



Investigation of religious crimes versus against dominion and butchery in Sasanian era

Abasali razavi, Mohamad taghi fazelei, farokh rezaei and hatam musaei

Department of History, Shoushtar Branch, Islamic Azad University, Shoushtar, Iran

Address For Correspondence:

Abasali razavi, Department of History, Shoushtar Branch, Islamic Azad University, Shoushtar, Iran

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ABSTRACT

Sasan was a man from Najnastris got married with a woman from Yazrangi strips named evidently Ding. His son, Pabag surrogated and prized his relationships with Bazrangis and enhanced martial position of one his sons named Artaxerxes in Darabgard Pabag attacked to Guchehrsah who was his relative and held Goochehr's location know as white - house. Killed Goochehr and sat on makesty seat. Artaxerxes liked to be king of whole Persia state. but Pabay afraid of his son's intention, wrote a letter to king Ardowan and asked permission to put Goochehr's crown on his firstborn son, shappor's head. King responded back that he knows Pabag and his son artaxerxes as makontent. Pabag died afew times later and Shapoor took his seat. There was a fight between he and his brother, artaxerxes. by the way Shapoor suddenly passed out. Other brothers submitted orown to artaxerxes, so he became king at 208. sometimes later, artaxerxes ordered to kill all his brothers to prevent disloyalty and muting. after repressing muting in Darabgard, artoxerxes dealt with strengthening his powerty and held jerman state which was next to his country and captured it's king called vakakhsh (Cristiansen, page 59). Babakan artaxerxes raised from Persia at 224 A.C and won 5th Ardowan, Partian king and based sasanian kingdom which relied on Iranian religion and traditions which ruled till 642 A.C with full powerty on a wide area from Syria to north west of India, while it's art and ultural dominance spread to for distances bryond ti's country boeders. (Marzban, p.36)

KEY WORDS: turnip, cyclophosphamide, liver enzymes, antioxidant.

INTRODUCTION

Religion in Sasanian era:

In Sasanian era. Zoroastrian culture had passed a fearful and destructive storm behind such as Alexander's attack and Aresta's annihilation followed by a several hundereds period of dissipation and dissociation of avesta. In the beginning of sasanian ear, it was decided to colleting avesta in time of artaxerxes's kingdom and this was done by a magus called Tansor. This was done continously in time of shapoor and one version of it was placed in Azargashsb fireplace in Shizgan. (Nikbakhsh, 1998, p. 217).

If there's many ambiguities in political history of sasanian, these ambiguities will be more if dealf with religion or in a better way, to religions of this era. One of many unsolved problems, just as Parthian era, is this question that whether zoroastrain religion was a netional veligion or not. sasanian epigraphs in particular kordier epigraphs provide some information in this regard but contains very little things. So, there are different theories in researches. Surely, Zoroastrian religion had not been a national religion in artaxerxes's majesty. Since as reported in reference, he ordered to bang his enemies's head in pool - fireplace near takhte Jamshid. a fireplaced dedicated to godess Anahid, in which there were legendary sasanian and his son, Pabag. First shapoor, artaxerxes's son, also cannot be condidered as real originator of format zoroastrain religion, since he especially allowed manichaeusism very free and showed himself very magnanimous befor Judean and christrains. However, his great epigraph in Zoroaster kaaba shows that he made multiple fireplaces in held regions. But these fireplaces were not necessarily real zoroastrain praiseplace as formal religion of country but were plues for praising Anahid. Since Google Concluded based on role of coins that coins don't' help to concept of a formal temple for sasanian, all things more show that at least early sasanian grandee were praisers of

Anahid. (Claws Shibman, 1998, p. 119). Important point in shapoor's life is his contact with originator of manovit. Shapoor's brother, Piruz, who was oriented to manovi religion by Manichaeus, was reason of manichaeus and shapoor visit at 242 anno domini. Without being aware of details it does not seem that manichaeus had been supported by shapoor. Manichaeus was one of king's attendants just as his great competitor, Kordier for many years. It seems that Zoroastrian religion had not been formal religion of the country in shapoor's time and maybe king aimed to keep both ways open. Widen Gran believes that manichaeism as a philosophic combination of Christianity and Iranian religion with a following crust of old religion of Mesopotamia in the form of Gnostic (gnostic) was able more than any other religion to combine two competing religious processes into a more general concept. Presented possibilities here, didn't come true any way after shapoor's death (Claws Shibman, 1998, P. 35).

Also, some researchers believe that Zarvani tradition belongs to pre-Zoroastrian, but this theory is also common that zarvani tradition is made because of prevalence of Babylonian beliefs.

Probably this tradition enjoyed a public acceptance during Parthian era, but it seems that it gained more importance in Sasanian era. Nonetheless, zarvani tradition had been more a thoughtful school than a distinct school in this era. (Henilz, p. 111). Therefore main differences between zarvani tradition and Zoroastrian are: believe in: absolute existence as boundless "place / time of nature of Zarvan, believe in Ourmazd (God) and demon as continual pair of believe in 9000 years relationship of demon and believe in destiny and materialism (Henilz, 1983, P. 116).

King shapoor died between 270 and 273 anno domini and then his youngest son, Hormoz, who we know as king of Armenia, suddenly died. He governed as first Hormoz just one year. Bahram who was selected as king by his father ruled after him for a short time until 276 A.D. endowment of kingdom ring to him is shown in the form of a contour map in Bishapoor. We have very little information about two kings. It's worth mentioning that end of his rulership encountered manichaeus's death that died in a prison in Jondishapoor at 276 A.D. which is not an honor for him. Manichaeus's death is due to Kordier's actions. (Claws Shibman, 1998, p. 34). Then, second Bahram who was king of Khorasan rioted at 283 A.D. He tried to base a new autocracy in west of imperial by Saka's and Kooshanian's help. Bahram repressed that mutiny and appointed his son, third Bahram, as king of Sakha.

Second Bahram has had internal political problems too. In fact, his father, first Bahram ordered manichaeus's death. After that, religious political problems evidently emerged, manichaeism didn't die after manichaeus's death. From the other side, Kordier's power and dominance showed itself who succeeded overshadow second Bahram who was very young and 18 years old those times. He not only provided situation to ignore Nerce, first shapoor's youngest son for rulership, but also he made his religious political thoughts come true. If we follow Kordierian epigraphs, then we can talk about a religious Sasanian-Zoroastrian government in which all believers in various religions including Christianity, Judaism, manichaeism and Buddhism were tortured without any forgiveness. Kordier got unique power: he received honorary title of "The saviour, The Kordier and Rahran (Bahram) and stood out at noble level, i.e. among "grantee of realm" and appointed as boss of Anahid fireplace in Estakhr; finally he became great magus and referee of the Country. In fact, highest judiciary authorities were assigned to him along with infinite religious power. We can unexaggeratedly say that crown and throne and fireplace had never been so dependent on each other during second Bahram's government. Of course Kordier had thanked king because of this in his epigraph and terms such as "honest", "true", "kind" and "benefactor" are some instances of it. (Claws Shibman, 1998, p. 37). Official temples made due to integration of "Zoroastrian" and "Hirbodan" during second Bahram's rulership. (Claws Shibman, 1998, p. 120).

Since Zoroastrian religion became formal religion in Sasanian era, clergy got many attention and respect and had prepotency in real affairs. One of contemporary historians says that: all things were legitimate and correct if just confirmed by a magus.

Maguses have many property in Iran. Am-min Mzrceli says: maguses didn't obey rules of realm and they have special rules for themselves. Clergy were grouped into several degrees. Maguses were at lower degrees and Hirbodians or bosses of fireplaces had higher degrees. Hirbodian and bosses were appointed as teachers and inspectors for maguses who also had financial stand. Maguses called teachers as advice and inspector or supervisor as order. Two people were higher than all namely maguses of magus and Hirbodians of Hirbod. (Pirnia, 1986, p. 2006-2007).

Any way, Kordier's power was not eternal. Second Bahram died at 293 A.D. His son, third Bahram ruled just for 4 months and was dismissed by Nerci, first shapoor's son and actually his own uncle. He was appointed as prince of Armenia those times. It's worth noting that manichaeus's torture and annoyance ended during Nerci's rulership and this religion was reserved more than any other times. (Claws Shibman, 1998, p. 36). Here we should contemplate about Zoroastrian traditions and maguses's immortality. Since emerging disagreement in this tradition was one of the most important reasons of victory of Islam. Religious Pahlavi book, Divine wisdom is written at the end of Sasanian era by

Gharayen's order. In this book, writer counts all maguses's imperfections and says: "maguses' imperfection is hypocrisy, avidity, negligence, indolence, capacious and ill – temperness". These imperfections were actually in maguses during that era. In fact, fireplace which was polluted by maguses' immoralities requested rights in all actions for itself. (Zarrinkub, 1972, 1953, p. 166-167).

Nerci died at 302 A.D. then, his son, second Hormoz sat on the throne (302-309). a hard fight began among Hormoz's sons for subrogation; Figurehead sasanian lords who had got more power after first shapoor's death, step in these conflicts. Second namesake Hormoz's son who was not ingratified by them put into prison but he succeeded in a jailbreak. He reappeared in History 50 years later. Figure head princes appointed another Hormoz's son as king who was actually a child that time and later he became the most great sasanian ruler; He was prince Shapoor who governed as second shapoor for 70 years until 379 A. D. He begins with a new section of sasanian history. since first shapoor's rulership, i. e. more than forty years, this imperial had no outstanding ruler, now a man was king during his rulership sasanian became a big power in ancient East. (claws shibnam, 1998, p. 38).

Researchers believe that second shapoor (309-379 A.D) ordered to gather sparse awesta and to organize it and an experienced club and cadre considered to do so. as Dinckerd wrote at 9th century A.D during islamis era that: second shapoor ordered to write this religious writing in 21 books called "Nosak" most historians and researchers believe that when an action performed against sasanian religion, like manicheus's uprising, Mazdak's emersion, and prevalence of disagreements between sasanian maguses and Christian priests, more effort was done for revival and reinforcement of this religious writing. (khodadadian, 1994, p. 216)

After him, Yazdgerd is famous in history because of his peaceful action, that is establishing religious freedom (elbowroom) for Christians. Also, a meeting had been arranged for grandee of church in fact in Solukie during 410 A.D. Common decisions were taken there in a council known as Nicaea at 325 A. D. according to which Jesus Christ was assumed as God. So, Yazdgerd was relaxed from west side and spent his time for reinforcement of power of rulership in the imperial. This behaviour maybe match his nature, because he also tolerated Judean who were not supported by any political power like khionians with eastern rome.

On the other hand Iranian – Arabian historians named Yazdgerd as Criminal "or "Fraud " because of this behaviour. Nonetheless Yazdgerd's peaceful behaviour with christians changed at the end of his rulership; whilst it's worth – mentioning that Christians themselves veritably were guilty, in such a way that a priest ordered with agreement of a solukieh bishop to destroy a fireplace in Hormazd – artaxexes city (today area called Ahwaz in Khuzestan). Appearing before king, and avoiding reconstruction of fireplace, Yazdgerd issued a command for torturing and annoying Christians.

Yazdgerd died in an ambiguous situation at 421 A. D. it's not unlikely to be killed by order of noblesse. a reason for this guess is grandee's agreement on his sons not sit on throne. In fact Yazdgerd had three sons: Shapoor, Bahram and Nerci: Shapoor who was appointed as crown prince by his father after wramschapuh's death, king of Armenia at 414 A.D showed up in Tisphun durbar, to validate his claim for rulership but murdered by noblesse. They appointed another sasanian prince named khosrow as king. While Nerci who was a child and he was not able to make trouble. Bahram, third son, enjoyed king of Hira. he was ruler of a small but important Arabian country in south of Mesopotamia and Lakhmian chain governed that area. it was considered as a puppet country by sasanian. Bahram was sent there from spring time for education. Since Lakhmian had a very powerful martial force, sasanian nobles retreated and Bahram crowned as fourth Bahram at 421 A.D (claws shibman, p. 48). This is more felt by next ruler, i.e third Yazdgerd (349-457), who was fourth Bahram's son and fought with them many times and he couldn't win completely at last. Yazdgerd began his rulership with a fight against Bazanc which ended very soon with peace and every thing remained unchanged as before. Yazdgerd's government is distinguished by chasing and annoying christians, specially in Armenia. He tried there to execute zoroastrian religion as formal religion of the country by Mihr – Narseh's help. This action led to revolution in Armenia. Yazdgerd's death led to long fights and conflicts for crown and throne at 457 A. D. His first son, Hormoz, who was ruler of Sistan as a prince in fact became king as third Hormoz (475 – 759). but his younger brother gained rulership in two – years fights by Heptaly's help (claws shibman, p. 50). We see in the following that first Ghobad, Piruz's son, (488-496, 499-531) spent early years of his rulership for two powerful noblesse families Caren and Mehran, which was a rare performance in Iranian history, Because these two great families had ruler in their hands.

However Ghobad conquered first on Zarmihr (about 494- 495 A.D)

With shapoor's help. an old and famous proverb says: "puff of sokhra stopped and shapoor – Mehran breeze started" any way, it seems another breeze existed in sasanian domain. in fact beginning of Mazdakian's revolution was near. (claws shibman, 1998, p. 52).

Ghobad suggested first Eustinus, emperor of Bizanc, final peace and immediately asked him whether he wants to accept khosrow as stepson or not. (about 522 / 3 A.D.) The aim was obligating Eustinus

to support Khosro against other surrogates. Although, negotiations had no results. Probably a little earlier (527 or 528 A.D) fight with Bizance was started again, to make Ebrieh (Today Georgia) Zoroastrian who were Christian formerly. Perhaps it was simply just a political action by Ghobad to show Zoroastrian in particular maguses in his country that he is not a fan of Mazdakian any. Among these fights, Ghobad died at 531 A. D. Cavoos his first son, tried to take his right for ruling but most great families voted for saborgation of Khosrow. In fact, it seems that Cavoos used weapon to avoid this evolution which was unsuccessful. He faded from history despite Mazdakian. However, Some of them were killed but movement was alive even after end of Sasanian imperial. Here we just point to Khorramdinian movement. But it should be showed that in Iran. Mazdaki thoughts had affected new king Khosrow (Claws Shibman, 1998, p. 57).

Punishments in sasanian era:

Mundane punishments were based on old Iranian beliefs, these punishments are: 1- attention, 2: refinement and 3: penalties. Repentance which is guilty's inner regret didn't prevent of mundane punishments.

Their importance was that they cleaned guilty's soul according to religious beliefs, on the other hand, it prevented other worldly pernacities. The person who repented should not only avoid bad actions but also he should do good work. Refinement means that bad soils were avoided from him by religious tradition. It should be mentioned about penalty that some of faults and crimes were not forgivable that led to murder in this world and torment in the future, like eating corpse or nefarious actions against nature and banditry. This kind of guilties could be killed by anyone found anywhere if they were committing. Cases of execution were very few and except three mentioned cases, some cases also had execution penalty including dropping deads in the water – carrying deads alone, etc. In other cases, penalty was process of physical punishment, pecuniary penalty. Physical punishment was done by whip or copper rod and its scale was 200 slaps and called (Tana fuhar). Tanfuhar might become pecuniary penalty, in such a way that one Tanafuhar became 1200 Drachma and every slap cost 6 Drachma. (Pirnia, 1986, P. 2036).

In ancient Iranian's point of view, penalty was according to:

- Determination of penalty and its severity was based on religious beliefs cause according to their religion. This world is a mixture of goodness and badness, so we should try badness not to overbalance goodness, in this way every good or bad action has a value and its tariff is known. It's clear that in Iranian Arian's point of view penalty was as atonement. It's clear from mentioned information which are based on inference of Avesta, that Iranian Arians were a calm – need of security.

- nation who believed in other world and other worldly penalty. It's worth – noting that Anoshirvan changed some penalties.

He first reduced severity of abjuration penalty specially if some one chose mosaic or Christianized religion. Second, he ordered that when encountering first time with a guilty who has done a crime which its penalty is truncation (cutting of ear, nose, etc) truncation is forbidden, it means that pecuniary penalty was enough and if repeated, they cut off ear or nose. (Pirnia, 1986, p. 2037)

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