

Arsacid & Sassanid Iran, and the wars against the Mithraic-Christian Roman Empire

Pre-publication of chapter XIV of my forthcoming book “Turkey is Iran and Iran is Turkey – 2500 Years of indivisible Turanian – Iranian Civilization distorted and estranged by Anglo-French Orientalists”. Along with Chapter XV and Chapter XVI, Chapter XIV belongs to Part Five {Fallacies about Sassanid History, History of Religions, and the History of Migrations}. The book is made of 12 parts and 33 chapters. Chapter XVI has already been made known in pre-publication here: <https://megalommatiscments.wordpress.com/2023/02/02/iran-turan-manichaeism-islam-during-the-migration-period-and-the-early-caliphates/>



Nisa, Turkmenistan: the original Parthian Arsacid capital



Nisa, the Parthian fortress

To the Anti-Mithraic nature of the Arsacid rule and to the philhellenism of the Parthians are due the main reasons for all the Iranian-Roman wars (54 BCE – 628 CE) that took place under either the Arsacid or the Sassanid dynasty, before and after the

Christianization of the Roman Empire. For those who accepted Alexander the Great as an Iranian king of kings (after the example of Cyrus the Great) on the basis of his purely Oriental claims and his genuinely Iranian deeds, the fact that a remarkable Mithraic penetration took place across the territories of various states of Epigones was unacceptable. This fact has always been deliberately obscured by the colonial Orientalist forgers.

It is however easy to observe that no war took place between the Parthians and the Romans prior to the Mithraic prevalence in Pontus, Commagene, Cappadocia, Cilicia, Western Anatolia, and the Balkans at a time the Romans were gradually expanding in the East. The Parthians viewed the Romans as a successor to the Epigones and had rather good relations with the Anti-Mithraic Romans.

The main reason for the Parthian interference in the regions of Caucasus, Armenia, Anatolia, North Mesopotamia and Syria was the rise of Mithraism in those lands. In Armenia, more specifically, the problems started when a Parthian Arsacid offspring, Vonones I, took power there (12-18 CE), after being overthrown as pro-Mithraic in Parthia where he had ruled for four years only. Of course, it is not a coincidence that the Parthian noble, who overthrew Vonones I, i.e. Artaban II, was his predecessor's nephew and originated from the Dahae Turanian tribe. More significantly, he had previously ruled Atropatene, i.e. the most sacrosanct land of the Empire. All the elements of the conflict appear to be religious of nature and character; they seem to testify to a formidable clash between Zendism, i.e. the monotheistic orthodoxy, and the Mithraic polytheistic heresy. About:

https://en.wikipedia.org/wiki/Vonones_I

https://en.wikipedia.org/wiki/Artabanus_II_of_Parthia

https://en.wikipedia.org/wiki/Roman%E2%80%93Persian_Wars

----- *Parthian Arsacid Art* -----



Parthian golden necklace, 2nd c CE, Reza Abbasi Museum



Parthian long-necked lute

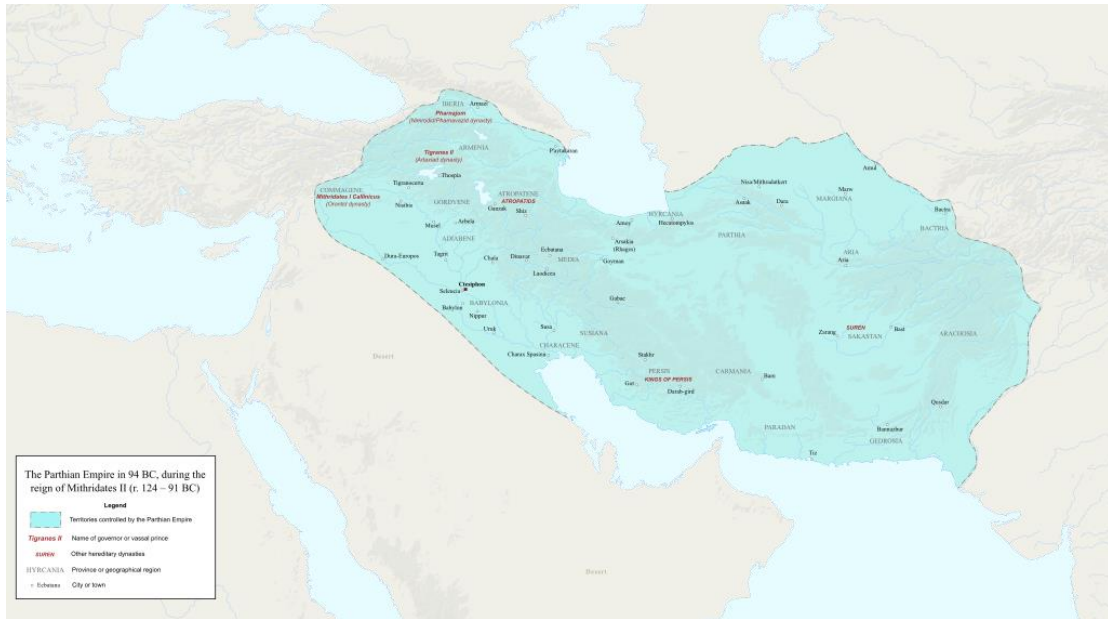




Parthian funerary objects from Nineveh



Statue of Parthian nobleman from Shami, Khuzestan



The rise of the Sassanid dynasty (224-651 CE) was not the result of an ethnic clash (Persian vs. Turanian) or a tribal dispute; it was a resolute effort of some Persian Iranians to bring about, at the local level first, the irrevocable termination of the Mithraic subversion. The uniquely totalitarian rule of the Sassanid was successful in eliminating every trace of Mithraic Magi from the empire which, as I already said, was named for the first time Iran (or rather Iranshahr/ Ērānshahr: 'empire of Iranians').

However, the rise of the Sassanids in Iran (224 CE) was contemporaneous with the rise of Mithra Sol Invictus in Rome; this ominous fact deteriorated the relationship, further discrediting Rome in the eyes of the Iranian Zoroastrian monotheists. Few scholars have observed that Ardashir I overthrew the last Parthian monarch (after the famous battle of Hormozdgan, somewhere in today's Iranian Khuzestan, on 28 April 224 CE) only two years after the assassination (11 March 222 CE) of the Roman Emperor Elagabalus (or Heliogabalus; official imperial name: Marcus Aurelius Antoninus Augustus), who was the son of an Aramaean noble lady and a Roman aristocrat.

----- Parthian Arsacid coins and bas-reliefs -----



Coin of Mithridates II of Parthia, Ray mint



*Phraates IV (reign c. 38–2 BCE) ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΑΡΣΑΚΟΥ ΕΥΕΡΓΕΤΟΥ
ΕΠΙΦΑΝΟΥΣ ΦΙΛΕΛΛΗΝΟΣ*



*Mithridates I's victory depicted on a relief at Hung-e Azhdar (also written as Xong-e
Ashdar), Izeh (SW Iran); Mithridates I (195-132 BCE) reigned after 165 BCE.*



Behistun relief of Vologases III (reign: 110–147 CE)

Quite revelatory for Rome's overwhelming Orientalization and emphatic Mithraization is the fact that Elagabalus, before ruling Rome for four years, had been

the high priest of the Aramaean sun god in Heliogabalus' temple in Emessa, i.e. today's Homs in Syria. This crucial fact was apparently known to the monotheists and their venerable mystics in Iran.

Another critical development that had taken place in Rome few years before Elagabalus became a typically Oriental emperor was the issuance (212 CE) of the Edict of Caracalla, which is rather known as *Constitutio Antoniniana*; according to this groundbreaking dictate, all free men in the Roman Empire were given full Roman citizenship. This development eliminated every 'political ideological' or 'ethnic identitarian' theory, belief or pretension.

For important historical nations like the Egyptians, the Phoenicians, the Aramaeans, the Jews, the Berbers, the Carthaginians, the Macedonians, and the Ionians, the Edict of Caracalla was clearly tantamount to irrevocable 'act of death': it definitely meant complete voluntary renunciation of one nation's own imperial or political concept (and practice) of governance and explicit abnegation of own rule, royal or political tradition, and cultural-ethnic identity. By accepting (as they all did without the slightest opposition) the Edict of Caracalla, the Egyptians, the Phoenicians, the Jews, the Macedonians and all the rest accepted that they were merely Egyptian-speaking, Phoenician-speaking, and Berber-speaking Romans (and so on for the rest).

The concept of the Oriental Universal Empire was thus imposed one century before the Christianization of the Roman Empire. One must however add that this occurred due to devious machinations and administrative acts and not in proper terms of spiritual evocation and genuine, solemn, imperial inauguration; it was very lowly and evidently unholy.

However, Rome's Mithraization was indeed a counterfeit Iranization. This fact has been systematically concealed by modern historians and historians of religion. But in this manner, to the eyes of the Iranian monotheists, Rome became -and for very good reasons- the abode of Ahriman (: Satan) as per the viewpoint and the criteria of the Iranian Zoroastrian monotheists. Why this is so we can understand, if we truly pay attention to what happened in Rome during the 3rd c. CE.

The blasphemous apotheosis of the Roman emperors started being related to an evident identification with Sol Invictus, and in 220 CE Elagabalus replaced Jupiter with god Elagabalus who was conceived as Sol Invictus - Mithra. The equation of a human with a god had always been an evil monstrosity for Iranian Zoroastrian monotheists. Not one emperor could ever be accepted as 'god' in Iran, and actually this never happened. The Achaemenids and later Alexander ruled the Iranian province of Egypt as Horus (: the Living Concept of the Messiah) to be there considered as pharaohs, but this was a phenomenon apart that did not concern the main provinces of the Empire.

This was not the beginning of Mithraic prevalence in Rome, but it was the first time a Roman emperor was officially believed to be Mithras Incarnate. This practice was repeatedly attested in almost all the other Roman emperors, who were venerated as Sol Invictus (Undefeatable Sun) and accordingly were portrayed with radiant crowns.

In fact, the Mithraization of the Roman religion, empire, cultural and imperial life was a compact development that did not involve only the erection of hundreds of Mithraea across the vast country but also the systematic and overwhelming spiritual, religious, mythological, theological transformation of several (Aramaean, Anatolian, Phoenician, Caucasian, Berber, Roman, Macedonian, Ionian, Celtic and many other European) divinities into mere aspects of Mithra.

This abominable situation was tantamount to unprecedented and foremost Ahrimanization (: Satanization) of the Western confines of the Earth; consequently, it had to be dealt with and rectified or annulled. This was the universal *raison d'être* of the Sassanid emperors of Iran; they had to eliminate the evilness of those who had already proved to be untrustworthy successors of Alexander the Great and impotent custodians of his legacy, i.e. an illustrious effort of readjustment of Achaemenid Iran.

The Sassanid armies repeatedly defeated many Roman armies; they even captured Roman emperors. Unfortunately, this was not enough, as it could not change much the evil religious practices in Rome. Despite Valerian's disastrous defeat at Urhoy (Edessa of Osrhoene; today's Urfa in Southeastern Turkey), the subsequent (260 CE) invasion of Cappadocia by Shapur I (Ardashir I's son; 240-270 CE), and the stunning deportation of 400000 Cappadocians in Iran, Aurelian (270-275) was proclaimed Sol Invictus as official Roman god on 25th December 274 CE, thus further advancing the process of Orientalization, Mithraization and counterfeit Iranization of the Roman Empire. Little mattered to the Iranians the fact that few faithful and benevolent praetorian guardians murdered the infamous emperor.

Rome had progressively become 'Aniran', i.e. the Non-Iran – an evil and chaotic periphery under the full control of Ahriman. To the Sassanid monotheistic emperors and priests, this development meant that, in 275 CE, Rome was indeed a counterfeit Iran the existence of which the Sassanid kings of kings could not accept anymore.

The Mithraization of the Roman Empire was highly accentuated in the reign of the most Mithraic Roman Emperor Constantine I (306-337 CE). Noticeably, in the Arch of Constantine, several statues of Sol Invictus are depicted; Constantine I was portrayed as Sol Invictus Mithra on coins dating in the period 315-325, and as late as March 7th 321 CE, he proclaimed the Day of Mithra, *Dies Solis*, as the official Roman day of rest. The only development left to take place beyond that point was the association of the forged narratives about the historical Jewish rabbi Jesus with the themes of the mythical-mystical evangelization of the Anti-Iranian, Roman Mithra as End Times' Savior. This progressive amalgamation, after being unconditionally wrapped in voluminous theological indoctrination, became known as the Official Roman Christianity, as the parallel, but fundamentally different, Hebrew concept of Messiah was entirely absorbed, irrevocably disassembled, and egregiously distorted within the Mithraic Roman specter named 'Jesus - Christ'.

General reading and bibliography can be found here:

[https://en.wikipedia.org/wiki/Iran_\(word\)](https://en.wikipedia.org/wiki/Iran_(word))

<https://en.wikipedia.org/wiki/Elagabalus>

[https://en.wikipedia.org/wiki/Elagabalus_\(deity\)](https://en.wikipedia.org/wiki/Elagabalus_(deity))

https://en.wikipedia.org/wiki/Sol_Invictus

[https://en.wikipedia.org/wiki/Valerian_\(emperor\)](https://en.wikipedia.org/wiki/Valerian_(emperor))

<https://en.wikipedia.org/wiki/Aurelian>

https://en.wikipedia.org/wiki/Ardashir_I

https://en.wikipedia.org/wiki/Battle_of_Hormozdgan

[https://en.wikipedia.org/wiki/Valerian_\(emperor\)](https://en.wikipedia.org/wiki/Valerian_(emperor))

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https://en.wikipedia.org/wiki/Radiant_crown

https://en.wikipedia.org/wiki/Imperial_cult_of_ancient_Rome

https://www.academia.edu/2577051/How_Did_Roman_Emperors_Become_Gods_Various_Concepts_of_Imperial_Apotheosis

-- ARAMAEAN CARAVAN SITES UNDER PARTHIAN ARSACID INFLUENCE --

Dura Europos



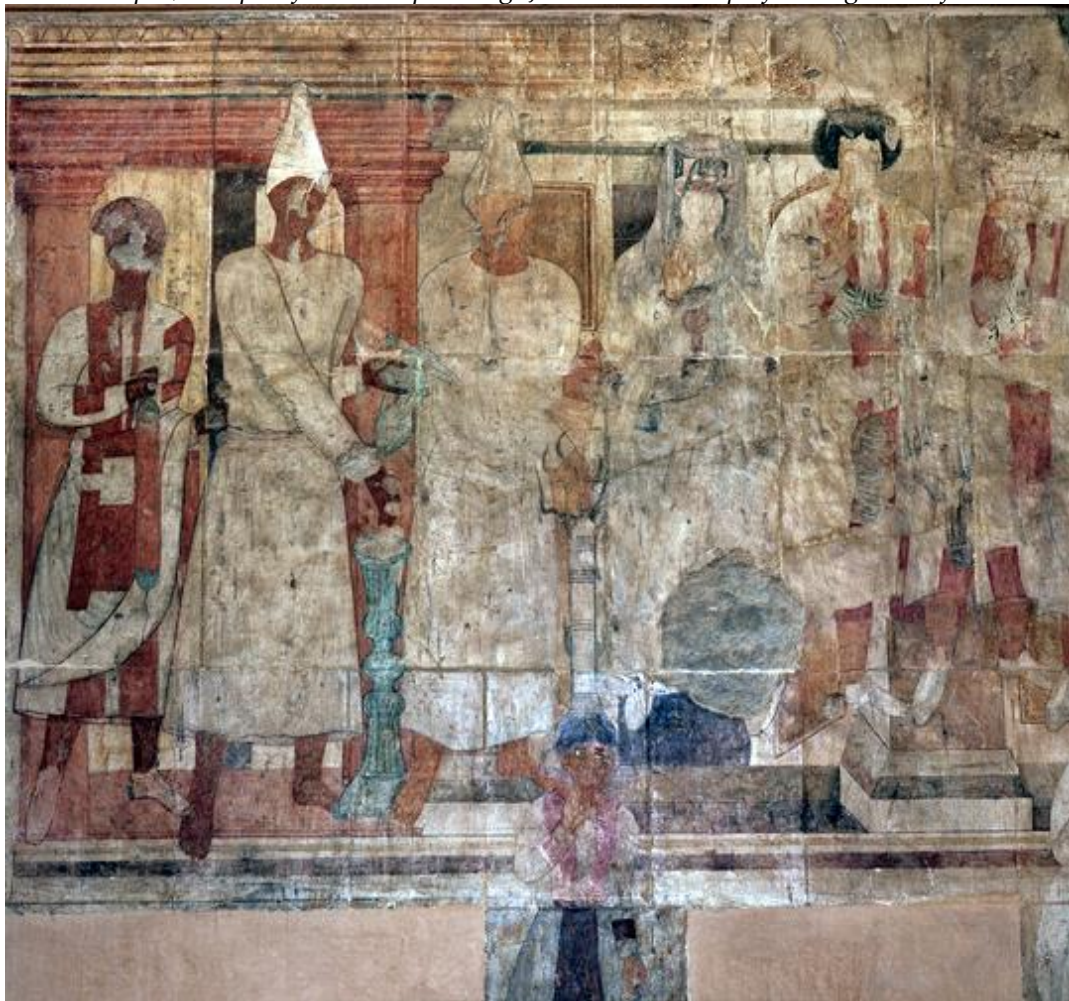
Temple of Bel



Dura Europos, Temple of Bel relief: Bel (far right), Baalshamin (far left) and the Aramaean gods Iarhibol & Aglibol in-between



Dura Europos, Temple of Bel wall painting: Julius Terentius performing a sacrifice

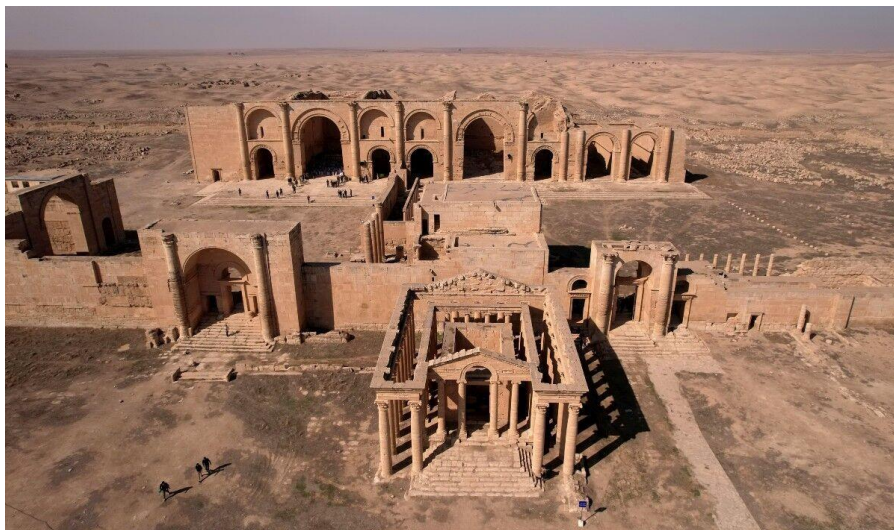


Dura Europos, Temple of Bel wall painting: Conon offers a sacrifice

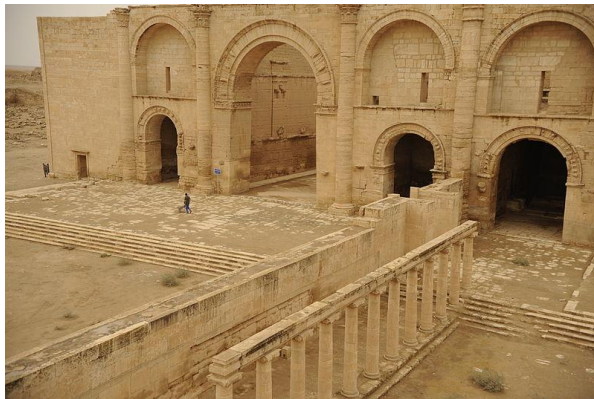


Detail from the previous wall painting

Hatra









Hatra military commander with a votive statuette (offering)



Hatra: the Mithraic version of Nergal, an Ancient Assyrian mythological-cosmological concept that the Aramaean polytheists personified as the god of the Nether World.

Tadmor (Palmyra)





Palmyra grave reliefs