

ZOROASTRIAN ELEMENTS: RELIGIOUS TRADITIONS, CULTURAL RELATIONS BETWEEN KAZAKH AND IRANIANS*

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Abstract. In the material presented to your attention, interethnic, and interreligious features and similarities in the traditions of religiosity and religious traditions common to the Kazakh people and Iranians are studied and discussed. Today, most of the existing Kazakh traditions in Kazakhstan are alien to Islam, some of them are elements of the traditions of foreign peoples, and there are many opinions on the part of Islam that many traditions carried out in everyday life are «God's communication with other deities is called shirk, and this is wrong». Within the framework of this article, Zoroastrian religious and non-religious traditions, which are closely intertwined with Western Kazakh traditions, are briefly considered and analyzed. Returning to the past, studying history, rethinking historical relics, spiritual renewal, and turning to new and fresh perspectives are the requirements of the times. Indeed, any nation has its own culture, spiritual identity, and spiritual world. Absolutely, just as no nation can live in isolation without individual historical, political, and economic ties, culture cannot exist without mutual influence and connection.

Key words: Zoroastrianism, elements, Turks, Kazakhs, spiritual world, culture, tradition.

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Introduction

Considering that the theme of traditions is not only the ties of cultural life and interethnic relations but also the elements that give expression to our daily life, if the essence of human life is a descendant of mankind, then there are undoubtedly traditions and rituals that have not been written anywhere, which have been performed since the moment the birth of a child until the moment of his death. If we were up to this point familiar with the traditions and superstitions that are performed in our daily lives, then in the course of this article we will learn that some traditions have roots in Zoroastrianism. For example, the Nauryz holiday is a holiday of the spring equinox, common to a number of Central Asian peoples and Iranians, the Afghans whose origins come from the Achaemenid dynasty of the VII-VIII centuries. It is said that the celebration of Nauryz was initiated by the Zoroastrians. If we focus on the origin of the word nauryz, then «novruz» comes from the words «know» - «new» and «ruz» – «day». «Nov» means new, «ruz» means «day» that is, and these are words of Persian origin which mean «new year», «new day» [1, 672].

«Zoroastrians» are representatives of a religion that lived in ancient Iran, whose sacred book is called the Avesta. Currently, Zoroastrians live in the Iranian capital city of Fars and in some US states and parts of India. According to the teachings of the Zoroastrians, the main elements, such as the sun, fire, heaven, and earth, are sacred. Some books refer to Zoroastrians as «fire worshippers», although the Zoroastrians themselves dispute this notion.

According to the Iranian calendar, at the beginning of the month of Farvardin, according to our calendar, on the night of March 21-22, the new year begins, that is, Novruz. According to the Avestan people, ten days before the month of Farvardin, «fravarkhi», that is, the souls of the dead, according to the Zoroastrians, initiators of good deeds in the human race, in the Kazakh translation means «Aruaktar», descend to the earth to monitor cleanliness and good deeds on earth. Farvardin month in modern Iran, the name is directly related to the word «fravarh». The aforementioned «fravarkhs» or the souls of dead people stay on earth for about 10 days. On this occasion, the Zoroastrians put their houses in order, during this period the role of the mother in the family increases, they clean the houses, put the family in order, and begin to buy new things and clothes. They say that the main purpose of these events is for the «fravarkhs» or the souls of the dead to see the peaceful and beautiful life of the earthly world and return to their world with joy. The Zoroastrians called this March night «Hamaspatmaydem», that is, the night of the «equinox» [2, 352]. Similar traditions of the Zoroastrians are highlighted in the course of the article.

Methodology

Zoroastrian elements: religious traditions, cultural ties of Kazakhs and Iranians. When studying the topic, the following set of research scientific methods was

used: the method of historical narration or description; comparative, comparative historical, structural, holistic, reference, and statistical methods were widely used. In addition, the method of historical and axiological analysis was used to determine the fundamental aspects of this problem and identify its value. When analyzing socio-political processes, and religious traditions, which are an integral part of the phenomenon of scientific knowledge, the importance of deepening formation and development of historical consciousness is taken as a methodological focus, and in the current period there are some methodological innovations in deepening modernization processes. In the article, the methods that make up the methodological basis of the study include critical analysis, comparative analysis, and problem-theoretical research methods in the philosophy of religion.

The Ceremony «Kindling a fire» on the Roof of the House During the Celebration of Nauryz Zoroastrians

Zoroastrians express their contentment with the arrival of the aforementioned «fravarhs» of the souls of dead people by kindling a fiery fire on the roof of the house. The day before Nauryz, a hostess of a house, that is, «Mother of fire», transfers the firewood with red coal taken from a stove to a roof of a house. In addition, water, greens, vegetables, kerosene or wax, and fruits in a bowl are taken out to the roof of the house. Together with the family, everyone goes to the roof of the house and performs rituals dedicated to the honor of seeing off the Fravarkh, reading the AvestaDrun, which they read before dividing the fetus, thus sacrificing the fruit to the path of the Fravarkhs and dividing it equally among family members, during this ceremony the family sings their hymns to the glory of the Avesta. On the day of the holiday, the keepers of the eternal flame in the Avesta, the «mabeds», light torches and inform people about the arrival of the new year. Until the burning fire goes out, the Zoroastrians pray to their gods, take the remaining coals away from their homes, and bring the rest to the local «eternal flame» or «atashkade». They also burn fires in their homes using fragrant wood bundles to obtain fragrance [3].

Places where Zoroastrians conduct religious ceremonies are called «peskame». The places where such a ceremony is held should be clean and bright. «Peskame» means «room». First, water is sprayed into this room, after which the water is mixed with the soil. In the city of Yazd, there are four-room «peskame» for such rites, they were called «chaharpeskame», i.e. four-room peskame. The large room in which the table is laid is called «peskame-e mae». «Mae» means large. The entrance to such rooms is made facing east. Water mixed with earth is sprinkled on the walls of the room and on the ground at the entrance to the house.

If we talk about the table at which religious rites are performed, then the sacred fire is lit in the palace or at home. An image of «AmesheSpenta» should be placed on the table. «AmesheSpenta» is a collect of six good qualities of God. Zarathushtra believed that a person who absorbed these six qualities would

become closer to God. Let's talk about them in awareness: «Bohu Man» means good thinking, «Asha Vahishta» means truth, «Kshatra Vairiya» means serious power, «Spenta Armaiti» means love, «Hauvata» means importance, «Amertat» means eternity. For example, as a sign of love, a white rock is spread on the ground. Items placed on this table have a place in the sign of six mentions above the quality indicators [4, 221].

If we dwell on «Haft sin» elements of the Nauryz table, then some say that during the Sasanian period, dishes called «chini» were brought to Iran, therefore the menu of the Nauryz table is made up of these dishes, and the word later changed to «sini». In Persian, the verb «chidan», that is, to collect, means to collect seven kinds of grain crops. «Haftsin» is the da斯塔rkhan of the Nauryz holiday. There should be 7 types of food on the table, starting with the Arabic letter «c». «Sib» – apple, «sipand» – safflower seed, «siahdane» – black cumin, «sanjed» – wild olive, «serke» – vinegar, «sir» – garlic, «samanu» – vegetable, «sumalak» – cooked halva-like food, sometimes such things as «sabzi» greens or «sekke» – coins were placed on the table of Nauryz. In addition, a «golden fish» is placed on the table – a symbol of goodness and wealth, and a «mirror» – a symbol of purity [4, c. 123].

In addition, we are convinced that the peculiarities of the customs of the Zoroastrians, including the Iranian Zoroastrians, in relation to the holiday of Nauryz are that the holiday is celebrated in a religious direction. In proof of our words, we present the following traditions. On the first day of the Nauryz holiday, Zoroastrians gather, go to the palace where the sacred fire is kept, unite as a sign of unity and peace and read the «small Avesta» prayer praising God.

As for visiting and waiting for guests during the Nauryz holiday, children, that is, young people, go to greet and bow to their elders, if they have any old grievances, they apologize to each other and reconcile. All this will continue until the 21st of Farvardin. It should be mentioned that the Avesta hymn «Ata Ahu Vairio» consists of 21 lines, which proves that this number 21 is not in vain.

It should be noted that some traditions of Nauryz, celebrated in countries such as Iran, Kazakhstan, Azerbaijan, Afghanistan, Tajikistan, and Uzbekistan, are analogous to the celebration of Nauryz by the Zoroastrians. For example, if we talk only about numbers, then it is well known that the numbers 7, 9, and 21 are sacred numbers in the life and culture of the Kazakh people. Therefore, the study of the traditions of two countries that have a common language, culture, and religion associated with Nauryz, the Great Day of Nauryz means «new day». The Nauryz holiday is also celebrated in Asian countries, Iran, etc. And in Iran, it began to be celebrated as a religious holiday of the Zoroastrians during the Achaemenid Empire, since then the March holiday has been celebrated in Iran. The celebration of March by Iranians and Kazakhs has its own characteristics. However, the common symbols of both countries show that the history of the Nauryz holiday began in the distant Achaemenid dynasty in Iran.

Regarding the Nauryz holiday of the Kazakh people, we quote without change the words of the Vice-Rector of the Eurasian National University Dikhan Kamzabekov: «In Kazakhstan, there are not forty national social divisions, but one people. There is a people created by God and shaped by fate. His name is the people of Kazakhstan. We are renewing together. We are a joint new dream. Open and look at our constitution: «We, the peoples of Kazakhstan, united by historical destiny, are creating statehood on the original Kazakh land...» begins. Therefore, the value of the original Kazakh land is the common value of the people of Kazakhstan. The Nauryz holiday, originating in Persia, whose source and source are intertwined in the heart, organizes and unites Kazakhstanis, regardless of their origin, ethnicity, and religion. If Islamic values are clearly seen on this holiday, then this is not a distortion, and we reckoned with those who stand in the way of the truth, which, naturally, reached 70 percent. Also on this day, religious events and ceremonies can be performed not by sects that swarm like locusts, but by people who obey world-famous religions. For yourself, for your established habits. But none of this means «Humanity, be renewed!» There is no bias towards Nauryz. If it is renewed, the believer will be renewed. Iman means to believe and to be faithful. We, Kazakhstanis, are looking forward to the dawn of bright days on earth, and for the rest of the people of the world. A person is renewed, a nation is renewed, and the world is renewed! This is the golden ideal of the Nauryz holiday» [5].

On September 30, 2009, the Nauryz holiday was included in the UNESCO list as a value of the representative culture of mankind. In a number of countries, Nauryz is celebrated as the day of the equinox, which corresponds to the 21st, 22nd, and 23rd. On February 19, 2010, at the 64th session of the UN, it was named «International Day of Nowruz»:

In accordance with the resolution issued by the UN, the following was approved:

1. March 21 received international status.
2. To undertake and carry out activities together related to Nauryz in countries that celebrate Nauryz;
3. Joint initiation of events dedicated to the Nauryz holiday;
4. Organization of events dedicated to the past and present of the Nauryz holiday;
5. Events organized in connection with the Nauryz holiday Conclusions that any interested persons and organizations have the opportunity to participate in the work of the UN and other organizations.

So, further, if we move on to the celebration of nakryz by the Iranians, then the Nauryz holiday in Iran usually lasts 13 days. On the 5th day before the holiday, they go from house to house to relatives, parents, and friends, greet and see each other, and bow. On the 9th day, «Nauryz Shah» falls, which is the day of the Shah's appointment in the era of the Shah's power, and on the 13th day of «SizdahBedar», according to Iranians, the thirteenth day is considered one of the most dangerous

days, and it is considered that on this day harm will befall the one who sits at home, and so they go out into nature en masse. «Sizdah be dar», that is, on the 13th day, no one stays at home, everyone goes out into nature because the number 13 is considered dangerous in Iran. The number is considered to be very dangerous to stay at home. And the most interesting thing is that on this 13th day the girls get together and those girls who want to get married next year and do different wedding ceremonies, fortune-telling.

Also, if before the Nauryz holiday there are offended people, then they apologize to each other and ask God for forgiveness if they have committed sins. According to legend, angels enter a place where purity reigns and fulfill the desires of this person for this year [6].

People are whitewashing, painting walls, and cleaning their houses. They call this cleaning process «Hanetekani». They collect garbage on the streets, wash their clothes, remember the «fravarkhs» of the souls of dead people and ask them for support in the new year.

And also, on New Year's Eve, bonfires are lit in the streets and the rite «jumping over the fire» is performed according to the rite, people must jump from these burning bonfires. There are seven fires to light, which means that each person must jump over the fire seven times. When jumping, the following words are pronounced: «Zardie man az tu, sorkhie tu az man» in translation means «let my impurity and illness come to you, let your beautiful flame energy pass to me».

The festive table of Nauryz also includes various types of pilaf, sweet and savory dishes, and various types of nuts.

On the eve of the Nowruz holiday, Iranians wear new clothes, make new wishes, and shops are full of customers. Shopping and buying new things on New Year's Eve means New Year's prosperity and wealth.

On the first five days of the new year, relatives, friends, townspeople, elders, and juniors enter each other's houses and give gifts. The elders give the younger ones a New Year's «eidi», which means a monetary gift. If you happen to be in Iran, don't be surprised if young Iranian children ask for «eidy» and give coins as part of the Nauryz tradition is now a common thing for children.

If you take a closer look at the «Haft sin» of the Nauryz holiday table, then some say that during the Sasanian period, dishes called «chini» were brought to Iran, so the March table menu is made up of these dishes, and this word was later changed to «sini». And some people know that the verb «chidan» means to collect, that is, to collect, seven kinds of grain crops [7].

Regarding the number 7, the Kazakh people have many beliefs. And directly connected with this holiday, the Kazakh people have a tradition of cooking Nauryz kozhe with the addition of seven types of food. It is worth mentioning the following about the Zoroastrians they recognized and revered the four elements: earth, sun, sky, and water. From this point of view, it can be seen that the Zoroastrians and the Kazakhs still have the ritual of worshipping the moon and worshipping the earth and sky.

Nauryz is the beginning of the year, the time when the whole world rejoices and renews itself. As the name suggests, a new year, a new day can be guessed without studying any science people are waiting and hoping for good and good things from the coming year. And so we were able to make sure that the Iranians and the Kazakhs, who have such a common holiday as Nauryz, have similarities in celebrating this holiday. And direct evidence of this is the number 7 that both peoples have. We have heard many times that a person who cooks Nauryz kozhe has his desires fulfilled in two worlds. The holiday of Nauryz is considered the beginning of the spring of the revival of the whole world. And they also say that the wishes of the one who cooks Nauryz kozhe and the one who drinks it come true.

Conclusion

Summing up the article, the submitted materials will be studied with great desire in order to find out the meaning of the deep roots of cultural ties and common spiritual continuity, as well as the similarities and differences between traditional Islamic traditions and Zoroastrian elements. And also that the peculiarities of the culture of Zoroastrians and Kazakhs are the main subject of this study. Interesting things in the Zoroastrian culture still retain their value and are passed down from generation to generation with their own characteristics, without losing their relevance. Along with modern Islamic traditions, it was combined with the spiritual consciousness and character of people. The religious traditions of the Kazakh people are like a jar full of secrets that need to be explored.

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Діни дәстүрлердің маңыздылығы: қазақ халқы мен зороастрылықтар арасындағы мәдени байланыстар

Аңдатпа. Назарларыңызға ұсынылып отырған материалымызда қазақ халқы мен ирандықтарға ортақ діндарлық дәстүрлер мен діни салт-дәстүрлердің ұлтаралық, дінаралық ерекшеліктері мен ұқсастықтары зерделеніп, талқыланады. Бүгінгі таңда Қазақстандағы қолданыстағы қазақ дәстүрлерінің дені исламға жат, олардың кейбіреулері бөгде халықтардың салт-дәстүрлерінің элементтері, сондай-ақ ислам тарапынан «Аллаға серік қосу, дұрыс емес» деген пікірлер де аз емес. Берілген мақала аясында кейбір қазақ салт-дәстүрлерімен біте қайнасып кеткен зороастрылық діни және діни емес дәстүрлер мерекелерге қысқаша тоқталып ғылыми тұрғыдан зерттеліп, зерделенеді. Өткенге оралу, тарихты зерттеу, тарихи жәдігерлерді қайта қарастыру, рухани жаңғыру және жаңа әрі тың көзқарастарға бет бұру ізденістер мен уақыт талабы десек те болады. Кез келген халықтың өзіндік мәдениеті, рухани болмысы, рухани әлемі болары хақ. Әсілінде, ешқандай халық жеке дара тарихи, саяси-экономикалық байланыстарсыз оқшауланып өмір сүре алмайтыны секілді, мәдениет те өзара ықпалсыз, байланыссыз бола алмайды.

Түйін сөздер: Зороастризм, элемент, түрік, қазақ, рухани әлем, мәдениет, дәстүр.

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Значение религиозных традиций: культурные связи между казахами и зороастрицами

Аннотация. В данном материале рассматривается и обсуждаются межнациональные, межрелигиозные особенности и сходства традиций религиозности и религиозных традиций, общих для казахского народа и иранцев. Сегодня большинство существующих казахских традиций в Казахстане чужды исламу, некоторые из них являются элементами традиций других народов которые в протяжении веков тесно переплетены друг с другом. В данной статье исследуются и анализируются зороастрийские религиозные и нерелигиозные традиции, которые тесно взаимодейственны с некоторыми казахскими традициями. Возвращение к прошлому, изучение истории, переосмысление исторических реликвий, духовное обновление и обращение к новым и свежим перспективам – требования и запрос времени. В действительности, любой народ имеет свою культуру, духовную самобытность, духовный мир. В самом деле, как ни один народ не может жить обособленно без индивидуальных исторических, политических и экономических связей, так и культура не может существовать без взаимного влияния и связи.

Ключевые слова: Зороастризм, стихия, тюрк, казах, духовный мир, культура, традиция.