

Comparative Comparison Between The Characters of Jamie's Tale of (Salamon & Absal) and Avicenna's Hayy Ebn Yaqzan and Andalusian Ebn Tofeyl's Hayy Ebn Yaqzan

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ARTICLE INFO

Article history

Received: January 28, 2017

Accepted: August 19, 2017

Published: August 31, 2017

Volume: 8 Issue: 4

Advance access: August 2017

Conflicts of interest: None

Funding: None

Key words:

Jamie,

Avicenna,

Ebn Tofeyl,

Salamon and Absal,

Hayy Ebn Yaqzan

ABSTRACT

Brilliant models of allegory and secretive tales are observable in mystical and philosophical works of Persian literature in verse and prose. Avicenna is the first person who has written the philosophical tale of Hayy Ebn Yaqzan in mystical clothing and symbolic style. In this philosophical and symbolic epistle, Avicenna has represented evolution stages of human in request of hidden secrets and sublime insight and spiritual life, and in travers of behavior stages he became aware of the truth that there is a spiritual life other than corporeal life. Therefore he is guided to spiritual world by sense and by the help of active wisdom. Then Andalusian Ebn Tofeyl has combined Avicenna's tales of Hayy Ebn Yaqzan and Salamon & Absal and recompiled it in a symbolic form and wrote it out with philosophical array. In this tale Hayy Ebn Yaqzan was grown alone in an island and he was attracted by comprehension and perception of the reality by external senses, recognition of palpable worlds and by discovery. Despite some similarities with Persian archaic tales, (Salamon & Absal) is a Greek legend in fact, which was received by Honayn Ebn Eshaq in east by translation from Greek into Arabic for the first time. This tale contains allegorical and philosophical aspects and has Greek quality and Alexandria quality. This tale was changed into a mystical and discovery tale by Avicenna. In fact he made it a part of his (philosophy of east and west) equivalent of common philosophy. Jamie wrote the original narrative of Honayn Ebn Eshaq in a symbolic form with artistic, elegant and eloquent statement. This poem is Jamie's shortest 'Orang, and also his most gnostic 'Orang, of his famous Haft 'Orang. In this tale Salamon is the symbol of soul and Absal is the symbol of body. This research studies the introduced characters in Jamie's Salamon & Absal and Hayy ebn Yaqzan in Avicenna's and Andalusian Ebn Tofeyl's tales.

INTRODUCTION

Desire for story is natural and instinctive in every man. And narration and story making has been always one of man's mental and sentimental needs. Stating historical events, fables and myths in tales has been as if to state man's wishes and desires. And the entrance of ethical, philosophical, mystical and... matters in prose and verse in the form of tale and anecdote has been current in all human societies from past until now. The tale of (Salamon and Absal) which is one of philosophical tales including mystical allegories, was for the first time translated from Greek to Arabic by Honayn Ebn Eshaq, the head of translation office of Mamun Abbasi. In his narration (Salamon) is introduced as the son of one of the kings of Greece in the name of (Hermanus) who was born by no intercourse between him and a woman but by the management of the court philosopher. And he was trained by an eighteen year old woman named (Absal) and after puberty he falls in love with her. And for Salaman's father opposition, they both throw themselves into the sea. Salamon is finally salvated but Absal is drowned. In fact in this tale

Salamon is the symbol of soul and Absal is the symbol of body, or in another word Salamon is the symbol of wisdom and Absal is the symbol of passion. Then Avicenna wrote this tale out in Arabic and after twenty years his pupil Abo Obeyd Jozjani translated it into Persian and has explained its runes and mysteries. Salamon and absal in this tale instead of lover and beloved, are introduced as two brothers whom Salaman's wife falls in love with Absal. Certainly the structure of the tale is completely different to Honayn Ebn Eshaq's narration but its main content is still the battle of wisdom and passion. The third narrative of Salamon & Absal is by Andalusian Ebn Tofeyl. He has combined Avicenna's (Salamon & Absal) and (Hayy Ebn Yaqzan) and recompiled it in a new philosophical and symbolic array. In this tale Salamon does not play an important role he is just the governor of an island in which his younger brother calls people to the religion of one of the previous prophets. Salamon also has accepted the religion but the only difference of these two brothers is that Salamon cares about the outwards of religion but Absal cares about the inwards of religion. In con-

clusion Absal seeks refuge in an island in which Hayy Ebn Yaqzan was living alone. And after getting acquainted with Hayy Ebn Yaqzan, he realised that Hayy Ebn Yaqzan has perceived all the matters, that he has received by prophets or in fact by divine inspirations about reality and religion, just by himself and by the help of his own external senses, wisdom, comprehension and perception. In fact Ebn Tofeyl's tale of Salamon & Absal is a part of the tale of Hayy Ebn Yaqzan. And Ebn Tofeyl is concerned to state how wisdom and religion are gathered together. In fact there are some Platonic and Aristotelic reflections in vacillation in this tale. Take account of the recognition of the truth, reality and eternal deity by discovery and by no interference as the main theme and purpose of the tale. It means that what Absal perceived by interference –inspiration and prophets calls-, Hayy Ebn Yaqzan perceived them all by discovery and by the help of his own wisdom. But the most exciting narrative of this tale is by Abd Al Rahman Jamei in the ninth Hegira century. Jamei has given such a pleasantness and elegance to the tale by his fascinating and sensational style. He has written the tale of salamon & Absal in verse in the form of a short gnostic poem with 1132 distiches based on Honayn Ebn Eshaq's anecdote. It should not remain unsaid that Jamei's Salamon & Absal is unique in Persian literature since no poet could write it in verse before or after him. This versical poem is the shortest Throne and his most gnostic poem of his (Seven Thrones), and it's also one of the most famous gnostic poems in Persian literature. The tale of Hayy Ebn Yaqzan is a kind of gnostic allegorical tale which was written for the first time by Abo Ali Sinai the wise and lofty philosopher when he was imprisoned in Faradjan castle in one of the villages of Hamadan. Like the tale of salamon & absal, this tale is a symbolic one and there is an explanation of an old man from Jerusalem in the name of Hayy the son of Yaqzan.

Hayy takes the writer, meaning Avicenna, to a tour of world. First Hayy leads him to a weird spring equivalent of the Life spring that was mentioned in the tale of Macedonian Alexander and informs him of that whoever drinks the water of this spring gets enable to pass violent deserts and high mountains and receive the truth and reality. And the spring is located beyond darkness, in a bright and luminous desert. It means that philosophy is beyond foolishness. Then he has spoken of two parts of world, corporeal one and the spiritual one, and passing the stages and union to the truth in a runic way. And this subject is settled by sweet statement of the explanation of essential essence. Unquestionably Hayy Ebn Yaqzan is the symbol and sign of active wisdom in Avicenna's narration that assists the pious Sufi in union to the truth and reality. But formation of the tale of Hayy Ebn Yaqzan in Ebn Tofeyl's and Avicenna's is completely different. Ebn Tofeyl's hayy Ebn Yaqzan is about the evolution of an imaginary character who was born of castle in one of India's islands near the equator, which was made of fermented mud and it was able to form human organs. And this is based on the theory of those who believe in the possibility of birth of a child with no parents. It should not be forgotten that the birth of Hayy Ebn Yaqzan in an island of India and his growing up with no parents is adapted from a religious narrative in

which Adam fell out of heaven on Sarandib mountain in India and there human generation was generated from. Actually Ebn Tofeyl quoted another volume considering opposing belief to whom they believe presence of parents is essential to form a birth. And its quoted so:

There was an island ruled by a zealous king in front of the first island, the king's sister got married to Yaqzan secretly and became pregnant. She gave birth to Hayy and for the fear of her brother, she put the baby in a coffin and threw him into the sea and the water brought the baby to the first island and...

In both volumes a female antelope fed the baby and nurtured him. He was grown in an island alone and he perceived all necessary matters for union to truth and reality alone by no agent and by his own external senses and by the help of his wisdom until he got acquainted with a person named Absal who had learned how to perceive reality and religion by the help of agents such as prophets and inspiration. Either way Ebn Tofeyl's main purpose in this tale has been to prove eternity of rational essence in human which is unfortunately attached to corporeal body but it makes utilize of bodily abilities as a tool to unite with stages of perfection. And human recognition and insight of truth and reality with no interference, is his main motive of this tale.

Wise men have made some of their man making instructions in the form of tale and story and benefited story narration in different fields of culture and reflections. In fact narration is an indirect instructive tool and it is known as one of the most important and most effective types of instruction from psychological and training aspect.

Vladimir Prop is a Russian storylogist who believes that (each text which state a change from a balanced condition to unbalanced condition or the other term is called a story. (Mir sadeqi, 95, 1377)

This research is meant to investigate and compare introduced characters of Abd Al Rahman Jamei's Salamon & Absal and Avicenna's and Andalusian Ebn Tofeyl's Hayy Ebn Yaqzan tale which has Greek quality and came into Arabic and Persian language and experienced different narratives and has been written in different themes such as philosophical or gnostic ones.

Comparing the characters of Salamon & absal tale and the tale of Hayy Ebn Yaqzan in different narratives.

1_ king

Active wisdom is allusion. Honayn ebn Eshaq in his narration of salamon & Absal tale introduced the name of the king as Hermanuse (Hermes) the son of Herqule (Hercules) and in his explanation he says so: he was a grate king and master of spelling who was ruling over Rome, Greece and Egypt countries before fire storm and he constructed Egypt Pyramids.

This king own everything except for a child of his own and any association with women was appalling in his belief and he persistently warned his son Salamon to avoid women and recommended him to not to accompany Absal in conversation that she is the symbol of Satanic essence. In Abo Ali Sinai's first narrative also, king is the symbol of active wisdom. And the name of the king is was Hermanuse the son

of Hercule who ruled his kingdom over Rome and Greece up to the sea before the fire storm in ancient times. He made a grate construction and an ancient spell that did not collapse by the lapse of hundreds of centuries and no element could dominate it to ruin its main elements and it was name pyramids. But the other things about the king is like what Honayn Ebn eshaq has narrated with slight differences such like Avicenna did not introduce the king as the sage's pupil but he mentioned that by the wisdom of such a sage and philosopher, the earth was conquered for Hermanuse.

In the second narrative of Avicenna which was ascribed to him, there is no king. Since in this tale Salamon & Absal are introduced as two brothers. In Ebn Tofeyl's narrative also there is no king since Salamon & Absal is the final part of Ebn Tofeyl's Hayy Ebn Yaqzan and it has its own form that is explained separately. In Abd Al Rahman Jamie's narrative, there is no king but a monarch who owned crown and ring like Alexander and ruled over Greece but he had no successor and any association with women was appalling in his belief.

The monarch asked the sage and his minister to find a method for him to have child with no intercourse. In Jamie's vertical poem it is not mentioned that the king has constructed Egypt Pyramids and was the sage's pupil or even he was master of spelling or on which period his reign was. But he was careful about his son Salamon and warned him to avoid Absal. In Jamie's narrative also monarch is the symbol of active wisdom. Other things in his narrative is a complete repetition of Honayn Ebn Eshaq's narrative.

2_ the sage

The sage in Honayn Ebn Eshaq's Salaman & Absal and in Abo Ali Sinai's and Abd Al Rahman Jamie's, narratives, is the symbol of God's grace. Hnayn Ebn Eshaq introduced the name of sage as Eqliqlass (Yak Likolass) as a fakir and sage who a cave called Sariqune (Sarapune) was his hermitage. He was always mortifying and he was more than three thousand years old. Hermanuse has learned spelling and conquering knowledge from him. Hermanuse conquered the earth and all his wishes have come true. The sage (Eqliqlass) made an artificial fecundation by king's sperm out of a womb and reared a baby and final parts of the story the sage came to Salamaon who was on the edge of death for grieving Absal's death, and brought Salamon along with himself to Sariqune cave and offered him to mortify and pray together for forty days so that Absal would be alive again and would join Salamon. And when he accepted it, the sage promised under three conditions which if be fulfilled by Salamon, he would return absal to him. Though salamon fulfilled his promises and the sage displayed some images of Absal to him and meanwhile some images of Venus and made him interested to Venus so that he forgot Absal and fell in love with Venus. In Avicenna's narrative also the name of the sage was mentioned as Eqliqlass who had been mortifying in Sariqune cave and who had ate plants once in every forty days. In this anecdote, before the birth of Salamon, the sage asked the king for permission to construct two grate constructions, one for himself and one for the king, they no water could ruin them and no fire could burn them and there

be an obstacle to keep them save both in shape and against foolish people's demolition. While these constructions were made by Salamon himself after he had received the crown, in Honayn's narrative. As in Honayn's narrative, in this tale, the sage (minister) was salamon's advisor and he wanted to lead salamon to salvation and the rest of the tale is exactly like what Honayn narrated.

There was no talk of the sage neither in Avicenna's second narrative nor in Ebn Tofeyl's. But in Abd Al Rahman Jamie's narrative the sage is equivalent of the minister who was a manager and a wise saying man but he had no particular name.

3_ Salamon

Salamon is symbol of rational essence. Honayn Ebn Eshaq's narrative about Salamon's birth with no mother is as follow:

Eqliqlass the sage (the sage and Hermanuss' minister) took sperm of the king in a lucky time and rubbed it on a plant called (Beyrukh) or Mardamia and put it in a mild and suitable condition, then he concentrated on it and made it to accept human essence and this is how he reared a complete, male healthy, human baby to the king. Motherless child was called salamon and made Egypt Pyramids in a way that be not ruined by flood or storm to give thanks to the sage. Salamon was in need of a nanny so they hired an eighteen year old woman called Absal to feed the baby and to rear him.

After puberty Salamon's love for her nanny changed into passion toward her, to the extent that he would usually avoid his father to be with her and he evaded his duties which were given to him.

In Avicenna's narrative Salamon was explained exactly as he was explained in Honayn Ebn Eshaq's narration. But in Abo Ali Sinai's second narrative which was ascribed to his pupil Abo Obeyd Jozjani Salamon was explained as follow: Salamon was the older brother of Absal whose wife fell in love with the younger brother 'Absal' and she revealed her love for Absal in different ways and she tried to get close by him with different tricks but Absal is symbol of chastity and he saved himself of her who is the symbol of passion in this tale.

Khaje Nasir Tousi quoted as follow: (Salaman and Absal were two kind brothers. Absal was the younger one and under his brother's training he became a brave, knowledgeable, chaste and handsome young man who salamaon's wife fell in love with. She asked her husband Salamon to associate him with her children so that they learn something. But when Salamon asked Absal for that Absal avoided to accompany women. Salamon told him (my wife is as a mother to you and you shall be respecting her). When Asal visited his sister_in_low he respected her but after a while she revealed her desire to him, but Absal rejected and turned his back.) In this tale Absal is the main character and Salamon the second main character. Salamon sent Absal to fight against enemies in his own request. But then Salamon was informed of his wife's trickery who wanted to seduce Absal and who had tried to kill him twice. So he got revenge of his wife, the chef and the maid who had poisoned Absal's food and murdered him.

Salamon in Andalusian Ebn Tofeyl's is so explained: Salamon and Absal were intimate friends that they were living in an island which was near the island that Hayy Ebn Yaqqan lived there. Salamon was the governor of that island. It should not be forgotten that Salamon and Absal are at the final part of Ebn Tofeyl's narration. Salamon did not have an important role, he was just the governor of that island and absal's coreligionist and intimate friend. The tale is narrated as follow:

(The religions of the previous prophets influenced and got current in an island near the one which Hayy ebn Yaqqan had resided there. And that was the religion which spoke of the truth by proverb. There grew two young, wise and benevolent men in the names of salamon and Absal. They acquired the knowledge of this religion and accepted it completely, and agreed to practice all its bases and instructions. Absal was more prudent and insightful about the inwards of religion and he was more aware of the spiritual world. But Salamon cared more about the outwards and from the spirits and insight. All in all there is no talk of Salamon in this tale but when Absal went to Hayy Ebn Yaqqan's island and came back with Hayy Ebn Yaqqan to his own island and Salamon went to welcome them. Salamon cared just about the outwards of religion and was that so, the folk were attentive to Salamon's says rather than Absal or Hayy Ebn Yaqqan. And finally when Absal and Hayy Ebn Yaqqan go back to Hayy Ebn Yaqqan's island, Salamon conveyed them and did not value Hayy Ebn Yaqqan's criticizes about his deeds and behavior. In Abd Al Rahman Jamie's narrative, Salamon is the symbol of active wisdom and he is the main character of Jamie's tale. Salamon is the main theme and motif of Jamie's tale. In this tale Salamon's germ was made of king's sperm which was fecundated somewhere out of a woman's womb by the sage (minister) in spite of other tales that narrate king's sperm had been fecundated in a clay jug or in a three called Mardamgia. Jamie said nothing but king's sperm was fecundated somewhere out of a woman's womb. Jamie introduced Salamon's name a heavenly name which is free from any kind of shortage and fault. And since he had no one to feed him, Absal was chosen as his nanny. In Jamie's versical poem Salamon is tale is processed until Absal had seduced Salamon and she had made him to fall in love with her and they had affair secretly for a long time, when Salamon's father was informed of their affair, warned him to avoid Absal the prostitute, but he did not accept. The sage also advised him for several times to cut with Absal who was the symbol of passion. Salamon still continued his affair with Absal. Finally Salamon got tired of excessive blaming and advising of the king and the sage and ran to an island. But the king found them by help of his cosmos illustrative mirror and prevented their enjoyment by spelling. Salamon came back to his father and again was afflicted by his father and the sage so this time Salamon and absal ran to a desert and hand in hand walked into fire, the king got informed so that he saved Salamon from fire but Absal burnt. Salamon was impatient and in grieve for Absal's death until one day the sage came to him and promised to show Absal's images occasionally to him. He depicted some images of Venus while depicting Absal's. Salamon fell in love with Venus.

Meaning that he led Salamon from passion to divine love. Salamon came back to his father and the king delivered the crown to him.

4_ Absal

In Honayn Ebn Eshaq's narrative Absal is introduced as an eighteen year old nanny and she is quoted as follow: (Salamon was in need of a nanny so they hired an eighteen year old woman to feed him. When he reached puberty, his love toward his nanny changed into passion. (Amin, 24, 1383)

Their relationship continued and they sheltered in an island but Salamon's father found them owing his flute which would show him all the seven realms by its seven holes.

In Honayn Ebn Eshaq's narrative the king who was the master of spelling, ordered the God of waters to save Salamon after he was pulled into water but not Absal. so was that and Absal was drowned at sea. The sage illuminated images of Absal to Salamon every day up the day forty that he displayed an image of Venus. Salamon fell in love with Venus and forgot Absal.

In Honayn Ebn Eshaq's narrative there is no talk of her age, or her beauties. All in all there she has not much explanation. In spite of Abo Ali Sinai's narrative, in Eshaq's narrative there is no such word to convey that she has been notorious or even Salamon's father has had banished him to associate with Absal. Absal in both Abo Ali Sinai's and Honayn Ebn Eshaq's narratives is introduced as Salamon's nanny and beloved. Abo Ali Sinai's narrative had violently warned Salamon to avoid her: (my son... be aware that women are deceitful and wicked. There is no benefit in their company. Absal shall not be able to domain your heart, subdue your wisdom and darken your insight. So you ought to avoid Absal the prostitute and set your single life so that I will arrange your marriage with one the girls of celestial world.)

Salamon & Absal ran to the other side of the sea, but the king who was able to set fire wherever he desired by his silver tools and spelling, was informed of them.

In Abo Ali Sinai's second narrative, Absal is Salamon's younger brother who was a brave, knowledgeable, chaste man. Absal was always at his older brother service. Salamon's wife was in love with Absal so she arranged his marriage to her own sister so that she may get close to him. But she failed. Then she tried to murder him for several times and she finally succeeded, for her directions the chef gave him poisoned food. Then Salamon got revenge of them all, meaning his wife, the chef and the maid.

In Andalusian Ebn Tofeyl's narrative, Absal has especial features that appear in the final part of Hayy Ebn Yaqqan's tale. The tale is so. There resided two pious young men in the names of Salamon and Absal. And they both believed in the island's religion which had gotten popular by one of previous prophets. There was a difference between intimate and chivalrous friends and that was, Salamon cared more about the outwards of religion and absal cared about the inwards of religion. Since residents of that island were all superficial observers, they agreed and respected Salamon's speeches more. Absal though to find a calm and quite place and seclude there, went to Hayy Ebn Yaqqan's island who lived there alone. Absal found him a real gnostic man when

acquainted with him, Absal invited him to visit his island and lead people to salvation. Since Yahh Ebn Yaqzan's words of wisdom did not work out, Absal went back with Hayy Ebn Yaqzan and he prayed there until his last minutes, and he died there.

In Abd Al Rahman Jamie's tale, Absal is introduced as Salamaon's nanny and beloved, but Jamie introduced her as young woman below twenty with pleasurable explanations.

5_ Pyramids (Egypt Pyramids)

In Salamon and absal tale in Honayn Ebn Eshaq's narration, these pyramids are attributed to the king (Salamon's father) and he talk of pyramids as follow: (Egypt's pyramids which their weird spell saved them for hundreds of centuries, are of memorials and constructions of the grate king who was a master in spelling, in the name of Hermanuss (Hermess) the son of Sofestiqian herqel (Hercules) who ruled over Rome, Greece and Egypt. And he was a pupil of old fakir and sage in the name of Eqliqlass who resided in a cave called Sariqune (Sarapune).) (Amin, 29, 1383)

And final part of the tale is as follow: (Salamon ordered to engrave the tale (Salamon and Absal) on seven golden boards, and engrave spells and benedictions of seven stars, on another seven golden boards, and bury them all above his father's grave... and centuries after fire storm, wise Plato was aware of the presence of boards in pyramids and...) (Amin, 30, 1383)

But in Abo Ali Sinai's first narration of Salamon and Absal, construction of these palaces (pyramids) is attributed to the king, Salamon's father, to thank the sage's excellent attempts at king's child. The sage had asked to construct two palaces as reward, one for the king himself and one for the sage. And that's how pyramids were decided to be constructed. (The king was glad of the sage's wisdom (having a child with no intercourse) and asked for a reward request, and the sage answered: if you will to reward me, please permit us to construct grate constructions that no water could ruin them and no fire could burn them and there be an obstacle to keep them save both in shape and against foolish people's demolition. The king consented and said; so construct one of them for yourself and the other one for me so that our corpses and knowledge and treasures will be save there. Then the sage calculated the length and width of both pyramids in different aspects. And he dug long houses under the ground and installed different instruments on them and there worked seven thousands and two hundreds of labors till it was done.) (Amin, 49, 1383)

At the end of the tale, Abo Ali Sinai attributed the opening of the pyramids to Macedonian Alexander. And he has quoted as follow: (After fire and water storm, the sage Plato was born and he perceived by his wisdom that what beauties and treasures are hidden in the pyramids. He traveled there but the king did not permit to disclose the pyramids. So he made his will to his pupil Aristotle to utilize spiritual knowledge which was hidden there.)

When Alexander was ascended to the throne and he learnt theology by Aristotle, Aristotle came along with him to the west. And when they arrived at pyramids, Aristotle disclosed the gates of the pyramids as Plato had willed. But he found

nothing except for the boards which contented the tale of Salamon and Absal, so they closed the gates again. In Salamon and Absal in Ebn Tofeyl's and Abd Al Rahman Jamie's narrative, there is not even one sentence about the pyramids.

6_ boards (Golden boards)

In Andalusian Ebn Tofeyl's and Abd Al Rahman Jamie's tales of Salamon and Absal there is no sentence about board or golden boards as there is no sentence about the pyramids. But in Honayn Ebn Eshaq's narrative and in Abo Ali Sinai's first narrative, there are explanations about boards and they are approximately similar. Honayn Ebn Eshaq's narrative is as follow: (Salamon commanded to engrave his and Absal's biography on seven golden boards, and engrave incantations of seven stars on the other seven golden boards, and bury them all in pyramids above his father's grave... the sage Plato got informed of the presence of these fourteen boards in pyramids so he went to Egypt to find them. But the ruling king did not permit an exhumation to find boards. So Plato left the discovery to his pupil Aristotle. When Alexander led an army to Egypt, Aristotle came along with him and disclosed pyramids' gates as Plato had willed. He extracted the tale of Salamon and Absal and he closed the gates again, and the Salamon's last words on the board were as follow: (Ask for the kingdom and wisdom from a celestial perfect intellect and essence, because imperfect creatures cannot give but defective matters.) (Amin, 30, 1383)

It's approximately the same as Hayy Ebn Eshaq's narrative, in Abo Ali Sinai's. It is quoted shortly here: Salamon ruled for years and years and performed wonderful things and he commanded to engrave this tale (Salamon and Absal) on seven golden boards and engrave incantations of seven stars on other seven golden boards and bury them all in his father's grave above his head.

7_ Plato

There is no name of Plato in Abd Al Rahman Jamie's, Andalusian Ebn Tofeyl's and Avicenna's second narrative. But his name is mentioned in Honayn Ebn Eshaq's narrative and Abo Ali Sinai's first narrative which was imitated from the former.

Plato was born after the fire and rain storm and since he was a sage he was aware of the presence of valuable boards and treasures in pyramids owing to his sight. He traveled to Egypt to detect them but the ruling king did not permit him to disclose pyramids. But he willed to his pupil Aristatalius (Aristotle) and asked to disclose it in any possible cunning and use its spiritual secretive knowledge.

8_ Aristatallius (Aristotle)

There is no name of Aristotle in Abd Al Rahman Jamie's, Andalusian Ebn Tofeyl's and Avicenna's second narrative. But his name is mentioned in Honayn Ebn Eshaq's narrative and Abo Ali Sinai's first narrative of Salamon and absal. This is the story, since Plato (Aristotle's master) had been aware of presence of valuable treasures and knowledge in Egypt's pyramids and he failed to disclose them and learn the precious words of the boards, he made a will and asked his pupil for disclosing and detecting them. Though Aristotle went along with Macedonian Alexander (as his minister in a narrative) when he was leading army to west. And he

disclosed pyramids and he extracted the boards and utilized hidden spiritual knowledge that was engraved on boards. And it was him who wrote the tale of Salamon and Absal from the boards. So some literary men believe that the tale (Salamon and Absal) for the first time was written by Aristotle in Greek, and Honayn Ebn Eshaq has translated it from Greek to Arabic.

9_ Sariqune cave (Sarapiune)

This word is mentioned just in Honayn Ebn Eshaq's narrative and Abo Ali Sinai's first narrative of Salamon and Absal and not in other narratives. Sariqune cave, was the cave in which the sage Eqliqolas resided before fire storm and he had been mortifying there and he would have break his fast eating leaf, once in every forty days. To continue he tale Honayn Ebn Eshaq quoted: (the sage came to Salamon who was on the edge of death and asked if he wanted Absal to join him, and Salamon gave positive reply. and brought Salamon along with himself to Sariqune cave and offered him to mortify together for forty days so that Absal would be alive again and would join Salamon. (Amin, 32, 1383)

Also in first narrative, the word Sariqune means the same as Honayn Ebn Eshaq's narrative. And it ia quoted as follow: (and this sage has been always mortifying in Sariqune cave, and once in every forty days he broke his fast by plants, and by his wisdom the earth was conquered to hermanuse (Salamon's father). (Amin, 48, 1383)

And it is followed: Salamon grieved and groaned too much in separation of Absal so that he reached to the point of lunacy and mania. And since his father witnessed him to be on the edge of death, he asked the sage for a cure. The sage brought Salamon to Sariqune cave and promised him to meet Absal. But he had to perform what the sage said for forty days and accept his three bets.

It should be mentioned that in other narratives such as Abd Al Rahman Jamie's and Avicenna 's second narrative, there is no name of a special place for essence refining, fervent praying and mortification. Just in Hayy ebn Yaqzan, Hayy's birth place is mentioned as an island to essence refinement that it will be discussed completely in its own part.

10_ the Venus

The word Venus in each of the three narratives, meaning Honayn Ebn Eshaq's, Abd Al Rahman Jamie's and Avicenna 's first narrative, is introduced as symbol of heavenly love, truth and reality. In Honayn Ebn Eshaq's narrative Venus is introduced as the spirits of water (God of water). The king in incantation commanded to the God of water to save Salamon after he was fell at sea. And at the end of the story Venus appears as a divine and heavenly love. And Honayn ebn Eshaq remind her as the most beautiful of all beauties. And Salamon falls in love with the most beautiful of all beauties (Venus) and inform the sage that he is no more interested in Absal and he is in love with Venus and he wants to see her more. And another part of this story is quoted as: by salamon's insistence, the sage explained to him that this beautiful woman is, the God of water and spirits of Venus and she is a celestial creature, so the sage conquered spirits of constellation under Salamon's authority. So that Salamon reached intellectual perfection and received the crown, and wonderful and strange things were seen of him.

In Avicenna 's first narrative, Venus has approximate the same meaning as in Honayn Ebn Eshaq's narrative. When Salamon and Absal threw themselves into the sea, the king ordered spirit of water to save Salamon and to choke and drown Absal.

The final part of the tale is as follow: on fortieth day it was thar Salamon saw Venus's splendid, beautiful, and charming face, and he fell in love with her and he forgot Absal by his ardent desire toward Venus. And told the sage I want nothing except for this heavenly face, and I hate to see Absal and I want no one but her, then the sage conquered Venus spirits for him and brought her to him and depicted her to him so that Salamon was completely in love with Venus.

But in Abd Al Rahman Jamie's narrative Salamon's salvation occurred by the king's attempts, not by the help of Venus's spirits.

In Abd Al Rahman Jamie's tale of salamon and Absal, while the sage describes and depicts images of Absal he sometimes describes Venus and in this way make him to fall with Venus.

11_ cosmos illustrative mirror

This word has been used once in Abd Al Rahman Jamie's narrative of Salamon and Absal. Salamon's father finds where they have taken refuge with his cosmos illustrative mirror and prevent their enjoyment.

In Honayn ebn Eshaq's narrative of Salamon and Absal, instead the word cosmos illustrative mirror, magical flute is used, and this is the story. When the king heard of Salamon and Absal's escape he used his magical flute, which would show all seven realms by its seven holes to king by spelling, and he found Salamon and Absal who were miserable and deprived.

In Avicenna 's first narrative, instead of cosmos illustrative mirror or magical flute, silver tools and spells is used and this is the story. When Salamon became aware of his father's thoughts he consulted Absal and they both escaped from the king beyond the West Sea, but the king became aware of their situation that they were extremely poor and in difficulty, by the help of his silver tools and spells which made him able to burn wherever he desired.

12_ West Sea

It is said in Honayn Ebn eshaq's and Avicenna 's narrative that, when Salamon and Absal were to blame and in difficulty by the king, they sheltered beyond the West Sea. It is quoted in Honayn Ebn Eshaq's narrative that when Salamon heard of the king's counsel about killing Absal... lover and beloved decided to escape to the other side of the West Sea to be safe of the king's harm.

In Avicenna 's narrative it's the same as Honayn's narrative. When Salamon was aware of king's plan (Absal's murder) consulted with Absal and they both escaped to the other side of the West Sea. But in Abd Al Rahman Jamie's narrative they pass through the sea and shelter in an island or a woodland.

13_ Yaqzan

This word is mentioned in both Ebn Tofeyl's and Avicenna 's narrative of Hayy Ebn Yaqzan. In Ebn Tofeyl's narrative (of course in second volume) it is mentioned that king's sister got married secretly to one of kings closes and

she got pregnant, and for the fear of her brother (the king) she put her baby in a coffin and threw him in into the river. And since the name of child's father was Yaqzan, the baby is called Hayy Ebn Yaqzan. And till the end there is nothing mentioned about Yaqzan.

But in Avicenna's narrative, his name is mentioned twice, Once at the beginning and once at the end. At the beginning of the tale, Avicenna's asked the old man (Hayy) about his lineage, and he introduced him in the name of Yaqzan and he said: (My name is Hayy and I am the son of Yaqzan... and I am similar to him, and I have learned different fields of knowledge from him, and he gave me the key of knowledge...) (Sajjadi, 11: 1379)

And for the second time at the end of the story when the old man said: and the closest to the king of the world is my father and my father is younger, stronger and nomadic and needless of place and covering. But the king is more nomadic than him.

15_ Regions

This word is just mentioned in Avicenna's narrative. And that's when Avicenna asked Hayy Ebn Yaqzan about the regions. And in reply he said the earth has three limits, one between east and west, and other two, one behind west and the other beyond east. But each of these limits contain some fastenings that only special one can pass, on condition that they build up strength.

16_ Demons

This word is mentioned in Avicenna's narrative. The old man told Avicenna that if you go toward east, you will find the sun rising between two horns of a demon. Since the demon has two horns. One flying and the other flowing and those two groups that flow are two tribes: one is similar to wild beasts and the other to quadruped. And they are always in battle with each other. And there tribes are located at left side of the east and those demons who fly are located at the right side of the east and...

17_ the king

This character is introduced as Salamon's father in Salamon and Absal's tale that was completely discussed in Salamon and Absal part. But in Avicenna's Hayy Ebn Yaqzan, the word king is attributed to the glorious God. And the old man describe the king at the final stage, and make Avicenna enamoured with the king and he is attracted till he reaches God's world. All in all Hayy Ebn Yaqzan teache the disciple (Avicenna) are regions, limits of east and west and finally he introduces a king who is beyond any possible description or simile.

18_ Crow

Just as Hayy Ebn Yaqzan discovered everything by his own wisdom, he learnt how to bury antelope's dead body from a crow. This is the story, the carcass of the female antelope, which was as a mother to him, decayed. And he hated it and he decided to see that no more. There appeared two crows and one of them killed the other. Murderer crow dug the ground and laid the dead crow in it and poured soil on it. Hayy Ebn Yaqzan imitated the crow, he dug a hole and laid his mother, meaning the antelope, in the hole and covered her with soil.

19_ the female antelope

This word is mentioned in Ebn Tofeyl's narrative of Hayy Ebn Yaqzan, and has had the role of a mother for Hayy Ebn Yaqzan. Story is as follow, when Hayy Ebn Yaqzan was born he cried of hunger, and a female antelope which her fawn had snatched an eagle, heard his sound and mistaken him for her fawn and she fed him and she trained him and she protected him. He wandered along with her and got acquainted with other animals, and he noticed the appearance of each of them.

After a while the antelope became sick and weak, and she finally died. And this made Hayy Ebn Yaqzan extremely wondered and astonished.

Then he dissected her carcass in though he got acquainted with body organs such as heart, lungs and kidneys and... and he learnt from the crow, how to bury the antelope under the soil.

20_ India

This word is mentioned in the tale of Hayy Ebn Yaqzan. That Hayy Ebn Yaqzan was born with no parents but from a clay jug in an island under the equator, in India. And the island was called Sarandib which was located in the south of India. And Based on Ebn Tofeyl's belief this island was the mildest point of the earth, and best and the most skillful place to accept the light of Truth and able to give birth to a mankind in the absence of a father or a mother. And it is written in majority of historical and narrative books that the Adam was descended from heaven to Sarandib Island in India.

CONCLUSION

In fact Salamon is the symbol and sign of the soul and Absal is the symbol and sign of corporality, or in other words Salamon is the symbol and sign of wisdom and Absal is the symbol and sign of passion. And Hayy Ebn Yaqzan is the symbol and sign of active wisdom. Stating historical events, fables and myths in tales has been as if to state man's wishes and desires. The tale of Salamon and Absal is one of the most interesting tales which in fact has Greek roots and it was translated from Greek to Arabic by Honayn Ebn Eshaq in the third Hegira century. And after him it was quoted by intellectual men such as Abu Ali Sinai, Khaje Nasir O Din Tusi, Andalusian Ebn Tofeyl and Abd Al Rahman Jami. And even after Jami it was narrated in different ways by different people. The main theme and purpose of this symbolic tale, in all narratives and all different structures, even in dramas which have been recently represented, is nothing but an invitation to contemplate and to earn sight toward glorious God and to think about the quality of creation. In summary the tales of Salamon and Absal and Hayy Ebn Yaqzan have firm and acceptable theme and the characters are collective and dynamic. Accidents and events of the tales are natural and there is a reason behind each event. Events are logical and each of them leads another event. Events are symbolic. Characters of the tales grow in plot process. Conversations and dialogues between characters both clarify events and explain characters themselves. The tale's procedure is to-

ward perfection both humanity perfection and intellectual perfection. In fact humanity perfection include intellectual perfection in these tales. At the length of the tale, both in Salamon and Absal and in Hayy Ebn Yaqzan, in addition to spiritual perfection, moral codes, trial codes, philosophical and social codes are noticed. And each of them contain a good, firm and consistent structure, and its elements and principles can be arranged in order. There is a close relation between word and meaning in these works.

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