Akademik Tarih ve Düşünce Dergisi

Formation of Religion - Social And Cultural Communicatıon in Early History

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Abstracts

In ancient times, the process of social communication and exchange of information was not studied by classical historians, or rather, was not in the center of attention. At the beginning of civilization, various questions of people about nature and man, in addition to everyday needs, were discussed in interaction, and in the absence of science, "words and interpretation" formed the basis of communication. The people who proclaimed and interpreted the divine source of the Word became "wise" and soon began to distinguish themselves from others, claiming their superiority. Thus, priests, priests, preachers, monks and dervishes were formed as carriers of divine wisdom.We can assume that first the Logos (word), then the sages who were the carriers of "thoughts" (information), then associations, organizations, and then alliances were formed between them. These unions were to either become religious communities with limited activity, or grow at the expense of state power. Many materials from ancient mythology confirm this "idea". We see that the ancient sages (that is, the bearers of wisdom) were extremely "tolerant." These sages, who are open to new ideas, listen to different ideas, accept them, combine them into a single doctrine, try to understand them when contradictions arise, and thus new concepts arise. Religious doctrines are the result of a "cultural hybrid".

Keywords: Zoroastrianism, Avesta, social communication, Mithraism, anahid, religious hybrid.

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Erken Tarihte Sosyal ve Kültürel İletişim
ve Dinlerin Yükselişi

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Öz

Antik çağda, sosyal iletişim ve bilgi alışverişi süreci klasik tarihçiler tarafından incelenmedi veya daha doğrusu "ilgi merkezinde değildi. Uygarlığın şafağında, insanların doğa ve insan hakkında çeşitli soruları, bunlara ek olarak, çeşitli sorular vardı.   Günlük ihtiyaçlar, etkileşim içinde tartışılmış ve "bilim"in yokluğunda "kelimeler ve yorumlar" iletişimin temelini oluşturmuştur.Bu kelimeyi yorumlayanlar "akıllı" oldular ve kısa sürede üstünlüklerini ilan ederek kendilerini diğerlerinden ayırmaya başladılar. Rahipler, vaizler, keşişler, dervişler böyle ortaya çıkmış ve ilahi hikmetin taşıyıcıları olarak oluşmuştur. Uzun bir süre insanlar dünya ve yaratılışı hakkında bilgiye tahammül ettiler, yeni bilgileri kabul ettiler ve yeni doktrinler yarattılar.En eski tarihsel dönemden itibaren insanlar arasındaki sosyo-kültürel iletişimin bir sonucu olarak "bilgi"nin ortaya çıkması, " mübadiləsi " ve artması farklı bir dünya görüşü oluşturmuş, bu da dinlerin, dini düşünce sistemlerinin ortaya çıkmasına neden olmuştur. Zerdüştlük, Hint dini inançları ve İbrahimi dinlerin birçok ortak özelliği, çok eski zamanlarda dinler arası sosyal ve kültürel iletişimin varlığını düşündürür. Makalenin amacı, toplumsal iletişim süreçlerinin kültürel ve tarihsel süreçteki evrimini incelemek ve dinlerin ortaya çıkışının tarihsel ortamını belirlemekti. Tarihsel verilerin analizi, tam bir abarijinal din kavramının olmadığını ve insan toplumunun, genel olarak bilinen temel bilgilərə dayalı dini düşünceyi oluşturduğunu göstermektedir

Anahtar kavramlar: Zerdüştlük, Avesta, sosyal iletişim, mitraizm, anahid, dini hibrid.

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Социально-Культурная Коммуникация В Ранней Истории И Возникновение Религий

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Резюме

В древности процесс социальной коммуникации и обмена информацией не изучался классическими историками, вернее, не находился в центре внимания. В начале цивилизации различные вопросы людей о природе и человеке, помимо повседневных потребностей, обсуждались во взаимодействии, а в отсутствие науки «слова и интерпретации» составляли основу общения. Люди, провозгласившие и истолковавшие божественный источник Слова, стали «мудрыми» и вскоре начали отличать себя от других, заявляя о своем превосходстве. Таким образом сформировались священники, свяшеннослужители, проповедники, монахи и дервиши как носители божественной мудрости.Можно считать, что сначала Логос (слово), затем мудрецы, которые были носителями «мыслей» (информации), затем между ними образовались ассоциации, организации, а затем союзы. Эти союзы должны были либо стать религиозными сообществами с ограниченной деятельностью, либо расти за счет государственной власти. Многие материалы античной мифологии подтверждают эту «идею». Мы видим, что древние мудрецы (то есть носители мудрости) были чрезвычайно «толейрантными». Эти мудрецы, которые открыты для новых идей, прислушиваются к различным идеям, принимают их, объединяют их в единую доктрину, пытаются понять их, когда возникают противоречия, и, таким образом, возникают новые концепции. Религиозные доктрины возникли в результате «культурного гибрида».

Ключевые слова: Зороастризм, Авеста, социальная коммуникация, митраизм, анахид, религиозный гибрид.

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Introduction

In ancient times, the process of social communication and exchange of information was not studied by classical historians, or rather, was not in the center of attention. At the beginning of civilization, various questions of people about nature and man, in addition to everyday needs, were discussed in interaction, and in the absence of science, "words and interpretation" formed the basis of communication. The people who proclaimed and interpreted the divine source of the Word became "wise" and soon began to distinguish themselves from others, claiming their superiority. Thus, priests, priests, preachers, monks and dervishes were formed as carriers of divine wisdom.[1]

We can assume that first the Logos (word), then the sages who were the carriers of "thoughts" (information), then associations, organizations, and then alliances were formed between them. These unions were to either become religious communities with limited activity, or grow at the expense of state power. Many materials from ancient mythology confirm this "idea". We see that the ancient sages (that is, the bearers of wisdom) were extremely "tolerant." These sages, who are open to new ideas, listen to different ideas, accept them, combine them into a single doctrine, try to understand them when contradictions arise, and thus new concepts arise. Religious doctrines are the result of a "cultural hybrid".

Of course, there were disagreements. The oldest temples were created as manifestations of ideas that people could not express. In this context, the temple "Gobekli Tepe" (Turkey) should be considered. "Sages" who study the processes in nature and society as they acquire new knowledge divide people into categories, dividing them into people who can "understand" and those who cannot. Thoughts about the divine origin of knowledge have remained relevant for a long historical period, but they are intended not to create religion, but to express the divine legitimacy of the state as a means of government. The first social knowledge is included in the laws of the state. For 1500 years, from Sumerian laws to Hamurapi laws, the divine source of

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[1] The Bible, *Kniqi svyashennoqo pisanie Vetxoqo iNovoqo Zaveta,* Moskva, 2005.

knowledge was preserved and social knowledge became the coexistence of society. The state is interested in understandable and regulated laws. We observe the process of differentiation of information in the first millennium BC. Along with divine knowledge, the emergence of a large amount and variety of applied knowledge makes it necessary to classify knowledge.

It is known that when Herodotus wrote about Babylonian culture, since then "one thousand two hundred years have passed." Herodotus, who loved to travel, traveled and collected information, informing him about the gates of the Babylonian fortress Ishtar, the Babylonian temple, gardens and an irrigation system 1200 years ago. The source of the information received was, on the one hand, written materials, and on the other, the system of oral transmission of information, created by religious (wise) figures. In terms of the reliability of the information, the written materials did not differ in any way from the oral ones.

In the first millennium BC, the analysis of written monuments is important for the study of religion and its manifestations as an important form of socio-cultural communication in the geography of Anterior and Central Asia. From this point of view, the available historical materials on Zoroastrianism and fire worship, although extremely ambiguous, make it possible to obtain a lot of material on this topic. The ethnic, political and cultural landscape of this geography has been shaped by Zoroastrianism for thousands of years.

1-Zoroastrianism

As we have seen in many serious historical studies of the world, the process of synonymizing the concepts of "Iran" and "Persia", the ancient Persian religions are equated with Zoroastrianism. Unfortunately, bloggers and amateur journalists are more likely to cover serious historical issues than historians-researchers. This manifests itself as a kind of "brand" search in historical issues.[2]

To define the sociocultural environment of the first millennium BC, it is necessary to clarify what we know about Zoroastrianism and distinguish it from abstract fire worship. The huge mass of information circulating in the world information space under the name of Zoroastrianism is often erroneous, in some cases promoted as a historical "brand" and conclusions are drawn. What do we know about Zoroaster? Let's try to find out the truth from the logical model of this

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[2] The Avesta, The Holy Writing of Zoroastrianism. Hymn Mitre, Age Ten. Mihr Yasht, Audiobook,https://www.youtube.com/watch?v=kUnMSKB90Ts (15.03.2021).

information, because the authoritative knowledge about Zoroaster and the Avesta complements each other.

It is said that Zoroaster lived 258 years before Alexander the Great (approximately in the second half of the 7th century). This date coincides with the reign of the Medes, as well as with the founding of the temple of the goddess Vesta in Rome. Numerous written studies link Zoroastrianism with Persian culture, for which there is no logical explanation. The Achaemenid dynasty was founded by Cyrus (Krush, Kirius) in 550 BC. From this point of view, the search for Persian (Parsian) elements in the works of Zoroaster and Avesta is unfounded.

Some researchers compare the "ghats" of the Avesta with the Vedas of Brahmanism in India and, based on their similarity, believe that Zoroaster also lived at this time, in the middle of the second millennium BC. Some Greek sources suggest that Zoroaster lived 600 years before the Battle of Troy, while others believe that Zoroaster lived 6,000 years before Plato.

To determine the Zoroastrian period and the social and communicative environment of this period, it is important to assess the research of F. Nietzsche and J. Blavadsky. A number of life scenes in "Thus Said Zoroaster" by Nietzsche are reminiscent of the environment of the 4th-5th centuries AD, since the author is familiar with the Indian version of Zoroastrianism and draws conclusions from translations from the Indian language.[3]

E. Blavadsky's sources were more serious and meaningful, but she also approaches the problem within the framework of an isoteric worldview and considers social communication as the success of the "chosen few". Analyzing numerous sources, Blavadsky considers Zoroaster to be a genealogy and claims that there are many prophets under this name.[4]

Zoroastrianism influenced both Eastern and Western religious doctrines in the first millennium BC. In Judaism, the holiday of Hanukkah, the signs of Kabbalah, the ancient Roman hymns of Vesta (VIII-VII centuries BC), fire worship in India bear traces of the Avesta. The "cultural-hybrid" processes taking place in this historical period show that socio-cultural communication is widespread among religious communities. The exiled Jews of Babylon defended their religious communities under the auspices of the Persian government and wrote

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[3] Friedrich Nietzsche, *So said Zarathustra*, https://www.youtube.com/watch?v=tayf_aSHWEw (15.04.2020).
[4] E.P. Blavatskaya, "Zoroastr ın" hıstory "and zaratushtra ın the secret annalah" article (audiobook) [Electronic resource]. https://www.youtube.com/watch?v=rNNVhqPN9Yw (15.03.2021).

many books. These books, called the Macabelıan books, were written in Babylon and contained most of the information provided by Mesopotamian culture, and then were incorporated into the texts of various religious books. These books advised Jews to keep "sacred fire in the temple" and to celebrate eight days a year to "protect the fire," which was called Hanukkah. Jewish researchers claim that the holiday arose under the influence of Persian worship of fire and was supported by the Iranian government.

It is known that the temple of Vesta existed in Ancient Rome in the VIII-VII centuries BC, the Jews were familiar with the first version of the Avesta in the VI-V centuries BC, and many priests and sages were familiar with the original texts of the Avesta (before the burning by Alexander the first written monument of the Avesta) Undoubtedly, thousands of priests knew and remembered him. Only data from this period can create an early image of Zoroastrianism.

It is believed that Zoroaster was foretold by Ahriman when he was 30 years old. At that time, his compatriots did not accept him, and it is believed that Zoroaster left for neighboring countries (Bactria). There he is received and patronized by Shah Vishtasb. According to the inscription on Behistun (near Ekbatan-Hamadan) Vishtasb is Dara's great-grandfather (Daryusha). At that time Vishtasp was in Bactria, not in Iran. It is believed that the arrival of the Persians in Iran at the beginning of the first millennium BC was given with the permission of the Medes, provided that they lived only in the south. The Persians also brought "Indo-Aryan" culture and beliefs to Iran. Until the 1st millennium BC Indo-Araians or Indo-Iranians were considered the same tribes. Although ethnic groups still differed from each other only in language and way of life, religious beliefs also became a sign of identification. However, the religious worldview did not have antagonistic features and was open to dialogue and mutual tolerance. Temple languages and temple scripts were formed so that new knowledge does not conflict with the language and way of life of people, which in turn have become a serious "communication tool".

In the geography of Western Asia, Urartu and Media, the culture of Mesopotamia and the subsequent cultural hybridization of Hellenism with shamanism played an important role in the formation of society. In these doctrines, man was a supreme being. Among the Persian-Iranian tribes, the structure of society was different. The society was divided into 4 classes (colors). 1- "Asraban" (religious figures). 2- "Ateshdaran" (horsemen and warriors). 3- "Debiran" (scribes). 4- Vasdereshan (urban and rural population). Of these, only the urban and rural population paid

taxes. The tax was levied on a per capita basis and depending on the land used. The first three classes were tax exempt.[5]

Asraban was also stratified within himself. It was divided into four categories - "Mobid", "Dastur" (leader of several temples), "sar dastur" (senior dastur), "Mobide mabad". They also had to pray five times a day. The states were divided into provinces and cities. The cities were ruled by a shahardar (chief city), appointed by the shah. In pre-Zoroastrian Persian beliefs, the object of worship is the "mobid" (priest), not the temple.

During the Sassanid era, the traditions were generally continued at first. However, the rulers of the Sassanids, who took the historical tradition from the Achaemenids (not from the Parthians), could not create such a similarity that researchers could not distinguish between the place names Iran, Arran, Elam. It is noteworthy that Sasan (the founder of the Sassanid dynasty) was the head of the Anahit temple (temple of worship) and after his sons came to power, "atashkedas" (temples of fire) were considered sacred. special taxes were introduced in their favor. When the Sassanids came to power, this geography was fire worshipers for thousands of years. In that case, why declare a temples of fire as the main temple and levy taxes in their favor? The status of the Anahid temples was also unknown.

As already noted, before the Indo-Aryan tribes settled in southern Iran, Western Asia, the Urarts and the Medes were in a single environment in the field of religion and communication. They wrote in "cuneiform", respected common religious beliefs, studied the languages of neighboring peoples in temples and passed on the emerging knowledge mainly orally from generation to generation. Comparison of archaeological data on ancient material culture and information from written sources shows that a number of knowledge was transferred into writing, for this purpose an appropriate writing system and written material were chosen, and specific steps were taken to preserve them. Some knowledge, although more important, was not written down and passed on orally. Applicable knowledge was considered magic. The government miraculously expressed its legitimacy and power by presenting people to knowledge as the use of magicians. In the first millennium BC, serious disagreements arose between sages and sorcerers. People sympathized with the wise, were afraid of wizards and tried to stay away. Sages united in unions, and magicians were under the protection of the ruler. In ancient mythology, various

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[5] Dexoda, *logetname*, Iran,Tehran, 1372.(Explanatory dictionary of Persian language / compiler Dexoda).

forms of events associated with the "staff of the prophet Moses" are known to have taken place in Media, Iran and other regions. In these scenes, the confrontation between the carriers of wisdom and magicians is clearly visible. Shah of Iran Dara (Daryush) also mentions in the writings of Behiestun how the magician was exposed in the palace.

2-Applıed Knowledge - Secret Knowledge

The available written and archaeological materials show the development of Western Asia and Midia. An interesting inscription on the name of Cyrus tells about a clay inscription found in Susa, the capital of the Achaemenid empire: "... it was built by the Babylonians, pines were brought from the Lebanese mountains, the Assyrians brought it to Babylon, ... Gold was brought from Media and Bactria , ... Turquoise was brought from Kharasm, silver - from Egypt, Ivory - from Abyssinia (Ethiopia), used stone columns were brought from Elam, those who worked on the stone were Lydians, those who worked with gold were Medes and by the Egyptians, those who decorated the trees and walls were the Midies and the Egyptians ... "[6] This text shows that Western Asia and Midia were a well-known 'brand' in advanced art and technology.

Herodotus writes that the Persians gladly accept the customs of neighboring peoples. They wear Medes clothes and think it's better that way. Despite serious external integration processes, the Persian culture showed itself in a combination of privileged and "clan" relations. Stratification within society slowed down development. During the Achaemenid period, the shah was considered a sacred place and was the representative of Ahrimazda (Ormuz). He could only marry "equal" people, family members and even his sister.

Professor A. Zubov, a well-known researcher of the history of religion, believes that in the Indo-Aryan culture, society was divided into three classes and a serious hierarchy was assumed between the classes. He divided the layers into different colors, and the first layer was the clergy, who also wore white robes. The military and warriors made up the second layer, and their clothes were red. The third class consisted of merchants and free people, whose clothes also had to be yellow. Another class is slaves who were supposed to wear black. This stratification of society eliminated "family", "tribal" and "tribal" relations, a system of conservative values arose. Thus, the leader of society is a clergyman, followed by a commander, and the last stratum of society are merchants, artisans and other free people. Such a hierarchical system does not motivate the

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[6] Parviz Kazimi, Türk xalqlarının kitab və kitabxana mədəniyyəti, Mütərcim, Bakı 2014, p. 320.

development of society, but rather ensures the stability of society through wars and occupations or the disintegration of society. Such stratification impedes the growth and integration of society, minimizes sociocultural communication and, naturally, destroys the cultural environment and gradually disappears.

It is known that the Avesta language is not found anywhere else. The Avestan language and the Avestan writing system formed by religious communities were frozen during the Sassanid era. The scenes associated with Khosrov in the hymn of the Avesta Asha (17 yasht) clearly show that the text was formed during the Sassanid period. It is surprising that Iranian scholars of the twentieth century presented the alphabet for the internal correspondence of the "religious community", based on the Aramaic alphabet, as the "Pahlavi alphabet" (the term "Pahlavi" was "filled with meaning" only during the Pahlavi rule in Iran). and is accepted by the scientific community.

Armenian researcher Philip Ekozyants claims that "there is no Armenian alphabet, because the peoples did not create an alphabet. The letter, presented as the Armenian alphabet, is an alphabet created by the religious community. We fully agree with this approach and declare that the so-called "Pahlavi alphabet" was written for the purpose of internal conversion of the religious community, and there are many examples of such alphabets in history. The emergence of writing testifies to the processes of historical integration, on the one hand, and the processes of self-isolation, on the other. If writing is a means of communicating the word of God to man, a means of communication between people and communities, then it should not serve the purpose of isolating people and communities. In early Sumerian culture, the socialization of cuneiform, the internationalization of the Akkadian language, and the secularization of the Phoenician script through the Greek alphabet arose as a result of natural history evolution.

3- Educatıon

Firdosi writes in the Shahnama: - "Cayi ke atəşpərəstan bude, Həmən ca dəbirestan həm bude." What Firdosi said, referring mainly to Sassanid temples, shows that the school, that is, the learning process, was not a social need of the society, but a need preserve and transmit existing knowledge of the religious community. This is the time when the alphabet, communicative language, writing is not an attribute of public life, but a means of self-expression of religious communities. However, written records created by religious communities are very important

because it is impossible to create a realistic picture of that period without written sources. Of course, it would be bad to accept everything written as it is.

As already noted, during the 1500 years from the Sumerian laws to the laws of HAMURAPI, the divine source of knowledge was preserved, and social knowledge became the rules of social coexistence. The transfer of applied knowledge is carried out in a special way. A very important distinguishing feature is the transition of education from a national process to the management of the elite.

Dualism is evident in the pre-Zoroastrian Persian religions. He left a deep mark on Persian (Parsian) culture, language development, way of thinking, music. Attempts to introduce dualism into Zoroastrianism, give it a new essence, create new hymns, endow each of them with new functions did not find supporters on the territory of Azerbaijan. However, in the palaces of the Sassanid rulers, religious and scientific discussions were often held, meetings and discussions about Mani, Mazda and Mannihei were held. "Mithraism" in the palace was supported independently. "Anahid" is considered the temple of the ancestors, they drank the sacred drink (haoma) and performed rituals of sacrifice. It is known that the Persians did not build large temples, but only built "altars" on the hills and performed their rites several times a year.[7] The highest power in Zoroastrianism is Ahuramazda. In Zoroastrianism, fire is sacred. But land and water are also sacred. Fire worship in Zoroastrianism is fundamentally different from the worship of fire worshipers in India. Every year in Azerbaijan, four weeks before the Novruz holiday, the week of fire, wind (air), earth and water is celebrated and ceremonies are held. Thus, unlike the Sassanid period, fire is not separated from other elements of nature.

As you can see, the transformation of Zoroastrianism arose, on the one hand, as a "cultural hybrid", on the other hand, small religious communities redefined its essence (reform), Zoroastrianism changed in the prism of "words, interpretation and wisdom."

4-Manı And Mazdakı

Early Christianity also influenced Zoroastrianism. The Mandéans were involved in a hybrid religious process. Manichaeism originated in the third century. For a long time, Mani was under the protection of Shapur.

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[7] Dexoda, logetname, Tehran, Iran 1372.

After Shapur's death, he was persecuted by Zoroastrians (Sassanid monks). New reform (inspection) prevented in Zoroastrianism, legalized by the Sassanids in Iranian geography. Thus, Zoroastrianism formalized by the Sassanids was very different from the original. Despite all this, it is believed that Manichaeism influenced Jews, Christians, and Islamic asceticism.

At the end of the 5th century, the MAZDAK movement was born. In Zoroastrianism, this movement is also misunderstood. According to the information, Mazdak (incorrect name) is the son of a "pious" clergyman. In this case, "Mobid" would not have called his son by the name of God. The birth and life of Mazdak is a complete mythological material. Shahenshah Khavwad patronized Mazdak and appointed him as his advisor. For this reason, his government is overthrown and he is imprisoned. Hawvad escapes from the dungeon and rebuilds his kingdom. After that, he fights the Mazdaks.

Historical sources and modern research do not answer a number of questions about Mazdak. For example, who is Mazdak and what is known about his true personality?

In Zoroastrianism, the word "wise god" represented as Ahura-Mazda (Ahura-Mazda) means "wise Mazda". If we note that the suffix "ki" is a suffix of belonging, the Mazdaks present themselves as supporters of Ahura Mazda and are more reminiscent of a group of classical Zoroastrians who protested against the polytheism introduced by the Sassanids. How was the religious model presented by the Sassanids as Zoroastrianism different from the classical form?

5-Mıtra And Anakhıd

So, let us clarify in what forms the "saints" brought by the Indo-Iranian (Indo-Aryan) tribes manifested themselves in classical Zoroastrianism. Zoroastrian views on fire were concretized in the Sassanid period and manifested themselves in two forms - in the form of atashkad (temple of fire) and the temple of mitra.

In addition, the transformation of the sacred drink-Haom and the temple of the female goddess Anahid divides society into hopeless groups. Mithra no longer only controls the transition between the material world and the other world, and Anahid is no longer "Ishtar" or "Inanna". In Zoroastrianism (Sassanian version), Mithra is the goddess who controls the transition from the material world to the other world. The removal of Mithra from the Zoroastrian concept of monotheism and worship of individual temples did not find support in northern Iran.

In today's versions of the Avesta, Mitra is the leader of the transition from the material world to the non-material world. Ahuramazda created the miter, but in some cases the miter is more powerful than God. Mithra makes decisions based on spiritual purity and inner peace, and not on the number of sacrifices made by people who have passed away.

In addition, the presentation of Zoroastrianism only through "temples of fire" was contrary to its main doctrine. Thus, in Zoroastrianism, fire, earth, water and air are equally important. This Sassanian notion of Zoroastrianism repels people. That is why the state levies a special tax for the benefit of the "temple of fire", and a number of modern researchers argue that "the Sassanids declared Zoroastrianism the official state religion."   Wasn't Zoroastrianism the state religion before the Sassanids?

In the tenth part (yashta) of the Avesta, dedicated to Mithra, Zoroaster asks Ahrimazda: "What should we do to show our faith and respect for Mithra so that he is pleased with us?" Ahura replies: "Let him bathe for three days and three nights, and repent, as if he was beaten 30 times, then he washes for two days and two nights, and repent as if he was beaten twenty times ..." Here Mithra is depicted as a saint, dressed in a white robe, bringing happiness to people, winning wars, seeing everything, knowing everything and eternal. This passage, which has nothing to do with the sun and is a hymn to Mithra, seems to give him a new mission. Mithra's sharp arrows cut off the heads of the "devils", his sharp spear is "very sharp", the chariot is magnificent and sharp.[8] Another study believes that Mithra is the mother of light, the mother of man and "sophia." Then what are the functions of the other goddesses? For example, Anahita has no place in Mithra's worldview with such power. According to another source, Mithra is the guardian of loyalty, honesty and eternal life. Dehoda, who compiled an excellent dictionary from Manichean scriptures and Persian sources, claims that Mithra is also the name of the wife of the Egyptian pharaoh Ramses II.

Also, the god Mithra stands on a lotus next to Shapur II, who crowned Ardeshir II on a mountain relief near Kermanshehr in southern Iran. This legitimizes the coronation. The Sassanids expanded the temples of Anahit and Mithraism, bringing new values to Zoroastrianism and synthesizing early Indo-Iranian beliefs. It is known that Sasan was the head of the Anahid temple ("Mobidan mabad"). Therefore, it is noteworthy that the goddess Mitra blessed the

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[8] Dexoda, *Ibid.,*

coronation of Ardeshir, and not "Ahura" or "Anakhit".[9] Mithra is also the name of the hat worn by tall Christian clergymen during ceremonies. This is no coincidence and has many symbolic meanings. Some Jewish scholars believe that Mithraism emerged as a secret organization of the elect in the first millennium BC and became legal in the first century AD.   Analyzing the comments, we can say that the "Logos-Mitros" theory (concept agreement) is more convincing. It can be argued that Mithraism was completely part of Zoroastrianism during the Sassanid period, and before that it functioned as a secret organization of the elect. Legends about the school of Pythagoras in the 6th century BC show that Mithraism consisted of secret and elite associations, reminiscent of the Pythagorean school. Such associations, reminiscent of a secret sect, spread over a large area and had a strong influence. These associations do not decipher a number of applied knowledge as "miracle-secret" knowledge, but pass it on from generation to generation according to strict rules. The violators were severely punished. It is no coincidence that the Persian-Greek War coincided with the destruction of the Pythagorean school.

Dehoda and Moyin interpret the word Anahid in ancient Persian as Nahid (zohr-star, wiener) and as a protector of water. He also claims that the idea was "inspired by the Sumerian Inanna and the Assyrian Ishtar." Ardeshir II founded monastic temples in large cities and erected statues to them. It is clear here that he is a descendant of the worshipers of the Anahid Temple. In pre-Zoroastrian Persian religious beliefs, Anahita is the name of a mermaid living in a sacred lake. However, the temple of Anahit, which was opened during the Sassanid period, is more reminiscent of the ancient Egyptian goddess ANKH (Eternal life). If read in accordance with the rules of the syllabic alphabet, ANH (X) is read as anachit, and a new meaning is given to it at different times. The Sassanid temple of Anaid, presented as a co-possession of many female goddesses, starting with the Sumerian goddess Inanna and the Assyrian Ishtar, did not correspond to the doctrine of classical Zoroastrianism and was probably widespread only in the southern provinces of Iran. Surprisingly, at the time of the Sassanids "Mithraism" was included in the main doctrine of Zoroastrianism, but the "Anakhid" temple remained outside this process. Iranian Pahlavi historians also refused to own the Anahit temple, guided by Islamic morality. At that time, the so-called "Anahit" temple was claimed by the Armenians, who were called Armenia, but historically were "Haya tribes".

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[9] Moin, Logetname,Iran,Tehran 1357.

It is known that there were more than sixty goddesses in Urartu. The female goddess was considered "Tushpu". Tushpu is the wife of the sun god Shivi, and a city was built in her name on the shores of Lake Van (Turkey). In Urartu, the goddess Tushpa was not considered the "mother of Urartu" and their attitude to this goddess was different. So, Harmina (Urartu) has nothing to do with the temple of Anahit. This is another deception of Armenian historians.[10]   In modern Armenian historical writings, "Anakhit" is considered the mother of Armenia (Armenians). Reading the ancient scriptures of Urartu shows that they belonged to the Ural-Altai language group. However, representatives of the modern Armenian-Khai tribes, belonging to the Indo-European group of languages, consider themselves the heirs of the Urartu and accept Anahit as their "image of mother", not "tushpa".

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[10] P. Kazimi, *Ibid.,* p.320.

Conclusıon

Many of the misunderstandings, illogicalities, and unexplained events that existed in pre-Sassanian Persian history began to be systematized in the third and fifth centuries AD. It was during this period that the formed historical materials became the subject of Firdosi's shahnameh and became a proud heroic mythology. It is noteworthy that Firdosi knows nothing about the pre-Sassanid rulers and does not make them heroes of his work. Firdosi's "Shahnameh", which appeared on the historical scene in the III century of Islamic culture, and the plots of the Iranian-Turanian war are an example of the classic "Mithraic project". The great Nizami Ganjavi also makes the Sassanian rulers the heroes of his works in "Treasure of Secrets", "Khosrov and Shirin" and other works. In the famous Iskendarnam, Nizami recreates the image he formed in his work and expresses his philosophical thoughts, not the mythology of the Persian clans and the true historical adventures of Alexander. Nizami Ganjavi [9.131] undoubtedly knows Herodotus and knows his works. In this case, he knows that Herodotus wrote about Alexander the Great's campaign against Iran. He also knows about the shameful defeat of the Iranian commander and the scenes of his escape from the battlefield. Therefore, Nizami creates a new mythology about Alexander which differs from the mythology of the Sassanian period. The first social communication between people, which began with "words, interpretations and wisdom", was the beginning of culture. As knowledge about man and the world increases, society tends to stratify, unions, clans, secret organizations became the center of power. Jewish historian of religion B.I. Shapiro writes sincerely about the origins of Mithraism. "I do not know when Mithraism originated. However, it did not 'oppose' any religion, but adapted to the internal structure of all religions and kept itself within the framework of various religions, and not as an independent religion." Apparently, the Persian tribes settled in southern Iran at the beginning of the first millennium BC with the permission of the Medes and changed their religious beliefs to include them in the doctrine of classical Zoroastrianism during the Sassanid period. They also renounced their pre-Zoroastrian religious beliefs. During the Babylonian exile, the Jews became familiar with "Mithraism" and were greatly influenced. Mithraism played an important role in history as the collection and transmission of secular and applied knowledge, the emergence of sectarianism, and the first secret communication enterprise. Its true historical mission manifested itself in a completely different way from what is stated in the Avesta.

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