

The study of ancient times and celebrations related to Shahnameh

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Abstract:

One of the indexes of a nation culturally is how cultural & social customs, celebration & customs of people & their holding & attributing originate from subsets of culture, which present amount of mobility & happiness in a society in evidence, by hakhamaneshi inscription & historical value from ancient time of Iranshahr. The Iranian was people who had a deep cultural history & they seized every opportunity for holding celebrations & happiness. It depends on special days in throughout the year, they were holding celebration in appropriate with them.

In state, the reflect of Iranian ancient celebrations as noruz, mehregan & sadeh, we contact days & holding which are included Iranian celebrations but, in according to another glorious custom, it had a fewer importance for poetries & writers. This paper has made to introduction & revision features of this sort of celebrations in Shah-Name Ferdowsi in this regard, for recovering original of these holdings & celebrations & customs & feature according to them.

Keywords: Shah-Name Ferdowsi, holydays, celebrations, customs

Introduction:

Ancient Iranian celebrations have long been the focus of writers and poets. traditions and customs are related to issues that have been reflected in the works of writers and in the of poets. These celebrations reflect the beliefs, belief and beliefs of the ancient Persians, the festivities that come from and remind them of the happy events, and each has its own traits and myth.

In fact, rituals are the mirror of a nation's culture, and culture encompasses a wide domain, from human language to his manuscripts and all social norms, traditions, and customs. It is impossible to strengthen the cultural foundations in a state or a country without recognition of their moods and funds. During each nation has a lot of traditions and traditions, every part of which is written and written in text, work, or book; in fact, Shahnameh is the greatest work of Iranian epic literature and the great works of the world in this literary genre. a wealth that speaks of all the resources of Iranians in culture, language, and customs, and can be traced to recognition of national and ideological identity and consistency. During the festivities and ceremonies of delight among Iranians, we encounter festivals other than Novruz, Mehregan and Sadda, which have been set up over the year and has the name of private. There was no longer a week in the Iranian calendar and in the Iranian calendar prior to Islam was the day after the month, so each day it had its own name, which was referred to as a deity or deity.

the other aspect which has been tried by careful examination is to note the characteristics of each day. in this article, the iranian days will be reviewed; the days which have been given a special name every thirty days and each had its functions and functions. each of these days is determined based on the name of gods or gods. the names of ahura mazda and ahura

mazda in the name of ahura mazda and ahura mazda in the name of ahura mazda . In the following table, the names of these six Emshasepand or prominent god s are introduced, together with their meaning and characteristics:

Table 1: Introduction Emshaspandan

Properties	Duty.	word meaning	Emshas epand name(m onth)	Row!
The name of the 11th month of the year and the second day of day is the flower of the Yasaman.	In the spiritual world the symbol of Nick's thought in the material world of utility creatures	Nick's idea	Vahone or bahman	1
It is the second month of the year and the third day of the month.	In the spiritual world the representative of the truth In the material world, the oll of the land fires	Best and right.	Ordhbe hesht	2
It is the sixth month of the year and the fourth day of the month , flower Shahsepargam' Reyhan for this month .	in the spiritual scholar of the divine monarchy in the material world, the agent of the metals	The country is wishing, the desired monarchy.	Shahrivar	3
The name of the twelfth month of the year and the fifth of day, the Ahooramazda girl, is her special flower.	In the spiritual world a symbol of tenderness and humility in the material world of a client on the planet.	modesty and pure sacrifice	Sepand armaz	4
The name of the third month of the year and the sixth of May is the resurrection of the resurrection, the flower of the Khorda.	in the spiritual world, the perfection of ahura mazda in the material world of the water nurse.	completene ss or accuracy	Khordad	5
It was the fifth month of the year and the seventh day of day.	the spiritual life of Ahura Mazda. in the material world of the herb nurse	no death .	Mordad	6

For this purpose, there will be a brief description of the terms of festivity and days.

Text:

Celebration:

The word celebration was preserved in Persian, Avestan. Yazeshne Like tide of Mehregan or tide of Farvardegan. they gave special ceremonies to worship, worship, or ritual, and celebrated on the blessed days. (, 1994: "The term of celebration, which means easter, comes from the word" Yasna ". In Sanskrit, Yajne is referred to as and in the vicinity of " Yazeshn". (Moein, 1338: 195)

There are words of "tide" and "carnival" that have flourished from ancient times to date in Persian. (1340, 1340)

Special Iranian days:

the avestan year is the solar system. every year has twelve months, and every month just 30 days, these 30 days have a special name, every day. the names are gods and gods. but remained five days. it is five days after the last day of march, three hundred and sixty. these five names have been chosen from the five parts of zoroastrianism . also twelve months of avestan has twelve names selected from the names of gods and gods with twelve names of thirty names of days. the top five names are displayed as follows :¹

Table (2): Introduction of the Pentateuch (Andargahan)

Razi, 2001: 130 and Oshidary, 2007.

The meaning of the word	special day.	Avestan name	Common Name:	Rule number one.
The prince and the creator.	The first day or the day of 361 years.	اَهَوَنَ وَئِي تِي Ahunavaiti	اَهَنود گاه Ahnavad-Gah	1
your health	Day two from toe or day 362	اوشَتَ وَئِي تِي Ushtavahiti	اَشَتود گاه Ashtavad-Gah	2
holy wisdom	Day 3 from toe or day of 363 years	سپَنْتَ مَئِيْئِيُو Spenta-Mainyu	سپَنْتَمَد گاه Spantmad-Gah	3
Good authority and good country	on the fourth of the claw, on the eighth of 364 years	وَهُو خَشْتَر Vohu-khshathra	وَهُو خَشْتَر گاه Vohu-khshatra-Gah	4
His best wishes and best fortune	the fifth day	وَهِيْشْتُو اِيْشْتِي Vahishto-Ishti	وَهِيْشْتُو اِشْت گاه Vahishtvasht-Gah	5

the Iranians celebrated the day of the crescent of the Moon. in addition, the first day of the month, named in the name of ahura mazda , also celebrated the first day of spring and the first day of spring and the first day of the autumn , known as novruz and mehregan , which was the 10th of the

10th of february . ferdowsi is one of the most famous poets who have paid more attention to these days than others and always refers to these days.

In light of what has passed, their days and tasks are listed in the following table:

Table 3: Introduction of the Thirty Years of Iranians

deity	deity	transcription	day name	Rule number one.
-	Ahuramazda	Urmazd-ruz	Urmazd days	1
One of the cares and learning of Nick's speech to man	Avalanche	Bahman-ruz	Bahman day	2
guarding all fires on the planet.	Ordibehesht	Ordibehest-ruz	Ordibehesht day	3
Storage of metals	Shahrivar	Sahriwar-ruz	Shahrivar	4
the sight of the earth	Sepandarmaz	Sepandarmaz-ruz	Sepandarmaz days	5
The prince and the creator.	khordad	Xordad-ruz	Khordad day	6
the protection of the universe, the medicines, the medicines, which have originated in fruit, the دافع of the beasts, and the guard of the beasts and the plants;	Mordad	Amordad-ruz	Amordad days	7
"Think of things and materials"	Dey	Dey-Be Azar-Ruz	Azar Be Dey days	8
Storage of animals and burning evil and sin	Azar	Azar-ruz	Azar day	9
Water watch.	Aban	Aban-ruz	Aban day	10
the purification of the evil	khorshid	Xor-ruz	Khoor day	11
care of horses and carrier of their race	Maah	Mah-ruz	Mah day	12
rainy and updating	Tir	Tir-ruz	Tir day	13
animal protection	goosh	gus-ruz	Goosh day.	14
plan of things and materials	dey	dey-be mehr-ruz	Dey Be Mehr days	15
Support for peace and friendship, farm guard, policeman and comfort to Iran	Mehr	Mehr-ruz	Mehr day	16
to learn of the servitude of servitude and to obedience them	Sorush	Sorush-ruz	Sorush day	17
To judge the actions of the people on the Day of Judgment	Rashan	Rashn-ruz	Rashan day	18
capacitive heaven	Farvardin	Farwrdin-ruz	Farvardin Day	19
helping warriors to win	Bahram	bahram-ruz	Bahram Day	20

Good food and food and good food.	Raam	Raam-Ruz	Raam day.	21
clean air watch and reception	Baad	Baad-Ruz	Baad day	22
use of materials	Dey	Dey-Be Din-Ruz	Dey Be Din day	23
a woman 's relief	Din	Din-Ruz	Deen Day	24
providing happiness	Arad	Arad-Ruz	Arad day	25
between the Middle East and the world	Ashtad	Ashtad-Ruz	Ashtad day	26
the vault of heaven	Aseman	Asman-Ruz	Asman day.	27
soil guard	Zamyad	Zamyad-Ruz	Zamyad day	28
messenger of hormuz and dealing with evil and water watch	Marsepand	Marsepand-Ruz	Marsepand day	29
heavy metals and zinc watch	Aniran	Aniran-Ruz	Aniran day	30

based on the culture of letters: Oshidary, 2007, and spring, 1378: 70 to 83 and Yahaghy, 2007.

In Ferdowsi's Shahnameh, only 18 of these days are mentioned, which will also describe the ancient beliefs of the ancients as well as their related verses and festivals.

1 - Ormazd days, Hormuz, Hormoz:
the first day iranians refer to ahuramazda . in the case of the root of this word and the meaning of its words such as " ahura mazda " " is the attenuated form of ahura mazda and ahura mazda is composed of two parts. ~~~ first, the ahura mazda (Ahuramazda) is synonymous with ahura mazda . the second, the mazda and the mazda , meaning dana and the term ' dana , ' who is the lord of the world . this day is attributed to the Ahuramazda , which is the beginning of everything and is the first of every month . in the book of antiquities and celebration of ancient Iran, we have quoted the treatise as saying about the days and customs of Iranians: " on this day, (the first day), they have been drinking and drinking and

3 - Ordibehesht day

It is the third day of every month called Ordibehesht , which is a heavy day, but we

drinking. we say it is a happy one. speak to the elders. and ask for what to do, if he is born this day. buying and selling, cultivation, transportation, building, and marriage is good and someone to be sick will soon be healthy and if something is lost. (Razi, 2001: 149)

2-Bahman days, Hooman days:

the second day of the thirty - day period was named bahman , named bahman avalanche . it is an angel avalanche. " the second day is called aquarius . one day is good. in this day from adam 's side, god created eve. on the day of coupling, travel, arrival at home, shopping and demand is good. everyone begins to get sick at the beginning of the day and if he gets sick at the end of the day. (Razi , 2001:149)

On the ancient calendar of the 2nd day in Iran, February is an avalanche of February, and it is a celebration of the day with a white avalanche which is to eat, eat, eat, and eat the meat that Andrew can eat, eat, and flesh of every animal and beast to be found for it. (Biroony- 1973: 300)

say the bad and the bad. in this day, all needs must be avoided and not attended by the elders, and the marriage and marriage

are not good. All that comes out of this day is the fear of death, and that is the day when God removed Adam and Eve from heaven. It's not a good day to travel with pirates. (Razi, 2001: 149 and 150)

May be celebrated on the day of this day, and they call it Ordibehestgan. There is a strong argument about this:

" It is good day for him to go to the temple and visit kings and to war and fight." (Burhan, 1362: April)

In spite of the fact that I have not mentioned the anniversary, however, I have some verses of this month:

4-Shahrivar day

There is the name of an angel who, after the creation of a jewel, is an angel on the western sea. as we say. Happy the day you can go. On this occasion, Abel's son was born. For coupling, desert and sea hunting is a good day. Those born under this day will be pious and pious. It is not good for a day's journey, and those who get sick will soon be healthy. (Razi, 2001: 150)

The celebration is called the Shahrivargan Day. In fact, the burning of common and common practice in most Iranian festivities was, " On this occasion, there were great fires in the houses, and the praise of God was great, and were gathered to eat food and other joys. The fires would make fires for the cold and dry land that would take place in the winter, and it was rumored that heat should be harmful to plants. (Biroony, 1973: 289)

5 - Esfandarmaz days:

the fifth day of the solar month, which is referred to as the moon. in this regard, he says: " a day, a day, or a day, has been one of the gods and the god of supporting the earth and metals . the zoroastrians at the time of drinking " um " or " hm " provided some of it for the satisfaction of the land. and perhaps that's why the deity endures.

" Day 5 is called Esfandarmaz, and the angel is the guard of the earth. The day is heavy and heavy. Cain was born in this day

a son of a wicked man. You can do nothing this day and sit at home that is a bad day and bad for Yemen. (Razi, 2001: 150)

the festival is celebrated on the 5th of march, which is celebrated on 5 march. since humility and kindness in the nature of woman and woman are more majestic, this day is their special place and the day when men donate to women, it is now known as the day of iranian love and entitled " valentine ".

" the end of the month is the fifth day of that day, and in the event of two names, it is called the person 's sense of wisdom and patience, is the angel 's angel on the ground. and in the course of the past, this month was particularly the day of women 's eid , and during the eid men gave women forgiveness and still the tradition was left in isfahan and rey and elsewhere . exterior

But the rites of this festival: " In celebration of the Espandgan, there were special parts of Avesta on paper, and it remained safely home throughout the year from the harm of the snake and ant and so on. This festival is also called a celebration, for they wrote the enchanted charms to protect the fields from harmful insects. (, 2007: 104)

Also, in the last Wednesday of March, there is a celebration of Chaharshanbe Soory, which continues to exist among Iranians with eye - eye differences.

6 – Khordad day

"On the sixth day of every month, Gemini is called a client" s angel on the mountain., we also call it a holy day, worthy of the coupling of needs and travel and hunting and hunting. (Razi, 2001: 150)

In the opinion of Iranians, Gemini was considered one of the Great Emshaspand:

" is one of the Emshaspand and the goodness of good spirits with him on the earth (which is also the god of god or Venus, the god of water), and helps Mordad to watch plants and animals. (Geneidi, 1981: 72) the King of China from Anoshhrvan in June.

7 - Mordad days:

It is the seventh day of any solar month, known as Amordad Emshasband, and is more frequent with Gemini. The meaning of his name is not death and immortality, and it is from him that life is in the universe.

What was written in the book of Hashem Razi, which Mullah Mohsin Feiz said about this day and its customs:

"On the seventh day he is engaged to the conclusion that his client" s angel is on gift and aliment. We consider that a day Mubarak, in order to take all things, especially in the act of planting trees, planting trees, and getting used to the presence of the great. (Razi, 2001: 150)

The name celebrating the day, which is in accordance with the month of Mordad, is called the Mordadegan celebration.

8 – Azar Be Dey days:

three days of the days of the iranian calendar, the name de (maker), is created to prevent the mistake of the day with the next day 's name; therefore, the eighth day is called the name. the divine names of divine names are known as divine names, which are the names of divine names. it is said, and we, who are happy. to become sick, they will soon be health, and it is good for the elders to be fulfilled. " his works on the root of the term d. ~~~ says: " this day is in avestan / avestan language and is in the pahlavi language of d. pat, and in the next language, the author has been named " the risk factor.

9 - Azar

The day after Azar Be Dey, is the ninth day in the old Iranian calendar, the ninth day, of azar, which is an angel whose principal is in the balance of judgment. Iranian and we both know it a light day that comes from the beginning to the end of the day for travel and action. The need for the needs of this day is a success, and those who are ill will be cured so soon. (Razi, 2001: 150)

A special celebration of Azar was called Azargan. On the day of the fire, people walked more and more to the fireside, and were celebrating the day of prayer and piety. " It was called the Angel of Fire. Zartosht had said that on this day they would make a pilgrimage and make sacrifices in the affairs of the universe. The public lit the fire on this day. (Biroony, 1973: 295)

10- Hoor day:

The sun has been sacred to the Persians since ancient times, as far as one of its days has been attributed to it. Mulla Hosin Feiz, in his treatise, called this day a day Saad: "On the eleventh it is called an angel of a client" s angel. Iranian call it a heavy day. We say that Adam's son was born on this day and the Prophet's Prophet Muhammad. It is not a good day for the king to be in the presence of the king, but to buy and sell and everything is good except with the Sultan, who is hidden from his judgment on this good day. Those born will be a long and lasting day of life. " Razi, 2001: 151)

11 - Tir Day:

Day 13 of every month is the name of a client " s angel on the star." Because we know it as a heavy day and a heavy day, it's going to go on to all day, and there's nothing to do about it that day, " he said. Razi, 2001: 151)

the meaning of this day and the word mentioned in avesta, says: " the beam is in avestan avestan language. its full name is the star of the sky, and the name of the rain deity. in the belief of iranians , the star of the beam , which is also known as al - yamani , or mercury , or sirous is khorasan . (Joneidy-2006:80)

it is, in fact, the 13th day of the month of succession, that the intimate connection with the water has caused the celebration to be celebrated as well. " it is also a celebration to be held on the 13th of july , and the water is falling on one another , that is , it is said . " (burhan1983)

On the occasion of month's celebration, "Tiregan is the 13th," said Manouchehr's

name," On this day, "Manouchehr" do peace with the Afrasiab on condition. that Afrasiab will place a shot from his property to Manouchehr. At dawn the sage was fired, and at dawn, at dawn, he turned the arrow over the bow, crossed the Tabarestan to the east. After a long search, they found Amoye water. (Burhan)

. 12- Goosh day

" On the fourteenth, it is called the Goosh, which is the name of an angel on men and animals. Iranian say one day is light. We say that a good day is a good one for action and visits to the great and needy. Those born under this day will be an industrious day for science and perfection, and benefit from a long life that benefits the end of life from a lot of wealth, and the ill are soon to be verified ". Razi, 2001: 150)

The Goosh or Gooshvaon, is sometimes referred to as a big cow, and sometimes it is made in the gust of the neat or bull and the Mazda. The other name is Daro Asb . who is the guardian and guardian of animals ... has been the victim of feeding and eating garlic and wine from other works of the day. The day is a festive day, and Persians eat garlic and wine on the day, arguing that meat with grass, not wood and fuelwood. (Joneidy, 1981: 85)

13- Mehr day:

on the sixteenth it is the Mehr of the solar moon, which is known as Mehr, one of the angels of Zartosht and the symbol of the treaty and the sun and the affection. Iranian set up On the Mehr of the Mehr month, the Persians celebrated a celebration under the title of "Mehregan", which was the largest party in celebration after Novruz. (Yahaghi, 2007: 792)

the goddess of seal is the first and oldest deities of the aryan gods, and the adoration of the seal was started with her race. many scientists understand the seal and the sun, but it is not, because, if both were one, the sun was not removed from the day. mehr in avesta is considered by ahura mazda and the deity is the guardian of the word and covenant, hence the angel is a light and light so that nothing is veiled. this day is the

remembrance of the aryan - aryan religion, and his coronation after the death of one thousand years of mourning, and one day when he was on the spot where he lay in the field where he was conceived and the lives of men began.

the celebration is due to Mehregan , which is one of the most ancient iranians in the ancient times of ancient iran . in the decisive argument about the custom of Iranians at Mehregan festival is given: " and the oil of ban, which is a tree and the fruit is love - loving, priests and scientists and seven men of fruit such as sugar and sandalwood, and ziziphus jujube, and white grapes and ziziphus jujube, and white grapes, ziziphus jujube, and ziziphus jujube, and white grapes and ziziphus jujube. (Burhan-1983 :556-557)

14-Sorush day:

" On the seventeenth, it is from every month of our solar system that its guard has been entrusted to Sorush, one of the major gods of the Mazdisna cult. Sorush means obedience and obedience, and although it is not fundamentally the number of Amshaspands, it is in the long - term association of Minoee, and sometimes it is one of the seven Amshasoands. It is equal to Libra in terms of authority, and anger, which is meant to be a wicked devil, is his greatest opponent. Sorush is employed in the resurrection to the work of arithmetic, and has been adapted to Gabriel in Islamic culture and Persian literature. Sorush is described as holy, able and triumph, valiant, and Ahooraee, and is a symbol of obedience and a symbol of divine devotion and clarity. The Sorush of the day have been chosen one day, and they regard it as a proper place to pray and to go to prayer. It is said that the death house is created in this day. (Yahaghy, 2007: 465)

To the Iranian of this day there is a Middle day between the dire or Yemen: " On the seventeenth there is the Sorush, which is an angel on the protection of the world, and the same Gabriel against it. Iranian can call it as good and bad a day. but it would be good for us to make a marriage, to buy, to

buy, to build, to seek the king's presence and demand. (Razi, 2001: 152 and 151)

15- Farvardin day

during the last few days of Esfand, five days after the 25th of march, iranians believe that the dead will come to the ground for five days, and in the same time iranians put wine and food on the backs of the roofs and in the same days, iranians put wine and food on the backs of the roofs and cheered them in order to restore their happiness. in fact, the celebration of april is indeed a celebration for happiness, coinciding with the celebration of the aryan festival. (Joneidy, 1981:95-96)

Razi, in his book, quoted Mulla mohsin Faiz as the principal angel of the day on the souls of the people: " On the nineteenth, there is an angel on the souls of the people and the spirit of the soul. We know it a great day, and we shall have a light day. It is a good day to travel and seek, and every man tries to defy the enemy." On this day, Isaac Nabi was born and was born, and the birth of this day is a sign of good omen. (Razi, 2001: 152)

iranians celebrated on the 19th of april - april - the holiday celebration. the celebration belongs to the past, according to its name. he described the celebration on the 17th of march - the soroush day. however, he is the first to whisper and learn, soroush is the guardian angel of the night and according to gabriel amin as the most obstinate foe of jen and wizard among the angels. the celebration of dionysus in india is called the celebration of the dead, and the Zartoshts will pray for the souls this day.

It is good that this day the Persians, the new dress, the sheep, the sheep, and cattle of the bulls and cows. (Burhan:1983)

16- Bahram DAY:

" In the literature of Mazdisna, the angel of victory, and the victory keeper, and the victory that must be made during the Battle of Homavardan, shall appeal to him to victory and help him. In the midst of the

gods, Mars is the best weapon, armed and frequently referred to as " Ahura Mazda." Mars is one of the Soroush, sometimes called her seventh generation and sometimes also an aide to Taurus. Of plants, the Sisanbar are referred to as Ust - Kamenogorsk. (Yahaghi, 2007: 226)

Therefore, it can be said that Mars is a power god and in wars with the help of the Persians and the kings always made their temples fire to win: "The Sassanid dynasty always built their temples fire to win the power." The Sassanid dynasty always built temple fire or Azhar Bahraman to preserve their power. " (Joneidy, 1981: 100)

17 Arad or Arat day:

" It is the name of the twenty fifth of every solar month that is referred to as an angel with the same name, all the comforts and comfort of a client. In Avesta, flour, daughter of and sister Ahooramazda was introduced. This day, it is Happy and Happy, and we are counted on to wear and travel that day, he said. (Yahaghi, 2007: 93)

18- Asman day:

"The day of the twenty seventh is a candidate to the sky, which is the name of a client" s angel on the sky. In our opinion, it is a good day. Those born in this day will be beauty and beauty. It is possible to act and sell and sell, and it is possible that it is possible for the Sultan to come and ask for it." Razi, 2001: 153)

the sky is a compound composed of two " ace " and " mann " . the ace is the same as in the jaws, the mill, and the hand of the ace, and the term is a rounded stone that refers to the axial distance between the axis and the " mann " , which means that the sky is derived from the verb " " star - shaped " " which is in the post - stamped religion.

As mentioned in Ferdowsi's shahnameh, only 18 days of ancient Iranian days and events have been addressed, which are shown to be remembered in the table below:

Table (4): The names of months and the celebrations related to them

• meaning of the moon	festive	Name and number of days	Month Name	number month.
Up high, self - defense, self - defense.	Farvardegan	19th day	Farnardin	1
the best way	Ordibeheshtegan.	Day 3: Ordibehesht	Ordibehesht	2
Kemal.	Khordadegan	Day 6: Khordad	Khordad	3
-	Tiregan.	day 13 : Tir	Tir	4
no death and immortality	Mordadegan	DAY 7: Mordad	Mordad	5
Ideal king	Shahrivaregan	DAY 4: Shahrivar	Shahrivar	6
vow	Mehregan	DAY 16: Mehr	Mehr	7
water	Abanegan	DAY 10: Aban	Aban	8
Fire	Azaregan	Day 9: Azar	Azar	9
the maker , the creator	khurram day	day 1 : dey	dey	10
Good quality	Bahmanegan	Day 2: Bahman	Bahman	11
sacrifice, humility, and meditation.	Espandar celebrate	Day 5: esfand	Esfand	12

(razi 2001: 125 and Mehdad Bahar, 1999: 75 - 83)

Conclusion:

what can be concluded from this article is that, in addition to their national and ancient traditions in the course of the year, iranians also dealt with other people in the course of the year and they paid attention to them with their own special ceremonies. as mentioned in the text, the ancient iranians celebrated the day by the name of the moon.

There was not a week in the Iranian calendar, so they would take the name of the day in the name of the month with the name of the month, such as the date of the month's shooting, each of which was named after one of the Emshaspand or the Ahooramazda angels.

In the 360 days the Persians (twelve months of the year were divided into twelve months), remaining five days when they

told the claw stolen or the Pentateuch, which explained it in the text.

However, the rituals and rituals are not now being held and forgotten, but in the heart of ancient texts these happy are alive and well - rooted.

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