun and moon
The God who guides the soul towards good deeds
Because of him the cosmos(universe) is stable and green
Only God is the judge of both of these worlds (this world and the judgment day)
He creates spring, summer and autumn
He makes tress full of fruits
No one can disobey him
Ant can not walk on the ground without him
When he created Brede and pen
He made everything possible (Ferdowsi 1966, C1:175).

Monotheism

Attar believes monotheism step, as fifth valley of excursion and demeanor:
After this step, the step of monotheism comes thou
The valley of uniqueness and solitary comes thou
When faces(persons) pass this desert
All of them see the world from just unique point of view
One who has benefited from this head abit
He has found the imperial of both worlds(Shemisa 1994:125)
Zal, does this step in excursion in God to God. The Simorgh which is the symbol of God's mystery and eternal beloved, grows up Zal:
The kind God gave
Where he has life in the shift
Simorgh and her kids looked
At that kid who was crying so much
Amazingly they fell in his love
They gazed to that beautiful child
The victim who has been found by the Simorgh
The child was crying, a guest who needs milk
By this way along time
God revealed and showed this mystery
When that child grown up and became strong
One day passed from that mountain
He became a strong man when a person born a brave man
His face was like Simin mountain and his body like
His signs were spreaded in the world
Good is not hidden from him
This news reached to Saum-Neriman's son-
From that good person a high status son
One night he was slept with unrest heart
And has been unrest by fortune
He dreamed that night which
A men is riding a speedy horse from India
Has enunciated him to his child
To that man from his strong child (Ferdowsi 1966, C1:141)
It is interesting that this occult messenger, who states the news of Zal's growing to Saum, states it at night which is time to connect God. Mystrey of God is reminded him. It is amazing that this growing from God is pointed, when Saum is blumed. Ferdowsi believes Zal as the Simorgh's case, but here a compilation is done and knows him God's cade:
When sky became dark and he wanted to sleep
A thought made him sad and nervous
He dreamed that from Hind (India) mountain
A long flag has been raised
A beautiful youth emerged
And a so much army were following him
One Mubide was in his left hand
And one famous wisdom in his right hand
One of two men came towards Saum
And spoke reluctantly:
O brave man with a impure soul
Who don't afraid of God
If your son were like an enemy in your minf
Now is who God has grown up him (Ferdowsi 1966, C1:143).

Wonder

At the time of Rustem 's birth that because of great body his normal bearth was not possible, also, when Zal was dissoevering from the Simorgh, had her feather and he supposed to cast it in fire when an unfathomable problem is emerging, the Simorgh rapidly comes to help him. She makes Zal aware from his child character. Zal's state that in this situation actually ecperinces theosophical connection, has an adaptive state with sixth steps of excursion and demeanor. Attar shows this step in the following couplets:
After tis step, wonder steo emerges thou
Constant working bears thou pain and regret
An astonished man when reaches to this status
He is wondered and has lost his path
If ask him are thou drunk or not
You are absent but you say I'm here, or not
He says I don't know my nature at all
And I don't know that, I don't know too
But I'm not aware of my love
My heart is either full of love or null
The head of rope of intellect, has been lost
The door of house of notion has been lost
If a person could find a way here
He has found the whole mystery in a moment (Shemsia 1994:128).
Yes, Zal because of his connection to the Simorgh(God) for majesty of event which has happed, rope of intellect has been out of his control, but, in a moment has found the mystery of whole universe and can handle this big problem proudly.

Poverty and richness

With Rustem's birth, in fact, annihilation in God takes a plural form and Rustem is a new Zal who emerges. And Rustem becomes the Zal's surviving for God that with his good behavior being the messenger of Right everywhere and goes on endless fighting with spooks, eviles and Jens, during his life. In the time of Garshasb's kingdom, Afrasiab Turani attacks to Iran. The elders of country go to towards Zal and blame him why don't you avoid from his progress. Zal says the cause of this transubstantiation and delivering his ability and power ro Rustem in a Death for God and Surviving for God, manner:
They set off towards Zabolsetan' world became full of conversation
Some elders said Zal
Thou didn't take governing serious
Attracted army from Jeihune in a way that
The sun disappeared from the world
The powerful Zal said:
Until I'm king of the government
When a rider like me, rides a horse
No one couldn't take my sword and mace
I acted equally in war night and day
And I afraid of being old, all the time
Now when such pehlivas have rounded here
There is no place for Cabuli sword
Now Rustem is strong and tall like a cedar
Hat and sword is suitable and fit for him (Ferdowsi 1966m C:2:49).

Conclusion

As far as mythological and athletics part of Shahnameh is representative of history and culture of Iran before Islam, and in most of the times Ferdowsi obviously has determined its fictional origin by emphasis on being honesty, it doesn't need any justification(reason) that this content shows the sinew of Iranian rich culture, and the master of language and culture of civilization of prideful Iran, with extraordinary sensitivity had implicated his high motivation for saying its
incompletion. In all over of this part of Shahnameh, footprint of theosophy, using its terms, movements and behaviors is obviously detectable.

With such achievement, we can get to this result that Iranian theosophy has existed before advent of Islam, and it will not be vain statement if it is claimed that prideful culture of this honorable nation not only is undoubtedly any culture, but also others have borrowed us many man and God made solutions.
References