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Impact of Climate Conditions on the Place and Role of Religion in Ancient Iran Stratification System

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Abstract

Human social - economic life has passed historical development so far and today many human relations are the result of its historical past. Understanding the mechanisms and dynamics of this historic relationship can better explain the human relations and treatment. Ancient Iran was one of the Iran temporal - historical periods, which had its own social system and human relations, that on the basis of documents and texts, we can trace the effects of climatic conditions and nature in construction of this system and relations. According to the documents, one of the most important classes in the upper layers of ancient Iran stratification pyramid were clergymen and priests who assigned a lot of advantages and features of the labor division system to themselves. In this study, using citation and studying the documents and literature in the field of social - economic life of ancient Iran, the effects of climatic condition on the role and place of religion in the hierarchical system were examined, and these results were obtained: Pastoral and agricultural economy as subsistence economy of ancient Iran was in close relationship with nature and the natural environment and climate. Therefore, the goddesses who people worship were somehow connected with the natural environment of the social construction. Clergymen or priests, or Magi as religious leaders and custodians of the goddesses and organizers of religious ceremonies, were always as one of occupants of upper parts of the stratification pyramid in these communities and consequently, they have benefited from the advantages and facilities unequally. Clergymen most important functions in the ancient Iran division of labor was to enforce civil and military affairs, to hold religious ceremonies, narrating and writing the old stories, the scientific authority. Priests were involved in the hire and fire of the king besides the religious power and the spiritual guidance.

Keywords: Ancient Iran, Climatic Conditions, Priests, Stratification System, Social Construction.

Introduction

Iranian plateau was the cradle of one of ancient human civilization that affected by its geographic and climatic location, has imposed specific social - economic life on its residents. Located in the path of communication for different ethnic groups and its specific strategic location, this land has always been expecting a variety of changes, both positive and negative and in the history, it has progressed to its developmental life and has created life patterns, norms and beliefs, tools, organizations and various institutions.

Reviews and studies of ancient Iran history shows that one of the institutions that has always had a fundamental role in public - economic life of the inhabitants of the land is the institution of religion. Why and how this institution has always had a significant contribution as a major focus in human life in general, and especially in Iranians' life, firstly is not very precisely genealogized and secondly, if studied, it has always been studied from a specific point of view and in accordance with the cognitive principles of any scientific and cognitive discipline rather than a combined and comprehensive view, for example, those involved in education and theology considered that it is due to man's divine nature and explain it with the metaphysical - intuitive character, ethics scholars consider it is due to thinking and choice and its necessity to make the life morale with a belief in an afterlife in light of the teachings of religion that over time, has resulted in the evolution of ethics and the evolution of religion. Some anthropologists like Frazer (1854 1941), in his evolutionary theory, considers the move from magic to religion and then to science and Feuerbach believes that man has a dichotomy in his existence, that is one side of him is higher and the other side is earthly. That is, there are both aspects like anger, and lust in human existence, as well as honor, dignity and great virtues, but usually the man forgets his sublime aspect and will be subject to his inferior side and avoids his superior aspect such as honor and virtue and thus, when he thinks of those superior traits, he considers them beyond himself which is the origin of religion genesis in human existence. [1]

By bracketing the root of nature and the impact of this longstanding institution in the life of many people, including social - economic life of Iranians, what can clearly be said about it is its deep impact on other social institutions and especially human relations and stratification system of different communities.

Stratification system that reflects the social relations and communications among different groups in the social hierarchy of society, is studied and examined from the perspective of different scientists. Seifollahi (2014), one of the scholars of social affairs, in the definition of social stratification system said that "stratification means the structured formation of the layered classes of the population based on the economic situation and their life style and consequences of such a social layering is the formation of social groups. The formation of social groups from the economic situation and lifestyle and its sustainability in human societies leads to the emergence of social class. Social class is considered as one of the important social group, which is formed within the context of social relations, in the process of social division of labor." [2]

On the stratification system of ancient Iran, various historical resources of ancient Iran shows that religious authorities and organizers of the religious ceremonies, with their intergroup hierarchy system, have been always placed on top of the social stratification system. As a result of it, they had benefited from social special benefits and privileges and were very influential in social changes and developments. In this paper, by limiting the scope of stratification system of Iran history to ancient times, we aimed to examine the mechanisms and dynamism of effective factors that caused the central

importance of religion in this area, as well as the influence of religion in layering pyramid and social hierarchy system of stratification of this period of Iran history.

Problem statement

Stratification system is one of the pillars of the establishment of communities' social structure, durability, driving dynamics, as well as a source of changes and transformations. This system can have positive and negative functions in society, functions such as durability, stability and order of society and the emergence of social inequities and emergence of dissatisfaction arising from it and the social movements and revolutions.

Two states can be imagined for society stratification system and agreement:

In the first case, if the mechanisms and dynamism of the formation of the social stratification system, according to be influenced by other social factors, such as sovereignty dialectical relationship, power and wealth, can create justifications and ideologies to maintain the hierarchy in favor of some people as the ruling class at the top of this pyramid, and as a result resulting in overflow of a variety of social benefits, such as power, wealth and prestige and respect to them, if the minority benefit from it, consent and consensus, whether inner or by discourse consent and from fear and repression and no denial and skepticism is done from the lower levels of society, this stratification system is not only problem making, but also contributes to the stability of society and minimizes the internal conflict and stress.

In the latter case, if the lower strata of society don't accept the unequal ideologies and justification of the ruling class and consider it as a false claim, and the system also doesn't open the ways for mobility of competent and elite people of the bottom groups and in other words "circulation of elites", it causes covert and overt discontent of community members and the stratification system will be challenged and here, the anomic and pathological aspect of social stratification system will be highlighted. In the anomic and abnormal aspect of stratification system, community is divided into facing and hostile groups and will lead to all sorts of tensions, including riots, war and revolution that could threaten the society systematic structure and collapse it and cause loss of forces and resources. Many questions can be raised here:

Is the stratification system an eternal divine inequality law or the product of human social construction? Why there should be a stratification system? Why, despite the limitations of human life for eternal benefit of social benefits, upper classes are always trying to defend their position will all their lives and provide ideological justification for it? Isn't it indicating the law of survival of the fittest or struggle for survival in animal world that the moralists always deny? What is the criterion for the benefit of man and a saturation point? And....

But in this article, what we are going to answer is to analyze the ancient Iran stratification system and the layers in it and also analyze and interpret the factors affecting the significance of religion role and its effects in the social hierarchy and its layering.

Research objectives

Overall objective: to study the impact of climatic conditions on the place and role of religion in ancient Iran stratification system.

Detailed objectives:

Studying the climatic conditions of Iran.

Studying the socio - economic system and human social relations in ancient Iran.

Studying the stratification system and social hierarchies of ancient Iran.
Studying the effects of climatic condition on the role and place of religion in the social hierarchy of ancient Iran stratification system.

Research hypotheses and questions

A. *Hypotheses*:

Climatic conditions and geography of Iran have a significant impact on social - economic life and human relations of ancient Iran.
The effects of climatic condition and geography on social - economic life, always put religion at the center of attention of ancient Persians.
Religion had influential and undeniable impacts on the formation of social hierarchies in the Iran stratification system.

B. Research questions

Why and how socio - economic conditions and human relations of ancient Iran has been affected by climatic conditions?
How climatic conditions, by influencing human relations, has put religion in the spotlight of ancient Iranians?
How social - economic relations of ancient Iranians had constructed and reconstructed the stratification system?
What is the role of religion in stratification system in the ancient Iranians, and what are its effects on the distribution of society's benefits and facilities?

Research methods used in this study:

Research methods in sociology are divided into five types: (1) empirical, 2. survey or social investigation, 3. citation, 4. field method, comparative or adaptive (5). [3]
In this study, since the subject matter is social - historical phenomenon, we have to study documents and by studying books, articles, surfing through scientific websites and taking notes from them and elemental analysis and obtaining historical elements relevant to subject, and we did it to describe, interpret and explain the research hypotheses and questions, as well as analyze and interpret the content of the research subject.

Analysis and interpretation of results

Effects of climatic conditions on the place of religion in the ancient Iran stratification system

It seems that the earliest human communities are formed through three fundamental and main elements that over time, other elements are created and added to it with the development of communities. The result of such development was the emergence of "human society" and "social systems" in the world today. The elements are as follows in order of priority and importance in formation of the early communities:

1. geographical and climatic environment
2. Human or the human population
3. Economic or livelihood. [4]

In this section, the climatic conditions and their impact on social - economic life and human relations are investigated and then summon of these two in the formation of religion and its central role in the next relations of stratification system and social hierarchy are contemplated.

A. The climatic conditions of Iran and theories associated with it:

Iran is one of the most unique countries in terms of climate. Temperature differences in winter between the hottest and coldest point arrives to over 50°. The hottest point of ground in 2004 and 2005, was on a point in Loot Desert in Iran [5]. Iran is in the semi-arid and arid level in terms of precipitation. Precipitation is highly variable in Iran. In North, it reaches to more than 2113 mm (Rasht, 2004). In Desert area, rainfall is generally very low and about 15 mm. Precipitation in North West and West, the Southern range of Alborz and North East is somewhat remarkable (about 500 mm). In the rest of areas, the rainfall is not more than 200 mm. Iran is grappling with water shortage. It is expected that Iran will be in a state of water stress in 2025. [6]

Temperature differences in different parts of Iran is high. While temperatures in winter in Shahrekord is -30° at night, people in Ahvaz experience summer weather (50°). The weather is hot and humid in Northern coast in the summer and moderate in winter. North West and West regions have temperate summers and cold winters and Southern regions have extremely hot summers and mild winters.

On the effect of climate on social - economic life, many studies have been done and many scientists studied the effect of this variable on the social life, so that the issue is well evident in climate-oriented views of people like Aristotle, Niccolo Machiavel, Ibn Khaldun, David Hume and Charles Louis Montesquieu. [7]

The impact of climate on human life, especially the Iranian plateau, includes the issues studied by social thinkers such as Karl Marx and Friedrich Engels. In his studies, Marx recognized the differences between the political – social structure of Eastern societies and feudal Western societies, and he knew the reason for this difference was appointed to climatic conditions. Therefore, for the first time in 1853, he wrote a letter to his friend and colleague Engels and explained the Asiatic mode of production, Engels, in response to Marx letter confirmed his discovery [8]. In a series of works, he analyzed the Asiatic mode of production and Asiatic ancient society and writes: "The climate, the land, the vast space, a desert which is extended from African Sahara through Saudi Arabia, Iran, India and Tatarstan, to the high plateau of Asia made the artificial irrigation system as the base for eastern agriculture with the help of canals and irrigation facilities, and the obvious need for thrifty use of water ... in the East inevitably requires intervention of government centralized power. This stems from the economic task i.e. specially task of organizing public affairs that Asiatic states had to execute stems from it." [9]

Concepts such as oriental despotism, Asiatic mode of production by different scientists showed the effects of dry and arid environment on human life and society system and the main reason for this nomination was the status of water in these areas. Water can be found in the East much less than the West, accordingly the population has been expanded as concentrated in these areas. In other words, lack of water resources resulted in the fact that where water has been discovered, people immediately rushed there to form villages and settlements and the settlements will be continued to expand. The result of this

trend is that population centers are centralized based on water, contrary to West, especially in Europe, which we witness the long distance of population centers, because the water was there. Another important point is that as water was scarce and found deep underground, drilling wells and aqueducts, etc., was needed. Since, farmers didn't afford the cost of this type of operations, they inevitably referred to the king or any other source of power and wealth and the process was underlying the dependence of people to these powers and its result was the creation of appropriate conditions for authoritarian regimes. Authoritarian rule which main base is the people need to water and its obvious characteristic is their vast territory due to vast lands and concentrated population which were easily ruled. [10]

On the importance and influence of climatic conditions on social - economic life of human, Seifollahi (2009) in his book "Principles of Sociology" believes that "the geographical environment was the context of life. So, it is considered the first element in the formation of human communities. Evidences remained from early humans who lived during the quaternary, shows that the natural environment for primary people was not devoid of threat and risks." [11] He pointed out that of course human was not bounded always in relation to the natural environment, but according to the realities of life and the natural environment, he creates various social environment which indicates his ingenuity and creativity." [12]

From all reviews of the Asiatic mode of production, the concept of oriental despotism and water-oriented society, we can clearly understand that in this part of the world, climatic and geographical conditions have created a special human relations and its inhabitants, as a result of these ecological conditions, invented various tools and equipment for enjoying the rough and tough nature, such as subterranean as an Iranian invention is a sample of the primary technology which creation is very difficult and requires solidarity and collective work under a centralized monitoring system. Following, the effects of climate on the division of labor and central and authoritarian social – economic system in the form of a causal model is displayed:



Figure 1: Causal model of climate impacts in creating authoritarian social system

B. Effects of climate on socio - economic life and human relations in ancient Iran:

We said that climatic conditions as one of the three important elements and three realities of thousands of major and minor elements form communities that affect many components of social - economic life, it was especially effective in the early stages of human life and the historical evolution. Also, some studies were referred that show the dominance of climatic conditions in creation of a social system entitled "Asiatic mode of production or oriental despotism" in the evolutionary history of Eastern societies.

The livelihoods and tools used in ancient Iran all show the influence of social - economic life from climatic element. In this method of the social life, fatalism and metaphysical look to affairs all were to create a kind of ontological security for people who struggle with the difficulties and hardships of the

nature and in the dialectical relationship, they are the creator of one of the most ancient human civilizations.

Pastoral and agricultural economy as subsistence economy of ancient Iran was in close relationship with nature and the natural environment and climate. Therefore, the goddesses who people worship were somehow connected with the natural environment of the social construction, goddess like goddess of Love (Mitra), goddess of rain or water (Anahita), goddess of storms (Vaio), Divine symbol of sun radiant (Oshbam), goddess of the twenty-seventh day of October (Aseman), the son of waters (apām napāt), sun gift, KKhorshiddad, Atiye Mehr (Mehrdad) [13] all show the major and important role of nature elements' impacts on the lives of people of this territory, like in beliefs of the ancient Iranians, Anahita is the goddess of rainfall and germination, and rain fell as her will and contraption, the rivers were flowing, plants were grown, animals and humans were breeding, Anahita mercy encompassed all living things, and in this respect, she was a sacred nature to all Iranians.

What signifies the role of these goddess from climate for analysis is the role of the goddess in the establishment of social order and consequently, the stratification structure in ancient Iran, because the beliefs and values in the later stages of social - economic life became as organization, institution and structure and in the later stage cast a shadow over all aspects of life. That is why the clergymen or priests, or Magi as religious leaders and custodians of the goddess and organizers of religious ceremonies, always as an occupant of upper parts of the stratification pyramid of these communities and consequently, they benefited the advantages and facilities unequally. Following is the causal model of the climatic effects on the origin of ancient Iran religious beliefs:

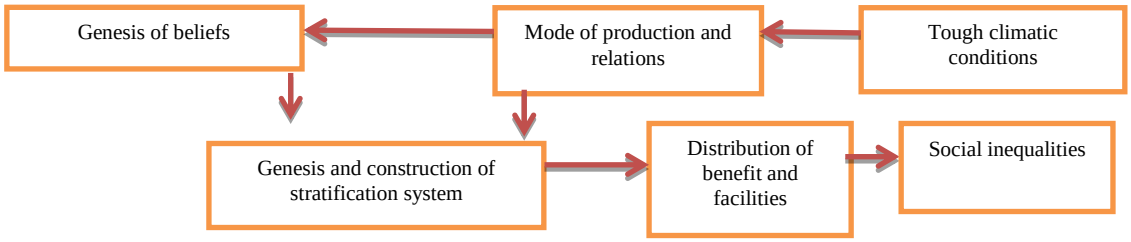


Figure 2: Causal model of climate effects on the rise of religious beliefs and its impacts on ancient Iran stratification system

C. The place of religion in the stratification system

In previous discussions, it is said that the study of ancient Iran history shows the significance of religion as one of the factors constituting social system. Whether the climatic conditions and hardships and violence of natural environment affected this trend and other factors is controvert, but certainly and without diminishing the importance of other factors and causes, according to the theory of oriental despotism or Asiatic mode of production can observe the role of environmental factors in this trend as well as the construction of the entire social system and stratification system.

Security and the need for a bureaucratic government to plan for the use of scarce water and other agricultural inputs, is a concept that somewhat explains the reasons for centralized authoritarian and totalitarian regimes in this region and elements of religion and institutions as one of the factors creating

consensus and solidarity as well as suppliers of ontological security and mental health issues, have always has an important and fundamental role besides the political institutions and in connection with it and in turn was effective on the hierarchy of social system and its construction.

In general, history and human culture never and in any period was not empty of religion in the strict sense and mythology and religious beliefs in general. The mythical idea and religion starts the cultural developments cohesion. In other words, the most important spiritual element of human social life in the beginning is thought and mythic worldview and then religion. The mythical idea and religion creates philosophical thought and philosophical thought and philosophical system eventually bring the scientific thought and scientific system from itself. The result of these large changes in material and spiritual life of mankind from the beginning until now has been always had the three pillars of religion, philosophy and science. [14]

If we look at it systematically, in general we see the role of none of the three pillars ineffective or notable than another, because each of these areas were in some way underlying the next developments. In ancient Iran, it is a little different, and this difference is in the fact that among the three pillars previously mentioned, religion plays the major role. This is religion which develops the injunction thought, and ultimately wisdom - not philosophy - and provides it for the Iranian culture. This is religion which in its scope extended the scientific thought and scientific system and justifies its publication. It is religion that changes many foundations and fundamental issues. Because in general and especially in ancient Iran and even Iran after the Islam, it is a conceptualization and standardization phenomenon, and basically something that is not conceptualization and standardization, will not bring a significant change. The centrality of religion in the Sassanid period of about four hundred years can clearly be seen. In this period, religion is the base for social interactions, legal judgments, both civil and criminal, fight against adversaries, all worthies and unworthies, and even scientific theories and so. [15]

Clergymen (priests) in different periods of ancient Iran history had a special status, and were considered one of the most influential social classes. Kings who were aware of the influence of this class among people, tried to establish a proper relationship with them to obtain the political legitimacy and by attracting their attention, they would provide a security coverage to their rule. Expansion of religion "and keeping the religion of truth and worship of Unique God and performing some good and useful events" [16] were considered the most important tasks of priest. While being responsible to perform all religious matters of society, they did some social activities, such as education, dream interpretation, treating patients and so, and in general, they were involved in all aspects of people life. Education of princes and holding celebrations and religious festivals were also among other domains of activities of clergymen which gave a political look to the performance of this class. [17]

On the role and task of clergymen and priests in the division of labor in ancient Iran, John B. NAS, in the history of religions, writes: priests were in charge of the administration of religious life of Zoroastrian, that is the clergy class who inherited from their fathers and Magus ancestors were reserved and instructed the great leaders and most of them were educated and trained people. But the task to kindle the sacred fire in the temple is in charge of a particular community that is called priests. They must always carefully observe the religious practice and customs of cleansing and washing. [18]

Evidence suggests that in Iranian ancient religions, clergymen had a lot of power and domination. They told people that the gods live like kings. They still live in aristocracy, so you should give ornaments and don’t neglect. Thus, religious hypocrisy that ancient religions’ clergymen were manifestations of it,

looted people. Temples were supervised by clergymen and full of gold and jewelry, and all the wealth were in the hands of the representatives of gods, that is clergymen. Additionally, they had the reserves and stocks of corn and beans and a variety of commodities which were the gifts of poor for the gods, in their possession, and trade with the name of their gods. Temples were the trading platform and trading for clergymen. [19]

Based on the one of the available documents we can say that in ancient Iran; clergymen had such a role and power in the stratification pyramid that even they monitored the promotion of meritorious for small and partial stimulation of that era. Christensen Sen says overall it was not authorized going from a class to a higher class, but may actually be the exception, and it was when one of the majority of subjects showed a special qualifications and art, in this case, based on the Letter of Tansar, it must be offered to the king and then the experience of the priests and harābiẓat (The attendants on a fire-temple) and the observations, as if they considered it worthy, entitled it to other than tribes. [20]

In another document, it is said that, the priests were considered the most important social hierarchy in ancient Iran and even before the advent of Zoroaster (moghu), they were religious leaders of people. The word priest in Avesta is given as Moghu and over time, it changed into magupat and in Middle Persian (Pahlavi) to mogu, and it changed into Mobad (priest) in ancient Persian [21] Although the priests were temple guards of the country and performed religious customs such as rites of purification and sacrifice, but their mandate was not limited to religious affairs. They were teacher, historian, physician and astronomer who were involved in the important decisions of the country. The highlighting influence and importance was to the extent that in the opinion of some scholars, studying the cultural status of ancient Iran is impossible unless considering the position of priests. [22]

According to the role of the division of labor in the foundation of stratification system and using the benefits, clergymen and priests and mogu of ancient Iran were in charge of a variety of functions and duties and that it would provide more room for maneuvering to gain power and influence, and benefiting from social benefits to them and cause reproduction and stabilization of the existing hierarchy in favor of themselves. In some studies (Delpazir, 2010) the most important functions of the clergymen in ancient Iran division of labor were given as follows:

1. The implementation of the civilian and military tasks such as approval and adoption of the Kings, the coronation ceremony, messaging, justice, counseling, the court officer, participation in battle and supervision of Economic Affairs.
2. Holding ceremony that includes tasks such as temple rituals, marriage ceremonies and rituals of mourning.
3. Narrator and writer of the old stories.
4. Scientific authority, which included tasks such as education, medicine, foretelling, astronomy, architecture, debates and scientific sessions. [23]

For the enjoyment of social benefits, for example, the role of their judgment, it can be said that one of the key roles in all societies both modern and traditional, is judgment and the holders of this role enjoyed more benefits. One reason for the importance of taking such roles is the ideological basis of these roles, so that the judgment always given to those who have spiritual and religious status. On the role of judgment of clergymen in ancient Iran, it can be explained that since Iranian society is a society which believes in religion, especially Zoroastrian religion had an important role in people's thoughts, and also because of the fact that the religion in a long period of the history of ancient Iran was in top of the power

and judicial texts, religious literature of this religion, the major role of Zoroastrian clergymen in ancient Iran judiciary can be understood.

In one of the documents, it is stated: "Courts of each area ran by a spiritual judge and generally took care if the provisions and acts of non-clergy leaders of the area are generally in favor of justice ... according to the Avesta book Seneca Zum Nosok, they made provisions for the judges who had studied jurisprudence for eleven, twelve, thirteen, fourteen and fifteen years, apparently the decisions and legal provisions of each of them was of various validity... Moreover, we can guess that many judicial officers who had special positions, they were priest or Herbad, as we know Herbads gave fatwa sometimes as judgment. "[24].

In this regard, it is given in another document that "judges are selected from among clergymen because only they had the judicial information" [25], Zarrinkub also writes: In the Sassanid era "in what was related to the administration of justice, Herbads had the major role who were familiar with religious law and ordinary provisions." [26]

The importance of judgment and social functions in the ancient Iran stratification system was so that the position of clergymen and authorizers of religious affairs made so prominent and influential that even sometimes, king himself some time as head of the stratification system were not safe of their judgments and their consequences. A clear example of such an event was the reign of Ghobad Sasanian. However, "if someone returns from religion and joins another religion, he was immediately executed." [27]

Although we don't have enough information about the rights and privileges of a judge in ancient Iran, but it can be assumed that according to the official judges, and the judges appointed by the king, they were among the nobles and noble families and the Zoroastrian clergymen who had many advantages, properties and income and a certain advantage may be at the disposal of this group in relation to the position of judge. Ehtesham (1976) writes about it: "In the Achaemenid era, justice had a distinguished place. Achaemenid Empire was assigned the justice and its implementation as one of the programs of their reign and the priority of state affairs, so that the judges at this time had many benefits and great privileges. "[28]

In sum, based on the findings and the literature of social order, hierarchy and stratification of ancient Iran during the Sassanid era, it can be said that since the legal practices of each community reflects the lifestyle and the terms and conditions of the community, certainly the Iran law in the Sassanids era is also no exception, and because in the society of Sassanid era, clergymen were considered as the absolute power and were placed in the first class. Legal practices arising from the fact had a very strong mix with religion, so that the involvement of the Zoroastrian clergymen in all legal matters is clearly evident, because the Sassanid government was aligned with Zoroastrian clergymen from the early days. Companions of religion devoted their sacred aspects to religious government and also thanks to the support of the bureaucrats in all important aspects of Iranian lives, all state affairs were done by their consultation and prediction (the Magi). Magi had spiritual authority. Government made them ruling the people's lives and property and correct implementation of marriage and divorce, giving lawfulness title and possession truth and other rights was in their power. All of these rights resulted in their full influence. In the Sassanid period, the Achaemenid period, the king was at the head of the judiciary and according to requirements of Persian religion that knows the religion and moral united to law in its judicial sense. Arbitration and procedure in this period was done by clergymen and judiciary proceedings in the proper sense belonged to this class. [29]

What is given in the testament of Ardashir Babakan, head of Sassanid empire to his son, Shapur (241-271 M), shows the importance of religion in ancient Iran stratification system more than ever: "My son! Religion and royalty are close to each other and they are interrelated; religion is the basis of king and king is the guardian of religion. Whatever has no base is destroyed, and what had no guard is destructed." [30] So the most important indicators that distinguish the political and religious history of period is that the, harmony of religion and government, especially in the era of the first kings of this dynasty. During this period, the monarchy and the unity of the country was based on religion, and a deep bond was formed between religion and politics. What strengthening this link, in addition to the recognition of the Zoroastrian religion, was the relative correlation and religious and social objectives common to Clergymen and Kings that based on which the government was supportive of religion and state supported the religion. [31]

On the place of religious clergymen in ancient Iran stratification system, it is given in some texts: the Great Darius was relied on the higher classes, the rich and the nobility and clergy and priests in the focus and unity of his country and for its organization. At that time, the clergy and priests in the community were considered politically and economically large force and to draw their assistance, Darius did many measures to preserve the foundations of the welfare of priests and reserved the income of temples from bankruptcy. For example, he rebuked one of the satraps of Asia Minor why he received charges from farmers attributable to Vulcan "Apollo" and commanded to plow his personal land. The priest "Audzagursant" certificate on the support of Darius of the property of a temple he ran is preserved in the available resources. Persian had a special place in the government and the country and did not pay taxes. [32]

Based on the principle that power is corrupting, it can be said that always power and benefits from the occupation of the top levels of the stratification pyramid polluted the priests to all kinds of corruption and crime; Zarrinkoub in his review said: "At the end of the reign of Anushirwan, Iran had a precarious situation... clergy was in corruption. Corruption in the clergy condition was raised from the power of priests." [33] Also, some studies (Alamdari, 2009) showed that in Sassanid era, "an improper situation happened in terms of religious situation. Religious system was integrated in the government. And Zoroastrian priests played a significant role in government policy making and suppression of dissents, especially religious opponents. So the religious system along with state was drawn to immorality." [34]

Relying on documents used in this study, it can be said that priests have a special place in the beliefs of the masses of people. Mobad Mobadan, except what was normal to educate about religious issues and spiritual guidance, was in charge of appointments and dismissals of the king and if a king didn't observe the spiritual teachings, he was considered unworthy and was dismissed by the priests. King election was for the highest representatives of clergy and army and teachers classes, and in the case of dispute among them, it was limited to priests. In the Letter of Tanser, some issues is provided in this regard.

Accordingly, the influential and powerful strata were always placed besides kings in the upper places of pyramid and were enjoyed more benefits and inequality than low levels of stratification system.

Conclusions

What can be understood and explained from the literature and research is that the religion in ancient Iran was always as an influential component in the construction of social system, social hierarchy and stratification and its owners were always close to the top of the stratification pyramid and consequently

unequally benefited from the social benefits and facilities and more than other segments of society and undoubtedly the impact of natural environment and hard climate of Iran plateau cannot be ignored in the social system and, this is while many of the world's great religions are always formed in tough and difficult nature areas such as the Middle East.

In fact, the harsh climate and nature of an area affect the construction of social system, mode of production, instruments, norms and beliefs of the members and this has contributed to the construction of unequal human relations. Man in his life on Earth has always suffered from an emotional and spiritual vacuum and from various several, he wished to cure the distress of mind and religion is one of the early humans initiatives to fill the spiritual vacuum and the ontological security, as that it affects other human relations and labor division system of the ancient times in favor of those who have such abilities as ability to control the forces of evil, and providing the blessings and peace with nature, and this story is yet continued. What is noteworthy here is that the will of people and actors that with their interpretation and understanding, are acquainted to the reproduction of stratification system and hierarchy system in the life with obedience, the system they strongly deplore it, and always were pessimistic and unhappy with it.

Footnotes

[1] Motahari, Morteza, (1993). The social evolution of human, 7th Ed., p 59.
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