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AKBAR SAH
PARSILER

Indian Gods, Sages, and

BY

REV. C. CESARY

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now, 284,779 ; Benares, 175,188 ; Patna, 158,900 ; Delhi, 154,417 ; Agra, 149,008 ; Allahabad, 143,693 ; Bangalore, 142,513 ; Umritsar, 135,813 ; Cawnpore, 122,770 ; Poona, 118,886 ; Ahmedabad, 116,873 ; Surat, 107,149 ; Bareilly, 102,982 ; Lahore, 98,924 ; and Rangoon, 98,745.

Bombay is a sister and rival city to Calcutta ; of late there have been raised in Bombay many Government buildings and institutions on a large scale, as in Calcutta. The Fort is the best place for handsome and big buildings, shops and public monuments : towards the west side of the Fort are all these grand monuments, and this spot is called the Esplanade, and about that side they have a sort of *maidan*, perhaps one tenth part of the Calcutta *maidan*. In that part of the Fort called Elphinstone Square are all the Banks and greatest houses of business. Bombay seen from Malabar Hill is very charming and picturesque. This place, *viz.*, Malabar Hill, is a sort of promontory, and there all the European and some of the native swells of Bombay reside, and there also is the Governor's residence—not a palace but a goodly house. Malabar Hill is to Bombay what Chowringhee and Ballygunge and Park Street are to Calcutta—lovely houses with handsome gardens.

In Bandora Island they have a few summer houses. This place is very nice and picturesque, full of cocoanut and betelnut lofty and green trees ; and so are Upper and Lower Mahim. These places reminded me of the Island of Ceylon, nice and green, where the rays of the sun seldom make their way. Bombay has beautiful and open harbours, and the strand of Bombay where goods are shipped and kept is like that of Calcutta ; there are many godowns and store houses, and a great deal of business is carried on there. A great many ships lie in the harbour of Bombay. But I did not see there many bullock carts like ours in Calcutta. Bombay is traversed by the tramways through the main roads and thoroughfares, and it is very cheap to go by these tramways. The native parts of the town are also very handsome ; there are fine roads and very many houses of five stories. People here, especially the Parsees, have a much more bustling and business-like appearance than the Bengalees of Calcutta. The Parsee women, nicely dressed, are to be seen every where, and they go walking about like the Christian ladies, not only of the lower orders but also of the upper classes. In this respect the Parsees are better

(147)

civilised than the Bengalees. In Bombay there are no public gardens such as Calcutta has Botanical and Zoological gardens, Tank Square, Beadon Square, Seven Tanks and Eden Gardens. There is in Bombay one called Victoria Garden, but that does not deserve to be called a garden of any note. The fanciful leave plants called crotons had almost disappeared from my sight when I visited the beautiful gardens of Hindustan, as the soil of Upper Provinces, Lucknow, Delhi, Benares, Agra, Gwalior, Jeypore, &c., is very dry and unsuited to the growth of crotons. But here in Bombay again they made their appearance where they thrive well just as here in Calcutta, whose citizens are mad after this Australian plants. Likewise although there are many churches, especially Catholic, yet they are simple and small buildings ; but I was told that in Bombay Portuguese Catholics alone number 30,000, besides those of other nations. But the Catholic institutions there in Bombay are grander, such as St. Xavier's College which is an ornament to Bombay, in a very conspicuous locality, from the top of the tower of which I had a very nice view of the whole of Bombay ; the Byculla Male Orphanage is four storied, and is a very extensive building ; again in Bandora there are the native male four-storied orphanage and a large three-storied Convent of the Daughters of the Cross ; besides many other houses kept by the nuns for the education of the girls.

29. I was told that there are about 100 thousand Parsees in Bombay. They originally come from Persia after the defeat of the Persian army under Yezdehird by Calif Omar, who and his successors Mahmoud de Gismovide and Shah Abbas and others began to persecute the Persians on account of their religion. The result of which was that the great mass of inhabitants were converted to the religion of Islam. A very small number still clinging to the ancient religion fled into the wilderness of Khorassan, or the island of Hormuz. Some of them at present inhabit Yezd and Kirman and are settled down on the ancient soil of their race. While others who preferred emigration in order to avoid endless tribulations inflicted upon them by the conquering race emigrated towards the western coast of India, chiefly Bombay, Surat, Nawsari, Ahmedabad, and the vicinity thereof. Their general appearance is to certain degree prepossessing, and many of their women are strikingly beautiful. Parsees are recognized as one of the most res-

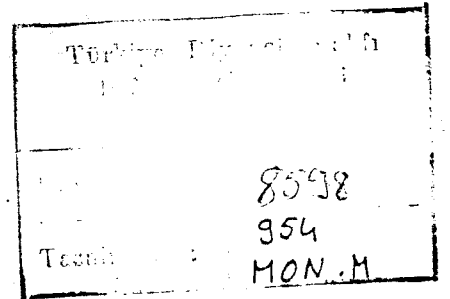
MODERN INDIA AND THE INDIANS

BEING A SERIES
OF IMPRESSIONS, NOTES AND ESSAYS

Parsifler - 160-162

BY

SIR MONIER MONIER-WILLIAMS, D.C.L.



1987

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R 40 G, DILSHAD GARDEN, SHAHDARA, DELHI-110032

over, homage to ancestors and to the spirits of deceased fathers, grandfathers, and great-grandfathers, enters largely into the religious rites of the Hindūs as into those of the Chinese.

All these observances vary with caste, and caste is now so divided and subdivided that even the Brāhmins are broken up into innumerable classes and tribes, one claiming superiority over the other. Some of these are little more than groups of families bound together by peculiar usages. In other cases, caste is only another name for an association of men united by common occupation in a kind of trade union, every such combination being cemented in the same way by the practice of distinctive religious observances. In fact, caste in India is an essential part of religion. It is no longer to the same extent as it once was, a bond of union among large bodies of men. Its action tends to split up the social fabric into numerous independent communities, and to prevent all rational and patriotic combinations. In the present day the family-bond (*bhāi-band*) appears to be stronger than that of caste. Certainly both these ties operate far more powerfully in India than in Europe, because they are both intimately associated with religion. I fear, however, that other ties are proportionately weak, and that Indians, as a rule, have few sympathies and little disposition to co-operate with others beyond the circle of their own families, and none at

I have already (p. 93) described the religion of the Pārsis, or, as it is sometimes called, Zoroastrianism. It represents the religion of ancient Persia imported into India by a small body of Persian immigrants, when driven out of Persia by the Muhammadan invaders, and rests on certain sacred writings called the Zand-Avastā—attributed to the prophet Zoroaster about 500 B.C.—which have suffered more from the inroads of time than any of the other religious books of the world. I may here add that the religion of the ancient Persians had a common origin with that of the Hindūs, and that Pārsism, like Brāhmanism, is based on a kind of Monotheistic Pantheism.

PĀRSĪSM. HINDŪ RELIGIOUS USAGES. 161

It has not, however, advanced beyond the stage of regarding Fire, Sun, Earth, and Sea as principal manifestations of the one Supreme Being, called by the Pārsis Ormazd (the creator of the two forces of construction and destruction, Spentmainyus and Ahriman). It has never lapsed, like Brāhmanism, into gross and degrading idolatry.

The Pārsis are certainly near relations of the Brāhmins, but they have kept themselves separate from the other races of India, and retained much of the natural vigour and energy of the Aryan character.

And now a few words on the subject of Hindū religious services and ritual. Of ancient Vedic sacrificial ceremonial and public religious worship very little is left. Nor is congregational worship performed in temples. The priests in charge of the idols decorate them and bathe them with sacred water on holy days, and do them homage (*pūjā*) with lights and a rude kind of music at stated periods, generally both morning and evening. Moreover, offerings of flowers, grain, fruits, &c., are presented to the idols of the most popular gods (practically to the priests) by lay worshippers, and *mantras* or texts are repeated with prostrations of the body. Common prayer, in our sense, there is none.

The religion of the mass of the people—much of which is probably aboriginal and pre-Aryan—resolves itself, I fear, into a mere matter of selfish superstition. It is principally displayed in endeavouring to avert the anger of evil demons and in doing homage to local divinities, supposed to guard their worshippers from the assaults of malignant beings, and believed to be specially present in rude idols, trees, rocks, stones, and shapeless symbols, often consecrated with daubs of red paint. In place of public worship, however, great attention is given to private religious usages and to the performance of domestic ceremonies at births, marriages, funerals, &c., conducted by Brāhman priests, who have nothing whatever to do with temples or with worship performed in temples. More-

MODERN INDIA AND THE INDIANS

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Parsiler 25
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BY

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THE TOWERS OF SILENCE, AND THE PĀRSĪ RELIGION.

THE Pārsīs are descendants of the ancient Persians who were expelled from Persia by the Muhammadan conquerors, and who first settled at Sūrāt between eleven and twelve hundred years ago. According to the last census they do not number more than 70,000 souls, of whom about 50,000 are found in the city of Bombay, the remaining 20,000 in different parts of India, but chiefly in Gujarāt and the Bombay Presidency. Though a mere drop in the ocean of 241 million inhabitants, they form a most important and influential body of men, emulating Europeans in energy and enterprize, rivalling them in opulence, and imitating them in many of their habits. Their vernacular language is Gujarātī, but nearly every adult speaks English with fluency, and English is now taught in all their schools. Their Benevolent Institution for the education of at least 1,000 boys and girls is in a noble building, and is a model of good management. Their religion, as delivered in its original purity by their prophet Zoroaster, and as propounded in the Zand-Avastā, is monotheistic, or, perhaps, rather pantheistic, in spite of its philosophical dualism, and in spite of the apparent worship of fire and the elements, regarded as visible representations of the Deity. Its morality is summed up in three precepts of two words each—'good thoughts,' 'good words,' 'good deeds;' of which the Pārsī is constantly reminded by the triple coil of his white cotton girdle. In its origin the Pārsī system is closely allied to that of the Hindū Āryans—as repre-

THE TOWERS OF SILENCE. 81

sented in the Veda—and has much in common with the more recent Brāhmanism. Neither religion can make proselytes.

A man must be born a Brāhman or Pārsī; no power can convert him into either one or the other. One notable peculiarity, however, distinguishes Pārsiism. Nothing similar to its funeral rites prevails among other nations; though the practice of exposing bodies on the tops of rocks is said to prevail among the Buddhists of Bhotan.

And truly among the interesting contrasts which everywhere meet the eye of an observant European traveller, when he first arrives at Bombay, may especially be noted the different methods adopted by the adherents of different creeds for the disposal of their dead.

There in Bombay one may see, within a short distance of each other, the Christian cemetery, the Muhammadan graveyard, the Hindū burning-ground, and the Pārsī Dakimas, or Towers of Silence. These latter are erected in a garden, on the highest point of Malabar Hill—a beautiful rising ground on the north side of Back Bay, noted for the bungalows and compounds of the European and wealthier inhabitants of Bombay scattered in every direction over its surface.

The garden is approached by a well-constructed private road, all access to which, except to Pārsīs, is barred by strong iron gates. I obtained leave to visit the Towers on two different occasions, and thanks to the omnipotent Sir Jamsetjee, no obstacles impeded my advance. Each time I made my appearance before the massive gates they flew open before me as if by magic. I drove rapidly through a park-like enclosure, and found the courteous Secretary of the Pārsī Panchāyat, Mr. Nasarwānjee Byramjee, awaiting my arrival at the entrance to the garden. On the occasion of my first visit he took me at once to the highest point in the consecrated ground, and we stood together on the terrace of the largest of the three *Sāgrīs*, or Houses of Prayer, which overlook the five Towers of

the funds to open the Zoroastrian b typically the very well-educated Pārsī Zoroastrians who have migrated (in Am scientists). Precise numbers are u estimates vary greatly. They are stead mostly through migration, but it is population so that the birth-rate exce rate. Current plausible estimates su 10,000.

The latest centre for migration is A Sydney-based "Australian Zoroastrian was formed in 1971 and its building v 1986. The other main group in Melbourn ed in 1987. Numbers in Australia are over 1,000, but they are increasing reasons as in America.

The problems facing the younger "New World" and Australasia are tho by most South Asian migrants: the cha tions of successive generations; debate riage and problems posed by perceive dice. Typically, these diaspora corr

160025 PĀRSĪS (Pahlavi, *pārsik*, NP *pārsī*, lit. "inhabitants of Fārs", "Persian"), the name given to those of PARSĪS of the Zoroastrians who migrated to India, mostly to Guḍjarāt [*q.v.*], from the 4th/10th century onwards [see MADJŪS].

This movement is described in the *Kiṣṣa-yi Sandjan*, written in 1600 but using older oral tradition. In detail it is unlikely to be historically reliable but it probably has a valid overall perspective. It reflects the Pārsī conviction that their move to India was divinely-inspired and that they have been treated tolerantly by the Hindu majority.

From the 17th century onwards, when European traders were arriving in western India, Pārsīs emerged from their previous relative obscurity to rise to positions of considerable wealth, significant educational status (both in terms of building schools and colleges and in attending them), from which base they introduced the industrial revolution into India (first in the textile industry, then in steel), developed Indian commerce (notably banking and insurance), were foremost in many of the professions in western India (notably law and medicine) and became leaders in Indian politics, especially before the rise of the militants in the Indian National Congress in 1906. The major figures were Dadabhai Naoroji (1825-1917), popularly known as the "Grand Old Man of India", who was a founder of the Indian National Congress and the only person to be its president three times (1886, 1893, 1906). He was also the first Asian to be elected a Member of the British Parliament (1892-5). (The only other two Asian M.P.s elected prior to the 1980s were also Pārsīs: Bhowanagree (elected in 1895) and Saklatvala (elected in 1923).) Two other major Pārsī politicians in India were Sir Pherozeshah Mehta (1845-1915) and Sir Dinshah Wacha (1844-1915). The former was especially important, not only in the Indian National Congress, but also in the government of India's commercial capital, Bombay. A brilliant lawyer and orator, he was mentor to many Indian politicians, especially Muhammad Ali Jinnah, founder of Pākistān [see دین‌آباد] (Jinnah had several Pārsī connections, notably his wife and his doctor, who nursed him throughout his final illness).

The popular image of 20th century Pārsīs is of a community in decline. Numerically that may be true. In the 1981 census they totalled 71,630 throughout India, a decline of 20% in a decade, and subsequent demographic studies suggest that the rate of decline is likely to increase. The cause is partly emigration, but

also a low fertility rate due to late marriages (Pārsī living standard expectations being high, young people commonly delay marriage until the age of 30), and with high levels of female education and career success many do not marry at all. Converts are not accepted, at least in the traditional areas of Guḍjarāt and Bombay, though in Delhi the children of mixed marriages may be accepted as Zoroastrians.

However, Pārsīs are typically a high-status social group, mostly professionals (the civil service, law and medicine), leading figures in commerce; with some important political figures. (Mrs Indhira Gandhi was married to an active Pārsī politician, Feroze, so Pārsīs sometimes claim that her sons were Pārsīs; this is especially claimed for Rajiv who is said to have resembled his father.) Since independence, Pārsīs have held the post of head of each branch of India's armed forces. They own India's largest industry, Tatas, and South Asia's largest private company, Godrej Brothers. Recent studies have further established that the general standard of living of the average Pārsī in Bombay is higher than that of the general population of the city and this is almost certainly true for other parts of India, with the possible exception of parts of rural Guḍjarāt. Throughout their history in India, Pārsīs have been noted for their charitable activities, not only among their own people but also among the wider community in the sub-continent, back in Iran [see MADJŪS, at V, p. 1115] and indeed on a wider international scale.

From India, Pārsīs have migrated to most continents in pursuit of trade and education. The first Pārsī to visit China was Hirjee Jivanjee Readeymoney in 1756. Their main bases were in Hong Kong (some Pārsī traders were there before the British take-over in 1841), Canton (the Zoroastrian Association was started in 1845) and Shanghai (the Association was founded in 1854). The main Pārsī business was opium, but they diversified into many branches of the import-export trade and into property and banking.

The first Pārsī to visit Britain arrived in 1723, but it was the mid-19th century before Pārsīs came in any numbers. Mostly they came for education, both formal university studies and informal studies of British industry, especially the textile trade and engineering. Others came for business. The first Indian firm in Britain was that of the Pārsī Cama brothers (with Naoroji) which opened in London and Liverpool in 1855. The Zoroastrian Association was formed in 1861, the first Asian religious body in Britain. A burial ground was purchased in 1861 and the first building obtained in 1909. Prior to World War II, there were about 200 Pārsīs in Britain at any one time. More Zoroastrians migrated, along with other South Asians, in the 1960s and after. They came mostly from urban centres, above all Bombay, but also from Pākistān and East Africa. Typically, they are well educated (over 70% have a university education), concentrated in London and are professionals. There are a few Iranian Zoroastrians who settled in the 1970s and 80s.

Also from the 1960s Pārsīs began to migrate to Canada and to America. There are now some 21 Zoroastrian Associations on the continent with buildings in New York (opened in 1977), Toronto (1980), Los Angeles (1982), Chicago (1983), and Vancouver (1987). Following the fall of the Shāh a number of Zoroastrians migrated from Iran and they settled mostly in New York, Vancouver and California. It was an Iranian Zoroastrian, Arbab Rustom Guiv and the charitable foundation he endowed, which provided most, in some cases practically all, of

PARSI COMMUNITIES

ii. IN CALCUTTA, BENGAL, INDIA

In comparison to the Parsis of Bombay, other Parsi communities of India have received less attention. From the 19th century onward Bombay became the principal Parsi center and the headquarters of the Parsis of India. In fact, the Parsis or Zoroastrians of India settled extensively across India from the time of their arrival in the subcontinent, which by Parsi tradition was in the 8th century (Seervai and Patel, 1899, p. 85; Palsetia, 2001, pp. 3-4). Calcutta became a center of Parsi settlement from the 18th century. Dadabhoy Behramji Banaji is recorded as the first Parsi to have come to Calcutta from Surat in western India in 1767. Banaji came to Calcutta to trade in Bengal and open commerce with East Asia (Madan, 1990, p. 63). The rise of the Parsis of Calcutta paralleled the consolidation of British power in eastern India. The British took possession of Calcutta in 1690, as an incipient center of trade and secured all of Bengal by 1765 through military conquest and the collaboration with Indians (Bayly, 1988). Calcutta became the capital of British India up to 1911. In the 18th century, Calcutta became the hub of the Eastern Triangular Trade between India, East Asia and Europe that witnessed Indian goods, principally opium, exported to China and other parts of East Asia towards the purchase of Chinese tea, which was then bound for India and Britain (Greenberg, 1951). The Parsis were an important component of this trading network and European commercial success in India (White, 1987, pp. 183-203). From the 17th century, the earliest of Parsis in contact with Europeans had functioned as supply agents, translators, and brokers; and so much so that a 19th-century observer noted "the bent of the Parsi community is purely commercial" (Briggs, 1852, p. 25).

Parsi firms were established in Calcutta to broker or transship the consignment of goods bound for East Asia. Up until 1834, the British East India Company (BEIC) held a monopoly on the China trade. Parsis were part of the private traders known as "country traders" permitted to engage in the China trade subject to terms imposed by the BEIC. With the end of the BEIC's trade monopoly, the China trade became the preserve of the country traders. In 1756, the brothers Hirji Jivanji and Mancherji Readymoney established the first Parsi commercial firm in Canton. The prominent Parsi families Banaji, Readymoney, Wadia, Bharda, Cama, Patel, Vikaji, and Parakh were all involved in the China trade (Karaka, II, 1884, pp. 45, 54, 55, 57, 59, 125-126, 144, 246, 257-58). The most famous Parsi involved in the China trade was Jamsetji Jejeebhoy who had his own shipping fleet based in Bombay and Calcutta (Karaka, II, *op. cit.*, pp. 88-89). The China trade also witnessed the migration and settlement of Parsis to various centers in East Asia such as Canton, Macao, Hong Kong, Amoy, Singapore, Penang, and Batavia. In 1822 a Parsi cemetery appeared at Macao, and in 1845 the Canton Zoroastrian Association was started, as the first Zoroastrian community organization in Asia outside Iran and India (Hinnells, 2002, p. 460). Calcutta also emerged as a center of shipbuilding in the late 18th century. The Wadias became synonymous with the rise of the Bombay Dockyard with the arrival in 1736 of the shipwright Lowji Nusserwanji by invitation of the British (Wadia, 1964, p. 1). In 1837, Rustomji Cowasji Banaji bought the Kidderpore and Shalekin Dockyards in Calcutta for six lakhs (Rs. 6,00,000). He brought Parsi shipwrights to Calcutta from western India, including D.R.M. Wadia who built the new and faster clipper ship. Parsi shipwrights had indigenous skills and a few studied engineering in Britain. Parsi shipbuilding contributed to transforming India into the most productive shipbuilding center in Asia (Bulley, 2000, pp. 285-87). The wealth of the China trade furthermore provided for the expansion of Parsi business into other areas outside trade. The jute

آبادانی، فرهاد. "سهم پارسیان هندوستان در نگهداری فرهنگ ایران". دوره 16، ش 181 (آبان 56): 55-64.

خلاصه: تسلط اعراب بر ایران و چگونگی احوال ایرانیان - مهاجرت دسته‌ای از ایرانیان به هندوستان - موقعیت پارسیان هند تا سده 16 میادی و پس از آن - اکبرشاه - بمبئی مرکز زرتشتیان - انکتیل و پرون Anoutil du Perron اولین اروپایی که برای آموختن زبان پارسی به هندوستان رفت - کتابخانه ملافیروز - ترجمه‌های فارسی اوستا بزبان پارسی (1600-1800 میلادی)، خورشید جی رستم جی کامه و تعلیم یافتگان بوسیله او - شاهنامه خوانی و شاهنامه شناسی - جمشید مانگجی نگارنده کتاب "سکه‌های تبرستان" - اسامی عده‌ای از پارسیان هند و آثارشان تا سالهای 40 قرن چهارده شمسوی.

سهم پارسیان هندوستان در نگهداری فرهنگ ایران

نوشته‌ی: دکتر فرهاد آبادانی

بنام خداوند بخشنده مهربان

ز ساسانیان و ازگون گشت تخت	ز ایرانیان نیز برگشت بخت
ز کین و ز بیداد تازی سپاه	کسی را بکشور نمانده پناه
گروهی پراکنده در کوهسار	دل افسرده از دشمن نابکار
در آن کوه سرهم پناهش نماند	بناچار بر مرز پدرود خواند
فرو شد ز کوه و بدریا شتافت	بهرمز روان گشت و آرام یافت
دو چشمان پر اشک و لب افسوس گوی	سرودی چنین موبد نیک خوی
« تو ای کشور پاک ایران ما،	تو ای سرزمین نیاکان ما، »
« مرنج از زتو روی برتافتیم،	سوی کشور هند بشتافتیم، »
« سپاس و درود تو داریم پاس،	ترا نیک خواهیم و هوده شناس، »
« بباد تو یک شعله روشن کنیم،	بنام تو یک گوشه گلشن کنیم، »
« درود فراوان ز ما بر تو باد،	هماره اهورات یاری کناد. »

اشعار فوق از سروده های استاد روانشاد پورداد است و وصف حال ایرانیانی است که سیزده قرن پیش جلای میهن نموده و در سرزمین هند (بهارات) سکنی گزیدند.

پس از تسلط اعراب بر ایران، در قرن هفتم میلادی و برچیده شدن خاندان پادشاهی ساسانیان، ایرانیان بچند دسته تقسیم شدند:

عده ای اسلام آوردند، اما در لباس اسلام بفرهنگ و زبان و میهن خدمت کردند. دسته دیگر با پرداخت جزیه به کیش آبا و اجدادی باقی ماندند و در ایران با هر گونه سختی خو کردند و دست از میهن برنداشتند. بازماندگان همین دسته از ایرانیان اند که امروز بنام جماعت زرتشتی در ایران شناخته شده اند. زرتشتیان، در میان مردم ایران، برآستی و درستی و صداقت و امانت مشهوراند. دسته سوم که موضوع این گفتارند، بنام پارسیان نام گرفته اند. این مردم که اکثریت آنها در شبه قاره هند و پاکستان روزگار بسر می برند، جزو طبقه اول و از شاهزادگان ایران بودند. محل سکونت ایشان خراسان بزرگ و از بزرگان پارتی بودند و به همین جهت نام پارسی بر خویشان نهادند. این گروه آواره از وطن، از راه بندر

Dikkat

Makale 30 sene önce aynı konuda Felhad
Abadani, Tarafından Hine v. Mardom. Dagesinde
yayınlanmıştır. Bu mevki bir nöbet önden INTIHAL ETMİŞTİR!
(mmiranshenasi@hotmail.com) فریده معتکف

تولد: 1320، تهران

تحصیلات: دکترای هند و ایران شناسی و عرفان اسلامی (دانشگاه نیویورت کالیفرنیا آمریکا).

مشاغل و مسئولیت‌ها: رئیس انجمن ایران شناسان تهران و ...

...

پس از تسلط اعراب بر ایران، در قرن هفتم میلادی و برچیدشدن خاندان پادشاهی ساسانیان، ایرانیان به چند دسته تقسیم شدند:

- 1- عده‌ای اسلام آوردند، اما در لباس اسلام به فرهنگ و زبان و میهن خدمت کردند.
- 2- دسته دیگر با پرداخت جزیه به کیش آباء و اجدادی باقی ماندند، در ایران با هرگونه سختی خو کردند و دست از میهن برنداشتند. بازماندگان همین دسته از ایرانیانند که امروز به نام جماعت زرتشتی در ایران شناخته شده‌اند. زرتشتیان، در میان مردم ایران، به راستی و درستی و صداقت و امانت مشهورند.
- 3- دسته سوم، به نام پارسیان نام گرفته‌اند. این مردم که اکثریت آن‌ها در شبه‌قاره هند و پاکستان روزگار به سر می‌بردند، جزء طبقه اول و از شاهزادگان ایران بودند. محل سکونت ایشان، خراسان بزرگ و از بزرگان پارسی بودند و به همین جهت، نام پارسی بر خویشان نهادند. این گروه آواره از وطن، از راه بندر هرمز به جانب هندوستان روانه شدند و آن‌طور که در روایات پارسیان، به‌خصوص در کتاب «قصه سنجان» آمده است، با شرایطی چند به این مردم اجازه سکونت در هندوستان داده شد. برای این مردم آواره از میهن، هیچ‌جا مناسب‌تر از هند نبود، زیرا به‌سوی برادران خود روی می‌بردند، به جانب فرهنگ تمدنی می‌رفتند که با فرهنگ و تمدن گذشته خودشان، نکات مشترک فراوانی داشت. ساکنین این دو سرزمین، از

" زرتشتیان دیروز ، امروز و فردا "

تاریخ زرتشتیان با پیدایش اشوزرتشت آغاز می شود . در دوران پادشاهی گشتاسب کیانی زرتشتیان افزایش می یابند . در دوران هخامنشی ، بیشتر پادشاهان و مردمان زرتشتی بودند بدون آن که آیین زرتشت دین رسمی باشد . ساسانیان دین زرتشتی را دین رسمی کشور اعلام نمودند . دین و حکومت هستند که می توانند به یکدیگر نیرو دهند . ولی تاریخ نشان می دهد که هر زمان دین سالاران با کشورمداران یکی شده اند ، دین تحریف و حکومت فاسد شده است .

در دوران هخامنشی ، که دین رسمی وجود نداشت و پادشاهان به سایر دین ها احترام می گذاشتند ، ایران زمین مهد آزادی اندیشه بود و آفریننده حقوق بشر شد. در دوران ساسانیان که دین و حکومت یکی شد ، دین در خدمت سیاست درآمد و خرابی دین و حکومت هر دو را باعث گردید !

در سده هفتم ، تازیان بر ایران چیره شدند ، گروهی از زرتشتیان ، زیر فشار تازیان و تعصب ایرانیان تازه مسلمان ، ترك دین کردند و گروهی ، در سده نهم به هندوستان مهاجرت نمودند تا در محیطی آزاد ، فرهنگ دینی خود را پاسداری کنند و به آیندگان بپسارند . گروهی از زرتشتیان که در ایران مانده بودند ، آتش عشق به دین بهی را در کانون سینه و خانواده خود گرم و پر فروغ نگاهداشتند .

یورش سخت تر در دوران استیلای مغول و مغولان به زرتشتیان ، کلیمیان ، مسیحیان و مسلمانان وارد آمد . بسیاری کشته شدند و گروهی به نقاط دور دست پناه بردند تا از ستم و تهدید مغولان در امان بمانند .

در زمان صفویان که اسلام دین رسمی ایران شد ، فشار به غیرمسلمانان شدت گرفت ، این وضع تاسف بار در زمان قاجار هم ادامه داشت . در دوران سلطنت ناصرالدین شاه قاجار ، پارسیان هند که از بیداد و فشار وارده به همکیشان خود در ایران آگاهی یافتند ، نماینده عالی رتبه به نام مانکجی لیمنجی هاتریا را به ایران فرستادند . او نزد شاه شکایت برد و با پشتیبانی حکومت هند (امپراطوری انگلیس) موفق شد ، از آن فشارها تا حد زیادی بکاهد . از روی نامه های مبادله شده بین مانکجی و ناصر الدین شاه که امروز موجود است ، فشار و تبعیض ظالمانه نسبت به زرتشتیان از جمله شامل موارد زیر بود :

- زرتشتیان مجبور بودند علامت مشخصه ای روی لباس خود بزنند تا از مسلمانان تمیز داده شوند (همانند یهودیان در آلمان نازی)
- زرتشتیان در موقع خرید ، حق نداشتند به اجناس مورد نظر و به ویژه به اغذیه و میوه دست بزنند. زیرا به عقیده مسلمانان آن مواد ، نجس می شد !
- زرتشتیان حق نداشتند در برابر مذهبیون ، سوارچهارپا بمانند و یا در بازار سواره حرکت کنند . (در آن زمان وسیله نقلیه معمولی چاهارپا بود)
- زرتشتیان روزهای بارانی نمی بایست بیرون بروند که مبادا خیابان آلوده شود.