

"Shadala"

Written by Azad Karimi



On the occasion of "Shadala" , the celebration of the appearance of light in the water of life.

This celebration will be held tomorrow on the occasion of the 40th day of winter. In this celebration, our ancestors celebrated the manifestation of God's face in the mirror of Anu, the guardian angel of the sky dome.

The manifestation of God's face was called Chrka, Charkhu or moment, and in the ancient Akkadian language, which was the northern dialect of Sumer, it was called Shamshatu. means twinkling, or "in the blink of the eye".

In ancient plant symbols, the moment of meeting God with his face in the mirror of Anu was shown in the form of a Chll or a bud on the branch of a boxwood tree. It was called "Mazg" or "Majga" which means good news. This bud symbolizes the dawn of light.

Shadala means the crown ring of the sun. Because Shamshatu or the spark of God's manifestation in the mirror caused the fire of the sun to light up. Shadara or Shadala or Khshadara or Shuidar is the crown of the sun and is located in the center of the sun. In Sumerian, the sun is called Utusha that is Shudwa or Shada. It means the crown.

Eastern Zoroastrians in the Yazd and Parsis in India call this festival Sada, which means hundred days.

about the photoes:

Left: Baba Chawish of Ezidi religion in Lalash shrine. Photographer Joey Lawrence

Right: Portrait statuette of Gudea, priest-king of the Neo-Sumerian city-state of Lagash, 2144–2124 BC

After 4350 years, nothing has changed. Chawish in Kurdish means temple musician. He has the same role as Asaph in King David's court.

Gudea in the Kurdish language is the same as Gadaa or beggar, and the Ezidis use the word faqir instead.

Faqir is an Arabic word meaning needy.

Zoroaster, the ancient Kurdish prophet, also introduces himself as Zuidar in the Gatha book, which is pronounced as Daroza in Erbilian Kurdish pronounce.

Daroza or Gadaa means needing God's blessing, which is the water of wisdom, the bread of the body, and the wine of the soul.

To preserve their religion, the Ezidis used Arabic phrases instead of ancient terms because Sheikh Adi, the refresher of this religion, came to Kurdistan from Lebanon in the 12th century, and in order to protect his religion and his followers from the danger of killing by Muslims, he used Arabic phrases. He popularized it so as not to attract the attention of Muslims by using ancient Kurdish words.