

Sadeh Celebration and Poets View Khorasani Style

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ABSTRACT

This research paper is about "celebrating Sadeh of the poets' views Khorasani style" since the opening of the ancient Iranian culture and customs And transmission to future generations, and efforts to preserve the heritage of robbery incidents has not forgotten time preserved .Therefore it is necessary to study the customs of the society in historical and literary texts, especially the poets Court has considered. In this study, it has been tried for centuries celebrated the cause and time of its creation, The assignment of these celebrated authors from different perspectives and ways of holding the Khorasani style and perspective on this celebrated poets, The research should be. This research has been done to the library Sadeh and holding it because it has been studied.

KEY WORDS: sadeh, celebrations of fire, bahman Tenth, firebug.

INTRODUCTION

Cultural and religious celebrations and festivals reflect the characteristics of a nation that has been shaped over the years .Thus, culture and beliefs of every tribe and nation according to the ceremonies and celebrations and customs of the people should know Several factors have been effective in its existence, Including religion, language, geographic region, and environmental conditions. All of our beliefs and customs of celebrations and festivals are part of our cultural characteristics That they should strive to maintain And let that be forgotten

Community aspects of nature such as water, fire, earth, wind, rain, sun and ... The manifestation of the effects is This is reminiscent of a mystical means to worship the principle of plurality to unity. All aspects of nature that Gary can look around us, represents the wise Creator is a powerful and creative. I realize this is the effect due to self-existence of the creatures is the creator of all existence. Expresses the sense of truth and conviction it is to humans There have not been to the universe itself

Despite its self-existence is not dependent on all of his life. Ancient Iranians believed that this was the joy of God's forgiveness and sorrow of evil phenomenon is I mourn their loved ones were not so very great sin, because it knew, Hence the attempt to always be happy And come together and celebrate the joy and happiness will And especially in the celebration that was held at night, light a fire. They light the fire and the sun and promising life, Growth and development and welfare is The Iranians have been always a very holy So that it is the manifestation of God knew

And why praise them to honor and celebrate their work and tried and efforts to make the Altar of the assigned Because they believed that the dark symbol of Satan and evil And light is the symbol of Ahura Mazda And with fire and scare away evil forces to help. Given the importance of fire among the ancient Iranians, They fire in different parts of Iran and those in high places were built on hills They went on pilgrimages and great festivals And believed that the sacred fire is a phenomenon that it should not be contaminated Unlike other religions, and believed it That the dead should not be burned because they are infected And fire are causing pollution ,Even before going to the Fire Temple And it should be his pilgrimage were washed.

In the Avesta, fire is a great place And its value was above the top of the other elements. The sacred fire until the Iranians had always tried Keep it bright and light a fire by all parties And they praised Ahvrmzda. In the book "Avesta prayer" part translated by Hashem Razi in Persian fire-worship that's been returned, Mentioned in the Avesta is the importance of fire: "Praise you are clean, a clean fire Gohar, a God's redeemed, set in a lustrous that their praise. Praise you, that my house is lit, Merit the praise and worship nearest to you, pray that Ahura, palate and fulfill our demands. "(Razi, 1968, p 41)

Sadeh in Shahnameh

Sadeh, including the largest celebrations of Nowruz and Mehregan fire and then, The most important celebrations of ancient Iranians The fire that occasion, celebrated this auspicious day. With reference to Granmayh and valuable book "Shahnameh" to celebrate the centenary of the time we realized that the kingdom is founded H. The story is that: Hooshang day to go hunting with the group on the mountain. The stone he threw away the dragon saw Hooshang But the dragon fled and hit another stone to throw stones And the intensity of

the two stones appeared that it spark ignition source was the emergence of fire Thank God for this blessing, said Hooshang thanks After the fire is immortal and blazing God calls her to the chair It calls people to worship. The same night she ignited a fire as big as mountains, He and his team sat back fire They start eating and wine And celebrated And the celebrated "century" called. According to this story are two forces against each other. The fire is the symbol of light against the darkness comes. In this story the snake is the symbol of darkness. The appearance of light and fire escapes But still there and does not And we're people who have good things with bonfires (Good Deeds) And on bringing to light the lights and stay away from it and it Brhanym selection. The black snake that is emblematic of the evil and sinister forces In all there are now We humans should be compiled with the lights on and the good It is evil and satanic snake away from our own and others. Another point is Fire is the symbol Khyrv good and blessing and comfort And achieve the promise of victory and prosperity for the people Work has therefore praise the Lord And this great festival is celebrated Iranian fire.

On the centenary celebration of the new century

Celebrate the new century which is held five days before the centenary celebrations, Also called the century. External Aboureihan "Albaqyh works" about the party said: "On the fifth day of the month in the Persian month Bahman Asnfarmz the new century, the new century or the century, The above is called the five days before the century is the century and it remained Byvrasb. "(birooni, 1973, p 353)

In Hashem Razi "Gahnbar celebrations and Frvdvg" to celebrate the fifth day of February in the new century and says, "the fifth day of February, the day Asfndarmz, Introduction Sadeh was established and called the new century to the tenth day of the month of February, the day of the Persian month Aban, Sadeh is held. "(Razi, 2008, p 208)

Hashem Razi in his book "Ancient Iranian calendar and celebrations" About the fifth of February in celebration Nvsdh said: It seems the reason for this celebration, the Nvsdh exist. In the centuries since the first day of February is celebrated Asfndarmz and then it changed and has moved to the Persian month Aban day. This displacement may result in an account number has been tackled. "(Razi, 2002, p 584)

Sadeh view authors

Dehkhoda in his dictionary says about celebrating a century: Attributing the cause to celebrate in this century, there are a variety of Appreciation Including: "Dam (percent) Ha' (extension ratio) Lghh meaning attributed to the number of dams (hundred) about the assignment due to a number of the party have said so. Sadeh, who has taken on February tenth, One hundred days after the beginning of winter was five months (What were ancient Iranian year into two parts:

Seven months of summer and winter, five months)

And the name "Century" hundred days after the beginning of winter is passing reference to Apparently this appellation And when the main celebrations In the Sassanid era And the same was also known for some time afterwards. Tenth day of February, the day of festive celebration and the largest of the Corp Which is two hundred and fifty Persian And such is sixty-two C. Sean came up to say that Eid Nowruz fifty nights and fifty days And it means that the number had reached one hundred descendants of Adam Century it was called in the night Fireworks And mountains and a wood fire on kindleth Hymh And some have attributed this holiday to Center(Dehkhoda, 1970, p 374)

Hassan Anousheh in the book "Encyclopedia of Persian literature." Sadeh is expressed as follows: "Celebration of antiquity is fire Go with the elapse of forty days of winter, Exactly at the end of a large dog, In the tenth day of February, the day of the Persian month Aban, Were held during the night. "(Anousheh, 2001, p 806)

Jaleh allies in the book "The Concise Encyclopedia of Iran." Sadeh has described it this way: "Iran is an ancient celebration of the centenary of Will be held at night in the Persian month Bahman. According to ancient Iranian tradition of the great winter of five months (one hundred and fifty days) was Father of all mankind to this day one hundred children came Kiomars In this day and Pishdadi Houshang great king over the crown. "(motadin, 2001, p 387)

Sadeh, which was held on February tenth The big celebration was Naming it for various reasons are listed. Outer Aboureihan Sadeh says about: "..... Percent say that it is the centenary souvenir Ardashir son Babakan And cause the said feast days and nights when the count separately, Between it and the last hundred years is obtained And some say that this is the first Father's Day Kiomars births, It was one hundred and one of his all Grdanydnd king. »(bironi, 1972, p 350)

Ghias ud Din Mohammad Rampour Substations in the book "Culture Ghiyath concordance 'Sadeh about it says," is a celebration of the centenary celebrations of the Magi in Persian name of the Persian month Bahman is the tenth day of the month. " (Rampour Substations, 1999, p 461)

According to the non-leap year, including two seven-month summer season (from April to October) and winter of five months (from November to March), was divided. After the first month was the start of winter That lasted until the tenth day of February, one hundred days The hundredth day celebration was held to celebrate the centenary of the birth of the celebration was on fire. Another reason for holding this festival, Yalda is the fortieth day of the birth of the sun Last night the big dog and small dog the first night of winter is consistent. Khayyam in "New Year Letter" Sadeh is attributed to Fereydoun And says: "Afrydvn ... That same day was Zhak Sadeh was right on the property Bnhad And saved the people from oppressive Zhak Sign and from that day to celebrate good news Covenant of good faith to the King every year in Iran and Turan are on. "(Khayyam1999, p 19)

He also says: "Every year to date Sadeh Celebration in Iran and Turan's promise to make good kings, After that date, This time the celebration was forgotten Only Zoroastrians and the ancient traditions of the Guardian These are ancient and celebrated on their feet. "

The ancient Iranians celebrated the feast of Shkvhmdndtryn before the Mongol invasion has been held with a certain majesty. Abdul Sydyan the book "Land and People of Iran" This is to be noted: "The historical importance of the celebrations is the centenary celebrations Go at night when I take the Persian month Bahman And is consistent with a small dog the first night of winter, The ceremony celebrated the centenary celebrations in the covenant with the Samanid and Ghaznavid procedures were very similar, But after the Mongol invasion of ritual celebrations were cut. "(Sydyan, 1998, p 308)

A. Bayhaqi in the book "Bayhaqi on» Sadeh has brought about this: "Amir (Sultan Masud Ghaznavi) said Tent encloseth way to Merv Bzdnd Three miles of Lashkar Gah Century and was closely Ashtari Soltani and it took all the troops to desert And Gaz were pulling Century and to have a penis and a dove, and what is plotted The night came to their devices over the centuries. First night on the edge of that stream that Amir had Shray Bnshst and Nadim and Mtrban Byamdnd Firewood and began to fire and After almost ten miles Shnvdmd light of the fire were Bdydh Oil and pigeons lined afraid Ddan snow were placed on fire and running And it was a century I have not seen it and so it came to an end Khorrami. "

It should be noted that the custom of burning birds and animals in the presence of kings, Zoroastrianism is based on not Zoroastrian fire because he was very dear As far as the Zoroastrian religion in all books about the order to fire it was clean and not contaminated In the Avesta, the Gathas stated: "... Mazda is a curse to those who love the wind in their education to make people turn away from good deeds And those animals are sacrificed with joyful shouting. " (Razi, 2003, p 91)

Tnbakvyv book "Dictionary Bayhaqi on» The celebration is held in this manner: "Sadeh was held at night And a few days before the century arrives, Ashtari Soltani and provide firewood for the troops went to the desert Gaz and wood were collected And in the vast desert on either Anbashtnd And a huge stack of wood gave way Pigeons were prepared and coated in oil and oil poured Promised Night And built up a huge fire And Assembly layout Mtrban and Nadeem were And the king and those around the joy and pleasure. »(Tnbakvyv, 2008, p 734)

Having and keeping alive in the leg called Ziarat Mrdavyj Sadeh have tried many He has held the largest and Sadeh Such has been the subject abridgment Altvarykh book: "Then it came to Isfahan Mrdavyj And asked that he (Ali fragrance and his troops) to War And sends the army to his brother Ali Hassan fragrance before he sent Nova and has to do obedience. After such a government would help the slaves in the bathroom of the night Mrdavyj Sdh Bkshtnd Rustam ... Hassan fragrance escaped from prison and went to Shiraz from the opening day draw Sdh afraid. "

Mohammad Hossein ibn Khalaf Tabrizi The "culture of decisive proof" that reflects the glory of this festival: "The name is the tenth day of February, And to this day Eid Farsyan And feast and make much Afrvznd fire Jane and her kings and birds and beasts of the field The plant closed on his foot It turns fire plant And release to jump in the air And in the desert, mountain and desert move and fire in turns. It was clear they celebrate Kiomars ... Some holiday Houshang inventor Ben Siamak know. »(Borhan, 2000, p 499)

According to the Iranian mythology, Kiumars is the first human, So is it the same Kiomars. Gardez in the book "Saddle Akhbar" Another form of this expression is: "Because the children of Iranian mythology Mshyh and Mshyanh that are the first human pair,

Children were born to dams, Built and it's called the century. "(Gardez, 1983, p 247)
So the biggest celebration of the centenary celebration of fire and one of the oldest rituals known in ancient Persia, is a group and shared In the beginning the evening of February tenth, The Iranian people all over the tall mountains and the roofs of houses, Fires that are already in some areas Afrkhtnd that this practice is Various songs with the singing and the desire to go cold and the heat And even in some areas to play and engage in mass demonstrations. This celebration commemorates the importance of light, National fire and energy and is considered an ancient celebration And devoted to religion and no special Group And the true heir Sadeh Zoroastrians, but not only are all Iranians.

To celebrate the centenary of the reasons listed include: First man to reach the number of children Sdtm 2 Fifty and fifty days before Nowruz night 3 A hundred days have passed since the Winter 4 Occurrence of fire by Hooshang Hooshang and coronation night in which five Attributing this to celebrate the fortieth birthday celebration Fereydoon's victory over Zhak six warp ends and the sun started small warp.

But among the reasons given in the tenth of February Sadeh Occurred in the last day of the big dog And the cold weather this month, On the occasion of celebrating the advent of fire, Given the important role that fire has on human life, It seems more Also given the assignment to two Nowruz and Mehregan and Fereydoon Jamshid, Houshang assigned to this holiday does not seem unlikely.

Given that most of the ancient Zoroastrians have lived in Kerman, So in the eighty years since the last century as the cradle of And every year where people are held Shkvhtryn Sadeh. After the Islamic Revolution and the Zoroastrians migrated to Tehran, Every year this celebration in Tehran, Karaj Special Road Pavilion Varjavand located 16 kilometers will be held. Mahmoud Amini's is that the people of Kerman, About the centenary celebrations in Kerman said: "Kermani this more gracefully than other areas hold the festival. Kerman is still drawing fire from the ashes of the farmers on their land blow, Century ashes to ground fire because they believe it will bless. " (Amini's, 1996, p 123)

The celebration of the centenary in style at different periods, this can be realized Kharv collect firewood and shavings for inflaming centuries was not alone And cooperation in this matter was considered from the religious imperatives And behavior associated with reward was So everyone brings to the size competence firewood and wood dust In the last century and a handful of ashes to mark the end of winter to take their field And people were convinced that heat in the evening star sends greetings to the ground.

Sadeh in the Khorasani style poets

Khorasani style poems by poets to celebrate the centenary, Time and manner of holding it and assign it to the Kings have The following examples can be mentioned. Manouchehri: Manouchehri Damghani including the poets and gala Christmas themes and get drunk and upset at her poems frequently seen. (Manouchehri, 2006, p 30)

He also celebrated a century of tradition and Esfandiar Kiomars knows and refers to the fire on this day:
onsori:

In many poems and poets to his generosity and liberality of kings are mentioned in the celebrations. Din and his generosity in praise of the element Nsrbn Amir Sadeh says this: (Elemental, 1970, pp. 46 45) Sultan Mahmoud Ghaznavi in praise of the one element that is Qsaydsh Sadeh fire to this day in February, and cites Gbran and fire worshipers celebrate it knows And it seems that the Sultan Mahmoud has refused to go to this party: As can be seen Background element, and Fereidoon brought this feast to Jamshid. He praised the century, Beauty metaphorical and religious elements of Islam into the literature and our culture, Because the Mount, the manifestation of light, heaven, spiritual and bright, and the fire of Nimrod has resorted Shrar Used to describe these elements in his party element called "Gbrkan" has not had any problems; But the poet in praise of Sultan Mahmoud Ghaznavi in an ode At about the same Sadeh had this to say:

Ferdowsi:

The Shahnameh of Ferdowsi repeat Sadeh And other festivities especially Norouz and Mehregan is named Shahnameh and also the generosity of kings mentioned in the celebrations. After the praise and worship God Lorasib he sat on the throne, Then make acts for the centenary celebrations. It is precisely in these lines indicate

Fire in the sanctification of the ancient Persians, Monotheism and belief, they do not conflict with the Creator Fire, but they also knew the Lord created And because it began to praise.

Farokhi:

Farrokhi greeting Sadeh fire to draw the party cites This proves that greatness is celebrated: Farokhi time to celebrate the centenary of fifty days before Nowrooz celebration And it is considered promising the coming of spring: In celebration of the centenary celebrations also like to mention is drawing spree In the following verses in praise of Khwaja Abul Hasan is expressing this: His poems celebrate the centenary of the evangelic the coming New Year and it's income and Introduction to the New Year is known Farokhi of Qsaydsh, Sadeh, which has coincided with Muharram Congratulations to Stan M. And to maintain its holding at the time of this king is mentioned: Qsaydsh Farokhi of the century fire-slip and Sultan Mahmoud's praise, Century, described the fire And its gold and jade jewelry and memorabilia that has been likened Byrm yellow Of archaea and the essence of human life is known and And there are also two chapters, beginning with the Nowruz and Mehregan noted:

Summary and Conclusion

Four elements (water, fire, wind, soil) with the Iranians in the holy They praised the Iranian But among these elements, fire has long had a reputation And in the Avesta as a sign of God And its flame symbolizes eternal life are counted And believed that, despite its continued existence, And

welfare of its existence knew the fire. So it unduly pollute as More celebrations were in fire, Not incompatible with monotheism Iranians celebrate fire after There exist because God knew it manifested.

We celebrate the centenary of the studies about The festival is a celebration of the fire Is a national celebration and not connected to any one of the races or religions of ancient And the true inheritor not only Sadeh Zoroastrians, But all are free, The celebration of the Mughal period and to have held up well. In Ferdowsi's "Shahnameh" to celebrate the centenary of the Nowruz Nameh, Khayyam Houshang and it does the Center And the outer Aboureihan, Being an official holiday at the time of Ardeshir Babakan knows. In the book "Altvarykh inconclusive" to the most famous and largest Sadeh Mrdavj mentioned in Ziarat. Starter cultures decisive proof, clear Kiomars holiday, the man knows his father.

Fire symbolizes good and blessing Navideh marks and welfare is It shows the contrast between the Genesis story of God and evil in Shahnameh Hooshang Against each other in the end God will triumph over evil The light will overcome darkness. This story appeared in the snake is the symbol of darkness and light the fire escapes. This suggests that the Zoroastrian faith is based on duality, Although Zoroastrians believe that the duality of the two elements have been light and darkness, But precisely at this point we realized the depth of their beliefs They also have a duality that is rooted in monotheism Because they believed were These two elements, namely light and darkness as the sole creator is imperative It is the Creator God who is Creator of all good and bad. His generosity and munificence of kings and assist subordinates in Sadeh, One of the characteristics of this celebration. Other properties can be used to create a sense of Sadeh cooperation among people in this day pointed out Because dust and dirt collect wood for the fire Vigil century was not alone All people in this together helped It was considered that the cooperation of religious imperatives And was a reward hereafter.

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