

Kartir and its inscriptions

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Abstract: Kartir is one of the leading priests who lived in the third century AD, during Titles and earned numerous titles in your life. We don't not know the lineage derivation and means his name is not well understood. The importance of the second half of the third century AD, since it turns out religious character that one person out of the royal family who allowed their sentiments and actions written rock is something that just might be kings or princes of Persia have been devoted. In his biography, we find two different data fields as one of his political aspirations and make the dogma of another the other we realized he was in the process of coming to power how could consider that their religious beliefs other citizens of the Empire and the right appear justified. Kartir at the time of Shapur I, he took Hirbod, as a teacher, and at time of the Kingdom of Jupiter he was respected as specific titles and headings. So he says, he have been the top class rates i.e. a "cap and belt " and taken as Chairman of Clergymen (priest). He also has a new nickname is "Kartir, Redeemer Soul B. Priest {King} Hormuz. he coincided with six Sassanid kings as the founder of the Sassanid dynasty Ardashir-Shapour the Hrmzd I –Bhram I and Nursi brother Shapour I.

Key words: *Kartir, inscriptions; Naqsh-e Rajab; The Kaaba of Zoroaster; Sarmashhad; Naqshe Rustam*

1. Introduction

This article is about Kartir, priest of priests at period time of Shupour I and Bahramiyan written and I make a decision that a comprehensive idea about the man who influenced on profound Sassanid Zoroastrian and Sassanid government policies and other common religions in Sasanian Iran and the religious and political influence of this man until 1963 that his inscription was found near Kazeroon by Hertsfiled in Mashhad city. I understand that one of the most memorable characters like Kartir, priest of priests the Zoroastrianism is the need to know all aspects of the life of this man as political, social, religious success and it has to the first stages of growth, reach to power, and the first work he did and which is to destroy his rival as Mani should be investigated. Also it must be studied Kings of poor as Bahram I, and II. Because he he's not a show himself in the Shapur I period but during the next king's power he took a power.

1.2. Biography Kartir

Kartir was an influential Zoroastrian clergy and lived during six kings of the Sassanid period from Ardeshir I to Nurse and neat to one quarter he had the country. Kartir who a man is frightening and hard carrying forward Zoroastrianism as the only official religion of the Sasanian empire with prejudice all the attempts were successful. Kartir is one of the leading priests who lived in the third century AD, during his

life has earned numerous titles and positions. We don't not know the lineage derivation and means his name is not well understood. The importance of the second half of the third century AD, since it turns out religious character that one person out of the royal family who allowed their sentiments and actions written rock is something that just might be kings or princes of Persia have been devoted. . In his biography, we find two different data fields as one of his political aspirations and make the dogma of another the other we realized he was in the process of coming to power how could consider that their religious beliefs other citizens of the Empire and the right appear justified. He had a history of creating the false impression to the reader that at the time of Ardashir I was active and has had a lot of power. Kartir says at the time of Shapur I looked all over the empire, founded the temple and addressed Clergymen money perhaps given more power to be satisfied to the religious right and he has learned. He issued the signature and seal of command for each fire "Kartir Hirbod" to grant more power to them. Kartir at time of Jupiter king took special titles and titles and honors. So he says, he have been the top class rates i.e. a "cap and belt " and taken as Chairman of Clergymen (priest). He also has a new nickname is "Kartir, Redeemer Soul B. Priest {King} Hormuz. With the arrival of B, first we are witnessing a change in the status of Kartir's database. Kartir when describing his great achievements during three primary kings in his inscription, dealt with frequently descriptions and a format which, except in the title of his new, do not differ from each other. In describing the time of

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Bahram I, we see the king granted him the honor of a lot more. First it is seemed that Kartir reached into the strongest position.

Second, he becomes the Chief Justice (Dadvar = REVIEWER) throughout the empire, which means that the judges of the Clergymen elected as trustee of Temple of Venus. Thirdly, he has gotten as trustee of the Temple of Venus in the pool. In the reign of Shapur I successors until Nursi, his power are increasingly perceived. It seems that Kartir in Shapour I's inscription won its place and in battles with Roman Empire was accompanied. During coming Nursi, Kartir lost his base and Nursi's religious tolerance policy was making his retreat. It must be stated about Kartir's doctrinal matters that he in his inscription, the issues of faith does not have anything and his attention more is toward the rituals of worship, religious discipline, to catch the eye of pagans and neither Kartir nor any of the Sassanid kings never refer to Zoroaster. They are confined to read pro-religion that he taught to them, which means the religion of the worship of Zarathustra.

2. Kartir's inscriptions

2.1. Naqsh-Rostam inscription:

Naqsh-e Rostam is placed in hillside of Rahmat Mountain with half a kilometer away from the pool (the Peacock Throne) and three kilometers from Persepolis. In Naqsh-Rostam, Ardashir and Shapur carvings can be seen. Kartir's inscription is placed on the side, which is part of the essence of the assignment kingship from Farharr (or to hold some Western scholars, Mazda) to Ardashir, and has 31 rows. Kartir it can be seen on the left. What is this inscription has two glances, first a brief of the Ascension in two other inscriptions at Naqsh-e Rostam and how it came to Mashhad. At this point, the readers would like him to be based on religion and explain their service for temple priests, issue the sealed and stamped documents, then mention their names.

2.2. Kaaba of Zoroaster Inscription:

This inscription is located on the east side wall of the Kaaba of Zoroaster and has 19 rows and includes names and titles he had at the time of Shapur as Hirbod, then the priest Mazda Hormuz with hat and belt, which is a great privilege to be forgiven, then Kartir dealt with mentioning religious activities such as fight with other religions, especially Christianity, Manichaeism, Jews and others. Kartir told about the establishment and modification of priests that has been perverted thought and spoke list of states that at the time of Shapur's tenure has been mentioned.

3. Sarmashhad inscription

Sarmshhad area is located at 80 km of Kazeroon and 36 km of Jareh, Kartir's inscription is the upper part of a picture of Bahram II's hunting and you can see the Kartir's image. This inscription has 58 rows that has been divided two parts as contents. The first part contains him names and titles from Shapou I to Bahram II, a list of cities and towns that have been captured by Iran, activities in the fight against other religions and the religion of Zoroastrianism Kartir throughout the territory of the Sassanid done to help those who have been Clergymen, who set fire to the religious ceremony that has been in place. In this section, Kartir's inscription indicates that the major role in making and dealing with the principles of Zoroastrianism during the Sassanid has been himself.

4. Naqsh-e Rostam inscription

This inscription below Kartir is embossed with a 79 line is that many of them are damaged. The inscriptions, including inscriptions Sarmshhad has two parts. Of the four Kartir's scrolls probably Sarmshhad inscription in time, is the oldest and main content and important.

Scrolls generally involve two main issues are:

Introduction of titles and titles that have, describing the work done during each of the Kings, and describing his ascension that has a domain of a religious story. The point that should be mentioned here is the search reason or the reasons that this condition has been created and why Kartir did violence to hit their followers. Of course, it may be several reasons for the violence, restrictions and eliminate the release stated. But the biggest reason was the community's natural defense against attacks and fierce attack Christians, against the killing of Iranian was the destruction of churches against the destruction of the temples can be seen as a natural defense reaction of the government and spiritual religion Zoroastrianism and above all considered Kartir.

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