NAWRUZ AND LİTERATURE

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Abstract: Nawruz celebration is the oldest Aryan (Indo-European) mythological culture, which can be called the most ancient human celebration. A celebration that is the messenger of construction, equality, jubilation, greenery and happiness.

Nawruz as a natural celebration is the symbol of life and death of the world and resurrection of nature.

This lasting and ancient celebration has come to Culture lover's attention from ancient times to present and it's always reflected in anthem and speech. The first writer who wrote an independent book about Nawruz was Hakim Omer Khayyam. By writing the "Nawruznamah", Khayyam wanted to be the guardian of his high identity, rich and strong culture and proud history. In this article Nawruz instructions in Dari Persian literature is discussed.

Key words: Nawruz, Instructions, Literature, Khayyam.

Introduction:

Nawruz is one of the lasting national celebrations of Aryan nations which from old days to present in the writings and poems of these nations has lived immortally and continued to exist. Nawruz that according to myths was set by Jamshid (the fourth shah of the mythological Pishdadian dynasty) was a national and popular ceremony that with its continuity in imperial era of Kushan empire, Parthian empire and the Sassanid was held formally and gloriously by governors. After the spread of Islam in lands of the ancient Aryana, part of our ancestor's customs and rituals and continued powerfully and in this continuity two factors played prominent role:

First of all, Zoroastrians same other nation had complete freedom in holding ceremonies did not conflict with the principles of Islam, and even Muslims in these areas assisted them in performing the ceremonies.

Secondly, this cultural influence of the Muslims Aryans was not ineffective in the caliphate system. Even the Umayyad and Abbasid caliphs themselves, especially in the era of the Barmakian ministry of Balkh, held great Aryan celebrations and in the style of Aryan Kings, they received Nawruz gifts and traded and on the same day, the opening ceremony of tribute, ransom, dismissal and employment of workers, coinage of money, … took place.

In the time of Samanids, Ghaznavids, Seljuks, Ghorians, Timorids and Gurkhanids of India, the way of our ancestors was held with special splendor and glory. According to Dr. Arianfar, the celebration of Nawruz in various places, is based on three beliefs:

1. **Historical belief:** the ancients considered Nawruz to be the birthday of Kiomars (the first man and Aryan ruler) the birthday of Houshang and the birthday of Ki khosraw. And they also believed that on this day Kiomars, Jamshid, Ki khosraw and Goshtaso reached the throne. On this day Fereydon divided the country among his sons.(Iraj, Toor and salm). On this day Great Korosh conquered the Babul city. On this day "Darios I" celebrated in "تخت جمشید" and minted coins. And on this day Ardashir conquered Rome.
2. **Religious belief:** some people believe that Nawruz is the day of creation of the world. Zoroastrians consider Nowruz as the birthday of Zoroaster and believe that Goshtasp accepted Zoroastrian religion on the same day. With the advent of Islam this popular and religious celebration was given a religious burden and they have quoted Imam Ja'far Sadeq as saying: "on this day, God made a convenant with his servants that they would not associate partners with him and that they would believe in his prophets. On the same day, Noah's ark landed on the Judy mountain. on this day, Ibrahim (Hail to him) broke the idols and on the same day the Islam prophet broke the idols of Kaaba. And on this day Imam Ali ascended to caliphate. And Imam Zaman was born on this day."
3. **Popular belief:** common people believe that this celebration is a celebration of nature, a spring and rose bush, a planting stick, landscaping and joy in the lap of nature. People don't know what the religious and historical ties of this celebration are. As soon as spring comes, the get happy and come to excitement. They go on the slopes and rejoice. (Arianfar,1390, p. 432-436)

According to Master Javid: "Because Nawruz has a long life and is rooted in our culture, many interesting historical, religious and mythological events are associated with it. For example, say: God created human on this day. Kiomars came to the kingdom. And on the same day sugarcane was broken and eaten by Jamshid." Zoroaster revealed the religion at the age of thirty and that day was Nowruz. On this day revelation came to Moses (Hail to him). On the same day, Solomon prophet recovered his ring after forty days, which was the secret of his greatness and wisdom. On this day creation of the universe ended… these narrations not only made Nowruz dear, but also added to its survival and durability. (Javid,1384, p.16)

The historical geography of Nowruz celebration depends on the historical geography of our country; as we know, our homeland has been Ariana from ancient times to not so long ago, which has come to "Ariana vije", "Ariana vizha", "Ariana verta", "Ariana vich"… This Ariana had 16 states. But today's geography of Nowruz

celebration includes across the middle east, central Asia, Iran, Afghanistan, the Balkans, across the Caucasus, Dagestan, Turkestan, China, India, Pakistan, Bangladesh, Butane, Nepal, Tibet, Sudan, Zanzibar and north America. (Wikipedia)

Nowruz was declared as an international celebration on February 23, 2010 at the 66th general assembly of the United Nations by a resolution. "Nowruz is the beginning of a new year for more than 300 million people in all around the world." The United Nations newsletter said on the same day an dhas been celebrated for more than 3000 years in parts of the Balkans, the black sea, central Asia, middle east and other parts of the world. Of course, before this on September 30,2009, Nowruz was registered in UNESCO as one of the intangible world heritage. (Muradi, 1390, p.74)

The ancient celebration of Nowruz has a long range in Dari Persian literature. The first person who wrote an independent work in this field was Hakim Omar Khayyam. Of course, before writing the Nowruznamah, other books like; Shahnamah, Tarikh Tabari, Asar al-Baqiyya, Al-Tafhim, Zain al-Akhbar, Tarikh Bayhaqi,… have also dealt with Nowruz. But none is as great as Khayyam's Nowruznamah; wide, bright, smooth and beautiful have not been discussed.

Research background:

About what, origin, history… of Nawruz historical celebration so far in our country, good and worthy researches have been accomplished by famous elite authors, that we can proudly mention; Dr. Abdul Ahmad Javid, Dr. Saheb Nazar Muradi, Shams al-Haq Arianfar, Saleh Mohammad Khaleeq, Mohammad Saleh Mosleh… but about the instructions of this celebration, there is no independent work or research in our weighty and plenteous literature, for this working on this essay seems new and original.

The most important instructions of Nawruz

With a short and transient glance, we can enumerate value bases of Nowruz for new generation such as:

1. Today, all people in the country respect, esteem and celebrate Nowruz without any tribal, lingual, regional and religious dependence, for this, we can say this authentic celebration have been changed to the symbol of our nation's unity and solidarity.
2. According to Behroz poya, Nowruz is a treasure trove of beliefs and myths of inhabitants of Ariana, which has been polished throughout the history and has become modern. In this treasure, at least we can point to four gems that form its value base. The gem of "praise of happiness", the gem of "nature protection", the gem of "good ancestors" and the gem of "interest to renewal". (www.Khiradgan.com)
3. Nowruz is a celebration that has a long history and is current in the heart of the times. Nowruz is the symbol of salvation, emancipation and victory. The

victory of new over the old, light over darkness, fertility and permanence over coldness and numbness. (Arian far, 1388, p.24)

4. The ancient celebration of Nowruz has a deep connection with life and nature. A celebration that has come out of the text and heart of nature, which not only human; but, it causes all animals and plants to move, pulsate and flourish; that means Nowruz is a symbol of death and life in all living things in nature.

5. From other lasting values of Nowruz is; the reliability and permanence of some of the rituals of this glorious celebration that we can mention from planting trees, firefighting, house cleaning, spreading Nowruz tablecloths, cooking Nowruz foods, sports competitions, meeting relatives, tourism…

6. Research in the cultural heritage and various customs of our land is valuable because getting acquainted with the traditional relics of this this ancient land increases our knowledge and insight into the deep pillars of the culture of our ancestors. It also reminds the present generations of how they view the universe and also explains the social and individual ways of the ancients Arians' life. It is necessary for all aware and thoughtful citizen to protect his glorious culture and stand against the onslaught of foreigners with patience and should never give up. (Niknam, bi ta, p.10)

7. One of the spiritual values of the new year and the new spring is that the human mind realizes that all hearts and visions are in the hands of God and that, this pure essence is the master of our nights and days and also master of transforming our moods. Happy Nowruz, this beautiful masterpiece of creation, is a messenger of hard work and effort, joy and smile, beauty and grooming and benevolence. And asks us to refresh our hearts and souls as we find the freshness of the world, and to wash away our enmities and grudges with the rain of mercy and forgiveness.

8. In mystical terms, the meaning of "spring" is the status of "ecstasy" and status of "knowledge" that in their descriptions, they are mostly referred to as "spring of power" and "spring of eternity". Mystics who were people of expansion and openness saw the symbol of this openness and expansion in spring. The emergence of flower from the bud was a great event for them and a pure and thought proving subject. From a mystical point of view, this torn flower is a symbol of revealing and reveling secrets, which cannot be kept secret:

9. In spring all the secrets of the earth appeared

10. Because my spring comes upon my secrets

Mystics considered spring to be the smile of God, and believed that God revealed the secret of his heart in spring. Even based on our mystical myths, God created everything in the spring.

11. One of the main and important symbols of Nowruz, it is associated with human harmony with nature, has a significant role mobilizing and consolidating

peace and coexistence between different nations. For this reason, Nowruz was designated as the "World celebration of Nowruz and the culture of peace in the world" and was approved by the United Nations in March 2009.

12. From the view point of ancient beliefs and the symbolism of myth, it can be said that Nowruz is a celebration in which the return to the beginning is symbolized, if the world is free from anxiety in the Nowruz, if the world moves again that leads to endeavor, if everything is satanic and demonic, it becomes blessed and divine, it is because the world symbolically goes back to its beginning. Nowruz is a celebration of returning to the beginning. Returning to the beginning means youth, freshness, empowerment, comfort and serenity. (Kazazi, 1376, p17)

13. If we evaluate Nowruz from the perspective of Islam, in our country there are two views in this issue:

A) Nowruz boycott perspective: totally the follower of this view are the scholars of Hadith and their followers. Mula Ali Qari Herawi and his associates are agree with this view. Their reasoning is about a Hadith narrated by Anas Ibn Malik (When prophet Mohammad pbuh came to madina, the people of that city had two days to play. He asked what these two days are? They said: in the time of ignorance we used to celebrate and have fun these days. The prophet said: God has given you better than these two days Eid al-fitr and Eid al-adha. It is quoted and mentioned in the sunnah of Abi Dawood and Nesaie. Those who believe in the boycott of Nowruz, they have no other reason than this Hadith and there is no quoted and narration to support this Hadith.

B) Nowruz permit view: The follwers of this view, bring a narration that is related to Imam Abo Hanifa's life and many books of history and Hadith scholars have quoted and until now nothing has been said about its inaccuracy. This is the narration that Noman Abn Marzian (grand father of Abo Hanifa) gave "faludeh" to Imam Ali on the day of Nowruz and Imam Ali said: May we have Nowruz everyday. This group believes that if the prophet were to order the boycott of Nowruz, it eas not possible for Imam Ali to be unaware of the matter and also grand father of Imam Ali as a gift. If the celebration of Nowruz was forbidden, Imam Ali must have apologized for accepting Faludeh and entrusted Niman to the Nowruz boycott, while Imam Ali not only did not boycott and blame Nowruz but was also happy and called every day a new day.

Followers of this view believed which Anas Ibn Malik's Hadith does not imply sanction and also the goodness of Nowruz has not been denied. The celebration of Nowruz as a document of history was officially performed in Dar-al-khalafah during the time of Hajjaj Ibn Yusuf. But Omar Ibn Abdulaziz put aside the celebration of Nowruz. During the Abbasi caliphate, the celebration of this day reached its peak and no one cited the Hadith of Anas Ibn Malik in rejecting it. Even giving gifts on this

day became known as the main ceremony of this day. And great Islamic scholars (sahalabi, Jahiz, Tebri, Albironi, Hamza Asfahani,..) wrote books in this field, letters of congratulations and its customs were written the form of beautiful sentences. (Human, p.16 – 17)

14. Totally Nowruz is one of the cultural and civilization heritage of humanity , symbol of the permanence and stagnation of the Aryaie people throughout history, celebration, symbol of equality of night and day, the beginning of the season of work and effort, celebration of Jamshid's accession to the western kingdom, and such as hundreds of auspicious historical and cultural occasions. According to Dr. Muradi, Nowruz due to the many impressions and concepts that it has brought with it over the years; it's similar to a dictionary that in each of its leaves, you can see and read different concepts of beliefs and occasions that the life of this blessed day, this year (1400) reaches 5700 years. (Muradi, 1390, p.2)

The first independent Persian work on Nawruz:

The first independent Dari – Persian work about Nowruz ancient celebration is "Nowruznamah". This is the treatise of Hakim Omar Khayyam that in it, he explains the reason for the emergence of Nowruz celebration, its origin and the customs of Aryan kings in this celebration. He has also brought information about the mythical and historical kings of Aryans and their world religion and royal customs.

Also in this work, the kings of Aryan fiction and their world religion and their professions, customs and techniques are mentioned.(Safa, 1381, p.114) By Sadegh Hedayat: "Nowruznamah is written in simple and unique Persian and its literary prose is one of the best and smoothest examples of Persian prose. And its sentence structure is very close to Pahlawi. And none of the books written more or less in that period;(Seyasat nama and Char maqala,..) In terms of prose and literary value, it does not reach the level of Nowruznamah. In this work, the celebration of that period is defined and the customs and habits of that period are praised. Throughout the book, he recalls the Sassanid Iranian desire, great artistic taste, delicacy and Manichaean sense of luxury. The author has practiced the worship of beauty and this beauty is well seen in his words and sentences. Khayyam is the representative of the great art of ancient Iran, which was gradually destroyed under the pressure of Semitic thought and Arab domination. (Roshan, 1376, p.47 – 49)

The method of writing this book is based on the general style of writers of the late fifth century. And for this reason, it has a fluent, simple and duty-free composition. Its phrases are short and its Arabic words are few. Addressing Nowruz before Khayyam is also mentioned in Shahnamah, Tarikh Tebri, asar al-baqeya, Zain al-akhbar, Tarikh Baihaqi books.

But according to Mohammad Taqi Bahar, the first book that speaks independently about Nowruz in Persian is Nowruznamah. This work does not have

chapters and a list and it is obvious that the author has written it hastily and without precision and preparation. Master Bahar has described Nowruznamah as very sweet, firm and light-hearted. (Bahar, 1388, p.177 – 178) The discovery of Nowruznamah is also sudden and interesting.

According to "Mojtaba Minovi", from a good accident, in the year of 1307 khurshidi one of the collection of letters that was transferred to the Berlin Public Library was the Nowruznamah. "Mohammad Qazvini" takes a photo and sends it to the Ministry of Time of Iran. Nowruznamah, with the official permission of the Ministry of Education, was published for the first time by Mojtaba in 109 sheets in the year 1312. There are two manuscripts of the Nowruznamah: one of them in Berlin and the other one in London. According to Minovi, the printed Nowruznamah is the same as the Berlin version. Master Minovi considers Nowruznamah to be a phrase based on the style of rapid writing, defects, which Khayyam wrote very casually for a purpose, without spending time, study, research and reference, on the trust of memory and imagination, and presented it to the Shah of that time.

Reflection of Nawruz in Khayyam's Nawruznamah

Nowruznamah is the treatise which explains the cause of Nowruz deduction, finding the truth about Nowruz and which king establish that and why. Khayyam by writing this manuscript has shown his plenty interest to Nowruz Historical celebration and the land of Ariana. Specially by lots of emphasizing he not only want from his countrymen to protect this celebration even he wanted from Turk and Rome nations to protect this celebration.

The author of this cultural work also mentions a lot from professions and customs of people according to Shahnamah narrations.

This manuscript has been written in Nishapor city, which praises the global customs ancient kings repeatedly.

Also Khayyam in preface claims that he wrote Nowruznamah because of one of his friend's request but indeed his audience is king. He wants to inform the Seljok kings (which are from Turk race) from the greatness and history of Arian Nowruz celebration.

In entire book inspired and encouraged the kings to justice which is necessary for comfort of people. Bravery is considered as the greatest virtue of humanism, and he also loves the power and greatness. Always encourage the reader to read and write and also considered the knowledge as big greatness. Now I want to analyze Nowruznamah.

In preface after praise of Allah and the prophet, the author describes the reason behind writing this book. Praise be upon Allah which is the creator of the universe, the owner of earth and time, The God which provides aliment to animals and know what is obvious and hidden, no one is like Allah, and Allah doesn't need anyone. He

is the only one, he is capable and not needy to any cooperation and people be upon his messengers from Adam (PBUH) until Mohammad (PBUH) and his selected people. One of my close friends asked me to write about the cause of Nowruz deduction and which king established it, so I accepted and wrote this manuscript by the grace of Allah.

At the beginning of Nowruznamah book it is mentioned about the origin of Nowruz. In this book I will clear the origin of Nowruz and which king started it, the first person who originated Nowruz was Jamshid and after him others continued the celebration of Nowruz.

Although the most Persian and Arabic historians relate the Nowruz to Jamshid, but some sources show that Nowruz was also in the time of Kiomars (the first Arian king). Khayyam writes in his Nowruznamah: "when "Giomart I" became the king, wanted to name the days and months of the year and form the history then to inform people. The king selected the" Hamal month" as the beginning of the history. The king gathered the monks to accept this and declare to people. The complete year divided into twelve parts and each twelve parts divided into thirty parts and named to each one of them, and opened it to an angel. From the twelve angles that the blessed and exalted God has appointed over the world. Then he called the great period, which is three hundred and sixty-five days and quarter of a day; a great year. And when four years passed since this great year, Nowruz is great and the state of the world is renew, and it is obligatory on the kings to observe the rites and ceremonies of the kings Nowruz, and join the date, spends his life in joy and happiness until the next Nowruz, and this wise experience has been made for kings. In the continuation of this section, Khayyam explained the names of the months of the year (Hamal: April, May: Sawr, June: Jawza ,…) which in the time of Kiomars the year was divided into twelve sections. Then comes the section of "in the history of kings and Nowruz" which the author has mentioned briefly, from the time of "Kiomars" to the time of "Malikshah" (so Kiomars divided this period into twelve an dmade the beginning of the history. And after that he lived for forty years. When he died, Hoshang took his place and ruled for nine hundred and seventy years and the demon was enranged. And brought forth art and carpentary and weaving, and brought honey out of bees, and silk out of cocoons, and left the world in with a good name.) after him, "Tahmurth" ascended the throne. And he resigned thirty years and brought the demon, and he made markets and streets and wove silk and wool, and the monks came out in his days, and he accepted the religion. And he worshiped the sun and taught the people a secretary, and he was called "Tahmurth" the Demon band. And after him the kingdom passed to his brother Jamshid. It was the history of the past one thousand and forty years. When four hundred and twenty-one years had passed since king Jamshid, this period was over and the turned to him. He made the demons obedient to him and he ordered to

build a bathhouse and weave silk. And he took the jewels out of the mines. He has made all the weapons and ammunitions. And extracted gold, silver, copper, oregano and lead from mines. And adorned himself with throne, royal crown, collar and ring. And he got musk, incense, amber, camphor, saffron and other ingredients. So on this day that we mentioned, he made a celebration and named it Nowruz. And said the people that every year, when it's Nowruz, they should celebrate that day. (Human, p.7 – 8)

The other part of the Nowruznamah is "about the customs of Ajam kings", in which Khayyam compared the former kings with the later Arian kings and emirs, and enumerated their superiorities:

1. They have always been hospitable and their tables were full, open and kind.
2. They built cities, buildings and ligaments … with enthusiasm and seriousness.
3. They tried to learn knowledge and wisdom.
4. They were very gentle and generous.
5. In each city and village, they had strong political and social informants and spies to be aware of the mood and situation of the people and interventions of enemies.
6. They had a kind heart and forgave the sins of the people but they didn't forgive three sins (revealing the secrets of the government, blasphemy against God. Rebellion against the King.) and punished the sinners.
7. They always kept the way safe from corrupters and thieves.

"The coming of the priest of the priests and bringing Nowruzi" is the most important and interesting parts of Nowruznamah. On the first day of Nowruz, the first person who comes to the king is the priest of the priests, with a symbolic and worthy gift. After presenting the gifts, the priest gave a speech of praise in the presence of the king and Khayyam has given this speech under the name of "excellent to the priest of the priests by their words"

After this speech, the priest presented the gifts to the king with special elegance. After this section, Khayyam has a separated decision and analyzes and describes each of the gifts that the priest offered to the king on Nowruz until the end of the Nowruznamah.**Khayyam's quatrains about Nawruz**

Khayyam started his philosophic attitudes in form of quatrains. Khayyam's quatrains estimated between 16,36 and 66. There are hundreds of quatrains related to Khayyam in many books, but according to " jokofeski " those quatrains are indeed belongs to others.

The first person which translated Khayyam's quatrains into English and caused his popularity in the world was an English man by the name of "Edward Fitz Gerald"

which in 1859 A.D. he translated 75 quatrains of Khayyam. And then from Gerald's translation or from Persian texts Khayyam's quatrains translated into many others languages. Like: Danish, French, Swedish, italic, Latin, Urdu, Arabic, Turkish, Russian Armenian, Spanish, Gujrat, Dutch, Hungarian, German and etc. (Yosufi, 1383, p.107)

Many orientalists such as "Jokofesky", "Cristensin", "Nicklace", "Wika", "Brawn", "Rosenfeld", "Arbry", "Pir Pascal", "Renan", "Pater", "Yan Ripka", "Bratles"… has investigated a lot on Khayyam's quatrains.

According to Hedayat: "Khayyam didn't follow anyone in his poems, his poems are very simple, natural and very interesting, which everyone shows interest to them. Khayyam selected the words very suitable. His poems are very natural and without any hardness." (Roshan, 1376, p.39)

Khayyam mentioned from Nowruz a lot in his quatrains, like:

Nowruz breezing is pleasant on the face of flower
In the grass yard, it is good at heatfare
Whatever you say is not good since yesterday
Be happy and don't say yesterday that but today is happy
(Khayyam, 2010,p: 14)s
Because the cloud sat on the Nowruz tulip
Get up and order a glass of wine
This brunette that you see it today
Tomorrow will be on your dirt
(Khayyam, 2010, p16)
As then the Tulip for her wonted sup
Of Heavenly Vintage lifts her chalice up,
Do you turn offering of the soil, till Heaven
To Earth inert you- like an empty cup.
(Khayyam,2010,p18)
And David's lips are locket but I divine
High piping pelvis, with "wine! Wine
Red wine" the nightingale cries to the rose
That yellow cheek of hers to incarnadine.
(Khayyam, 2010,p48)

Concolsion:

Nowruz is a natural and popular celebration and does not have any religious transplant. If we see some of Zoroastrians, Cristian and Islamic customs, there are things which are related to Nowruz celebration after centuries and have been added to this ancient celebration. This blessed celebration has always been in the words of

literature and culture of our homeland which one of these persons is Hakim Omar Khayyam the first writer who wrote Nowruznamah.

Nowruznamah is a thesis that Khayyam describes the cause of Nowruz innovation and customs of the arts. It has also been reported from ancient kings of Ariana and their customs. The writing of Nowruznamah is very simple and easy, it has shown phrases and the poet used few Arabic words, Khayyam by writing this epistle wants from people to protect their customs and cultures. The culture which was under the attacks of enemy from long times ago till now.

Nowruz is the beginning of happiness and life, which from the past times, Arians celebrated. Nowruz celebration reflects our homeland's ancient culture that had important value in Arians life.

Generally, Nowruz shows our country civilization, history, culture and religious customs. Nowruz celebration reflects the brilliant historical and cultural background of our homeland.

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