
Char-Shanbeh Suri

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Chahar-Shanbeh Suri is not an Ancient Iranian festival as publicized. The people of Greater Iran, or Iranshar, the Persian Empire, were all followers of the teachings of the Great Sage Zarathushtra. According to his teachings, they paid Reverence to Nature - Earth, Water, Air, and Fire.

Zarathushtis would not have jumped over the fire and cursed the fire with sickness, even if it was their own sickness. Such a thought would sow the seed of pollution of elements.

Professor E.Pur-Dawud says, "The choice of Wednesday, as well as the ritual of jumping over fire and "insulting" it, must have originated after the Islamic conquest." ¹



In ancient times, after the Vernal Equinox, just before the first Sunrise, they would go up on mountains or rooftops and light fires, welcoming the advent of the New Year. The Kurdish people still light torches and carry them to mountain tops to usher in the New Year with the rising Sun.

Chahar Shanbeh Suri is the result of the Cultural Genocide and Ethnic Cleansing committed against the people of Iran. After the millennium-long Genocide committed against the Iranian people, only about 7711 followers of Zarathushtra were left in the Persian Empire, hiding in the great deserts of Lut.

When times were favourable, Iranians who had converted by force to Islam tried to revive their ancient culture from stories they had heard because their books got destroyed during the Cultural Genocide. Thus they celebrate Yalda, the longest night, by reciting the poetry of the 14th-century poet Hafez instead of the Gathas, the songs of Zarathushtra. They celebrate Now Ruz by spreading the Now Ruz Table with seven items whose individual qualities they praise. Instead of the Seven Trays (Haft SeneE) representing the Seven Eternal Laws of Nature. That leads humans to wholeness, immortality and

oneness with the God within. Just like Jesus, the recipient of the first three laws, from the Magis, achieved it and said, “The Father and I are one”.²

Similarly, they brought the fire from the mountain tops to the streets and jumped over it. On a positive note, these celebrations were always in defiance of the ruling Islamic class and are a political defiance movement even today. But if they try and celebrate it in its original form, it has more value because it is meaningful and based on the higher values in life.

Let us help the world shed the Roman way of life of using only one of our senses, the sense of Hearing. Of believing what we Hear without contemplating. Let us help adopt the Persian way of life of using our ten senses with wisdom.

“Dasa Aspa Arsana Vaitis Ustrem Ca Hyat Moi Mazda”.
“Ten Senses leading to Illumination through my Wisdom.”³

¹ *Origin.* According to E. Pūr-Dāwūd (pp. 73, 75), the feast of Čahāršanba-sūrī is derived from the Zoroastrian feast of Hamaspāθmaēdaya, which after the calendar reform under Ardašīr I (a.d. 224-40; see [calendars.i](#)) was celebrated six days before Nowrūz. The choice of Wednesday, as well as the ritual of jumping over fire and “insulting” it, must, however, have originated after the Islamic conquest. The choice of the last Wednesday of the year is likely to have been prompted by an Arab superstition that Wednesdays are unlucky (Jāhez, p. 227). This belief apparently became widespread in Persia during the first two Islamic centuries (Manūčehrī Dāmġānī, p. 220; Massé, p. 274 and n. 2; Pūr-Dāwūd, p. 73).

² Bible John 10.30

³ Gathas Yasna 44.18 (FR) <http://gathas.ca/>



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