

PHENOMENOLOGY OF ZAR RITUAL CEREMONY WITH AN EMPHASIS ON GEOGRAPHICAL RELATIONS OF ZANGEBAR AND QESHM

Zeinab Yousefizadeh,

*Ph.D. Candidate in Architecture, Faculty of Art and Architecture, Islamic AZAD University, South Tehran Branch
z.yousefizadeh@iauba.ac.ir*

Hasan Ali Pourmand,

*Assistant Professor of Architecture Department, Faculty of Art and Architecture, Tarbiat Modares University
hpourmand@yahoo.com*

Abstract. The initial exposure of human beings to nature was a terrifying encounter due to lack of sufficient cognition and human was compelled to solve lots of his mental and subjective difficulties by means of believing in existence of spirits and numerous powers. In ancient times, mental illnesses were known as the effect of supernatural powers, and sickness was known as the result of being possessed by evil spirits. The individual, who is possessed, could suffer from disease with physical and mental symptoms. In southern seashores of Iran, subduing these ghosts, which are known as "winds", would be viable by performing a ceremony called Zar. Zar have been set in the spiritual beliefs of this region. Studying this curative ritual, assists to comprehend the rules and beliefs of fringe inhabitants of Persian Gulf and its ritual aspect is greatly significant. Zar, which is remained from the primary tribes of east Africa, was originated from Shamanism. From psychological point of view, some of the symptoms of being haunted by winds are defined as indications of psychosis and hysterics nature; furthermore, these symptoms probably arise from an individual's mental disorders and reactions to the pressures and disputes with his social conditions. Since psychology deals with human mind and thoughts and inner emotions, proving behavioral theories and subjective processes that are presented by psychologists and psychoanalysts, is very difficult and even doubtful. In addition, proof of issues which are derived from the humanities, is encountered with difficulties because they cannot undergo experience. In psychology, in which human mind is the main part, this case runs into more complications. Nevertheless, research methods, current tools and techniques for studying psychological subjects have rectified the mentioned defect to a large extent. Zar ritual, as a substitute for conventional medical descriptions, provides a kind of interpretation of the illness that science is not capable of its healing.

Key words: Zar, the people of the air, possession, Qeshm, Zangebar.

Introduction. It has been years that inhabitants of Iran's southern seashores have interacted with frontiersmen of other regions. Sea was the way of this acquaintanceship, and ship and ordinary tools were the transporting devices which were made and thrown to sea by indigenous people themselves (Saedi, 1966). The world seafaring map is displayed on picture 1. According to the testimony of geology and the discovered fossils, the dawn of life in Persian Gulf refers to approximately four hundred thousand years ago. The primary tools of human lives, which were made of stone and related to the era after the Stone Age, were founded in Boushehr. Despite, some remnants and evidences were remained in Persian Gulf seashores before the Stone Age, even from the wood and oyster era, in which the primitive man made his survival tools by these two elements. In this era, the primitive man crossing the quietest waterway (the current Strait of Khoran) had reached himself to the rich and safe nature of Qeshm, which included pristine hunting grounds and fresh water. Small and discrete habitats were formed gradually in this island and converted to human communities, progressively. The emigrant human had gained his primary fishing experiences from natural hunting grounds of Qeshm.

In this period, Qeshm Island assisted its inhabitants to resist the invasion of other human groups due to expansiveness and being enclosed by the natural barrier of water.



Picture 1: The world seafaring map taken from Saint Bacchus

In the reign of Darius, Achaemenid government aggregated numerous marine proficient and many ships were constructed to launch a tremendous marine attack to Indus in the year of 571 BC. This naval fleet, commanded by a

Greek seafarer named Scylax, went down the Sea of Oman and achieved those auriferous lands by conquering Punjab and Indus. Darius created the world's first naval fleet, his ships travelled across Indus river to the shores of Indian ocean, the Oman sea and the Persian Gulf; afterwards, they revolved around the Arabian Peninsula and reached to the end of the current Red Sea (Picture 2). He commanded to dig a canal near the Modern Suez Canal and his ships reached to the Mediterranean Sea by means of this canal. A note was written on an inscription located along the canal: "I am a Persian; setting out from Persia, I conquered Egypt. I ordered to dig this canal from the river that flows from Egypt, to the sea that begins in Persia. Therefore, when this canal had been dug as I had ordered, ships went from Egypt through this canal to Persia, as I had intended."

Sailing in the Persian Gulf flourished more and more by digging the Suez Canal and linking the Mediterranean to the Red Sea; increasingly, Strait of Hormuz' significance and geo strategy of Qeshm Island got exceptional credit. Particularly, in the travel circumventing Africa, Qeshm Island was the origin and a gigantic center for ship construction in those days, in which amphibious ships were built for the first time in the world during Achaemenid Empire (<http://www.qeshm.ir/en>).



Picture 2: The Persian Gulf in Achaemenid Empire

Approximately, half a century ago, Iranian merchants who inhabited in the seashores, ports and islands of the Persian Gulf were busy with shipping goods from their ports to the Islamic countries in the realm of Persian Gulf seashores as Iraq, Kuwait, Saudi Arabia, Bahrain, Qatar, Muscat, Julfar (Ras al-Khaimah), etc., they endeavored to meet demands of the Persian Gulf seashores; especially, requirements of the Islamic countries' region, sheikhdom and even the inner cities of the nation. Fulfilling this condition, experienced and veteran seafarers were applied from ports of Kong, Lengeh, Boushehr and Islands of Kish, Qeshm and Hurmoz. Seafarers were divided into multiple groups, in which every group possesses expertise on travelling to a specific area, for shipping goods to the inner ports and seashores of the Persian Gulf; as well as, travelling to eastern ports of Africa continent and seashores and ports of Pakistan and India (<http://www.mashregnews.ir/fa/news>).

Before the time that Europeans had exploited Africa, Shirazi people, who inhabited in Qeshm, had lived alongside the African people of Zangebar for years and had left strong influence of themselves that is still remained. Seafaring Shirazi people had reached themselves to an island where called Zangi, around a thousand years ago, before the time that exploitative European ships tend to cross the seas and reach other nations.

Zangebar Island is located in the eastern seashore of Africa continent and is currently accounted as a part of Tanzania, in where the symbols of Iranian Shirazi can still be found. These remnants range from the effects remained on language of the region's people to the Iranian customs and traditions and architectural heritage.

The trace of Iranian is still conspicuous among Zangebar's language, customs and traditions, social interactions, and the presence and expansion of Shia Islam religion in the region.

Swahili language, which is spoken by more than 100 million people of Africa, is consisted of around 300 to 400 pure Persian words that are the heritage of Shirazi Persian speakers in Zangebar; in addition, it is even narrated that many of Arabic words in Swahili language is originated from these Iranians.

Architectural monuments attributed to Iranian in Zangebar were dated back 1000 years ago to the Qajar era; grandeur palaces, baths and mosques could be found in Zangebar that were built in different periods by Iranian of Zangebar. As an illustration, "Kidichi bath" is one of those buildings.

There is a mosque in Zangebar named "Alzakra Mosque" that is accounted as the Shias' buildings in this peninsula. Boushehr inhabitants had retained ongoing relations with Zangebar by their ordinary launches until the last 60 or 70 years ago. Furthermore, over the years of Iranians impressive presence in Zangebar, original Iranian traditions as Nowruz celebration is still in progress in this island.

The Iranians' culture in Zangebar is an astonishing and historical illustration of a culture which is not only constrained to its borders and had found its audience in even Zang lands and impressed them. An occurrence which can take place in other parts of the world repeatedly, as it was occurred in Zangebar and Keshmir in previous centuries. (<http://www.mashregnews.ir/fa/news>)

Persian Gulf coasts have long been a foothold for merchandising goods and communicating thoughts and human among Asia and Africa.

Indians, Africans, Europeans and Semitic people had crossed these lands during centuries and many Iranians had travelled to different corners of world by these paths and to some extent, they still do the same.

Customs and traditions of these areas' people resemble less to the other Iran's regions because of adjacency to the sea and relatively paltry contact to the inner part of Iranian plateau; consequently, it seems incredible and extra ordinary to us. A case in point, diverse kinds of dances; which are apparently beneficial for repelling some winds and curing patients, are among these customs and traditions.

Perhaps beliefs relevant to Zar winds were derived from Ethiopia and were penetrated to the Islamic lands and similar beliefs to what exists in Iran, which are known as Zar, are seen in Egypt, Hejaz and Oman. Muslims and Christians of Ethiopia believe that Zar is among those evil spirits living in rivers and spring water and sometimes they haunt in human bodies. In particular, performing some rituals and different kinds of dances compel these ghosts to leave human body. This action is usually taken by a woman and it takes a few days, with dances accompany sound of small and huge drums; this tradition also exists in Somalia named Sar (Saedi, 1966).

The Role of Environment on Social Behavior. After need for food and cloths, living in social environment is among the human most indispensable biological needs (Noqrekar, 1996).

Seashores are considered as one of the country's active demographic zones that social interactions and people relation causing the formation of communicative identity among them.

The most prominent nature of seashore is its natural and geographical essence. Since this nature has been accompanied with seashores' formation from the very beginning, it is considered as a context for shaping other dimensions of the identity. The natural essence of seashore possesses a global index and holds its own special definitions on diverse climates.

Utilizing types of coastal natural potentials and continuity of those activities will cause the formation of other dimensions of seashores' identity in the natural context, in the process of time.

Identity of a realm varies in indigenous or local and national dimensions. To put it more simply, identity of a coastal city possesses indigenous and local realm in terms of internal border and owns national realm on the basis of external border. This identity consists of culture and life style of people. To reformulate, the indigenous identity of seashore was the result of everyday life events and is considered as an immutable principle for native people.

Nevertheless, the same identity of an integrated national realm faces people as an independent and novel identity (<http://ammi.ir/>).

Travels, moves and adjacency to sheikhdom and Arab lands; and occasionally, contact with those from the inner parts or remote areas as Portugal and the United Kingdom that had gone to those regions, have caused a combination of customs, traditions, beliefs, and Arabian, Indian, Swahili and Iranian superstitions shape the culture of its people.

There is no available statistical or approximate research on black people of Iran's seashores. Most of them scatter from Jask port to fringe of Boushehr, and there are some original black or biracial people in each village. There are not more than three to four generations that the blacks of southern Iran have just came to these areas. Some blacks still remember and narrate the time white people accompanied them landing in Iran's seashores, as they were terrified and thought they were brought to be killed and eaten, afterwards. Most of the blacks were taken from Africa Forests, Somalia and Zangebar and were sold as slaves. Moreover, as it seems slavery is defunct now, black people are busy with working and hunting, without any difference with whites, who are the slave of hard life, everything of their lives has taken the color of this side. Everybody talks into Persian of Iran's southern seashores, of course with an Arabic or Swahili dialect, but what they have not forgotten are the souvenirs which they brought from those lands. Some small and large Dhols are found in the house of every Iranian black people which they usually play. They are the itinerant players and singers of wedding ceremonies and celebrations. They are the fathers and mothers of Zar. While the sound of Dhol is raised from every village, hut or perhaps a hovel, the shadow of black Africa is easily felt. Black Iranian of the south of Iran, are all familiar with Dhol and vocal and instruments. They not only cure their sorrow and grief, but they also heal sorrow and grief of white people (Saedi, 1966).

Ritual Ceremonies of Zar. South and southern seashores are the proper hunting ground for insanity, distress and mental turmoil. Living in such coasts, by itself, accompanies fear, anxiety and frustrations. Struggling with sea, fear of hunger and thirst, and whole those illnesses and mortalities, tiredness of work and monotonous life affect coastal inhabitants in such a grief- stricken way, that altogether and far from each other, they are busy with themselves. They consider some measurements as gathering together, taking refuge to the crowd and feeling affection as the only remedy to get rid of this condition; therefore, traditions and ceremonies of the people of the air has penetrated to the people of those fringes. Veins and roots of customs derived from the people of the air are the combination of myths and legends of various seashores; in addition, there are superstitions and ordinary beliefs along with sorcery, magic, witchcraft and black magic. All of these are the means of justification and manifestation for sentiments, aspirations and excitements of the people who live such a life in such a land. Generally, the people of the air refer to individuals who suffer from one of the winds, and winds are attributed to the whole mysterious, eternal and magical powers that exist everywhere dominating all the humans. There is no man and no power to conquer them and human being is as feeble and wretched as there is no way out except sacrificing, tolerating, and surrendering. At times, winds are brutal and all the people are elusive; and occasionally, they are kind and some people are volunteers to accept them. Winds are everywhere, in all

the seas and dry lands and they always aspire to a distressed and tired body. Winds are abundant where panic and anxiety are plentiful and wind is more powerful in every corner that poverty and unemployment is prevalent. The people of the air are all slaves or more of these winds and winds all dominate the people of the air. Winds come from remote areas and unfamiliar dry lands, but mostly from the black African remote seashores. Although the Indian and Persian winds are horrible, they cannot be compared to the tremendous and extreme dark winds of African coasts. All sorts of wind can be seen in the seashore of Iran's southern seas. Winds had either reached to Iran's seashores by the black African; either they had sheltered in the head of poor Iranian workers and seafarer divers and had come to these regions. Now there are centuries that indigent coastal inhabitants are suffered from and believe in these winds, and they apply a remedy to cure their pains that was used by the black African for many years.

Beliefs of the people of the air in Iran's seashores have been changed and evolved as other ordinary beliefs.

Winds have been combined with diverse myths, legends and cultures on their way from Africa to Iran's seashores; even they had undergone a change in terms of content and feeling, and had acquired the Islamic characteristics. The African magical poems and words have been replaced to poems in praise of the great prophet of Islam, and even their conventional customs had been approached to Islamic practices and traditions. Cases in point, immaculate beliefs and prohibitions of the people of the air resemble to those of Islamic in some areas. Prevalent myths and legends in these beliefs have become similar to those of the Islamic mystics and Sofis. Nonetheless, the conventional ceremonies of the people of the air in Iran's southern coasts differ from those traditions and rituals about these beliefs which are performed in Africa and other dry lands.

Despite these beliefs and superstitions, customs and traditions have not still lost their strong African hue. All the fathers, mothers and elders of the people of the air are black and blacks of Iran's south each holds one or even several winds in their heads. Albeit the large African Dhols are not applied today in ordinary games, the sound of two-headed Dhols, with the same sharp and horrible beat, is raised every night from every hut adjacent to sea, and the vocal singing sound of the people of the air and stomp of stricken people still have the same African passion. There are only few blacks in south that their fingers are not familiar and intimate with the skin of Dhol and there are few individuals who attend the gathering of the people of the air without their bodies trembling and do not join the dance and rhythmic movements of the whole. The sharp culture of Swahili is the conspicuous and apparent quality in all these cases; particularly, in their frame and content (Saedi, 1966). Zar includes two meanings; firstly, the word Zar refers to the curative ritual ceremonies and secondly, Zar or wind is known as an equivalent to one of the winds' types. The ceremony of remedy accompanies with music performance, in which various instruments are utilized, and Mama Zar and Baba Zar perform the ceremony with some sitting and standing movements. The ceremony continues from one day to a week. Subduing and pulling down the winds are symptoms of the patient's remedy. On condition that the wind has not been pulled down, the patient will be eliminated from the society forever, which seems he is cursed and should be avoided to preclude harm (Maqsoudi, 2012).

A part of this ceremony can be observed on picture 3.



Picture 3: Zar curative ritual ceremonies, Salkh village, Qeshm Island

Possession. The primary human had attributed unknown matters to the mysterious and secret forces; hence, believe in benevolent and malevolent spirits, good and wicked fairies, Mana and suchlike are widespread. Resorting to witchcraft and getting assistance of magician and healer, who were capable of dominating spirits, are the results of these kinds of beliefs. On the contrary to this belief, which is called "animism", the school of "mecanisme" was established that relates the vital phenomena to chemical and physical phenomena which are long story itself, but nowadays there are many people living in Africa, Australia and South Africa who still hold such beliefs and seek help from magician and healer. One of the relevant beliefs among shamanism is that the healer cures illnesses in a ceremony analogous to what is observed in the southern seashores of Iran. Some pertinent studies were conducted on these customs and traditions in Southern America, and some about the combination of Catholic religion and vaudou beliefs in Haiti Islands which can

be applicable for interpreting the beliefs of the people of the air (particularly its combination with Islam) (Saedi, 1966). What today has been known as the result of brain activities was defined as the effect of supernatural powers in the past; in addition, a disease was the consequence of possessing evil spirits, and its remedy was confined to remove those spirits from the stricken-body. This action was taken during a special ceremony by means of praying, begging, supplication, respecting, vows, intimidation, confession and appeasing the gods. Some other was on this belief that psychotic patients are favored and they hold a kind of holiness that intervention might lead to harm the interfering individual. Over time, justifications have been aroused for recognizing and healing illnesses by ongoing experiences and emergence of various beliefs. Human was fully healthy as long as body and soul were together, but the sickness was rose as soon as the soul or a part of it left the body. Spiritualism or assumption of the wind's spirit or being haunted by winds have been existed from ancient times, from the era of animism, in primary societies and it still is prevalent among many tribes of Asian and African lands. Some tribes of Congo believe that when a person is ill, his soul leaves the body and it is wandering outside. This is the time that they have recourse to magician to return the elusive soul and place it in the patient's body. Generally, the medico declares that he traces the soul to the inside part of tree branches. At this time, whole the villagers come out and go to the tree with the medico, and the most vigorous man of the village will be assigned to cut the branch, in which it is assumed that the patient's soul is inhabited. After cutting the branch, they bring it to the village and pretending it is heavy and hard to move. Afterwards, they take the branch to the patient's cottage; sit him adjacent and parallel to the cut branch and the magician performs witchcraft and incantation which seems the soul is returned to its owner's body. Stealing the soul is frequently attributed to devils, so that Chinese generally recognize faint and paroxysm as the evil spirits attempts that tend to extract soul of human from his body. Saedi defined the possessed person as: "possessed or haunted, is called the person who is at the mercy of thoughts and beliefs of powers outside of his existence that compel him to actions and behaviors which are out of his control". He continued the debate: "the most complete form of possession is observed among those cluster of schizophrenic patients that whole their actions and behaviors were affected by other than themselves. In a patient's delirium from a tribe or a remote region, we perceive the manifestation of devil or demons or domination of religious or legendary heroes of the same area. In most of the cultures, partly possession is observed far more than the complete possession. Possession has been studied as a subtitle of hysteria history in most texts. Jung knows different taboos equivalent to diverse realms of the human psyche and if they become activated, they might contribute to being haunted or possessed. Whereas the primary human psyche would be easily surrendered by destructive emotions, epidemic of possessed mood could result in devastating social and individual consequences. Odini mentioned a mass demonstration in the fourteenth century in his book, which took place after the outbreak of plague and epidemic of nuns suffering from devil in convents. Manifestation of wind's spirit in an individual and merging with him creates a relation between them. In explaining this conjunction, some terms are applied suchlike: ride on the host, manifestation in the host, becoming his guest or getting married with him, that implies a dynamic, unstable and indefinite relation. According to the role of predominant culture, beliefs and values in a geographical region on a specific time, possession is observed into various forms (Zavieh & Asl Marz, 2012).

Types of Winds:

Prominent and chief winds are as follows:

- A) Zar wind; which are all unbelievers, except a finite number. Totally, they are called red winds.
- B) Noban; a kind of wind which makes an individual disable, motionless and depressed.
- C) Mashayekh; winds that are Muslims, pure and some are hazardous and the others are safe and they are abundant in Muslim inhabited seashores.
- D) Demon wind; winds that are on the ground or underground. They are all chained, disadvantageous and perilous.
- E) Fairy wind: composed of two types; unbeliever fairies and believer fairies. Both of them harm people. Unbeliever fairies are more dangerous.
- F) Dib (Div) wind; which is approximately more than 40 meters in height and they have been found in islands and deserts, in case of colliding with human, makes him instantly inanimate and dried.
- G) Ghoul wind; which appears such like a drunken camel and makes everyone on his way inanimate.

The first three winds are more prevalent among the mentioned winds and since sufferers would not be perished immediately, they will need the care and cure and treatment of Gaptaran (the elders) of the people of the air. Every wind holds its special mother and father and according to what have been mentioned, mother and father of Zar are called

Baba Zar and Mama Zar; similarly, father and mother of Noban are called Baba Noban and Mama Noban.

Particular ceremonies are required to extricate the sufferer from the clutch of winds. These ceremonies are called "game" or "rite", and there is a distinct ceremony for each wind. After receiving the necessary treatments and performing the ceremony, the sufferer will join "the people of the air" colony and will become a subdued slave for the wind that contrary to inconveniences, it benefits tranquility to its sufferer and owing to abundant sacrifices, the sufferer becomes calm and smooth and perspicuous (Saedi, 1966).

Treating Music. In the Salkh village, in the southern seashore of Qeshm, the sound of drumming and group singing can be heard some nights which signifies a ceremony is performing in one of the villagers' house, in which some men and women of the village are gathered together and clap during beat of Dhols and sing with each other. This ceremony is held to cure a patient, who seems suffers from a mental disorder; thus, he receives the Zar treatment for healing himself.

Ritual of Zar ceremonies is a traditional method for healing the people of the air that is carried out by means of drum's sound and some special instruments. The people of the air are sufferers from one of the winds. Indigenous peoples of Iran's southern seashores have known the winds as mysterious and magical powers, which are everywhere and dominate the human and no one is capable of confronting them and there is no way for human being to deal with them except sacrificing and surrendering.

They believe that winds, similar to human; are kind or cruel, blind or perspicuous, unbeliever or Muslim.

When the wind goes after someone and makes him his slave, it will affect him and makes him ill, eventually. Therefore, for getting rid of grief and pain of wind, the sufferer should refer to that wind's Baba Zar or Mama Zar. For pulling down the wind, they arrange special ceremonies and rites which are called "Azimeh" and during these ceremonies, Baba or Mama extracts the wind from the patient's body. In Azimeh rite, a kind of fabric has been set, which includes all the wind's favorites, which assist wind to become clear and perspicuous and the sufferer joins the people of the air colony. Baba or Mama Zar, who are always black people, solely can heal the sufferers. The sufferer is called slave or mare and Baba or Mama is the person who was first a slave of several Zar and diverse winds. Over time, he or she obtains a power by perseverance to dominate the wind and defeat it.

Every Zar requires a particular rite, sacrifice, ceremonies and special equipment.

The significance of Baba or Mama depends on their bamboos. They can hold up to seventeen bamboos.

Bamboo is a sort of cane derived from a special wood which is composed of some segments. Ceremonies of pulling down the Zar, depending to its importance, might take from some hours to even several days. Such rites have been usually held for physical and mental patients.

Performing rites and inviting to the game, playing the role, singing the songs and sing along are often carried out by girls who called the girls of the air.

These rites can be continued for consecutive days and nights. If Baba or Mama were not capable of pulling down the wind or Zar; inevitably, the patient will be referred to Gaptaran (great and famous Baba and Mama from other villages). If pulling down the wind and releasing the patient could not be done in that area, in this case, the patient will be left by himself and they treat him like an eternal haunted person.

As an illustration, Noban wind, which is accounted as a Muslim wind, is a complete indication of depression that the patient would lose tendency to get the things done. He would lag during working, lose appetite, and suffer from sleepless, seat somewhere lonely, talk less and his soul would become bad in terms of the people of the air.

Manifestation of this type of aggregate phenomena is comprehensible to a great degree due to the relatively limited social and economic conditions and prime culture of these regions. On the belief of Gaptaran or the elders of the people of the air, winds are the pains that doctors cannot treat them, and they cannot be cured unless by applying a special method which is prevalent among seashores' inhabitants and black people for centuries.

These winds have acquired Islamic characteristics before their arrival to Iran's seashores or even within these coasts and some of the African magical abracadabra had combined with poems in praise of the great prophet of Islam.

In particular, immaculate beliefs and prohibitions of the people of the air resemble much to those of Islamic in some regions.

There are some prohibitions for the people of the air as follows:

- A) None of the people of the air is allowed to touch death body; neither human corpse nor animal's carcass.
- B) The people of the air should not touch unclean things or pollute themselves with them.
- C) Sweep, a single shoe, pen or hookah should not pass the top of the head of wind's sufferer.
- D) Dirty cloths should not be worn by the people of the air.
- E) If someone wants to light his cigarette with the hookah's fire of the people of the air, he should first get permission; otherwise, wind will irritate its slave.
- F) No one from the people of the air should not get drunk or fornicate.

The definition of winds and their nature is not completely apparent and it is combined with the beliefs of demon, fairy, elf and ghoul.

Indigenous peoples believe that these winds are in the form of evil spirits; but occasionally, some of the elders and sheikhs would be turned to wind after their death, as Sheikh Shaeb and Sheikh Sharif. In case of asking them where these two sheikhs live and where their tombs are or to what extent their information is available, they would provide no cogent answer. Hence, it is narrated that Sheikh Shaeb was originated from Aden and Sheikh Sharif was a black devout that many blacks of that era had held strong belief in him and they related that he had was seen in Aden, Qatar and port of Lengeh, in the past. The below items and musical instruments can be counted as the tools of the people of the air:

Rahmani Dhol: It is a giant double-headed drum, which is always hung from a tripod and some bells are fastened to its bottom. The musician of this instrument should hold ablutions. Kasr Dhol: A small drum which changes the rhythm of the music and it owns lower sound compared to Gap Dhol which accompanies Gap Dhol.

Gap Dhol: This Dhol is the hugest double-headed drum.

Double-headed Dhol: It is the most prevalent percussion instrument which is used in diverse types of ceremonies.

Tray: A silver or nickel tray which is used in every game includes dishes of perfume, espond or African rue, Bosweillia, Gashteh and organic egg, basil and rose water.

Bamboo: Bamboo is usually imported from Muscat. Bamboo sticks are usually decorated with silver sheets and chains in different shapes that Baba Zar and Mama Zar regularly hold them in their hands during singing the poems to make mental relation with the patient and sometimes the patient stands up and dances by the support of bamboo.

Jing: A small circle that some bells are attached all around it.

Veil: Every patient of Zar owns a veil besides his special cloths, which is provided in terms of their own taste.

The veil should be always clean and fragrant. On Mondays and Fridays, when the ceremony would not be held, the veil would be washed and steamed up in order to put it up on the head of patient and steam Boswellia, in case that he faints.

Tambireh: It is also called Tanbur, which is a string instrument for Noban Wind, in particular. It possesses a large bowl with a piece of cow's skin to cover its top and it holds six strings and the two long- handled (V- shaped) made a triangle that the third stick is located on the top of the two long- handled and its plectrum is consisted of a cow's horn.

Manjour: It is a kind of tick fabric with a goat's hoof hung on it, which would be shaken during the ceremony to produce a sound; occasionally, it would be fasten on waist and Zar sufferers dance with it. The essence of Zar is known by its language and comprehended from which soil or which sea it is arises from.

Outbreak of Zar is not the same in every places; its chief center is the seashores. When Baba or Mama predicts that an individual suffers from one of the Zars, they will keep him in veil and out of sight of others, within seven days. Initially, body of the sufferer is washed cleanly and they would not let him to see any dogs and hens during the seven days.

Moreover, no woman is allowed to see the patient; neither acquaintance nor stranger. If the patient is a woman, she will be kept out of men's sight. Therefore, the patient is often kept in an empty hut and away from other's sights, while just Baba and Mama are in charge of taking care of them. During the nights, when sufferer is kept in veil, Baba or Mama rubs a particular medicine or mixture into his body. This medicine is named "Garekoo" and composed of 21 ingredients, in which the main compounds are as; basil, saffron, Bouksesh (imported from India), cardamom, nutmeg, Zaban-e-Joojeh (a mountainous herb) and Gashteh (imported from Mumbai).

All the ingredients are soaked in rose water and the mixture is rubbed on the patient's body and some of it is taken by the sufferer.

The morning after termination of veil's period, the patient's body would be washed neatly; additionally, the soil of "Haftrah" would be mixed with seven leaves of a non- thorny herb and rubbed the mixture with "Garekoo" and the Zar of patient will be ejected before the formal ceremony of Zar is carried out. In order to exorcize Zar or elf, the sufferer would be laid down and his toes would be fastening together with a goat's wool. Some oil called "Sifeh" (shark liver oil) would be rubbed under the patient's nose and some threads of goat's wool or dog's hair would be burnt and remained toward his nose. Afterwards, Baba will threat and eject the elf from the patient's body by means of bamboo. Owing to blows received by the patient, elf will be released while shouting and screaming noisily and it will escape and release his slave. After the elf's escape, only Zar wind will be remained, which needs a fabric, game, singing, praying, making vow, blood and sacrificing to pull down the Zar. In order to establish the game ceremony, the day before its performance, a woman from the people of the air starts walking with a bamboo stick in her hand, knock all the doors one by one and invites the people of the air to join the game. This woman is called "Kheizarani". Most of the invited people are the girls of the air. All day long, no one recedes from the game's ceremony and those who get tired will stay the entire day and play drum and Dhol, before darkening. At first, the sufferer starts shivering; gradually, the shiver heightens and it will be transmitted from shoulders to whole the body. The game reaches its climax when the sufferer's head comes completely down by severe shakes, the patient drinks from a bowl of blood which is in front of him. In this stage, besides the sufferer, Zar emerges in others and they all become unconscious and fall down to the ground, while shaking their heads. When the sufferer falls down, he would be held from backward and laid down on the ground in such a way that his head would not touch the ground. One holds the patient's legs; in this case, the sufferer should face the Qiblah. Afterwards, Baba tells the sufferer to punch himself with his fist and it is the time that Zar would leave his slave. The attendees should not talk at this moment. All should be quite; otherwise, it is probable that Zar enters the body of the person who is speaking. When the Zar ejects from the body, the patient would be seated on his knees in a position which prevents his toes touch the ground. Baba or Mama Zar recognizes that whether or not the Zar leaves the sufferer's body.

Prominent Zars are in seventy-two types or even more. Baba Zars and Mama Zars believe that they are not the healers of these Zars and they are only the mediums and leaders of ceremonies. Baba Darvish and Mama Hanifeh are the elders of these ceremonies in Qeshm city and Baba Salem and his son Baba Darvish are the elders of Zar ceremonies in Salkh village. Their children and descendants have kept their tools and instruments as memorial to perform Zar ceremony in their own homes, in case it is essential.

Noban; in terms of shape, resembles to Zar with difference in poems; actually, it owns its distinct poems and Tanbur accompanies Dhols and songs in the ceremony. Some old men are on this belief that Tambireh must perform the poem, but there is no one who holds proficiency in playing Tambireh.

Noban ceremony also owns its special performers and the particular Noban Baba and Mama perform the ceremony.

Discussion and Conclusion. Being haunted by winds is a mental incident; an occurrence which develops and acts as a nightmare. Although the nightmare is terrifying and harms soul, it makes the body agile and brings joy within its circulation and eruption which leads to excitement for the haunted person. Zar is a kind of getting lost and unconscious, a sort of breaking the body which is captivated by soil and bones, and connecting to another land that is

full of spirit's rays. Zar is a kind of ritual, which owns distinctive names in diverse parts of the world, and even it requires various performances.

In Hormozgan province, this ritual has undergone major changes in comparison with the past half- century. Beliefs and ceremonies of Zar are the common aspects of prevalent traditions among many countries' inhabitants; particularly, in Africa and Middle East. Plenty of similarities exist among belief in Zar and the way in which the ceremony performs in different countries as Iran and Tanzania (Zangebar) that lack common geographical boundaries, now and even in the past, and also they necessarily possess no cultural and political and social close relation with each other at present era. The dominance of black people, in form of Zar leaders and also its sufferers, strengthens the idea that Zar had been initiated from a point and transmitted to other regions. Research into Zar should be continued to the degree that deep recognition and discovery of this phenomenon will be gained.

References

1. Rostami Tabrizi, Lamia. (2014). Criminal Psychology, 1st ed. Tehran, Majd Publication.
2. Asl Marz, M. & Zavieh, S. (2012). The Study of Social and Psychological Roots of Zar Rituals. *Iranian Journal of Anthropology Research*. Vol. 3, No. 1, spring & summer 2012, pages 111-141.
3. Saedi, Gh. H., (1976). The People of the Air, 2nd ed. Tehran, Amir Kabir Publication.
4. Sabzian, M. (2008). Comprehensive Book of Iran Tourism. Tehran, Kamel Publication Co.
5. Sami Pour, H. (2008). Pars Sea, 1st ed. Mashhad, Javan Hamyaran Publication.
6. Majidi, Sadeghi, (2002). The Concept of Hysteria. *Institute for Cognitive Science Studies Journal*. 4th year, No.1, 2002, pages 75- 83.
7. Maqsoudi, M. (2012). Unbeliever Winds and Three- Headed Dhol in Persian Gulf Zar Curative Ritual Ceremonies. *Iranian Journal of Anthropology Research*. Vol. 2, No.2, autumn & winter 2012, pages 117- 140.
8. Noqrekar, A.M. (1996). Retaining Social Values in Architecture and Urbanism. *Journal of General Culture*. No. 89, autumn & winter 1996.
9. www.ammi.ir
10. www.mashreghnews.ir/fa/news
11. www.qeshm.ir/en
12. www.qeshmtoor.persianblog.ir

THE RIGHTS OF MINORITY CITIZENS FROM THE QURAN AND SEERAH

Sayed Ali Hashemi,

University of Agricultural Sciences and Natural Resources Surre,

Abbas Motedayyen,

PhD student of comparative interpretation of Qom

Sayyed Ahmad Mirian,

University of Islamic Azad Sari

Abstract. Humans having or lacking citizenship rights regardless of the acceptance of political sovereignty is a matter of debate and dialogue between different schools of thought. Heavenly religions, especially Islam, claim to universality and because of the great reputation for humans, regardless of race, color, religion, etc places, certainly in interacting with people who initially refuses to accept Islamic rule, or later and out of the shadow of doubt the banner of Islam and a minority in terms of population, has designed solutions. This study titled "Islamic civil rights" by cross-referring to the concept of citizen and religious rule, followed by extracting the most important rights of citizens of Quran and prophetic tradition and its role in the stability and security of society and establish Islamic rule and finally conclude with the presentation of Conclusions and, of familiarity and all citizens of their rights and their impact based on the rule of Islamic civilization is stopped.

Keywords: the Quran, Prophet Muhammad, the rule of religious, civil rights.

Introduction. In the present era of civil rights of important legal topics International, and like many legal concepts, the cyst citizens? And what is legal? Does the rule based civil rights effective civilization? How the rights of human beings? And serious questions to mind that Ha have to express its position on these concepts community. Holy Quran, the man with the word Crimea " children of Adam" (Qur'an, Surah Israa verse 70) of all the illustrious creature and, for him, there are special rights. Consequently the narrative texts, infallibles also accused of respect for human and citizens. In Islamic tradition, the concept of citizenship with the phrase "Ra" is mentioned and noble prophetic notes that: "Klkm Ra and Klkm responsible as Ryth" (Shaeeri Sabzevari, 1414, p. 119) interpretation of Hypericum and vassal Islamic tradition rooted in the beliefs for rulers in the affairs of the people and training them to achieve happiness in this world and the Hereafter and Islamic civilization.