

## Evil Symbols Analysis in the Saadi Bostan

Ibrahim Vasheqani Farahani<sup>1</sup>, Tayebeh Rezaeian Ahrar<sup>2\*</sup>, Mozghan Aminian<sup>2</sup>

<sup>1</sup>Associate Professor of Persian Language and Literature, Payam Noor University, Tehran, Iran

<sup>2</sup>MSc graduate of Persian Language and Literature, Payam Noor University, Tehran, Iran

\*Corresponding Author E-mail: [ty.rezai@gmail.com](mailto:ty.rezai@gmail.com)

Received: 19 March 2015, Revised: 18 April 2015, Accepted: 25 April 2015

### ABSTRACT

This study analyzes the evil symbols Saadi Bostan and below each name in different directions as possible explanation for the name is mentioned. While explaining about the people, bits of the poem is cited in the Bostan, and a brief summary at the end each name is given.

**Keywords:** Iblis, Afrasiab, Zhak, Pharaoh, Mamun.

### Introduction

This research is an analysis of the Saadi's Bostan symbols of evil. Saadi in his book referred to series of entities in different periods that a few of these people are symbol of evil and wrong. Saadi in the different anecdote uses of these people to better understanding their purpose. To understand more about subject we give the general definition of Symbols. Imagination is one of the basic elements of poetry and the symbol and token will become more colorful Curtains of illusion. Iranian literature is replete with symbol and token. Symbol in the pre-Islamic literature, lyric poetry, epic, allegorical and mystical at dimension of Islam, social modern poetry and contemporary epic poetry has a fundamental infiltration. This article first introduced the token or symbols. Symbols indicate the four categories, Implication, metaphorically, memorial and sacred. Symbol represents

an event that is difficult to imagine. Symbol is a sign that embody the intangible and absent thing by objectively elements of nature. Symbol is Word equivalent (symbols, token, sign and embodies). Symbols has fundamental role in different fields of human knowledge and encompass all of spiritual and esoteric sciences. Symbol is the Birthplace of art and with the most objective and tangibles of human speech means the poem has extensive relativity. In this research, I remind although Saadi in Bostan used positive and competent persons and symbols of history, but according to complete knowledge of the history of Iranian ancient literature, used best way to express his purpose with negative or social symbols. Saadi in Bostan with particular artistically used symbols to indicate more effective anecdote and the purpose is better understanding of poems by identify of these symbols. This is

necessary that mention brief autobiographical about the symbols, so mentioned example poem and bring analysis of them.

### Description of the topic

Iblis: stabler Court that after the inspiration of soul in the body of Adam, was rejected because it refused to prostrate to Adam. Form Imam Muhammad Baqir (PBUH) was asked what was called a—Iblis? Says, because of the mercy was disappointed. (Tabarsi, 1381: 178); The proof of Imam Reza (PBUH) initially name of Iblis was Harith and this is because of disappointed of mercy, or Iblis, the rebellious (House, 1351: 187); From Imam Ali (PBUH) was asked about the devil's name, said: he called Harith in the sky, but after the rebellion, Satan was disappointed, means outcast and ostracized (Sheikh Sadough, 1366: 148). The name of Satan was Azazyl and after disobeyed God's call him Lucifer, so means rejected and ostracized that called him elf and his name in Hebrew is Azazyl and in Arabic is Harith (Haman; majlesi, 1351: 245). His name is devil, Azazyl, Khanas, Bukhalaf, Abumareh, Bumareh, Sheikh Najdi, Abulyny, demon ... (Alsamy Fi Alasamy). But linguists believe that the word Iblis, taken from the Greek from Diabulys, and devil taken from the Persian Shahdi or (Dehkhoda following "Devil"). One of the evil symbols in Saadi Bostan is (Iblis), Saadi in some places know defiled people as Iblis. From example of poem:

Az Iblis Hargez Nayad Sojoud Na Az  
Bad Gohare Nikouei Dar Vojoud  
(Bab Ehsan, anecdote 48)

Saadi know like Iblis people whose bad inherently people and bad Gohar, and pointed out that this man who is bad inherently, cannot do good job, and not comes bring good job from him.

Makhor Houle Iblis Ta Jan Dahad Ham  
Anke Dandan Dahad Nan Dahad  
(Babe Qanaat, anecdote 117)

Saadi pointed out that to gain more aliment, do not listen to Satan Temptation, because who brought you into the existence arena, thinking about your aliment.

Saadi in Bostan In addition "devil" also used from word "Azazyl", he knows it symbol of opportunism and says that: Azazyl is so opportunistic and despite it being, he has been driven the kingdom of God, so seek divine mercy.

Va Gar Dar Dahad Yek Salaye Karam  
Azazyl Gouyad Nasibi Baram (Dibache)  
frasiab: The most famous king of Turan, who had many wars with the kings Pishdadi and Kiani and eventually get killed by Keykhosro.

Afrasiab was son of Fashanj or Pashang (Mostofi, 1339: 85; Ferdowsi, 1377: 64) Pashang was son of Zadsham Ben To Ibne Fereydon (Haman, 64; Mostofi, 1339: 85). Afrasiab in time of Nozar Ibne Manoucher with the great army moved from Iran and then fight him and after three times fight get him and killed with own hands (Ferdowsi, 1377: 66-67). Afrasiab in time of Nozar Ibne Manoucher with the great army moved from Iran and then fight him and after three times fight get him and killed with own hands (Ferdowsi, 1377: 66-67). Afrasiab in Iran murder and plunder the, broken building, blind eyes and stacked Currys and cut trees (Mostofi, 1339: 85).

Zal because of Sam Nariman has been great, so will gathered army with his money and sent to fight with the Afrasiab, and sent him for helping Zoben Tahmasb, and Zoben Tahmasb drive the country and Afrasiab on Iran for 12 years have been overcome. Afrasiab start fighting with hero Rostam and despite youngest of the Rostam, he was defeated Afrasiab

(Ferdowsi, 1377: 75). Flag and caftan of Afrasiab was black (Haman). Twice the Afrasiab to revenge his son came to war with Iranians and in the war defeated from Rustam (Mostofi, 1339: 158; Ferdowsi, 1377: 98). Afrasiab was the barbarity of his brother two half and Siavash that he was ordered to kill him and beat her daughter Farangis until will die her child in abdomen(Haman., 7; Mostofi, 1339: 158). Afrasiab lost Zndfranuha called Rasya (Nazemolataba, Zeil "Afrasiab").

One of the evil symbol in the Bostan is "Afrasiab", Saadi know Afrasiab in one place as bully people and he knows him hostility symbol.

Gar Ou Pishdasti Konad Qam Madar Var Afrasiab Ast Maqzash Bar Ar

(Babe Adl Va Tadbir Va Ray, anecdote 24). Saadi says if you get into the fight with a group, if you used to take your vote wisely and conquer the enemy even if you get someone like the Afrasiab who has barbarity so much. Hojaj Ibn Yusuf: Hojaj Ibn Yusuf ibn Al-Hakam ibn Abdeibn Masoud ... also know as Hojaj Ibn Saqafi and who is that catapult house of God. Hojaj Ibn Yusuf is a commanders Abdul Malik Marwan, which is called the oppression, The Musab was killed, Abdul Malik went to Sham and he want desperation of Abdullah Ibn Zubair. One day during a sermon to the people, and said, Who? who you are that went to fight with ibn Zubair, among people Hojaj said: 'I have a dream that take Ibn Zubair and peeling his skin'. After this Abdul Malik drove him with three thousand pilgrims to repulsion of Abdulah (Myrkhand, 1339: 260). Since the year 73 AH Abdolmalek sent hojaj to fight with Abdollah Ibn Zobeir, Hojaj catapult house of God killed many people until Abdollah Ibn Zobeir was killed And Abdolmalik in Jumada I 73 years it starling ill quietly hung from a tree and was on Malik, he gives Iraq, Khorasan

and Valid Ibn Abdolmalek since be Caliph, give Iraquein to Hojaj(Sistan Date 1314: 107). In the year 75 AH Hojaj be governor of Iraq and inter to Kufa and among people whose Hojaj know him, Moslem Ibn Qeys there where, he has a history of Imam Ali (PBUH) so with inter of Hojaj, Salim with his book away from Iraq and comes to Iran so receive Land near Shiraz in Persia came to town "Nubndjan" hit (Ismail Ansari, 1416: 26). One of the evil symbols in the Bostan is "Hojaj" and perhaps can say he was one of the most hated people in history. He know Hojaj as a symbol of greed, Saadi know so hated more the man who is arrogant related Hojaj and Emphasis on content and avoid having to look for other money of people.

Mara Haji Ey Shaneye Aj Dad Ke Rahmat Bar Akhlaq Hojaj Bad

(Bab Qenaat, anecdotes 124)

And in some place call other people to stay away from backbiting others, even if he is Hojaj.

Kasi Goft Hojaj Khonkhareh Ast Delash Hamcho Sang Siah Parei Ast

(Bab Tarbiat, anecdote 130).

Zahak: Ferdowsi narrated in the Plains Riders J. Spear transition (Saudi Arabia) Merdas man named Nick who was a boy character named Zahhak was ugly.

His Arabic name is Qeys and his persian name is Biorsef Ibn Merdas Ibn Zynkvand...(mostofi,1339:81).persian people call him (Dahak) that means DahEyb and Arab and they sys Zahak(Haman;Kharazmi,1362:99). Mostofi DahEyb It has been called this means: ugly body, short unjust, dishonorable, a dining room, bad language, lying, grab something, bad dell and irrationality (Mostofi, 1339: 82).

During the reign of Zahak hidden good and the bad became apparent and the ugly and temperamental, wisdom, and madness, bread were apparent and obvious

(Ferdowsi, 1377: 11). Zahak also called Byurasb or Byorsef that means the holder of ten thousand horses (KHarazmi, 1361: 99; Borhan Qate, the following "Zahak"). Zahak after the death of his father, he runs into Iran Persepolis was the niece of his departure, he escapes Jamshid and Zahak sits on a throne, with a kiss upon Zahak Domari serpent (dragon) are go and tell the devil to help his impression that you must feeding snakes every day the two brain young since don't harm until you did to get rid (Ferdosi, 1377: 10).

Mostofi says: his government's droppings on the shoulders of two was found suffering from cancer and was injured, in pain and need for relief was need human brain (Mostofi, 1366: 82) two khvalygir were clean and neat character named "Armayl "and" Grmayl "said the king to take us to the front porch to find a solution to this (Haman, Ferdowsi, 1377: 12). Khavalygr one of the two young men had escaped and was used instead of sheep brain (Haman).

One night he dreamed that he died when he was governor Zahak 400 years, three faighter over climate in the Levantine bull had attacked him angry, Zahak gathered priests and asked them to know dream, priests said a man named Fereydoon you take the crown picks (Haman, 13) at the time of Kaveh and his sons to kill his two sons brought to Zahak (Mostofi, 1339: 82). Zahak when Kave comes to him to petition forgive Fereydoun's sons to him since avoid losing their kingdom, when Kaveh away from Iran, all the lawsuits call (Ferdowsi, 1339: 82). Kaveh Cried the blacksmith wood and smooth the skin and many people joined him in opposing Zahak, he went to Jerusalem and joined to him (Mostofi, 1339: 82). Fereydoon to avenge his father's murder Abtin came to fight Zahak ( Mostofi , 1339: 82 ; Ferdowsi

, 1377 : 14 ) Zhak Kingdom thousand years.

Zhak after arrests tied to a long stay in the mountains and clouse him with Tight Rope and finally died (Haman, 18). Of Zahak's works of Babol Gong Dezh (Mostofi, 1339: 82).

"Zahak" literary works a symbol of our poets like Saadi, the necessity of using the justice in works and says: this world is mortal if you have Zahak or Fereydoon age ... you have so come to think of their future and other world.

Ke Ra Dani Az Khosrovane Ajam Ze  
Mahde Fereydoono Zahako Jam  
(Babe Tadbirro Ray, anecdote 11)

Pharaoh: King of Egypt, Pharaoh generally read with great wealth and power, and one of them was contemporary with Moses (swt).The title of Pharaoh refers to the historical king of Egypt during the recent, Pharaoh of the 18th dynasty of Egypt during the Middle Ages and modern kings of the king as the title of the king were used Hetchsut. Pharaoh " army leader " and is regarded as the ruler of all Egypt , so that the " third Totems " the kings of Egypt , " Pharaoh " was said ( Fawcett , 1373 : 25 ) . It is comprehensive and vast plains and deep valleys of the witch in the valley of the great buildings of trench method as predecessors and saw heavy carved dome and a governess that he laid not so much in the big house and rock pit, Egypt suffer ... Say that these positions are the property of Pharaoh (Haman, 181).

The first person in the history of the Egyptian Pharaoh known as scorpion called her real name is unknown, but the role of Scorpio is the Scorpion front of him if he is there on a stone mace. Pharaoh of Egypt, Khufu, the Kahzr and Mankur since building "pyramids" and "Ramses II" and "III Tutms" are known for their conquest. Moral decadence in the magnificence of the Egyptian Empire reached such a stage

that was removed from its evil, adultery and adultery was normal in the court of the Pharaohs and gods worshiped in Egypt normal spread (translated Mansoori, 1373: 19).

The Pharaonic special magic that would help him, people believed that the Pharaoh is a magical force that could bring down rain from the sky or the probe will Neel (Haman, 20). The Ramses II Contemporary is (1225 BC. M) and Ramses III Pharaonic God commanded Moses as a prophet to convey his invitation to monotheism religion (Haman, 25). Ramses II's wife Asiya who are descendants Akhtatun wanted to spread the religion of monotheism (Haman, 26).

One of the Symbol of evil in the Bostan is "Pharaoh", be remembered as the agent of injustice, oppression Saadi sung in a language other than those bits are not immune to criticism on this Pharaoh hive compact notation harassment is considered.

Qani Ra Be Qeybat Bekavand poust Ke Feroun Agar Hast Dar Alam Oust (Babe Tarbiat, anecdote 140).

Mamun: Abdullah Ibn Haron AlRashid Almlqb to Mamun.

Mamoun in Merv Heron had died early because he had heard the news with a faithful homage and allegiance to the people and because he Bstand Naqary emerged among brothers and his son Amin deposed Mamoun Moses made the crown prince. Mamoon in Khurasan against the tail of the claim to the caliphate and the end of the year Sman and Tsyn confident that he will be killed, and Amin Khorasan Zma the land of his allegiance ceremony took place, and the Caliph al-Ma'mun. Mamoun efforts and consideration of courage and nobility, the intellectual and traditional religious and legal sciences among children and single A. was superior

(Myrkhvand, 1339: 455; Mostofi, 1339: 310).

Caliph Mamun towards the end of his days he went to Egypt where Abdoos rebels ran out the door during the harvest and has since returned to Rome, and Caesar blood go to his written imprecate peace and traditionary Mamoon to the direction of sent Traditionally it was the Tartus area Qshyrh they landed property and the interests of the faith that springs to stop for a few days which was extremely green (Meyer KHand, 1339: 464).

Gold is Mstvr the promoters of cold water Bzbzvn the same degree that it did not tolerate anyone who sits at the moment. Ma'mun was sitting one day in the spring when the fish farming and water was found to silvery white on it and he said that the fish were taken. Janitorial become a source of fish and fish from the water off your bed so that water Rshhat Srvrvy Mamun and garment reached back and pulled out a mattress in the revenue stream fish Mamun said that the fishAshtdad and their disease was in the throes Moatasem Bkhtshyv and physician Ibn asked Masvyh is no hope that my brother will cure the disease, and took his pulse and found out that his gestures of moderation and Munther Mjybh the destruction and dissolution. Means that when Mamoun earlier this spring asked to read the word in Arabic is called to this position? Rqh and answered that it was written in Zayjh fortune- Ma'mun died, he would Rqh. Romans heard these words of praise cannot be avoided and during the caliphate of twenty years and five months and thirteen days of his life for forty- eight years.

On the day before his brother Amin Mamoun raised the flag of Iran's elite, including her family, easily converted. After reaching the Caliph al-Ma'mun pledged to adopt an heir to the throne and

Alavi Alavi together but not later on this promise., When Mamoon called Imam Tahir Sardar Mamun was the first person with whom he swore allegiance in any twenty-one years and was officially elected as Khalifa did just that Alavian black flag was used at the start of the green flag and chanting the slogan of Bani Abbas Al Ali has turned (Haman).

Symbol of evil in the Garden, is "Mamoon", the man in the guise of capricious Saadi al-Ma'mun knows the place, but noted that even if the authorities can be involved events the Bulls to win.

Cho Dore Khelafat Be Mamon Resid Yeki Mah Peykar Kanizak Kharid  
(Babe Adl Va Tadbiri Ray, anecdote 20).

Yagog and Magog: The Wild East African region which are called Yagog and Magog. Both the men and call them Yagog and Magog and their number one but God knows the two are many. Yagog and Magog group of children group of children, brother, paternal uncle are descendants (children, it is everyone's Yagog and Magog read all the sons of Magog) (Balamy, 1353: 714). Yagog and Magog Brothers were the sons of Noah and the flood Yafs bin it and then went to the far east of the mountains were involved. But he has the face of a man Dogaz and ears on the ground that it is long- lasting and are not wearing clothes and be naked because Stori ... no religion, no God and no man no Worshipping never be low he will not die until he does not ask the thousands of male and female children ( Haman, 715 ).

And so, that when he came out from between two mountains and the Muslims arrived and corruption looted and killed the people and the food. Because Dhul [Alexander] them (Muslims) were landed, and goodness, and he had the power, they can force the king to bury the hatchet against it. Alexander asked, and they said that the two groups [Yagog and Magog] is

our major apthous, Dhul replied: I do not want to, but I can help you any more to men between you and the group set up you (Haman, 716; Ferdowsi, 1377: 467).

Alexander said an iron barrier against Yagog and Magog make it the strap hardware (dams) cannot evolve out of the hole so that it cannot be done then the world (Haman).

The last sign of the coming resurrection is coming out Yagog and Magog in the Qur'an in Sura Kahf chapter 98 verse 93 to verse 96 prophets are mentioned (Balamy, 1353: 718).

Another symbol of evil in the Bostan "Yagog" is looking gold Sadi people who are amassing wealth to Yagog, such as gold and that the barrier is closed tightly around himself, says: Let your Justice Compass dam pull off the side of their life be like Saad Forgiveness tight barrier around your gimmick closed.

To Ra Sad Yagog ofr Az Ast Na Roeentan Cho Divar Esandar Ast  
(Babe Tadbiri Ray, anecdote 4)

## Results and discussion

The results show that the great poet saadi could usage evil symbols to more effective his say. He could understand the history and literature of ancient symbols that one or more persons or property would have a significant negative and use it, for example : He used Afrasiab who is symbolize of the bloodshed and barbarity stated even as blood Afrasiab is a fine tactician and votes can be defeated him, Saadi using Moral Education by tangible symbols of the moral taht At first glance, the Pharaoh or Yagog, see positive people that with a little care we find that it is shown as a symbol of the great edification of others, as in fact use of a Eulogy.

**References**

Balamy, A.M.M. (1353). On Blmy (Compiled Muhammad Parvin GONABADI correct Bahar), Tehran: Publications radiation.

Date of Sistan. (1314). as corrected by the Bahar and Mohammad Ramezani, Tehran: Marvi offset.

Dekhoda, A.A. (1334). Glossary.

Kharazmi, K. (1362). Mafatih ulum (translated Khedive Jam) Tehran: Scientific and Cultural publisher.

Favest, H. (1373). Son Neil (Translated by A. Zabihollah Mansouri), Tehran: Qiam print.

Ferdowsi, A. (1377). Shahnameh (the copies Moscow attempts Nahid Frshadmher and Introduction of Hossein

Elahi Qomshei), Tehran: Nshr mohammad (PBUH).

Majlesi, M.B. (1378). Mahdi Moud(Translated Devani), e-Islamia.

Mostofi H. (1339). Tarikhe Gozideh, Tehran Ferdowsi published.

Myrkhvand, Mir Muhammad Ibn Seyed Burhanuddin Khavand S. (1339). Rozah AlSafa, Tehran: Center Khayam Bookstore and Pirooz.

Nafisi, A.A. (1355). Nazemo Alatba, Marvi offset.

Qobadyany, N.K. (1382). travelogues (attempt to Mohsen Khadem), Tehran: Qoqnos Publishing.

Sadough, Mohammad Ibn A. (1377). Alkhesal (translated by Mohammad Javad Kamare'ee), Qom: publisher Ketabchi.

**How to cite this article:** Ibrahim Vasheqani Farahani, Tayebeh Rezaeian Ahrar, Mozghan Aminian, Evil Symbols analysis in the Saadi Bostan. *International Journal of Advanced Studies in Humanities and Social Science*, 2015, 4(2), 166-172. [http://www.ijashssjournal.com/article\\_83698.html](http://www.ijashssjournal.com/article_83698.html)