

JQSS

ISSN(p): 2790-5632

ISSN(e): 2790-5640

www.jqss.org

JQSS Vol: 01, Issue: 02, July-Dec-2021

Page:11-21



## ***Historical Study of the Socio-Religious Condition of Irani Civilization under Zoroastrianism and the Impact of Islam***

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### **Abstract**

*In the Middle East, the current Islamic Republic of Iran, bordering the Persian Gulf, is one of the few important countries whose people are considered to be the custodians of an ancient cultural and political heritage. Historically, Iran is one of the oldest countries in the world. Historically and culturally, the Iranian civilization is also considered a contemporary of the ancient Mesopotamian civilization. Apart from the social and cultural background, the Iranian Empire also has a prominent position in the region politically. The idea of its beginning is that it was formed by Caesar the Great and its rise came in the time of Darius-I. When, the battle of Qadisiya in 16 AH decided the fate of Iran. The conquest of Medina was a declaration of the end of Yazd-e-Jard's rule. Politically, Iran was considered more developed than contemporary states. This dissertation describes the ancient Iranian political culture that culminated in the defeat of the Sasanids dynasty at the hands of the Muslims.*

**Keywords:** *Iran, Middle East, Social and political condition, Qadisiya, Sassanid, Kisra.*



# *Historical Study of the Socio-Religious Condition of Irani Civilization under Zoroastrianism and the Impact of Islam*

## **Introduction**

This research topic discusses the social and political condition of ancient Iranian civilization. Iran is considered the custodian of ancient civilizations, cultures and traditions. Scientific and literary development of ancient Iran with political evolution has a prominent place in the history of the world. This article explains the nature and evolution of Iranian civilization.

## **Research Methodology**

This is an analytical study as the socio-political condition of ancient Irani civilization and the available literature is based on documentary sources. Therefore, historic method of research has been used in this research with the help of qualitative approach based on documentary sources regarding books, articles and essays.

## **Review of Literature**

In any historic dissertation research needs documentary sources i.e. primary and secondary sources. Literature is also considered very significant component of any research. For this paper most relevant material has been consulted i.e. history of Iran, Literary history of Persia, Study of Civilization, World History, History of Islam are remarkable.

## **Discussion**

The structure of governance of the Iranian Empire was formed by the early Caesar Azam, who continued to evolve, and in the reign of Darius I, the whole empire was divided into twenty-one provinces, with Thajis Strep as governor but Strip had no authority. In each province, the army chief was appointed separately. For more precaution, someone was appointed in each province who would check your invitation. I used to send special inspectors who belonged to the royal family to review the performance of the provincial administration and issue reports called the King's Eye and Ear, this arrangement was not only more effective than the Assyrian and Babylonian regimes, but also more merciful that the Iranian emperor did not adopt the strategy of establishing his early kingdom. Laws Rituals Different nationalities living in respect of religion had equal rights, especially Darius trained the Iranian race in military life and tried to inculcate the habit of simplicity, loyalty and avoidance of evils in Mara, but he imposed heavy taxes on subjugated nations. The burden of taxes and forced military service in the middle of the empire were the

reasons for the revolts in the provinces. Roads Roads were essential to such a vast empire, so the Iranian emperor paid special attention to the construction of roads. Which was made where fresh horses were kept. These horses were rotated at each check post and traveled day and night to cover fifteen hundred miles from Chahi Sarkar in a week while a common man would take a journey of three months. The goods were donated from one of the four main roads.

In science and art, the Iranians gained much from Mesopotamia, Egypt, and Libya. Their early writing style was old-fashioned, but they learned the alphabet from Aramaic merchants and invented 39 letters for themselves. He adopted the Egyptian solar calendar with minor modifications. Through him, the Lydian currency system became popular in different parts of the world. In the field of architecture, however, his unique national style came to the fore. He chooses the various features of the art of others. Derived from tradition but did not adopt the dome and mihrab

The Iranians did not build houses, but built palaces. The palaces of Darius and the Urdu Lion were built in the style of the great temples of Egypt, with a great courtyard of pillars in the middle, and a number of rooms surrounded by offices. Religion used in the world of religion and religion. In the world of religion, the Iranian influence on the dark man is very deep and lasting. This religion was completed long ago. The color faded. The influence of this religion was consciously present in the civilization. The conditions and ideas of its founder Zoroaster are listed under a separate heading.

Zoroastrian life The founder of the Iranian religion was Zoroaster, his mother was from Bareth, and his father was from Azerbaijan. He was a descendant of Shah Farid. His childhood was full of wonders. He was rich in goodness and human compassion from an early age. At the age of 30, he came to Balkh with his loved ones and became a prophet. Claimed. Balkh was ruled by Gustasp at that time. Astrology and superstition were common. Astrologers and magicians were strong. At the same time, the royal family and the court also adopted the religion of Zoroastrianism. The original name of the religion was Beh-e-Din. But build a dome over them. The king of Turan and all of them were angry at this conversion and invaded the country but failed and returned. Destroyed by fire and killed Zoroaster there 583 BC Zoroaster was 70 years old and preaching was 47 years old

## *Historical Study of the Socio-Religious Condition of Irani Civilization under Zoroastrianism and the Impact of Islam*

Avesta Zoroaster's holy book is called Avesta. He himself wrote the description in Pahlavi language and it was named Zind. Then it was necessary to write the rate of this commentary and it was named Zind. In addition to religious rules, there was also a collection of history, mathematics, astrology and medicine. Destroyed by effort, but even today there are different chapters in them. The principles of self-purification and prayers are stated by Rahr Mazd Ahram and the angels. Sacrifice and witchcraft were uprooted. It was a step towards the establishment of a prosperous agricultural society, so it taught respect for cows and made the cultivation of land a sacred duty.

Zoroaster introduced the idea of duality apart from all other religions. This religion was not like the Sumerian and Babylonian religions in which every god was capable of doing both good and evil, nor was he a proponent of monotheism like the Hebrew religion and Islam. According to the system, the world is entrusted to two gods. One of them is Ahl-e-Mazd, who is the god of goodness, truth, light, beauty and wisdom, and he is not worthy of evil. These two gods are constantly fighting against each other in order to establish their supremacy in the world. Although they are equal in power, but in the end, the people of Mazd will be victorious in the decisive battle.

The righteous will be given Paradise and the wicked will be cast into Hell. Declaring it a sign of the light of fire, it was made a sign of eternal reward. Was B. Messianic Belief: According to Zoroaster, this world will last for twelve thousand years. Nine thousand years later, another Zoroastrian will come who will bring good news to the domination of goodness. And then Mazda will defeat Herman and throw him into the depths of Hades, then the dead will be resurrected and the judgment of heaven and hell will be on each one of them. Religion is moral. The religion of Zoroaster was based on morality. There were three basic principles of its teaching. New good ideas and good deeds. In the Hereafter, it will be reckoned on the basis of these deeds. The long list of virtues included hard work, faithfulness to Akbar's time, loyalty, more children, cultivation of land, truth, mutual love, help, hospitality, etc. It was said that a person who is a Rajput should declare holiness. In the same way, whoever takes the flesh of a believer will go to heaven. The list of evils is also long. Zoroaster also played in an important role as we discussed as;

**Zoroaster**

A large number of Iranians who came to Islam were the followers of Zoroastrianism and before Zoroaster, the Iranians worshiped various sights of nature i.e. Moon, the sun, the stars, fire, water and air. As Prof. J.B Noss described about as, “ The people of Iran worshiped powers known as Devas, Shining ones as power of nature, Sun, Moon, Stars, Earth, Fire, Water and winds.<sup>12</sup> The Iranians respected fire and used to worship him. It should be noted that the Iranians considered fire worship to be a blessing. It was also considered necessary to light fires while offering sacrifices to the gods. Zarathustra gathered the Iranians to worship fire only instead of all manifestations. Zoroastrian life, religious thought and ideas can be gauged from his book “*Aosta*” and some other religious books. If we look at the living conditions of the Zoroastrians, they belonged to the "Spatma" tribe and this tribe was a branch of the "Pashda Deen" and Septama refers to white.<sup>3</sup> Geographical conditions have a profound effect on the way of life and character of the people of any country, so it is important to know the different religions and social customs of pre-Zoroastrian Iran in order to understand the conditions and teachings of Zoroastrianism. The truth can be known correctly.<sup>4</sup>

Geographical conditions have a profound effect on the way of life and character of the people of any country, so it is important to know the different religions and social customs of pre-Zoroastrian Iran in order to understand the conditions and teachings of Zoroastrianism. The truth can be known correctly. Every civilization and culture has some virtues and some vices. If there are more virtues in this civilization, then they are considered good and if there are more vices and vices then they are considered bad. This was the case with the pre-Zoroastrian nudists because their virtues were less than their vices. Therefore, this civilization is considered bad.<sup>5</sup>

The ancestors of the Indian Aryans to the Iranians lived in the highlands north of Kohandaksh before migrating to Sindh and Punjab and Iran, then their ancestors migrated to Punjab, Sindh and Media and They spread because since they were one nation in the beginning, their religion was also one, but later some changes took place but the similarities remained.

They were personifications of the powers of nature, sun, moon, stars, earth, fire, water and winds.<sup>6</sup> The people of pre-Zoroastrian Iran were priests of natural phenomena like

## *Historical Study of the Socio-Religious Condition of Irani Civilization under Zoroastrianism and the Impact of Islam*

the Aryans of India and worshiped the sun, moon, stars, fire, wind, water and storm. The common people worshiped powers known as devas or shining ones of the deva.

In the Hindu Rig Veda, the deities are called divas, and in Iran the deities are similarly called divas. was similar to that of the Aryan Indians. In speaking of the Hinduism it was seen that th Rigvada, Called Gods deva. E.G Prinder writes that the ancient religion of Persia was similar to that of the Aryan Indians. In speaking of the Hinduism it was seen that th Rigvada, Called Gods deva.<sup>7</sup> The ancient religion of the Persians was similar to that of the Aryans of India. In Hinduism, even in the Rig Veda, the deity was called a deity. The religion of has common numbers so the names of the deities in them were almost the same as the Ashura of the Indians and the Ahura of the Iranians.<sup>8</sup>

Although the Iranians did not have the concept of fire god, all fire was directly worshiped and worshiped. Fire was lit while making sacrifices to the gods. There were many gods of India. Worshiping falsehood, they made idols of them, which they gave different names, which they thought were to protect their morals out of respect and fear of man. Some of the most famous deities of the ancient Iranians were Antar, whose job was to kill demons and bring down rain, and another famous deity was Earth, who was thought to be the god of the universe, whose justice is justice and the space system. It is similar to the Vedic Dharma deity Vita.

Thus we have mentioned the religions of the Iranians before Zoroastrianism in great detail, which shows that the religions and customs of the ancient Iranians were similar to the religions of the people of India.<sup>9</sup> Zoroaster belonged to the tribe of Saptana, a branch of the Pashdadeen family. His family name was spitama meaning, Zarathustra is distinguished by the name of Zarathustra, which the Greeks distorted to make Zerrids. Europeans such as Zarvadus Zaradas, Zwastar, Zaradasht, Zoroastrian etc. usually use the word Zawar Str which is derived from the Greek language hence JB. Nass writes in this regard. Zoroaster the designation by which he knwon in Europe is taken from the greek Corruption of the old Irainian word Zorathushtra.<sup>10</sup>

Historians differ greatly on the date of Zarathustra's emergence. Regarding Zarathustra, the Iranians believed that Abraham (peace be upon him) and Zarathustra were the same person, and that Saif and Avesta were the same thing. But this idea is wrong. This view

was adopted by arsonists in the Islamic era so that they could purify themselves and get the facilities. The date of birth of Zoroaster is indefinitely different. The Greeks gave them five thousand years from the Trojan War. It first dates back to 6,000 years before Aristotle, and the dates of his birth are as follows:

1. Their life span is generally from 630 to 553 BC
- 2 According to some historians, the time of Zoroaster is 550 BC
- 3 Mr. Khurshid, who is a scholar of Oriental studies in Parsis, has written about Zoroastrianism in his book Zoroastrianism from the Greeks, Jews and conical books. Christ was born at least 1300 years ago.<sup>11</sup>

First class: This includes all those who date the time of Zoroaster to 6000 BC  
Second Class: This includes those who are considered to be contemporaries of Zoroaster Shah Spence and Samper Yess.  
Third Class: It contains all the traditions that call Zoroaster the sixth century BC.

First class: This includes all those who date the time of Zoroaster to 6000 BC  
Second Class: This includes those who are considered to be contemporaries of Zoroaster.  
Third Class: It contains all the traditions that call Zoroaster the sixth century BC. Just as there is a difference in the date of birth of Zarathustra, so there is a difference of opinion as to the place of his birth. According to some historians, he was born in Balkh, which is in the northeast of Iran We offer the views of a few historians on what happened in northwestern Iran and what some say was born in Palestine. According to Allama Tabari and Ibn al-Athir, Zoroastrians were among the Palestinians. So Ibn Athir writes and about Zoroaster it is thought that he was one of the People of the Book and belonged to Palestine. The Influence of Iranian Civilization was under the Influence of Iranian Religious Ideology on Deep Humanity Alexander the Great was far away, parts of his empire were scattered He had a strong desire for spiritual solace. In addition to religion, Iranian influences in worldly affairs also added color to the Iranian style of government. Romans attributed their dictatorship to the divine truth in these menus.

The common belief is that Zarathustra believed in two gods, one of whom was called Ahura (Live), the god of good, and the other was the god of evil, whom he called Ingromino or Ahuramman. Zarathustra was convinced of two gods because he thought

## *Historical Study of the Socio-Religious Condition of Irani Civilization under Zoroastrianism and the Impact of Islam*

that not all things were created by one God. So God who is good has created only those useful and useful constructive things. When he thinks that the other God has created destructive and harmful things. Confiscation also convinced him of evil spirits. Famous Historian Yaqoot Hamvi Wrote in Mojim-ul-Baldan as;

وبينهما آرميتابين البحيرة نحو ثلاثة أميال أو أربعة وهي فيما يزعمون مدينة توزيرتشت نبي المجوس هم بهي ياقوت

And between them is Armita, between the lake, about three or four miles, and it is, as they claim, the city of Tu Zartasht, the prophet of their Magi, with a sapphire.<sup>12</sup> But most Arab historians do not call him a prophet, but rather a disciple of a prophet from among the children of Israel who have learned something from him. In this regard, Allama Ibn Athir writes: Ibn Athir says that the two friends are thought to have been among the People of the Book of Palestine and Jeremiah was one of the disciples of the Prophet.<sup>13</sup> Regarding Zoroaster, Munshi Khalil-ur-Rehman writes that Zoroaster was a prophet and he gave the news of the birth of Christ.<sup>14</sup>

It is clear that Allah Almighty sent one hundred and twenty four thousand prophets for the guidance of mankind and the main focus of their teaching was the propagation of *Tawheed* (Oneness of God) as the Qur'an says.

وما خلقت الجن والانس الا ليعبدون<sup>15</sup>۔

Masoodi claimed in Murwaj-ul-Zahab,

ولا اشهر في نسبت زرداشت انه بن استان وهو انبي المجوس الذي اتاهم بالكتاب المعروفة بالمزومة عند عوام الناس عند المجوس اوستاه<sup>16</sup>۔

While Allama Shahirstani clearly explained that

وله كتاب قد صنعه وقبل انزل ذلك عليه وهو از ندوستا۔

And the book of Zarathustra which was written by someone or according to some which was revealed to Zarathustra is Zindavasta.<sup>17</sup>

The renown historian Ibne Kaseer argued,,

انه صنف كتابا طاف به الارض فما عرف احد معناه وزعم انه لغته سماوية خوطب بها وسماه فستايا استا۔ وشرح زردشت كتابه و سماه ز ندو معننه التفسير۔ ثم شرح ز ندب كتاب سماه باز ند يعنى تفسير التفسير فى علوم مختلفة كالرياضيات واحكام النجوم والطلب وغير ذلك من اخبار القرون الماضية وكتب النبىاء<sup>18</sup>۔

Allama Hafiz Ibn Katheer thinks that the book written by Zoroaster is named after many names. This means commentary. It deals with mathematical astrology, medicine and the conditions of the prophets.



There is a lot of disagreement on the teachings of Avesta. They believe that when there was idolatry in the East and the West, they preached Tawheed and brought the people back together.<sup>19</sup> The Encyclopedia of Religion states that Zoroastrianism was based on the doctrine of Dua Manajat, which distinguished and distinguished Iranians from Indians and Europeans. There is duality. The same things are present in the story of monotheism and dualism.<sup>20</sup>

From the Islamic point of view, there is no clear evidence or statement in the Qu'an and Hadith regarding the prophet-hood of the Khilafah, nor is it confirmed by any incident. He should be treated as such, but he was ordered to eat their sacrifice and not to marry them, as the Messenger of Allah said.

سنو افى المجوس سنت اهل الكتاب غير ناكحى نساى هم ولا اكلى ذباى هم.<sup>21</sup>

The reappearance of Islam is with the fire. The spring had already started ringing and since the time of Rasoolullah (PBUH) the rays of Islam had started reaching Iran. But the conquest of Iran was completed during the reign of Hazrat Omar (RA) and after the battle of Qadisiya; Muslims took a full step inside Iran and conquered Madyan. As a result, the fires were extinguished. The fire worship ended and Magianism entered the realm of Islam. However, some traces of Magianism remained. The Masood Barmaki family was its patron. After the conversion to Islam, no one inherited the ruins of the Prophet. Abbasi Caliph Haroon Rashid once visited the area.

And he ordered the destruction of the child. Islam came as a universal religion. Now he has spoken of Islam in Iran. If you look at the Zoroastrian religion, one of the most sacred and supreme things in it is fire. This is a very important sign of this religion. Zoroaster gave it moral importance and said that it is a sign of justice and goodness. I told my followers that it is very important. The Holy Scriptures had three levels: the first is Atash, the second is Bahram Atash and the third is Dargah. Inside Iran, the Parsis built fire pits for fire worship and protection. The holy book of the Assyrians is called Avesta and one of its chapters is about the construction of firearms. There is mention of firecrackers in various history books and in Iranian literature, important history books including Al-Masudi, Shahrastani and Ibn Athir. Ferdowsi has also mentioned the construction of Atashkada in his Shahnameh and has given details. Muslim historians have also recorded the details of Atashkada in their books. when we see that the righteous people are burning fires in Skardu at night, they used to ask for their prayers and supplications through fire and prayers were being offered and Mazda which was offered to them by the God of goodness. Shehab writes in his dissertation that the celebration is named after King Jamshid. Starts so he named it Nowruz.<sup>22</sup> Hubb writes in his article that this celebration is named after Jamshed Badshah when this important celebration of Bihar Gulshan education used to take place before people used to celebrate and pour cold water on his face and celebrate at the end of it.<sup>23</sup>

مروج الذهب للمسعودى جلد 4 صفحه 76 Aa

## **Conclusion**

## ***Historical Study of the Socio-Religious Condition of Irani Civilization under Zoroastrianism and the Impact of Islam***

Zoroaster is considered one of the most important religious leaders of Iran who provided religious and spiritual patronage to the Iranians. There is a lot of evidence regarding his personality. Many believe that he was a prophet of the Magi and that his religious lineage was revealed to him. But from the Islamic point of view, the Qur'an and Hadith do not confirm this.

Some scholars believe that he was a disciple of a prophet of the time of Israel. But most historians consider him merely an important Iranian social leader. However, it is certain that he taught the Iranians the phenomena of nature and ordered their worship, then left Tama and encouraged the worship of fire. And declared fire sacred and supreme-It is also said that he became convinced of the duality of God through monotheism. In his eyes, there are two different gods of good and evil. This claim is a denial of monotheism. Magianism flourished before the advent of Islam. But the candle of monotheism and prophet-hood that appeared from Arabia extinguished the flickering lamp of Magianism and so Iran entered the mainstream of Islamic civilization.

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