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Yezidiska högtider

Fråga:

Vilka är yezidiernas viktigaste högtider?

Svar:

Landinfo skrev 2008 en rapport som ger en god introduktion till yeziderna¹ och deras tro: *"Yezider. En kurdisk minoritet"* http://www.landinfo.no/asset/715/1/715_1.pdf (Lifos 18747)

Nedan är ett urval av information från olika källor som beskriver yezidiernas högtider och ceremonier.

Ingmar Karlsson (1991)

"Nyårsdagen infaller den första onsdagen i april. Jezidierna har sin egen tideräkning som av okänd anledning börjar år 292 efter Kristus. I nyårsfirandet ingår besök vid familjegravarna, där mat ställs fram för förbipasserande, husen pryds med en scharlakansröd ranunkel och ägg målas. Vid midnatt tros änglar passera genom byarna."(s.192)

¹ Andra stavningar som förekommer: *yazidier, jezidier, jezider* och *jesidier*

"Årets viktigaste religiösa högtid infaller under sista veckan av september, när årsdagen av shejk Adis kallelse högtidlighålls vid dennes grav i Lalish. Påfågelsstatyerna tvättas då i flodvatten, barn döps och processioner med flöjtmusik, trummor och tamburiner, extatiska sånger och danser avlöser varandra. Hundratals sesamoljelampor tänds, särskild mat serveras och en ox slaktas rituellt. Inne i graven förekommer religiösa ceremonier som ingen utomstående fått bevittna."(s.192)

[...]

"Även ängeln Ezi tillägnas en särskild fest i början av december. Denna följs av en tre dagar lång fasta, som bryts av vindrickande." (s.192)

Landinfo (2008)

"Religiøse festivaler og seremonier er helt sentralt i yeziders religiøse praksis. Vårfesten, nyttårsfesten, paradering av påfuglengelen Melek Taus og høstfesten [kallas på engelska för *The Autumn Assembly* eller *Feast of Assembly*], den årlige pilgrimsferden til sjeik Adis grav, er felles for alle yezider og deltagelse anses som en religiøs plikt. Religiøs praksis er ellers ikke ensartet blant yezider, det finnes regionale forskjeller både ved feiring og utøvelse av ritualer."

"Den årlige pilegrimsreisen til sjeik Adis grav ved Lalish er et av yezidenes viktigste religiøse ritualer. Viktige deler av ritualene har aldri vært sett av utenforstående, men bading i elven, vasking av figurer av Melek Taus, musikk, prosesjoner og danser utført av prester skal stå sentralt. Andre ritualer skal være tenning av hundrevis av oljelamper ved graven til sjeik Adi og andre hellige menn, dyreoffer (okse) og ofring av spesiallaget mat." (s.8)

Associated Press (2007)

"The Yazidis' most important occasion is the Eid al-Jamma, or pilgrimage holiday, when the community scattered across Iraq, Turkey, Armenia, Georgia and Germany gathers in the temple city of Lalesh, nestled in a picturesque valley just north of Mosul. In October 2006, the week-long festival was held for the first time in years due to improved security. Thousands of Yazidis, dressed in Kurdish, Arab, Turkish and European dress, walked barefoot among the conical temples

of the sacred village, paid their respects and greeted rarely seen distant relatives."

Agence France Presse (2006)

"In the three years since the invasion, the violence has kept many Yazidis away from annual festivals like the seven day Eid al-Jamma (Feast of Assembly) that ended on Thursday.

"This year, however, the elders decided to hold the Sama ceremony, which experts believe probably has its roots in the millennia-old Vedic fire ceremonies of Eurasia's Aryan tribes."

[...]

"On the day of the Sama ceremony, white-clad boys and girls filled the square in front of the temple and recited prayers. They came from a newly opened Yazidi religious school, the first of its kind in over four decades."

Yezidi Truth (2010)

"Yezidi religious year includes four holy festivals:

The New Year

The Feast of Sacrifice

The Feast of Seven Days, Sept 23-30

The first Friday of December feast following three days of fasting

The Yezidi New Year, known as Sere Sal, meaning "Head of the Year", is celebrated on a particular Wednesday of April, known as Red Wednesday

Fast of the Sacrifice: Around mid-February is a forty day fast which is observed only by Yezidi holy men in Lalish. At the completion of this fast is the Feast of Sacrifice, which commemorates when Abraham attempted to sacrifice his son Ishmail but then replaced a sheep for his son

The Feast of the Seven Days: Observed during the beginning of October, the Feast of Seven Days, known as the Jema'iyye and referred to as ziyaret, "the pilgrimage", is a sacred time when all Yezidis attempt to make the pilgrimage

to Lalish in order to to unite as one people at their holiest shrine.

The Three Day Fast of December is one all Yezidis are expected to observe. Fasting occurs from dawn until sunset, and the nights are given to feasting, merry making and some prayer."

John S. Guest (1987)

"There are four official festivals in the Yezidi religious year, which begins on the first Wednesday in April in the Seleucid calendar (mid-April by the Gregorian calendar).

The feast of Sarisal (Persian for New Year's Day) is celebrated in every village where Yezidis live. [...] The most elaborate celebration of this feast takes place at the Yezidi villages of Bashika and Bahzani east of Lalish. The Baba Sheikh, generally accompanied by the Mir and his family, conducts the ceremonies here, which include worship at the shrines of Sheikh Mohammed (the local saint), Melki Miran (a reputed ancestor of the princely family) and others. One of the sanjaks is unveiled on this occasion, which marks the start of its local spring circuit. The festival concludes with horse races, often attended by visitors from Mosul.

In the Jebel Sinjar the celebrations are held at the shrine of Sheref ed-Din on the peak of Mount Chilmeran with fireworks marking the start of a new year.

The second feast, celebrated only at Lalish, lasts for three days — from the evening of 18 July to the morning of 21 July (Seleucid), or 31 July-3 August (Gregorian). Known as the Feast of Sheikh Adi or the Feast of the Forty Days, it marks the end of the summer fast observed during daylight hours by the Baba Sheik and the kocheks in memory of Sheikh Adi's similar fast.

The principal feast of the year is the seven-day Feast of the Assembly, held at Lalish to mark the anniversary of Sheikh Adi's original convocation. The feast lasts from the evening of 23 September to the morning of 30 September (Seleucid); these dates corresponded in the nineteenth century to 5–12 October and in this century to 6-13 October. The obligation to attend this festival is one of the articles of the Yezidi faith and delegations come from every tribe in the community when political and economic conditions permit.

[...]

For the leaders of the Yezidis the Feast of the Assembly is a solemn occasion at which the affairs of the community are discussed and the guidance of Melek Taus is sought. The nature of these ceremonies is a well-guarded secret.

[...]

The fourth official festival in the Yezidi calendar, preceded by three days of general fasting, occurs on the first Friday in December (Seleucid) or in mid- December (Gregorian). It commemorates the birthday of Yezid.

In addition to these official religious feasts, Yezidis commonly celebrate certain Moslem and Christian feasts such as the feast of Khidr Elias in Turkish and Arab countries and the Armenian feast of St Sergius in Transcaucasia.”
(s.36 ff)

Källor

Agence France Presse (2006-10-13) *Beleaguered Yazidi find peace high in Iraq's northern mountains*
(Artikeln är tillgänglig via Reuters databas Factiva)

Associated Press (2007-12-11) *Iraq's reviled Yazidi minority look to Kurdish region for protection*
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Karlsson, Ingmar (1991) *Korset och halvmånen: en bok om de religiösa minoriteterna i Mellanöstern*. Wahlström & Widstrand, Stockholm

Landinfo (2008-05-22) *Yezider. En kurdisk minoritet* (Lifos 18747)
http://www.landinfo.no/asset/715/1/715_1.pdf

Yeziditruth.org *Yezidi Religious Tradition*
http://www.yeziditruth.org/yezidi_religious_tradition
(Informationen inhämtad 2010-10-08)