

HISTORY OF THE DEVELOPMENT OF THE RELIGIONS OF THE ANCIENT IRANIANS IN PAHLAVI INSCRIPTIONS AND HISTORICAL MONUMENTS OF THE LATE SASSANID PERIOD

Fatemeh H. M.

During different historical periods, one of the factors that has been important in all governments, Religion and the way it was developed have been to other geographical areas. During the Sassanid era, religion, especially the religion of Zoroaster, became very important, and after many years when there were different religions in Iran. At this time, the official religion, the religion of Zoroaster, was announced. This caused the clergy to be more respected and the number of large and small fire temples gradually increased, and religion penetrated all classes of society and even minted government coins.

In this research, the issue of "History of development of religions in Pahlavi inscriptions and historical monuments of the Sassanid era" will be addressed. According to the mentioned title, all items such as coins, inscriptions, etc. will be examined. It should be noted that the coming to power of the Sassanids was not without religious aspects. To be precise, religion was the main factor in the power of the Sassanid government. In this regard, they created prominent roles in order for religion to penetrate more in the society and to be lasting. And with other religions, Zoroastrian clerics opposed and confronted.

Keywords: inscriptions, coins, bas-reliefs, classes of society, Sassanid era, Zoroastrian religion, fire temples.

Introduction

One of the most important issues in all governments is religion, Religion has been a factor in building friendly relations between countries and alliances between states, but in some cases it has also been a factor in war, Because every powerful government wanted to expand its governmental and religious realm, as exemplified by the Crusades that lasted for years.

However, this topic does not fit in this research, because in this article, the development of religions in the late Sassanid rule will be discussed, which will be examined based on the title of the inscriptions and the remaining works.

It can be said that among the various governments that came to power in pre-Islamic Iran, the Sassanid government was the only power that was not a sectarian monarchy and had a fixed system of government and religion. During this period, the official religion of Zarathustra competed with other religions such as Mazdak religion and finally won and the followers of this religion were scattered in different parts of the government.

In general, it has been one of the mainstays of the Sassanid government (religion

and clerics).

The situation of religions in the Sassanid era

During the Sassanid rule in the Aryan realm of Iran, three religions had a colorful presence in society, which were: Zoroaster, the official religion of the whole realm of government, Christianity and Mazdak.

According to the view of Zoroastrianism, Ahuramazda is the one who has chosen Zarathustra from the very beginning to prophesy and propagate the religion and has commissioned him to invite people to good deeds and to keep them away from evil deeds that have a demonic origin (Nusrat Khatun Alavi).

At this time, after the recognition of the religion of Zoroaster as the only sight in the whole realm, the influence of the clergy in the country and reciprocally the affairs of the country increased to the extent that the kings also used the opinion of the priests when making decisions. But the other religions that competed with Zoroastrianism were Christianity, which was the largest religious minority after the Zoroastrians. Christianity was spread by merchants and missionaries during the Aryan period. The religion of Zarathustra in this period had a strong competition with

the religion of Christianity [8].

Christianity in terms of church structure and hierarchy, was not properly cohesive and there was no unity between the churches and the churches in different cities were governed in different ways and this was the reason that there was no discipline in the Christian religious dynasty in Iran [8].

But along with these conflicts and religious differences between Zoroastrianism and Christianity, a person named Mazdak also introduced a new religion into Persian society, which caused more problems for the Sassanid government. The emergence of this religion was at a time when society was suffering from various crises such as social, economic and, as mentioned before, a religious crisis. Mazdak was opposed to the Zoroastrian religion and believed that the religion had distanced itself from justice, goodness, and righteousness and had gone astray. Mazdak religion had reached its peak during the reign of Ghobad and during the reign of Khosrow Anoushirvan, the followers of this religion were suppressed but still continued to operate secretly [1].

The situation of the followers of religions during the Sassanid era

According to historical documents, with the diversity of religions that existed in the Sassanid era, different classes of society also followed one of these religions, But most of the followers were related to Zoroastrianism and Christianity and a few were followers of Mazdak religion who lived and worked secretly after the strictness of the government, especially Khosrow Anoushirvan, and after the tightening of the situation, the conditions became difficult for the followers of Mazdaki. It so happened that the followers either had to repent and return to the religion of Zoroaster, or were punished, or were forced to leave their homeland. But here we must say about the situation of the followers of the two religions of Zoroastrianism and Christianity, who in some cases lived together in peace and tranquility, and in some cases that the two, The Sassanid and Roman governments faced difficulties and disputes, This dispute was also passed on to the followers, and they also clashed with each other, which caused the situation in the country to be in crisis and the government to be disorganized.

One thing to note is that the people

of any religion, as long as the society was calm, held their customs easily, and when there was a war between governments, especially over religion. The followers could no longer easily observe their religious rites.

Existence of fire temples and religious monuments

The fire temples of the Sassanid period had special geometric shapes, in that the building was designed in the shape of a domed quadrangle, and the support of the four pillars was strong, Because of the materials they used in it, after centuries, traces of them still remain [7]. But based on the study of coins of the Sassanid era, especially the coins of the reign of Shapur I, the fire temple is shown as a large column and a quadrangle [7].

There are many fire temples in different parts of Iran, especially in Yazd, where this type of architecture and the influence of religion can be seen. The buildings were designed and decorated in such a way that the visitor was relaxed in this place, and by lighting incense sticks and burning fragrant plants in the sacred fire, they made the atmosphere pleasant and relaxing.

Based on the available documents and works, some scholars believe that the architectural structure of the Sassanid period was very much influenced by religious beliefs and all buildings were built on this basis [3]. In the past, bricks, stones, wood and mud and thatch mortars were used to build buildings.

Religious customs during the Sassanian period

In ancient Iran, especially during the Sassanid rule in the Aryan territory, all religious work was done by men. Performing ceremonies, singing religious songs, etc. were performed by men. During the Sassanid rule, after the recognition of the religion of Zoroaster as the unified religion of the whole realm, the respect of the king and the Moghans increased among the people [2].

At a time when the Zoroastrian religion was very influential in society, all ceremonies and celebrations were influenced by religious practices, In this way, first a part of the Avesta book was read and fragrant plants were poured and sacrificed in the holy fire, and then the rest of the ceremonies were performed and they celebrated and stamped their feet.

They celebrated all the days, especially

the days in the name of the goddesses Anahita, Mitra and the birth day of Zarathustra, as well as when the moon and the day were the same, and they also performed religious rites.

How religions relate to each other

Coexistence between religions in a single society is very important and necessary, because religious differences will create grounds for other differences [10]. One of the factors that could have led to differences between religions has been ignorance and governments. In the ancient world, according to authentic documents, there were only two superpowers, the Sassanid Empire in Aryan territory and the Roman Empire in what is now Europe, one of which had the official Zoroastrian religion and the other the official religion of Christianity and both governments at the time Peace and tranquility were intertwined and traded, and followers of the two religions lived in these two realms .

This trend continued until the Sassanid rule weakened and became extinct and was replaced by the power of the Arabs, who spread the religion of Islam.

The influence of religion on the creation of remnants of the Sassanid era

Architecture is a physical document that can show the power and history of a government and a civilization. One of these civilizations is the Sassanid rule, which after thousands of years, there are still traces of their power and architecture that by observing this building, one can understand its past.

In the Sassanid era, one of the most important issues in government was beliefs and religion, which was so important that it had a significant impact on the architecture of the time. The architecture of the Sassanid era was such that it was influenced by native architecture and arid areas of central and eastern Iran [3].

The architecture of this period has a lot of variety, including: residential buildings, palaces, religious buildings, castles and military fortifications, bridges, etc., but the remains that remain are mostly palaces, religious buildings and to some extent bridges and It is a military fortification [6].

Religion caused the fire temples to be designed to be covered and to have a special room for the sacred fire.

Which works of the Sassanid era had the greatest influence on religion?

In the Sassanid period, religion had its greatest impact on the buildings of fire temples and palaces, in such a way that fire temples were designed in such a way that it had a four – arched dome and a roofed corridor [9].

As mentioned in the previous section, they had a special room for the sacred fire in which the sacred fire was placed, and by doing so, they wanted to stay away from any pollution, Because in Zoroastrianism, fire is a sacred element and removes filth and dominates darkness.

But the palaces, which were the most important buildings after the fire temples, had a regular layout with symmetrical axes and a porch [9].

But religion and the influence of religion can be seen through the interior decorations of palaces, One of the religious elements was the five - petalled lotus flower Which was a symbol of life and hope that was used in architecture and its example can be seen in Persepolis in the stairwell that leads to the palace hall.

Simultaneity and connection between Zoroastrianism and Christianity in the late Sassanid rule

During this period (late Sassanid) Christianity had spread almost throughout the land, but this spread was greater in the western and southwestern provinces due to its proximity to Christian centers and the territory of Roman rule, as well as the presence of Semitic tribes and the settlement of Roman captives [5].

As it has been said many times in the article, the followers of the two religions lived together peacefully during the peace between the two governments, but during the war, this peace turned into a storm between the followers and they quarreled like the governments. From these relations, it can be concluded that religion had penetrated into all aspects of people's lives so much that with the slightest move by governments, people's lives changed dramatically because most governments fought to expand their territory and dominate their religion over the territory Has been relevant.

Conclusion

Throughout the history of religion, it has been a factor for peace and friendship and even

war, in that whenever the two governments wanted to expand their territory and were religiously different, they went to war And whenever, for example, they got married politically and had a friendly relationship, the followers of the religions lived and worked together in peace and friendship.

In this article, the history of the development of ancient Iranian religions in the historical monuments of the Sassanid era was discussed. In this brief description of the religion of Zoroaster, which was the official religion of the Sassanid realm, Christianity and Mazdak, which was opposed to the

religion of Zoroaster, is given.

But in general, it can be said that for centuries, religion has been an integral part of society that has also had an impact on the life, architecture, customs and way of thinking of individuals And according to historical documents, in some cases, religion and politics have merged and competed for power.

But it is important to know that religion is always separate from politics and related issues, and that this is how both can be properly controlled.

Список источников и литературы

1. *Azari, A., Rafiei, A. T., Abbasi, S.* Factors influencing the emergence of Mazdak – Quarterly Journal of History – Year 6 – Number 20.
2. *Fekri, K.* The Duties of Men's Religion in Ancient Iran – Historical Research (Scientific Research) – Faculty of Literature and Humanities – University of Isfahan – Number One – Spring 2009.
3. *Honarvar, J.* A Reflection on the Wisdom of Pre-Islamic Iranian Architecture – Architecture (Iranian Journal of Architecture and Urban Planning) – Year 3. Issue 16 – Autumn 2020.
4. *Khatoon Alavi, N.* The Impact of the Shah's Position on Religious Thought in Sassanid Iran (with Emphasis on the Religion of Zoroaster) – International Congress of Religious Culture and Thought.
5. *Moftakhri, H.* The Political and Religious Situation in Iran on the Brink of the Rise of Islam – Journal of Islamic History – Issue 10 – 2002.
6. *Mohammadi, M., Neyestani, J., Mousavi K., Seyed M., Hejbari Nobari, A.* A Study of Typology, Elements and Components of Iranian Architecture in the Sassanid Period – Archaeological Letter – Number One – First Period – Fall and Winter 2011.
7. *Soleimani, P.* Recognition and introduction of the fire temple with a view on the physical structure of the four arches – The Second International Conference on Research in Engineering, Science and Technology – March 23, 2016.
8. *Valavi, A. M., Boroumand, S.* Sassanid and Christian court: Tolerance or prejudice – History of Iran – No. 62/5 – Fall 2009.
9. *Zali, M.* The Impact of Sassanid Architecture on the Components and Forms of Iranian Islamic Architecture – The First Annual Conference on Architectural, Urban Planning and Urban Management Research.
10. *Zarei R., Mohammad H., Saeedi, G.* The position of peaceful coexistence of followers of divine religions in Islamic thought with emphasis on social studies education – Farhangian University – Quarterly Journal of Social Studies Education. Issue 2 – Second Volume – Summer 2020.

Фатеме Хейдари Монфаред – магистр в сфере туристического менеджмента, Iranebastan00@gmail.com

ИСТОРИЯ РАЗВИТИЯ РЕЛИГИЙ ДРЕВНИХ ИРАНЦЕВ В ПЕХЛАВСКИХ НАДПИСЯХ И ИСТОРИЧЕСКИХ ПАМЯТНИКАХ ПОЗДНЕГО САСАНИДСКОГО ПЕРИОДА

Фатеме Х. М.

В разные исторические периоды одним из факторов, который был важен для всех правительств, была религия и то, как она развивалась в различных географических областях. В эпоху Сасанидов религия, особенно религия Зороастра, стала очень важной. После многих лет, когда в Иране стали сосуществовать разные религии, Зороастра была объявлена официальной религией. Это привело к тому, что духовенство стало более уважаемым, и количество больших и

малых храмов огня постепенно увеличилось, а религия проникла во все классы общества. В данном исследовании будет затронут вопрос «История развития религий в пехлевийских надписях и исторических памятниках эпохи Сасанидов». Следует отметить, что приход к власти Сасанидов не был лишен религиозных аспектов. Если быть точным, религия была главным фактором власти правительства Сасанидов. В связи с этим они выстраивали свою политику так, чтобы религия больше проникала в общество и прочно в нем укоренялась. Другим же религиям зороастрийские священнослужители противостояли

Ключевые слова: надписи, монеты, барельефы, классы общества, сасанидская эпоха, зороастрийская религия, храмы огня.

References

1. Azari, A., Rafiei, A. T., Abbasi, S. Factors influencing the emergence of Mazdak. Quarterly Journal of History. Year 6. Number 20.
2. Fekri, K. The Duties of Men's Religion in Ancient Iran – Historical Research (Scientific Research). Faculty of Literature and Humanities. University of Isfahan. Number One. Spring 2009.
3. Honarvar, J. A Reflection on the Wisdom of Pre-Islamic Iranian Architecture. Architecture (Iranian Journal of Architecture and Urban Planning). Year 3. Issue 16. Autumn 2020.
4. Khatoon Alavi, N. The Impact of the Shah's Position on Religious Thought in Sassanid Iran (with Emphasis on the Religion of Zoroaster). International Congress of Religious Culture and Thought.
5. Moftakhri, H. The Political and Religious Situation in Iran on the Brink of the Rise of Islam. Journal of Islamic History. Issue 10. 2002.
6. Mohammadi, M., Neyestani, J., Mousavi K., Seyed M., Hejbari Nobari, A. A Study of Typology, Elements and Components of Iranian Architecture in the Sassanid Period. Archaeological Letter. Number One. First Period. Fall and Winter 2011.
7. Soleimani, P. Recognition and introduction of the fire temple with a view on the physical structure of the four arches. The Second International Conference on Research in Engineering, Science and Technology. March 23, 2016.
8. Valavi, A. M., Boroumand, S. Sassanid and Christian court: Tolerance or prejudice. History of Iran. No. 62(5). Fall 2009.
9. Zali, M. The Impact of Sassanid Architecture on the Components and Forms of Iranian Islamic Architecture. The First Annual Conference on Architectural, Urban Planning and Urban Management Research
10. Zarei R., Mohammad H., Saeedi, G. The position of peaceful coexistence of followers of divine religions in Islamic thought with emphasis on social studies education. Farhangian University. Quarterly Journal of Social Studies Education. Issue 2. Second Volume. Summer 2020.

Fatemeh Heidari Monfared – Master of Tourism Management, Iranebastan00@gmail.com

ДЛЯ ЦИТИРОВАНИЯ:

Фатеме, Х. М. History of the development of the religions of the ancient iranians in pahlavi inscriptions and historical monuments of the late sassanid period / Х. М. Фатеме // Социогуманитарные коммуникации. – 2022. – №1(1). – С. 41–46

FOR CITATION:

Fatemeh H. M. History of the development of the religions of the ancient iranians in pahlavi inscriptions and historical monuments of the late sassanid period. Socio-humanitarian communications [Sociogumanitarnye kommunikacii]. 2022. №1(1). P. 41–46