

The Impact of Zoroastrian Cultural-Religious Services on the Development of Islamic Iranian Civilization

Introduction

The study of the interaction between Iranian society and Islam in the first centuries of Islamic civilization is one of the constant concerns of those who tend to write and analyze the history of Islamic civilization. Undoubtedly, the deep scientific traditions of pre-Islamic Iran have provided a suitable platform for the flourishing of Islamic civilization in the next era; But the question is through what channels has this deep scientific tradition influenced the subsequent civilizations. In this research, one of the most imperative features of such channels, the Zoroastrian religion is studied.

The performance of Zoroastrians in the scientific and literary currents of the Islamic era is not separate from the lasting heritage of pre-Islamic Iran. In pre-Islamic history, at the same time as the spread of Zoroastrianism, this worldview influenced the activities of the followers of this religion and over time, it formed a complex whole that tried to answer the need of mankind for the creation of this world and the other world in order to regulate and direct his daily activities in this mortal realm. Therefore, Zoroastrianism, like a broad umbrella, interpreted and valued every human behavior and action based on this worldview. Every religion and creed, in order to survive and continue its life and to guide the community of its followers and to prevent disorder among the religious community and the prominent people of that religion requires a perfectly coherent structure and system that places everyone in a position worthy of their value.

This structure in Zoroastrianism, based on the beliefs of pre-Zoroastrian Iranians, had a completely categorized character and shortcomings and positioned society under certain categories and classes. At the heart of this Zoroastrian social world and the structure of the institution of religion, not only did the boundary between knowledge and science and superstition define the Zoroastrian worldview, any achievements outside of Zoroastrian beliefs were rejected including the acquisition of science and scholarship. It became an exceptional group and class and not everyone was allowed to enter these areas. Therefore, it created a rigid structure that became a serious obstacle to the transfer of knowledge among the lower classes of the Iranian society. This made the elders of the Zoroastrian religion one of the largest scientific classes in pre-Islamic society.

The influence of culture and art of different religions and sects on the developments of Islamic society is a wide-ranging and thought-provoking issue. Abolghasem Dadvar and Soraya Mohammadi (2006) in the article "Manichaean painting and its effect on early Islamic painting", try to show using historical and descriptive methods, after the Arab conquest of the Manichaeans (Dadvar and Mohammadi, 2006). Also, researches and articles that have dealt with the cultural connection and influence of Zoroastrians and Islam are numerous and significant. Shaul Shaked (2014) in his book "From Zoroastrian Iran to Islam: Studies on the History of Religion and Intercultural Relations" acknowledges that Iranians greatly influenced their neighboring cultures - Christians, Jews, Armenians, Georgians and others - and to a lesser extent all of these minority groups owe much of what they know to Iran. With this approach, a collection of articles has been compiled in this book that seeks to achieve two main goals; First, the explanations

and interpretations of the Zoroastrian religion of the Sassanid period and second, how to transfer its ideas to Islam (Shaked, 2014). Also, Katayoun Namiranian (2008) in his book "Zoroastrians of Iran after Islam until today", has studied the background of Zoroastrian religion and the historical, cultural and social course and ... Zoroastrians of Kerman and other parts of Iran, from the arrival of Islam to the contemporary era (Namiranian, 1387). Also, among the articles that have dealt with the influence of Islam and Zoroastrianism, we can "Analyze the direct influence of Islam on Zoroastrianism in the doctrine of resurrection" by Seyyed Mohammad Hajati Shooraki and Hossein Naghavi (2017) and "Comparative comparison of the religion of death between Muslims and Zoroastrians and study The degree of their influence on each other "by Abbas Masihi and Zahra Haghparast (2014) pointed out that they try to understand and study the degree of influence of these religions in relation to each other. Also, Mohammad Amin Naseh and Mohammad Reza Kiani (2004) in their article "Cultural Interaction of Ancient Iran and Islam" attempt to study how the Arabs interacted with Iranian culture and civilization in the commencement of Islam and through this, the role of ancient Iran in the development of this brilliant civilization. The present article, following the previous researches by using the library method attempts to focus on the cultural and religious influences of Zoroastrians in the evolution of post-Islamic Iranian civilization; moreover, it is necessary to study this evolution in the history of Iran as closely as possible due to the knowledge of religious and cultural traditions.

Conclusion

The results of our research include the fact that Zoroastrians, despite the collapse of the Sassanid political system, were able to maintain the unity of their intellectual system for a long time and be effective in the system of Islamic civilization through the advantages provided by scientific achievements. The religious tolerance of the Abbasid caliphate during the time of Ma'mun allowed Islamic thinkers to enter into a good dialogue with Zoroastrian thinkers and exchange their achievements. Zoroastrian minorities and neo-Muslims who were formerly Zoroastrians were the flag bearers of the transfer of knowledge of ancient times to the new Islamic civilization.

The class of Iranian peasants who have been engaged in agriculture since ancient times, transferred their astronomical knowledge to the Islamic period and caused this knowledge to flourish within the Islamic civilization. The wisdom of the Iranians, which was in interaction with the philosophical attitude of the Greeks in the past, had the opportunity to grow and develop in the pre-Islamic period, and its fruits can be seen in Islamic philosophy, especially the wisdom of Enlightenment of Sheikh Shahabuddin Suhrawardi. Another turning point that we can mention is Iranian medical knowledge. In order to study the position of Zoroastrians in the field of medicine and its various aspects in the Islamic period, it is necessary to pay attention to three general and influential indicators, namely, the background of Iranian medicine, Zoroastrian physicians of the Islamic period and finally neo-Muslim Zoroastrian physicians. The first factor, the background of Iranian medicine, is extremely important. The history of ancient and prolific civilization of Iran, which matures and evolves in the Sassanid period, is undoubtedly in its heart a huge and precious heritage of various sciences, especially medicine, which has the greatest impact on people's lives and consequently witnesses great progress. This scientific and cultural heritage resumed with the arrival of Islam under the influence of new conditions, after a period of pause due to the destruction of the old political structure of Iran and its redefining within the framework of the new order that was subject to both Islamic and Arab elements. Influenced by the characteristics of the new religion, which encouraged learning and its promotion, it became more popular among Iranians and played a role as one of the influential factors in creating the golden age of post-Islamic Iranian science. Also, post-Islamic rituals and

ceremonies were not unaffected by Zoroastrian fortifications, and many Zoroastrian beliefs and rituals influenced Islamic beliefs and Muslim Iranians.

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