

A REVIEW ON THE RITES AND TRADITIONS OF THE DAILAMITES DURING THE REALM OF THE BUYID DYNASTY (933–1055 AD)

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Summary. Since the ancient times, the world nations and tribes, in accordance with their social environment, living conditions and ethnic or cultural differences, have accepted a set of rules and regulations as their social rites and traditions and treat each other on the basis of those rituals and traditions. The rituals and traditions of each society are part of the cultural identity of that society and can be considered a tool for distinguishing the nations from each other. Reviewing and collecting the rituals and traditions of each period is a great contribution to raising awareness about the different sections of the culture and civilization of that period. One of the most brilliant periods of Iran's history is the Buyid era which is seen to be the age of the magnificence and flourishing of Iranian-Islamic culture. The Buyids were a group of originally Iranian Dailamite emperors that rose to prominence in the 10th century. Their lineage in the historical resources returns to the Sassanid Bahram Gour (420–439 AD). The Buyid brothers, known as Dailamites, took over Baghdad as the center of Abbasids' rule after the decline of the Abbasids. The extent of the Buyids' territory included a large part of the Iranian land (Ray, Isfahan, Hamedan, Fars, Kerman and Khuzestan) and also Baghdad in the Arab region of Iraq. Beside their commitment to their ethnic traditions, the Buyids were to a great extent influenced by the customs and traditions of the Sassanid Empire. However, the kings of this family, as Muslim rulers, were interested in intertwining the past traditions and customs of the ancient Iran with the Islamic values. Therefore, they turned this period of Iran's history into one of the most important and splendid periods of the history of this land.

Keywords: rites and traditions; Iran; Dailamites; Buyid Dynasty.

Introduction

The 10th and 11th centuries are considered as the golden age of Iranian – Islamic civilization and the time of the emergence and prominence of semi-independent governments in Iran which are literally called symmetric governments. Among the most important governments in this rank is the Dailamite government of the Buyids. The Buyids were Dailamites from the ancestry of «Shir Zil Awand» living in the «Kiakelish» village of the Dailam district.

The founders of this dynasty, namely Ali, Hassan and Ahmad were the sons of Abu Shoja' Buyid, who for the first time since the Arab conquest of Iran could release the western, central and southern regions of Iran from the domination of Baghdad and unite them under the leadership of an Iranian family.

After a while, they used the weakness of the Abbasids in Baghdad and captured the capital of the Abbasid rulers and broadened their dominance to overseas territories. The origin of the Buyid Dynasty is the Dailam land. Given the fact that their lands were mountainous and difficult to pass, they continued their resistance against the conquerors after the Arab conquest of Iran and the dismantlement of the country's independence, for 250 years and retained their independence in all political, social, cultural and economic areas. In addition to preserving the tribal rites and traditions, this created an appropriate environment for the protection of Iran's ancient culture and civilization. After nearly three centuries since the arrival of Islam in Iran, the Dailamites gradually accepted the new religion and with the changes in the social life and under the influence of Islamic values, their rites and traditions also underwent changes and transformations. In the present research, we have tried to investigate and review the rites and traditions of the Buyid Dynasty through referring to credible historical resources and new researches with the ultimate objective of getting familiar with parts of the traditions ruling the period when the Buyids were in power.

1. The administrative and court rites and traditions of the Buyids

1.1. The ceremonies of coronation

Staging the coronation ceremony as one of the most important principles and formalities in the court was especially important to the Buyid emperors. In this period, the coronation ceremony would be staged like the Sassanid era (224–651 AD). Rukn al-dawlah (936–977 AD) was the first emir of Buyid dynasty that saw the manifestation of pro-Iranian thoughts in his mind. This is probably because of his presence in the court of Mardavij Ziyari [1] (931–935 AD). The most important document in this regard is a silver medal which was coined in 962 in Ray with image of Rukn al-dawlah carved on it like an Iranian king with a crown on his head and the statement «may the glory of His Majesty will elevate» in Pahlavid letters (Kremer, 1997: 83; Busse, 2001: 236/4).

Adud al-dawlah (950–983 AD) also would hold his coronation ceremony like that of the Sassanid kings. In the Sassanid era, the coronation ceremony was performed by the head of the priests. Adud al-dawlah used an ornamented and gemmed crown (Ibn al-Juzayy, 1992: 269/14) and set the procession of the ceremony in the caliph's palace in such a way that the caliph – as the highest spiritual individual – would put the crown on his head himself (Torkamani Azar, 2010: 238). For this purpose and based on a pre-planned scheme, a gem would be hanged to a part of his hair which was dangling beneath the crown, and at the end of the ceremony, the caliph would rectify the hair ornamented with gem beneath the crown.

This part of formalities, which was actually part of the Iranian coronation ceremony, was a relatively ambiguous and unknown matter for the caliph's court; a caliph who was not aware of the importance of what he was asked to do. However, this was so important for Adud al-dawlah, because he had been crowned by the caliph before the eyes of his own attendants and companions. Receiving the title «Taj al-Millah» for which he has been waiting for so many years, would be completely understandable in the light of this ceremony (Ibn al-Juzayy, 1992: 269/14; Busse, 2001: 238–239/4).

From Adud al-dawlah's viewpoint, such an appointment is not something like an entrustment of power, but rather an inaugural and cleaning ritual by the priests (Kremer, 1997: 85). Since then, crowning the Buyid kings by the caliph became something prevalent and conventional, in such a way that during the coronation ceremony of Sharaf al-dawlah (983–990 AD) and Khusrau Firuz Malik al-Rahim (1049–1055 AD), the caliph crowned them by his own hands (Al-Rudhrawari, 1916: 141; Faqihi, 1987: 272, 326).

It was customary among the Dailamites to honor a dignitary by presenting a basil sprout to him. Therefore, Adud al-dawlah, after being elected as the successor of his father, Rukn al-dawlah, offered to people the special garments of the Dailamites, and the people, in line with their Dailamite tradition, greeted and congratulated him by presenting him a basil sprout (Ibn Miskawayh, 1997: 431/6; Ibn Athir, 2004: 5206/12).

The clothing style of the Buyid kings was an imitation of that of the past kings. Anciently, it was customary that the members of each class and stratum in the society would put on its special clothes so that once any of them would have the opportunity to meet the king, he could realize through their clothing that what occupation and industry they had. In the Buyids era, this ancient tradition was in place (Faqihi, 1987: 640). The Buyid kings wore long cloaks and put on special hats on their head under their turbans. They would tie their swords to their waists and put on special small shoes which were produced in Fars and were smaller than the shoes of Khorasani people. However, by the half of the fourth Hijri century, the clothing style of the kings changed and they started to wear the clothes of the Dailamites [2] (Ibn Hoghal, 1992: 253).

1.2. The ceremonies of being accepted to confer with the king

In this period, the ministers and all of those who are in the same rank with them, should confer with the king while having a neat and elegant appearance, taking steps gracefully and using perfumes and refrain from using the perfumes which the kings dislike. They usually don't say anything until the king asks them questions. They lower their voice while responding and raise it simply to the extent that it's decipherable and there's no need to repetition. While speaking, they simply look at the king and won't move their hands and other body members. They do not point at anybody with hands or eyes and should not read any letters, unless it's needed that they read them and it's permitted by the king. They don't laugh at the presence of the king, even if it happens to be demanded by the situation. They don't call anybody by their epithet. They will refrain from sneezing and coughing as much as possible. They would listen to the king's statements so that he might not be forced to repeat what he has said. Moreover, taking off one's hat or turban at the presence of the king would be considered as an impolite action and they would be penalized if they do such a thing. For instance, it's reported that one day, a man called Abul Haitham took off his turban at the presence of Adud al-dawlah, and was punished for this action by the king's command (Sabi, 1986: 32–35, 57–58, 77).

The principles of dispatching ambassadors in this period resembled those of the Sassanid era. It was customary that when a king sent a messenger or ambassador to convey a message to someone, he would also send one of his trusted companions with him so that the message would be read out and the response would also be given at his presence (Faqihi, 1986: 343).

1.3. *The ceremonies of punishment*

In the era we just discussed, punishments would be levied in different ways. One of the punishment methods was scraping the beard so that the individual might be ridiculed and mocked this way (ibid, 816), as Mu'izz al-dawlah (938–967 AD) did to Marzban Ibn Mohammad Ibn Mosafer (942–958 AD), the governor of the Salaris in Azerbaijan and caused a deterioration of the bilateral relations (Ibn Miskawayh, 1997: 171/6).

The other method of punishment was to have the wrongdoer put on colorful clothes and then taking him to different parts of the city so that all people may see him. For example, Samsam al-dawlah (983–998) punished Abul-Ala' who was one of the generals of Baha al-dawlah (990–1013) in Ahwaz (Faqihi, 1986: 816; Ibn Athir, 2004: 5336/12).

Blinding and beating the eyes with an iron bar were also prevalent in this period. Moreover, we have humiliating corporal punishments in this period. For example, Mu'izz al-dawlah ruled in 953 that his minister, Abu Muhammad Mahlabi should be scourged. In the intervals between each lash, the punisher would wait for a few moments, emir would swear him, and then they would continue scourging (Metz, 1985: 409/2).

Death penalty has also been pervasive in this period using such methods as beheading, taking out the body organs and throwing the condemned under the elephants' feet to be trampled to death. However, execution through hanging was not so prevalent. But hanging the convicts was done using other methods. For instance, during the realm of Mu'izz al-dawlah, the officials would first ask for the king's permission to punish the thieves and then would take him out from the prison in the evening and then hang them from their shoulder and arms, keep them in that situation until the dawn and then behead them. Sometimes, they would also leave the prisoners in that situation until they're died (Faqihi, 1986: 588). Adud al-dawlah threw Ibn Baqih, the minister of Adud al-dawlah Bakhtiar (967–978 AD) under the feet of the elephants because of his enmity with him and then hanged his lifeless corpus (Ibn Miskawayh, 1997: 450/6). He also threw a slave girl, whom he adored and loved a lot and had been distracted from the administrative affairs of the country because of her, in the Tigris and drowned her (Ibn Taghtaghi, 1988: 51–52).

Of the other punishment methods which were also seen as ways of earning money was the confiscation of the properties of the ministers and the affluent people. The properties were usually confiscated for two reasons. One was when the king became angry at someone. In this case, he ordered that his assets be confiscated. The second reason was the emptiness of the government treasury and the king's immediate need for money. Apparently, the majority of confiscations in this period were made in order to win money and it was something rare that the assets of people were confiscated for taking revenge on them (Faqihi, 1985: 396 – 402). This tradition existed throughout the whole rule of the Buyids. One of the cases of confiscation was that when a minister or one of the dignitaries died, the king would seize his properties, in such a way that Mu'izz al-dawlah arrested the family of his minister Abu Muhammad Mahlabi and confiscated their properties after his death (Ibn Miskawayh: 1997, 247–248/6). Fakhr al-dawlah (977–997 AD) also ordered the confiscation of the properties of his erudite minister Saheb Ibn Ebad (Ibn Athir, 2003: 5348/12).

The Buyids would also sometimes confiscate the properties of the caliphs. For instance, Izz al-dawlah Bakhtiyar got 400,000 dinars from the caliph Al-Ta'i (974–991 AD) in 972 AD and he was forced to sell his garments and the furniture of his domicile (ibid, 5158).

2. Rites and traditions related to birth, marriage and mourning

2.1. *Birth*

Holding ceremonies for the birthday anniversary is considered an ancient tradition. Adud al-dawlah celebrated his birthday every year based on the solar calendar. He would hold a glorious ceremony and would enter the hall around one hour earlier before his exact birth time. In the ceremony, all kinds of decorative flowers and fruits were provided and all the plates were made of gold and silver. Adud al-dawlah's exclusive astronomer would come forward, kiss the floor and greet him. The singers, musicians and slaves would all stand in their special positions and except for a few dignitaries, nobody was allowed to sit at the presence of the king. The high-ranking dignitaries and figures of the city would come forward to congratulate and the poets would sing the poems they composed on the occasion of the king's birthday (Faqihi, 1986: 347).

2.2. *Wedding*

Among the Dailamites, it was impermissible for a girl to get married to an alien boy and if someone violated this rule, she would be punished to death. Once a boy wanted to marry a girl, he would go to the girl's home and the girl's family would welcome, greet and receive him. If the boy accepted their reception, he would stay at their home for three days and during these days, he would be asked no questions. After the three days, they would start investigations about him and then would call for marriage after the boy would spend a whole week with the girl alone in her home. For the wedding ceremony, the people would ignite fire before the bride and groom's home after the sunset while each carrying a glass full of rose water. Then a patriarch from the groom's family would recite an eloquent statement, and a patriarch from the bride's family would respond to him by a more eloquent statement and then the marriage sermon would be delivered. Then the glasses full of rose water would be hit to the walls, and each of the people carrying those glasses would be given an Afroushaneh plate [3]. The Dailamite women didn't get married again after the death of their spouses, otherwise the children would encircle their homes and throw stones at them (Maghdesi, 1982: 545–7/2).

In the Buyids era, the marriages were mostly driven by political motives. In this period, we can find numerous cases of the marriage of Dailamite princes to the neighboring powers for the sake of establishing peace and friendship. The most prominent instance was the marriage of the Seljuk Toghrul Beig (1038–1063 AD) to the daughter of Abu Kalijar and the marriage of Abu Kalijar (1024–1049 AD) to the daughter of Sultan Davoud, the brother of Toghrul Beig (Ibn Athir, 2006: 5779/13). Political marriages in this period caused that sometimes the rulers wed their daughters in an early age. For example, Izz al-dawlah Bakhtiyar wed his daughter to Abu Taghlib Ibn Hamdan when she was only 3 years old (ibid, 2004: 5154/12).

However, sometimes the marriages took place in accordance with the special traditions of the Dailamites. For instance, in the year 959, Mu'ayyad al-dawlah, the son of Rukn al-dawlah, traveled to Baghdad from Ray and got married to his cousin Mu'izz al-dawlah (ibid, 5069).

2.3. *Mourning*

The Dailamites gathered around each other with bare heads. They would cover themselves with a sack and roll it over their heads and beards while mourning and lamenting (Maghdesi, 1982: 545/2). The mourning ceremony would last three days and nights, as Rukn al-dawlah made his head and feet bare, grieving for the death of his brother Imad al-dawlah (933–950 AD), went to his brother's tomb while moaning and stayed there for three days and nights (Mir-Khvānd, 1960: 146/4).

The extremism of the Dailamites in observing mourning ceremonies was a proper ground so that in 963 AD, Mu'izz al-dawlah could give an official status to the mourning ceremonies of Imam Hussein on the Day of Ashura that were previously held unofficially.

Among the other customs of mourning in this period was wearing black clothes while taking part in the ceremonies. Having in mind this tradition, the Buyid kings would put on black clothes while mourning, like Samsam al-dawlah who wore a black cloth to commemorate the death of his father (Faqihi, 1986: 247).

In the Buyids era, the commanders and affluent people built shrines and memorials for themselves while they were still alive, or such shrines would be built for them by their descendants after their death. For instance, Mu'izz al-dawlah was buried in the tomb which was prepared for him in the Maqabir-e-Quraysh (Kazemiyyah) (ibid: 812).

3. **Moral rites and traditions**

3.1. *The ceremonies of respecting the elderly*

One of the special customs of the Dailamites is the necessity for the youngsters to observe politeness and respect toward the elder members of the family. The Dailamites would bow down and kiss the floor before the elders and would never sit at their presence. As an instance, when Mu'izz al-dawlah went to meet his older brother in Arrajan, he bowed down and kissed the floor and didn't accept to sit while Imad al-dawlah has been insisting him over and over to take a sit before him. Adud al-dawlah did the same when he conferred with his father, Rukn al-dawlah, in Isfahan (Ibn Miskawayeh, 1997: 149/6, 430).

3.2. *Magnanimity*

Magnanimity and assisting the others are among the praiseworthy characteristics of the Dailamites. Selling bread was not prevalent in the Dailamite lands and it was considered an insult. If a foreigner arrived at this land, he must surely have gone to the home of one of the

natives and received foodstuff as much as he needed (Maghdesi, aaaa: 546/2). The Buyid kings, especially the first generation of them, enjoyed this characteristic. They treated those who came to meet them with absolute magnanimity and nobility. For instance, in 966 AD and after Ibrahim Ibn Marzban (961–981 AD), the ruler of Azerbaijan, sought refuge in Rukn al-dawlah, he sent his minister, Ibn Amid, along with Ibrahim to take Azerbaijan back. After a while, he entrusted the leadership of the city to Ibrahim. However, since he considered him an incompetent ruler who cannot take care of the current affairs, he wrote a letter to Rukn al-Dawlah and asked him to give him the administration of Azerbaijan. But Runk al-dawlah rejected the request of Ibn Amid, and called him to Ray, considering it something contrary to ethics and principles of magnanimity. «Rukn al-Dawlah didn't accept the request, thought like the deep-thinking people as himself. People would say: the emir opened the land for its owner who had sought asylum and then coveted it». (Ibn Miskawayeh, 1997: 283/6).

3.3. Hospitality

Iranians have always been renowned for their hospitality. On the hospitality of the Buyid kings and their companions, Ibn Hoghal writes, “the kings and dignitaries of Fars are very perseverant in hospitality and receiving their guests. They adorn their tablecloths with several types of cuisines and order that prior to the serving of the meal, sweetmeat and fruits be brought for the guests. In their parties and meetings, rude or obscene words or impolite behaviors are strongly shunned. They exaggerate in embellishing their homes, tablecloth and garment and compete with each other in this regard.” (Ibn Hoghal, 1992: 254).

3.4. Traveling

In the Buyids era, if someone intended to travel, he would usually go with a caravan. Otherwise, different perils could threaten him. The means of traveling mostly included horse, camel, mule-litter [4] and palanquin [5]. Some people would also travel on their feet. Moreover, the kings used camels in their journeys. Adud al-dawlah had a camel named «Toruk» which was unparalleled in being easy-paced. When some travelers entered the city, they would reside in the caravanserai. Even if the patricians and big scholars who came to the city hadn't any friends or relatives to reside at their home, they would stay in the chambers of the caravanserai (Faqihi, 1994: 630–631).

Sometimes, an entry license was needed for entering a city or leaving it. For instance, in Shiraz which was the capital of the Buyids, any individual who intended to enter the city or leave it should receive an entry and leaving permission, otherwise, he would be arrested (Maghdesi, 1982: 640/2; Metz, 1984 458/2, 538).

4. The ceremonies of staging festivals

After the Arab conquest of Iran and the arrival of Islam in Iran, many of the Iranian festivals, especially those which were rooted in the ancient beliefs and customs of the Iranian people began to fade out. However, since the national – religious festivals were considered part of the cultural identity of the Iranians, they were not consigned to oblivion all at once; rather, the majority of them turned into new formats and shapes in line with the new religious policy aimed at survival. Here, the Dailamite lands, because of their special geographical situation, were immune to the penetration of the Arabs, and so a proper space was provided for the preservation of Iran's ancient culture and civilization. The efforts made by the Buyids, who had originated from the Dailamite lands, were immensely remarkable in keeping and preserving the Iranian customs and festivals, especially Nowruz, Mehregan and Sadeh. They paid a heavy cost for the preparation of these festivals.

4.1. Nowruz

Nowruz, which is mostly associated with the mythological Iranian king Jamshid [6], is one of the greatest Iranian festivals, celebrated on the first day of the first month of the solar year and concomitant with the vernal equinox when the sun comes to the Aries. The original word for Nowruz in the Pahlavi language was «Nog Ruz» which later on was pronounced as «Nok Ruz» (Oshidari, 2007: 455; Razi, 2007: 321, 328). It was customary that on this day, people would present each other gifts such as clothes and sugar. Among the other famous rites on this day was the Abrizgan ceremony [7] of washing oneself and splashing water on the others. Besides, the Sassanid kings in Nowruz threw public parties for six days for the different ranks of people, farmers, military members, the high-ranking officials, priests, close relatives and special guests, their own families and servants and eventually the confidants and intimates (Biruni, 2010: 326–327, 331–332).

Following the arrival of Islam in Iran, the Arab caliphs simply accepted such festivals as Mehregan and Nowruz in order to get ransom and receive gifts which was the tradition of the Iranian kings. The Ummayyad caliphs specified certain amounts of money to increase their wages and demanded that the Iranian people should pay them compulsorily (Razi, 2004: 60). After the downfall of the Ummayyad dynasty and the coming to power of the Abbasids, they accepted many of the Iranian rituals. With the emergence of symmetric governments in Iran beside the Abbasids, these governments made many efforts to renovate and promote the ancient Iranian rituals and customs.

On the quality of the celebration of Nowruz in the 10th century in the Karineh district of Isfahan, Ibn Hoghal writes, Karineh has a bazaar where the people congregate in Nowruz for 7 days to rejoice and entertain and play music with different types of foods and amazing styles, which dazzles the attendees. Huge costs are spent for this feast; beautiful clothes are put on and singers, both male and female, stage banquets at the seashores and also in the palaces and give their fetes a special happiness and exult. People set to wine and dine on the rooftops and bazaars and link the nights to days and nobody dares to harm or persecute them. This is because their kings have allowed them to do so, and with the passage of days and years and hours, this has become a habit for them and nobody prevents the feast from taking place (Ibn Hoghal, 1992: 310).

Ibn Amid, the minister of Rukn al-dawlah, celebrated Nowruz immensely gloriously and Motenabbi, the famous Arab poet, took part in it and composed an ode to felicitate Nowruz. Although the name of Persian festivals can be found in the Arab poems before the Buyids, this became much more pervasive during their rule (Rouygar, 2010: 116).

One of the Iranian traditions prior to the emergence of Islam in the Nowruz days which was also prevalent among the Dailamites was the custom of Nowruzi-khani [8] (Nazarzadeh, 2012: 507). Moreover, during the Nowruz days in the Buyids' era, carnivals and street celebrations were in vogue (Razi, 2007: 418).

After constructing the Fana Khosrowgard (Kard Fana Khosrow), two annual feasts, one on the Soroush Ruz (17th day of the month Farvardin) and the other on the Hormozd Ruz (the first day of the month Aban) would be held in this city both of which were known as «Kard Fana Khosrow festival» or «Adudi Nowruz». In both feasts, bazaars were held which lasted for seven days and the people would rejoice and celebrate in cheer (Biruni, 2010: 357; Razi, 2007: 323). In the Nowruz days, Adud al-dawla would stage the Abrizan ceremony (Faqihi, 1986: 347).

4.2. *Mehregan*

In the past, Iranians called each of the month's 30 days with names referring to the year's 12 months. When the name of the day and the name of the month would become the same, the people would celebrate that day. One of the most important of these days is Mehregan. Mehr is the Persian term for the sun, and since the sun dawned upon the people of the world in this day, it was titled Mehregan (Biruni, 2010: 337). There's an interval of 174 days between Nowruz and Mehregan. Mehregan marks the beginning of the winter and along with Nowruz, it's considered to be one of the most prominent Iranian festivals [9] (Mas'udi, 1991).

Aside from the sameness of the name of the day and month, other occasions are also called as reasons for the enshrinement of the feast. For instance, the celebration of this festival is associated with Fereydoon. In this regard, Tha'alibi wrote, «The Creator got relaxed about the creation of Zahhak and became certain after imprisoning him, and this day accidentally coincided with the Mehr day of the month Mehr (of the Persian calendar). People celebrated this day and called it Mehregan». (Tha'alibi, 1989: 31).

In the Islamic age and especially during the reign of the Abbasid rulers, Mehregan was gloriously celebrated across the Islamic empire beside Nowruz. On this day, the masses of people changed their mattresses, home appliances and clothes so as to get prepared for the cold season. One of the characteristics of this feast was that the dignitaries and ordinary people would present gifts to the king. Once when Al-Sabi was imprisoned, he composed an ode in describing Mehregan and sent it to Adud al-dawlah with one dirham. The king or the caliph would throw public parties on this day like Nowruz (Razi, 2007: 549–551; Metz, 1983: 466–467/2)

4.3. *Sadeh festival*

Sadeh is a Persian term which is read «Sat», «Satag», «Sazak» and «Saz» in Persian and «Sazaq» and «Sadaq» in Arabic. Sadeh festival is the feast of the emergence and creation of fire (Razi, 2004: 97). This festival is celebrated on the night of the tenth day of

the month Bahman. In this time, exactly 100 days have passed since the beginning of the grand winter (Aban, Azar, Dey and 10 days of Bahman). According to Iranians, the peak of the excess of the coldness of the weather ends at this time and the weather tends to become moderate. In order to fight this devilish phenomenon (coldness) which damages their agriculture and livestock, they flame fire, the representation of Ahura Mazda, on this important festival so that the devilish forces weaken and evaporate (Razi, 2005: 576).

Aside from igniting big fires, the Sadeh festival celebrations usually see cheerful ceremonies and elaborate parties. On the night of Sadeh festival, people would sit at the tablecloth after the fireworks. The feasts of dancing, playing music and singing would continue until the dawn. The next day, the kings and dignitaries would host great parties. The poets would recite the eulogies they had composed and receive gifts. This exchange of gifts and offering of presents is usually accompanied by felicitations and greetings (Razi, 2005: 601).

During the rule of Abbasid kings, the Sadeh festival was still celebrated with fireworks and galas and welcomed by the people. Dailamite kings including Azud al-dawlah which dominated Baghdad and the Abbasid caliph held these feasts in Baghdad (ibid: 608). Ibn Nabata has an ode which praises the fire that has been ignited at the presence of Azud al-dawla and has eulogized the king (Rouygar, 2010: 116).

4.4. *Ghadir Al-Khumm*

Buyids were committed to Iran's ancient traditions and rites, and since they were Muslim and Shiite, they laid the groundwork for the prosperity and boosting of many Shiite customs and pillars. Among these customs is the enshrinement of such feasts as the Eid al-Ghadir [10]. Mu'izz al-dawlah, on the 18th of the Dhu al-Hijjah month of the year 352 of the Hijri calendar (963 AD), put the enshrinement of the Ghadir al-Khumm event as the grand festival of the Shiites on his agenda. On his order, the whole city would be decorated on this night, and at the evening, the front part of the station of the police forces would be lit by fire. The bazaars were open until the early morning like the New Year days, and people would spend the whole night in cheer and happiness (Ibn Athir, 2004: 5092/12).

Ibn Athir's allusion to the lighting of fire on the day of Eid Al-Ghadir as the grand festival of the Muslims underlines the continuation of the ancient rites and traditions of the Iranians by the Dailamites.

Conclusion

The rites and traditions of each tribe are consistent with the living conditions and the social circumstances of that tribe which can be subject to change and alteration as a result of the emergence and admission of new cultures. With the arrival of Islam in Iran and the conversion of the majority of Iranians from Zoroastrianism to Islam, the rites and rituals of Iranians were also changed on the basis of the new religion. However, the land of Dailam, thanks to its particular geographical conditions, could stay away from the influence of Arabs and Islam for nearly three centuries. As a result, the Dailamites preserved the ancient heritage of Iran to a great extent while keeping their own ethnic rites and traditions.

Notes

1. Mardavij, the founder of the Ziyarian, intended to occupy Baghdad and return the throne to the Iranians and annihilate the Arab government (Ibn Tabtaba, 1988: 382). For this purpose, he put on a gemmed crown like the crown of Khosrow Anushiravan and sat on a golden throne and helped the dignitaries of his court to sit on silver thrones (Ibn Athir, 2004: 4859/11). He ordered his agent in Ahwaz to renovate and reconstruct the Eyvan Al-Madain and Taq-i Kisra so that he may use them as his resting place after the overthrowing of the caliph. (Ibn Miskawayh, 2003: 180/5).

2. Qaba and Kasa Deylami (Faqihi, 1986: 635).

3. A kind of sweetmeat which is prepared using flour and grits (Maghdesi, 1982: 547:2).

4. A box-like and roofed litter (which was called Palki if it didn't have roofs) and two of them were fastened to the sides of a camel like two pans of a scale and one person would sit in each of them and put his luggage beneath his feet (Faqihi, 1986: 630).

5. A rectangular and roofed litter which had four arms. Two arms were in front, and two arms were at the back. The two front arms would be fastened to the camel and in some cases, they were put on the shoulders of some men (ibid).

6. There are different extensive stories on the emergence and foundation of Nowruz. However, the most remarkable of them is that Jamshid, after establishing a system of just and equitable life, ascended on the throne on the day of Hurmozd of the month of Farvardin. People rejoiced and called that day the «New Day» and this became an unforgettable memory of him (Razi, 2007: 265).

7. In the Iranian culture, Abrizan is the name referred to an ancient festival which is celebrated on the 13th day of the month Tir, that is the Tir day of the month Tir of the solar calendar, and on this day, people would splash water on each other (Payandeh Langeroudi, 1998: 161).

8. Nowruzi-khani is such that a few days prior to the beginning of Nowruz, a group of three or four singers and players would take a trip from one home to another and sing songs which imply the arrival of spring and welcoming of Nowruz and such poems have been recited in Iran for a long time (Nazarzadeh, 2012: 507).

9. Yaqubi has measured the interval between Nowruz and Mehregan at 150 days and Adam Metz has calculated it to be 149 days (Yaqubi, 2003: 217/1; Metz, 1983: 466/2).

10. Ghadir al-Khumm is the name of a district between Mecca and Medina where Prophet Muhammad declared Ali Ibn Abi Talib as the leader after himself in his last pilgrimage. The day of this event is known as «Ghadir al-Khumm» among the Shiites.

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