



# THE ROLE OF ANCIENT BACTRIA AND MARGIA IN THE ESTABLISHMENT OF ZARDUSTIYA

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## ABSTRACT

*The article analyzes the role of Zaratustra in the development process of early countries in Central Asia. In addition, there given some statements on early cities to come into existence in Central Asia, especially, in Old Bactria and Margiana.*

**KEY WORDS:** *early statehood, Zoroastrianism, Old Bactria, Margiana, ancient religion, Avesto, Gat, Gava, the culture of Tozabogyob, Kuzalikir, Aryanam Vayja*

## INTRODUCTION

Zoroastrianism was formed in a certain period on the basis of certain procedures. The emergence of religion, its formation on the basis of a special system, will be necessary to gain the trust of the people in society and to strengthen the ideological and political power. According to Democritus and Epicurus, there will be no gods and goddesses in society. Man irrigates his thinking with spiritual help in order to overcome the obstacles that appear in front of him. As a result of the incorporation of religious belief into a particular system, its form of ideological governance emerged, and these processes began in connection with the formation of urban culture in Mesopotamia. A similar situation gradually spread to the southern regions of Central Asia, including the countries of Ancient Bactria and Margiana. Religion originally served as a spiritual link between natural disasters, eternity, and materialism beyond the reach of the human mind. In this, only the ideas of good and evil prevailed, and religious faith played the role of protection against evil, against the dark forces. Sacrifices were made by believing in gods who were the epitome of goodness. The gat, which is considered to be the oldest part of the Avesto, has been abbreviated to this day, making it difficult to study it perfectly.

## MATERIALS AND METHODS

From the XVIII century, the Avesto began to be studied as a separate object of study. Boys [Boys

M, 1987], E.A. Doroshenko [Doroshenko, 1982], I.M. Dya-konov, M.M. Ishakov [Boynazarov, 1991] and other scientists. Scholars trace the origins of Zoroastrianism to the Iranian territories, emphasizing that the Achaemenids were the state religion. Also, the religion of Zoroastrianism and the homeland of the "Avesto" is Khorezm. There are also ideas about the origin of religion in BC. The scientific idea that it does not go beyond the VII-VI centuries appeared in science. Despite several years of research on Zoroastrianism and the history of the Avesto, the debate is still ongoing. In particular, the origins of the Gats, an ancient part of the Avesto, are still unresolved. The origin of Zoroastrianism and the Gats, based on the Avesto texts, led to different views on the place and time in which the religion originated. In the scientific literature of the 80s of the XX century in the formation of the "Avesto" appear western and eastern directions. Proponents of the western direction note that the Avesto originated in the Mediterranean region and spread to the east, claiming that Zarathustra came from Atropoten (Azerbaijan) or Rag in Media. There is information about this in Beruni's work "Monuments of the past" [Beruni, 1957. T.I. - p. 89].

East line supporters such as E.E. Bertels, S.P. Tolstov, V.I. Abaev, I. Markvart, Yu.A. Rappoport, M. Ishakov, M.M. The Mahmudovs claim that the Avesto originated in ancient Khorezm. Also, as a result of the study of the customs, burial customs, religious system of the Iranian-speaking peoples by world scholars, the ideas of the emergence of



Zoroastrianism in Iran and its transformation into a state religion prevailed [Boys M., Lelekov L.A. Avesta in modern science...; Lelekov, 1991; History of the Tajik people. T.1; History of ancient Vostoka, 2002. - p. 422; Doroshenko, Makovelskiy,]. These scientific approaches do not take into account the fact that in the Achaemenid state in the regions where eastern Iranian languages were widespread, i.e. among Bactria, Margiana, Sogdiana, Arela, Khorasmians, they began to form from the Bronze Age, because at that time Protestant temples in these areas had not yet been opened. Moreover, at that time, linguistics and analysis of written sources played a key role in thinking about Zoroastrianism and the creation of the Avesto. Reliance on archeological sources has become a secondary source.

In the Avesto's book Videvdat, the historical process in Aryanam-Vayja, the first of the lands created by the god of goodness Ahuramazda, is studied in connection with the Early Iron Age, and the roots of Zoroastrianism are traced to the herding community according to the Avesto. The first of the 16 states created in Ahuramazda is said to be the plains between the Ranha and Wahvi rivers in the Aryanam-Vayja Avesta. Linguists interpreted the rivers mentioned in the Avesto as the ancient name of the Ranha-Volga. For example, according to Markwart, the Volga was originally called Ranha. Eranvej was the range between Ox and Yaksart. According to Andreas, Eranvej is Khorezm (Hvarism), Benvenist and Herzfeld continue their ideas and later claim that Khorezm was the first homeland of the Aryans. Nürberg puts forward his hypothesis that Eranvej is Khorezm, the place where the Gat community originally originated, and as a result of their conquest of new lands along the Amu Darya, this place became the sacred mythical land of the Zoroastrians. Eranvej and Turan are one country - Turkestan. This place became a paradise and later became an uninhabitable place, forcing the Aryans to take over another land, i.e. the land of the Aryans became Turan, the land of species that was not the land of the Aryans. Academician A. Askarov's opinion is correct. The ancient inhabitants of Khorezm, the Amirabods engaged in agriculture, the Kuisoys engaged in cattle-breeding did not build any monumental structures until the VI century BC, i.e. before the arrival of the Khorasmian tribes.

Under the pressure of the Achaemenids, the Khorasmians settled in the lower reaches of the Amudarya in the Helmand Valley, and as a result of the flourishing of sedentary farming culture, monumental towers surrounded by complex defensive walls such as Kozalikir and Qalalikir were erected [Askarov, 2004. - P.7. Indeed, in the 50s of

the XX century, the discovery of the monuments of Kozalikir, Qalalikir, Koykirilganqala, the inclusion of the ideas of "Avesto" in the strong religious beliefs in the oasis is clearly reflected in the construction of archeological materials and monuments [Tolstov, 1948. - p.102-132].

## RESULTS AND DISCUSSIONS

However, since the Bronze Age, the Khorasmians had cultural contact with the people of Ancient Bactria and Margiana and mastered a high culture of farming [Askarov, 2004. - p.76-84] Their location in the Khorezm region and the important role of Zoroastrianism in the formation of the first state associations led to the formation of city-states such as Kozalikir and Qalalikir. Beginning in the 1930s, the study of the ideas of the Avesto on the example of archeological materials led to the confusion of the historical conditions of the Early Iron Age with the historical conditions of the Bronze Age. However, the current archeological evidence shows that the emergence of Zoroastrianism in the territory of modern Khorezm is not older than the VI century BC. This evidence shows that the Khorezm oasis was an important region after the VI century BC as a prosperous region of Zoroastrianism. Given that Eranvej also includes the northern parts of the present-day Aral Sea, the Bronze Age monuments discovered here, including the Tozabogyob culture and the Tagisken cemetery, have shed some light on the subject. Archeological excavations carried out by Russian FA scientists have uncovered the Sintashta and Arkaim archeological complexes in the south-eastern region of the Ural Mountains, which were monuments of the Bronze Age. Academician V.M. Masson notes that the first migration of the Andronovo culture began in the Tozabogyob culture and along the Aral Sea, between the Amu Darya and Syrdarya rivers, in southern Turkmenistan, i.e. in the Murgab oasis and the basins of the south-eastern Zarafshan River [Complex Society of Central Eurasia ..., 1999. - P. 72]. Indeed, according to M. Boyce, the earliest roots of the religion originated among the fire-loving herdsmen, who began to take shape 3,500 years ago as the religious beliefs of the people of the Asian desert. Therefore, the founder of religion, Zarathustra, assumes that he lived in the distant past, that is, between 1500-1200 BC. His followers also forgot when and where Zarathustra lived. The religion he founded was the state religion of the three great Iranian empires from the 6th century BC to the 7th century AD [Boys M., ... - S. 3-6] His views on the first of the countries mentioned in the Videvdat was Aryanam-Vayja [Reader on the history of the Ancient East ..., - p. 71-73], the area where the original Zoroastrian communities were formed,



inhabits the Aral Sea and its northern regions. The long winters here and the scarcity of pastures are inconvenient for livestock, forcing these communities to move south. They searched for new lands and moved to the country of Gava (Sogdiana) in the Zarafshan valley, which they "created" in Ahuramaz [Boys M,... - S. 72], to the country of Mouru (Margiyana) in Southern Turkmenistan [Reader on the history of the Ancient East ..., - p. 71-73], The country of Bakhdi (Bactria) in the territory of Southern Uzbekistan [Reader on the history of the Ancient East ..., - p. 71-73]. Hence, the first Gath communities of Zoroastrians were the desert peoples, and the earliest notions of Zoroastrianism emerged among these communities, and from the Bronze Age onwards, they began to take the form of an official religion among the settled population. Accordingly, the archeological materials of the material culture of Arkaim and Sintashta, Sopolli, Dashtli, Tugalog, Gonur cultures require a philosophical approach from a historical point of view. This is due to the fact that the customs of the land and culture associated with the burial of corpses, namely, the fire-worship at the village level, and later the city-state proto-Zoroastrian temples, gave rise to the materialism of the countries mentioned in the Avesto. creates opportunities for formalization. The materials of the ancient monuments of Bactria and Margiana show that in the Bronze Age there were significant socio-economic radical changes in human history. As a result of the separation of agriculture from animal husbandry, there was a division in the peoples, which originally had one ethno-cultural stratum, and in the Bronze Age there were two cultural and economic forms in the peoples of Central Asia. The first roots of Zoroastrianism began to appear in the bosom of primitive communities before the cultural and economic division took place. The period in which communities began to move from subsistence farming to productive farming coincided with the Eneolithic period in Central Asian conditions, when domestic animal husbandry played a major role in economic life. Therefore, the idea in the Avesto, that is, that the main symbol of wealth is defined by livestock, religion first appeared among the herdsmen [Reader on the history of the Ancient East ..., - p. 8],

was motivated to consider it reasonable. Archaeological excavations in ancient Bactria, Sogdiana, and Margiyana since the 1970s have clarified the notion of monumental Zoroastrian temples and the Dahyupati state administration.

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## CONCLUSION

In conclusion, we can say that the idea in the Avesto was the main symbol of wealth defined by livestock, religion first appeared among the herdsmen