

Farreh, the Forgotten Force

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ABSTRACT

Farreh is a remnant of the Madilanguagewords. In Achaemenian's manuscripts there is no talk about Farreh, but it has been used in the combinations of the names belonging to those eras.

Artafarnah is the holder of the righteous Farreh and Vindafarnah is the receiver of Farreh. This word signifies Hvarenahin ancient Iran. It appears in Avestan language as Xvarenah, in Pahlavi language as Farr/Xwarrah, mostly as Hozwaresh, and in Persian and party as Farreh, and in Buddhist Soghdhi language as prn and in ManeviSoghdhi as farn, in Christian Soghdhi as fn and in modern Persian as Far, Farreh, Khoreh, Khareh meaning good luck and splendor. Its derivations are: Farrahi, Ferahat, Farahmand, Frohideh, and Farhmand. This symbol is a divine gift which brings for their owners a long, powerful life together with wealth. Farreh in Avestan language and in Pahlavi texts and Shahname is a prerequisite for an ideal king. In Avestan language, it has been mentioned three kinds of Farreh: Zoroaster, Aryan and Kiani (kingdom)Farreh. In this article, the writers try to investigate the etymology of the word Farreh and also consider the morphology and transformation of the word in ancient literary texts.

KEYWORDS: Farreh, Kiani, kingdom, Aryan, Shahname

INTRODUCTION

Etymology of the word Farreh and its interpretations

In ancient texts, there has been a wide range of meaning for the word Farreh, from "symbol" to "supernatural power". In Ferdowsi's Shahname, Farreh means splendor and magnificence [1].

In Arabic language, it means divine light and beam, and in Greece, it means splendor, magnificence, and greatness [2].

Some believe that Farreh has the similar root with the word hvar (meaning the sun), and some others interpret it as the root of xvar meaning obtaining and acquiring. Also, it has been interpreted as glow, wealth, progress and good luck [3].

Sometimes, it is claimed that Farreh is not the progress itself; rather it causes motivation and progress or is a representative of all the blessings from the heaven [4].

Sohrevardi in his book "HekmatAleshrah" considers Farreh as a beam radiated from the source of light and believes that the ancient Iranian called it as Khareh [5].

According to Bailey's viewpoint, the meaning of Farreh in Avesta has turned from the primary meaning of "discovered and desired" to the good luck and as such, it has developed to "fortune" which is a heavenly gem and is a power which brings prosperity and guarantees victory and success [6].

Bahar believes that Farreh is Mesopotamian and its origin is from Ilam, not from India or Iran. He provides the probability that Farreh in Iranian works is the result of cultural interaction with Ilam and Mesopotamia [7].

In texts related to Islamic Period, Farreh meant splendor, magnificence, beauty, and even triumphant, and is also cited as "light". But in Shahname, the old words such as "divine Farreh, King Farreh and Kiani(kingdom)Farreh still exist [8].

In ancient languages, Farreh has been used in different forms. It appears in ancient Persian as hvarenah, in Avestan language as xvarenah [9], in Pahlavi language as Farr/ Xwarrah mostly as Hozwaresh [10], in middle Persian and Party as Farreh [11], in Buddhist Soghdhi as Prn [12], in ManeviSoghdhi as Farn, and in Christian Soghdhi as Fn [13]. The proper noun of Artafarnah has also been used in manuscripts [14].

In Avesta, there are three names of Farreh, Zoroastrian Farreh, Aryan, or Iranian Farreh, and Kiani (kingdom) Farreh. In Pahlavi texts and Shahname, in addition to these, there are Divine, Religion, Iranshahr, Rohanian (clerics), Homa, and Mahan Farreh [6].

Farreh has also been used as the proper nouns of the people in noun combination for example RostamFarrokhzad, the famous general who was killed in Ghadesiye war and three sons of Keykhosro (an

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Iranian king), Khareh, MardKhareh, and ZadanKhare. Also, FarrokhHormozd, the commander of Khorasan (a state of Iran) [15].

In addition to the historical characters, Farreh was also the name of places. ArdeshirKhare was the second biggest State in Iran [15].

Farreh and its kinds in Ferdowsi'sShahname and in ancient texts

Divine Farreh

Divine Farreh, which creates Ahura Mazda, involves the divine's mercy and compassion. Ahura Mazda is the owner of Farreh, and presents it to others. Also, Farreh emerges as an independent deity which is the guardian but still needs to be guarded [4].

The source of Divine Farreh in Iranian Myth first dates back to Kiomarh¹.

In Shahname, Tahmoreth Deevband ties the demon to the charm by using divine Farreh and then places the saddle on it and mounts it and then travels round the world [1].

Another example of it is the party which Ghaysar²held so as to find a husband for his daughter Katayoon in which Katayoon chose Gashtasab because he was the owner of Farreh[16].

In ArdeshirBabakan'sKarnameh³, Ardashir wishes that Divine Farreh offranshahr helps him. (KarnamehArdashirBabakan, Ch. 2, Pargraph.10)[17].

Kiani or Kingdom Farreh

In Avesta, Farreh, the thing that the kings most desire, is only found in good and right kings, those who have become king due to Ahura Mazda's request. Renowned commanders have recognized Farreh which is in the form of a heritage and is given to Hooshang, Jamshid, KeyKavoos, and Keykhosro[17].

This Farreh always belongs to Iranians and will not be removed from Iran until the emergence of Soshyant⁴ and the continuance of resurrection [15].

InShahname, Jamshidsmoothesan iron through Kiani (Kingdom) Farreh force and makes a helmet and other warfare from it [1].

The concept of Kiani(Kingdom) Farreh can also be found outside the realm of Aryan tribes. In such a concept there was "the benefit of organizing" and specific dynasties possessed them who win over the recalcitrant elements of their own government [18].

Aryan or Iranian Farreh

It is a divine force which only belongs to Iranian [19].

Aryan Farreh possesses strength, wealth, and splendor and it is generous of wisdom, knowledge and government andsmasher of non-Iranian. This Farreh, in fact, is the national aspect of Farreh[15].

This Farreh destroys Iran's enemies and makes Iranian the winner against their ill-wishers and provides this land with greeneries [20].There is a historical quote that king Khashayar in Greece asked help from Iran's ancient Farreh and Daruish, the third, propelled his army against Alexander through using Iranian's Farreh[20].

Among Iranians, there are at least three faiths, MehrYasht, ArashtadYasht, ZamyadYasht⁵, which worship Farreh. The dominance and acceptance of Iranian Farreh reaches to a point that to know Aryan race as only deserved race to rule the world [18].

Mobedi or Prophetic Farreh

MobediFarreh is specific to the religious men. This Farreh symbolizes their knowledge. Ahura Mazda called himself Mobed in Bondahesh and has a MobediFarreh [21].Others cannot benefit from it. The valuable symbol of this Farreh emerges in Zoroaster. His prophetic Farreh comes from endless lights to a fire which exists in the house of Zoroaster's parent. Zoroaster's Prophetic Farreh enters Doghdo's⁶ body in his birth time and gives him a special glittering. This light accompanies Doghdountil Zoroaster is borne. This Farreh will protect Zoroaster against demons and enemies such that demons cannot destroy him or cannot prevent the expansion of his religion[22].

Common Farreh

Each person has Farreh. The presence of this Farreh in each person causes him to be more successful at doing the works which dependent on his artifice and profession. At Pahlavi texts, Farreh is synonym of

1. the first Avestan human

2. a Roman king

3. a book in sasanian era in middle Persian language

4. the third savior that emerges at the end of the world

5. three parts of Avesta

6. Zoroaster's mother

7. an state of Iran

dutifulness and it means doing the assigned task. A potter who does a good job or a farmer who cultivates with doctrines, a writer who writes beautifully, all have Farreh [4]. Cities, villages, houses, trees have their specific Farreh [2].

In *Erdavirafnameh*, chapter 14, paragraph 12, it has been mentioned of water, fire, plants, and earth Farreh. Also, in *Mah Yasht* paragraph 3, *Tishtar Yasht* Band article 1, moon and stars are called as having Farreh. As fire exists in all the components of the universe, Farreh exists in astronomical objects, the sun and stars, waters, mountains, plants, and living beings [15].

In the combination of Farreh with the water, the connection should be looked for in establishing Kiani dynasty in the shore of Kianse Lake in Sistan⁷. This has been mentioned in *Zamyad Yasht*:

"the Farreh belongs to someone that his kingdom's origin is where Hirmand river falls into Kianse lake, where Oshidar mountain erects high and there is a huge expanse of water because of round mountains and the water flows" [23].

Ferdowsi mentioned in *Shahname* that one who has Farreh is the commander of waters. He believed one who has Farreh can pass the rivers without taking shelter in vessels or boats (the narrative of Giv and Kaykhosro).

In *Zamadyasht* (part of *Avesta*), it is stated that Kiani (kingdom) Farreh emerges from the sea and the epic has added that the greatest representative of Kiani Farreh disappears on a deep water [24].

The flow of Farreh in Pishdadi and Kiani kings

Having Farreh was the permission of kingdom in ancient Iran and such an image was widespread among secondary relatives; that is, having "Mana" is a justifiable reason to possess exalted value; i.e. victory with wisdom. As "A. Thomas" has reminded, it was imagined that the power emerged from Mana is spread throughout the world and can be realized in the body of a great or wisdom person. Mana is exhibited in people in the form of ability power, dignity, good fame, cleverness, beneficial and advantageous [24].

Kiani (kingdom) Farreh is transferred to Hooshang, Pishdadi king, after Farvak, the son of Siamak⁸. With the power of this Farreh, Hooshang can rule seven countries and kill mazandar⁹ demons. Then, it is Tahmoreth's turn in which he can command seven countries and wins over the demons, witches, fairies and the oppressors. Tahmoreth turns the demon into a horse shape and commands the earth for thirty years. Then, Farreh is transferred to Jamshid, the one who is so much selected by Ahura that Ahura Mazda proposed him to be a prophet even before Zoroaster, but Jamshid found himself unable in the realm of religion but promised God that he would make Mazdayee world merry and happy through Farreh he had and then to protect it.

Under the protection of this Farreh, in his period, blessings and happiness and peace will dominate in which there is neither cold, nor heat, neither agedness nor death. In his kingdom, people become immortal under the protection of Jamshid Farreh [4]. But due to the issue that Jamshid falsely claims to be God, Farreh gets away from him and he loses kingdom.

A king without Farreh means the king who is not trusted by Gods and Ahura Mazda in principal. Thus, some kings without Farreh such as the first Yazgerd have been ousted from kingdom or killed such as the third Darush or Yazgerd so as to prevent the aliens' sufferings [7].

Jamshid Farreh flies in three turns in the form of a bird which is called *Varagheh*¹⁰. Some believe that the evasion of this Farreh has been in one time and because of the tendency of Zoroastrians' beliefs toward the number three, the myth has changed so [11].

The first part of Farreh which is Mobedi (prophetic) Farreh is received by God Mehr. The part of kingdom Farreh is received by Freydoun, who overcomes three-muzzle, three-head, and three-eye dragon through using this Farreh. The third part which is Pahlavani (athletics) Farreh is received by Garshasb through which he kills Zahhak in the end of the world [20].

After Farreh escapes from Jamshid, Zahhak obtains it, but Faranbagh fire (the fire temple devoted to Mobedan (religious man)) saves it from Zahhak. Afrasiyab Tourani removes his clothes in the hope of attaining Farreh and naked leaps into the *Frakhkard*¹¹ Sea but Farreh escapes from him and Afrasiyab returns unsuccessful after trying twice [25].

Kianian receive Farreh. It starts from Keyghobad¹² and then is replaced in Keykawsos. Keykawsos, in light of this Farreh, commands over seven countries on demons and human beings. His pleasant period comes to an end when he is deceived by the demons. He wishes the day he can go to the sky and he goes up to the border of darkness together with demons and it is where Farreh separate itself and then is received by Siavosh¹³

8. the son of Kiomarth

9. an state of Iran

10. the name of a hen

11. a mythical sea

12. an Iranian king

13. the son of Keykawsos, the stepson of Rostam.

through which he establishes Kang Dej. Then Keykhosro receives it who is invincible and wins over the culprit Afrasiyab and eventually, Amshaspandan (immortal angels) transfer it to Gashtasb, and in his protection, the Zoroastrian religion will exalt and finally, Farreh will emerge in Soshyant and other friends which will renovate the world in due course [4].

Lack of use of Farreh in Shahname

Zahhak is the only commander deprived of Farreh. The other negative character is Afrasiyab who is a representative of extraordinary effort to acquire Farreh but he does not succeed [24]. The most distinguishable example of the negative kingdom in terms of deprivation of Farreh is Keykawsos.

The apparent forms of Farreh

In Bisootun carvings, there is a sculpture in flight which we call it "Faravahar" at the moment, it is in the form of a man's upper body, and is placed within a winged circle. He has worn a Persian cloth and a long beard combed squarely like Ashouri's style. He has a cylindrical hat on his head which usually are placed on Mesopotamia Gods and is tarnished with a horn. An eight-feathered star is on his head, and looks at Darush. In one of his hands, he has a divine symbol and he has raised another hand, like king, to indicate the salute. The circle, out of which this solemn creature has emerged, has a pair of wide wings which are not pointed at the heads and are extended at both sides. Under the circle, there can be seen feathers like the hen's tail [26]. At first, this figure was known as the image of King's Fravashi or the image of Ahura Mazda himself but Boyce rejected these interpretations and regarded it as the symbol of Farreh [26].

In Avesta, Farreh appears in the form of royal falcon. (Varaghneh hen). When Farreh escapes from Jamshid, it is in this form [27].

In Ardeshir Babakan's Karnameh, Farreh runs alongside Ardashir in the form of a ram and then reaches him and mounts on a horse with him. It has been cited in this story that the astrologist predict that a new commander will appear very soon who leads the world towards a world of single king [17].

In a quote by Tabari, who describes Anushirvan's crown, he considers it as the horns of a ram [28].

Farreh in the form of a deer has also appeared on Keykawsos and when Keykawsos persists in his protection of the fort, Ahura Mazda recalls Farreh. Some archeologists believed that the winged picture, seen in Achaemenian's manuscripts, is the same with Kingdom Farreh, as it is always on the kings or princess's head [2].

The other feature of Achaemenian's winged picture is that it is together with the king's personal fire and is placed above it. In Sasanian era, it was a custom that a special fire was lit for every king who became the commander, and this was the year of the king being enthroned and the fire being lit which was called the king of fire. It is possible that this custom had existed in Achaemenian's period [4].

This winged picture has usually the king's ornaments. The upper body shows the king and the picture itself is in the form of a royal falcon or a similar bird which is the king of the birds. This bird motif which is in the form of an eagle is also seen in the flag belonging to Achaemenian's period which can embody "varaghneh" hen which is the particular bird of Izad Bahram- victory deity (varasraghna) [2].

The shape of Persian kings' Farreh which is seen in their coins can also be seen in their crown. In a story of Soghd-Manavi, Farreh is in the form of a man who wears kingly garment and Ghaysar asks him for help. This is the imagination of Farreh with the role of Faro. Faro is a crowned man with a halo of light around the head and a cloak wrapped around it. An arrow is in his left hand and a fire in his right hand. Farreh on Koshani¹⁴ coins is a male God with winged head and a halo of light around his head, a fire in his right hand and a sword in his left which is on his waist [6].

Farreh in Shahname has appeared in the forms of a bowl, a magical stone "a nut", a bird and a gulf from the sea for preventing Afrasiyab who wanted to seize Farreh with force.

Farreh in the form of a stone or a nut: Kaykhosro has inherited it from his predecessors who were guardians of Kiani (kingdom) Farreh. According to Ferdowsi, this stone once had belonged to the ancient kings such as Hooshang, Tahmoreth and Jamshid and has the capacity of treating the patients and restoring them to the life, even if they are on the verge of dying. In Bahram Yasht, paragraph 60, Izad Bahram (victory deity) has been cited as the holder of such a stone. Kaykhosro used this nut to treat the wounds of "Gostham" when he seems incurable.

Farreh in the form of a cup, a bowl, or a container: In Iranian myth, the cup is bowl that we can see the landscape of the whole world in spring. Kaykhosro is who guards from Kiani Farreh (the cup). In fact, the magic bowl demonstrates not only the events in this world but also the incidences about movable and fix stars and their astronomical months [24].

Farreh in the form of an arrow: Kaykhosro is assigned by Keykawsos with the task of opening the spellbound fort "Bahman Jado", so as to prove his merits and to achieve the throne of commandership and Farreh. He orders Giv to get the magic arrow and to thrust it into the bastion [24].

14. one of Iranian kingdom dynasty

The practical concepts of Farreh

In Shahname, Farreh has various meanings. 1) grandeur and prosperity, 2) splendor and glittering, 3) beauty and neatness 4), power, capability and ingenious and 5) force.

Conclusion

Farreh is a heavenly force or power which is invested within each human being and provides him/her with the chance of doing his/her job properly through the use of this magic force.

In modern Persian, it means splendor and magnificence. There are three ideas in terms of historical linguistic viewpoint: first, Farreh only belongs to Iranian commanders. Second, Farreh is the motivation and cause of the progress and good luck and not the progress itself. Third, Farreh is a remnant from Madi words and has still been used in the proper nouns of middle, party and Soghdian Persian. In Sanskrit, two words -good luck and splendor - are considered the same with Farreh.

In Iranian's ancient culture, Farreh has various. The light which Gods and some commanders has around their heads in the pictures, are a symbol of Farreh. The common concept of Farreh in Iran and Iran's ancient texts simply has the meanings of "splendor, fate, and good luck" which gets a classified meaning in the classified society. Mobedi (prophetic) Farreh, Kianian (kingdom) Farreh, and common Farreh. With Farreh, kings and heroes embarked on doing massive works such as expanding the earth, destroying the demons, extracting iron, making tools, defeating the enemy and making the world empty of the evil. Farreh aside from an ancient mythological belief, is the representative of hope in Iranian's unconscious mind, towards their Aryan origin and their homeland and as great Ferdowsi states in Shahname, it is the key of survival and victory of Iran and its kings.

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