

DOI: 10.7596/taksad.v5i4.597

Woman Transition from Myth to Interpretive-Literature: A Case-Study of Kashf al-Mahjub

Seddigeh Ifayi¹, Khalil Hadidi*², Ali Dehgan³

Abstract

Women have been represented unpleasantly in most of the Persian literary texts. The apparent form of the Torah narration on the event of descent and imitation of some Islamic interpretative texts and repetition of the same concepts and contents in Persian literary texts such as Kashf-ul-Mahjub and Molana (Mawlana) works have caused these pessimistic views on the woman are rooted in the monotheism religions teachings. These thoughts and false beliefs are not assigned only to Iran and Persian literature, but it is a compressive thought that its example can be found in other cultures.

Some anthropologists believe in shaping of these false thoughts about women rooted in their physical weakness or their insignificant role in the family economy or the male historiography which these issues were effective in expansion of pessimistic views about women. Although women played an important role in myths period in shaping important events and the society economy, however, the base of pessimistic view about them dates back to these myths, the period that women had exalted social place which they lost their status. This article tries to respond following questions: What was the relationship between woman and man in myths period? Why did they lose their holiness suddenly? To what extent the mythical stories were effective in being guilty of woman in man primary sin? What was the effect of this issue in shaping the elements of the story of descent narrated by the mystical literature in old texts such as Kashf-ul-Mahjub and Molana works?

Keywords: Woman transition, woman in Islam, woman perception, primary sin, Israilites.

¹ Department of Persian Language and Literature, Tabriz Branch, Islamic Azad University, Tabriz, Iran.
E-mail: efaye1393@gmail.com

² *Corresponding author, Department of Persian Language and Literature, Tabriz Branch, Islamic Azad University, Tabriz, Iran. E-mail: khalilhadidi95@gmail.com

³ Department of Persian Language and Literature, Tabriz Branch, Islamic Azad University, Tabriz, Iran.
E-mail: aaadehgan@gmail.com

Introduction

Women, in some Persian ancient literary-mystical texts, have been known as unfaithful, skeptics, lacking wisdom, evil, and sly creatures who are assistants of devil. In these texts, women "are poor creatures which are captive in hands of men" (Ghazali, 1992: 314); however, "All misery and evil experienced by men are from women (Ghazali, 1991: 285). Whoever comes in their traps, has been captured in a terrible Shackle that it is impossible to get rid of it. Birth of a daughter is a hit and a sign of bad luck.¹ The girl child is a girl,² and, the groom will not be better than grave,³ because burring girls is among the holy customs.⁴

So, the best women are those who are not born from mother or are born dead.⁵ In these texts, it is recommended that "a man avoid from women as much as possible. Because this group are in the category of children, drunkards, and maniacs, as their beliefs or religion is partial and incomplete⁶ and have not a clear reason and vote.⁷ In addition to the mental deficiencies, there is no loyalty in their promise and their loyalty cannot survive.⁸

It is closer to right to act contrary to their verdict. Their art is guile and their beauty and their weapon is cry. The story of their charm is long⁹ and dates back to the beginning of human existence, the fall of Adam.¹⁰ The deception of a woman dragged Adam out of the Paradise vintage to the ruined world, isn't it? (Masnavi 1993, the sixth book: lines 99-2796)

Accordingly, Hajveri states in *Kashf al-Mahjub*: "The sedition came to Adam in Paradise, essentially was from a woman. And the first temptation emerged in the world -the intrigue of Cain and Abel- also could contributed to the woman. However, all religious and world seditions come from women... As the Lord says: "I do not leave any temptation after me, for men, more harmful than women." (2005: 534).

Based on these interpretations, originality of her existence has been denied, and it claimed that they have get their existence from man, and because women have been created from the left side of man; they all are wrong creatures¹¹ Hajveri has wrote on *Kashf al-Mahjub*:

Lord of facetiae says that, when Adam slept in paradise, Eve emerged from his left side and all of his scourge were from Eve. "So they had not any hesitate to consider women in the same character and habits with animals such as dogs and pigs and apes¹² and to recommend men to beat women, because women are their genitals, their deficiencies, and then they should hide them... (Ibn Maskauyeh 1999: 321).

This beat can be according to the way of Saadi¹³ or Sanai.¹⁴ It is more surprising that the authors of these texts have stated that their beliefs are based on the words of the great religious leaders.¹⁵

Zerareh ben-Ayen has narrated from Imam Sadiq (AS), about the creation of Eve, and they asked him about the correctness of this believe that Lord created Eve from the lower left rib bones of Adam!

Imam replied that “God is Glorified from these acts!” Does such a person believe that God does not have the ability to create a wife for Adam, who is not of his ribs, so that there exist an ambiguity and question for the ignorant that Adam has married with a part of his body? What believes that some relies upon? The Lord himself will judge between us and them! (Sheikh Saduq, 1413, vol.3: 379, H 4336, and also, Ayyashi 1991, vol.1:1 6).

The extreme optimism believe about women in these texts is that, if the women be beautiful, obedient and pious, she will be the cause of man’s happiness.¹⁶ The another art of Women is to "sit and breed male lions." As if the philosophy of the creation of women is only that, in addition to serving the man, "generation remained sustain".¹⁷

The rare example of a positive look at the women can be traced in Fi Ma Fi of Molana Rumi. He has praised a woman in the Letter of 139 by titles such as: "Fatimat-al-Asr, Khadija-al-Doran, Maryam-al-Zaman (Maryam and Khadija of era). As in the conflict between the Sultan Valad and his wife, Fatima Khatun, he gives the right to Fatima Khatun (Rumi, 1993: a 69 and 116).

This contradictory and dual look on woman can be found in the area of training history (mythical history) and the real date of human formation in world-home (Jaafari Dehaghi, 2011: 10).

A little concentration on Greek mythology and the terms like goddess, the Izadbanoo, Khodabanoo, can be supports for these believes. Woman is the main cause of productivity and human development and has unmistakable role in sustaining of human life and all her features can be in extreme in proportionate to her. As an example, in positive categories such as, love, emotion, and altruism, she can be in highest level, and so in negative categories such as, hate, jealousy and seduction. Maybe this special feature - to be a collection of the opposites - make her be in the center of world-wide literature, including Persian literature, in education and training categories and lyric poet (Ibid: 11).

However, most scholars have considered the negative aspect of the story. Samples mentioned above are very small samples and it will not be the all and cannot negate the exist praise about woman in ancient texts. The quoted passage also cannot be considered as the definitive believes of these speakers about women, but they are examples that support there are such believes regarding the women. The question is, where is the origin of such beliefs? Considering carefully the traits such as lack of reason and religion, deception and which were attributed to women in the texts, one can say that most of these drawbacks are ones which the first woman (Eve) also accused of them. So, it may be thought that misogyny in Persian literature may come from religious belief.

But it must be recognized that showing unfavorable figure for woman in Persian literature, especially its mystical part, is based on ancient beliefs in itself, which is not specific to the Iranian culture and the Persian language, and its origin also is not religion, or at least the religion of Islam. Because the "myths are among the precious documents for understanding the religion and holiness, and sanctity is manifested in historical context. And even the most personal and most sublime mystical trade has been affected by the time of history" (Eliade, 1996: Introduction).

Nevertheless, it should be reminded that culture is a complex system of social actions that its actors constantly engage in today and yesterday challenges. Auguste Comte knows the community as a combination of the living and the dead (Vosoughi and NikKholg, 1995: 51). In other words, what is the cultural heritage of an ethnic group, is common in its current social life also. Although, yesterday has ended with the passage of time, but his mythical beliefs are left for posterity.

No doubt these beliefs in this process of transition, have found new color and smell or have been represented in a new form and frame. "In fact, what we call culture, in the ancient world was the same as myth and ritual." (Bahar, 1994: 199). Even if we do not judge about culture with such intensity, we cannot deny the existence and surveillance of mythology in the current and past social and cultural structure, especially in mystical literature. One of the most important issues of culture is "Women's sexual identity" that is reminiscent of ancient mythological memories, whose dark and vague shadow has been expanded on the thought system of Iranian intellectuals.

So, the subject of this article is about women because of the negative role of women in the event of Haboot in the traditions of sacred texts (Torah), and also the Garlic mythical of

formation and the aggravating factors of these negative beliefs –which considered woman as a devilish element- will be discussed.

1. Misogynist: a world-wide belief

Skepticism about the female element, is not unique to a particular culture, but many samples of it can be seen almost in every culture (Joviour, 2002: 19). In many cultures and religions, feminine element has been known as a poor creature who helps Satan or devil (Sattari, 1994: 233). Therefore, the image of woman as evil example is of "old cases":

1.1. There is not any positive attitude towards women in Roman ancient civilization and even in Iran's religious texts. Despite the belief of those who believe that misogyny in Iran is an imported idea, which has been spread along the Islam and under the influence of Semitic ideas, women, in ancient Persia, have not had a base in the historical period. Although in the religion of Zoroastrian, there is less contemptuous look on woman, and men and women are both seen as God's creatures, if they are not guilty. Like many mythologies of nations, also in the mythology of this religion, the mother of evil, is known to be feminine, as she urged the devil to attack again into the realm of light and caused to end the golden age of light, and also caused to mix the light and darkness. Also it seems that the first lie has been said by "Mshyaneh" and the belief in her sin is so strong that sometimes women are known as an "aspect" of a kind (Mazdapour, 1990: 52-53).

Among the Iranian religions, Mazdakians were apparently famous for advocacy of women rights. However, in fact, what Mazdak sought was not equality of women and men but it was equality of men in exploitation of women (Sajadi, 2008: 248).

1.2. In the adjacent cultures mythology such Hinduism, ignorance is created as a woman (Eons, 1994: 46). Later the demons are created from her. In Indians beliefs, woman is even inferior to the Sudra class (Hume, 1999: 59-60).

1.3. In the farthest east there is a belief similar to Torah that considers man as divine element which the woman is created from him (Mashkor, 1998: 34). It is not incidental that Confucius points that "Do not listen to your wives" (Picot, 1994: 16).

1.4. There are numerous myths about this issue in ancient Mesopotamia region which have been entered by the Old Testament to Islamic interpretations. Although, the individuals such as Immanuel Seidenberg do not accept that the story of Eve in the Old Testament proves negative attitude towards woman. However, it should be accepted that negative attitude

towards woman in the Judaism is rooted in the story of creation influenced by the mythical beliefs (Talmud, Qiddushin, 33a).

This belief entered to Christianity later and in spite of existence of the holy mother element has accelerated (Bible, Paul's first epistle to Timothy, chapter two: 9 and 15). According to the theological Catholic and Jewish beliefs, woman lost the permit for attendance in the ideal heaven. Since the women are born for living in that realm and reborn in the figure of men. This astonishing belief is equal to this verdict of the church that “woman lacks the essence of soul and she deserves to be converted to a man before entrance to the heaven.”

The holy Merriam could deliver the savior. Perhaps in their opinion, she is considered unwomanly element that has no closeness with Eve (ibid, 61). It is astonishing that the root of these Catholic and Jewish beliefs can be traced in the thoughts of Attar: “If woman becomes as man in the path of almighty God, she cannot be called a woman since Merriam is a woman that has the traits of men in the mysticism” (Attar, 1993: 201).

1.5. There is no trace of the deceived Eve in Quran. In the story of rejection from the heaven, the primary couples were deceived (Al-Baqarah: 36). The Stan spoke to both of them and they believed in swear of the Satan (Al-Baqarah: 187).

Thus, some Persian poets and writers have written on women under influence of these false narratives and interpretations. For instance, Molavi refers to woman as the reason for Adam descent and believes that woman has animalistic trait in her nature (Masnavi, book 6: 338). This unfair viewpoint is criticized so that Molavi considers animalistic trait dominated in the woman nature that prevents human exaltation (ibid, 474). Although, he points to the great women in religions and believes that the Gabriel descent on Merriam as a human figure (Masnavi, book 3: 499).

However, by anarchist view we can find that hasty consideration of the Masnavi allegories cannot depict real presentations of woman in the Molana poems; since these allegories with their attitudes reflect some social limitation with sociological and psychological analyses (Zarrinkoobm 2001: 417).

In this regard, even existence of valuable theories of Ibn Arabi on the place of woman in the universal representations (Javadi Amoli, 1996: 239) with this attitude that the men have not had this place (Mostagimi, 2010: 207), the men could not grant the woman such ultimate position which some reasons are mentioned as follows:

2. Some effective factors in shaping unfair beliefs on women

2.1. Physical stricture

Aristotle believes that woman is woman. William Durant suggests that speaking about women is speaking about the human wounds (ibid, 2001: 151). Hence, the women physical status cannot be ignored in these conclusions. Freezer believes that the aim of secluding in the menstruation period was neutralizing the harmful effects of this period (Freezer, 2005: 728). In similar, Kant believes governance as the right of men (Ghadimi, 2003: 77).

In acquitting the common feministic attitudes, Bastani believes that the men have not left defensible tableau in their political history exhibition. They have mostly relied on lust and gluttony (Bastani; Parizi, 2003: 249-254). Therefore, their conducts have caused to solitude of women and the women for compensation of their physical weakness have done tricks and deception. Hence, gradually, they have played magical role.

2.2. Low economic efficiency

According to the Herwood Washburn' theory, the power of hunting has distinguished the role of an adult male in the group (Lahiji, 1992: 14). Is it possible according to this theory to conclude that the women in the ancient societies were inactive citizens and for this reason, inadmissible beliefs have been shaped concerning them? (Ghadimi, 2003: 79).

2.3. Men historiography and portraying the women devilish portrait

According to Connell, no phenomenon in social sciences is possible without comprehensive analysis of gender (Donaldson, 2014: 653). Hence, the human civilization has defined separated identity for both genders during thousands years and has granted them a place in any system. Most of the human cultures have defined these identities in contrary to each other not parallel to each other.

While proposing patriarchal theory in most human cultures in his book "The Second Sex" Simon De Beauvoir emphasizes that the women have been considered as "others" from the men perspective and hence they cannot find their proper place (De Beauvoir, 2003, vol.2: 659-664). In the radical feminism discourse, patriarchy is described as a social system which all men are equal and all women are suppressed (VenZonan, 2004: 159).

By proposing a specific definition on patriarchy including exalted traits for men, they try to offer power this gender in the specific social class framework. In this regard, the concept of

hegemonic patriarchy is proposed and the men are asked to be placed in this framework to protect their superiority in the society (Messerschmidt and Connell, 2005: 829-859).

According to the definition of Patricia Sexton, these traits include values such as brevity, inner guidance, violence, independence, domination, technical skills, group integration, and adventure, and physical and mental strength (Donaldson, 1993: 644). In this patriarchal system, the domination of the men and subjection of the women are achieved by sociability and preserved by symbolic and mythical ways. In this regard, the claims of this system for its dominated individuals seems natural (Attarzadeh, 2008: 44).

Accordingly, some believe that epic and history have been shaped for representing the men chivalries and since the history has been always in control of men, so the women have been portrayed devilish. Surprisingly, the patriarchal view has interpreted the god as the servants of the man (Bakhtiyar, 2006: 8). Therefore, in the past, being proud of the paternal lineage is common as dominated paradigm and discourse (Ibid, 8).

Anyway these attitudes towards women are so deep that devilish beliefs about women have gradually converted certain beliefs in histories and interpretations. The researchers who have investigated the women historical and social being oppressed especially in Iran believe that “The Iran history, particularly post Islam history is male oriented”.

Hence, this female element has no place for self-representation. The women are imprisoned in the harms and this imprisonment is ended with their death. Baraheni (2014) believes that this condition is seen in Iran: “Other civilizations had Zeynab and Joan of Arc and we have not” (Baraheni, 2014: 14). However, undoubtedly this issue is not specific to Iran, misogyny is a universal which the patriarchal societies have been involved in it (Sajadi and Jalilian, 2008: 172).

It should be pointed that in this regard, the false beliefs have damaged the women status as well as fed ignorant beliefs. Particularly, when it is considered with positive attitude from Sufis, the mystical and narrative symbols and also rational and mythical symbols have been emerged. For instance, Adam: symbol of wisdom, Eve: symbol of carnal soul, snake: symbol of treachery and evil, peacock: symbol of treachery and etc. In advocacy of this tradition and according to false tales, Molana introduces peacock as symbol of arrogant that is deceiving as carnal soul and woman (Molavi, 1993: 468/3).

This issue has brought dreadful results such as charges in the mystical literature on some innocent people including women, children and animals based on the male historiography and beliefs. So that it has been led to issuance of unjust verdict and judgments on women. It is obvious that the Iranian mystical literature is manly and the men have written on the women history in the great absenteeism of women. It means that the women historiography was as male and the women were the great absents of the history and thought (Azizi, 2015). It is not surprisingly that presence of such charges under the veil of mystical symbolism in the Sufism writing is related to the traditional imitative mapping of the religious scholars (non-Islam), particularly about interpretation of women place. Since, according to William Durant, Buddhism has account on women as Christianity and he believe that the leaders of these religions were afraid of the women presence in the society (Durant, 1998, vol. 1: 340).

The dual attitude of Firdausi toward women, the attitude toward women in the *Alchemy of the Happiness*, Naser Khosro Divan, *Kashfoul Mahjub* (Khalatbar, 2009: 88-105) and even Molana (except in *Fihi Ma Fihi*) and other works depict this tendency of men (Baraheni, 2014: Introduction).

3. The women powerful period and its mythical origin

Search the lost traces of the women in the dateless myths is undoubtedly difficult and impossible. However, deep look in the depth of the stories shows that the facts should be uncovered by mysteries. Gaston Bachlard believes that history covers human life from the mythical context to historical facts. He writes: "Human is scene of mysteries". The myths are mysterious piece of human history including meanings and representations. The representations which sometime have been eroded and remained for centuries and now become fossil among the long standing layers.

Brief glance of various myths and beliefs and attitudes depicts that in the past, the earth, birth and as a result woman as the symbol of birth were valuable and adorable. Homer in his songs writes: "I praise the earth, the mother of world has stable sitting, the dear grandmother grants all creatures the providence. This is you that offer life and take life. He is fortunate who you grant blessing. He has many fields; he has numerous herds in the pasture and his house is full of property and wealth.

However, it is not wrong to search the ancient man attitude towards formation of matriarchy constitutes and also worshiping mother-goddess rooted in this holiness and commemoration

of the earth and generosity of birth. According to Poznan, Pleiades were seven sisters gained the place of goddesses and made Pleiades constellation (including seven stars). They called the earth as their mother in a prayer for Zeus: “O, the great Zeus, the earth grants blessing by your aid and we called it our mother rightfully.

However, the theories that suggested the women physical weakness and their low economic efficiency and also the male historiography as the reasons for visualizing woman false portrait, they have referred to some reasons for marginalizing of the women in the dark sides of the human minds. However, the investigations of anthropologists and mythologists show that the women were not always passive, in spite of some scholars’ belief that the men have made gods and women praised them (Freezer, 2005: 441).

It should be pointed that the women were in the rank of gods or they had made a female god or goddess to worship themselves and her. Presence of goddesses who ruled out the human thoughts for a long time prevented to denial of matriarchy. It is the time that the women were in the apex of the social power. What was the origin of this power? What was its end? Has passing of this phase been caused to shaping false beliefs about women?

The research has shown that the women made the primary houses and planted the seeds, made clothes by tannery and even they made pottery. However, apparently, the important issue such as the power of birth was the reason for exaltation of their place. It seems that in that period, the role of man was ignored in reproduction so that even fertilizing was considered due to blowing life giving wind on woman (Bahar, 1997: 396). Hence, birth was considered female miracle.

Although, a brief glance on the Iranian religious myths shows the domination of men. However, perhaps this belief can be questioned in the period that we seek the mysteries. In Zoroastrian religious texts, it can trace seven Amesha Spenta and powerful goddess such as Anahita that their conducts depict “Amrad”, “Khordad” and “Sepndarmaz” and the relationship of the female element with ground, agriculture and fertility.

Sepndarmaz is responsible for keep the earth blooming and Khordad is guardian of water and Mordad is guardian of plants (Pourdavood, 1985: 30). John Noss writes: “The Canaanites had three feasts which held in the spring, summer and fall and all of them were held for their female goddess, which in their beliefs, she had power of fertilizing and growing of the plants

and they had specific rituals. This goddess was called Astarte in their language, Ishtar in Hebrew and Ashtoreth in Babylonian” (Nas, 2013: 502).

In Jung opinion, presence of these goddesses visualizes Anima and woman psychical desires in the soul of man such as vague emotional states, predicative guesses, openness to irrational affairs, personal love and finally, its relation with uncontentious.

An example of anima as man psychic has been offered by the Eskimo tribes’ magicians and other north pole tribes (Jung, 1998: 270). Therefore, it is not incidental that in the ancient period, the priests such as Sibyl, the sister of Geshtinana and Sumerian sophered were used for discovery of divine will and establishing relationship with gods. For this reason, the magicians, therapists and prophets were familiar with woman psychic for doing magic and uncovering human mysterious world before than familiarity of the knowledgeable men with modern criteria.

However, in a period, the holy female beliefs had granted the women an exalted social place so that the woman in the Elamite government signed the documents and had heirs (Gary, 1950: 18; Bahar, 1997: 394). Apparently, this step of being powerful, power of birth and being goddess was transient, although it was an idea emerged in all civilizations (Esamilpour, 2003: 49-51, Ibid, 2002: 17; Mashkor, 1998: 37).

Then the nations believing gods ruled out the Mesopotamia and the men dominated on the cities and gained importance and the goddesses were weakened, though the role of woman in fertilizing was not forgotten. However, the reason should be sought in the first Millennium BC. In that period, the people believed in holiness of earth and mother and that period was called Veda and that belief was ended (Hume, 1999: 47).

Although, some researchers suggest this process as the result of domination of nomadic tribes’ religion with patriarchal view, it cannot be denied that domination of the thoughts that consider God in the sky reduced the holiness of the earth (Komen, 2001: 192).

Thus, less than one thousand years “Jupiter”, “Zeus”, “Jehovah” and “Brahma” emerged as human fathers and the mothers dethroned. The goddesses were descended to a star and the sun of the male god was coroneted (Ibid: 9). In continuation of this process, human that had assumed a heavenly god began to search the reason for removing from his origin. The relationship between woman and earth in the past beliefs caused to weakening of the woman place.

4. Mythical beliefs of the authors of Sufism on women role in the primary sin (end of the golden age)

Return to period that the man lived in presence of God and in a world far from illness and death and eternity is the man wish seen not only in all religions but also in most myths and it depicts the truth that the man has sought it by his innate.

There was unpolished consideration of this heaven in myths. The man in myths period due to his innate and emotional need wished to link the God and his realm. Hence, following belief in the heavenly masses as being god and then his belief in presence of gods in the heavens, the man who saw oneself on the earth sought a guilty for being removed from his heavenly essence and presence on the earth.

Thus, he accepted the sin of furthering from the heaven. Although, belief in earth and mother being female had caused to exaltation of woman social status in the primitive period, in next phases, by holiness of sky or heaven and consideration of the earth as one of the evil forces the women status was decreased.

The creators of myths in this step granted the role of devilish gods to mother earth and the stories of creation with negative role of women were created. Among the elements of this story, the issue of the woman fault in primary sin with consequence of human descent is related to our discussion. This issue has instances in the mythical beliefs.

For example, “Prometheus” is a goddess that introduced fire to the man and for this reason, she was exiled by the gods and “Pandora” is the primary woman that is granted to human due to stealing fire (Roton, 1998: 15).

In the Iranian myths, when the demon fails in first attach on the world of light and before the “holy man”, he becomes astonished for three thousand years and other female creature called “Jihka” as his sister encourages him to other attach on the world of light.

Therefore, it can be said that entrance of evil in the world in the ancient Iranian beliefs was due to persuasion of a female figure. Perhaps, for this reason that in spite of being sameness of woman and man in Avesta, in Aban Yavasht 19, paragraph 20 the Venus as a female prohibits entrance of women in her feast as the lamed and blind individuals.

However, it can be found that there have been numerous myths in the Mesopotamian region that narrate the role of woman in exist of human from golden era. The stories that have been created based on this foundation in the mythical period and then influenced religious texts

deflection. By exact examination of the structure of these myths, it can be found most of the characteristics of human descent by narration of Old Testament.

The stories narrated in myths period were effective in deflection of religious texts. By examining these myths structure, most of the characteristics of descent narrated by the Old Testament texts can be found (Roton, 1999: 56).

It is obvious that if all women were similar to Rabeheh (the mystic woman) certainly, they would have dominated on men, as if the gender of female does not harm the sun as well as the gender of male does not brought moon (Schlemielpur, 2002: 264).

Conclusion:

By investigation of the characteristics of Mesopotamian myths it can be concluded that most of the issues on the story of descent narrated in Torah and other holy texts can be identified in these myths. In most myths, a female figure commits a prohibited act and her act is due to ignorance or accompanying by demon. The consequence of her act is decline of human from blessed position. Now this question is arisen that: Were these myths effective in shaping the story of descent as mentioned in mystical literature?

On the other hand, existence of false thoughts as Buddhism beliefs in India and Sufism ideas in Iran, the difference was converted to paradox and hostility in significant way. By expansion of such beliefs among Muslims Sufis and following reliance on Israelites interpretations on the event of descent in Quran, gradually the woman and world were considered as the guilty descent in the Islamic culture and as a result in Persian literature.

Notation:

1. "It is better to be in the shackle and the giants than with wome" (Maraghei 1992: 61)
2. Lucky one, who do not have daughter, as the daughter brings misfortune with herself (Shahnameh, 1990, China Moscow, Vol. 1: 89.)
3. Khaghani also named grave the best groom (Shahnameh, Moscow edition, 1990, vol. 5: 23)
- 4 .Why you congratulate me for birth of girl I wish my mother was not born (Khaghani 1992: 884.)
5. "It should be avoided from communication of general public, children, women, runken, and maniacs" (as Kalila and Dimna: 239.)
6. "Sheikh Mahmoud Shabestari also has described women as deficient in intelligence and religion:

Do not take any action by the command of a woman, consider them a dead as much as possible

As they are imperfect regarding the reason, why men select the women's way? (Shabestari 13992: 74.)

7. Rumi says:

Childs and women are similar because of their lack of clear vote and reason.

8. The general atmosphere in stories of Kalila and Dimnah is that "women are not stable regarding their royalty and promise"

9. Says: if the women be thousand in number, they are unstable in their promises.

10. Devil always tried to deceive Adam, but he succeeded only when Eve told him to eat. The first blood in world had been fallen from the Cain hands because of a woman

11. She came from the left side of Adam, so there never created right nature from the left. (Haft Orang)

Jami stated the concept in this way:

The woman was created from the left side, nobody has seen a right nature developed from left (Khosrow and Shirin)

The relationship between Eve and left rib of Adam, apparently has caused that even the left hand also to have a post and secondary concept

12. Ghazali has stated that women are, in terms of temperament, similar to animals such as pigs, apes, snake, dog, and ester and fox (Ghazali, 1993: 270.)

13. If the woman goes to market, beat her unless you must sit at home like a woman (Saadi 1995: 164.)

14. Do you know what is the origin of woman? The woman means... so, beat it... (Sanayi 1999: 632.)

15. Who we give him peace and send him blessings, said that burring girls is among the right actions (ibid: 658).

16. Good and obedient woman can make the poor man a king.

17. Siasatnameh: 217.

References

- Atarzadeh, M. (2009). A Comparative Study of the Concept of Gender in Islam and the West. *Women Strategic Studies*, S. 11, No. 42.
- Attar, Farid al-Din Mohammed (1993). *Tazkera Al Oleya*. The efforts of Mohammed Astelami, Tehran: pilgrims Zovvar.
- Azizi, H. (2014). Scientific Status of Muslim Women in the History of Journalism. *Historical Research Quarterly*. 7:25, pp.85-102.
- Bahar, M. (2002). *From Myth to History*. Third Edition. Tehran: Cheshma.
- Bahar, M. (1994). *Research on Iranian Mythology*. Tehran: Agah Publishing.
- Bahar, M. and A. Esmaelpour (2004). *Literature Manu*. Tehran: Nshrkarnamh.
- De Beauvoir, Simon (2003). *The Second Sex*. Translated by Qasim Snyv. Tehran: Tus.
- Durant, William James (2001). *Pleasures Philosophy*. Translation Abbas Zaryab Sixth Edition. Tehran: The Training of Islamic Revolution.
- Durant, William James (1998). *History of Civilization, (the Orient, the Cradle of Civilization)*. Tehran: Organization of Islamic Revolution and training publications
- Frazer, James George (2005). *The Golden Bough (research in Magic and Religion)*, K. translations Firouzmand, Second Edition, Tehran: Agah.
- Gademi, A. (2003). *Women in Society*. Iranian Association of Women's Studies. Tehran: Barge zayton.
- Ghazali, Abu Hamid Muhammad ibn Muhammad (1991). *Kemeya e saadat*. Tehran: Almfearhange.
- Ghazali, Abu Hamid Muhammad ibn Muhammad (1972). *Nasehat al-Molok*. To correct Jalal Homaei. Tehran: National Association of Iran.
- Gray, John (1998). *Near Eastern Mythology*. Farokhi Bajalan translations. Tehran: mythology.
- Gustav Jung, Carl (1997). *Man and His Symbols*. Translated by Mahmoud Soltanieh. Tehran: Jami.
- Hjvyry (2005). *Kashf al-Mahjub*. Correction: Mohammad Amin Riahi, Tehran: Soroush Publication.
- IsmailPur, Abulghasem, (2002). *Myth Arfarn in Iain Manny with goftarydar Irfan Manave*. Second Edition. Tehran: Karevan.

Jafary ye dehage, Mahmoud (2011). From Misogyny to Rural Women in Hadiqasanaee. *Journal of Women and Culture*, 3:9, pp.9-20.

Khaghani, Afzaleddin ibn Ali (1990). *Books of Poetry*. Ziaedden Sajjadinia correction. Third edition. Tehran: Zovvar.

Khalatbari Allahyar, Bahadur (2009). Critical Look at the Status of Iranian Women in Ancient Persian Texts (from the Beginning to the End Kharazmshahian Taherid) *Moscow*, 4:12, pp.87-108.

Komen, Franz (2001). *Mithraic Mystery Cult*. Translation by Razi Hashem. Tehran: Behjat.

Lahiji, Shahla and Kar (2002). *Identity of Iranian Women*. Tehran: Roshangaran.

Mashkoo, MJ (2001). *Summary Religions*. Sixth Edition. Tehran: Sharg.

McDonnell, Diane (2001). *On the Front of Discourse Theory*. Translated by Ali Hossein Nozari. Tehran: Farhang.

Mostagemi, Mahdiah Sadat (2010). Analyzed the Relationship Between Two Gender Valuable Quran Mystical. *Cultural and Social Council of Women Quarterly*, 13:29.

Mzdapvr, K. (1990). *Social Life of Women in Iranian History*. Tehran: Amir Kabir.

NAS, John (2003). *A Comprehensive History of Religions*. Ali Asghar Hekmat. Edition XIII. Tehran: Almfarhangi.

Nöldeke, Theodore (1972). *The National Epic of Iran*. Alavi translations. Tehran: Sphere.

Ruthven, K. (1999). *Myth*. Translation by A. Ismailpour. Tehran: Publication Center.

Saadi, Moslehaden Abdullah (1899). *Bustan*. Gholam Hossein Yousefi correction. Third edition. Tehran: Khwarizmi.

Sajadi, Syed Muhammad Ali (1999). Women and the Descent of Woman. *Journal of Human Sciences*: No. 57, pp. 161-186.