

Farr in Fereydoun's Kingdom

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Abstract: Farr or Farrah is a concept in Iranian myths. Farr is an endowment or a divine magnificence which one can achieve by reaching perfection. The member of each social class can have his/ her own Farr. In Iranian myth, these collocations have been used more than others: divine Farrah, kingly Farrah, Iranian Farrah, Kiani Farrah, moubadi Farrah, and athletic Farrah. King's legitimacy and acceptability were dependent on their magnificence. A legitimate king was a king who had kingly Farrah or divine Farrah. Farr which can be missed through pride and hypocrisy, etc only belongs to pure individuals or Iranians. There are some examples in Iranian myths that the king has missed his legitimacy and magnificence for pride and big mistakes.

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Introduction

Farr in Ferdowsi's *Shahnameh*, with all its different appearances, has only one unchangeable epithet and that is "something from god" and this thing sometimes appears to Farr-possessing characters with signs such as a corona of light, the ability of miracle, dominance over nature, relation with fate and material identities like animals and holy tools. This myth, after society is shaped, is related to the concept of social rank and two types of Farr-possessing and hematic legitimacy. It can be said in a phrase that Farr is a divine light which causes the prominence of the one whose heart is kindled with that. It is because of Farr's radiance that the person who possesses it achieves a power higher than what is expected. Additionally, refining from bad deeds and turning into good deeds, Farr makes way to them. On the contrary, the Farr of the kings who involve in bad deeds and thus do not pay attention to gods' power, will be reduced and if they repeat the sin and disobedience, they will lose their Farr completely. As an example, Jamšēd, with all his

glory which made all creatures kneel down on him, was stricken with such gloomy fate; being hidden in a sea in China for a hundred years, he finally was arrested by Dhahhak and was killed.

Aims of the Research

Farr is *Shahnameh* means power, wisdom, glory etc, while Farrah is one of the necessities of kingship and "is a divine light" that causes the prominence of the one whose heart is kindled with it. It is because of this light that one can become king and will be worthy of throne and be considered as just and righteous and will remain successful and prosperous for all the time.

Accordingly, the introduction of Fereydoun, who has developed justice and righteousness in Iran on the basis of his divine Farrah and ruled over Iran and make commands, is of the aims of this research.

Method of Research

The method of this research is on the basis of library methods and documentary which involves in the knowledge of Fereydoun.

Fereydoun's Farr

The divine Farrah is one of the most ancient Iranian mythic and cultural belief and of Zoroastrian worldview. Farrah is in Avestic "xvar□nah-", in Old Persian "farnah-", in Pahlavi "xwarrah" or "xorrah" and in New Persian "Farrah" or "Farr". In Avesta two kind of Farr is mentioned: "kavaemen.xvar□nah-" which is royal Farrah and "airyaman.xvar□nah-" which is Iranians' Farrah.

The mystery of Farr, being so famous, is not yet solved. It can be said that Farr in Ancient Iranian belief is considered as a light or divine mental power which can lead its possessor to bliss.

And it is a supportive power that Ahura Mazdā has granted to the land of Iran or to the kings. These people possessed Farr according to the will of Ahura Mazdā until they followed justice, righteousness, democracy and faithfulness and they lost their Farr as soon as they decayed. Ahura Mazdā equips worthy people with this spiritual and wonderful power to make them a source of service and good deed in the world and to help them win the daēvic and devil powers. In Avesta, Yt 8th (paragraphs 331, 332, 337) is said that royal Farr was first granted to Hushang and then to Jamšēd. Jamšēd, the possessor of good herds, ruled over the seven countries for a long time until he finally became liar.

As soon as he became liar, Farr fled from him in the shape of a bird and Mihr, the possessor of good pastures, gained that. The second time, Farr like a bird fled from him and joined Fereydoun. Thus he was the most powerful among others except from Zoroaster. Possessing that Farr and with its power and courage, Fereydoun could kill the horned dragon who swallowed the horses and men. On the back of this poisonous yellow dragon, Grašāsb cooked food on noon and killed Gandarw the golden heel who had come to destroy the world killed the sons of Nivika and Daštiyani and the nine sons of Pašna.

Since Jamšēd had been a righteous and faithful king and then turned away from justice thus he lost his Farr and therefore he lost his luck and good fate. In Avesta, it is said to be three Farrahs with three appearances; one is divine Farrah which is given to Mihr, the second one is royal

Farrah which is given to Fereydoun and the last is heroic Farrah which is received by Garšāsb.¹ Farr sometimes gets a symbolic body. In Avesta, a mysterious bird called Vārqa is the symbol of Farr. When Ardēšīr becomes King after Ardavān the Fifth; Farr, in the shape of a robust and nimble ram, jumps and joints to him.² In this time, Ardavān becomes hopeless at once. Let's follow the story from the very eloquent narration of Ferdowsi, the master of speech:

"Behind him, rushing like the wind, Ardavān came galloping, his soul black with rancor. When half the day had passed and the world illuminator had traversed half the sky, he beheld a city full of splendor. There men crowded about him. He said to the priests there, 'When was it that those two riders passed this way?'

One who directed him made answer, 'When then sun turned pale and azure night drew its pall around, two persons covered with dust, their mouths dry with lack of water, passed through this city. At the tail of one of the riders there came galloping a ram, the like of which I have never seen, even in paintings on the palace walls. It had wings like the Simorgh's, a peacock's tail, and a head, ears and hoofs like those of fiery Rakhsh. In color it was purple, its pace that of the hurricane. No man remembers a ram of that kind.'

His chief counselor said to Ardavān, 'It was perhaps best to return from here to your own place, there to muster an army and make preparation for war. This contest has taken on a different aspect; since fortune is firmly settled in his favor, we should achieve nothing by pursuing him. Write a letter to your son telling him this story from beginning to end. It may be that he will find some trace of Ardashir. He must not profit from that wild sheep.'

Ardavān on hearing these words perceived that his fortunes were on the

¹ - Pažūhēšī dar Asātīr-ē Iran, p. 117.

² Kārnāmag-ī Artaxšēr-ī Pābagān

decline. He alighted in the city there and paid homage to his Benefactor."³

The consequences of separation of Farr is that with its detachment the power, ability, energy, success and the pure religious force gets away from one. For example since Garšāsb puts out fire with lashing and thus has disrespected fire, he cannot enter heaven and he sleeps a death-like sleeping and remains away from Farr.

According to old beliefs, only righteous and pious people could have Farr and be Farr-possessor. Finally the Farr which was detached from Jamšēd was attached to Fereydoun (royal Farr) and he could kill the brutish and malignant Dhahhak and cancel his spell, save his two dear sisters Arnavāz and Shahrnāz from his prison and imprison the malefic Dhahhak in the Alborz Mount, with the help of his Farr.

Arnavāz spoke next, "Are you King Fereydoun, come to crush magic and sorcery, to end tyranny and erase Zahhak? We are Jamshid's sisters. That serpent spared our lives because we married him, but, my lord, just imagine such a marriage!"⁴

Farr had always run away from fowls and scoundrels. Afrāsiyāb the Turian attempted to gain Farr with all his greed and desire for three times, but Farr always flees from him. In Zamyād Yašt it is said:

55. "We worship the mighty Unappropriated Glory, created by Ahura Mazdā, the excellent guardian whose business is in the upper region, which is intense, miraculous, radiant, outdoing the other creatures (and creations);

56. (the Unappropriated Glory) which the Turian scoundrel Frangtasyan sought in the Vourukasha Sea. He threw off his garments (so that he was) naked, seeking that Glory which is that of the Aryan lands, of their born and unborn

(inhabitants) and of the truthful Zarathushtra. Then that Glory darted forward, that glory fled away, that glory escaped. Thereby that outlet of Vourukasha Sea was to coming into being, the lake (called) Haosravah by name.

57. Thereupon Frangrasayan, the Tura of high miraculous power, O Spitama Zarathushtra, rushed out if the Vourukasha Sea uttering the evil curse: "i□e i□a ya□na ahmāi. I sould not seize that Glory which is that of the Aryan lands, of their born and unborn (inhabitants), and of truthful Zarathushtra."

58. "I will mix up both kind of things, all that is solid and all that is liquid. (inbued) with greatness, goodness and beauty. Ahura Mazdā is in action, engaging (his) creatures against (me)". Thereupon, O Spitama Zarathushtra, Frangrasayan, the Tura of high miraculous power rushed down to the Vourukasha Sea

59. for a second time he threw off his garments (so that he was) naked, seeking that Glory which is that of the Aryan lands, of their born and unborn (inhabitants) and of the truthful Zarathushtra. That Glory darted forward, That Glory fled away, that Glory escaped. Thereby that outlet of the Vourukasha Sea came into being, the lake (called) Vanghazdā by name.

60. Thereupon Frangrasyan, the Tura of high miraculous power, O Spitama Zarathushtra rushed of the Vourukasha Sea, uttering the evil curse: "I□e i□a ya□na ahmāi auuaē□<e> i□a ya□na kahmāi. I could not seize that Glory which is that of Aryan lands, of the born and unborn (inhabitants), and of the truthful Zarathushtra."

61. "I will mix up both kinds of things, all that is solid and all that is liquid (imbued) with greatness, goodness and beauty. Ahura Mazdā is in action, engaging (His) creatures against me." Thereupon, O Spitama Zarathushtra, Frangrasyan, the Tura of high

³ From translation of Shahnameh by Reuben Levy, pp 260-1

⁴ From translation of parts of Shahnameh by *Richard Jeffrey Newman*, p. 63

miraculous power, rushed down to the Vourukasha Sea.

62. For the third time, he threw off his garments (so that he was) <naked>, seeking that Glory which is that of the Aryan lands, of their born and unborn (inhabitants) and of truthful Zarathushtra. That Glory darted forward, that Glory fled away, that Glory escaped. Thereby that outlet of Vourukasha Sea was to come into being, the water called Awzhdānuua by name.

63. Thereupon Frangrasyan, the Tura of high miraculous power, O Spitama Zarathushtra, rushed out of Vourukasha Sea, uttering the evil curse: "I□e i□a ya□na ahmāi auua<ē>□e iēa ya□na ahmāi auuōiia ya□na ahmāi. I could not seize that Glory which is that of the Aryan lands, of their born and unborn (inhabitants) and of truthful Zarathushtra."

64. He could not seize that Glory which is that of the Aryan lands, of their born and unborn (inhabitants) and of truthful Zarathushtra."⁵

Yes, Farr is a supernatural light which reflects piety, ability and good fortune.⁶ Those of dark heart and malicious characters never can benefit from its light. That is the reason why in friary beliefs Farr has a high place. Shahab-Eddin Sohrevardi believes Farr to be a ray from the essence of God himself which elevates one to whom it shines.

In Shahnameh there are many parts which speaks about shining of Farr. Here we will review some examples:

Purged of his faults and glorious with the Grace,⁷

Days passed, and then, God having withdrawn His favor from Jamshid,...⁸

He grew up as beautiful as a slender cypress, and the royal Farr radiated from him.⁹

⁵ Translations from H. Humbach, 1998. *Zamyād Yasht*; pp. 46-48

⁶ See Hekmat-al-Ešrāq p. 57

⁷ Translation of Shahnameh by K. E. Eduljee, p. 5.

⁸ Translation of Shahnameh by R. Levy, p. 15.

⁹ Ibid, p. 17.

Additionally, detachment of Farr is also mentioned as darkening of its light:

As it is before mentioned, divine Farrah goes only to those pious and righteous and if a ruler turns into scoundrel and acts unjustly, his divine Farrah flees from him. Thus Fereydoun according to his divine Farrah develops justice all over Iran and ruled over Iran on its basis.

Conclusion

Thus it is concluded that Fereydoun's possession of divine Farrah brings to the minds that he knows magic and the rock thrown by his brothers is stopped by magic. Thus is magic stopped by the possessor of divine Farr. For example in the story of Dhahhak, finally Arnavāz the daughter of Jamšēd announces that Fereydoun with his divine Farr will kill Dhahhak the magician and will defeat his magic and will free her sister and her:

Actually, Farr is likened to sun; as life is possible in the light of sun, thus people can live calmly by the light of Farr of kings and even of their crown and throne.

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