

Symbolic world of dream in Kushnameh

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Abstract: In this study, dream symbols and their effect on opinion of the poet are reviewed, and difference between the application of this element in Shahnameh and Kushnameh is expressed. The dreams are one of several attractiveness factors of Iranshah stories in Kushnamh. He expresses beautiful and mysterious stories and legends, and in addition to respecting national and cultural values and figures, secret of many complexities are revealed to us in the form of a dream. His mysterious dreams have also features of Ahormazda dreams. In addition, they carry messages that contain their probable problems as well, which are symbolic and the truth is hidden in secrets. Iranshah has tried to reflect the hidden dimensions of his story characters and heroes in their dreams, and to create images with elements of dream that never happen in reality. He also tries to warn his readers and those who suffer from negligence and awaken and bring them to the world of conscious.

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1. Introduction

This article reviews sleep and dream symbols in the Kushnameh epic and its effects on thought of the story composer, who is Iranshah Ibn Abelkhir, a fifth century epic poet. Since almost all versions of the epic works accomplished after Shahnameh of Ferdowsi were copies of the Ferdowsi's work, and in fact his Shahnameh was the model for epic poets after him, this article attempts to compare the application of sleep and dream element in Shahnameh and Kushnameh and the results will be analyzed. The most significant common element of dreams in Shahnameh and Kushnameh is Ahurai dream with the same features. In other words, Ahurai dreams of Kushnameh and those of Shahnameh have features of forecast and prophecy. These dreams are the realest dreams, and as the famous psychologist Jung in his book "dream psychology" says, dreams are self-conscious attitude in the future. From his viewpoint, the reality of these dreams cannot be denied. He furthermore believes that the hidden prophecy forecast in these dreams is as much as medical diagnosis and weather forecast.

Kushnameh is one of the epic poems in the fifth century which was built as an imitation of Shahnameh stories. The poem story was regarded by owner of Majmal al-tawarikh similar to epics such as: Garshasp nameh, Framrzneme, Akhbar Bahman, other than Shahnameh, which had the name of (Kush pildandan story) (Bahar, 1384, p. 2). The story must hence as Faramarz nameh and Akhbar Bahman have been versified before 520 H.Sh., that is late fifth century. Summary of the story (Kush pildandan) exists in Majmal al-tawarikh. (Matin, 1377, pp. 187, 89, 40), (Matin, 1377 pp. 40-42). The introduction

part of the book includes verses as praise of knowledge. Then God is worshiped and praised.

2. Symbolic World of Dream in Kushnameh

Hero of Kushnameh story, Kush pildandan, is Kush's child whose parentage reaches the Prophet Noah. Kush is Zahhak's brother and by his command goes to China to fight Jamshidian who were hidden there. In the land, he married a daughter of pilgushan tribe who born a boy with a face like Demon:

Two teeth of pig& two ears like elephant
 Head and red hair and two eyes like Nile
 Between the two shoulders a black mark

Black like body of sinful people (Matini, 1377, p. 970 to 969)

When Kush sees child, he kills his wife and lefts the child in the grove, the grove is Jamshidian's cache. A day, Abtin and his companions pass the grove and see the ugly baby there. Since the child's face was devilish, they attempt several times to kill him, but were not successful. At this time, Abtin's wife wants to adopt him as her child and breed him. They called the child kush pildandan because he had teeth like elephant. When the child brought up, his face was more frightening and in the war, the enemies escaped when seeing him in the war; however, he became a strong warrior and lives 1500 years. At the end of the poem, he makes statues of his own face and installs them in the city. Finally, at the end of his life he gets familiar with an old wise man and with his guidance he becomes theist, develops the land, and performs justice.

In this poem, sleep and dream play an important role in Abtin's life and the composer could well

apply the element of dream in heroes' role and creating attractive scenes. Under influence of one of such dreams, Abtin decides to leave the Island and return to Iran (Matini, 1377, pp. 381 and 369). This dream is interpreted. He again sees a dream and his wise Minister named "Kamdad" reports him. This dream becomes real as well. In this dream, he hears the good news of Fereydoon's birth. The child at birth is like a one-year-old child (Matini, 1364, pp. 132 and 87). After a while, Abtin sees another dream in which Jamshid seats him on his own horse and takes him. The dream's interpretation is that, Fereydoon should be brought to a palace safe from the enemy harm. Additionally, in this dream there is a reference to the end of Abtin's life. Kamdad obeys the command and goes to Damavand castle near Selekt without expressing his purpose, and asks Selekt several questions about him and his order and after becoming aware of his knowledge and wisdom, he gives Fereydoon to him (Matini, 1365, pp. 142 and 115).

Except Abtin's Ahurai dreams, Kushnameh composer has made use of dream element in several other cases to create scenes of his story. In the story "attack of Kush pildandan in dark night", the poet uses darkness and sleep of Chinese brigades and attacking them in his poetry. The story tells us that, Abtin breeds the child until he becomes 35 years old and becomes a strong warrior that nobody can defeat him. At this time, China suddenly attacks Iran. The two armies are involved and many warriors are killed. In this war, Kush shows much courage. The next day Kush demands Abtin to entrust him the army:

Tonight I do assault them
Of enemy the plain I will fill with blood
The enemies are all sleeping
No one of us fears them
and tells Abtin that, when the enemy's army is tired to sleep tonight, I am going to attack them and Abtin agrees.

He gived army to him at sleep time
Men were going fast
When middle of night passed
Kush stroke the enemy's army
Warriors took the sword
Chinese were in heavy sleep
Toward the grove they ran

The poet then describes the sleepy soldiers are fearful and the brilliant hero uses the opportunity obtained and beats them with minimal damage. In fact, the poet uses the element of sleep and fatigue of enemy brigades as a weapon of war use. Elsewhere, the poet also uses this war tactic of *camisado* during

sleep for his story's hero. This war is another of Abtin's battles against Chinese.

Poet says:

From sea emerged the dark night
Abtin with his warriors raises blade
From army noise was brought to sky
From sleep Kush was waken up
Anyone suddenly slept over
Ran and went near the door
They stroke naked horse
Neither the cap nor the clothes were worn
The warriors escaped
A terrible night full of swords

3. Abtin's Ahurai dreams and its symbols

Ferdowsi in Shahnameh considers Abtin as an Iranian man and son of Tahmoreth. He is a wise and brave person who because of fear of Zahhak guards escapes to mountain; but he is finally trapped and killed. And stew is made from his brain for snakes of Zahhak. However in Kushnameh, Abtin is Jamshid's son who marries Fararang Teyhor's daughter and breeds Kush. In the poem, Abtin sees four Ahurai dreams in which the future events are depicted and he is given good news of a child's birth who is the savior of oppressed people and every part of dream elucidates the future to him and with each dream he is one step closer to the future. In this poem, his dreams are correct and Ahurai. The ancient civilizations believed in correct dreams. Homer, the ancient Greek epic poet, has divided dreams into two distinct groups: the dreams that come from the ivory gate and are correct and those which come from the horn gate and are false.

In Greece, Hippocrates the Sage diagnosed illness by symptoms in sleep and performed medical interpretation of dreams. Aristotle interpreted dream, he did not believe in divine origin of sleep, but Plato's "Republic" and "Laws" books present two different theories of sleep. Freud and Jung consider the dream as an individual's attempt to discover his/herself and this thought continues until our era. According to Chinese belief, mythological ancestors of ancient kings and heroes were born in the sky and dreams of royal dynasty were from the sky. Even good news of a male child's birth was heard in the dream world. With regard to this point, this comes to mind that probably Kushnameh composer has been aware of science of dream in other civilizations as well.

A night in sleep, Abtin sees his child named Sowar who was previously killed by Kush taking a dry wood in his hand which gives it to Abtin and immediately the dry wood changes into a fragrant green branch. Then, Abtin plants the branch up the mountain which grows up and becomes a tree with strong branches, large and with shadow which is

benefited by all people. Then a wind blows and the tree leaves are scattered in the world and the plains and mountains get bright of tree leaves and people get happy. The poet describes the sleep so: A night, Abtin was sleeping happily and saw in dream that, his child Sowar who had been killed by Kush came near him with a dry branch in his hand which immediately got green and fragrant like musk. The king Abtin planted it in mountain under the ground. Then, Abtin wake up and explained the dream for his dream explanator, Kamdad. In his report, Kamdad says: The dream you've seen shows that Zahhak's life is ending. You will have a child who was the dry branch in the dream that Sowar gave you and became a green and fragrant branch. And you planted the branch on the mountain, which indicates that the child reaches high position and rank and like a tree, his peace shadows over people of the world. Abtin got happy and requested him not to tell it to anyone. By analyzing the report of Abtin's dream carefully which was stated by the interpreter, this question comes to mind that how much the poet has been aware of the science of dream interpretation. For finding an appropriate answer to this question, first the elements of Abtin's dream must be separated and then each should be examined separately. Elements of this dream are:

- 1 – A dry wood that becomes green and fragrant;
- 2 - Growing it on a mountain;
- 3 – Wind and brightness of leaves and shadow of tree.

From view of the ancient interpreters, seeing a branch in dream means children and brothers and wide branches is sign of many relatives. Also tree in dream is the sign of a peacemaker and honest man. Mountain shows high position. Blow of wind also is the sign that wealth and blessing is given to people of the land and they reach great ease. Another meaning is that, a great king rules the land. Light from view of the ancient dream interpreter has four signs:

- 1 – Guiding religion
- 2 – Science
- 3 – Pure and correct path
- 4 - Pure beliefs

And Fereydoon by defeating Zahhak and gaining sovereignty has the four light signs in dream. Abtin in his second dream sees his father Jamshid as a candle on his bed that kisses his eyes and gives him a scroll and tells him to take his father's revenge of Zahhak and return to Iran soon. The poet says:

A terrible night slept

Jamshid Shah, the world leader

Abtin woke up and explained his dream to Kamdad. Kamdad says as interpretation of this dream: No delay should be made because in this dream you have given a scroll which in dream is the

best indication of the kingdom. Now the day has come for the world to get empty of devil. He adds that so far twice in the dream you have received the message and no excuse is reasonable. This message is quite clear and obvious and you should not doubt it.

Abtin excuses that we should go through the sea and this is impossible. But then Kamdad answers that we can pass the ship through the sea and when all sleep, we start the trip and after a month we reach the destination.

Elements of the second dream of Abtin include: candles and scroll.

Candle from view of ancient dream interpreters is dignity and blessing and concerning it, this has been told that, if sleeping person takes a blazing candle from someone, it shows his strength and power. Imam Sadeq (AS) about seeing the candle in dream states: candle in dream represents 14 things: first the king, second the judge, third the son, fourth the bride, fifth governing, sixth greatness, seventh house, eighth happiness, ninth science, tenth the wealth, eleventh pleasure, twelfth bondwoman, thirteenth woman, and fourteenth as viewer sees. And about the scroll the ancient dream interpreters have said if someone sees a king or wise man gives him a written scroll with written words, it indicates the prosperity of the world and the hereafter.

In continuation of the story, after Abtin sees twice the Ahurayi dream, he believes that he should give positive answer to orders during his dream and decides to act according to dream and therefore makes Tyhur aware of his decision which is returning to Iran. The poet says in this case:

He emphasizes his correct dreams which he must act according to them. But Tyhur gets upset of hearing the news of Abtin's return to Iran.

Tyhur condemns that Abtin wants to risk his life for a dream and considers dream invalid and weak and says dream is like a tree that has no shadow. So it should be ignored. However, after hearing Abtin's second dream approves his correctness and gets satisfied that Abtin acts according to his dream. The poet concerning this said:

The third dream, seeing the sun in dream:

Abtin at night in his dream sees land as dark sea, and sun is hidden and darkness is everywhere and people due to shock and horror of the dark earth and sky are worshipping God. Abtin then sees himself at high position watching the ground happily and the praising people when seeing him come to him and look at him. Suddenly the face of Abtin the sun rises and light makes all the world bright and shock and fear is removed from their hearts and smile of joy and hope comes to their face and they bow for Abtin's face.

The third dream is continuation of the other two dreams which completes his Ahurai dreams. This dream depicts the story of his battle with Zahhak and rescuing people from Zahhak's oppression by him and his son. Elements of Abtin's third dream include:

- 1 - clouds and foggy weather,
- 2 - praise of people
- 3 - Sunrise

The ancient dream interpreters about interpretation of clouds in dream have different interpretations. They have categorized the clouds on the basis of their appearance and their color and for each one have a special interpretation. Jaber maqrebi said: "If someone sees his house has extensive cloud on it, it shows that his sons and family have wisdom and knowledge." Ismail Ashas also said about the cloud: "black cloud in dream is the sign of fear, while clouds and rain are sign of blessing and also sorrow." Concerning prayer and worship, they have said that prayer and worship in dream are sign of satisfying your need and if you pray in the dark it means saving from sad, and if you see that you pray in supplication and crying and you are a pious person, God blesses you and makes your wish real. But from the perspective of dream interpreters, the sun is king or honorable caliph and if he sees that he was the sun, it means that he becomes the king and finds much light from the sun as much as his efforts. Ibn Siren said about the sun: "sun in dream means the honorable king and the moon his minister, Venus his queen, Mercury his secretary, Mars his champion, and other stars his army.

Imam Sadiq (AS) also stated: " sun means eight things: first: caliph, second great king, third chief, fourth an element of the offspring, fifth king's justice, sixth profit of peasants, seventh man for woman and vice versa, eighth the good action.

Colors in dream and the old world of fiction and its continuation in Iranian mysticism are of particular kind: color has a luminous nature, meaning the color is nothing except light, or light is a figurative of divine light, like the sun shining in Abtin's face.

One of the features of pre-Islamic Iranian dreams is the creation of a king and this comes back to millenniums or mythological periods, like the dream of Ardashir Babakan and Cyrus dream. Scene of Jamshid's confrontation with Abtin in the fourth dream and seating on his horse and flying in the sky is another feature of the ancient dreams which shows the resurrection. In Ardavyrof and Krater dreams this feature is also seen. Knowing the secrets and foretelling is another feature in Abtin's dreams.

Abtin is a Kiani king and has Ahurai personality, so he sees Ahvrai dreams that have information about future and are interpreted. In ancient literature, the kings had many abilities

including: magic, divination, removing death, immortality, or link to devils .They also have prediction ability.

Abtin dreams do not need to be interpreted, because it is quoted from Jamshid and the given message is very clear such that the messenger of this dream is the dream's interpreter.

Kamdad told Abtin about his dreams not to worry because your dream shows that once upon time goodness departs the world, and evil and magic are revealed and the people all the while watch you and hope:

One of you sits on throne, Who releases people from hard suffering.

This verse shows that Kamdad probably knew that the king people hope to be their savior is not Abtin, rather a relative or child of him, because if he knew that their king is Abtin, he would explicitly state it, but he said: "One of you sit on the throne" or perhaps he was aware of Abtin's fate and knew that Zahhak will kill Abtin and his son Fereydoon as the savior of oppression that will saves people from Zahhak and hide the secret. This will be more obvious in next verses.

As the reported verses by Kamdad indicate, the report of Abtin's interpreter is exactly similar to the ancient elements of this dream and poet once again shows readers that he is well aware of the science of dream interpretation.

The fourth Abtin's dream is so: a night Abtin sees in dream that he is in a beautiful garden, wearing a jewel crown like kings in a green garden resting. His crown gem is so bright as if the entire world is radiant. He suddenly sees Jamshid riding a horse. Jamshid comes down from the sky and looks at Abtin's crown. In Kushnameh version of the dream, it has been stated up to this point and further verses have been omitted, but considering the report by Kamdad in verses 4251 - 4255 relate to picking up the crown from Abtin's head and putting instead a goblet, and he says: "Son! Put this crown in a better place" and then says, " Mount on back of my horse" and Abtin does so, then Jamshid and Abtin fly to the sky on the horse."

The story narrator depicts so:

You should know that, I dreamed last night

A garden, a square, and water

I sat between regal

I saw a person with a jewel crown on his head

The world was bright due to my lustrous crown

I commanded the entire world

Suddenly King Jamshid

Sitting on a horse in the air

He came down there

He looked at my crown

Where is so firm

The destiny will not be bad
 He told me to mount the horse
 I sat and the horse fled
 Sitting led to flight to the sky
 I was disappeared from the world
 What does this dream mean?

Before we examine the report by Kamdad, we separate sleep elements and compare them with comments of the old interpreters. Elements of Abtin's fourth dream include: green garden and water stream, jewel crown, a riding man from the sky, to pick up the crown and instead put a goblet aside.

Kermani, one of the ancient interpreters, about dreaming a garden says: "The garden in dream represents an honorable man with wealth and elegance, sitting in his garden shows his martyrdom because these traits relate to paradise."

Daniel the prophet says about garden: "The garden in dream shows that he will have a truthful child. If a king dreams the jewel crown of gold, he will have estate, and he will have the great dignity but is weak in religion."

About riding and flying in the sky, Ibn Siren said: "If he dreams sitting on a flying horse, it shows that he has great honor and religion and he will travel much.

Ismail says: "If he dreams sitting on a horse, this indicates that he will marry a rich woman, and if the horse flies to the air, he will be destroyed by the king. Picking up the crown in dream: Kermani says: "If he sees picking up the crown of his head, it shows that his woman will divorce from him or someone of his family dies". In Kermani's opinion, a cup in dream shows a child who is pious and he will have no problem with him. In continuation of the story, when Kamdad hears Abtin's dream, he gets surprised and tells Abtin nothing. Abtin consoles him and requests him to report precisely. Speaking about the temporary life in this world and that all people eventually die one day and depart from this earth to the world hereafter, Kamdad makes Abtin's mind ready for listening to the news of his death and tells him: the garden in the dream is a world where all people live there with suffering and hard conditions. Sometimes there is joy and sometimes sorrow; and the crown which was picked up from your head by Jamshid and the goblet instead of it mean that, Fereydoon should crown and be the king, and the goblet means immeasurable knowledge for you. All knowledge and kingdom of Jamshid must be given to Fereydoon and therefore he told you to pick up the crown and put it on a better place, which means over Fereydoon's head and you should keep Fereydoon with care, and take him to a safe place away from reach of Zahhak and his supporters, to grow well and be ready to face the injustice of. He also tells Abtin

that, you should not fear Zahhak's cruelty and you should know that eventually all people die and are buried under the ground. Abtin accepts the report and thinks how to keep Fereydoon against the harm.

In all these dreams, future and Abtin's destiny were shown to him like a film. Annunciation of a deserved child and his important task in the future, i.e. the salvation of people oppressed by unjust and enslaving Zahhak, were portrayed to Abtin in four successive dreams. Being familiar with the beauty of dream interpretation science, the poet draws the scenes and takes his reader step by step further.

4. Key role of sleep in artistic creation

This section explains the verses in which sleeps without dream have been reported, some of which have mentioned metaphor, proverbs, and other imaginary poetic tools to make their poetry more attractive. Examples of the verses are as follows:

In the story "Alexander against Kush-e pildandan, China's king," says:

Alexander much wept
 and said the world is like legend and sleep.

Sometimes, the poet regards it the best time to attack the enemy when they are asleep. In the story "Kush's camisado in dark night", the poet says:

Gave him the control of army at the time of sleep

Champions were going to accelerate

In the story "Kush's campaign for surrounding Tyhur land », the poet says:

I send so many soldiers like sea water,
 that no king has ever seen such an army

In the story "Kush's message to his father and his answer", the poet says:

Men dispraise hurry
 since hurry makes wisdom to be neglected.

In the story "Kamdad tests Selkt», the poet says:

It is necessity, greed, jealousy, and dream
 the gossiper, insincere, anger, and hurry

The poet states eight bad traits for devils, and one of these traits is "sleep. In elsewhere of the same story, he says:

An unhappy person will not sleep well

Human who is upset and unhappy cannot have a happy sleep.

5. Conclusion

In critic of Persian poetry, coordination of poem components is important and also the composers' effort in consciously using elegance elements in poem is among their success factors. Persian poetry composers should pay attention to the point that, which poetry imaginary components can be effective in aesthetic creation. This point is clear

in reviewing the poems by Iranshan Ibn Abelkhair. Kushnameh composer in his poems has had more opportunity to use sleep and dream. It is especially obvious in Abtin stories in which the events are shown in serial format of four consecutive night dreams and his destiny is portrayed. In this poem, the poet creates variety of story events in form of sleep and dream. Significant common features are seen among these dreams and the Ahurayi dreams in Shahnameh Ferdowsi, which indicates the imitation of style from Shahnameh Ferdowsi, as well as possessing the science of dream interpretation. Dream symbols fit the epic spirit of Shahnameh. For example, the elements of Zahhak's dream, the royal balcony shows the high social status while emergence of three warriors, as well as royal behavior of these men in dream is a symbol of power and high rank. The scepter and beating on Zahhak's head and fastening his hands and leashing around his neck and dragging him to Damavand Mountain, are all the epic elements and tools. Also in Saam's dreams, the man riding the horse as well as the banner blown on Indian mountains are consistent with heroic spirit. The two white eagles in Keighobad's dream are the symbol of spirit, and the brilliant crown is the symbol of royal power. Also in Kushnameh dreams, the symbols are compatible with the epic style. Wide tree shadows in Abtin's first dream is the symbol of many relatives and righteous children. In this dream, mountain is the symbol of high official. The wind and brilliance of leaves are the symbol of wealth and power. Candles in Abtin's second dream are the symbol of government and dignity, and charter in this dream symbolizes the kingdom. Clouds and foggy weather in Abtin's third dream are the symbol of fear, people's worship the sun is the symbol of achieving the desire, and sun symbolizes a large kingdom. In Abtin's fourth dream, large green garden is the symbol of honor and dignity, picking up the crown and instead putting a goblet is among king's death signs and his son succession.

From this comparison, such inference is drawn that the dream symbols in Kushnameh poem fit perfectly with its epic spirit. The significant point is that, both the poets have been well acquainted with the science of dream interpretation. But the created images using elements of sleep and dream are more heroic in Shahnameh. Ferdowsi has more taken advantage of exaggeration and the virtual reference, which are certain in epic poetry. As in description of war heroes and their gallantry and beautiful literal exaggerations in the story, the created dream images include such beautiful and exaggerated descriptions, among which Jarireh dreams and Kidd dreams in Shahnameh can be noted. Another common feature between dreams of Kushnameh and Shahnameh is

their power of forecasting. Such future forecasting in dream occurs for heroes in the story. The third common feature is the existence of Farre Izadi as a tool for kings to get aware of some secrets in the dream world by inspiration. The dreamer of Ahurayi dreams in Kushnameh, i.e. Abtin, is among the most prominent people of his society. Another of his features is his purity and popularity among the people. He is a monarch and champion, with a noble descent and wisdom.

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