



THE ROLE OF ZOROASTRIANISM IN THE ANCIENT STATE OF BACTRIA

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Received: September 8 th 2021	The article analyzes the role of Zaratustra in the development process of early countries in Central Asia. In addition, some statements about early cities in Central Asia, especially in Old Bactria and Margiana are highlighted in the article.
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INTRODUCTION

Zoroastrianism was formed at a certain time on the basis of certain rules. The emergence of religion, its formation on the basis of a special system, is necessary for the development of people's faith in society and the strengthening of ideological and political power. According to Democritus and Epicurus, there are no gods or goddesses in society. Man irrigates his mind with spiritual support in order to overcome the obstacles that arise in front of him [Frantsev, 1959. - p. 13-15]. Faith occupies a central role in religion. Without faith there is neither religion nor its form [Ugrinovich, 1986. - p. 92]. As a result of the incorporation of religious beliefs into a certain system, its ideological form of government emerged, and these processes began with the formation of urban culture in Mesopotamia. The same situation gradually spread to the southern regions of Central Asia, including Ancient Bactria and Margiana. Religion has served as a spiritual link between natural disasters, eternity and materialism, beyond the reach of the human mind. Only the ideas of goodness and evil prevailed, and religious beliefs played the role of protection from evil forces against evil. Sacrifices were made to the gods who represented goodness. In this form of religion, for example, the religious leaders of Zoroastrianism worshiped the sun, which symbolizes the supreme truth, and worshiped it as a source of goodness that saves from all calamities. As a result of religion becoming a means of uniting people in the development of society, the social factor has played an important role in society, and the social status of its members has become more important.

MATERIALS AND METHODS

Early Zoroastrianism did not emerge immediately as a religion, but went through a certain historical period from its protocol appearance to its official formation as a religion. During this period, the appearance of religion determined the shape of society and, as it improved, the state rose to the level of

religion. The state provided mediation and governance among the society and encouraged the creation of the rules of governance of that period. Natural and Zoroastrian ideas played an important role in the formation of the first city-states in Central Asia, especially in the territories of Ancient Bactria and Margiyana. However, the emergence of Zoroastrianism and its rise to the status of the state religion took place not in one stage, but in several stages. It is important to study and analyze the main factors in the emergence of religion, the emergence of religion and the appearance of the state religion as a belief of the people. The sacred book of Zoroastrianism, the Avesta, provides preliminary information about the peoples and states of Central Asia, and has been updated and updated over the centuries. In ancient times, the earliest versions of the Avesta were narrated orally and passed down orally from generation to generation. This is because in Zoroastrianism, writing was created by Ahriman, the god of evil [Steblin-Kamensky, 1990. - p. 3].

The Gates, considered to be the oldest part of the Avesta, have been abbreviated to this day, making it difficult to study it thoroughly. Beginning in the 18th century, the Avesta began to be studied as a separate object of study. Boyce [Boyce 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 Iran, emphasizing that the Achaemenids were the state religion. There is also the idea that Zoroastrianism and the Avesta were the homeland of Khorezm. The scientific idea that it does not go beyond the VII-VI centuries appeared in science. Despite several years of research into Zoroastrianism and the history of the Avesta, controversy continues. In particular, the origins of the Gates, an ancient part of the Avesta, are still unresolved. The origins of Zoroastrianism and the Gath, the advancement of different views based on the Avesta texts, gave rise to different views on the place and time of the religion's emergence. In the scientific



literature of the 80s of the XX century, the emergence of the "Avesto" has a western and eastern orientation. Proponents of the West point out that the Avesta originated in the Medes and spread eastward, claiming that Zarathustra came from Atropoten (Azerbaijan) or Rag in Media. There is information about this in Beruni's "Monuments of the past nations" [Beruni, 1957. Vol.1. - p. 89].

Proponents of the eastern direction are E.E. Bertels, S.P. Tolstov, V.I. Abayev, I. Markwart, U.A. Rappoport, M. Ishakov and M.M. Mahmudov claim that the Avesta originated in the ancient Khorezm region. Also, the study of the customs, silver-related customs, and religious system of the Iranian-speaking peoples by the scholars of the world created the conditions for the ideas of Zoroastrianism to emerge in Iran and become the state religion; L.A. Lelekov Avesta in modern science...; Lelekov, 1991; History of the Tajik people. T.1; History of the ancient East, 2002. - p. 422; Doroshenko,; Makovelsky,]. These scientific approaches do not take into account the fact that the Achaemenid state began to take shape in the territory of the East Iranian languages, ie Bactria, Margiana, Sogdiana, Area, Khorasmians from the Bronze Age, because at that time the worshipers were worshipers in these areas. Moreover, at that time, linguistics and the analysis of written sources played a key role in thinking about the religion of Zoroastrianism and the creation of the Avesta. Relying on archeological sources has become a secondary source. In the Avesta's book Videvdat, the historical process that took place in Aryanam Vaija, the first of the lands created by the god of goodness Ahuramazda, is traced back to the Early Iron Age, and the roots of Zoroastrianism are traced to the Avesta community of cattle tribes. Aryanam Vaija, the first of the 16 states created at Ahuramazda, is said to be the plain between the Ranha and Wahvi rivers in the Avesta.

Linguists interpreted the rivers mentioned in the Avesta as the ancient names of the Ranha-Volga. For example, according to Marquardt, the Volga was originally called Ranha. Eranvej was between Ox and Yaksart. According to Andreas, Eranvej is Khorezm (Xvarizm), Benvenist and Herzfeld continue their ideas, claiming that Khorezm was the original homeland of the Aryans. Nürberg put forward his predictions that Eranvezh was Khorezm, the place where the Gat community first came into being, and as a result of their conquest of new lands along the Amu Darya, it became a sacred mythical land of the Zoroastrians. Eranvej and Turan are two countries - Turkestan. It became a paradise and later became an uninhabitable place, forcing the Aryans to settle elsewhere, that is, the land of the Aryans became Turan, the land of the non-Aryans. In this regard, the views of academician A. Askarov are relevant.

RESULTS AND DISCUSSIONS

As a result of the settlement of Khorasmians living in the Helmand valley under the pressure of the Achaemenids in the basins of the Amu Darya and the flourishing of the culture of sedentary farming. Indeed, the discovery of the monuments of Kozalikir, Qalaliqir, and Kuykirilgan in the 1950s, and the fact that the ideas of the Avesta were part of a strong religious belief in the oasis, are reflected in archeological materials and the construction of the monument. However, since the Bronze Age, Khorasanians have been in cultural contact with the people of Ancient Bactria and Margiyana and have mastered a high level of farming culture [Askarov, 2004. - P.76-84]. Their spread to the Khorezm region and the important role of Zoroastrianism in the formation of the first state organizations led to the formation of city-states such as Kuzalikir and Qalaliqir. Beginning in the 1930s, the study of Avesta ideas on the basis of archeological materials led to the mixing of the historical conditions of the Early Iron Age with the historical conditions of the Bronze Age. However, the archeological evidence available today shows that the origin of Zoroastrianism in the territory of modern Khorezm is not older than the VI century BC.

These evidences show that the Khorezm oasis was an important region after the 6th century BC as a flourishing region of Zoroastrianism. Considering that Eranvej also includes the northern part of the present-day Aral Sea, the Tozabogyob culture and the Tagisken cemetery, including the Bronze Age monuments discovered here, have made some clarifications in this regard. Archaeological excavations carried out by scientists of the Russian Academy of Sciences have revealed the Sintashta and Arkaim archeological complexes in the south-eastern part of the Ural Mountains, which are monuments of the Bronze Age. Academician Masson Andronovo noted that the initial migration of the population of the culture began in the Tozobagob culture and along the Aral Sea, between the Amu Darya and Syr Darya rivers, in southern Turkmenistan, i.e in the Murgab oasis and in the south-eastern part of the Zarafshan river basin. Indeed, according to M. Boyce, the earliest roots of the religion appeared among the fire-loving herdsmen, who began to take shape as the religious beliefs of the people of the Asian desert 3,500 years ago. Therefore, the founder of the 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 [Boyce M,...-p. 3-6]. The first of the countries mentioned in the video was Aryanam-Vaija [Reader on the history of the Ancient East ..., - p. 71-



73], the Zoroastrian communities first settled in the Aral Sea region and its northern territories. The long winter here and the lack of pastures are inconvenient for livestock, forcing them to move south. They searched for new lands and "created" in Ahuramaz in the country of Gava (Sogdiana) in the Zarafshan valley [Boys M,...-p. 72], to the country of Mouro (Margiyona) in southern Turkmenistan [Reader on the history of the Ancient East... - p. 71-72], the country of Bahdi (Bactria) in the territory of South Uzbekistan [Reader on the history of the Ancient East... - p. 72]. Thus, the primitive Zoroastrian community was a desert people, and the primitive ideas of Zoroastrianism emerged among these communities, and from the Bronze Age began to take the form of an official religion among the settled population. Therefore, the material culture of Arkaim and Sintasht, the archeological materials of Sopolli, Dashtli, Tugolok, Honur cultures require a philosophical approach from a historical point of view. This is due to the fact that the customs of the country and culture associated with the burial of the corpse, more precisely, the village-level fire-worshipping, and later the city-state-level Protestant churches, are reminiscent of the countries mentioned in the Avesta creates opportunities for formalization.

CONCLUSION

The materials of the ancient monuments of Bactria and Margiyana show that during the Bronze Age, significant socio-economic changes took place in the history of mankind. As a result of the separation of animal husbandry from agriculture, there was a division among the peoples who had always had the same ethno-cultural stratum, and in the Bronze Age there were two cultural and economic forms among the peoples of Central Asia. The first roots of Zoroastrianism began to appear in the heart of primitive communities before the cultural and economic division. The transition of communities from subsistence farming to subsistence farming coincided with the Eneolithic period in Central Asia, and domestic livestock played a major role in economic life. For this reason, the idea given in the Avesta, that is, the main sign of wealth is marked by cattle, appeared among the herdsmen with the help of religion. Archaeological excavations in ancient Bactria, Sogdiana, and Margiyana since the 1970s have resulted in the construction of monumental Zoroastrian temples and a state administration court. Although the religious views of the population of the Bronze Age settlements were in many ways similar to those of the steppe population in the early period, the population of the settlements was much smaller than that of the desert population in the later historical development of the population. Naturally, land, water, air, and fire played an

important role in the life of sedentary farmers. Belief in the elements of nature is becoming more and more harmonious in the peasant community.

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