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ZOROASTRIAN (MAGI) CONDITION UNDER THE AUSPICES OF ISLAM AND ITS SPREAD IN INDIA

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ABSTRACT

The Zoroastrian religion is known as Zoroastrianism. It is an ancient religion that appeared in Asia. It is the official religion of several ancient empires in Asia, the most important of which is Persia or the Sassanid state. Their number ranges between 145 thousand to 2.6 million people, and Zoroastrianism or Magus is one of the oldest religions in the world, as its emergence dates back to approximately 3,500 years. This religion is considered a religion that believes in the existence of two gods: the God of evil and the God of good and light. The question is: Are the Magi from the People of the Book? By 632 AD Yazdegerd III came to power in Persia, but the Arab/Muslim army had already begun conquering Persia. The Muslims defeated them at Nahavand and killed Yazdegerd by a mill at Merv in 652, putting an end to the Sassanid dynasty and thus to the official history of Zoroastrian Iran. While they lost their religion and writing and some Sassanid historical literature, language and culture essentially survived. Political and social pressures led to Iranian Muslims over Zoroastrians between the seventh and thirteenth centuries. With the conquests, the Iranians gradually lost their dominant religion. Zoroastrians moved to India in successive migrations in the Islamic era. The initial migration that followed the conquest has been described as religious persecution through the conquest of Muslims, some persisted in the religion, and some fled Central Asia and India.

Keywords: *Condition, Islam, India, spread, Zoroastrian*

ABSTRAK

Agama Zoroaster dikenal sebagai Zoroastrianisme, adalah agama kuno yang muncul di Asia. Agama resmi dari beberapa kerajaan kuno di Asia, yang paling penting adalah Persia atau negara Sassan. Jumlah mereka berkisar antara 145 ribu hingga 2,6 juta orang, dan Zoroaster atau Majusi adalah salah satu agama tertua di dunia, karena kemunculannya sekitar 3.500 tahun yang lalu. Agama ini dianggap sebagai agama yang meyakini adanya dua dewa: Tuhan kejahatan dan Tuhan kebaikan dan cahaya. Pertanyaannya adalah: Apakah orang Majus dari Ahli Kitab? Pada 632 M Yazdegerd III berkuasa di Persia, tetapi tentara Arab/Muslim sudah mulai menaklukkan Persia. Kaum Muslim mengalahkan mereka di Nahavand dan membunuh Yazdegerd dengan penggilingan di Merv pada tahun 652, mengakhiri dinasti Sassanid dan dengan demikian sejarah resmi Zoroastrian Iran. Sementara mereka kehilangan agama dan tulisan mereka dan beberapa literatur sejarah Sassanid, bahasa dan budaya pada dasarnya tetap bertahan. Antara abad ketujuh dan ketiga belas, tekanan politik dan sosial menyebabkan Muslim Iran menguasai Zoroaster. Dengan penaklukan, orang Iran secara bertahap kehilangan agama dominan mereka. Zoroaster pindah ke India dalam migrasi berturut-turut di era Islam. Migrasi awal yang mengikuti penaklukan telah digambarkan sebagai penganiayaan agama melalui penaklukan Muslim, beberapa bertahan dalam agama tersebut, dan beberapa melarikan diri dari Asia Tengah dan India.

Kata kunci: *Kondisi, Islam, India, penyebaran, Zoroaster*

INTRODUCTION

According to the account, the Zoroastrians suffered at their hands. To protect themselves and preserve their religion, they fled first to northern Iran, then to the island of Hormuz, and finally to India. This generally accepted account of migration emphasizes the persecution of Muslims while identifying the Persians as religious refugees. Recently, scholars have questioned this interpretation of Iranian origins. There is a shortage of sources on immigration.

Historians are forced to rely exclusively on Qissa-ye Sinjan, written in 1599 by a Parsi priest, and Qissa-ye Zartushtian-e Hindustan, written more than 200 years later. The matter is complicated because Zoroastrians were present in India in the Sassanid era. What do the Magi worship? The answer to the question: What do the Magi worship? The Magi are the worshipers of Fire, and they are the servants of Fire as well. Al-Qurtubi says about them: "And the Magi are the worshipers of fire, who say that the world has two origins: light and darkness." They marry what they are ashamed of their marriage, eat what they are honored to eat, and worship in this world a fire that will consume them on the Day of Resurrection." Ibn al-Qayyim said in answer to a question: What do the Magi worship: "And from his plot - that is: Satan - and his manipulation: He did not manipulate the worshipers of fire until they took it." worshipped gods." And the narrations mention that the worship of Fire has existed since the time of Cain, where he killed his brother Abel and fled from his father, so Satan came to him and cared for him and persuaded him to build a house of Fire in which he would worship. People around the world, and it is worth mentioning that he mentioned the Magi in the book of Allah in Al-Hajj, he says: those who believe, those who follow the Sabeans and the Christians and the Magi, and Polytheists God separates

them on the day of Resurrection Allah is the witness of all things}¹, God come I know.² Are the Magi from the People of the Book?

Some scholars go to regard the Magi from the People of the Book, and they say: The Magi had a book, then this book was removed from them, and that is why the Muslims took the tribute from them and treated them as the People of the Book, unlike other polytheists, and they agreed. The people are the prohibition of the marriage of the Magian women and the prohibition of eating their meat. It came from al-Baghawi that he said: "They differed concerning the Magi: are they from the People of the Book or not? Furry Ali may Allah be pleased with him; he said they had a book they teach they became, and a family on their book lifted from among them. They agreed on the prohibition of the sacrifices of the Magi and intermarried other than the people of the books ", but the son of values refused cleric say that the Magi from the people of the book and went on to replace the tribute of all the infidels, whether they are the people of the book or did not, he said: "Having taken the Messenger of Allah I mean Aldzeh- peace be upon him of the Magi who are worshipers of fire there is no difference between them and idolaters, nor is true that they are people of the book was not a book for them, even though they were the people of the book when the companions may Allah be pleased with them Omar may Allah be pleased with him did not stop in the ordered and did not say the Prophet peace be upon him: "sharpen them in the people of the book," but this shows that They are not the People of the Book" And God Almighty knows best.³

The scholars have pointed out that the Magi were from the people who permitted sisters, brothers' daughters, and sisters' daughters. They used to enable everything God forbade and oppose everything God Almighty has forbidden, and they follow whims and desires. A particular nation of people, when it is said that So-and-so imitated, he became one of the Magi and followed their religion, rituals, and ideas and followed their path. And they claimed that Satan was the creator of evil, so they worshipped him.⁴ As for the Magi's belief in resurrection and judgment, do not believe in the Resurrection or the Resurrection.⁵ The Magi also says that every event in life has a cause and a creator; That is, he had two creators, a creator of good and evil, the creator of interest, who performs every good deed, is the light. The creator of sin, which is the cause of misfortunes, hatred, and problems, is darkness.⁶ Where was the spread of the Magi? The Zoroastrians, like many religions, have spread in many countries such as Egypt, Greece, Iraq, China, India, and others. However, the Zoroastrians were explicitly defined as a religion of the Persians; Because most of those

¹ M.Ḥ. Juhani, *Al-Mawsū'ah al-Muyassarah Fī al-Adyān Wa-al-Madhāhib Wa-al-Aḥzāb al-Mu'āṣirah*, v.1 (Dar Nadwah, 1997), 71, <https://books.google.co.id/books?id=PNfrfQEACAAJ>.

² Ibid., 72.

³ Muhammad ibn Shalih al-Utsaimin, *al-syarhu al-Mumtiu ala Zhad al-Mustaqniq*, (Dammam, Dar Ibn Jauzi, 2002), 55

⁴ Muhammad Ridho, Elfi Tajuddin, and Zulvia Trinova, "Jewish Faith, Talmud, And Zionist In Islamic Review," n.d., 8.

⁵ Al Maturidi As Samarqondi, *Ta'wilat Ahli Sunah Wal Jama'ah, Tafsir Al Maturidi*, (Dar Kutub al-Ilmiyah, 2005), 516

⁶ Said Bin Ali Bin Wahf Al-Qahthai, *Syarh Al-Aqidah Al-Wasithiyah Syaikh Al-Islam Ibnu Taimiyah*, 1998, 22

who followed this religion in the Sassanid era were Persians, so Ibn Khaldun said about the Magi that they are the most ancient people and the most powerful and influential on earth. Ibn al-Qayyim said that they do not acknowledge the prophecy of anyone except Zarathustra. Their genesis and the demise of their rule and religion after the Islamic conquest of Persia. The first stage begins from the Maginites emergence until the Zoroaster emergence, and the second is the stage of the Majusi in the era of Zoroaster.

What are the most prominent rituals of the Magi? As for the Magi rites and their rituals in expressing their religion, this includes the Fire worship, the King glorification, and their elevation to the rank of divinity; Every king they have is a god, as are prayers, Zamzam, drinking wine, fondness for singing, musical instruments, and incest, and they are also divided into three groups, namely, the Kyumarth, the Zarwaniyah, and the Zoroastrian.⁷ How did Islam deal with the Magi? Since the Magi were fewer polytheists than the pagan polytheists, Islamic law treated them as the People of the Book. Therefore the Magi had to pay the tax, so they were assigned the status of the People of the Book about collecting the tax from them, except that there is no doubt that they are polytheists. Still, this polytheism is lighter than the polytheism of the pagan pagans who worship idols.⁸ However, tribute is not taken from women and boys but only from men who have reached puberty.⁹

Who are the Three Magi? The Three Magi are a group of priests in the Sassanid era, and they were astrologers and scholars mentioned in the Gospel of Matthew as having used a star in the sky to guide them to the place of Christ, peace be upon him. And there, the three gifts were presented to Christ in a beautiful procession of celebrations and decorations. As mentioned in their narration, the three Magi symbolize the number of those Magi who made the journey and are from the royal dynasty.¹⁰ What do the Magi worship? The Magi are among the misguided sects, and the scholars have said that they worship the sun, the moon, and the Fire,¹¹ and more than one of the scholars, including al-Barakti, stipulated this in the "Qaidat al-Fiqh." The Magi claimed that there is a god for evil and a god for good,¹²

The God of interest is the light that creates good deeds, and the God of sin is the darkness that makes evil actions, and they have a book that they claim was revealed to their alleged prophet, Zarathustra. They are several sects, and these sects

⁷ Uwaisan al-Tamimi, *Kitab Mausuah al-Mafahim al-Islamiyah al-Ammah*, (Riyadh, Shamilah, 1996), 98

⁸ Muhammad ibn Abd al-Rahman Al-Khomis, *Taudih Maqasid al-Mustolahat al-Ilmiyah fi al-Risalah al-Tadmiriyyah*, 1995, 50

⁹ Meirison, "Islamic Tolerance on Religious Freedom, Culture and Thought in Andalusia," *HIKMATUNA; Vol 6 No 1 (2020): HIKMATUNA: Journal for Integrative Islamic Studies, Juni 2020 DOI - 10.28918/Hikmatuna.V6i1.2313*, June 16, 2020, <http://e-journal.iainpekalongan.ac.id/index.php/hikmatuna/article/view/2313>.

¹⁰ Muhyiddin ad Darwisyi, *I'rabu al-Qur'an al-Karim Wa Bayanuhu*, 1980, 405

¹¹ Wazarah al-Awqaf wa al-Syuun al-Islamiyah, *al-Mausuah al-Fiqhiyah*, Kuwait 2008. 405

¹² Ahmad Ibnu Taimiyah, *Bayan talbisi al-jahmiyah fi Ta'sisi Bid'ihing al-Kalamiyah*, Daru al-Qasim, 2000, 588

are also divided into several sects, each with its own beliefs.¹³ Some went to linking the Magi with the pagans; The true faith of the Magi is pagan, so they are pagans according to the truth because of their worship of Fire, sun, and moon, but - as mentioned previously - the Magi have special provisions that distinguish them from the pagans among Muslims,¹⁴ and some Muslim scholars such as the great companion Ibn Abbas and Imam Fakhr al-Din al-Razi mentioned that the Magi had they worshipped demons; Because they have sayings on the truth that make the devils partners with God - the Highest - in worship, they share with the pagans that the pagans worship the stones that the devils have begged them to treasure, and it was the worship of the devils in the truth, and as for the dualistic Magi, they worship demons directly.¹⁵ Is marriage permissible? Who is the Magi? The jurists have viewed that marriage with the Magus is not acceptable for Muslims, and this is the most obvious, and they demonstrated its weakness, and Imam Ahmad ibn Hanbal also responded to those who said that they were treated as the People of the Book and that some of the predecessors had married zoos, and explained the error of this invitation and that this is an illusion from the carrier, and that a Muslim is forbidden to marry a zoo because the Magi are polytheists, and God knows.¹⁶

Is it permissible to eat the food of the Magi? There is nothing wrong with a Muslim eating all the food of non-Muslims concerning vegetables, legumes, fruits, dairy, cheese, and other food, except for the slaughtered animals. He was Zamzam.¹⁷ As for meat imported from the Magi and idolaters, it is not permissible for a Muslim to eat it before making sure that a Muslim or a Christian has slaughtered it. As for meat imported from the West, the principle is that it is permissible. They are from the People of the Book, and if other than this is proven, it is not acceptable for a Muslim to eat from them. Meat, fat, and ghee from them; This is because it is not being slaughtered.¹⁸

Is it permissible to pray in houses of worship of the Magi? Concerning praying in places of worship for non-Muslims, God has made the whole earth a mosque for Muslims, and on the authority of Jabir bin Abdullah, the Messenger, may God's prayers and peace be upon him, said: "And the earth has been made for me a place of worship and purification, and for any man of my nation I will overtake him." Some Muslim scholars have licensed prayer in different places of worship. Whether they are churches or temples, there is no difference, but that is when needed and not at all. Among the companions of Omar Ibn Al-Khattab and Abu Musa Al-Ash'ari, may God be pleased with them, licensed it. Among the predecessors were Hasan al-Basri, Umar

¹³ Meirison Meirison and M. Harir Muzakki, "Implementing The Spirit of Jihad in Sufism," *Jurnal THEOLOGIA* 31, no. 1 (November 6, 2020): 1, doi:10.21580/teo.2020.31.1.5379.

¹⁴ *al-Mausuah al-Fiqhiyah* 350.

¹⁵ Muhammad Abu Zahrah, *Zahratu al-Tafasir*, Dar al-Fikr al-Arabi, 1987, 261

¹⁶ Ibn Qoyyim al-Jauziyah, *Ahkam Ahl Dimmah*, Dar al-Kutub al-Ilmiah Li al-Nasr Wa al-Tauji', 1995

¹⁷ Aḥmad ibn Muḥammad Khallāl and ‘Abd Allāh Muṭlaq, *Kitāb Al-Tarajjul Min Kitāb al-Jāmi‘ Li-‘ulūm al-Imām Aḥmad Ibn Ḥanbal*, al-Ṭab‘ah 1 (al-Riyād: Maktabat al-Ma‘ārif lil-Nashr wa-al-Tawzī‘, 1996), 391.

¹⁸ Ueli Brunner, "The Great Dam and the Sabean Oasis of Ma'rib," *Irrigation and Drainage Systems* 14, no. 3 (2000): 167–82, doi:10.1023/A:1026583213688.

ibn Abd al-Aziz, al-Awza'i, al-Sha'bi, and others. May God be pleased with them, and as for those who disliked that, among them were Ibn Abbas, Imam Malik, and others, may God be pleased with them all.¹⁹

Even one of the Companions who said that this is permissible - such as Omar, may God be pleased with him - said that he does not like entering churches and other places because of the images and statues in them. Ibn Abbas - may God be pleased with them both - used to pray in the sale except for a deal in which he did not pray. So it was advised Muslim scholars who live outside the Islam lands to build for themselves private chapels and not make a habit of praying in the temples of the People of the Book or polytheists because of the fear that a Muslim will be tempted by his religion when he familiarizes himself with non-Muslims and their temples. Their houses of worship, and God knows best.²⁰

Is it permissible to pray in front of a fireplace? Many scholars have gone to the hatred of praying to the Fire because it is an imitation, even outwardly, to those who worship Fire, as prayer at sunrise was forbidden. After all, it is similar to the devotion of sun worshippers, and Ibn Sirin hated prayer and enlightenment in the qiblah. It was narrated on the authority of Sufyan al-Thawri that he was He hated placing the lamp in the qiblah of the mosque. Rather the predecessors despised that there should be something between it and the qiblah, even if it were a copy of the Qur'an, and Ibn Omar - may God be pleased with them both - hated that there should be something between it and the qiblah, and God knows best. The four and others on this issue had three sayings: The first saying: They said that the appalling prayer to the Fire is the prayer to the flame of Fire, like the Fire that burns from burning wood, candles, lamps, or other things. The second saying: They said that the detestable prayer is for a Muslim to pray to the hot coals, and as for what is a flame, there is nothing wrong with praying to it. The third saying is that the basic principle is permissible as long as there is no text prohibiting it.

They said that the Qur'an and the Sunnah did not stipulate the prohibition of praying to the Fire, as it is permissible, and there is nothing wrong with it as long as the intent is to pray to God Almighty. The first saying of the Hanbalis, the second of the Hanafis, and the third of the Zhirism, and perhaps the difference between the Hanbalis and the Hanafis is in what scholars call "the fulfillment of the predicate"; In the sense that the reason that the scholars have stated is the resemblance to the Magi, but what was the nature of the Fire that the Magi used to worship, was it fire or burning coals, so the Hanbalis infer that it is Fire by the words of Salman al-Farisi, may God be pleased with him: "I used to be the cotton of the fire that kindled it and did not leave it for an hour." As for the Hanafis, see that the Magi worship is the coals, not the Fire; God knows best. Which the Magi worship and God knows best.

¹⁹ Abi Bakar Ahmad ibn Muhammad Harun, *Ahkam Ahl al-Milal Min al-Ja'mi Limasail al-Imam Ahmad ibn Hanbal*, Dar Kutub al-Ilmiyah, 2003

²⁰ *Kitab Mausuah al-Mafahim al-Islamiyah al-Ammah*, 81

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالنَّصْرِيَّةَ وَالْمَجُوسَ وَالَّذِينَ
أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ
شَهِيدٌ

Lo! Allah will judge between them on the Day of Resurrection, the Believers, the Jews, the Shaabi-iiin, the Christians, the Magians, and the polytheists. Lo! Allah is Witness over all things.

Imam al-Qurtubi said in his interpretation of this verse that the Magi are the ones who worship Fire and say that the world has two origins, light and darkness. One is for the Most Merciful, and four is for Satan, and Al-Qurtubi noted that the intended separation on the Day of Resurrection is to identify the righteous from the false, and God knows best.²¹

METHOD

To finish writing this article, I used a literature study and a descriptive analysis approach to the existence of this Magian or Zoroastrian religion. The study of the book was carried out from various titles and sources trying to compare quotations from the West and Arabic sources which had experienced direct cultural friction with Persia, especially the magi religion. From this discussion, it was found that the status of the Magi religion in Islam and the attitude of the adherents of that religion in dealing with the da'wah of Islam, which had spread to all corners of the world at that time and the existence of the Magi who were given another name when they were in India, namely the Farsi.²²

DISCUSSION

The "Arab Thought" Foundation published an article by the writer "Mohammed Affan" in which he dealt with the history of the Parsis sect in India and how Arab travelers described it in their writings. They talked about their principles, rituals, and traditions, especially the way of burying their dead and their remarkable success in the industry and the economy, which continues to the present time. The Parsis sect in India, despite its small number, caught the attention of most Arab travelers for two main reasons: their brilliant success in the fields of economics and society and the method of "burial" of the dead. This sect has an influential and vital role in the industrialization of India and in transforming the city of Mumbai into economic capital. This ethnic, religious minority came to India from Iran a thousand and more years ago for commercial and spiritual reasons and dissolved into society, contributing

²¹ Muhammad ibn Ahmad al-Qurtubi, *Mukhtasar Tafsir al-Qurtubi*, Dar Kutub al-Ilmiah 2001, 23

²² Yelmi Eri Firdaus, "The Perished Madhhabs And Their Imams In Historical Review" 3, no. 2 (2021): 16.

to the beautification of Indian life while retaining its ethnic privilege and ideological and cultural heritage.²³

It is the "Persian" sect, concerning its original homeland "Persia," the followers of the "Avestan" religion, "Mazdiyah" or "Zoroastrianism" as the Europeans and the world later called it, or the "Morocism" that spread among Muslims more than other names.²⁴ NS. Haviwala, because the term Zoroastrianism in her opinion, "fails to explain the principles, goals, and philosophy of this great religion," or the Fire worshipers due to their holiness and sanctification. Parsis make up less than 0.007% of India's total population. But their contributions are much more than their number, as the role of this small sect in enriching contemporary India was tangible, as their contributions included the fields of commerce, industry, law, literature, defense, national struggle, music, and nuclear sciences. It is said that the members of this sect emigrated for fear of religious persecution and to preserve their beliefs, and to preserve their dignity. At the same time, some do not rule out commercial motives, especially since the results of investigations resulting from excavations indicate that the immigrants were merchants, aware of the ways of trade. They chose to reside in Gujarat, which was a vital commercial center.²⁵

Under the British colonization of India, circumstances combined for the advancement and prosperity of this sect. While the Parsis took advantage of the possibilities and opportunities provided by contact with the English in the best way, They drew from Western culture as much as they benefited from commercial opportunities.

Membei (now Mumbai) was the city of hustle, dreams, and movies before the English magic wand touched it and transformed it into what it is now. The story of its rise is the story of the brilliance of the Parsis. In this regard, Muhammad al-Makhzanji says: "With the city's brilliant rise from the islands' hills to the top of the Indian economy, the Magi rose with a rocket speed before the missiles were discovered."

The Parsis in India have many achievements that contributed to India's economic and social development, most notably establishing the Bombay Stock Exchange in 1875 (the first stock exchange in Asia). The Tata Iron and Steel Factory (the first steel factory in India), the Central Bank of India (the first Indian bank Air India (the first airline in India), the Taj Mahal (the first five-star hotel), the Sir JJSchool College of Art and Architecture (the first college of fine arts), the first public hospital, as well as the first animal hospital.

THE PARSI IN ARAB TRIPS

This sect drew most Arab travelers who visited India, which prompted them to talk about it, even briefly, in one or two sentences. These trips took place in different periods extending to about a century and a half, starting with the journey "India as I

²³ Husnul Fatarib, Desmadi Saharuddin, and UIN Jakarta, "The Safavid Dynasty And The Role Of Shah Abbas I In The Development Of Several Field" 15, no. 1 (2021): 20.

²⁴ Ahkam Ahl al-Milal Min al-Ja'mi Limasail al-Imam Ahmad ibn Hanbal, 71

²⁵ Meirison Alizar Sali, "Iran Revolution, Economic Struggle And Independence Under The Pressure," HUNafa: Jurnal Studia Islamika 16, no. 1 (September 2, 2019): 54-77, doi:10.24239/jsi.v16i1.530.56-79.

saw it" by Fathallah of Antioch and "Alarms in India" by Amina Al-Said in the forties of the last century before the division of India, passing through "Around the world in two hundred days." Anis Mansour in the sixties of the previous century, and "My Travels in the World" by Nawal El Saadawi in the seventies, leading to "South and East: Journeys and Visions" by Muhammad al-Makhzanji, and "In West India: Views and Talks on Muslim Affairs" by Nasser al-Aboudi in the eighties. Perhaps Anis Mansour did not have the opportunity to contact this sect and watch it closely, so his words came on the sidelines of his talk about the dangers in India. As for his fellow travelers, they knew her by studying and observing.²⁶

What attracted Arab travelers to this sect, rather than the many Indian denominations and groups, small and large, was what came in the hadith of Muhammad al-Makhzanji, who was quoted as saying: "What caught me and aroused my curiosity about the Zoroastrians - the Magi - were two things: the first of which is this remarkable success in trade and industry, and from Then the accumulation of wealth and extraordinary social distinction, and the second is what is related to rituals, especially fire temples, and the way their dead are buried...in the stomachs of birds! In our opinion, the same two reasons apply to other travelers. And when we take a cursory look at the journeys in question, we find Fathallah al-Antaki and Muhammad al-Makhzanji the most interested in this sect, their fellow travelers. The details about her different beliefs and rituals that we see in them are not found in others. Antioch talks about the "Prophet" Zarathustra, the date of his appearance, and his sacred book, and he mentions in this context "The Zendavista." "Avesta" is indeed the holy book, while the Zend is its interpretation, and it is one of the texts that have holiness among the Parsis. He moves to the "God of Ahuramazda" and mentions his attributes as Creator and Lord, as he is "the Creator of creation, Lord of the heavens and the earth," who created this universe in six days. Zoroastrians should abide by it. He writes: "Zarathustra says that God exalted his word and power in his holy book. He commanded them to walk in their lives the path of integrity, uprightness, and honor, and that their thoughts always be devoted to good deeds, so that they may enjoy the gardens of eternity in the Hereafter." He also notes: "The first principle of the Prophet Zarathustra was to do righteousness and charity and help the poor and needy." Antioch also seems familiar with the history of Zoroastrianism as the Persians' official religion.

The story of its decline and disappearance after the Islamic conquest, its reasons, and the migration of its followers to India and their number at present. One of the apparent reasons for his emigration is religious persecution by Muslims. Antioch also shows the importance of Fire and the sun and their position among the followers of this religion. He does not fail to refer to enlightening voices calling for the introduction of change in this ancient religion and keeping pace with civilizational developments. This issue was referred to in a dialogue between Nawal El Saadawi and the Parisian family's host. Fath al-Antaki's talk about the Parsis ends with a statement of the ceremonies relating to childhood. It does not even make a cursory reference to

²⁶ Hamidah Hamidah, "Al-Ukhuwah Al-Ijtima'iyah Wa Al-Insaniyah," *Jurnal THEOLOGIA* 23, no. 2 (August 24, 2017): 448-66, doi:10.21580/teo.2012.23.2.1678.

the rituals related to death, which are the same rituals that seemed very strange from the perspective of other fellow travelers, including Muhammad al-Makhzanji, who was the most surprised and surprised about these rituals. The most detailed of them. Muhammad al-Makhzanji talked about his observations of India in two places in his book "South and East. Journeys and Visions." He recorded what he saw of the conditions and affairs of the Parsis under the title "India (Mumbai) from the towers of the Magi to the temples of money." His attention was drawn to the legendary Taj Mahal Hotel and the shaded Malabar hills of the Dokhmat (meaning the cemetery of the Parsis). It filled his thoughts so that he painted a wonderful painting of the city of Mambi, with which the city seemed alive, vibrant, and noisy as if it would jump out of the pages of the book.

Muhammad al-Makhzanji was interested in the whereabouts of the Zoroastrians in the world. Hence, their presence in India aroused his curiosity, so he says: "I never imagined until two years ago that there would be Magi left in this world." During his visit to Karachi, he tried to find out the secret of the Tower of Silence. He negotiated and negotiated with the guard and struck a deal with him for this end. Still, when he reached the desired place at night, he feared for himself due to murder, murder, and assassination incidents in Karachi, so he abandoned the idea. Until he comes to Mumbai, his curiosity will return to touch on more facts about the Magi. In any case, Muhammad al-Makhzanji spoke on this trip about general topics related to the Parsis. He talked about Zoroaster, the date of his appearance, the basic principles of this religion, its writers, the sect of the Parsis, their rituals and traditions, their brilliant success in the industry and the economy, and finally, the methods of burial of the dead, which a great deal of suffering to see.

He also narrated about the Parsi child in the context of talking about the rituals of childhood. He mentioned the "Sidra" or "The Sadrist" and "Kushti" consisting of seventy-two threads, which the child should wear when he reaches the age of seven or three and four years later. It refers to the rituals of "Navigate," that is, the baptism to which every Zoroastrian must submit. He also mentions the Magian priest called "Destoura," and his clothes consisting of white robes, a white turban, and a mask over the mouth that is placed so that the sacred Fire is not defiled; this is in addition to the retreat The continuous decreasing number of Parsis due to natural death or the marriage of the younger generation outside the caste. This is because this marriage is rejected, and if someone does it, he will be expelled from the congregation. The "Malabar Hills" includes the towers of silence or the "cemetery" of the Parsis, with its soft green greenery, natural beauty, and sage calm. Life is very different from life in popular neighborhoods, where poverty and noise are their main features. Therefore, it is paused and digressions to show the stark disparity in the level of life between one social class and another.²⁷

Muhammad al-Makhzanji's observations end with a photograph of the "burial" ceremony, which differs from what is prevalent among Hindus, who cremate their dead, or from what is commonplace among Muslims, who bury their dead

²⁷ Mohammad Ali M. Shoja and R. Shane Tubbs, "The History of Anatomy in Persia," *Journal of Anatomy* 210, no. 4 (April 2007): 359–78, doi:10.1111/j.1469-7580.2007.00711.x.

underground. The Persians leave the bodies of their dead after performing the last rites on the silences towers. They consider them unclean and impure because they are the scene of good and evil impulses, and they are keen not to defile the other elements of Fire, earth, air, and water.²⁸ Consequently, the corpses are left to be devoured by the birds' predators and what remains of the bones on which the sun, rain, and the Season's vicissitudes and tempests work, turning them into lime and remains, decomposing and descending from mesh outlets to wells with pebbles and sand that preserve the remains and let the rest come out from their seas and rivers. Parsis make up less than 0.007% of India's total population. But their contributions are much more than their number, as the role of this small sect in enriching contemporary India was tangible, as their contributions included the fields of commerce, industry, law, literature, `defense, national struggle, music, and nuclear sciences.²⁹

CONCLUSION

And when the matter was prepared for the Messenger of God, peace be upon him, in Medina - and Islam became a state that calls for the worship of God alone- he began sending messages to princes, kings and great men inviting them to call upon Islam. At the end of the sixth year of migration after the Treaty of Hudaibiyah, and among these messages, what he sent To Khosrau, the great Persian, and it is an attempt by the Messenger of God, may God bless him and grant him peace, to bring these Magi out of the darkness of their tyrants and their fires to the light of the Great God, saying:

"In the name of God the Merciful. From Muhammad, the Messenger of God to the great fractions of Persia, peace on those who follow guidance, and believe in Allah and His Messenger; and testified that there is no god but Allah, and I am the Messenger of God to all people, to warn who was alive; Aslam received, If you refuse, then you will bear the sin of the Magi." He tore up the book of the Messenger of God; may God bless him and grant him peace, and the Messenger of God said: "His kingdom has been torn, when the Companions of the Messenger of God, peace be upon him, moved to introduce these Magi to the truth of Islam, Khosrow and his aides from the titans of the Persians stood and prevented the Islamic message from being communicated to this public. Saad bin Abi Waqas, may God bless him and grant him peace, and the subsequent invasions and other conquests in the depth of the Persian state, and when the matter settled for the Muslims, people in this country began to get acquainted with Islam, and to enter it in groups. Still, few of these people continued to owe the Jus.

We find in some history books what informs us about the news of these Zoroastrians, who differed in different countries during the Abbasid Islamic Caliphate, especially those whose star rose among them and had an impact on those around him. At the end of the third century AH, Saman, Prince of Balkh, a Zoroastrian, converted to Islam and established the Samanid state's Islamic kingdom. In the year (259 AH/873

²⁸ Rasyid Al-Hafizh, Fachrul Rozy, and Zaim Rais, "*Usul Al-Fiqh: Its Epistemology, Purpose, And Use*" 19 (2021): 15.

²⁹ J. Ovington and H.G. Rawlinson, *A Voyage to Surat in the Year 1689*, AES Reprint (Asian Educational Services, 1994), 71, <https://books.google.co.id/books?id=OVPC5Z6y3LkC>.

AD), a large group of Zoroastrian people of Daylam converted to Islam at the hands of Nasir al-Haqq Abi Muhammad.³⁰

Zoroastrians in The Modern World

The Zoroastrian religion has declined dramatically, with only 200,000 followers remaining in the world, and they are as follows: 69,601 Zoroastrians in India according to the 2001 census, 5,000 Zoroastrians in Pakistan are concentrated in the city of Karachi, and between 18 and 25 thousand Zoroastrians are in the North American continent. There is also a large community in Iran, where they are found especially in the cities of Yazd and Kerman; in addition to the capital Tehran, they also have a deputy in the Iranian parliament, and there is a small community in the Central Asian region (Balkh, and Tajikistan), which was the home of the Zoroastrian religion in the past. The use of the term "Parsi" was not established in India until the 17th century. Until that time, the term "Zarthoshti," "Zoroastrian," or "Behdin" was used to denote a good nature or a good religion. A 12th-century Sanskrit manuscript praising the Parsi reference (Parsi legend; cf. Paymaster 1954, p. 8 incorrectly attributes the text to a Zoroastrian priest), is the earliest documentation of the use of the term. The first reference to the word "Parsi" in European languages was when a French monk named "Jordanus" praised them and mentioned their presence in "Thana" and "Broach." Later, this term appeared in many European languages, French, then Portuguese, and later English, each Of these languages used its time. For example, in the Portuguese language, the doctor Garcia de Orta in 1563 noticed that there were merchants in the Kingdom of Cambay called "Esparcis" and said that we Portuguese call them Jews, but they are not that they are "Gentiles." At the beginning of The twentieth century, the legal ruler of the regions of Davar and Beaman confirmed that the term "Parsi" is used in Iran to denote the Zoroastrians. He is of origins from Greater Iran, regardless of whether he belongs to Persian nationalism. In any case, the word "Parsi" does not necessarily symbolize this group's Persian or Iranian origin but rather represents a set of ethnic characteristics and identity for them. As for the term, "Parseei" sm' (or 'Parsiism') refers to Anquetil-Duperron, which was established in 1750 when the word Zoroastrianism was not known erroneously indicated that the Parsi was the only remaining followers of this religion. The child's father must be a Parsi to have this trait, but this concept contradicts Zoroastrianism, which calls for gender equality. This idea may be from the remnants of the past. The current and generally accepted definition of a Parsi is based on the 1909 legislation, which is that those who meet the definition of a Parsi are three: first, the Persian immigrants who are born of Persian parents who embrace the Zoroastrian religion; second, the Iranians from Persia who embrace the Zoroastrian religion, and thirdly, the children of a Parsi father and a foreign mother who converted to the faith. Zoroastrianism.

³⁰ Muhammad Ridho Nur, "Reforming The Islamic Economic And Administration System During The Umayyad Dynasty" 11 (2021): 15.

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