

EVALUATION OF SEMANTIC (CONCEPTUAL) CHARACTERISTICS OF WATER IN IRANIAN CULTURE AND ARCHITECTURE

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ABSTRACT

Water in different cultures defines different symbolic meanings and every country depending on its climate, religion and historical experiences embedded different concepts and meaning of the water in their culture. In Iran, due to arid and hot climate there is high consideration focused on the water and looking at historical Iranian background we would find that Iranian from ancient times respected highly the water. In this research, using library sources and analytic-descriptive methodology, the semantic (conceptual) characteristics of the water are investigated in Iranian culture and architecture in several periods of the history. Public beliefs and ideas on Iranian rich culture about water are very extensive and spreading. The water natural purity from ancient times so far, brought different beliefs in Iranian culture.

Keywords: *organizational silence, organizational commitment, organizational trust*

RESEARCH THEORETICAL FOUNDATIONS

WATER MEANING FINDING EXAMPLES IN PRE-ARYAN CULTURES

The geological information indicates that about 10 thousand years ago, Iran was a suitable land and environment for Iranian societies living. Documents and evidence based on the myths, the oral tradition and ancient environment findings also confirm this issue. Among the remained works from pre-Aryan age, there are dissociated indicators and signs which show the importance and mythical place of the water in pre-Aryan cultures. In this line, one can mention the followings :

Choqa Zanbil: an example of the Ilam-Khuzestan temples and the water significant presence is viewed in this place. The excavations indicate that the water was flowing via downpipes and water pipe complex networks in paths which led to the altar and probably they were of the religious and holiness values .

The outstanding Ilam design of Kurangun: this outstanding design located near the Fahlian river dates back to 4000 years ago which indicates the religious ceremonies related to the water holiness and there are worshippers indicated who are going to the Ilam king who is of the God position and in order to move they pass the water. The designs are symbols such as snake, 2-horn hat which is on the head of the highlighted character as well as the water flow above their head and states a certain worldview related to the water element. There are diverse designs and symbols found on seals and other objects in excavations which related to the Ilam and are significant (Mir Shokraie, 2001).

The sun rise statue: Mafarq object which is the statue of a religious complex dates back to the 1150 D.C. and was found near an Ilam temple in Shush and now it is in the Louvre museum. This object is a plate of 40 cm width and length on which there are a complex of 2 buildings, the victim stone bench, pool, tree as well as water vessels and 2 Ilam individuals (maybe 2 religious men who are sitting in front of each other naked and pouring water on their hand from a container are indicated. It seems that they are performing such a purification religious ceremony or manner. In addition to mentioned examples, the decorations on most of the found crockeries in central area of the Iran

plateau such as Kashan Silk, Damqan Hesar hill, Bakun hill etc. are among the designs indicating a sample of the water, symbolic designs and mythical ones as water angel and guard or aquatic and marine animals (Goly Isk, 2014). It is clear that the diverse mentioned examples can be the obvious examples, so these examples can indicate the relationship between water and creation mythical and believing foundation. But the final analysis needs more profession .

WATER MEANING FINDING EXAMPLES IN ARYAN CULTURES

This section of the time which continued till now can be divided into 3 pre-Zoroastrian, Zoroastrian and Islamic ages .

PRE-ZOROASTRIAN AGE

In pre-Zoroastrian Aryan religions the water is holy whose holiness manifestations are majorly reflected in formal beliefs related to its non-earthly and spiritual demonstration, Izad Banu Ardisu Anahita. The Aban Posht description about worship and gifts from Hushang, Fereydon and Kaykavous relating to pre-Zoroastrian age, are obviously indicated for waters Izad Banu and even persons such as Afrasyab and Izadi Hak for her and requesting her for victory and success as the ancient water manifestation worship (Asgari, 2011).

ZOROASTRIAN AGE

Therefore, in Zoroastrian creation myth the water after sly is the second creator of the Urmazd's materialistic creators and its creation reason is to kill the thirst demon. In the first paragraph of 1st section we see: water, which was dark at first then lightened and the earth was created from water. In Zoroastrian belief and the Avesta texts, purification and washing in water is the introduction of the religious work and is a Mehr issue. It is stated in Zoroaster letter: Zoroaster washed his body in water and as he dried, wore fragrant cloth and at that day in order of God, Amshaspand appeared to him. In selections of Zadsparms, also this issue is narrated: as he got out of water and wore cloth, Bahman Amshaspand was seen in figure of a beautiful lightening man (Asgari, 2011).

ISLAMIC AGE

Iranian culture after Islam in different areas was influenced by Islamic life and teachings. Therefore, the main sources to extract these topics and subjects related to water are Islamic texts. Water, as the main life cause (Anbia, 30) has several higher symbols embedded in and plays the role of many values and necessary grounds for healthy and stable life on earth (Naqi Zadeh, 2003: 74). In fact, as Islam emerged and spread, Muslim Iranian also in line with preserving their manners and beliefs in water which were not contrary to the Islamic teachings, enriched their culture and demonstrated their development in relationship between human and nature and water so that it was seen in any other part of the world. In Islamic Iran, the most highlighted and public place for water, without being manifested in forms or vessels, fountains and rivers and in general concept, is seen in Shia beliefs which states all ground water is the Hadhrat Zahra's dowry (Sedaqat Kish, 1997, 2000). In Iran and in Islamic age, the best example of the eternity is seen in Imam Mahdi's absence in Shia religion. In complexities and problems there is no way to solve them, people write letter to 12th imam and leave it in the water, as if the water is the deliverer of imam Mahdi. In some parts of Iran, the letter which is in fact the description of the pains and requesting for help is left in water by a child. There are holy wells in these places which is called imam Zaman's well or Sahib Al-Zaman's well and they are people's shrines .

Angels screen the world's water and if they see any dirt in water they anathematize them who put this dirt in water .

Also, pour water and barley after the passenger left, he would return soon (Goly Isk, 2014).

Also, water in Islam is the main purifying and cleanness element and ablution and wash are 2 main aspects of the cleanness and for any type of worship the main and fundamental element is the purification and heart readiness. Wash and ablution cause the mental and physical cleanness which is called body cleanness. Even ablution is of particular dignity in traditional ceremonies. Ablution,

particularly about traditions which are religious, is respected by intention of doing better thing and in fact the soul's cleanness is due to that (Mir Shokraie, 2001: 57).

MANDADIAN'S (SAEBEEN) BAPTISM CEREMONY

Mandadian (Saebeen) who were living in Iran about 2000 years ago had their particular regulations in which the water is of particular dignity. Most of their worships such as the main orders of the Mandaie religion like ablution or Rashamah relate to water. For this purpose, at first they stand in front of the water respectfully and then perform the manners. These manners are along with praying in which paying attention to and repeating the water is significant (Ibid, 36).

WATER IN HOLY QURAN, WATER MEANING EXAMPLES IN QURAN

It is relevant to mention briefly the thoughts foundation in Quran teaching in the following .
Life water: Islamic teachings explicitly define the water as the cause of life of every creature .

And we made alive everything from water.

Water is a symbol of heaven: there are verses in holy Quran defining the water as one of the heaven's blesses. Give thou good tidings to those who believe and do deeds of righteousness, that for them await gardens underneath which rivers flow (Baqarah, 25), or flowing water under the heaven's garden (Zomar, 25), flowing water in heaven (A'araf, 45), flowing water and trees in heaven (Baqarah, 25), or (Nisa, 12, 57, 122), (Maeda, 12, 85, 117), (Tubah, 72, 89, 100), (Yunes, 9), (Rad, 35), (Ibrahim, 23), (Nakhl, 31), (Kahf, 31), (Taha, 76) etc .

Water as the symbol of cleanness and bless: in Islamic teachings, water is described as the cleaning and blessing and benedict attribution, and we sent down from heaven pure water (Forqan, 48).

Water as the cause of earthy life and dead earth: the earth is an issue whose life and cleanness are highlighted in Quran by water: and the provision God sends down from heaven, and therewith revives the earth after it is dead (Jasiah, 5). There are other verses mentioning this issue such as water as the reviving factor of dead earth (Forqan, 9-48), (Fatir, 9), (Zokhrof, 11). The water is the cause of civilization and earth beauties. There are other verses in addition to the explicit explanation of the Quran on reviving the earth by water mentioned the earth civilization and beauty and revival by water (Bakhtiari, 2015).

ANCIENTS' WORLDVIEW ON WATER ELEMENT

Considering the fact that the societies' worldview played a significant role in their activities, having a view on ancients' worldview, would be helpful particularly aiming to identify the goal and meaning finding of "place and role of water in different ages and its feedback in culture as a scientific fund". As mentioned earlier, Iranian in order to get rid of waterless situations, innovated intelligent measures in order to exploit, store and suitably consume the water. Therefore, water was significantly present in all Iranians' life dimensions and mixed with all cultural elements of Iranians and was respected as a holy element in Iranians' beliefs to the extent at which they considered the water as their life and cleanness cause and in order to protect it, they appointed a guarding angel called Nahid or Anahid meaning the perfect and clean which respected by all people and they made several temples and statues for this angel. Anahita's temple in Neyshabur Kazerun and Anahid temple in Kangavar are amongst these temples (Sedaqat Kish, 2000: 22-25). It is narrated that the name of this angel is mentioned in Hamedan and Shush second Ardeshir's inscriptions immediately after Ahuramazda and before Mehr (Mitra). This is the sign of her blessed dignity. Also, in ancient Iran, in memorial of water angel there were many celebrations and diverse ceremonies such as Ab Pashan (Abrizgan), Tirgan, rain requesting ceremony and aqueduct wedding and etc. It is necessary to mention that one of the months' names is Aban in the name of water and Abangah celebration is held in 10th day of this month in order to admire and worship the water angel (Asgari, 2011). In order to expand this issue, in

the following we define and introduce examples of the Iranian particular beliefs and worldview related to water during and after Aryan .

THE ANCIENTS' WORLDVIEW REFLECTION ON WATER IN PUBLIC CULTURE

As said earlier, water was always considered by human as the living cause of all creatures, but this consideration in Iran is in different form due to lack of water and little rainfall. It is important to mention that in Iran the average annual rainfall is 1/3 of the whole world (Kordvani, 1984: 3). For this reason, water made the Iranian civilization and culture a particular eternity and associated the culture and civilization relationship with water and the water followers were always respected and considered in ancient ages and appointed a guarding angel called Nahid or Anahid meaning the perfect and clean which respected by all people and they made several temples and statues for this angel (Sedaqat Kish, 2000:25). In the following, we introduce the characteristics of Izad Banu .

WATER ANGLE, IZAD BANU ANAHITA

The term "Nahid" is the short form of "Anahita" (Anahit). The term Anahita is the combination of 2 terms in Avesta" An= wind, Ahine= polluted and elsewhere it means non-polluted/pure. The name of this Izad is mostly in form of "Aredipevisur Anahita" after the emergence of Zoroaster and Avesta which means "pure powerful river" (Doostkhah, 1992: 39). There are different theories about the primary root of Izad Banu emergence in different countries, but in valuable researches of Dr. J. Derakhshani on the basis of geology and archeology which is written in European languages and in valuable research by Dr. F. Joneydi on the basis on the ancient Iranian sources such as Avesta and Shahnameh, one can to large extent make sure of the Aryan root of the Anahita. Anahita also like Mehr is in place and position of one of the greatest Zoroastrian Gods and the 5th chapter of the Avesta is in the name of her begun. Ahuramazda said the Sepitman Zoroaster: O' Zoroaster Sepitman! Worship the Ardevi-sura Anahita who is extensive everywhere and curing and enemy of demons and following the Ahuraie. She deserves to be worshiped in this world and she is worshiped. She increases the spiritual purity and provides property, sheep, country and universe with blessing. She purifies the semen of all men and purifies the women's husbands for giving birth. She facilitates the women's giving birth and when needed, increases the women's breast milk. She has jokey of 40 days length for 1000 rivers, 1000 lakes. I, Ahuramazda, created the Anahita by my power to grow and develop the house, village, city and country and guard the, and shelter people (Doostkhah, 1992: 38). The tradition of worshiping Anahita remained more than any age in Sasanian and there are many works remained from this angel which are mentioned in following sections. The dignity if this angel in Achaemenian age is to the extent at which second Darius mentioned it in the stone inscription in Shush. This palace was built by Darius from my ancestors. In Ardeshir's age, my grandfather, Fire ruined it. I, in order of Ahuramazda and Anahita and Mitra, reconstructed it. I hope that Ahuramazda, Anahita and Mitra would save me and never destroy what I build and protect it from damages (Pour Davar, 1998: 95). Brosus, the historian of 3rd century B.C. also mentioned this discourse which in order of the Achaemenian second Ardeshir, Anaetis (Anahita) statue was constructed in Hamedan, Shush, Damascus and Sard. These small clay, silver and golden statues are found in large number so far, mostly are in mythical and traditional forms and are constructed with native cloth and decoration and generally as a perfect face of a woman which is dreamed by any human everywhere. These statues and decorations more or less reveal the ideas behind her. Nahid is behind a beautiful, powerful, stylish woman with white arms and powerful as the horse arms, bulging breasts, a tight belt fastened and decorative jewels and folded cloths (Pigo Laskaya, 1987: 465). Other superiorities of the Nahid were the kings coronation. In Rostam design and Taq-e Bostan Nahid puts the Kingship ring and Sasanian kings coronate in Nahid shrines mostly (Mohseni, 2008: 25). Also, in most of the places such as castle, bridge, temple, gates, valley, fountain and etc. which have terms such as daughter, mother, sister, lady, grandmother, old woman, mom and their Turkish and Kurdish and Lorish and Gilaki equivalentents in their names combination, probably are linked to the angel Nahid (Parizi, 1965: 70). It is helpful to know that most of these places were constructed in elevations or mountains, near the flowing water or fountains originating from the mountains. Also, fountains in some places are respected that people respect them highly or put their money in them and to take them is a sin in their belief. The legends about these fountains are linked with the good doer angels and virgin, pure and beautiful girls and indicator of the Iranian lady, Ardevi-sura Anahita (Farah Vashi, 1995: 192).

HOLY WATER

As mentioned earlier, Iranian bitter experience of drought and waterless times causes that water became a holy and respectful element among Iranians and of particularity. What is introduced in this section includes holy fountains, holy lakes and aqueducts, wells and blessed fountains, which are created by prophets, imams or their children or their holiness basis depends on the pre-Islam beliefs and religious ideas. There is no doubts that along with these holy waters there are temple, mosque or shrine constructed and often the fishes living in these waters are also holy and no one can hunt them (Bakhtiari, 2015).

HOLY FOUNTAINS

Fountains which are often the origin of underground water were of particular dignity in people's view and beliefs and culture and traditional ceremonies from ancient times and many of them were respected due to their holiness. For this reason, they are named by the holy names such as Imam Ali and Khezr. Among them one can mention the Shiraz Sadi and Qadamgah fountains, Hamedan Armanda fountain, Rey Ali fountain, Damqan Ali fountain, near Khor "Qol Hova Allaho Ahad" (Say he is the unique God), Jiroft Soleyman fountain and etc. (Ibid, 95-98).

HOLY LAKES

Among the holy Iranian lakes one can name Khorasan Sur Lake, Jafroq Lake between Mashhad and Neyshabur, Zabol Hamun Lake and etc. (Bakhtiari, 2015).

HOLY AQUEDUCTS

Holy aqueducts typically are the aqueducts whose water is blessing and purifying in people's view. They are Rokn Abad in Shiraz, Shansha and Tafresh, Bavanat Bazm shrine (Vafaie, 2014).

HOLY WELLS

From holy wells in Iran one can mention the Soltaniyeh mosque well, Kashan mosque well, Moteza Ali well in shiraz, Sahebal Zaman well near Taq-e Bostan in Kermanshah whose water is blessing and people in past said prayers there .

CONCLUSION

Public beliefs in Iranian rich culture in water are extensive and in-depth. The natural pureness of water and ordering to purity from ancient age till now, created diverse beliefs in Iranian culture. In the following, some of them are mentioned:

Water is holy in ancient Iran and everyone is required to make it clear, if there was any external object, person has to take it out (Angels screen the world's water and if they see any dirt in water they anathematize them who put this dirt in water).

Water and salt are Dowry of Hadhrat Zahra and it should be prevented to pollute them .

Water and fire are the lights of house and renewing the months with water is blessing .

To pour water on dead persons' grave which is ancient causes the dead persons' soul purification .

Water, the cause of life, helps human in many complexities, cures pains, diseases, infertility, and facility of giving birth, these are some issues related to the water. Sometimes water co-works with fire and mediates its heat so that achieve the goal of a belief .

Water in happiness and death ceremony is important and was always with Iranians, whether it is poured after the passenger and guest so that perform a good action, or when it is put on the wedding or Nowruz table so that make happiness .

Sometimes lovers and beloved one made use of the fountains water in order to facilitate their destiny, they considered good drinking the pegah water, and drink it in order to receive response of their demands from God (reaching the Beloved).

Some villagers, in the last Wednesday of end of the year, at evening, go to the river or fountain and take a pot of water to the home for blessing and health. They spray the water on the furniture and walls. Sometimes, women spray the water on the gusts and residents and wet them so that they become healthier and happier next year. In some parts, mothers leave the home in Wednesdays and go to the plain and cut some hair of their child and leave in the wind or water so that their pain would leave with the hairs their child (Sedaqat Kish, 2000: 74-85).

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