

EMOMALI RAHMON

A GLANCE AT THE
HISTORY
AND CIVILIZATION OF
ARYANS

DUSHANBE
“IRFON”
2020

ББК 30+50.6
P-75

Translated by: *Parvona Jamshedov*
Editor: *Jura Sharifov*

Emomali Rahmon
P-75 A Glance at the History and Civilization of Aryans. – Dushanbe:
«Irfon», 2020, 368 p.

0503000000 – 295
P _____ **– 2020**
M 501 (12) – 2020

ББК 30+50.6

ISBN 978-99975-1-176-8



ISBN 978-99975-1-176-8

© E. Rahmon, 2020

INTRODUCTION

Every nation contributes to the history of world civilization with its material and spiritual creations. That's why the study of every nation's culture on the one hand, is the reason to enrich the whole mankind culture that contains civilizations of the world nations and on the other hand determine development and growing of one or other nation's culture during the history, recreate pages being forgotten, inform future generations about the cross cultures and in general widen the level of self-identity and national universal self-recognition.

Therefore this research of one nation history of civilization is never for sense of vanity and inappropriate pride from one's past but it should introduce the long and complicated road passed by ancestors, recognition of real stocks, main bases and define features and trends of ancient civilization, also its significant revival for progress of nowadays civilization of it.

Another problem, which is necessary to be noted here, is that up to now the culture of many East and West nations have been under the study and consideration, so scientists and scholars expressed different opinions, both on the general progress of world civilization separate nation's place and its meaning. But deep familiarization with them show that main and complex problems were not solved and conclusions, theories and suggestions provided by scientists and specialists of brunches of science, especially on decision related to ancient time having no written heritages monuments are not suitable with each other and sometimes they have unconformity and non-respond in style.

For this reason I think that we have to look at it, from critical point of view to researches done and on base of relying on sources and other available heritages with taking into account achievements of different branches of modern sciences to sum up points and ideas expressed in literature of Aryan study and we have to learn the formation and progress as the disputable history of our past and on the base of it to define the trend of development of mankind culture and the role of local civilization on it, we can prevent any non-scientific ideas on cross culture (theory of S. Hantington) and contribute to dialogue of civilization their further progress and growing on base of interrelation influence of cultures in modern world.

If we date above noted ideas back to Aryan civilization and regard it under the achievement of different branches of science achieved by historians, cultural specialists, archeologists, linguists, religious specialists and even biologists and genetics, the successes of XX century, we can see that this civilization has ancient and long history, it came to the stage of history in 4-3 millennium BC. During its long walk this civilization sometimes was in withstand and sometime in cultural dialogue with other civilization boundaries in ancient and Middle ages, as their compound parts and sometimes subjugated other civilizations and included them to its compound, and played a creative role on life of society.

The study of ancient civilization of Aryan was started by Greeks in ancient time yet; the name of Plutarch should be noted as one of them. According B. Gafurov and D. I. Tsibukidis Alexander The Great in his aggression to East attracted a lot of scientists' to his army for study of different branches of economical and social life and culture of East nations among which are Pirron, Anaksarkha, Onsicrit, Aristoble, Ptolemy and others. Except them famous historians of Greek and Babylon, Herodotus, Arrian, Justin, Strabon and others gave meaningful information about Aryans and their civilization.

In Middle Ages the scientists and writers of East - Firdavsi in his book "Shahname" Tabari in "History of Tabari", Muhammad Shahrastani in "Al – milal va-n-nihal", Ibni Jawza in "Al – farq bayn-al-firaq", Ibni Nadim in "Al-fehrist" discussed some problems of history, culture and spiritual ideas of Aryan. But if we take into account problem of scientific research of Aryan civilization, scientists and orientalists of West started it from XVIII century and may be the pioneers were Anqetil du Perron and K. V. Bartholomae.

Anyhow during two centuries in West the scientists had done a lot of meaningful researches on social and spiritual culture of Aryan and explained the formation and progress of Aryan civilization. Here it should be useful to mention two comparatively large works of them. One of them is the book "The History of Civilization" by Arnold Toynbi in 12 volumes, where in presenting problems of world civilizations a special point done to theoretical view of problems on origin, development and collapse of civilizations in the history. It defined general principles and style of civilizations with the exception of some small problems and principles which are recognized by specialists on culture.

The second work is the research of Will Durand in 8 volumes titled "The History of Civilization", where the author mostly oriented on research of ancient East civilizations. He traveled to all East countries, got acquainted to their culture and life and investigating the East and West culture, named the East "the cradle of civilization". After these two influential and great works of famous

West scholars the scientists and researchers have started to study different branches of East culture and civilization, including civilization of Aryan in various countries and lands, they created the literature of Aryan – study that in my opinion the summarize and presenting them now is a necessary useful and in time.

Here we speak about the study of ancient period civilizations including civilization of ancient Aryan should be done on base of archaeological achievements. In this case A. Toynbi gives the following information: “Archaeologists succeeded to dig up the monuments of some civilizations which have been fully forgotten like Sumerian (Shumerian), Akkadian and culture of Sind basin, Minoanian, Micenianian, Moyanian and period of Shong culture in China.” From this remark comes clear that the received monuments are indirectly connected with Aryan civilization and culture of neighboring countries, because the culture of Sind basin is a compound part of Aryan culture and the civilizations of Sumerian and Akkadian of Mesopotamia acted together with Aryan culture of Elamite period and interacted with each other. Civilizations of Shong and Monoanian, Micenianian and Moyanian had been based on Indo-Iranian (Aryan) culture.

Such archeological research was done in ancient town of Shush in West Iran by de Lafwa and de Morgan, which reflected many sides of culture and history of the first strong state of Elams (Aryans). In the result of archeological researches in Germ of Iranian Azerbaijan, Kelordasht, Gelon and Urumiya a lot of things like pots, dishes, clue pieces, golden cups, broken parts, cups and vases were found which testify the ancient civilization of Aryans there.

If we add the result of Tajik historians and archeologists’ works in last decades we see that actually we have a lot material about the ancient civilization of our Aryan ancestors. I mean discovers of Tajik scientists and other archeologists of former Soviet Union. They discovered in ancient Panjakent (the culture of Sarazm stone and bronze period), mountain rages of Kabudtogh in Turkmenistan (the culture of new stone period of Jaytun), Oltinteppa (the culture of Murghab and Marv basin), Namozgohteppa (western part of Tajan river) archaeological culture of Marghush – Bokhtar (Bactria) settlements and localities in river-mouth of Murghab river (Balkhob, Samangonrud, Chaganrud, Sherobod and Amu), middle banks of Amu river, Safolteppa, Jarqutan, Dashtli, the culture of ancient Khorazm of Neolith period (Jonbozqala, Chakil, Oqchadar, Burli), settlement of Sarghozon near Samarqand, Teppai Ghoziyon in Hissor and its valley – Tutqavul, Norak, Soyi Sayod, Darai Shur, Kangurtut, Bulyoni Poyon in Danghara district and Kulab.

The result of these excavations and the research of them allow us to look at the problem from other point and to answer to some unsolved issues and to make more exact scientific conclusion to them.

If we want to make clear the problem of the diversity of Aryan civilization we have to come to know the culture and civilization of neighbours of that time, like Egyptian, Babylonian, Sumerian and Accadian with whom the Aryans had very close relations. The reason is that all of them like Aryans underwent the same political social and cultural events.

If we want to look at it wider then we have to become aware of the Minor Asia, Mediterranean area and other North West Asian culture and civilization. The case of such wide orientation is that the Aryan culture of ancient time after the Stone Age, Neolith and Mezolith had been mixed with other parts of ancient civilization which accumulated in this area.

It means that sometimes ago when the Aryan tribes inhabited Central Asia and one part of them migrated to western Iran and the other one to India and the third one to Minor Asia, approximately on the beginning of the second millennium BC in West and East some states equal in power like Egypt (new kingdom), Misen (Greece), Mittan's state, Heti and Babylonian empires, Minoan civilization (in Crete Island) and new built states of Syria and Palestine had appeared.

According the historical sources and comparative linguistic the background of those who set up the Mittan's state in North West of Minor Asia were Hurrits whose ancestors were from Bactria and Sogd who migrated to this place.

The scholars think that they were Iranian and used Indo-European words in the names of kings, gods and also in agriculture and cattle-breeding.

The customs and traditions of Hurrits were very close to Aryan culture. This is proved by the tables on mud from Al - Amarna of Egypt (1887) between Mittan's and pharaohs of Egypt.

Minor Asia was the homeland of Hetts. They spoke in one of the Indo-European dialect and their ancestors came to this land from Black Sea and Armenia. Their language had distinct features of Indo-European languages. The excavation in Baghozku and other Minor Asian places proves that Hetts at the end third and beginning of the second millennium in Minor Asia had small kingdoms and their root and names of their kings (emirs) were Indo-European. According the Russian scientist Ivanov V.V. and other western scholars Hetts were the first Indo-European tribes who in the beginning of second millennium had organized their own centralized states and in XVII century BC moved to the north and south of Minor Asia up to Syria and south western Asia and widened

their influence from Black Sea up to Mediterranean Sea. They gained victory over Mittan's state and in XIV century BC set up "Great Hets" state. But this state did not exist for a long period, and in XII century BC due to political struggle against Fraki's mushkets and Assyrian state had disappeared.

At the same time, new small independent states came to existence and Phoenicia was one of them. Just this state took over the entire river's road and helped in development of trade and culture of Middle and Near East, especially through the sea ways towards West - Sicilian and Sardinia and through these islands to Balkan peninsula and the whole Europe and in the east up to North Africa.

The aim of the above words is to show the development of Aryan civilization from Central Asia to east and west- to Asian and European states.

People who used to speak the ancient and middle Iranian languages, which are considered today the dead languages and subtitled by the group of eastern Iranian languages with the ancient culture centers like Fargana, Khorazm, Sogd, Bactria, Pamir, Sistan, Afghanistan and group of western Iranian languages with the ancient cultural centers like Mod, Atrotateppa, Pars, Minor Asia and some new built states around Mediterranean Sea had close ties with Sanskrit and how these languages penetrated to south western Asia and Europe are formed Indo-European family of languages.

If we look at this question more closer we can see that the community of language was not the only sign of migration of people to Asia and Europe, but also through language the Aryan tribes brought to the above mentioned lands the way of life, traditions, religion and even knowledge of engineering, like productions of metal (bronze, silver, iron etc) means of transportation, war and agriculture devices, cattle-breeding (cow and horse) and "labani culture" (domestication of animals, diary production) and so on.

The well-known Iranian scholar Sayeedhusain Nasr describes this case concerning religion in the following way: "The tribes which settled in the far lands of India and Northern Europe were known as Aryans and gave their names to these lands, like Iran and Ireland and had not only common language, but also had the same religion and that is reason that they were similar to each others. Their beliefs were numerous and consist of Indian, Buddhism, Jainism and Iranian religions like Mithraism, Zoroastrism, Monism and Roman and Greek an and lastly the religion of ancient Germans and Celtic ones. "

Here we should also mention that the migration of Aryan tribes was not the only one to the west. Except the sea way there was also (surface) land way of migration to the west. To explain this problem we should take into consideration

two forces. Firstly in 3-2 millennium BC the Aryan tribes were busy in cattle-breeding and agriculture in the south part of Russia and according the archaeological findings in Urals, Crimea and Kursk they were busy with horse breeding. According scholars of ancient time the culture of Katacomba in Donetsk and Arkaim-Sintashta in the south of Urals which moved later to North of Kazakhstan (XVII - XV BC) was in progress. In the area of western Siberia, south of Urals, Altay and Kazakhstan in X century BC the culture of Andronov in Aral region, the culture of Tozabaghoy had set up and the Russian scientists Kuzmina E.E., Masson V.M. and others due to exact analyses proved that the local inhabitants were Aryans.

Naturally the spread of Aryan civilization and culture throughout such vast territories made through Danube and its branches to Europe was very simple event at that time. The Aryan culture moved to west through this path and reached Germany and Great Britain and Scandinavia.

Of course there were other ways of penetrating of Aryan culture existed which is not familiar to us and this is the problem of future investigators to follow it. I would like to mention here the other point of migration of Aryans to West. It is known that Greeks considered themselves to be civilized "Hellens" people and opposed themselves to "barbaric" Eastern people. In the II millennium in Greece lived various tribes with different level of development. In the agricultural sector the influence of Crete culture was felt but in other branches of cultural and social life the influence of other culture. In the beginning of the 1st millennium Greece was the place of five different cultures (critian, makinian, dudian, okhian and eastern). The eastern culture due to the long relation of Greece with Aryans of southern Minor Asia and constant wars of Cyrus the Great, Darius and Khashiyarshah against Greece, which ended victory and seizure of some Roman cities up to Macedonia, penetrated there. Greeks, for the purpose of attraction of new trends from any civilization used masterly they getting acquaintance to Aryan culture during thousand years of relations and the time of Platon and Aristoteles they set up their known civilization.

This Greek culture which was influenced by eastern culture after the seizure of Alexander The Great became more firm and brought to existence the «Hellenic" (Hellenic followers) culture and through Rome penetrated to West.

I am not going to analyze this very important cultural event, which is in reality give birth to the dual – Greek-Asian culture. It is the task of scholars dealing with culture. I want just to mention one point, which will make clear the development of Aryan culture in ancient time. Being ancient and its activity in

the broad territory, its complicated history this culture still have many unsolved questions, especially the case concerning ancient period and literary monuments, which did not reach yet our time and also the activity of Aryans in different period of historical time up to modern time are still properly not clearly investigated.

That's why I declared 2006 the Year of Aryan culture and intended in the period of state independence to address to our rich and ancient history from the time of first kings and kingdoms, from Kayonids and Peshdodids their activity and their love to their motherland and the system of ruling the country, what is very important, to look back to the form and development of social and cultural life of Aryans and with this to build and compose social and cultural life of our own.

They say that every person should know seven previous ancestors in order to make his life comfortable. We, if we want to make it our life's motto we slightly have to change it and say that every nation should know his history as it was, and using these knowledge to continue living. Not knowing the history of his nation, not based on the achievements of his ancestors and tradition, behind which is hidden the social and economical life of every people and nation it is impossible to achieve success in life.

The history of every nation is full of political and social events. Any state which comes to the historical arena and which is eager to show its power and for the purpose of seizure of other lands, forms the relations of winner and loser. Such attitude, the attitude of winner and loser took place in the ancient time in the process of formation of new empires and the most powerful empires and states (Sumerian, Babylonian, Egyptian, Assyrian, Elamic, Achaemenidian and others) for the purpose of gaining power destroyed many cities and regions together with their population. But just these powerful world empires first destroyed within themselves and then became the "food" of other powerful states and empires.

Such kind of attitude remained during middle ages and I think that it can happen in every period due to the condition and time. An example could be the Second World War of previous age, the 61 anniversary of the victory over fascism, which we celebrated recently. This destruction war brought a lot of misfortune for ex-Soviet Union, Tajik people and Europe. That's why to study the history we should learn the lesson of it and to select the developed and good traditions out it and to use them in our statehood which will help us in successful development of the country. Because we know that the society has the "historical cognition" and sooner or later they will analyze the history of their

rulers and will give them real and worthy mark. This is the order of history which will make clear the truth.

The other point which I am going to point out is the continuation of the Aryan civilization. According to some person, our ancestors before the Arab invasion lived in a free Aryan culture and were the followers of the best traditions and after Arab invasion our people have lost its Aryan culture.

To interpret in such way I think is completely wrong. Up to the time when the real defenders of the culture exist, the culture of the nation will not disappear. That's why the Aryan culture after Arabs not only remained but enriched by new forms of "Islamic culture" and at the same time it influenced the Islamic culture.

It should be noted that by coming Islam during the rein of Califs many cultural centers religious schools appeared. The scientific medical center "Jundi Shapur" in Khuzestan was set up and numerous books from Greek, Hindi, Syrian languages had been translated. On these bases scholars and scientists like Forobi, Beruni, Rudaki and Avicenna composed their philosophical and literary works. The Islamic study also developed just in this time. New trends within Islamic religion like "ashobi", "ra'iy", "mu'tazila", "khorijia", "shi'a" etc. in future became the founders of kalom science.

In other words, by coming Islam the "Islamic civilization" has appeared, within which there were many cultures and nations in the territory of caliphate lived. Such phenomena had occurred before. For instance, when Elamic state seized summer and Babylon territory, the Elamic culture contained also Summerian and Babylonian culture in it and on the contrary, when Assur banipal seized the countries in Mesopotamia and Elam within this Babylonian culture Akkadian, Hetts and Elam's culture was in use. This community in the period of "Hellenism" after seize of East by Alexander The Great came to existence. That is the reason that some scholars simile the early civilization of Islam and the "Hellenism" period, but we know that Alexander The Great did not bring religion to Eastern lands and it is not fair to compare it. But we should emphasize such point that in development of Islamic culture and its science and literature the Aryan culture of ancient time played important role. The Aryan representatives took an active part in setting up the spirituality of Islam and in building new scientific and cultural schools of Syriani, Iscandarian, Bayt-ul-hikmat and "Nizamiya" religious school all over khalifat and in many branches of science brought valuable fruits. In the time of formation of the first states of Tajiks, - Tahirians, Saffarians and Oli Somon in Maverannahr the cultural renaissance under the name of Ajam's renaissance took place. Today the poems

of Rudaki, Firdavsi, ghazal by Hafiz, “Gulistan” and “Bustan” by Sa’di”, Jami’s creations which have the Aryan roots are famous all over the world. In different aspects of science Tajik and Persian people made valuable contribution.

I did not intrude into the detail of this question, but would like to mention that as fully we learn and study our rich spiritual heritage of our ancestors, the more we give spiritual food for our future generation, because as it became clear from a glance to our history the Aryan culture looks like a boiling spring from which a lot of people of the world used for their satisfaction.

For those, who are far from the real content of question or have prejudice may not be acceptable our analysis. But I wrote this book for the purpose that the future generation should be aware of their glorious past. Here to oppose our nation to other people or nation is not our aim, it is just our pride. This is our debt for future generation and today's youth!

CHAPTER ONE

A GLANCE AT THE BEGINNING OF HISTORY AND ARYAN CULTURE

INDO-EUROPEANS

The diversity of colorful and unrepeated culture of modern world is not the result of separate nation or countries, but the hard struggle and everlasting intention of the whole people of the world. The richness and beauty of modern culture deals with the case that each tribe and nation or people in the course of history went through its own way of life and met up and downs and became the owner of his own traditions, speaks its own language and produces valuable culture and with this takes an active part in formation of human culture.

The specialists count about 4 or 5 thousands languages in the world.¹ Each of them as their culture produced valuable pages and being the important part of human history, reflects the common and colored science of the world spiritual world of the people.

In order to come to know correctly the culture and its role in formation of the tribes and nations it is necessary to find the tribal root and language of these tribes and people. Because only in this way we can find the relations and affinity of people and their language and its development.

That's why to our opinion, a glance to the Indo-European family of languages is necessary, because the language gives the ancient history of Aryans and shows better their relations in compare to other events in history.

The Indo-European family of languages is one of the largest language's families of the world and the history, content and structure of this family is investigated better than other families of languages.

According the new investigation approximately at the V century BC the primitive single Indo-European language appeared and later divided into groups of languages.² The common sign of the Indo-European languages which are differ from the other family of languages shows the close relation of this family of languages at different stage of development.

¹ Indo-European family consists of 45 percent of the world population (see "Советский энциклопедический словарь", М, 1979. – с. 1586).

² Гамкрелидзе Т.В. Иванов В.В. Индоевропейский язык и индоевропейцы. В двух томах. Т. II. Тбилиси, 1984. - с. 891.

The community and similarity makes us to think that some times ago there was a common language of Indo-Europeans and is the source of modern Indo-European languages. The group of languages is named a family because the structure, especially grammar and lexis are very similar to each others.

According to one of the known specialists of languages Antuan Meye, the two languages are considered to be relatives when in the course of development of each of them were a common language which they used. A group of relative languages is named the family of languages. For instance French and Modern Persian are relative languages and both are various types of Indo-European family of languages. That's why the concept of relatives of languages is firm and they are not divided into different stages.¹

The specialists of comparative linguistics discovered similarity in the vocabulary of Indo-European languages. Such similarity could be found in all branches of the language - phonetic, morphology and grammar. That's why the specialists say that in the V-IV century's BC there was a common Indo-European language which later divided into languages. In XVIII-XIX centuries there was an idea that Asia is not only the motherland of Indo-European languages, but also many people of the world are from this area and the root of the world culture is also from this area. For example Adolph Pictet in 1859 comparing words of Indo-European languages, particularly English word birch, German birke, Slavonic breza, berzes (modern beresta and beryoza) Sanskrit bhurja (burj or tajik burs) came to the conclusion that in the place of inhabited of Indo-European families, there were many trees of birch or tus. That is the reason that he considered Bactria (Bokhtar) to be the motherland of Indo-European and their language.²

The other group of scholars considers that Hansu province of China is the motherland of Indoeuropeans.³

If we take into consideration the research results of last centuries we can divide them into two groups:

1. Indo-European family of languages both in old time and modern period has the definite point of similarity. For example the word "charkh" in Latin'

¹ Мейе А. Введение в сравнительное изучение индоевропейских языков. М.-Л. 1938. – с. 50 – 51.

² Се гуфтор дар бораи ориёиён. Техрон, 1353. - с. 24.

³ Фрай Р. Наследие Центральной Азии. Душанбе, 2000. – с. 41.

“rota” old Ireland roth, old German rad, Lithuanian reth Sanscrit rathas, Avestian rasa,¹

Comes from the root reth (dauidan, gurez; Tajik), “gurekhtan” is also from this root.² Russian author Staviski B.Y. analyzing the similarity of Indo-European languages of modern period writes: Tajik “du” and Russian “dva” Latin “duo” and English “two” are alike. Tajik “modar-,” padar” and “barodar” with English “mother” “father” and “brother”, German “mutter” “fater”- “bruder” are similar to Latin “mater” “pater”.³

The comparative linguistics appeared at the beginning of XIX century. The first scientist who studied Sanskrit to research the roots of Indo-European languages compared Latin, Greek, Persian and German languages and mentioned the similarities of their grammar thus he invented the comparative linguistics, was Franc Bopp. He also compared other western European languages to Sanskrit and published many books unto 1849.⁴ Sanskrit played central role in his works and he compared it to other live European languages.

The investigation which took place after F. Bopp was very intensive and they showed that Sanskrit language has very close relation to European languages. At the same time Europe was interested in Aryan culture and languages especially ancient Indian land and for this purpose many scientific books had been published. As Indians are Aryans and they had Aryan culture the European scholars thought that all the Indo-European people of Indo-European families of languages belong to this tribe. They thought that Indian is origin of Indian Island and so they were the first to build such rich culture.

Induologist, German famous scholar Max Muller, who was the follower of F. Bopp's ideas who had composed very valuable investigation wrote: " To study the culture of India enrich our knowledge and remind me my youth which I have hardly lost. We all came from East. Those values which we have today comes from East, and today when we turn our face to East each of us feel as it we came back to " our old home" full of remembrance, if it opens the symbols of our remembrance then we would come back".⁵

Karl Marx also considered India the cradle of Indo-European languages. At that time many researches had done in Europe which proved the motherland of

¹ In Avesta the Aryan land was Xvanirasa which means the owners of two wheeled bright chariot.

² Мейе А. Введение в сравнительное изучение индоевропейских языков. – с. 402.

³ Ставиский Б. Я. Яценко С. А. Искусство и культура древних иранцев. М. 2002. – с. 14.

⁴ Мейе А. Введение в сравнительное с. 448 – 450.

⁵ Лысенко В.Г. Философия природы в Индии: атомизм, школа вайшешика. М., 1986. – с. 10 -11.

Indo-Europeans the Indian territories and lands around it. The two volumes book of famous German scholar Fransua Lenormann is one of them.¹ He in his book considered Bactria the cradle of Aryans and Indo-European languages, and placed each of modern European people in it and explains the way and forms of social life of them.²

This idea that India is the cradle of Indo-European languages existed up to the end of XIX and beginning of XX century. At that time the comparative linguistics and historians proved that Indians were not the origin tribes of Indian but they migrated to this land some period ago.³ Russian scholars, the knight Maksutov V.P. in the beginning of XX century wrote: "The known idea of Asian root of Aryans, our ancestors, still is alive in the mind of scholars. But some voices are raised against it. For instance, they say that in Aryan language (Europe) many names of Asian animals does not exist, on the contrary they are replaced by names which exist only in Europe."⁴

A number of researches on this problem had been done in comparative linguistic which showed not only similarity but also differences between western and eastern Indo-European family of languages. A well-known Russian scholar Dyakonov I. M. describing the situation of science in Europe wrote the following: "The name of ancient Indians who consider themselves "Aryan" became common for all Indo-European languages. Later it became clear that India was not the motherland of Indo-Europeans, on the contrary, they (Indians) some time ago came to this land and Sanskrit was never the mother tongue of the whole family and can not be the basic language of Indo-Europeans."⁵

In the first half of the previous century German fascists gave the word "Aryan" racial content and due to their military policy destroyed million of European people and for this they made this term negative. A. Meye wrote that fascist Germany gave Indo-European content to the term «arisen" which is not acceptable. About this A. Meye who was the member of Academy of Sciences of France for the purpose not to make mistake did not say anything in his book which was written during the period of fascist invasions.⁶ Dyakonov continued

¹ Ленорманн. Ф. Руководство к древней истории Востока до персидских войн. В двух томах. Т II. - Киев, 1876.

² Ibid., p. 25.

³ Гамкрелидзе Т.В., Иванов В.В. Индоевропейский язык и индоевропейцы. Т. II. – с. 960; Дьяконов И. М. История Мидии. М.- Л, 1951. – с. 147.

⁴ Максудов В. Р. История древнего Востока. Санкт-Петербург, 1905. – с. 354.

⁵ Дьяконов И.М. История Мидии. – с. 146.

⁶ Мейе А. Введение в сравнительное изучение индоевропейских языков. – с. 88.

the idea of Meye. "Later Aryan term was seized by German fascists and put on it the racial meaning. This is completely against the nature of science".¹

From the period when the comparative linguistics came into being the problem of finding the motherland and time of appearing of Indo-European languages was the subject of discussion of scholars who proposed different variants. J.P. Mellory - the University professor (California) emphasized that and importance of the comparative linguistics is to search and making clear the existence of Indo-European family of languages.²

The languages of this family are so similar that their comparison had started long before. For example, Herald Comprenis (1142 - 1220) compared Cornuel and Briton language's and came to a conclusion that they are both from our root – from Briton language and they have also the similarity with Latin and Greek.³

By installing the Christianity the belief for single root of languages became more firm and Iberia language was considered to be the mother tongue of all languages. The German philosopher Gotfred Leibnits was not sure that the mother of all languages was Iberian, and said that all the people of the world came from Asia.⁴

The comparative study of Indo-European languages and its grammar according A. Meye began from 1816 after the publication of F. Bopp's book «On declination system of Sanskrit and its comparison to Greek, Latin, and Persian and German languages».⁵

The existence of separate group of Indo-European languages needs to find the place and motherland of this language, where the different representatives of this group formerly lived. The problem of single and right place of their dwelling was investigated by August Schlaicher.⁶

Later the discussion on the place and motherland of Indo-European languages became more popular and broadened its scale. This discussion made many scholars to study the ancient languages and raise great interest among them. Each scholar made research in his field of interest and expressed his own view touching this problem.

¹ Дьяконов И. М. История Мидии. – с. 147.

² Се гуфтор дар бораи ориёниён. – Техрон, 1353. – с. 11.

³ Ibid, p. 14.

⁴ Ibid, p. 14.

⁵ Мейе А. Введение в сравнительное изучение индоевропейских языков. - с. 9.

⁶ Ibid, p.10.

For example, Frederick Shlegel (1772 - 1829) considered India to be the motherland of Indo-European languages. He counted ancient Indian language which is older than Latin and Greek wrote: «North-West of India should be considered the centre from where the root of all nations comes from».¹

In XVIII -XIX centuries most scholars of Europe were sure that the motherland of Indo-European languages was Central Asia, Bactria and India.² But German scholar of XX century Fransua Lenormann considered Bactria and lands around it to be the motherland of the first tribes of Indo-Europeans.³

By developing the linguistic science and archeological excavations the ideas has changed and new verses had been offered by scholars. In XX century Rasmus Rask - the specialist of Germanic languages proposed Asia Minor and Pannon valley to be the motherland of these languages. Alexander Murrey was sure that the Europe people divides into five races and their root comes from Aryans. He firmly comments that the cradle of world culture is Asia and the root of all tribes comes from there.⁴

XX century scholars on the basis of different sources considered different area for the motherland and area of Indo-Europeans languages. The French scholar Ernest Renan considers the motherland of Indo-Europeans the mountainous Pamirs. To his opinion the first mythology and literary of Indo-European tales are talking about this area. The Jewish sacred book says that Central Asia is the place of first human being and all people come from this area. So, the German scholar Adolph Pixte - Bactria, Max Muller - north of Europe, Doribu Jubenvill - Sayhun and Jaihun area, Otto Shreder - southern Russia, Herman Hirt - Baltic sea bank considered the motherland of first Indo-European language.

In XX century we see some contradiction ideas: Matteush Mush consider Germany, Indian scholar Gandatar Tilak - North Pole, Josef Widney - Central Asian valley, Zigmund Fixt - southern steppes of Russia Harrold Bender - lands around Lithuania, P. Bails – Pannon's valley and Hungary, S. Keri -Varorud of Central Asia, Gordonchild - steppes of south-west of Russia, Indian scholar Lakshmi – vicinity of Hymalay, Wilhelm Coppers - western Turkistan, Yliy Pokkorni -Southern Russia, and lands around Aral sea, Stuart Mann - north - east of Europe, Anton Sherer-Ural Mountains up to Middle Russia, Paul Hime –

¹ Се гуфтор дар бораи ориёиён. – с. 18.

² Ленорманн Ф. Руководство к древней истории Востока до персидских войн. – с. 127.

³ Ibid, p. 126.

⁴ Се гуфтор дар бораи ориёиён. – с. 22.

German lands and sea banks of Baltic, Gustav Shvantes - north of Europe, Devo Hiakomo - Southern Russia, Black Sea and steppes around Volga etc.

The problem of making clear the motherland and mother tongue of Indo-European family which is in progress today is very complicated problem and needs the knowledge of many science like archaeology, linguistics, racial, culturology, ecology and others. But as we see many scholars and researchers consider Asian area to be the motherland of the first Aryan tribes.

One of the important researches of this problem which has been made last years is the two volumes book of Gamkrelidze T.V. and Ivanov V. V under the title "Indo-European language and Indo-Europeans". These authors collected all works and researches about the problem and summed it up. They managed to make clear the roots of words by comparison and handle it to linguists. According their opinion the place of mother tongue of Indo-Europeans is the area of near East, Balkan Peninsula, Asia Minor, Southern Caucasus and Northern Mesopotamia.¹

The discussion still is going on around the place and mother tongue of Indo-Europeans. But if we sum up all the ideas above mentioned we come to a conclusion, that according the Russian scholar Dyakonov I. M., we talk about south part of Russia, eastern parts of Caspian Sea and central Asian valleys.²

The group of Indo-Iranian languages is one of the Indo-European languages which left the loam inscriptions of Mittan's state period and in cuneiforms writings of Hetts belonging to the second millennium BC. The literary monument of Indo-Iranian languages which is composed on old Hindi is Rig-Veda. This literary monument belongs to the second millennium BC and only in the last millennium BC had been recorded. The specialists think that the old songs of Rig-Veda were composed before the arrival of Indo-Aryan tribes to the north west of India. Some specialists think that the place of composing Rig-Veda or part of it had done in Central Asia.³

Later Araniaks and Upanishads-the old philosophical texts were written in Sanskrit. On the basis of middle Persian languages (Middle Persian, Parthian,

¹ Гамкрелидзе Т. В., Иванов В. В. Индоевропейский язык и индоевропейцы. Т. II. – с. 895.

² Дьяконов И. М. Некоторые лингвистические данные к проблеме связей населения Восточного Кавказа и Закавказья с Древним Востоком в III – I тысячелетия до н.э. в «Материалах семинара по проблеме происхождения и формирования азербайджанского народа». Баку, 1996. – с. 127; «О прародине носителей индоевропейских диалектов». ВДИ, 1982, № 3.

³ Ригведа. – М., 1989. – с. 429, 441; Бонград-Левин Г. М., Грантовский Э. А. От Скифии до Индии. М., 1974. – с. 14 – 16.

Sogdian, Bactrian, Sakas, Khorazmian, Alanian) and middle Indian (pracritian, palian, apabranshian) the modern Indo-Iranian languages came to existence, that to Iranian group belong Persian, Tajik, Afghani (pashto), Ossetian, Kurd, Tati, Talishi, Baluchi, Pamirian languages and to Indian group of languages belong Hindi, Bangali, Panjabi, Sindi, Urdu, Gujarati, Maratkhi, Assami, Ariya, Nepali, Singoli, Sigani and others. The Iranian groups of languages are known for its Avestian script and Old Persian languages. Avestian religious songs had been composed in second and first millennium BC. This sacred book consists of five parts: Yasno, Yashts, Visparad, Vandidad and Small Avesta.

From the Old Persian remained the written monuments of cuneiform script of Achaemenides's kings (VI - IV BC). The remnants of Medan language - the language of tribes of Medan of VIII - VI BC in separate words, names of tribes and persons within Assyrian inscription, stone inscriptions of Achaemenides kings and Greek sources could be found.

The Middle Iranian languages divide into Eastern ones: Sakas - Khotan (from the text found in Central Asia), Sogdian, Khorazmian, Bactrian and Western ones - middle Persian (pahlavi) and Parthian languages.

The modern Iranian languages are divided into: Eastern group - Pamirian (Shughnani, Rushani, Bartangi, Roshorvi, Sariguli, Yazghulomi, Vakhani) and Yaghnobi which is the continuation of Iranian languages of Central Asia, Ossetian (with dialects Digori and Irani), Afghani (pashto), Munjani (with dialect Jydgha) and western group - New Persian classic Persian, modern Persian, Tajik, Dari, Kurdian, Baluchi, Tati, Talishi, Ormuri, Parachi and some dialects of Central Iran).¹ We do not stop on other languages of Indo-European family, but only note that languages like Armenian, Greek, Albanian, Celtic, Baltic, Slavonic, as Russian, Ukrainian, Bulgarian, Serbian etc. have relations to Indo-Iranian languages and have the same root.

INDO-ARYANS

According the data from different sources and long researches of scholars, the Aryans (in some sources of second half of XX century they named Indo-Iranian) had notable place among Indo-European family.

If we compare different researches we find out that in particular time and period the previous people were proud of being Aryan. Eventually, they had some reason for it. Here we do not want to write about the appearance of Aryans which is given by scholars in their books.

¹ Доират-ул-маорифи бузурги исломӣ. Ҷ. 1. Техрон, 1374 - с. 301 – 305.

The Russian scholar of XX century V.V. Grigorev has written a book about scythes (sakas), who were only tribe of Aryans. Have studied different books and material of ancient period he writes: "So, classic historians of ancient time gave only such information that Sakas tribe had good character, pure and brilliant spirit. We could not find any negative signs in any book of historians. It is not accidental. In addition taking about their nature and behavior with respect, they only mentioned their inclination towards drinks. It means that the Sakas were unique concerning beautiful appearance and good behavior."¹

Before discussing the origin and way of life of historical Aryans, I should mention that today we have two opinions - first to consider one and the same Aryans and Indo-Europeans² and the second to consider them special group which had close ties to other Indo-European families like Slavs, Germans, Romans etc.

Today the majority of specialists consider that only those who have their names in the written sources of ancient literary works they can count themselves Aryans. Antuan Meye concerning Aryan people says: "People who spoke these languages named themselves Aryan and the name of modern Iran still keeps this ancient name.... The ethnic name which could coincide with this name we can not find in any of Indo-European dialects. That is why only the dialects of Indo-Iranian may call themselves Aryans".³ The same opinion has Indian and Iranian scholars. But in my opinion, this idea better reflected in Russian scholar's works and is more interesting. The Russian scholar Stavisky B.Y. thinks that Iranian languages most of allure similar to Northern Indian languages, both were the eastern branches of Indo-European Aryan languages. They were named as Indo-Iranian or Aryan languages and their speakers from the ancient times in their written works like Vedas and Avesta which belongs to the second millennium BC considered them Aryans.⁴

This idea is firmly confirmed by ancient history researcher E.A. Grantovsky in his great works. He, in one of the chapter of collective works «History of Iran" writes the following: "One group of Aryan speaking tribes (Medan, Pars, Scyths, Sarmats and other people of Central Asia) named themselves as Aryans tribes, which in the second half of second millennium settled in India and in science have got the name of Aryans. Iranian and Indo-Aryan languages are very close to each other and their speakers as it is showed

¹ Григорьев В.В О скифском народе саках. С. Петербург, 1871. – с. 79.

² Шендаков Г.М. Этногенезис и пути миграций индоевропейцев. Волгоград, 1999.– с. 6.

³ Мейе А. Введение в сравнительное изучение индоевропейских языков. – с. 88.

⁴ Ставиский Б.Я., Яценко С.А. Искусство и культуры древних иранцев. - с. 14.

by Indian Rig-Veda and Tajik-Iranian Avesta had similarity in dwelling, agriculture, social and cultural life and religion. Aryan languages form the eastern branch of Indo-European languages". The author in brackets gives an explanation that except Indo-Iranian languages all the other Indo-European languages have no basis to be named Aryan languages.¹

One of the valuable book, which deals with history of ancient Aryans, their common culture especially the ideas, traditions and mythology of Indians and Tajiks and Iranian people is "From Scyths to India". The authors of this book are two well-known orientologists of Soviet period - Bongard - Levin G. M and Grantovsky E. A. by analyzing three ethnic groups of Aryans - Indians, Iranian and Scyths (sakas) came to the conclusion that they have similar root. Concerning the theme, which we have chosen he writes: "Both the Indian tribes and Iranian ones named themselves Aryans and their land Aryan, usage of this word has no scientific background for other Indo-European people (mainly for Germans). The word "Arya" as the name of people existed only in Indo-Iranian languages. The composers of Veda, hero's dastans, Avesta the authors of stone inscriptions of Old Persian used this name for themselves."²

This idea is analyzed by another Russian scholar - Dyakonov I. M. who writes: "The word "Aryan" in science as a natural name for Indians, Persians, Medan, Scyths (sakas), Alans and also for the inhabitants of Central Asia, who speak that language is proved already".³

From these two opinions concerning the belonging to Arya tribe, the second one is more acceptable, that those tribes who have the incontrovertible written evidence for it could be accepted as Aryans. But I should say that the Aryan tribes up to the fifth century BC settled in the vast territories of Asia and Western Europe not only took an active part in the formation of the new people's culture,⁴ but also played important role in formation of new ethnical groups.

The other important issue, which is to be mentioned, is the place and position of Aryan culture, especially the Indo-Iranian languages within Indo-European family of languages. Although many tables, documents and different literary monuments of ancient Micenian, Hetts, and Anatolian etc. are a valuable, the linguists widely use as an important source the Rig-Veda and Avesta.

¹ Истории Ирана. Под ред. М.И. Иванова. М. 1977. – с. 37.

² Бонгард-Левин Г. М., Грантовский Э.А. От Скифии до Индии. – с. 14.

³ Дьяконов И. М. История Мидии. – с. 149.

⁴ See: Ременников А.М. Борьба племен Северного Причерноморья с Римом в III веке. М. – Л., 1954.

Antuan Meye writes concerning the written monuments of Indo-Iranian languages the following: "From all dialects of Indo-European languages the Indo-Iranian material, in its old texts, in resurrection of morphological system of Indo-European languages show the least difference, only bruising this system, the declination of eight cases one can separate them from each others and so on. And that's why, the comparative linguistic has appeared at the time when Indo-Iranian languages compared to Greek, Latin and Germanic languages. It is even impossible to find any information about anything or start any kind of research in science not using the old Indo-Iranian texts."¹

The interest towards comparative linguistics is still in progress and in many centers of Europe the scholars rapidly publishing articles and works on this issue. I think that Tajik scholars should be on the first raw of the research. This shortage should be overcome and they should train more good specialists on the above-mentioned topic.

The differences of the written monuments of Indo-Iranian languages in comparison to the remained heritage of ancient time is not only in time and period but they are the reflection of beliefs and customs of ancient Aryans and have religious background and point to the real social life of the exact period. Due to the lack of Indo-Iranian materials except Veda and Avesta of Indo-Europeans they have important value for the comparative linguistics. The proof of this is the work of E. Benveniste "Dictionary of Social terms of Indo-Europeans». He in this work mainly used terms and words of ancient period and came to the conclusion that many pages of ancient time of Greek which were unclear became clear.² He used more than 470 words and terms of Micenian) Byzantian and Modern Greek language and compared the same number of words and terms of Aryan languages.³ In this research the subject of kingship and the role of the governing in Iranshahr have special place and value.

The soviet scholars Gamkrelidze T.V. and Ivanov M.M. used the way of investigation of E. Benveniste and on the base of comparative linguistics managed to make clear many problems of old history, especially social unions, stratum of social of ancient life of Aryan people.⁴

¹ Мейе А. Введение в сравнительное изучение индоевропейских языков. – с. 92 - 93.

² Бенвенист Э. Словарь индоевропейских социальных терминов. - М. 1995. – с. 36.

³ Ibid, p. 432 – 447.

⁴ Гамкрелидзе Т.В., Иванов В.В. Индоевропейский язык и индоевропейцы. Т. II – с. 949.

As we mentioned before the problem of the first motherland of Indo-European languages family and common mother tongue of Indo-Europeans is still under consideration and the investigations are under progress.

As closer we reach the ancient period and compare the culture of the people, we see more similarities in it. This similarity in Veda and Avestian languages is so great that according Russian Veda specialist Elizarenkova T "The similarity is so evident that sometimes two texts are a like as one sample of ancient text, just have slight differences in pronunciation".¹ That's why some scholars like Bartholomae Ch., Jackson A. tried to translate Avestian separate texts into Vedic. The results were songs which had no differences from the original ones. It is interesting that Rig-Veda is closer to Avestian than other works of Vedic and classical Sanskrit ones. As the specialists mentioned these two written legacy Indo-European languages not only in language, feature of composing poem but place of composing and background of composition unite them².

It is possible to make conclusion that sometimes ago Indo-Aryans as their ancestors - Indo-Europeans lived in joint land and had close relations and used dialects of one common language and founded original culture.

As it was mentioned, Gamkrelidze T.V. and Ivanov V.V. considered the motherland of Aryans the Small Asia, Near East up to Caucasus and said that the dialect of Greek - Armenian - Aryan separated from it on 5 - 4 centuries BC.³ All these three languages separated at this time and developed in their own historical motherlands. They consider that the Indo-Iranian tribes came to northern hills of modern Iran in second half millennium⁴ and choose it the place of their dwelling⁵. They think that just the common Indo-Iranian language had formed there and from this place Indians later moved to India and Iranians to their modern place - Iran. According the Indian scholar Kumar G.D. the place of their first dwelling was in the territory of Ukraine, around Dnieper and Don.⁶ The French scholar Marian Mole state that such territory was part of Amu River and Khorazm land. He is sure that Khorazm before Cyrus had strong system of statehood and developed culture.⁷

¹ Elizarenkova T. Я., Ригведа. М., 1989. – с. 437.

² Ibid., p. 437.

³ Гамкрелидзе Т.В., Иванов В.В. Индоевропейский язык и индоевропейцы. Т. II.- с. 863.

⁴ The Zoroastrian traditional belief considers Azerbaijan and mainly the area of Iran land as Aryan Vaheja (Bundahishn, ch. 29, art. 12).

⁵ Гамкрелидзе Т.В., Иванов В.В. Индоевропейский язык и индоевропейцы. - Т. II. – с. 914.

⁶ Се гуфтор дар бораи орёиён. Техрон, 1353. – с. 89.

⁷ Моле М. Эрони бостон. - Техрон, 1377. – с. 112.

Most Indo-European science schools, especially Russian scholars considered Central Asia to be motherland of Aryan tribes from ancient times.

Well-known Russian scholar Oransky I.M. as many scientists has such idea that neither India nor modern Iran had been the motherland of Aryan tribes. He writes: "Science proves that the ancient motherland of Aryan tribes who speak Aryan dialects lived in Central Asia and regions around it. It is better explained the migration of Aryan tribes to India and Iran. Such explanation is well proved by Vedas and Avestian songs which are the reflection of life and outlook of nomadic cattle breeders' tribe, who passed by along with their herds through the vast Central Asian valley and well proved by the common idea of their migration, who spoke Indo-European dialects. The problem exactly formed by geographical territories which was formed by Avestian composers and which is considers to the topography and toponyms of Central Asia are well proved"¹.

The author is sure that Rig-Veda – the composition of the first book of Vedas had been begun in Central Asia. In his opinion the separations composers of Vedas from their first motherland and other groups of Indo-Iranian tribes in the beginning of second millennium BC and Iranian tribes in the beginning of first millennium took place.² As the "Aryan culture distributed to the North, from Ural river, Western Siberia, Enesey river up to Kazakhstan territory, Tien - Shan mountainous range, Pamirs and Central Asian valley in the south and Russian scholars B.Y. Stavisky and S.A. Yatsenko consider that the motherland of Indo-Aryan, means the branch of eastern Indo-European languages is the south steppes of Russia and Kazakhstan³. Such Vedas specialists as Ghirshman R. and Tomas Kh. also agree with the abovementioned statement and said that the Indian and Iranian branches moved from north to south and settled in today territories. Dyakonov I.M. also agrees and said that they migrated from the mentioned area to different Asian parts⁴.

Concerning the motherland of eastern branch of Indo-European family of languages according to Avesta as pronunciation of "hundred"⁵ the satem group of languages still the discussion is in progress. But the findings of archaeological expedition in the 2nd half of previous century in Altay, Kazakhstan, Kyrgyzstan and Tajikistan and around territories proved that the

¹ Оранский И.М. Введение в иранскую филологию. М., 1960. – с. 50.

² Ibid., p. 51, 55, 60.

³ Ставиский Б.Я., Яценко С.А. Искусство и культура древних иранцев. – с. 15.

⁴ Дьяконов И.М. История Мидии. - с. 150.

⁵ Numeral "hundred" in ancient Greek is pronounced as "kentum", therefore the western branch of Indo-European family of languages is called "kentum".

area from where the Aryans came is around Chelyabinsk region and just there the first sign of Aryan culture had been formed.

Today we use Cyrillic script in Tajikistan. In the countries of our common language Afghanistan and Iran the Arabic script is in use. The fate of the script is closely connected to the fate of its people. It tells the story of its life and the path which has been covered by its owners. The written monuments of Indo-Iranian branch of Indo-European family of languages both from its history and its richness is one of the firm sources for science.

One of its first samples is on Aryan Mittani in Hett's text belonging to Indo-European languages of the beginning of second millennium BC, appeared in Anatolia (today's Turkey). It became clear that the Mittani people situated in the territory of North Mesopotamia in XVII - XVI BC worshiped Aryan Goddess - Indra, Mithra and Varuna and were masters in horse breeding.¹ Among the archives texts of Hett's king's five tablets of Mittani inhabitant under the name Kikulli had been found where the way of horse breeding and its use in military chariots is reflected.²

The oldest record of these languages which is composed in old Indian is Rig-Veda which was written in first millennium of BC. But its appearance is older which perhaps belong to the second millennium BC. The oldest songs of it were composed before Aryan's arrival to India.³ The point is that its ancient texts are composed in clear and fresh dialects. According to A. Meye all the Indo-Aryan dialects which are in use from Himalaya Mountains up to Ceylon (Srilanka) spread on the old Aryan dialects based on Rig Veda's language⁴. The other parts Vedas - Atkharvaveda is also as Rig-Veda composed on old Veda's language. The form of comparatively new literary language of India is Sanskrit (means artificially) had also many new texts which appeared after Veda as Brahman and Upanishad which contain philosophical and religious orientation.⁵ Sanskrit as the literary language preserved with the middle (pracrit) Indian language, later on its basis appeared Indo-Aryan modern languages like Hindi, Bengali, Panjabi, Sidkhi and others.

The Nuristani group of languages in Nuristan (former Kafiristan) the mountainous area of Eastern Afghanistan are special group of Indo-Iranian

¹ Мейе А. Введение в сравнительное изучение индоевропейских языков. – с. 88.

² Кляшторный С.Г. Султанов Т.И. Государства и народы евразийских степей. Санкт – Петербург. с. 29.

³ Гамкрелидзе Т.В. Иванов В.В. Индоевропейский язык и индоевропейцы. Т. I. – с. 37.

⁴ Мейе А. Введение в сравнительное изучение индоевропейских языков. – с. – 90.

⁵ Гамкрелидзе Т.В. Указ. раб., т. I. – с. 37.

languages. This group consists of languages like Kati, Ashkun, Vaygali, Prasun which have no script. Another special subgroup Dameli, Pashai, Gavarbati, Shumashti and their eastern group Pkhalura, Kashmiri, Shina, Garvi and others, compose the group of Dardi languages.¹

The other Indo-Iranian group of languages is Iranian, the main legacy of which is sacred book of Avesta and the Achaemenides inscriptions. Avesta had been composed in second millennium BC and beginning of the first millennium BC and only at the beginning of millennium AC had been published. This book is written in Avestian language and Old Persian is the language of stone inscriptions of Achaemenides dynasty. Median language (VIII–VI centuries BC) is reconstructed on the base of separate sentences and words which had used in Assyrian, Greek and stone inscriptions of Achaemenides kings.

The Middle Iranian languages divided into the eastern group which consists of Sakes-Khotanian (text found belonging to first-millennium BC), Sogdian, Khorazmian and Bactrian and western group which consists of middle Persian (or Pahlavi) and Parthian languages.

New Iranian languages are also dividing into eastern and western groups. The Eastern group are Ossetian, Yaghnabi, Afghani (pashto) Munjani, Pamirian languages – the Shughnan-rushanian (Shugni, Bajui, Rushani, Khufi, Bartangi, Roshorvi) Yazghulami, Ishkoshimi, Vakhani, the Western group consist of classic Persian, new Persian, Dari, Tajiki, Kurdi, Baluchi, Tati, Talishi,Ormuri, Parachi and other dialects of Central Iran².

Today due to gaining independence Tajik language is developing and our relatives with our co-speakers are becoming more exact. Today Tajikistan looks like a museum of languages. Some ancient languages belonging to eastern Iranian languages in Badakhshan and Yaghnobi in high stream of Zarafshan River still exist. These languages are the valuable laboratory of history of language and we have to preserve them and study them from linguistic point of view and especially ethno linguistics.

Languages like Yaghnobi, Shughnani, Vakhani, Bartangi, Sariquli and other did not assimilated to Tajik language yet, because the speaker of these languages are dwelling in the high mountainous places. The lack of communication, trade, and the absence of good and comfortable road kept people in narrow area and they preserved their ancient languages. Today we started to construct new highway. Kulob – Khorugh – Kulma – Karakorum,

¹ Гамкрелидзе Т.В. Индоевропейский язык и индоевропейцы. - Т. I. – с. 37.

² Ibid, p. 37 – 38.

reducing the level of Devdara pass which will help us in annual communications between Badakhshan and the center of our republic. In my opinion, according to the last historical changes the Pamiri languages will also change but our task is to keep and preserve these languages as valuable historical and spiritual monuments of our past.

As already mentioned, one of the largest group of Indo-European languages is Eastern or **satem** languages are known as Indo-Iranian languages and Indians, Iranians, Tajiks and other people who speak these languages. These people call themselves firstly as Aryans and their belonging ethnicity is mentioned in their written legacy.

In ancient legacy of Indians – Vedas, especially Rig-Veda (saint knowledge) the word Aryans in the form of “arya”, in Tajik – Persian Avesta in the form of “airya” and in stone inscriptions of Achaemenides kings as “ariya” is used.¹ All these three type of names comes as adjectives and nouns and have the content of relationship to arya’s tribe.² But as the mentioned people lived once in one place and common territory and had common language this word comes from common root (arya). According E. Benveniste – specialist on comparative linguistics – the meaning of this name is so controversial that is used in opposite meaning. This word is used for a group of people or a person and sometimes it has positive and sometimes negative meanings.³ He translated the meaning of arya (from the root ari) in this way: person who is bound to a guest, i.e. defender of visitor, host of family. The second variant of the word “arya” (stressed on first part of the word), which comes from “arya”, belonging to guest i. e hospitable. Then Emil Benveniste writes: “Aryans in order to show their human loving nature opposite barbarians tribes named themselves guest loving people”⁴.

The French scholar concluding his thought comes to the conclusion that “Ari” or “Arya” without doubt was the developed stratum eventually have tie with dual society of exogamy where both sides are close or opposite each others. The term “arya” which first expressed the meaning of aria’s children or their ethnic characteristic slowly became the common name of the whole tribe who celebrated jointly the religious ceremonies.”⁵ Mainly this term used for free persons in opposite slaves. Soviet scholars T.Gamkrelidze and V. Ivanov the

¹ Дюмезиль Ж. Верховные боги индоевропейцев. - М., 1986 – с. 174 -175.

² Розй Х. Донишномаи Эрони бостон . Техрон, 1375. – Ҷ. II, с. 155.

³ Бенвенист Э. Словарь индоевропейских социальных терминов. – с. 241.

⁴ Ibid, p. 241.

⁵ Ibid, p. 243.

Hett's word "ara", means "friend", ancient Indian "ari" means "friend", "strange", "foreign" and word "arianam" the stone inscriptions of Darius the which mean the Aryan land and Modern Iran and Ossetian Alania also from the same root brought as an example and said that the word "ari" comes from Indo-European "ar" with the meaning "sir" "host", "gest" and "foreigner."¹

P. Thieme in 1938 who wrote a book under the title "Stranger in Rig-Veda" explained the root word "ari" as following: active, seeker;

Intentioner (concerning Gods) religious (for persons) intention (singing songs, pray for goddess) Greedy, wealthy, thirst for war atheist, heretic; enemy²

From the other side the root noun of "ari"- of Rig-Veda consider as the independent meaning as "stranger." Then he expressed it in more detail.

1. Stranger as a friend, as a guest and he who is taken care of, as a person who is awarded and served; as receiving the good pray and praise;

2. Stranger as an enemy, as an attacker, as an opposition in pray to Goddess; as powerful; as an owner of wealth; as an opposition or enemy in original meaning.

In Rig-Veda "arya" opposed with shudra the lowest stratum of society of India. As if this word express three highest stratum of Aryan society (Brahmans, kshatriyas, vaishyas) and has the meaning of "host," "boss." The scholar writes: "Why aryaans named them in such a way?" And he answers his question; "In order to make differences from barbarians. Those who named themselves in this way, among the people of other religion and language wanted to show their differences against those who were rude and barbarian and to show to their neighbours their pride."³

The other researcher of this problem Dumézil is sure that the word "arya" in Rig-Veda comes as the nickname of God, or as the constructed from ari content "concerning Aryans," "Aryan world" and "defender of Aryan world." According him "arya" with the stress at the end means "the (common) world of Aryans" or "common Aryan person." It is interesting that the main mythological goddesses of India were addressed as "arya". For example Mithra and Varuna (2; 35; 2; 41; 7; 5; 16; 3, 7, 8) with the term two assure – "arya", Agni (1; 4) first "arya" and then "raja- arya" in paragraph 78 the morning angel – "Usha – arya" and paragraph 79 (10; 34; 13) Savitriar – "arya" are mentioned. In Vedas the non – Aryan thing is used with the term "dasya."

¹ Гамкрелидзе Т.В., Иванов В.В. Индоевропейский язык и индоевропейцы. - Т. II. – с. 775.

² Дюмезиль Ж. Верховные боги индоевропейцев. – с. 174 – 175.

³ Ibid., p. 176.

As Dumézil mentions Iranian “airya” also come from “ari”. In Avesta the form of “airya” as an ancient Indian and Avestian are the same root and explained as Vedic “arya”.¹ In Gaths which is the niyaesh (pray) of the Aryan prophet there is no such word. This word mostly could be found in Yashts. Its use in Avesta and Rig-Veda is different. The time stretch between composing Avesta and Rig-Veda is seen very clear. If in Rig-Veda the term “arya” has the characteristic of mythology, mainly refer to Gods and natural phenomenon in Avesta it gains the original meaning. Due to the fact that parts of Avesta had been composed in different period the meaning of this term meant that Aryans in the time of composing Avesta had not only policy of statehood but owned their territories and were proud of their names and kinship.

They considered themselves Aryans and those who were not from this tribe named “**anaryan.**” (Zomyasht, paragraph 57). In other words the term “**arya**” in Yashts meant, belonging to this ethnic group, name of the area and Aryan country. This term most of all used in declension of words “**dahy**” (state, land, area) **shayana** (place, territory) **khshusa** (life place). It is in compound words as Ayiryodainha – Aryan land (Yasht 8 parts 9, 36, 59; 61; Yasht 19 parts 9, 36, 57, 58, 61), Ayiryana – dahyu – Aryan countries (Yasht 5 parts 58, 117, Yasht 13 part 143; Yasht 19 parts 57, 59, 68; Tiryasht parts 41, 43), Ayiryushayana – place of living of Aryans (Yasht 10 part 13), -Ayiryukhshus - Aryan prosperous (Tiryasht part 37, Vandidad Fragard 19 part 39) and concerning the inhabitants of the land, i.e Aryans (Yasht 5 part 69, Yasht 19 part 37) is used.

In Avesta very much praise is addressed to Airiyanam Vaejah the motherland of Aryans (Vandidad, Fragard 2 vol. 21, Yasht 18 part 5, Yasht 1 part 3, 21. The modern name of Iran also comes from “**arya**” the plural form of it is “**aryanam**”. Due to the development and changes in Persian language, it has got first form of Eran and then Iran.²

ARYANS IN CENTRAL ASIA

In the historical part of studying the place and motherland of Aryans we put various ideas of scholars. From the written historical, linguistic sources we found out that at the end of 3-2 millennium BC, Aryans lived from Balkan to Aral Sea, from Don River area, Volga, Ural and Ob to Central India and from the Mongolia and Tibet to Mediterranean Sea. They found the state of Mittans in

¹ Дюмезиль. Ж Верховные боги индоевропейцев. – с. 184.

² Бенвенист Э. Словарь индоевропейских социальных терминов. – с. 241.

western Asia in XVI – XIV; Median state in IX – VI, and in VI –III the first empire of Achaemenides and contributed to the world civilization. The Aryans in Central Asia was the founders of the first centralized state of Aryans – the state of Kayonids, which covered vast territory of central Asia. In Russia and Ukraine the Chimers and Scythians were the first founders of Aryan states and culture. The developed culture of Sakas Arkaim of southern Siberia covered the vast area of ancient Sintzyan and Gonur as the “yalim road” and western matrimonial road which was also the result of the Aryans people efforts. All the scholars agree that the ethnic name of Aryans come to existence in Bronze Age and the culture had been completely formed. That is the reason that we constructed this chapter of our work just from the period of foundation of first states and culture in Central Asia (in 2 millennium) because the civilizations which existed before the Bronze Age was still under consideration and we just say some brief remarks about it.

Scholars on the basis and analysis of the material of archaeological findings and written books designed the ethnic characteristics of modern people from Neolith age which covers the 7-6 millennium BC. Because the Neolith period is the period of development of animals production of the materials things. The invention of bow and arrow in Mezolith Period allowed humanity to domesticate the animals and started cattle-breeding. The cattle breeding forced the people to build house for themselves and the animals and what is very important, they started permanent life. The permanent life became the reason of the appearance of villages and agricultural industry. In Central Asia the first agricultural unit appeared in low bank of Tejen River in modern southern Turkmenistan. The scholars think that the agriculture people came there from western direction, from Khorasan in VI century BC Jaytun is the dwelling place near Ashqabad (Ashkabad). Jaytunians were busy first in planting wheat, pears and cattle breeding, mainly goat and sheeps. The Jaytun culture is the continuation of Mesolit culture. A cultural monument of Jaytun in Kopedagh range of mountain has been preserved. In Bami, Qalot and Giyosarteppa region small villages had been investigated. Places of living consist of one room and were built from straws and clue. Houses consist of place for living, eating, sleeping, fireplace and storage. They were built for small families. In Jaytun villages lived about 180 persons. The Jaytunians used rain and snow for the irrigation of lands. Their main tools were instrument made of stone. The society ruled by woman. The naked woman's key had been found, which was the symbol of mother Goddess, and showed the greatness of woman and mother. They made different instruments and utilities from bones such as plates, jugs etc. The plates were

decorated in red a wavy line which shows the movements of water. Jaytunian put their dead bodies and poured them with red color and then buried them.¹

The Bronze Age is the period of great changes in economy, politics, religion, social life and the period of appearance of handicrafts, agriculture in the life of ancient people, especially Aryan people.

In 70s and 80s of XX century had been found a lot of materials of Bronze Age in Central Asia. The historians of ancient period on the basis of the inventions made various conclusions about this period, V.M. Masson and V.I. Sarianidi had analyzed the material of the period, proposed different conclusions. Sogd area in Neolithic and Bronze Ages was used by agricultural people, but the place had lifted under the soil and destroyed and until to day did not investigate. The historians of ancient period discovered near Panjakent, in high flow of Sogd River, in eastern part of Varaghsar canal dwelling place of people of Neolithic and Bronze Ages in Sarazm. The word “Sarazm” means the beginning of the land. Really here the river Sogd (Zarafshon) comes out of narrow mountains of Buttamon and flows to Sogd valley. Dwelling place of Sarazm consists of about 100 hectares of land and is the continuation of Mezolith and Neolith culture of this area. The head of Sarazm expedition A. Iskhakov – The Tajik scholar is sure that Sarazm inhabitants came to this place from Avestian Marv (Oltinteppa and Namazgah).²

The legacy which is found in Sarazm had relations to all cultural centers of that period, like Namazgah, Oltinteppa, Mundigaku, Shahri Sukhta, Mirgar, Pirak, Kharappa, Hissar and Turantepa. Sarazm had appeared in 4th century BC and approximately survived for two thousand years. During this period it became a large city of agriculture, handicraft masters and traders. The researcher of Sarazm thinks that by the 2 millennium BC Sarazm had 8 thousand inhabitants.

The houses of Sarazm were built of raw bricks, the size of which was 50x 25x 10 cm and its inner and outer walls covered with clays. Buildings for living, administrative and religious had been found there. Location of the buildings in Sarazm shows that the stratum dividing of the people already started there. For example living houses and administrative buildings had been built on the southern part of the city. The shops of handicrafts had been built near the administrative buildings and main streets. The designing houses were different from the administrative buildings.

¹ Массон В.М. Поселение Джайтун. Проблема становления производящей экономики // МИА, 180, М.1971

² See more detail: Исаков А. Саразм, 1991. – с. 100.

The living houses were built around the yard which is still in use by Tajiks. All houses had sleeping rooms, storages and kitchen. Houses separated from each other by narrow streets. The administrative buildings consist of large halls with corridor, and had paved with bricks floor. There are some bricks made houses had been found which could be named ma'bad (pray rooms). The pray rooms had round mehrab or four corners shape. In the middle of mehrob was a place where the fire is kept. The temple is devoted to fire. There is a khumdon (oven) for producing various dishes has been found in Sarazm which has double walls. It proves that the ceramic producing culture had been existed at that time. In Sarazm the profession like bronze production, design work of precious stones, and others were in progress. The Sarazm population had trade and cultural relations with many centers Near Middle East.

In the third millennium some people were busy with agriculture of irrigated lands and cattle-breeding of summer camps. The Sarazm culture was the city culture of that time. The grave of the cook – woman has been found in Sarazm who had very wealthy life. Golden jewelries, precious stones and purl had been found there, which tell us about the position of women in Sarazmian society. Keeping sacred fire and Turanian's cow clearly show the belief of them. They worshiped fire and the fire worshiper was their religion.¹

In Sarazm in the beginning of second millennium as in other parts of Central Asia happened draught, which forced the inhabitants to leave their home to places where water was near their place of dwelling.

In Neolith period in the mountainous place of Kopedagh, modern Turkmenistan the agriculture was developing. The rural economy culture of Copper and Stone Ages was the continuation of New Stone Age of Jaytun in higher level but the Bronze Age was the period of new higher quality of the development of human society. The Bronze cultural monuments of Namazgah had been studied thoroughly.² The cultural stratum of Namazgah IV belonged to 2900–2300 BC which cover the period of first Bronze Age. Main characteristics of this period of Namazgah findings explained by V. M. Masson in such a way: different color of dishes with handasi (lines) pictures, which were handmade before, produced by the help of rotating instruments; fusing and producing copper instruments had developed. The needle hands were made with complicated decoration. High stand construction had found that were made of marble like lime,³ the monuments of this period mostly placed in highlands of

¹ Исаков А. Саразм. – 1991. – с. 126.

² Масон В. М. Первые цивилизации. – М.: 1989. – с. 143

³ Ibid, p. 158.

Kopedagh and are divided into western and eastern groups. The materials of Namozgohteppe and Oqteppa of Ashqabad show that in the west together with designed dishes of Karateppa style, the gray coloured dishes had been preserved. In eastern monuments the potters continued to produce geoksur type dishes (Oltinteppa and Hawuzteppa). The grey dishes are very wonderful, which were brought there in the course of trade.¹ Rural economy and cattle-breeding developed according the ancient tradition. The sample of four wheeled vehicle which was banded to the camel is the witnesses of the existence of this type of transportation of that period. At the end of this period all the dishes had been produced in potter's wheel. In metal melting arsenical copper was mixed with lead.

The investigation of Oltinteppa, shows that houses consist of two and four rooms. Houses stood close to each other in the broad square. Thick wall had been built around the houses. Between the defense walls and houses there was a collective graves the design of which was not circle as ENeolith period but they were quadrangle. There was a place for praying, with mehrob of swastika form and there were also women's statues.

At that time large buildings had appeared. The gate of the village has 15m wide and the wall around it is 6m thick. The cultural development and producing metal technology promote the people to enter the Bronze Age. Specific culture of this period is well seen in the V levels of Namazgah, Oltinteppa, Middle Bronze Age covers the second half of 3 and 2 millennium BC. The specific characteristic of the period was the development and appearance of cities and producing the tiny and beautiful dishes. Among the means and instrument for everyday life were knives with thick back, swords, needles and design instruments, the handle of which was decorated by animals figures.

The seals with handasi and fantastic animal's figures had appeared at that time. Women's statues that had curl open hair then were gathered in a hair nets according the mode of the period. The statues of women had lines on their shoulders and other places which probably had some meanings. At that time Namazgahteppe and Oltinteppa considered to be the centers of culture, religion, and admistration of the region.

Oltinteppa's historical remnants had been investigated better than Namazgahteppe and others. It has been divided into areas according the structure. In each area people lived according their professions. In the north part of the city handicraftsmen lived in the territory of 2 hectares. Many jugs with double walls had been found there. The existing of the number of jugs shows

¹ Массон В. М. Первые цивилизации. – М.: 1989. – с. 151.

that they produced them not only for themselves but for their neighboring areas. The development of pottery brought to the city many masters.

The dwelling home consist of many rooms and they separated from each other by streets with 1 and 2 meters wide. The elite houses designed in according the plan and the inner and outer structures were different from the others.¹

At that period large three stored temples 12m high and 21m wide had been constructed. Later these temples reconstructed and were 55m wide and 3m high. According Masson V.M. this was a house of priest of temple. The temple had many rooms for prayers, economy, and grave room. The cemetery part was like a lodge and had different rooms. The fire temples stood on it. The mausoleum of the head of dynasty and the head of religion was on the top. In the temple many things like dishes and other instruments for the ceremony, as round stone with a hole in the centre, jewelery, head of wolf and head of cow made of gold had been found.²

Oltinteppa considered social, economical, administrative and religious centre of the region. We have very few information about the trade position of Oltinteppa. Iron and ruby had been brought from an abroad. The defense wall had no defense characteristic. The absence of defense wall shows that they were safe from outer danger. Rural economy and cattle-breeding was the main source of income of Oltinteppa's inhabitants. All houses had cooked fire places. At this period the devoted friends of humanity – dogs had appeared in Central Asia.

One of the main successes of Middle Bronze Age in technology was the use of pottery fast wheel and producing different vessels. The old design removed by new design in the dishes and plates.

Potters produced tiny and beautiful vessels with different design crockery and paid more attention to it. The production of cutting devices like knives, swards, paykan, (guns), ox and others had developed.

From bronze and silver and gold had been made various decorations for women and men. New seals had appeared in this time. Most of them had handasi and cross form. Among them were seals made of silver. In some of them were the figures of mountainous goat, tiger, monster with three heads with tiger's body etc. The monster of three heads had one head of eagle and the two others of snake.

¹ Массон В.М. Первые цивилизации. – с. 168 – 169.

² Ibid., p. 170 – 171.

One of the characteristics of the period was the appearance of statues of women and the change of the shapes and forms taking into consideration the really beauties of the woman.

On the body of the women there was decorated the image of plants, stars and other figures with the sharp pencils which had descriptive lines.¹ From the other side Masson V. M thinks that the Goddess of Oltinteppa played different role of primitive gods; the figure of plant on the belly of Goddess plant lady, image of wave – Goddess of water, figure of star – Goddess of heaven (sky).²

In Middle Bronze Age in Oltinteppa's society many important changes had taken place. The population according the historians divided into three stratum. The houses of first level were large and had many rooms, without any design and the small and narrow streets were between them. Small number of domestic animals bones was in their graves. There was only loam vessel there which shows their poor life.

The second stratum people lived in 3-4 rooms and each house had its yard and kitchen. There was no any plan or design, but the owners lived better life than the first stratum. In their graves the decoration facilities of ruby, carnelian is found there. Many livestock bones also had been found there.

The third stratum was wealthy persons. Their houses had been built according the plan and design. The archeological findings show that they put meat in the grave. In the women's grave different decorations like bracelet, earrings, necklace, golden decorative, belts and clothes had been found. In some graves there were seals. For hitting the agricultural grains there were hit stone and other textile instruments in each house.³

Oltinteppa in III millennium BC went through the unity of tribes which caused the appearance of new cities. Each area had a temple which belonged to the city administration. Except the local temple there were also large city temple and regional temples which served the inhabitants of cities and suburbs. The architectural ensemble had been built on the top of the hill of Neolith period and consists of a living room for priests, grave and rooms for different use. The temple had two yards and one of them was laid with bricks which probable was the place for meetings and the other was mehrab (praying place) which had been used for providing the religious ceremonies. The central part of architectural ensemble formed three levels building which was 21 meters long. It was 8-10

¹ Массон В.М.Сарианиди В.И Среднеазиатская терракота эпохи бронзы. - М.: 1973. – с. 38 – 40.

² Массон В.М Первые цивилизации. – с. 168.

³ Ibid., p. 167.

meters high. Near it was the 3 meters high stage on which had built a treasury of 55 meters long.

The half columns and the wall were decorated. This style of construction of temples in Mesopotamia was known before, and a supposedly was used in the construction. Among the seals which had been found in Marghush and Bactria decorated by cows image which is attacked by Ahriman's (evil) forces like snake, monster and killed it. In this part there different views on the subject.¹ Some scholars consider that the image of cow on the seal is not Aryan mythology. In our opinion to understand the content of the findings of ancient period of Central Asia should find in Mithraism in which the image of cow played important role and just in the same developed content is brought in Avesta. Anyhow the images of cowman, camel, and horse, haoma signs of the Aryan and Oltinteppa inhabitants belong to the Aryan tribes. In the second millennium of Bronze Age some events had happened and as a result Namazgah and Oltinteppa centers faced crisis. The result was the appearance of new dwellings in Murghab River's area. Such new centers of dwellings appeared in both banks of Balkhob, Samangonrud, Chaganrud, Sherabad, and Amu and in Bactria Rivers.

The investigation which took place in Oltinteppa proved that due to the changes of climate the inhabitants left their permanent place of living. V. M. Masson explains this event as the lack of water supply in the area. Because of the draughts the rivers water dried and people moved to other areas. They took all their facilities and moved to the area around Tejen and Murghab rivers and continued their life there.²

Marghush area consists of six villages. The villages stood in 3-4 km distance from each others. The new building center was Kulula 1. The buildings of Kulula 1 were new types of construction. The houses had been built with definite design and were similar to Oltinteppa's elites. The houses were large equal in sides and cover 800m². The houses built a long the fence and had large area in the middle of them. In this place new castle appeared which had defense walls and their size was 127- 128 meters. According Masson these castles were the defense points in case of danger. The danger of outer forces had appeared by that time.³

¹Сарианиди В.И. Древнебактрийский пантеон.// Инф. бюллетень ЮНЕСКО, вып.10, рис. 51.

²Массон В.М Первые цивилизации. – с. 172 -173.

³Сарианиди В. И. Древности страны Маргуша. - Ашхабад, 1990. – с. 14 -15.

In the second half of second millennium, new villages had appeared at lower reaches of Murghab River, the capital of which was in Taib 1 and was about 5 hectare in size. Taib was the quarter of potters and copper masters. I. Maksimov had found four seals in Taib which show that it was the administrative centre. Taib could be named as small center of the region. Among the destructions of the second millennium BC the Gonur destruction is one of the largest one, which situated in 28 hectares of land. Gonur has equal corners castle and probably it was the center of the city.

In Gonur had been find wooden seals that in one of which was the image of cow attacking two snakes and in the other the struggle of a person and a snake. According Masson the person is Gilgamesh and this image brought there from Mesopotamia¹.

In the second millennium BC not only the lower reaches of Murghab River had been used by crop-growing agriculture but the middle part of Amu River had been built cities and villages of rural economy like Safolteppa, Jarqutan and Dashtli and common agriculture had developed. Bactria's agricultures built small villages in Amu river area and used the water for their agricultural irrigation. Two types of wheat, bean and other plants cultivated and for this purpose they used camel and donkey for ploughing and sowing the lands. Viticulture also developed. They lived in cites like Safolteppa which was a village before. According to Masson V. M. in the second half of second millennium there was a common culture not only in southern region of Central Asia but also in neighbouring regions which is known as "Archeological culture of Margush and Bactria." This culture linked the culture of Shahdod of Central Iran with Mergari in north western part of Baluchistan, which is named the beginning of Bactrian culture.

The influence of Summerian culture is felt in this culture. In 2millennium BC the mixture of these cultures felt more vividly and we can see it in dish making, seal preparing (geliptica) and producing various plates with torevtics. This mixture time of cultures and their mutual influence is well seen in the seals belonging to 2 millennium BC. Seals divided in to 3 types. The first one was plate like with red color handle and according the images of animals are the continuation of Oltinteppa's culture. The pictures and images were larger. The second type of seals were new and had miracle images like the many stages cross which is the tradition of local people but the content was very close to the cultures of Mesopotamia; Elam and Harappa.

¹ Массон В.М Первые цивилизации. – с. 174.

The third group of seals had the shape of cylinder and is similar to Mesopotamia and Elams types. The ancient conical seals from Shahdod and low stage of Shahri Sukhta had been found. All these types of mentioned seals could be found in Bactrian monuments¹. Most of these seals had the image of struggle of goodness against evil.

In order to know better about the level of Bactrian culture, which is one of the most important sample of Aryan culture of our ancestors we have to get aquantant to the archaeological findings and to know better about it. Because Bactria covered the territories of modern Afghanistan, Central Asia and Iran played an important role in formation of Aryan civilization. During my visits within Tajikistan, especially southern regions and also neighbouring countries like Afghanistan, when we had talks with Tajik opposition I saw small hills made of soil and sands and thought that how many secrets are hidden under them, how many sad and sorrow and battles of our ancestors is behind them, who struggled for the defense of their motherland. In the area of Amu river, on the right bank in the lowland of Sherobod, Shurcha and Bandihon the archaeologists have found more than 20 remains of the construction of the town which belong to 2 millennium of Bronze Age. Among them Safolteppa is studied best of all.

Safolteppa covers 4 hectares of land. The archaeological works had been provided constantly in Safolteppa. The area of the castle is 82x 82 meters. It has three walls one after the other: thickness of the walls is 170 sm. The living buildings situated within the third wall. Passages in different size are divided by walls and the numbers of them are 8. The passages had exit door from the defense wall. Safolteppa's castle had been built with arranged design and shows the high knowledge and experience of architecture of 2nd millennium BC.

Houses within the castle divided into quarters and separated from each others by streets. The central square was not built. The town is divided into 8 quarters and each of them set one administrative unit. The quarters consist of one patriarchal family. There were no differences between the houses of elites, poor men or administrative servants. It means that it did not become a city yet, but changes are seen. The evidences such of social condition are the grave of Safolteppa inhabitants. These graves had been constructed after the people left Safolteppa and have the forms of catacomb. We could see also the graves, together with their clothes, and elites buried in wooden coffins and pitchers.

In child's grave nothing has been found. The number of things in adolescent grave is more than in children ones. From 17 investigated graves, 11

¹ Массон В.М Первые цивилизации. – с. 174.

of men and 6 of women, only the adults had things in them which consist of different vessels, bronze made dishes, decorative materials and other materials of productions. The golden and silver made things were very few; probably their production was not so popular. One type of grave meant that special place had not been provided for wealthy and elites persons. The historians of ancient time divide the graves into three groups – the first group were common people of the society, the second one the middle class persons and the third ones wealthy persons of the society.

Jarqutan is the continuation of the development of rural economy culture and handicrafts of Safolteppa. The area of Jarqutan is 100 hectares of land. The castle of the town is 4 hectares and the temple is 60 x 44,5sm. The rest of the territories covered by houses. The cemetery is out of the town on the hills which covers 20 hectares of land. More than 700 graves of Jarqutan's inhabitants had been investigated. The houses of the town showed that they are very large and had been built on the brick's base of 1 or 2 meters.

The archaeologists came to such conclusion that the construction of the town was not completed by the end of 2 millennium BC. The inhabitants of Safolteppa and Jarqutan came from Murghab valley were the follower of Oltineppa's culture.¹

Analyzing the materials, which had found in Bactria by archaeologists I concluded that the period of city building is very clear. Because the constructed temples, large and wide castles and seals are evidences the rapid formation of administrative board and government.

Temples, houses, rooms, circle walls, chor – toqs and others keep many secrets in them. Our young scientists, archeologist, ethnographer should investigate them and historians more thoroughly, to find them under the soil, clean them from dust and study them, because they are the remains of our past, our ancestors life, their sorrow and joy. We have to teach to our new generation that they should keep every piece of the pots, which keeps the secret and needs of our ancestors.

In the second millennium when the Zoroastrian faith was in the peak of its development the preparation of juice from medical herbs, like haoma and drinks for good spirit became usual tradition of the people. The findings of Jarqutan proves that, there was special technology of preparation of haoma drink became very popular. The juice flow from special vessel into jugs and there was a duck

¹ Аскарлов А., Бурияков Ю.Ф. и др. Теоретические и методические проблемы исследования в археологии. - Ташкент. – с. 17 – 35.

shape dish, jugs, cups and other decorated or designed vessels for juice drink shows the way of life of citizens.

The fire in the temples of Zoroastrians was always alive. One of the oldest temples was in Samangan, which, as the historians think, was built with the participation of Aryan prophet.

The way of preparation of sacred “Haoma” was special. Just from putting fire, watering and mixing it with milk special niyaish (pray) had been recited.

The temples were very beautiful with different statues and special architecture. It is not a wonder that after Islam invasion the temples had been used as mosques in Aryan countries. Our ancestors did a good job and in this way preserved the beautiful architecture and buildings.

Talking about it I remembered the proletcult of 20s – 30s of previous century. At that time under the slogan of “proletarian culture” many beautiful buildings, mosques and madrasas had been destroyed.

Mas’odi about the destroyed temple of Estakhr which is known as Sulaiman Mosque said: “I saw this mosque which was far from Estakhr for a mile. The building was very beautiful. It had one size column made of apiece stone with fascinating design on the top of which was the image of horse and different animals and the size of which wondered every person. Around the building were deep ditch and a defense wall made of heavy stones.” It becomes clear from the saying that the column of the temple had been decorated by different images of animals like horse, cow, mountainous goat and others, which were sacred for the mazdayasna faith. But nothing is said about the plan of the temple and the number of the rooms.

Muhammad Moin writes that the plan and design of the temples were alike: In Yazd where the oldest temple is preserved has four doors entrance and a walking path is circled by a wall with four doors. The small way has a door which could be closed.¹ In Jarqutan all vessels had prepared by the potter wheel in very high quality. The production of vessels had been controlled by professional potters.

Except pottery the production of vessels and the bronze made vessels had developed. Weapons, production tools, decoration instruments had done in a very high quality which proofs the development of different type of metal melting culture there. Instruments were made by professional masters. The decorative things for women made of gold and precious stone increased. The masters had their own societies. The vessels made of bronze like seals, stick, ox and others show that the masters had good gift in producing weapons, vessels

¹ Муин М. Маздясно ва таъсири он дар адабиёти порсӣ. Техрон, 1326. – с. 193 – 198.

and decorative materials. The images of cow, goat, and snake etc. produced in a very high quality and close to the life. The high quality and the increase of production are evidences that the trade had also developed.

Textile, leather production, and wooden vessels and others were the number of profession at that time. Craftsmen had their quarts. Signs and symbols appeared on the production of Safolteppa.

Jarqutan according its construction divided into castle, town and cemetery. Castle and temple had defense walls but towns did not. The absence of the defense wall around the town had two reasons. One is that they had no any danger from outside, the second there was a powerful state which could defend its citizens, regions and districts, that's why they did not build defense wall around Jarqutan, and plus it demanded a lot of finance expenditure.

The region, to which Safolteppa and Jarqutan belonged, was Aryanam. This name with slight change in the form of Ayrtaam still exists, and Aryanam was part of Aryana – Vahejah.

When we talk about historical monuments of ancient Bactria we have to mention about historical monuments of Balkh and lands around it. This city situated on the left bank of Amu (about 20 km west of modern Mazari Sharif) of Afghanistan which contains good, prosperous, kings of ancient time, war, bloodshed battles, killings and fire from enemies in the long path of history. I suddenly remember the Mongol invasion: in 1220 Mongols crossed Amu and killed the inhabitants of Balkh, put fire on their houses and robbed them. The territory of the city became the land for sowing bean, and a single sign of life did not remain there. These barbarous people “came, look, killed, took and gone”. After that Balkh never became as it was. The destruction castles of the city and out of the city still curse, the bloody killers and beastlike invaders. Chingiz, Tamerlan, Hitler passed away already but, destructions and hill made of human heads still exist. Yes, we learn from the past and jointly with the world community have to preserve the culture safe. This idea I once more pronounced in the 33 Sessions devoted to 60th anniversary of UNESCO on 9th of October 2005.

By the way, from Balkh arized poets and scholars like Unsouri, Robia, Shahid, Shaiqi Balkhi (whose grave is in Sebiston of Dangara) Jaloluddin Balkhi and also Barmakiyan and Sasanids Dynasty. This city was the cradle of Aryan culture.

Let's come back to ancient history. In the north of Oqcha town, famous town of rug producers which is not far from Balkh, in Dashtli area more than 40

remains of the 2 millennium BC had been found. In ancient time the inhabitants of Dashtli used Balkhob for irrigation of their lands.

The Zoroastrian remnants, Kayonids state and the 2nd millennium BC monuments are of great interest for us. And it is not bad to look at it. In Dashtli there are two group of monuments of Bronze Age had been investigated. The first group consists of villages which had defense walls around them. The second group consists of castle, villages and forts. In kushk lived the head of the town and in the villages its inhabitants.

The fort is about 99x85 m in size. Around it is the defense wall, which is 3 - 4 meters thick with walls for shooting. The defense wall had four round loopholes for shooting. The northern wall has a gate, which is defended by two walls.

The living houses had been built within the defense wall. The houses have fire place with chimney. The Dashtli houses are similar to Safolteppa's houses.¹

Another historical monument which is named Dashtli-3 consists of destroyed high hill of main city building. It has circle form and situated in the middle of the city with two defense walls. The outer defense wall has 9 towers. The houses between first and second walls are in different distance and have no doors.

Main rooms are situated within the second wall. Second and third rooms in the round building played important role because they contain fire places for pray.

There is a large court of the king there. Different rooms in the castle or fort had been investigated, which served before as living room, guard's room, security and others. The defense system of the town was very complicated and deceitful for the enemy. Setting and building construction and defense walls witnesses the high culture of construction and designers. Of course, the elites of Bactria region lived in the castle.

According V.I Sarianidi, this castle with its ma'bad (tample) played central and religious role and the religious officials lived there. I think that the religious people worked and lived within and around it. In the castle was the place of the king, close persons, military officers and administration. Probably it was one of the famous centers of kings courts of Kayonids V.I. Sarianidi thinks that the buildings and castles were built on the traditions of inhabitants of Mesopotamia and Mundigak (Afghanistan). According him, the inhabitants of Northern Bactria of Bronze Age settled there from southern Afghanistan, Baluchistan and

¹ Сарианиди В. И. Древние земледельцы Афганистана. – М.: 1977. – с. 23 – 27.

Central Iran.¹ If it is so, then there rise a question that where did the inhabitants of Neolith period, which Sarianidi spoke about before go? It goes without sayings that, the intertribal relations of different regions of Central Asia and Indo – Iranians were constant and the cultural relations were the reason of the appearance of Dashtli culture. In creation of this culture the role of local people and its mixture with new one should not forget.

The author of this discovery Sarianidi V.I is right, when he says that temple was the pray place of Dashtli people and the neighboring castle was administrative building. This territory probably points to one of the Kayanyan Bactrian state. Anyhow the pottery handicraft and textile had developed there. Pots had been produced out of the city and potters lived nearby.

The goldsmiths produced different items from gold, silver and precious stones. The development of handicraft caused the development of trade. The production of arms also is seen. The weapons were made from copper, like arrow-head, war axes and others.

Dashtli was administrative and religious centre and the villages around it were in subordinate to the centre. As this center was not far from Balkh it can be considered the first centers of Bactria.

The archaeological materials prove that the inhabitants of Namazgah, Oltinteppa, Dashtli, Safolteppa, Jarqutan and even Sarazm including Shahri Sukhta, Hissar, and Mundigak had close cultural realitions between them. What concerned the inhabitants of Hissar Hill, Shahteppa belonged and had relation to Elam's mundigaki, Harappa and Mohenjodaru culture where the script had developed.

We can conclude that the Bronze Age of II millennium BC could be considered the period of formation of culture and statehood of Aryans in Central Asia. It should be noticed that the Aryans of Aryana (Central Asia) kept their relations to other Aryans of the area, mainly their neighbours. The long term investigation, especially the new inventions of archaeologists prove that in third and second millennium BC the Aryan tribes lived in the south of Russia and composed very developed culture. They were the inventors of chariot, horse breeding, developer of rural economy, and mining of bronze and lead. They used the waters of rivers for their agriculture. They continued to produce items made of bronze like axes, swords and others.

Speaking about the Aryan culture, I should mention that the archeological excavations provided in Ural, Crimea, Kursk, Voronedz, Southern Siberia found very interesting material. From the excavated graves, we can conclude that

¹Сарианиди В.И. Древние земледельцы Афганистана. М.:1977. – с.40 – 41

Volga and Dnieper's banks culture had very close relation to Caucasus culture, which proves by existing material items in their legacy. Rural economy handcrafts, shepherd, livestock were the main activity of this culture.

The Catacombs grave which found by archaeologists show that the inhabitants of this area mainly were engaged in breeding cows and horses. It should be mentioned that the Catacomb culture is very complicated one in which number of Drevneyami's culture had been found. When they came down from Caucasus they mixed with Drevneyami culture and step by step they formed a new common culture which is named Catacomb's culture. This is proved by the findings in Eastern Europe. The structure of graves fireplace, thread's lines, plane glasses, types of graves side laid of body in graves are the specific characteristics of catacomb culture.

The Catacomb graves are alike to those of the Egey. The person bodies in the grave have European appearance and belong to Aryan race. They learned in their long journey to Caucasus the production of bronze. Then they used this experience in Urals.

In Chelyabinsk district, the southern part of Urals had been found remnants of Bronze Age which is named "Arkaim-Sintashta" (country of cities). The Arkaim-Santashta consists of round cities, triangle and half triangle, cemetery and villages around it which belong to XX –XVI centuries BC Today more than 20 towns with double defense walls and round ditch of land had been discovered and studied. In Arkaim cemetery there are graves with one and two persons (man and woman laid face to face) have found. There are also family graves there. There are different items along with dead body like fishing equipments, reaping hook, axe, lance and other metal – melting items had been found. The authors of the investigation of Arkaim town and Sintashta large Barrow are sure that the design of Arkaim and its large mausoleum had done according the Vedas texts.

The second period of Arkaim – Sintashta culture could be found in northern Kazakhstan, Southern Ural and around it. These monuments had found in Novonikolaev and Petrovka-2. Living area had square plain form and has cemetery near it. In barrows the dead body along with weapon and chariot with horses had been buried. The dead body lay in side. The floor and walls are covered with loam. The Petrov culture is alike the Sintashta culture. The items were made of bronze. Its inhabitants were busy with livestock and rural economy. They took care of cows, horses and sheeps. The vessels were designed and had various decorations. The analyses show that Petrov's and Sintashta's culture had been influenced by Central Asian culture. In the steppe area of

Kazakhstan and southern Siberia the Andronov's culture had been formed which covers XV – XIII centuries BC.

The Andronov culture covered very broad area. It flourished in the mentioned centuries and covered vast area of Siberia, Kazakhstan and Northern Central Asia. A well-known scholar Kuzmina E. E. according the materials – 250 cemeteries and 170 villages composed a classification of items, the structure of cemeteries, type of graves and others.

In Ural regions has formed mixed Srub and Andronic culture. In the result of migration of people from Ural to Aral Sea region new Tozaboghob culture had appeared. All over the territory of Kazakhstan the mixed culture of fedora and alakuly came to existence which formed the common Andronic culture. The third period of this culture has covered XII – IX centuries BC. In this period the cattle-breeding with summer pastures, horse riding, iron invention etc. have appeared and people tried to move to the south. It should be noted that this movement was very long. In quarter of second millennium the cattle-breeding tribes met the Central Asian agriculturist inhabitants. Many findings like tribal vessels in Namazgah VI (XVI-XII BC) in Anaov settlement prove it. By the material findings, mainly the pot's pieces we can follow the direction of movement of tribes from north to south from south to east and west. The traces of the movement's way still exist.

The scholars explain the reason of the movement in increasing the number of livestock, changing the pastures and in this base the appearance in Bronze Age the tribble cattle breeding, horse riding, weapon of tribes for attacks dividing the population into poor and wealthy, limitation of Andronov's tribe activity and the changing of weather in the region and so on.

The well-known Russian scholar Kuzmina E. E. came to a correct conclusion using her research and archeological materials. She on the retrospective analysis concluded that the population of Bronze Age of Kazakhstan, Central Asia, and Afghanistan were Aryans.¹ The northern tajiks and ancient Central Asian, European and Asian plain (sakas) from the anthropology point of view belong to round face and big bones of European type race. These characteristics are the main features of Andronov's sakas.

If we compare the living places of nomads with Ukraine and Near Asian ones, just beginning from Neolith era we would see that their houses were built on the surface of the land. Houses were built by bricks and loam. These type of hoses existed also in Jaytun, Southern Central Asia (Bactria). Such type of

¹ Культурная и этническая атрибуция пастушеских племен Казахстана и Средней Азии эпохи бронзы // ВДИ №2, 1988. - с. 55.

houses had no the nomad people and it means that the idea of migration of Aryans from Small Asia through Central Asia to Siberia has no firm ground. The dwelling places of Western Asia, Iran, Central Asia, and India were built by bricks and hay and were differ by having fire place into the wall and those half underground houses with fire place in middle of the house of cattle-breeders.

The other types of Andronov's houses were houses on the chariots which were characteristics of scythes about which Herodotus gave information. Such houses, castles on the sky of Gods, in Vedas just similier to the houses on the chariots.

In the period of independence the revival of valuable national traditions came into the agenda the day. During my visit to districts and regions of my country, I met different people, specialists, masters of different occupations and I became impressed by the talent and gift of our people. The rug makers from Khujand, handicrafters from Istaravshan, artists and carpenters from Isfara, hand sewers from Kulob, weavers of socks of Badakhshan, alochaweavers of Karatagh, Hissar, goldsmiths of Fayzabad, Rasht's masters of parks became famous and known for their job.

These types of jobs did not appear just yesterday. They are used by our ancestors from century to centuries and they developed years by years by the people and gained world fame.

The images used in them like flowers; crescent and others, if you look closely are the remnants of our ancestors, Aryans. They mainly preserved in small towns and villages in our country. The loam vessels, bronze made items and metal melting technology witness the Andronov's culture. The excavation and conclusion made by Kuzmina E.E about it is very valuable.¹

At the same time, I do not agree that the Andronov's vessels which were produced by women, and items made in pottery wheel do not belong to Aryans². Because the handmade vessels are produced even today in mountainous villages whose owners are not nomads but permanent Tajik dwellers.³

Clothes of cattle breeders of Andronovs from the cemetery of 2 - 1 millennium BC according Herodotus, and vessels made by Greeks for Scyths, Chertomilk vase for flowers, comb had been found. Long women dress, shoes and special skullcap, men dress kamzol, trousers were among them. Dresses are

¹ Кузьмина Е.Е. Откуда пришли индоарии. М., с. 107 – 137.

² Ibid, p. 107 – 137.

³ Ibid, p. 152 – 155.

made from wool and skin. The open dress of Aryans had been accepted by Hants.

Coats, shirt, kamzol, trousers Aryan caps excepted by Turks, kandiz, as horsemen's dress excepted by Georgian and Russians. Long hair had only Aryan women and this tradition advanced in Central Asia, Iran, Afghanistan and excepted by non – Aryans. The chariot had been made by nomadic Aryans and it spread into East and West. The Chinese borrowed horse and chariot from their Aryan neighbours.¹

By passing time and the passages of different tribes the roads and means of military technical is also developed. In XVI – XII BC from Eurasia up to Danube, Greece, Near East, Egypt and later China appeared the chariots. A group of chariot riders in northern Mesopotamia seized the political power and set up Mittan's state.

Historians say that the inventor of chariot was Aryan Kurtivaz. At that time the word Twishratkha “having chariot”, Vriddkhasha – “having great horses”, Abirattash – “looking to chariot side” and other names and nicknames of elites and owners which show the prestige of horse and chariots. The Aryan word **ra** + **frstar** – “to stand on chariot” meant the chariot rider. At that time the Aryan Kikulini composed a book about horse and horse breeding in Hetts language which contained all Aryan words and expressions. Kuzmina E. E. is right saying that the inventors of chariot, horse riding and bowmen were Aryans.²

The main business of nomadic people was cattle-breeding. In Rig-Veda a bull was in the image of Indra, horse the God of Agni (Fire), goat the god Pushan.³ The words bull cow, mutton meat have Indo-European root. The word for taking milk, butter, cheese in Indo-European, Finno-ugorian, Greek and Slavonic languages is the same.⁴

In Aryan tradition the animal's rates sorted out by its place of scarifies. For example for gods they sacrificed first horse, then cow and then sheep. In Avesta and Rig-Veda Gods were the guards of pastures and cattles. The cattle and animals considered the source of wealth of the state.

People of Kaltamanar Neolith culture had occupied vast territories of Khorazm (Aral) sea. The inhabitants of Hissar culture lived in mountainous area while the Kaltamanars lived only in valley. The items of life of Kaltamanars

¹ Кузьмина Е. Е. Откуда пришли индоарии, с. 107 – 137.

² Ibid.

³ Ibid, p. 47.

⁴ Абаев В.И. Историко-этимологический словарь осетинского языка.–М.: 1979. – с. 155; Гамкрелидзе Т.В., Иванов В.В Индоевропейский язык и индоевропейцы.-с. 563 – 573.

were differ from those of Hissar's ones. The hissarians did not use the pottery items probably they had wooden and leathern vessels. The loam made vessels of Kaltamanars had wide open mouth and egg like bottom. Some pots had been decorated by wave lines.

The settlement of Kaltamanars in Jambosqal'a investigated very well. Houses were surfaced and half surfaced. They had round form and had covered with wood, leather and plants in order to prevent them from rain and snow. The tools, weapons, bow and arrow, sticks, swords and raizors were made from stone. They were busy with agriculture, fishing and hunting.¹

Some years ago the settlement Sargazon I-II had been found, near Samarkand which had similar Hissar and Kaltamanar's culture. The vessels of Hissar were a like the Kaltamanar's ones. It means that these people were from one root and place.

The capital of Tajikistan, Dushanbe situated in Hissar valley. The capital had been founded in 1924 on the basis of some large villages and became a beautiful modern city. The archaeological research proved that the area where Dushanbe is situated was the place of ancient castles and has ancient history.

In Neolith era on the foothills of Central Asian Mountain lived inhabitants who had special culture. The first settlement of that period had been found by well known soviet scholar academician AC Okladnikov in Choziyon Hissar.² The legacy of cultural materials had been found in many places but the best materials had thoroughly studied in Tutqavul, Norak, Soyi Sayod, Darai Shur, Kangurtut, Bulyoni Poyon, Danghara Region and Kulab.³

In Tutqavul village which had left under the water after the construction of hydropowerstation Norak, had been found the settlement of the people where a lot of stonemade items had been found. The Tutqavul inhabitants lived in large houses similar to tents of Kaltamanars houses. They were busy in fishing and hunting.

The grave of one adult person and two child's had been found in Tutqavul laid in one side in the tomb. According to anthropologist T.P.Kiyatkina they had European appearance. One of the features of Hissar's inhabitant's culture was that they did not produce vessels made of loams. Probably they had different types of vessels. But they were familiar to pottery. In Bulyoni Poyon of

¹ Толстов С. П. Древний Хорезм. – М.: 1948.

² Окладников А.П. Исследования памятников каменного века Таджикистана МИА, 66 М-Л, 1958. с. – 14 – 19.

³ Ранов В.А. Гиссарская культура : распространение, хронология, экономика // культура первобытной эпохи Таджикистана, 1982.

Danghara region the holes covered with alabaster had been discovered where they stored wheat. It has place for fire, which probably served for keeping warm the house.

It proves that the inhabitants of Hissar's culture were Aryan people and were familiar to Aryans who came from other places and were mostly busy with cattle-breeding. In production the Hissarian inhabitants used stone made items.

The settlement of Bronze Age in modern Tajikistan or northern Bactria is not studied well yet. The ancient archaeologists paid more attention to the graves. The settlements or places of Bronze Age still did not find in Kulab and Vakhsh regions. Probably they situated in plain valley and had been destroyed during cultivating cotton in the lands. One settlement of Bronze Age has been studied well in Kangurtut area. As the Kangurtut inhabitants lived in mountainous area their houses were destroyed and there is no complete plan of these houses.

The Kangurtutians placed their houses in shot area closed to each others. The loam made houses had two or the three rooms. Houses had fire place (tanur) for baking bread and place for sitting and sleeping. Kangurtutian houses were similar to modern Tajik houses. The houses were built by stones with high walls. The roof had covered by wood. In construction columns had been used. The Tajik people living in and around mountains had also such houses. The rooms of each family were separate and they used the open space for keening their cows and sheep's. According Kuzmina E.E and Vinogradova H. the way of life of Kangurtutians and Kulabians was similar to cattle-breeders of Andronovs one¹.

Kangurtutians were busy with planting beans, wheat and other agricultural occupation. They also grew with gardening – planting apple, grapes, melon and watermelon. These fruits were sacred for them. The main occupation of Kangurtutians was cattle-breeding and they had large stock of sheep's and goats, cows and horses.

There in Kangurtut the oven with double face for preparing pots and different vessels had been found. The vessels which had been found in Kangurtutian graves were made in potter wheel in a very high level. To sum up in this time professional pottery masters acted in Kulab area. Of course, the handmade vessels of Andronov's culture also had been found there, but mainly the vessels like plate, jug, khurma have prepared in pottery wheels and were the production of professional masters of towns and cities. The southern Tajikistan

¹ Виноградова Н. Кузьмина Е.Е. Контакты степных и земледельческих племен Средней Азии в эпоху бронзы. Восточный Туркестан и Средняя Азия в системе культур древнего и средневекового Востока, М. 1986.

had been inhabited by rural and cattle breeding people in the 2nd millenium BC. It means that the mountainous inhabitants of Bactria were in one line of their contemporaries.

The study the graveyards of Kangurtut, Barakikurut proves that their inhabitants were Zoroastrian s in the 2 second millennium BC The dead body in Barakikurut had been placed in dakhma and their body had been cleaned by carrian eagles, birds and then the cleaned bones placed in grave. This tradition continued from 2nd millennium BC up to 1st millennium BC in Kulab area.

The settlements of Bronze Age in Toshguzar, Dahana, Tutqavul of Danghara region, Qelot, Lulikotal, Karimberdi of Kulab region had been investigated. The way of life of these areas were also similar to Kangurtutians. The inhabitants of Khatlon of Bactria part in 2nd millennium BC were Aryans. They lived in plain valleys¹ and foothills and played important role in development of Aryan culture.

¹ Виноградова Н. М. Юго-Западный Таджикистан в эпоху поздней бронзы. М. 1984; Якубов Ю. Довутов Д., Филимонова Т. Археологические раскопки в г. Кулябе и на прилегающих территориях в 2001-2003 гг. –АРТ, вып. 30, Душанбе, 2005.

CHAPTER TWO

THE FORMATION OF ARYAN STATES AND THE DEVELOPMENT OF ARYAN CIVILIZATION

ANCIENT ARYAN STATES AND THE FORMATION OF THEIR CIVILIZATION

If we say that the Bronze Age was Aryan age we will not mistake, because especially in the second half of this age Aryans covered large part of Europe and Asia. According the linguistic and archaeological materials they lived and built culture in the area from Danube River up to Baikal Sea, from Oka, Volga Rivers area to Northern India, from Tibet to Mediterranean Sea. According a tale the root of the word “Asia” comes from Aryan.¹

Today the independent states are members of international organizations under important world human documents, where their safety and security are guaranteed. But not long ago wars and revolts swept away from the map of the world and new state had appeared. The task of the world community is to keep peace and stability and to prevent destructive wars of the countries and nations. That’s why the lesson of new independent Tajikistan, which became equal member of world community 15 years ago we look back to the previous ancient and new born states, their fate and their existence, which were Aryan states, Aryan people, where Tajiks were also among them, how they formed and disappeared is worth analyzing.

The famous scholar fraternal country of Iran Abdulhuseyn Zarrinkub explaining the historical ties and continuation of common culture of Aryans used the expression “istimror”² (continuation). To prove his idea I should say that “istimror” is vividly seen in the state ruling of Aryans. Because the new achievements in sciences for understanding it and will help us with the first states – Peshdodids, Kayonids and Mittanian. The beginning of the state formation and state ruling of Aryans like other people has still unclear spots and contains myths and scattered tales.

The linguistic and historical materials prove that, in the first half of second millennium BC the Near Asian Aryans set up a state named Mittan state. There

¹ Кузьмина Е.Е. Древнейшие скотоводы от Урала до Тянь-Шаня. - Фрунзе, 1986; Якубов Ю. Вклад ираноязычных скотоводов в мировую цивилизацию. Духовная культура таджиков в истории мировой цивилизации. Душанбе, 2002. – с. 51-69.

² Абдулхусайни Зарринкӯб. На шарқӣ, на ғарбӣ – инсонӣ. Техрон, 1378. – с. 45, 49.

is not full understanding about its history among scholars. Numerous parts of scholars think that a small group of chariot riders came down from north or west and occupied the land of hurrispeaking people and formed Mittan state. But it is clear that a small group of people could not form a state. Then it means that there were number of Aryans and they jointly with Hurrits up to XV century BC formed new state.

The founder of this state was Kurtivaz and it is clear from his Aryan name and according some scholars the Kurds received their names from him. So, in XVI- XIV BC in north western mountainous of Mesopotamia a powerful state under the name Mittan had been formed, the capital of which was the city Vashukanki¹.

The first king of the state was Shuttari I, the son of Kurtivaz. After him Parratarn and Sousadattar ruled the country. The Mittan state played an important role in the trade between north and west of Minor Asia and Near East and Western Iran. The people were busy with cattle breeding, horse breeding and rural economy. There were large resource of silver and wood. Mittans were masters in construction of castles and houses and developed handicrafts. The Mittan state was organized political and administrative state. The society had been divided into social stratum and had developed administrative management. Money loan made the inhabitants more dependent of the state. It became clear that wealthy people accepted the poor children as a child and step by step they became the servant or slave.

In XVI – XV centuries BC Mittan state became one of the powerful countries of the area. At that time some kings of Minor Asia, Syria, Phoenicia, Assyria and Palestine paid tax to Mittan state. The Egypt King Tutmos II attacked several times Mittan state, but could not gain victory and was forced to recognize the Mittan state.

In pharone time of Tutmos IV and Amenkhotebi II married King Mittan Tushrat's daughters and made them their allies and sent every year expensive gifts and iron for them. The Mittan kings send them chariots with horses as a gift.

In XIV - XI centuries BC Mittan divided into small kingdoms and disappeared as a large state.

Aryans here developed horse breeding and provided theory and practice of chariot war in Minor Asia and Eastern Mediterranean. They taught these people to ride horse and how to take care of them. Kikulin from Aryan tribe composed

¹ История древнего Востока. М., 1988. – с. 72.

a book about horse and horse breeding, which became a recommendation book for Near East countries¹.

Aryans were the distributors of chariots; clothes, bow and arrow, jupin, shield and helmet. The appearance of a bowman on the chariots made the enemy to be afraid of them. They could not fight against the armed chariot riders and surrendered. The scholars think that the main population of Mittan state was Hurrites but Aryans had only the political power in their hands. Probably it is correct but their way of migration and their numbers still is not clear and is under discussion. The Iranian scholar Abdulazim Rizai also support the idea that the Aryan tribes of Black Sea and Caucasus and Western Central Asia moved to Minor Asia and set up the Mittan state there². Anyhow the migration way from European Indo-Aryan and coming to Central Asia was different. When Aryans separated from other Europeans, one part of them came to northern area of Black Sea and the other group went to Southern part area of Black Sea and took an active part in formation of Chahalhuyuq's culture. Chahalhuyuqs were busy with rural economy and owned villages and culture. They believed in cow and deer which is seen in their belief. Govmard is considered to be the first ancestor of flora and fauna. Stone made sword, monument of goddess sitting on the chair decorated by two lions later became the feature of late Aryans. In monuments of Alajahuyuq (3 millennium BC) the Aryan signs are seen more vividly. From the written sources it becomes clear that Minor Asia and modern Iran, mainly Kurdistan was the motherland of Aryans from ancient time. The word "mehan" (motherland) probably is the changed word of Mittan. The name of Urmitan village probably comes from the same root as Mittan.

In the second millennium BC in the Aryans territory some small and large state formations had appeared. Such state formations had appeared in Southern Ural, Indian area and other territories. One of the largest and developed state, which had been set up by Aryans in second half of 2nd millennium BC, first half of 1st millennium was Kayonids Bactria about its role in development of Aryan culture is our next analysis and we try to do it in more details here.

It should be emphasized, that one of the problems which still did not solve the problem of when in the territory of Central Asia had appeared state. In many volumed "History of Tajik People", which composed by well-known historian I. V. Pyankov, in the chapter devoted mentioned problem is said that science does not deny the existence of "Buzurg Khorazm" and "Bactrian Kingdom"'s states.

¹ История древнего Востока. М., 1988 – с. 70 - 73; Кузьмина, Е.Е. Откуда пришли индоарии.- с. – 194.

² Ризои Абдулазим. Таърихи даҳхазорсолаи Эрон, Ҷ.1, 1382. с. 177 – 178.

But sources prove that in compare to Khorazm state the Bactrian one was more powerful and known at that time¹.

I also made some remarks on Bactrian state in my book “From the Aryans to Samanids.” As the subject of this book is the history of Aryan’s culture the significance this problem is very special. According many sources Bactrian state had been set up by Kayonids dynasty. They were the founders of developed Aryan culture. Just at that time the name of Arian and Aryan language became known to history. Probably in the period of rule of Kayonids for the first time Zarathustra offered his monotheist religion to Aryan and even to the world.

I should say that Bactria is not mentioned in Avesta and other historical sources. The Avesta and Arabic sources speak about Kayonids dynasty.

Actually, Bactrian name became known by Herodotus information. He wrote that to occupy Babylon and the Bactrian people was not so easy for Cyrus.² Ctesius wrote about the greatness of Bactria but it is very difficult to make clear the truth. For instance, Ctesius speaks about the campaign of Assyrian Queen Nin to Bactria as if she gathered about 1700000 soldiers for taking over this country among which were about 210000 cavalry and 10000 chariots on wheels with cutting razors. To complete such number of army at that time was hardly possible.

The Bactrian King Oxyartes had only 400 000 army. In this war the Bactrian fought heroically and destroyed 100000 soldiers of Nin’s army and Assyrian were defeated. After the war Bactrian army scattered and distributed to different castles. The Assyrian King Nin used this opportunity and defeated one by one the castles and occupied Bactria. From the above-mentioned information becomes clear that Bactria was a large state. If it was not so the Achaemenides king never took the name – Kayonids. Sogd and India were also on Bactrian Satrap. In Bactria the head of the state was the king’s son.³

The name of Bactria once had mentioned in 1st fargard of Vandidad. There it is said that the fourth land, that Ahura-Mazda created me is beautiful Backhadi with waving flags.⁴ The flags were symbol of power and undefeated ness of the state.

In the second book of Avesta – Yashts you can find stories about Kayonids kings who ruled Aryan Bactria. According the information of Greek historians

¹ Пьянков И.В. Древнейшие государственные образования // История таджикского народа, т. VI, М, 1998. – с. 238 - 245.

² Геродот. История. М, 1972. - Книга 2, с. 153.

³ Ibid., p. 33.

⁴ Авесто. Душанбе, с. 422.

the capital of Bactria was the city Zarinasp. The name of state was popular by the name of Kayonids dynasty. That's why we named our state as Kayonids state.

I in my book "From the Aryans to the Samanids" in the chapter devoted to "Bactria and Sogd – the cradle of the first Tajik state" offered serious research on Peshdodids and Kayonids dynasty. The problem might be very difficult that Tajik historians did not compose any serious work on this theme. I wrote about Peshdodids dynasty in the mentioned book. Here I just say a few words about this issue.

The oldest source where the name of Bactria and Sogd are mentioned is the sacred book "Avesta". As mentioned before in chapter (fragard) 1 of Vendidad the first country which created Ahura-Mazda is "Backhadi (Bactria) beautiful with raised flags" and Gauva Sogda with its meadows and grasses". According to some scholars under the expression "raised flags" meant the firm castles of king, powerful undefeated army of Zoroastrian faith and the victorious spirit of Kayonids state. As a rule in Avesta and pahlavi sources when they remind of Kay Gushtasp and Zarathustra, the names of Bactria or Balkh are mentioned as a large country, prosperous city, place of kings, center of the first fire temples and territory of Zoroastrian religion.

One of the best connoisseurs of ancient history Abulqasim Firdavsi composed his "Shahname" on the base of historical sources like "Khudoyname", "Mazdakname", "Abumansur Shahname", "Shahname" of Mas'ud Marvazi, A. Balkhi and also "Gushtaspname" of Daqiqi and other tales and stories of Aryan tribes and people. Firdavsi's "Shahname" is one of the greatest stories of Aryan tribe and people, historical and literary source, which covers the sweet and bitter life of reigns of more than 50 Aryan Kingdoms. Of course orientalist especially, iranist of foreign countries paid more attention to this problem and it is becoming more active. From Kayumars up to Yazdigurd III one after another dynasties we see that this period covers the period when people lived in the forest up to VII century BC, i.e. the Arab invasion and the time of Yazdigurd III killing by millman by the recommendation of Mohu Suri (Tus's governor).

Concerning the come and go of the kings and events we can divide "Shahname" into two large parts – mythological and historical. The kings of the mythological parts of "Shahname" are the Peshdodids Dynasty. Kings like Kayumars, Hushang, Tahmuras, Jamshed, Zakhak, and Faridun up to Garshasp it should be mentioned that just in this period our ancestors lived primitive life and the first sign of civilization appeared. We can mentioned that in

“Shahname” the tradition of celebrating Navrouz, Tirgan, Mehrgan and Sada are considered the achievements of ancient kings, i.e. Peshdodids.

It is difficult to tell more about Peshdodids dynasty and their rule. Although Firdavsi, according to Pahlavi sources counts the reign of Peshdodids dynasty totally 2441 years, of which Hushang rule 40 years, Tahmuras 30 years, Jamshed 900 years, Zahhak 1000 years and Faridun's 600 - 700 years but it looks like mythological. But anyhow Peshdodids were the first Aryan kings, especially Tajiks and this brings our ancestors ties to the period of the first union tribes and the starting of cattle breeding and agriculture and the first signs of ancient statehood.

As the historians and our scholars mentioned the Peshdadi dynasty kings had been mentioned and considered them historical kings in Avesta, Pahlavi literature like “Bundahishn”, “Dinkard”, “Minuyi Khirad”, “Khudoynoma”, the historical sources of Islam period Dinovari's “Kitabul – akhbar – it – tival”, Mas'udi's “Muruj-uz-zahab”, Bal'amis translation of “Ta'rikhi Tabari”, Abumansur's “Shahnoma”, Ibn Balkhi's “Farsname” and others. For example in Yashts and other Pahlavi literature 7 Peshdodids kings were mentioned (Kayumars, Hushang, Tahmuras, Jamshed, Zahhak, Faridun) but in Shahnoma and further historical books, 10 king of the Dynasty (11 including Afrosiyob) fully described.

In order to prove our words we apply to Ibn Balkhi “Farsname” which mentions 11 Peshdodids kings and says: “There is a story about history,” scholars and historian of Fars and Arab... who divide Fars kings into 4 dynasties: 1. Peshdodids; 2) Kayonids; 3) Ashkonids 4) Sasanids. The two dynasties were before Alexander the Great or Zulqarnay – Peshdodids and Kayonids but two dynasties were after Alexander the Great Ashkonids and Sasanids. These four dynasties were from Kayumars race and the number of all including Iskandar of Rome...72 kings and the period of their reign including Alexander...4181 year and some months”

Ibn Balkhi counts the Peshdodids dynasty of 11 kings, which means that Kayonids had 9 kings, Ashkonids dynasty 20 kings and Sasanids dynasty 31 kings first based on mythology and later on historical evidence. He begins his historical narration from Peshdodids dynasty and writes their names and their number with the name of Afrosiyob who came from Turkistan “eleven kings and the duration of his reign with twelve years, when Afrosiyob raised against and seized Iran... two thousand five hundred and eight.”¹

¹ Ибн-ал-Балхӣ. Форнома. – Душанбе, 1990. – с. 19 – 20.

From the reference of “Farsname” comes such conclusion that Persian and Arab historians and scholars consider that the duration of reign of Peshdodids dynasty was 2568 years and described them as historical personalities. Between Firdavsi “Shahname” and Ibn – Balkhi “Farsname” in making clear the dates of reign only 127 years is differ (in “Shahname” the reign of the dynasty is 2441 years) which is not so long period for the history.

It should be noted that some well-known historians of XIX –XX centuries of West and East consider this period as pre- historical and mythological period and do not believe in historical sources of that period including “Avesta”.

Really if we compare the Peshdodids period to the past approximately it covers 5-7 thousand years and it comes to the fifth, fourth and third millennium BC. This period is considered by historian as primitive or pre-historic and the transition period to new social relations of ancient time. Then the period of Peshdodids dynasty’s reign, let it be in the form of myth or half mythology, as the first pages of destiny of Aryan tribes of Central Asia should be accepted and put it on the text books. It is very good that Homer’s “Iliad” and “Odyssey,” Greek’s myths and stories are considered the achievement of the childhood period of humanity are studied in books of history. Why scientists of historical and cultural sciences do not study the sacred book of “Avesta” and the history of Peshdodids dynasty, which are known name by name?

One of the interesting phenomena of the world history is that mythology, beliefs, wisdom and philosophy of East, especially spiritual parts of “Avesta” came to life in Greek “dress” and historians of East and West consider them the founder of world civilization. The place and greatness of Greek culture is without doubt expectable, but we have not to close our eyes to the fact that during Soviet rule we studied for long hours “Iliad” and “Odyssey” of Homer, mythology and religion of ancient Greece, the Troy war, appearance of Athens and Sparta’s states, the Olympic Games and bankrupting of Greek agricultural workers. But unfortunately in the text books of history of ancient time we could not find even the name of Avesta – the encyclopaedia of human culture, the first complete and religious book of mankind.

As I said before, let the historians and scholars of ancient period and historians make their decisions but I want to add that this fair action make Tajik nation and other Aryan tribes will avoid from general talks and urge them to compose stories and interesting historical material about this issue. In addition, the mythical and half mythical Peshdodids dynasty for the discussion of

Kayonids dynasty, which is the historical reality prepare the firm ground and help to develop the self-understanding and national self-awareness of people.¹

In the “History of Tajik people” (published in 1998) I. V. Pyankov wrote that the stories about Kavus are historical and today there is no doubt about it. But not all the stories of “Shahname” are acceptable. Kayonids – from Kayqubad up to Kaykhosrav, next Kayonids after Kayluhrasp and Kaygushtasp, but Kayonids from Bahman up to Darius II are not acceptable because they are the invention of the last period.²

Of course to some issues of I. V. Pyankov one can agree, because in “Shahname” there are some mythological tales about kings, but we have no firm evidence of not being the historical personality Bahman the son of Isfandiyar and Human the daughter of Bahman. We have already said that Darius and his father Vishtasp have no relationship to Kayonids but Bahman the son of Isfandiyar is historical person and Human the daughter of Bahman is also historical personality and the time of their reign is mentioned in all sources.

“Shahname” is the history of Aryan king’s dynasty and its content for Kayonids, Achaemenides, Ashkonids and Sasanids is unrejectable truth.

In “Ta’rikhi Bal’ami” is written that “Kayqubad was the son of Manuchehr and his wife was from Turanian, he had five children: one of them was Kaykavus, other Kayarash, the third Kaypashin, the fourth Kayafshin and the fifth Kamoyat and Kayqubad himself was very kind, he made the world prosperous, never took from the inhabitants, except ushr.”³

In “Avesta” from the Kayonids dynasty kings mainly mentioned Kayqubad, Kaykovus, Siyavush and Kaygushtasp.” Avestian specialists say that the title of Kayonids dynasty is mentioned as “Kavi” which means “king”, “ruler”. In Avesta the word “kavi kavata” consist of two parts and “Kavi” means “ruler”, “Kavad” is the personal name. In Farvardinyasht karda 112 is said: “Farahars of righteous Kayqubad we praise: farahars of righteous Kayapiva (Alpivanu) we praise. Farahars of righteous Kavus we praise. Farahars of righteous Kayorash we praise. Farahars of righteous Kaykhosrav we praise”. In this text the family of Kayqubad is mentioned but we do not know that Apiva, Kavus, Orash, Pashin and Kayarash who are Qubad’s sons were reigned as kings or not?⁴

¹ Раҳмонов Э. Тоҷикон дар оинаи таърих. Китоби I. Аз Ориён то Сомониён. – Лондон, 2000. – Ҷ. 1. – с. 68 – 69.

² Пьянков И.В Древнейшие государственные образования. – с. 241 – 242.

³ Табарӣ – Балғамӣ. Таърихи Табарӣ. Душанбе, 1992. – с. 310.

⁴ Яъқубов Ю. Каёниён.// Маърифат №10 -11, 1995. – с. 22.

After serious studying the history of Peshdodids I came to conclusion that it is very difficult to ascertain the exact date of reign of the dynasty, even impossible. But the fact that the existence of Peshdodids dynasty is historical reality and in the first days of appearance of statehood they ruled and played important role in the political, cultural and historical fate of Aryan people.

According “Shahname” and other historical sources, the second dynasty which came after Peshdodids to power and ruled were Kayonids the Aryans - of Tajik background. According Ibn Balkhi “the number of them were nine kings; the duration of their reign was 738 years.” The founder of this dynasty according “Shahname” was Kayqubad and in the dynasty chain were Kaykavus, Siyavush, Kaykhusrov, Kayluhrasp, Kaygushtasp, Kaybahman, Humay, Dorob, Darius, Iskandar (Alexsander) and their reign was 700 years which is differ from Ibn Balkhi’s 6 years. But as scholars note Dorob and Darius, Iskandar (Alexander) were not part of Kayonids dynasty. Darius the Great was the son of Vishtasp of Achaemenides and never belonged to Kayonid’s dynasty.¹ Because not only their pedigree but also the date does not fit the time of their rule. In Avesta nothing is said about Modes and Achaemenides dynasty. This is one of the evidence that Avesta had been composed in Central Asia of modern Afghanistan and Eastern Iran.

The Kayonids dynasty according the historical sources had chosen Bactria their place of state and with some evidence we can say that they were from modern Qubadiyan of Tajikistan. Here still exist names like Takhti Qubad, Kayqubadshah, Qubadiyan, Tus and others. The research of ancient historian Yu. Yaqubov says that the capital of Ariyan Vaejah was in Qubadian. Anyhow during the reign of Luhrasp and Gushtasp this region became very prosperous place. Ibn Balkhi wrote in “Farsname” that the first Kayonids dynasty King Kayqubad divided the country into districts and cities and put one ushr (tenth part) tax on their wheat in order to use it for the army. Kayqubad was very just kind and he was fond of buildings “and between him and Tus were many times war, but they could not defeat Iranians and (he) had more influence in the lands around Jayhun (Amu) and had prosperous places which is near Jayhun belonging to Balkh.”²

The archaeological excavation of ancient period in the south of Uzbekistan in the valley of Surkhandarya³ and northern Afghanistan⁴ i. e. Bactria in both

¹ Пури Довуд. Яштҳо. Техрон, 1999 – Ҷ. 1. – с. 261 – 262, 283 - 284.

² Cited from: Х Абдуназаров. Вахшонзамин. Душанбе, 2003. – с. 23 – 41.

³ Аскарлов А. Сапалитепе. - Тошкент, 1973.

⁴ Сарианиди В.И. Древние земледельцы Афганистана. – М, 1977.

side of Amu-darya confirm “Farsname” about the existing of cities and villages there. The Kayonids state was very powerful during the reign of Kaykavus grandson of Kayqubad and the son of Kayapive. It becomes clear from the written sources that Central Asia, Afghanistan and modern eastern Iran was the territory of Kayonids state. In Islamic sources it is said that Kaykavus attacked Yaman, Fars, Palestine and Israel and brought freedom to Yaman. But this news was not true and was the imagination of historians. In Tabari history, it is said that he asked prophet Suleiman the permission that the monsters could to take his throne to the sky in order to take the place of God. According some tales, which have the mythology ground, Kaykavus seized many lands, equaled himself to God, and became infidel and the Kayonids light had gone away from him. He sent Siyavush to fight against Turanian but he made peace with them and forgive them the tax. His father was not satisfied with it and then Siyavush remained in Turan with Afrosiyob.¹

From early childhood Siyavush brought up by Rustam and learned the best behavior of humanity, quality of heroes, fight and other best qualities of men. To make the story of Siyavush according the historical and literary sources (especially “History of Bukhara” of Narshakhi, Bal’ami “Tabari History”, Mas’udi “Muruj-us zahab” and Firdavsi “Shahname”) he as a brave, beautiful and righteous person fall under slander and false words and finally had been killed by Afrosiyob of Turan. The name of Siyavush is explained as “rider of black horse” which is found in Avesta as “Syavarshan” and in Middle Persian sources as “Siyawakhsh”². The boundaries of wars and activity of Siyavush was in Sogd, Bactria and Khorazm. Most of the historical and literary sources consider Siyavush the founder of many cities and castles, like Gangdizh and Siyavushgard. The author of “Tabari History” “the purpose of building of ark was that Siyavush ibn Kaukavus ran from his father and passed Jayhun and joined Afrosiyob.” Afrosiyob excepted him and married him to his daughter. Siyavush wanted to leave something from himself because he was accepted by this land. Thus he built Buchara castle and lived there. Then it was quarrels between them and Afrosiyob killed him and buried him on the same castle (within Kahfurushan) which is called Ghuriyan gate and every year each man should bring one cook and slot there, before the sunrise on the day of Navrouz and people of Buchara gather for mourning which is famous in all districts. And

¹ Табарӣ – Балъамӣ, Таърихи Табарӣ . – с. 195.

² Наршахӣ. Таърихи Бухоро. Техрон, 1362. – с. 32; Раҳмонов Э. Тоҷикон дар оинаи таърих. Китоби I, Аз Ориён то Сомониён, Лондон. 2000, с. 70.

singers sang songs and singers named it the cry of mughan. And these words are said three thousand years ago. That's why the castle had been built.”¹

Tabari History considered Kayqubad and Kaykavus the contemporary of Jews king Suleiman belonging to XIII – XII BC.² According Narshakhi, Afrosiyob had built Romitan of Bucharra and it has two thousand years history and when Kaykhosrav came there with war the area was surrounded during two years there. Afrosiyob was Noy's son. Kaykhosrav had built Romish village and was waiting the capture of Afrosiyob. Kaykhosrav had built fire temples in Romish.³

So, Narshakhi state that the war between Kaykhosrav and Afrosiyob took place 2000 years before his time, and the contraction of arch of Bukhara and killing of Siyavush for 3000 years. Or course the time of Siyavush's killing and his grandson is not so long and comes to 2 or more millennium which is closer to reality.

During the reign of Kaykhosrav the Kayonids state became powerful. Kaykhosrav put an end to the diversity after Kaykavus and prepared for the war against Afrosiyob. Sources tell that he reign about 60 years. In order to take revenge for his father and to put an end to Turanian attacks started to form a army. According “Shahname” he gathered 100 thousand soldiers from Ghur, Bust, Taliqon, Forob, Khatlon, Shugnan and Bukhara, Sogd (Samarqand).

In Visagird (Vashgird – modern Fayzabad) Gudarz was fighting against Turanians. Iranians won victory in this battle and killed the commander in chief of Afrosiyob's army – Piran, the rest of the Turanian army fled, but Kaykhosrav intended to put an end to the war. That's why Afrosiyob had to be captured and Gandizh had to unite with Iran. That was the reason that Afrosiyob himself came to Turan accompanied by his army.

According “Shahname” Afrosiyob became aware of Aryan army led by Kaykhosrav and he also gathered army and moved to meet Kaykhosrav. Both army met near Omul in Turan. Turanians were eager to see Kaykhosrav's fight, that's why he entered the circle and demanded the opposite side, and Afrosiyob's son Sheda came in and soon had been killed. Then both armies mixed in fight and there were many dead soldiers. Turanian found out that their king ran away, so they also fled. Kaykhosrav stayed one month as a guest of Sogd inhabitants and made sacrifices and presents to the fire temple.⁴

¹ Наршахӣ. Таърихи Бухоро, Техрон, 1362. – с. 23; Раҳмонов Э. Указ. раб., с. 70.

² История древнего Востока. - М, 1989. – с. 238 – 239.

³ Наршахӣ. Таърихи Бухоро, Техрон, с. 23.

⁴ Фирдавси. Шохнома. – Душанбе, 1965. - Ҷ. 5. – с. 215 – 270.

According further information of “Shahname”, Kaykhosrav after this event moved to Choch, crossed Gulzarin (Sir) river and came to Gandizh. Afrosiyob sent one group for night fight, but this group was caught by Aryans and was killed. Afrosiyob himself entered Gandizh. The city was firm and quiet. Kaykhosrav attacked the city and on the right side stood Rustam with his army and on the left side the commanders Fariburz, Kavus and Tus, other parts had been occupied by Gudarz. In this way all parts of the city had been closed. Afrosiyob sent 10 representatives to Kaykhosrav for peace negotiation. They said that Afrosiyob considers Iranian not to be enemy:

Zi rohi padar shoh to Kayqubod,
Zi modar sui Tur dorad nazhod.
(Firdavsi)

Siyavush innocently had been killed by him, what had done already passed. But Kaykhosrav rejected the peace proposal, but put wall's destroying machines the walls around and fired it out. At last, the walls had been destroyed and Iranian army entered Gandizh city and a fierce battle took place there.

Hama shahri Turan gurezon chu bod,
Nayomad kasero baru bum yod.
(Firdavsi)

Afrosiyob fled through tunnel to Khotan in order to ask help there. Afrosiyob and his brother Garsevaz hide their selves in the mountain and were caught by a hunter – Khum and were killed. Kaykhosrav intalled Jahn – the prince, from Pashang and Tur family, who was in prison, freed instead of Afrosiyob and through Khotan and Mukran came to Bactria.¹

According “Shahname” the city Siyavushgird built by Siyavush was near Khotan, because Afrosiyob ran to China and he asked help from Aryans. Kaykhosrav for the purpose to see his father's city came there and from there through Mukran and Kabul went to Balkh.² According the archeological findings and historical tales regions like Khotan, Kashghar up to Tibet were the place of Aryans. Turks seized these places in 60-70 years of VI century A.C. As it is said by researchers, Turks in ancient time lived in upper part of Amour

¹ Фирдавси. Шохнома. - Ҷ. 5. – с. 274 – 400.

² Ibid, vol. 5, p. 420 – 426.

River and some parts of Western Siberia mountainous place and were busy with hunting.¹

After the death of Kaykhosrav another disruption had occurred in Aryan State. As Kaykhosrav had no child, and according some sources he before his death installed Kayluhrosp to the throne, but the avestian sources show that the land of Aryan had been already distributed by Kays before Kaykhosrav's death,² for example Nimruz to Rustam, Kum and Isfahan to Gev, Khorasan to Tus.

Turanian used this discord situation and attacked Iran. They made them to pay tax. This continued up to Luhrasp rule. In sources Luhrasp counted the relative of Pashin and Kayqubad. Tabari history writes that before leaving the throne Kaykhosrav call up all the leaders of Iran and said that they can take the throne and country and give it anyone who wants it. They asked him the name of person to whom should be given the rule of the country. Luhrasp who was there and pointed by him and did not say any word. Hamzayi Isfahani writes that Luhrasp was Kaykhosrav's uncle's son, because he was son of Kayvajan, son of Kaymanish, son of Kayafshin son of Kayqubad.

In Bundahishn, chapter 31, paragraph 28 is said that Luhrasp was the son of Zov, son of Monush, son of Kaypeshin, son of Kayapiva, son of Kayqubad. As we see Luhrasp was from the Kayonids dynasty but had no relation to Khosrav. In Farvardinyasht (paragraph 137) you can find about Ahura the son of Kaykhosrav but nothing is said why he was not appointed the king. From "Shahname" s texts and other sources become clear that the post of king was elective and only active and clever person could be nominated to this post. May be Ahura was not so active and clever that the heads of Iran did not elect him instead of his father, or may be there were some other reasons. I have to mention that during the reign of Sasanids the capital of the state and religious center of Kayonids was Estakhr, some consider Sistan, but in reality the center of Kayonids state was Bactria, and the capital's name was Zarinasp. The Kayonids state covered only Central Asian territories or in other words Eastern Iran i.e Great Khorasan. At that time the Elam state was in Western Iran.

In "Farsname" is said about Luhrasp: "Luhrasp son of Fanukhi when took the throne everyone obeyed him by Kaykhosrav's recommendation and he had charming appearance and used good rules, he was the first to invent saroparda (curtain and blind). He organized army which we named "the court of boundaries" and built golden throne, built buildings and mainly stayed there. He built many buildings all over the country, built a fence around Balkh and was

¹ Малолетко А.М. Древние народы Сибири. – Томск, 2004. – с. – 254.

² See: Пури Довуд. Яштҳо. Ҷ. 1. – с. 264.

very generous and ciezed so much of the world that tax was paid from Rome and Sind to India.”¹

In “Shahname” Luhrasp is described as a kind king and generous and the beginning of his reign he started the construction of Mehrbarzin fire temple in Balkh.

Chu Luhrosp binshast bar tachti oj,
Ba sar barnihod on dilafruz toj.
Jahonofarinro sitoish girift,
Niyoish varo dar fizoish girift...
Yake shorsone barovard shoh
Pur az barzanu kuyu bozorgoh.
Ba har barzane joyi jashni Sada,
Hama gird bar gird otashkada.
Yake ozare sokht Barzin ba nom,
Ki bud bo buzurgivu bo farru kom ²

Luhrasp tried his best to construct Balkh city and organized trAyning units and place for rest and developed relation between India, China, Rome and his country. Probably new roads had been constructed during his reign and through this road they carried to near and far countries Badakhshan precious and semiprecious stones. And it is not wonder that Badakhshan ruby which is mentioned above in the hand of Assyrians just the Bactrian traders carried through the ruby highway to Modes country.³

According Balkhi, Daqiqi and Firdavsi, king Luhrasp was a man who tried to build and develop Iran. In his time the construction of castle and cities was in progress which was not a habit before. For safety of the city, he ordered to build a defense wall. This information coincides to the Dashli’s destructions, which is excavated by V. I. Sarianidi 30 km away from Amu to southeast. In the architecture of Dashtli – 3 the kings court and a circle temple plays the main role. The city surrounded by three lines of defense walls⁴ (pict. 9, 1). The town Dashtli – 3 belongs to second half of II millennium BC.

The custom was set up by Luhrasp, the throne decorated by precious stones and jewelries. Asowira (mace) a king stick, which was given to Jamshed by Ahura-Mazda is called ashtaro. The shepherd with stick guided the stock of

¹ Ибни Балхӣ. Форснома. – Душанбе, 1989. – с. 52.

² Фирдавсӣ. Шоҳнома, ҷ. 6, с. 5 – 7.

³ Раҳмонов Э. Тоҷикон дар оинаи таърих. Китоби I. Аз Ориён то Сомониён. – с. 73.

⁴ Сарианиди В. И. Древние земледельцы Афганистана. М., 1977.

animals, but the king used the ashtaro, to guide the people of his country. Ashtaro was one of the elements of state. Later this stick became known as Shashpar (mace).

The throne, ashtaro, suvars, crown and flag passed from king to king. According this source, Kayluhrasp organized army, which was permanent because the time was not quiet and the dangerous from other countries, especially from Turanian cattle-breeder nomads was more evident.

The deadline of Kayluhrasp's reign was 120 years and he being alive passed his throne to his son Kaygushtasp.

Kaygushtasp was one of the great kings because during his reign the first prophet – Zarathustra appeared and offered the monotheistic religion to the world. Kaygushtasp reigned 120 years:

Ba Gushtasp guft: Ai jahonkadxudoy
Rasulam ba nazdiki tu az Khudoy

King Gushtasp accepted his religion and supported it and that's why in Avesta one can find more information about him.

Daqiqi says the following:

Chu Gushtaspro dod Luhrasp tacht,
Furud omad az takhtu barbast rakht.
Ba Balkhi guzin shud bar on Nawbahor,
Ki yasdonparaston bud on ruzgor.
Mar on khonaro doshtandi chunon,
Ki mar Makkaro toziyon on zamon
Chu Gushtasp bar shud ba tachti padar,
Ki farri padar budu bakhti padar.
Ba sar barnihod on padardoda toj,
Ki zebanda boshad ba ozoda toj.¹

Gushtasp as other Kayonids kings kept Balkh city well-arranged and prosperous and new rules and administration had set up. "First he brought religion that all duties should start by vizier-from outcome to income. He called vizier the greatest.... And the head of administration he named (dabirkad) secretary and this secretary was the cleverest and wisest person among the others. As the secretary was speech of the king and adviser all orders should fulfilled by his written order and there were two other administration; one the import and the

¹ Фирдавси. Шохнома. Душанбе, 1989. – с.81.

other export and pension. What is imported or comes was the duty of the department of import (lists, registration) and other what is expenditure or used (salaries, pension and army, elite persons) and other expenditure belonged to the department of outlay or expenditure. And there was another secretary or administrator who controlled the state of the people starting from children to ispahbadon to leaders, khojas, and other people and their behavior in serving the king court, looked after them and did not allow them to violate the rule and if there was any misunderstanding they addressed it to the secretary”¹

In Yashts of Avesta, “Yodgori Zariron,” also “Gushtaspname” and “Shahname” of Firdavsi Gushtasp are mentioned as a defender and spreader of Zarathustra teaching. In Avesta and other literary Pahlavi sources Gushtasp name is written as Vishtasp which means the owner of unrest horse.²

The period of reign of Gushtasp was the period of struggle of permanent inhabitants of Bactria against the nomadic Aryan Sakes tribes, who according their belief choose the nomadic life to permanent ones. The historical literary sources, especially “Yodgori Zariron” talks about the fierce battle between the king of Eranshahr (Bactria territory named at that time) Gushtasp and his enemy – the Hunns (Chiyonids) king Arjasp. According the description of “Yodgori Zariron” Arjasp became aware that Gushtasp reject the old faith and excepted Zoroastrian one, so he sent a letter with two of his known persons – Bidrafshi Jodu and Nomkhosti Hazoron to Gushtasp’s court and this event is described in the book in the following way: “And they entered and put namaz (greeted) for Vishtaspshah and passed the letter. The head of the secretary of administration stood up and read the letter loudly. And in the letter is said that” I heard that your citizens accepted the pure religion of Mazdayasna from Hurmuzd and if you do not stop doing it we would have great loss. If you abandon it and we become one religion people, then we admit you and we constantly give you money and good horses, otherwise attack you, eat green and burn dry, and will take animals and people to the city and make you slave and force you to work in hard job.”³

Gushtaspshah reject this proposal of Arjaspshoh and started to prepare for war. “Then every person, who knew about this mission, came to Gushtaspshah with army, and played the drums, and flute and karnay. Caravan gathered, the elephant with its rider, animals with animals and owner of cart with carts”⁴ The

¹ Ибн-ал-Балхӣ. Форснома. Душанбе, 1990. – с. 52 – 53.

² Яъкубов Ю. Каёниён // Маърифат, 1996, №1-2 . – с. 30.

³ Ёдгори Зарирон // Садои Шарқ, 1993, №5-6. – с. 123.

⁴ Ёдгори Зарирон // Садои Шарқ, 1993, №5-6. - с.124.

war started between two countries. Vishtasp brother of Zarir was killed by Bidrafshi Jodu in this war. The young son of Zarir Bastvar for the revenge rose against and killed Badrafshi Jodu. Spandidod (Isfandiyor) defeated Arjasp army and captured Arjasp and imprisoned him.¹

The name of Arjasp in Avestian Yashts (“Obon – Yasht, Drvaspa - Yasht”) in the form of Arejat – aspa is mentioned which means “(owner) of respected horse.” He was praised as “drevant” – false forshiper, Turanian Shah (king) the leader of Chiyona (Chiena – E. R) and as a powerful enemy of Zoroastrian religion and his teaching, and his army consists of sorcery and demon worshippers.²

To take part in the war the local permanent people and landowners under the supervision of Gushtasp from one side and demanders and nomadic tribes and cattle breeders under the leadership of king Arjasp from the other side, who were from Aryan tribe, the reason of which was to accept Zoroastrian faith, first of all intensified social misunderstanding and based, on the resistance of different stratum of the society, in social, economical and other branches of life.

The Turanian tribes actually spent nomadic life and were busy with cattle breeding and in hot and cold weather they could not feed their cattle and that's why they were always ready to conquest the neighboring land of wheat and other agricultural lands. The motto “eat green and burn dry” was one of the difficulties of the nomad tribes. This case is very well described by Firdavsi:

V-ar edun, ki napziri in pandi man,
 Bisoyi garon ohanin bandi man...
 Biyoram sipohe zi turkonu Chin,
 Ki bungohashon barnatobad zamin.
 Biyanboram in rudi Jayhun ba mushk,
 Ba mashk obi daryo kunam pok khushk.
 Bisuzam nigorida kokhi turo.
 Zi bun barkanam bekhu shokhi turo.
 Zaminton sarosar bisuzam hame,
 Tanoton ba novak biduzam hame.³

The process of dividing Bactrian and Sogdians into social sphere (leaders, citizens, heroes, agricultural workers, animal husbandries, shepherds, nomads,

¹ Ёдгори Зарирон, Садои Шарқ, 1990, с.128

² Пури Довуд. Яштҳо. – Ҷ. 2, с. 223.

³ Фирдавси. Шохнома, Ҷ. 6, с. 93.

mazda worshipers, evil worshipers etc) continued and the respect of the elites and Zoroastrian followers increased.

The permanent inhabitants had been living in vast land of banks of Vakhsh, and Amu rivers, valleys of Qubadiyan, Hissar, Balkh, Bactria and around it, the nomads from the Sakistan (Sistan) border to Sakoshim (Ishkoshim), Badakhshan, from the Sogd territories to Haftrud prosperous steppes.

Informations about Haymavarg sakas (those who praise the sacred drink haoma) Tigrakhaud sakas (with sharp tip caps) ParaSogda sakas (country Sogd) Paradrava Sakas (on the edge of river) could be found in written sources of Achaemenides period, Indian and ancient period of VI – V centuries BC.

The ancient historians mainly mixed sakas tribes with skyths and made a mistake in historical science. According the information from Behistun's inscription Darius 1 in 519 BC captured the leader of tigrakhaud sakas Skunkha, who raised against Achaemenides and another person had installed as a leader for sakas. In Behistun mount Skunkha's monument with sharp tip cap on his head is among the most powerful enemies of Darius 1¹.

Herodotus brought a tale about Sakas in his book, according to it the first inhabitants of this vast land was a person named Targitay. His father and mother were the mighty God Zeus and the daughter of rivers Borifsen². Scyths also as Medan and Persians considered themselves as Aryans. It is shown by the names of their kings like Aryantas, Aryansos, Aryaraminos and others.³

Without doubt the story of Faridun with his sons and the tale of sakas and three families of Alans (osetians) could come from one source. According the Slavic tale the golden things which comes from the sky could belong to the junior brother and he was called the king of sun, because he was born in the time of sunset. If we pay attention to Jam's (Jamshed) tale – the first Aryan king had a nickname of son of sun. He was named xšatr – ruler of flame throne.⁴

Now we return to king Gushtasp who ruled 120 years. When he was ruling 30 years the first prophet Zarathustra Spitamon came to Balkh and said that he is a prophet from a Creator. Hamza Isfahani in his historical book writes that it was the time of his 30 years of reign and 50th year from his birth when Zarathustra came to Azerbaijan and offered his religion to him.⁵

¹ Рахмонов Э. Точикон дар оинои таърих. Китоби I. Аз Ориён то Сомониён. – с. 73 -76.

² Геродот. История, с. 188; Ю. Яъкубов. Точикшинос, с. 24 – 25.

³ Оранский И.М Введение в иранскую филологию. - М., 1988. – с. 72.

⁴ Яъкубов Ю. Точикшинос. – с. 24 – 25.

⁵ See: Пури Довуд. Яштхо. Ҷ. 2. - Техрон, 1999; Яъкубов Ю. Каёниён. “Маърифат” №1-2, 1988; Мўминҷонов Х., Тўрон - гахвораи тамаддуни ориёӣ. - Душанбе, 2004.– с.233-239.

In Yasno ashu Zarathustra asked Ahura – Mazda to place Gushtasp in the paradise. In Daravaspa Yasht paragraphs 29-31 is said that Kaygushtasp in the bank of sacred Doityo (is known Panj (Kharob) – Amu rivers) made a sacrifice and asked him to take over Hunns. It is clear from a speciali book about Kaygushtasp in “Tenth Nask” which tells about his battles for installing the Zoroastrian faith. Unfortunately, this Nask did not survive up to our days. Gushtasp was fighting against Hayunians up to the appearance of Zarathustra and paid them tax. In some parts of Avesta, especially Din Yasht is written about his Turanian enemies like: Tasriyovan, Pushanavasht, Anvorunat, Darishnik, Vaspinich, Urushak and others, against whom he fought.

In Gushtasp Yasht is said about Isfandiyar who discharged his sisters Humay and Ofari from Arjasp prison, which proves that Gushtasp had a war against Turanian Arjasp and was defeated. It proves also by Arjasp letter to Gushtasp. It is said there that you (Gushtasp) should remove Zarathustra from your court, come back to your ancient faith and I’ll forgive you your tax, otherwise I will destroy your country. The first person who was against the tax payment was Zardusht. Zarathustra warned that let the Turanian come to fight, we will defeat them.

Ba shohi jahon guft Zardushti pir,
Ki dar dini mo in naboshad hushir.
Ki tu boj bidhi ba solori Chin,¹
Naandarkhur oyad ba oinu din.
(Firdavsi)

Gushtasp ordered his brother Zarir to write a letter to Arjasp and warned him that Creator sent a prophet to the world and he brought the monotheism to us and we appeal to Turanian to accept it and to respect the creator’s books Avesta and Zend. But if you do not accept it then:

Ba daymoh ar edun ki khohad Khudoy,
Bipusham buzurg ohanina qaboy,
Ba Turonzamin andaroyam sipoh,
Kunam kishvari Gurgsoron taboh.
(Firdavsi)

When Arjasp received the letter he ordered to gather army and to attack Iran. Both armies headed by their kings moved toward each others. They met in a valley. According “Shahname” the chief commander of Iran was king

¹ Solori Chin meant the Turanian of Kashgar and Khotan.

Gushtasp, but the army commander was his brother Zarir. Isfandiyar had 50 thousand soldier and Nastur and Shedasp had also their own army unites. In Turan army Arjasp was the general commander, Gurgsar and Bedirafsh each had under their commander 100 thousand warlords.

According the tradition of the time the war started with body to body fight. That's why Ardasher from Iranian army entered the place of fight and defeated by the Turanian warrior. Then Shiru entered the fight and defeated some Turanian fighters and was killed himself. Then Shedasp entered the place of fight and fought against Kuhram the Turanian warrior and both had died in the fight. Then the general battle started and both sides lost a lot of fighters.

The next day the chief commander of Iran Zarir warrior entered the fight and killed many Turanian fighters. Turanians got afraid of him and nobody entered to fight. Arjasp promised that he who bring the head of Zarir he will marry his daughter to him. The head of Turan army Bedirafshi Jodu came and using different tricks wounded Zarir with poisoned short spear. Zarir became unconscious, and then he killed him and took the Aryan flag, his horse with dresses and brought to Arjasp place. Then Isfandiyar entered the fight and each of Turanian who entered to the place of fight had been killed. Turanian became afraid of this hero. The other day Isfandiyar on king's horse Behzot entered the place of fight and called Bedirafsh. Bedirafsh in Zarir's clothes and on his horse, as Zarir entered the place of fight and attacked Isfandiyar. But Isfandiyar masterly hit him and sent him down from saddle. Isfandiyar took the horse, clothes and the flag of his uncle and demanded another fighter, but Arjasp afraid of it and ran away. Isfandiyar discharged all war captives and sent them to their motherland.

After this victory Gushtasp with Isfandiyar sent an army to Aryan in order to install the Zoroastrian religion there.

Bad-u guft: aspat ba zin andar or,
Hama kishvaronro ba din andar or.
Zi pesh andar omad gav Isfandiyor,
Ba dast andarun gurzi govsor.
Hama noma binvisht zi shahriyor,
Ki mo din giriftem az Isfandiyor.
(Firdavsi)

As Isfandiyar became very famous and respectful person his father was afraid that he will become a king instead of him, and when he came back to the capital his father took him into prison and went himself to Sistan. Having heard

about it Arjasp sent his army to Balkh. He seized Balkh and killed Luhrasp and the prophet. When Gushtasp came back from Sistan he was defeated by Turanian and remained in the encirclement of Turanian army. So he sent his vezir Jamasp to release Isfandiyar from the prison in order to fight out Arjasp and his army.

Isfandiyar became victorious in the battle and defeated Turanian army and discharged his father, from the encirclement of Turanian army. He attacked Turan and freed his sisters. Then he killed Arjasp and joined Turan to Iran. But his father still thought about his throne and sent Isfandiyar to fight Rustam in which he was killed.¹

No other Kayonids king names except Isfandiyar mentioned in the ancient avestian literature. May be the reason is that books concerning this dynasty did not survive. Bahman's name is mentioned in pahlavi texts of Sasanids period. In "Dinkard" on chapter 6 paragraphs 4 is said that among the kings who were after ashv Zarathustra only Vahuman Ispandaton served devotedly to Mazdayasna and kept righteous and kindness in the world. He was known as Bahman Ardasher Longhand. Why it is so we do not know. May be he had very long hands or for his kindnees as he was.

In Bundahishn is written that "Vahuman son of Spandod 112 years, Humay daughter of Vahuman 30 years, Darius the son Humay 12 year, Darius son of Darius 14 years and Iskandar Rumak the son of Darius 14 years reigned."²

Might be Humay had a son named Darius but Achaemenides Darius have no any relationship to him, because the time and period was differ.

In part 3 of pahlavi book "Zend" Bahman Yasht in paragraph 20-29 is said that "Ahura - Mazda" showed a tree to Zarathustra and said: "This tree consist of world and seven branches of metal which give information about seven historical periods."

In the literature of Sasanids period, Achaemenides and Sasanids considered from the Kayonids dynasty which is far from the historical reality. In "Farsname" biography of Bahman is explained in such a way: "Bahman the son of Isfandiyar was very kind and righteous person and he was called Ardasher Longhand. He took over many districts and seized Sistan, destroyed Rustam's city for the revenge of his father and brothers. When he passed away he left 5 children – two sons and three daughters, his son Sasan and the other Darius, three daughters – Humoni, Faransah and Bahmandukht. But Sasan who was clever and brave did not want to be the king. Darius was child yet, that's why his

¹ Фирдавси. Шохнома. – Душанбе, 1964. Ҷ. 6, с. 120 – 145.

² Бундаҳишн, 34, 8.

daughter Humoni became the king. There is a tale that Humoni was Darius mother and up to his adolescence she reigned.”

It is said that Bahman reigned for 112 years but in this period the reign of two – three other kings had been mentioned. They might be Bahman I- III. May be Bahman III had no son, that’s why Humoni – his daughter became the king.

According “Shahname” Bahman for the revenge of his father after gaining the throne sent his army to Zobulistan in order to destroy Rustamshahr and to imprison Zal. Zal became very sad and tried to talk to him and said that Isfandiyar made Rustam to fight. But Bahman reject his proposal. Bahman imprisoned him and destroyed Rustamshahr. Faromez who was in Kabul came back to Zobulistan and waged war against Bahman. In the battle Bahman killed Faromez and other warlords and destroyed Zobul and Helmand. Later he was very sorry of his behavior, released Zal from the prison and up to the end of his life ruled the country.

Kayhumoy (Humoni) according pahlavi sources ruled 32 years. Humoy had a nickname – Mehrzad, she was charming woman, with grace body and knowledgably person. Kayhumoy was the last king of Kayonids dynasty. This dynasty did not mention any more.

Some our known historians think that Achaemenides kings have relation to Kayonids dynasty¹. But some others think that it is not correct and this idea appeared in the Sasanids period.

In my book “From the Aryans to the Samanids” I emphasized on studying two historical periods which are related to history of Tajik people. The issue, that Kayonidss dynasty is historical reality had been proved in 30-th of previous age by known Avestalogist A. Christensen who published a book under the name “Kayonids” and said that “Kavies made well organized chain of dynasty and completely Aryan people. Their history do not base on the mythology. Their life was very simple, humanly and their deeds were person like. In the history of the kings like Kaykavus and Kaykhosrav added some mythological ideas but it does not mean that they were not historical persons. The mythological kings did not mentioned as “Kay” in Yashts. The term “Kay” is the characteristic of the East Aryan people and is used for the historical kings of Zarathustra time.”²

¹ Таърихи халқи тоҷик. Душанбе, 2003. – с. 70.

² Кристенсен А. Оё давраи каёнӣ асотирист ё таърихӣ?. Маҷ. // «Фарҳанг», №4, 2005, с.11 -12.

Fortunately, in the many volumed “History of Tajik people” 1998 the author of the chapter “Formation of ancient states” I. V. Pyankov writes that Kavis i.e. Kayonids are historical persons and no doubt about it.”¹

As a whole the ancient Aryan states, first of all Kayonids, is the start point of statehood of ancient Aryans and very important period of formation of historical Aryan civilization. That’s why scientific research and understanding of it is very important.

MEDAN STATE AND ARYAN CIVILIZATION

I in my book “From the Aryans to the Samanids” expressed my thoughts in brief to my readers. I touched problems which are necessary for my nation in the period of independence. It forms the outlook of historical reality, national pride and respect to other nations.

That’s why in this look I would like to extend my thoughts on the theme according new vision and broad historical understanding. So, as we are taking about the history and culture of Aryans, their vast territories, way of life, social existing we have to study their religion and their culture. The young generation should know about their hard life within Aryan and non Aryan states and those who are especially interested in their history.

For this purpose I will write about the first Aryan states out of the territory of modern Tajikistan, but which, made valuable contribution in formation of common Aryan statehood and it is our duty to our motherland and invaluable common achievements of our ancestors.

One of these states was Medan (Mod) state. The information about this state and its territory is given in written Assyrian cuneiforms, Babylonian inscriptions, Greek historians, especially Herodotus and other historical sources. According the opinion of most scholars the tribal union of Medan came to north – west Iran in XII – XI BC². But there is information which gives another date the XIII century BC. According Dyakonov M. L. the most ancient cuneiform Assyrian inscription in which the Medan had been mentioned is belong to the middle of second millennium BC.³

¹ Пьянков И. В. Древнейшие государственные образования // История таджикского народа. – с. 239.

² Дандамаев М. А., Луконин В.Г. Культура и экономика древнего Ирана. М., 1980. - с. 40.

³ Дьяконов И. М. История Мидии. – с. 176.

In one of the Assyrian document from the kings Ashurbanipal library the name of the Supreme God of Zoroastrian's Ahura-Mazda in the form of Assor Mazash is mentioned. This document belongs to XIII century BC which proves that at the same time Medan lived in neighboring territories of Assyrians. The name of God could come to Assyrian land through Medan.¹

About the living of Medan in Western Iran in XIII century BC, who considered themselves as Aryans also witnessed by ancient materials. In XIII – XII centuries BC great changes took place in the material culture of Western Iran. Up to that time characteristic feature for the monuments of this area were the coloured vessels. All around this area had been found dishes with grey colours, belonging to XIII century BC. The specialists of ancient period think that changes had occurred because of the migration of new tribes to this land. Most of scholars say that they were Aryan tribes.² These above-mentioned information witnessed that Aryans, mainly Medan had appeared in western Iran in XIII century BC. So, Medan were Aryan people and already in BC or earlier lived in North Western part of Iran. About their place of coming to this land exist two ideas.

According the opinion of most scholars, they migrated from Central Asia and Bactrian. There are two evidences about it. The first is the common history and culture of Medan and Persians with Sogdians, Bactrian and other inhabitants of Central Asia and lands around it. The second one send us to the remarks on geography of Avesta where is said that other area of Central Asia and eastern part of Medan state included in Bactrian and Sogd. It means that Central Asia and Eastern Iran was the place of formation of Aryan tribes, i.e. Medan and Persians and from there they moved to Eastern Iran. This idea especially well investigated and proved by I. M. Dyakonov.³

According other scholars opinion Medan, Persians i. e. these two Aryan people moved to Iran from steppes or south of Russia through Caucasus. For proving this idea, they say that in II millennium BC in Northern Mesopotamia Aryan people already lived.⁴

But according the opinion of the first group, the Aryans went to Mesopotamia from Bactria and Central Asia. There is also another opinion that Medan came from Caspian Sea of Western Asia to Central Asia (Bukhara and Samarkand) and moved to the south to Iran the place of their dwelling.

¹ Дандамаев М.А. Луконин В. Г. Культура и экономика древнего Ирана. – с. 306.

² Ibid, p. 47.

³ Дьяконов И. М. История Мидии, с. 124 – 125.

⁴ Грантовский Э.А. Ранняя история иранских племен Передней Азии. -М.,1970.-с.10–11.

As it was mentioned, Aryan tribes also lived in steppes of southern Russia, northern Black Sea and partly in Caucasus and they had common history and culture. Although these areas played definite role in formation of Aryan culture, but they were not the real place or motherland of formation of Aryan people. The real place or motherland, and formation of Aryan people according the sacred book Avesta was Central Asia and ancient Iran. This common culture of Bactrian, Sogdian, Parthian and Khorazmian, Medan and Persian had formed in very ancient period at the end of III and first half of II millennium BC. About the ancient history of Medan (XIII – X centuries BC) very few information could be find in Assyrian, Babylonian and Greek sources.

In X - IX centuries BC Assyrian made some attacks to Medan country and tried to take over it. In this question more information could be found in Assyrian sources about Medan.

Medan country consisted of some independent districts and each of these districts had their own ruler. In Assyrian inscription in one place they talk about “rulers of 22 castles” (villages with defense walls) the other time about “rulers of 45 castles” and in another one about “rulers of 45 castles.” In other place of the inscription about 1200 castles of Medan.

Western Medan districts were more developed and wealthier than the others. There in IX – VIII centuries BC Aryans had already some small countries like Gilzan, Alabriya, and Manna which later joined Medan state. Very firm political state had existed in Gelon in 2-1 millennium BC. The prove of it had been found in cultural legacy and Marlik remnants of this land.¹

Concerning the time of appearance of Medan state very interesting material in Assyrian cuneiform had been found. According it in 815 century BC king of Assyria Shamshi – Adad attacked Med's state and destroyed its capital Hangmatana (modern Hamadan) and 1200 castles.² The Assyrian called Hangmatana the “kings' city.” According to these information in the beginning of the first millennium Medan had two symbols of state, the first of which was the king and the second was the capital of the state. Another state symbol had appeared after gaining freedom from the pressure of Assyrian.

There is another idea according which the Medan who lived in Western Iran in compare to local population lived very poor or had the lowest level of life. Grantovsky E.A. considered it to be false.³ He mentioned that when Aryans

¹ Дандамаев М.А, Луконин В.Г. Культура и экономика древнего Ирана. – с. 71.

² История древнего Востока. М, 2004.- с. 519.

³ Грантовский Е.А. О распространении иранских племен на территории Ирана.// История Иранского государства и культуры. - М., 1971. – с. 40.

came to Medan land they had already developed cultural, economical and social traditions. They had been already engaged in horse and husbandry, mainly horse breeding and agriculture and used metal and military chariots and carts. This is true that Aryans became permanent inhabitants of the small population of Medan and were busy with agriculture and husbandry and especially in horse breeding. They had many large cities and castles. The description of Medan castles one can find in Assyrian and Babylonian inscriptions and in this inscription they talk about 1200 fortified cities. The capital of Medan was the city Hangmatana. This name is mentioned in the Assyria inscription of 815 year BC.

The linguists made clear the name of Hangmatana and sure that it is Aryan word which means “place of meetings”. Medan leaders, i.e. rulers of the city and districts gathered and solved the main and important political, military and other problems there.

Assyrian named this city Sagbat and Greeks named it as Ekbatan. The Tajik and Persian form is Hamadan which appeared in the beginning of middle ages and still exist.

During the VIII century BC Assyrians attacked Medan for many times, robbed the cities and destroyed the castles. Sometimes places they moved to the suburbs of the country even to Bactria and Sogd boundaries. Even these attacks Assyrians could not totally seized the Medan country. They only seized two small districts in the west.

The process of formation of united and centralized Medan state is described by Herodotus in a very interesting tale. According his narration initially Medan state was politically separated country. There were same independent districts the rulers of which were always in war with each others and this caused destruction of the country.

The governor of one of these districts Deyok (Persian Dahyuk) gathered Medan in one state and built its capital Hangmatan. As Abdulazim Rizai mentioned, Deyok who was a brave and justice follower managed to free people from oppression and taxes and that's why they accepted him as a king who united separated lands and his position and respect became very high in the country.

When I visited Iran I paid special attention to Hamadan. Because this is the city where the tomb of the best Tajik son, philosopher and well-known physician Abuali ibn Sina is laid. He came to this city because of the unrests and haos and Sultan Mahmud's pursuit and lived there till the end of his life. Hamadan (Ekbatan) was built by Deyok as a capital, symbol of unity and power

of the Medan state¹. Unfortunately, Herodotus did not mention about this date. But one of the Assyrian inscriptions gives light to this problem. It is said there that “the head of one of the castle (village) in Manna state under the name Dayaukku fought against Assyrian king Sargon but lost the fight.” It happened in 715 year². According to many scholars Dayaukku and Moden king Deyok which is mentioned by Herodotus is one and the same person. This is acceptable, although Grantovsky has doubt about it³. From this comes out that, approximately in these years, i.e. the end of VIII century BC Medan had gained freedom from Assyrians by Deyok (Dahyuk).

According Herodotus⁴ Medan ruled 156 years in Asia. And if we add these years to the 550 BC, i. e. the date of last days of Medon state then we will have the date 706 BC which is 6 years differ from the date when Dahyuk started his ruling. The last abovementioned date is very close to the war between Dahyuk and Assyrian King Saragon (715 year). Probably in 706 BC Dahyuk struggled against Assyrian, declared his independence and was elected the king of Medan.

All Medan kings (except Fravartish) are mentioned in Assyrian sources and it proves Herodotus information. In Assyrian inscription are mentioned other kings but Herodotus did not mention them. For instance, in 670 BC the Medan raised against Assyrian, their leader was Khshatrita (Kashtariti) and probably he was Dahyuk's son⁵. And if we count the time of Dahyuk reign the year 715 BC, then it is more true to the fact. But Dyakonov⁶ consider that Khshatrita and Fravartash were not one and the same person. At the end of VIII century BC two new Aryan tribes – Chimmers and Scyths (sakas) entered in the history stage of Near East. They lived in the area of Black Sea. Chimmers attacked Minor Asia seized the eastern part of it. They attacked several times to Assyria and Medan and caused horror to kings and the people.

Scyths also tried many times to wage war to Assyrian lands and once they seized Mesopotamia, Assyria and Palastine and reached the Egypt's boundaries. Pharaoh (Psammetikh I met them with very expensive gifts and for this saved his country from their attack.

Medan after adoption the military reform, administrative office order and unite of small authorities within their country signed a treaty with Scyths and

¹ Абдулазим Ризой . Таърихи даххазорсолаи Эрон. Ҷ. 1 – с. 190.

² Дандамаев М.А. Луконин В.Г. Культура и экономика древнего Ирана. – с. 71.

³ Грантовский Э.А. Ранняя история иранских племен Передней Азии. – с. 249 – 251.

⁴ Геродот, т. 1, с. 130.

⁵ Дандамаев М.А. Луконин В.Г. Культура и экономика древнего Ирана. – с. 76.

⁶ Дьяконов И.М История Мидии. – с. 275 – 276.

Chimmers and in 672 BC raised against Assyrians. The leader of Medan was Kashtariti. But Assyrian king Assarkhadon married his daughters to Scyth's commander in chief and wanted to stop them. But Medan continued their struggle and seized Kharkhor and Kishesu's castles.

According Herodotus information, the king (Fravartish) Fraort attacked the Assyrian land. This scholar considered Kashtariti and Dahyuk one and the same person. Some scholars as if wanted to correct the error of Herodotus and consider Kashtariti and Fraort one and the same person.¹ But this supposition was not so believable.

After the rebellion in 672 BC Medan had shaken off Assyrian yoke. During the reign of Fravartish (the year 647 - 625 BC) Medan seized Pars, Manna and Urartu countries and widened their territories.

In 653 BC the Medan king Khshatrita (according Herodotus Fraort) attacked Assyria. But Scyths came for help of Assyrian and Medan could not stand the pressure of both sides and lost the war. But anyhow Medan did not refuse of their plan to give a blow to Assyrians. During Khuvakhshatra reign (Kiaksar, years 625-585 BC) the influence and power of Medan state increased. This king provided reform and instead of separate military group organized military army. The army groups stood in line according their weapons. The military units had been supplied with new horse riders, light and heavy ammunitions, and others. This reform was very important and the power of the army raised high. Herodotus mentioned that the first military reform had been done just by king Kiaksar.

Then Medan signed an agreement with Babylonian state and declared war against Assyria. In 614 BC the united army encircled the capital of Assyria – Ninevia (Ninvo) and seized Tarbitsa and Assyr cites. In 614 BC Medan with help of Babylonian seized the Assyrian capital. The Assyrian king changed his capital and moved to Herron, but in 610 BC this city also had been taken over by Medan.

After this event Egypt which was Babylonian supporter being afraid of gaining power by Medan hurried to help Assyria, Egypt fighters seized the city of Karkamish of made it the provisional place of Assyrian king. But they could not keep this city under their control for a long time. In May – June 605 BC Medan and Babylonian attacked this city and took over it. The king of Assyria lost his last place. Thus Assyrian state that was the ruler of the area for many years disappeared and its lands had been divided between Medan in Babylonian

¹ Дьяконов И.М История Мидии. – с. 275 – 276.

states. The Northern part of Mesopotamia and Herron district joined the Medan state.

In order to have way to Black and Mediterranean seas Medan sent their army to Kappadokia and occupied it. But they could not take over Lydia and their 5 years war finished by signing peace treaty. For the strengthening peace King of Medan married his son to king Lydia's daughter. Those years Medan state along with Egypt and Babylonian states was one of the powerful states in the area. The size of Medan state was larger than of the two states. It included Iran, Parthiya, Herkania, Areya, Drangiana, Manna, Urartu (Armenia), north of Mesopotamia, part of Sirya and parts of north – eastern of Minor Asia (Kappadokia). According E. Hertzfeld the territory of Medan state was wider up to river Yaksart (Sir darya) and India. But this points of view is not accepted by other scholars.¹

The last king of Medan was Ikhtivirua (Astiag, 585 – 550 BC). He reigned 35 years. We have very little information about his activities. Only Herodotus wrote about his last years of reign. Fars (Pors) was the second large district of Medan state.² His rulers were dependent of Medan king. As Herodotus informs the last years of reign the country was very weak. The elites and court officials were not satisfied of his policy. He was very cruel person. Herodotus tells the story that in order to punish his vizier Garpag he killed his son and then fried his meat and secretly give it to him to eat. Is it true or not but such behavior proves that he was very cruel person.

The dissatisfaction reached such level that Garpag together with court people were thinking of overthrowing the king from his throne.

These years Pars state gained more power and developed. The Pars state in VIII century BC established within Medan state and its rulers were Achaemenides dynasty. It recognized the supreme governments of powerful countries of that time – Elam, Assyria and Medan. This state was powerful up to the first half of VI century BC. Its king Cyrus II combined all rulers of Pars regions and strengthened the central government, and set up very powerful army. He was aware of king of Medan Astiag and the destruction of his state was waiting for a favourable ground and time to separate from it. Herodotus gives useful information about the war between Cyrus II and Astiag.

According Herodotus,³ Garpag, who was aware of the situation in Astiag state and that's why addressed Cyrus that if Pars king and his army attack

¹ Дандамаев М. А. Луконин В. Г. Культура и экономика древнего Ирана. – с. 84.

² Геродот, т. I, с. 123, 124.

³ Ibid.

Medan state, then he and his followers would assist him. Astiag the king of Medan became aware of Cyrus preparation for war and invited Cyrus to his court Hangmatana. Cyrus was becoming more powerful refused this invitation. According Herodotus Cyrus was the grandchild of Astiag. He married his daughter Mandona to the Pars ruler and Cyrus was their son. That's why Cyrus had the right to be the king of Medan.

Astiag who was not aware of the plot, collected army and put Garpag the chief commander of the army and sent him against Cyrus. During the battle Garpag with part of the army fled to Cyrus army and joined them. The other Medan army defeated and ran away. Astiag became aware of it and gathered again new army and went himself for battle against Cyrus. But soon had been defeated and imprisoned. After that Cyrus declared himself the king of Medan and Pars. This event happened in 550 BC. All lands which were belonging to Medan state now belonging to Cyrus. It is clear that Astiag army were not satisfied of the policy of the king Probably they were, eager to have more powerful king who could set up new more powerful army with better supply.

Gaining the power in the hands of Cyrus was a political upheaval within the state. Pars was one of the important part of Medan. The inhabitants of both districts were Aryans and had common religion, language and history. The kings of both countries had relation ties. The new based state of Achaemenides was the logic continuation of Medan state. That is the reason that Greeks named Persians as Medan. By forming the state of Medan the Aryans became forwarding political forces in the area.

Nothing could be find about the structure of Medan state in written inscriptions, that's why only according separate information we can make some conclusions. The structure of Medan state was kingdom. The king was the only state power in the country. At first this post was elective. As it was mentioned before, according Herodotus the founder of Medan state Dahyuk had been elected by the governors of districts and regions. But after Dahyuk the post became hereditary and passed from father to son. In case when there was no child, then it passed to one of close relatives of the king. Herodotus gives some information about it when the last king of Medan Astiag became aware of Garpag's intention to join Persians he told him: if your intention was to overthrow me, then you had to take the post yourself, but not to hand it to Persians and to make us Medan the slave¹.

Although Cyrus seized Medan by force of weapons, he declared himself as a grandchild of Astiag, the heir, the king of the country. Many regions who

¹ Геродот, т. I, с. 97, 98, 129.

obeyed Astiag accepted him as a lawful king. Even when Bactrian knew that, he was the grandchild of Astiag, and installed by him, stopped their resistance and joined the Achaemenidan state.

The sign of statehood is the king's court, administration, capital, army and law conductor center etc. Medan state had all these structures. The rule of receiving people was in action. About these rules, in Medan court Herodotus tells an interesting story, according to it Dahyuk after coming to throne ordered that those who want to see the king should do it addressing the servants.¹ No one in the court had the right to see the king when he desired. Applications were sent in written form to court officials. The court had a guard, and security staff. All the administrative duty was done by the deputy of king. One of these deputies was Garpag, at the same time minister and chief commander of the army. It means that at that very important period he fulfilled two positions. Still the political and military forces were not separated from each other. Later by developing the administrative branch of Aryans state these two positions fulfilled by separate persons.

The law was followed in Medan state. Herodotus wrote that the king followed the justice and acted according to the law and signed decrees. He had everywhere his followers and spies who reported him about the situation and behaviours of the governors of the districts.²

There was a council under the king where they discussed the most important problems. In this council magians (priests) played an important role.³ In administration and office was used the cuneiform script and Aryan and Akkadian languages. In the territory of Medan had been found an inscription belong to Akkadian language of IX century BC. It was written on both sides of bronze sheet.⁴

There is very little information about the social structure of Medan in the written monuments. Herodotus only mentions about court officials, elites, commanders, soldiers and magians. These three levels were rulers and influence groups. But it is known that Medan were permanent dwellers and were busy in agriculture, handicrafts and cattle breeding. It means that these strata of population also exist at that time and were the main producers of means of life. Anyhow in Medan time social structure of the society was very clear and especially during the reign of Achaemenides became more vivid.

¹ Геродот, т. I, с. 99.

² Геродот, т. I, с. 100.

³ Геродот, т. I, с. 120.

⁴ Дандамаев М. А. Луконин В. Г. Культура и экономика древнего Ирана. – с. 71.

M. I. Dyakonov correctly mentioned, saying that it was similar to what is written in Avesta.¹ It means that the society consist of four main stratum—elites, warriors, priests and craftsmen, agricultural workers. Elites in Medan period became separate group of society and warriors and commanders considered also as an elite stratum. In Avesta agricultural people and craftsmen had mentioned as separate groups. Probably it was the same in Medan state too.

Herodotus² named six Medan tribes - Boos, Parstakan, Strukhat, Arizongt, Budi and Mag. In this respect some scholars came to the conclusion that Medan at that time had the tribal relations and it had great influence on the society.³ E. A. Grantovsky is sure that in Medan time the idea of tribe still had exist but the tribes themselves were not and they did not play any notable role in the society. It means that the political and social structure had been based on the ground of stratum relations, which formed the villages and cities units.⁴

Among the Aryan people horse-breeding was very popular and in this sphere they had long experience and rich skill. In the Assyrian cuneiform inscription it is said that they (Medan) paid as a tax to Assyrian king Sargoni II 1600 horses.⁵ In other inscriptions it is also said about transferring the stock of horses from Medan to Assyria. Cavalry troops were the main powers in Medan army. According scholars, before coming of Aryans to Western Iran there were few cavalries in Near East. Horse/cavalry had been brought there by Aryans.⁶

Initially Medan army consist of district warriors units and in battle they stood in line separately. The district units fought bravely and showed high level in battles. But from the point of view of military science such structure was not complete. After the formation of the centralized state, Medan wanted to extend their territories and for this purpose they need to form the professional and well equipped army. Taking it into consideration Medan king Khuvakhshatra (Kiaksar – 625 - 585 BC) provided the military reform, and changed the structure of the army. According Herodotus: “Kiaksar was more warlike than the previous kings and was the first in Central Asia who divided soldiers into groups according their weapons – and added to each of them cavalry, bow bearer and spearmen: he ordered them to fight separately during the battle. Before it, the army had no any discipline and was a mixed group”⁷. This reform made the

¹ Дьяконов И. М История Мидии, с. 180.

² Геродот, т. I, с. 101.

³ Дьяконов И. М История Мидии, с. 175.

⁴ История Ирана, с. 41.

⁵ История древнего Востока, с. 521.

⁶ Дандамаев М.А Луконин В.Г. Культура и экономика древнего Ирана. – с. 41.

⁷ Геродот, т. 1, с. 103.

army strong and that's why they seized some neighbouring countries. The Kiaksar's reform was important achievements of that period.

The warriors were equipped with bows, long and short spears, swords, and shield, mail and other military uniforms. They were masters in horse riding and occupying the castles. As the scholars mention, Aryans were the inventors of two wheels chariots and carts of horse and this means of transportation played important role in the life and army of 3 - 2 millenium BC. But I. M. Dyakonov rejects this idea. According "Bible", if it is true, Medan attacked Ninev city and robbed it. In description of this event twice had mentioned the war chariots with horses. "The chariots were glittering as fire flame..... The voice of whip and wheels of speedy chariots became loud."

According Herodotus,¹ Cyrus having collected army against Medan addressed in such a way: "Persians, now I order you, to equip with sickles and come to me." Probably the word "sickle" meant the war chariot, because they were equipped with sickles like curved razors. If this explanation is correct then the Medan army and Persians had used war chariots in VII – VI centuries BC.

Concerning the religion of Medan, Herodotus, Avesta, Assyrian and Babylonian cuneiform inscriptions and personal names, metallic culture of Luristan and Ziviya gave information. Herodotus² mentions Magian tribe among Medan tribes. It is clear from Avesta and other historical written sources that priests or religious Zoroastrian were named Magians. Although Herodotus named them as a tribe they were religious stratum of the society.

Herodotus informs that the first persons who were spreading the Zoroastrian religion in Western Iran were Medan priests, i.e Magians. The influence of Medan Magians was very high in Western Iran and other dwelling area of Pars. Probably, initially most of Magians were from one and the same tribe and that is the reason that Herodotus mentioned them as a tribe. The word could be found in Avesta. There are some historical pre-Islamic monuments which contain the word «Mogh», for example Qal'ai «mogh» in Ayni region and Moghteppa in Istaravshan in Tajikistan.

According Herodotus³ Persians kept the dead body in the open air for the purpose that dogs and birds could eat its meat and after that they put the bones in a jud and put in (Saghona) house. Herodotus says that they followed this tradition very strictly. It is known that this tradition belonged to Zorastrians.

¹ Геродот, т.1, с.125.

² Геродот, т.1, с.101.

³ Ibid, p.140.

Earth was sacred place for them and they did not want to pollute by putting dead body into it.

As Herodotus informs¹ there was Moghs council in Medan king's court which solved very important problems like to appont the heir of throne and other vital social and economical questions. From this information comes out that Zoroastrian religion was spread not only among Medan, but all over the Medan state and had great influence.

In Avesta among the countries which created by Ahura-Mazda, with Aryan inhabitants and followers of Zoroastrian religion were Rogh and Marv. These districts were the Eastern part of Medan state. In other words Medan was one of the areas where Zoroastrian religion appeared and developed. The position of this religion was so firm in Medan state that according Avesta (Yasno, 19-50) the head of Magians, a Zoroastrian priest was the governor of Rogh (Rey) city.

In Assyrian inscription belonging to XVI – XIII centuries BC the supreme God of Zoroastrian s Ahura- Mazda is mentioned. Some scholars reject the value of this inscription and the others doubt about mentioned Ahura –Mazda's name in Assyrian sources. For example E. Meyer² analyzing Medan names of IX -VIII BC have found among them the name of Zoroastrian God – Ahura – Mazda and other Avestian words and meanings like **arta**, **xshatra**, **xvarna**, **farna** etc. came to the conclusion that Medan in IX century BC were already the Zoroastrian or Mazda worshipers. We should mention that except these gods the Medan also worshiped other Babylonian Gods. As the Assyrian and Medan were engaged in war for their political aims there appeared new synthesis or mixture of the two cultures. In the suburbs of Medan capital there were area where the Assyrian lived and they were the followers of Babylonian God – Marduk.

The abovementioned information shows that although Medan were Zoroastrian worshipers in some area there were people who worshiped Assyrian gods.

In order to find out the professional engagement and culture of Medan the archaeological findings could serve as main source and these could also be used for appearance of Aryans in Western Iran. In Medan territory the archaeologists have found a chain of historical monuments which belong to the first millennium of Iron Age. To them belong some cemeteries like Sialk, Khurvin, Kaluraz, Marlik and villages (castles) with defense walls like Hasanlu, Godinteppe, Bobojonteppe, Nushijonteppe and others.

¹ Геродот, т. 1, с.120.

² See: Дандамаев М. А., Луконин В. Г. Культура и экономика древнего Ирана. – с. 71.

Archaeologists proved that for all these places the pot vessels with black image of cross with triangles and red dishes were main characteristic.¹ This was the sign of new culture which did not exist in the area before and according to many scholars, they belong to Medan and Parsian culture.²

In Assyrian inscriptions are mentioned about some Medan castles. The archaeological findings also prove that Medan were inhabitants of villages and cities. One of these town – castle was Hasanlu. The town – castle situated in southern Azerbaijan on the hill of 35 meters height. The town was encircled with a wall which had another 12 loopholes. The town castle was 2 stored and had a hall with columns. Along the wall in the hall were benches for sit. In the middle of the hall was a fireplace made of raw breaks in the form of column. Behind the hall were storages.

The castle had also another hall, which was larger than the first one and was 25x19 meters in size. In the middle of the hall was a majmar (fire pot) made of bronze. The building had two floors and the second floor was a treasure room. Many vessels and other things had been found there including a golden jug which had mythological images. Outside the town there were small living houses. These buildings belong to XIII – XII centuries BC.

Other Medan monument which belongs to XIII – X centuries BC is Godinteppa. The king hall with column is very attractive. It has the rectangular form and benches along the walls. In one of walls there was a kayan place, which was wider and was aside and the throne of king placed there. The fire place stood in the middle of the hall. Different entertainments of kings and other traditional festivities including religious ones, took place there. In the process of these entertainments, the king was sitting on his throne. It is interesting that, the same king's halls were specific feature of Central Asia Aryans and survived from ancient time up to beginning of middle ages. For example Tajik archaeologists have found such halls with Kayonids sufa and fire place in Panjakent, Gardani Hissar, Kum Castle (Ayni region), Hisorak Castle (Maschah region).

Among the town-castles of VIII –VI centuries BC belonging to Medan is Teppai Nushijon is one of the interesting monuments. It is situated on 30 meters heght hill. In the castle there were two temples and one hall with columns. The buildings of the town were two stored, and preserved in 7 meters high place. There are a number of dishes with black images and red dishes, decorative

¹ Дандамаев М. А., Луконин В. Г. Культура и экономика древнего Ирана, с. 44.

² Ibid, p. 47.

materials, silvermade things and etc. had been found.¹ The described building was made of raw break and had stone base. Their roofs were square and plain and large halls of wood and stones. The defense walls of city – castle were round. These city – castles are the witnesses of high culture of architecture of Medan.

The largest city of Medan was the capital Hangmatana. Its layers belonging to that very period are still under the buildings of modern city. Herodotus² described the city in an interesting manner. The city has seven round walls one after another. Each inner wall was taller than the outer one. The city has looked like a multistoried tower. Within the last wall, i.e the center of the city was king's castles and treasure room. Each wall had special colour. The king's wall was golden, the second wall was silver, the third pink, the fourth light blue, the fifth reddish yellow, the sixth black and the seventh was white.

The storehouse of golden, silver and ivory, which had been discovered in 1947 in Ziviya, tell about the fine art of Medan. The warehouse items belong to VIII – VI centuries BC. The storehouse of Ziviya consists of 341 items. Among them were belt, arrow keeper, pearl scobbard and other interesting golden items. All these items had been decorated by different mythology scene of Assyrian, Urartian, Shami, Phoenics, Skyths and Aryan images. In the king pearl which was round and hanged on neck was the images of eternal life tree, sheep from both sides and lower two bulls, leopard and skythian hare. In other materials – the images of mythological animals – winged simurgh which has the head of crow, body of lion and legs of bird; the winged lion with scorpio tail, gavpatsha, and sheep with wings, evil and angel had been decorated. In this set the mythological art of many people of that period of Near East, Medan, Persians and Scyths had been mixed. These items show the periods of formation of the culture of Medan. This kind of art further has got the special form in Achaemenides period.³

The formation of Medan state is very important period in the history of Aryan people. It was one of the first large centralized states of Aryans in Iron Age. Medan for the first time united the Aryan of East and West in one state. They took victory over Near East and used its culture very creatively and successfully.

From the other side Medan developed the ancient traditions of culture and political way of Aryan people and constructed political system which became

¹ Дандамаев М. А., Луконин В. Г. Культура и экономика древнего Ирана. – с. 88.

² Геродот, т.1, с. 98.

³ Дандамаев М.А., Луконин В.Г. Культура и экономика древнего Ирана. – с. 88.

the bases for formation of new centralized states in Iran and Central Asian area. They became the developing power in Asia and influenced on their neighbours. Medan were on the beginning of the civilization had no enough time to influence on the world culture. They paved the way for developing the culture of Central Asia and Ancient Iran within Achaemenidian period.

ACHAEMENIDES STATE AND ARYAN CIVILIZATION

In the process of writing the book “From the Aryans to the Samanids” about the great dynasties, who created powerful states of our ancestors and which played important role in the development of world civilization, I thought and was proud of it. I was proud that our ancestors – Tajiks had such rich history and owned powerful states and really played important role in the history of the world culture. From the other side many questions disturbed me. Why the national states of our ancestors or Iranian people failed and were defeated? Why they could not stand the resistance? And why Tajik have lost their national statehood for more than thousand years?

To these and other questions, I wanted to answer by using historical facts and history. The best lesson of statehood in the history is the history of Achaemenides state.

Achaemenides state has special place in the history of Aryan people. After formation of Medan state, Aryans in Near and Middle East became the important political power. Pars (Fars), after Medan, strengthened this trend and raised it to new level and ruled the vast territory, which had no sample before. They extend their territory and set world empire which covered half of the world. But to achieve such power Persian went through long and complicated years of their development.

Persians probably in the second half of second and first millennium or even earlier became the inhabitants of Iran highlands and southwestern Iran up to Fars gulf. They had close relation with Medan. Persians had close relation with Elams and were under their influence. Persians were the main inhabitants in this area and in the VII century BC formed the political unit - own state or kingdom. The first Persian king of Achaemenides dynasty was – Achaemenid himself (approximately 700 – 675 BC). But some scholars think that he was not a king because Cyrus the Great did not mention him as a king in his list of kings. In this list his father Cambuchia, grandfather Cyrus 1 and great grandfather Chishpish

were mentioned. In period of Cyrus 1 reign (approximately 640 BC) the Pars region became dependent from Assyria. In the middle of 640 – 625 BC Medan conquered this area. As a result Medan state became stronger politically and military and Pars region became the important part of Medan state¹.

The human history proves that eventually there will appear a personality who could change completely the fate of the nation, awaken its forces and brings its culture and economy into higher level. For Persian (and may be not only for Persian, but for all Iranian people) such personality was Cyrus the Great. He started from being the head of one district and became the king of the world empire. But to achieve it he went through difficulties and did his best to overcome the obstacles in his way.

From the first day of his reign he tried to strengthen the state power and to form and strengthen his army. When he saw that the state became powerful he raised against the Medan king Ikhtivirua (Astiag) in 553 BC and gained victory and became independent. Astiag for purpose of punishing the disobedient leader sent his army twice, but both times could not do that. After that, Cyrus entered Medan capital – Hangmatana and officially had been elected the king of Medan and Pars. The historical sources only knew about three battles in siezing Medan and no other information could be found on how the Medan state had been conquered by him.

Anyhow becoming the king of two states, Medan and Pars he increased his influence and respect among the people. Medan was one of the most powerfull countries in the area and had worldwide respect. If we believe Herodotus, Cyrus was Astiaq's grandchild. From this point he came to Medan state not as a conguer but as lawful hier of the throne. Then all Medan countries had to obey him as a king. So it happened.

I in my book "From the Aryans to the Samanids" mentioned that the historical reality prove that Cyrus the Great after his victory over Astiaq – the king of Medan started to strengthen the power of Fars state and aproximatly in 547 - 546 BC one after another seized Parthia, Herkania and Minor Asia states. Later in 545 - 540 BC for sthrengthening his north – easten borders he sent his army to Margian, Khorazm, Sogd, Bactria and also to the Scyth's land (Sakas of lower Amu and Sir river area)². If we look at this plan the conquest of Medan land did not finish by it. After Medan state Cyrus invaded Elamic state, which

¹ Дандамаев М. А. Политическая, экономическая и культурная история Ирана Ахеменидского периода. М., 1979. – с. 5 – 11.

² Раҳмонов Э. Ш. Тоҷикон дар оинаи таърих. Китоби I. Аз Ориён то Сомониён. – с. 82.

became very weak after the war against Assyria, seized it and transferred his capital from Ashan (Enshan) to Shush.

The seizure of Lydia is described by scholars and mentioned that Lydia was one of the most powerful enemy of Cyrus in the West. The local people – Hetts and Luvaihis along with Greek migrators lived in peace in Lydia. Lydia was the fourth powerful state after Medan, Babylon, and Egypt in the area. Lydia controlled the trade ways from Mesopotamia and Western Iran through Minor Asia to Egey Sea and Greek and Europe. As we mentioned Medan king Fravartish for the purpose to make his way to Egey Sea and to gain the treasure of Minor Asia fought against Lydia but failed.

Concerning the Achaemenide's war against Lydia Herodotus gives full detail. The initiative of the war belongs to Lydia's king Krez. After the conquer of Medan by Persian he felt the danger and signed a treaty with Egypt and made preparation for war. In 547 BC Krez entered Kappadokia which was under the control of Persian after Medan and near the town Sinopa built fortification for his army. Cyrus also came with his army there. Cyrus yet in this war showed his nobility and long term policy. He sent a message to Krez and proposed that if he capitulates without war he will be appointed the governor of Lydia. He also promised to all cities - states of Minor Asian Greek states to keep their advantages. But Krez and cities that were sure of their power rejected his proposals. Only Milet city accept his proposal. Later there was a bloodshed battle near Galis River but no one was victorious. Krez returned back to his capital Sard city in order to prepare for the next attack.

He asked aid from his unionist Sparta to send army in spring, after five months. He addressed the king of Babylon Nabonid for military union and then released Greek hiling warriors, which were part of his army.

At the same time Cyrus, unexpected to Krez covered with his army long distance and reached the city Sard. Krez was forced to take his army to a desert for battle out of city. After 14 days of being surrounded by Persian army they seized the city. This event took place between October – December 547 BC. The Lydia's unionists had no enough time to come for help. Cyrus showing his nobility forgave Krez who was imprisoned. He installed a Persian man Tabala the governor of Lydia and put Persian soldiers there and returned back to Hangmatana.

After his departure, the Lydians rose against but the Persian army under the commander Mazar arrived and defeated them and at the same time seized other Minor Asian states. After Mazar, the Medan Garpag became the ruler of Lydia and seized the rest of Minor Asian states. He was Garpag who helped Cyrus in

seizing Medan state. As we see, Cyrus did not forget his devoted friends and offered them high posts in the government and most of them fulfilled their duty professionally.

What concerned the seizure of Eastern Iran and Central Asia by Cyrus the Greek historians give very scattered and not enough information. All the scholars who wrote about Achaemenides used these scattered and not enough informations. Herodotus (1, 153) wrote that after Lydia's seizure by Cyrus "the Babylonian, Bactrians, Sakas and Egyptians were the obstacle in his way." According Ctesius, Cyrus in his war against Bactrians sometime was victorious and sometimes not. Bactrians stopped their resistance, when they knew that Cyrus was the son of Medan Astiaq. From this information comes out that Cyrus managed by means of talks, to put an end the resistance about the seizure of Sakas haumavarg's land by Cyrus. Some scholars think that they were those Sakas who lived on the other side of Sirdarya.¹

Pliny (VI, 92) wrote, "Cyrus destroyed the Kapisa city" This city situated in North of Kabul. Arrian tells about Cyrus attack to "Indian lands".

The reason of such small information by Greek historian is not clear. Probably they had no enough information about the far countries. Concerning this issue Herodotus (1, 177 - 178) gives an interesting information. We can conclude that many Eastern Iranian and Central Asia countries joined Achaemenides Empire without war. Probably Sogd, Khorazm and other states after the powerful Bactria, joined the empire without resistance. Independent of the fact that the details of seizure of Eastern Iran and Central Asia by Cyrus are not clear, but one thing is clear that the whole area joined the Achaemenides Empire when he was on throne. It is clear from the Behistun inscription by Darius (Doro). There among the Persian countries are Maghinan (Merv), Areya (Hirot), Bactria, Khorazm, Sogd and other states.

The other disputable problem is the time of attack to Central Asia by Cyrus. The ancient historians did not mention the exact date of this event. They give various informations, sometimes contradictory, and give 3 periods: 1) After Medan conquer by Cyrus, i. e. between 550 - 547 BC; 2) after seizing of Lydia, i.e between 547 - 539 BC; 3) after seizure of Babylon i.e. between 539 - 530 BC. Modern scholars also divide into three groups and support the above-mentioned ideas. For instance, one of the prominent scholars of this field M. A. Dandamaev supports the second data and mentions the years of 545 - 539 BC. Unfortunately, there is no any witness to prove one of these dates. Anyhow it seems that it happened before Cyrus attack to Babylon (539 BC).

¹ Гафуров Б. Таджики. Древнейшая, древняя и средневековая история. М., 1972. – с. 73.

According modern scholars, Herodotus' information is more reliable. This information noted that this event took place after the seizure of Lydia by Cyrus. To his (Herodotus) opinion when Garpag invaded Minor Asia, Cyrus seized all Asian states one by one and then attacked Babylon. Probably the misunderstanding of this problem lay on the fact that some Eastern Iran states like Herkania and Parthia up to seizure of Asian countries followed their behaviour. It means that this event started before the seizure of Lydia and had continued for some periods. It becomes clear from the abovementioned words that there was no large war in the area and from the other side the historians had no enough information about this far away eastern area.

After invasion of Eastern Iran and Central Asia, Babylon was an obstacle on Cyrus way to take over the civilized world of his time. Babylon was the advanced and developed country and was the centre of culture and trade. To take over this country was very important for Persians from political, cultural and economical point of view. In the moment of Cyrus attack to Babylon the situation was not on king Nabonid's favour. Traders who were not satisfied of the situation of the trade roads to Minor Asia taken by Persians, religious officials of the followers of the God Marduk who were persecuted by the king, the Jews prisoners who were forced to come there, all were against King Nabonid. Cyrus was aware of the situation and tried to take diplomatic steps to take over this country. But the existed situation does not mean that the fate of Babylon before Cyrus attack already have solved. One should not forget that in any kind of dispute the military force play an important role. Cyrus knew about it very well. That is why he made good preparation for the war against Babylon.

Having conquered Lydia, Eastern Iran and Central Asia Cyrus strengthened his back and used the army of these countries for making powerful his army. In spring 539 BC Cyrus army entered Babylon boundaries. The cities had defense walls but they could not resist Cyrus army. The main battle had happened in August near the town Opis on Tiger riverbank. Nabonid's son Belsharusur heads Babylon army. The commander of Persian army was Gobriya. In the battle Persian army took over the Babylonian army and gained victory. On October 10 of the same year, Gobriya seized Sippar town and after two days occupied Babylon. Nabonid was imprisoned but Cyrus did not punish him and forgave him. But his son was murdered. As we see Cyrus in necessary time upon his enemies was strict and firm.

After occupying of Babylon Cyrus provided some diplomatic political actions, which were directed to strengthen Persian state in Babylon. He renewed Babylon temple – Esagila, made sacrifice for God Marduk, and reinstalled the

rights of religious followers. He proclaimed freedom right to people, and allowed Jews to return to their motherland or any other places where they desire. He changed the structure of Babylonian kingdom. This and other reforms had accepted by Babylonian and it strengthened his position in the area¹.

After the occupation of Babylon by Cyrus, Phoenicia and Palestine were joined voluntary. Now Babylon and the whole Eastern Mesopotamia was in Cyrus hands. Egypt was the next state, but it was not occupied. All the scholars are right that Cyrus intended to occupy it. But Cyrus postponed this action.

During 9 years Cyrus, after the occupation of Babylon created very powerful world Empire but did not attack the only powerful neighbour – Egypt. The reason was clear. Herodotus wrote that after Babylon Cyrus attacked Massagetae. Herodotus says nothing about 9 years between the two events. The reason why Cyrus did not attack Egypt is the puzzle of the history, which will be solved in the course of time.

After 9 years in 530 BC Cyrus attacked Massagetae in Central Asia. It turned out that if Massagetae were not dangerous for the safety of the northeastern parts of the empire, Cyrus would not waged war against them. Anyhow, he did it and Herodotus and other Greek historians wrote about this war. Other scholars in their books and articles, and no need to repeat it, to use the story about this war, which is described by Herodotus. Modern historians noted true that Herodotus story based on reality, mythology and literary devices.

If we reconstruct the real event of Herodotus history, it seems that Massagetae lived in the area between Caspian and Aral Seas. Before Cyrus, coming to the power the Massagetae consantly attacked Parthia, Herkania and regions around it and robbed their villages and towns. That is why, Cyrus was forced to attack them. Massagetae became aware of it and returned back to their vast and plain steppes. This was one of their beloved methods as nomadic tribes. When Cyrus reached, their land there was a discussion took place between them. According Herodotus the queen of Massagetae, Tomiris asked Cyrus not to think about their land and to return to his country. When Cyrus sent person to Tamiris asking her to marry him she said that he, Cyrus wanted in this way to gain her country. Probably Cyrus demanded from Massagetae to come under his rule but they rejected his proposal.

As we see, Cyrus always before waging a war tried to solve the problem by peacetul means. However, when talks failed he discussed the problem with his court and they approved the decision to wage a war against them. Cyrus crossed

¹ See. Геродот. Т. I. – с. 178 - 201; Дандамаев М. А. Политическая, экономическая и культурная история Ирана Ахеменидского периода. М., 1979. – с. 32 – 52.

Araks (Amudarya) with his army and followed Massagetae. The first battle won the Persians. The son of the Massagetae queen had been killed. But in the main bloody battle, according Heroditus, Persians lost the battle and Cyrus had been killed. Herodotus tell that, Tamiris for the purpose of revenge took away Cyrus head and put it into the vessel full of blood, in order to be fed up of blood.

Whether this tale is right or wrong is not clear. However, I brought it here for the purpose to show that the end of each occupations and seizure bring to such final.

Of course, Cyrus was totally differing from those as Chingiz, Timur and even Alexander the Great or Arab commanders. He never allowed mass killings and on those days of development of human civilization, he followed the human rights and justice were the main values of his reign. His declaration of human rights was the sign of his farthinking and wisdom. He was the founder of the first civilized humanistic state.

During my visit to different countries of the world, as a head of the independent state Tajikistan, I feel joy because of the achievements in science and technology and culture in their countries. But, again, in many parts of the world the bloodshed wars are going on and extremism becomes the reason for the war, I feel sorry and impressed.

Anyhow, we have to learn lesson from positive actions of Cyrus. He was Aryan who loved freedom more than other things and never turned his prisoners into slave.

Cyrus was buried in Fars district in the city Pasargad and his tomb remains firm and clean. Alexander The Great twice visited his tomb and this is written in the historical sources. According Ctesius (Pers. 29, 9) Cyrus' body was sent to Fars by his son Cambuchia through nobleman Bagapat. The war between Massagetae and Cyrus ended tragically. There is no any information about the battles between them. We do not know what benefit had gained Massagetae from this war. Cambuchia who took the throne after his father did not take any action against Massagetae. Probably after the bloodshed battle they signed peace treaty.

About the war between Massagetae and Cyrus there were various tales from ancient times. Today in many articles and historical works devoted to Achaemenides state, this was discussed in a detail. We have to take into consideration that the reason is the death of Cyrus. The world known king who overcome many states and invaded half of the world had been killed and defeated by nomadic tribe. Nobody expected this. But from the political and military point of view this war did not influence on the power of Achaemenides state.

After this war Massagetae never try to attack Achaemenides state. The idea is that we have not to emphasize so much attention to this war. What concerned Cyrus personality we have to mention that his contemporaries highly marked his political and military policy. It is not in vain that Babylonian religious officials considered him the messenger of the God Marduk, the Jews – the messenger of Yahva and Greeks – the outstanding politics.

Modern scholars composed volumes about him. We, of course should not say more than, that is he. Of course, Cyrus needs to be being praised highly. For proving our words I will try to bring here only some examples.

The proclamation, which had been used after the seizure of Babylon, was new political and cultural phenomenon of his time. He did not declare his prisoners slaves as the other kings did it before. On the contrary, he showed human graciousness and gave freedom and right to the people of the country, which he took over.

Cyrus was very good and wise politician. He, before any attack and war offered peace without bloodshed battle to those countries with which he was going to fight.

Only when the opposite side rejects his offers he started the war. After victory, he tried not give much trouble to the people. He was benevolent person, and valued talented personalities who served him well and tried to offer them good posts and positions in the state structure. Mainly, he forgave kings who became his prisoners. King of Lydia Krez, king of Babylon Nabonid could serve good example for it.

Cyrus had united more than 70 nations and nationalities in his empire and gave them freedom and equal right. Today the humanity can use this benevolent experience of this outstanding personality. The experience of reign and statehood of Cyrus is worth to follow because the structure of state of Achaemenides was unique experience of Ancient state structure. He helped the united nations to develop their language and culture within his empire. Cyrus left the great empire for his son Cambuchia. His son continued his policy in ruling the empire. Nothing said about his rule in the first five years of reign. The Greek historians gave information about him only after his attack to Egypt but as we mentioned before he postponed it for some unknown reason. Due to his excess death this plan had not been fulfilled. Cambuchia also did not hurry to attack Egypt. Probably he wanted to do good preparation for this attack and waited for a suitable time.

In 525 BC Cambuchia gathered his army in Palestine and moved to Egypt. Military phynics ships and Minor Asian Greeks came for help. The first battle

had taken place near the town Pelusia. Persians won this bloodshed battle the remained Egyptian army ran back. Persians moved toward Egyptian capital Memfis and did not meet any resistance. The army entered the city and occupied it. Egyptian capitulated. Pharaoh Psametikh I had imprisoned. But Cambuchia followed his father's policy forgave him. On August 525 BC Cambuchia became official king of Egypt.

In order to attract the attention of local population, he dressed himself Egyptian clothes and conducted the ceremony on Egyptian manner. In order to make his reign lawful he declared himself the heir of Pharaohs. After the seizure of Egypt Libia's tribes joined him voluntarily. Later he occupied northern part of Kush (Ethiopia).

It comes out of the written sources that some Egyptian preists were against him. He was accused for destroying and robbing some praying houses. But according some scholars these accusations had no real ground and this was done for the purpose to reduce his fame and position. But anyhow, probably there were some cases when he did it.

Cambuchia stayed in Egypt for four years. It was the period when the situation in the capital was not so calm. Mobed (priest) Gaumata who was in charge of state affairs and looked like Cambuchia's brother – Bardiya declared himself the king. Although according Herodotus information Cambuchia had secretly killed his brother before his attack to Egypt. I brought detail information in my book "From the Aryans to the Samanids" about it. Here I would like to mention that the news about Bardiya's false upheaval reached Egypt on March 522 BC. After this Cambuchia gathered an army and moved towards Iran but on his way became ill and died. His death was a kind of miracle and brought rumours. One of these rumours was that Gaumata's spy poisoned him. The death of Cambuchia intensified the innerdynasty and court struggle.¹

After Cyrus, the second wellknown king of Achaemenides state was Darius or Darius I. He reigned in very diffucult situation. About this period, the historians give controversial informations. Some secrets of the events of that period hidden in the bottom of the ages and are forgotten.

As we said earlier, in spring 522 BC Mobed Gaumata pictured Bardiya as Cambuchia's brother, provided reform, and later took over the throne. The rule of the false Bardiya accepted by most khhatrapans (districts). Gaumata issued an order to make free from tax the population. He provided also some reforms for wellbeing of the people. It seems that Gaumata's reform had not only

¹ About Cambuchia's attack to Egypt see: Дандамаев М. А. Политическая ..., с. 55 - 63; Гафуров Б. Таджики. – с. 71; История древнего Востока. – с. 589 – 590.

innerimperial but social backbround. Probably Cambuchia collected very much tax from the populations for the purpose to attack Egypt or the officials collect more tax against the prescribed norm adopted by Cambuchia, and as a result the people became tired of it and Gaumata's reform directed to correct these shortcomings.

Darius I, who was the son of Vishtasp, came to the political scene. He was not from Cyrus family; he was the representative of small dynasty of Achaemenides. Darius gathered six other Persian families and raised against Gaumata and in September 29 of 522 BC overthrewed him from the throne, killed him and became the ruler¹. About his struggle against the false king Bardiya is said in famous inscription of Behistun. This was official state information. But there were various ideas among the ancient and modern historians about these events. The main idea of them was the official information in Darius inscription and other official documents were not correct. The main contradiction was the false Bardiya. According the official information Cambuchia before his attack to Egypt ordered to kill his brother Bardiya in case he will revolt against the king during his absence and take the throne.

This was done secretly and people were not aware of it. Mobed Gaumata who looked like Bardiya and was aware of the case, used the opportunity of Cambuchia's absence declared himself the king of the country. However, not all historians and modern scholars accept this official information. Some of them think that these stories are wrong and used for a purpose to prove Darius for his actions. In reality there was no any Mobed Gaumata declared himself a king. The person who provided revolution was really Bardiya. Darius in reality was struggling against Bardiya and his followers, overthrowned and killed him. The death of Cambuchia was not also an exident he had been poisoned by Darius I spies. These are some ideas of some ancient historians and modern scholars about false Bardiya. Actually two points of this event are doubtful: 1) unawarness of people about the death of Bardiya; 2) the similiarity of Mobed Gaumata to Bardiya. The doubts which exist from ancient time still exist and it is doubtful that some days it will be opened.

Anyhow Darius overthrowned Bardiya and took the throne. If we have doubt about how he gained the throne, we do not have any doubt about his successful activities in strengthening the Achaemenides state. When he came to

¹ On the reign of Darius 1 see. Дандамаев. М. А Политическая... с. 85 -124; Геродот, т. III, с. 67; История Ирана, с. 50 – 64.

power the country was in chaos. He actively put in order the state structures and brought it to normal functioning.

Using the unstabilities of the court and unrests some countries like Elam, Pars, Egypt, Parthia, Margian and Sakas left the empire. Darius gathered an army and waged war against the xshatrapans (governors), which did not obey him and gained victory over them. In the known Behistun inscription he wrote: "...I by the help of Ahura-Mazda during one year of my reign fulfilled the following tasks. I participated in nineteen battles, defeated the revolters, and took nine kings into prison... The previous kings who were before me wouldn't be able to fulfil such job as I did in one year by the help of Ahura-mazda".

In these wars Bactria supported Darius and helped him in crushing the revolters. According the decree of Darius the xshatrapan (governor) of Bactria Dadadish surpressed the Margianian revolters.¹

In the Behistun's inscription among the other revolters the Sakas tigrakhauda (sharp tip caps) are also mentioned. In 519 BC Darius waged war against them. He crossed the river and attacked them, defeated them and took into prison their king – Skunkha. These Sakas lived in Central Asia. In Darius inscription from Hamadon "Scyths on the other side of Sogd" are mentioned. Probably Darius waged war against the Scyths (sakas) who lived on the other side of Sirdarya (Yaksart) river. It is known that Sakas were Aryans and naturally, their language was Aryan. It is interesting that the word "tigrakhauda" in Tajik (Persian) in the form "tir" (means weapon, sharp) and "khud" (helmet) still exist.

Also it is very fascinating that on the Behistun inscription, Darius the victor, the defeated Gaumata and other revolters kings like Scunkha were sculptured.

In 518 BC Darius came to Egypt and took over the revolters. He repaired the God Ptakha's temple and in the town Fiw constructed large temple of God Aman. He gave respect to the traditions of Egyptian. Darius, as it is clear from his inscription was the follower of Zoroastrian religion. But he well understood that religion is also a means of political pressure, and through it could change the social outlook. He used this means against Egyptian very masterly. That's why the Egyptian respected him and the religious leaders gave him the title of prophet.

For the purpose of communication between Iran and Egypt he ordered to dig a canal between Nile River and Red Sea which was 84 km.

¹ Гафуров Б. Таджики. – с. 72.

After defeating the revolts, he started to extend his empire and in 517 BC part of northwestern India, Samos Island, in 516 BC the sakas of Black Sea bank, Greek towns in northern Egey had been seized. In 516 – 12 BC he crossed Danube, and entered the steppes of Russia (south) and pressed Scyths to desert valley. But the speedy and active scyths had gone far away. Persians who became tired and suffered from the absence of water returned. Darius returned to Iran and ordered his commander Megabiz to continue their attack of the area. Megabiz occupied the Greek cities of Egey Sea. Then Thrakiya and Macedonia yield voluntarily to Persian.

In this way, Darius joined one part of Europe to Achaemenides Empire. Cyrus, Cambuchia and Darius joined in one large state people and nations from Asia, Africa and Europe. As a result three advanced cultures of that time had a chance to know each others and to use their cultural achievements.

The system of reign and ways of unification of different states within the great Achaemenides Empire in the political world history attracted the attention of scholars and politicians. The great German philosopher Hegel considered Iranian people to be the first historical nation and Achaemenides kingdom the point of the beginning of world history.¹

Many cities and districts of Minor Asian Greece (Lydia, Ionia etc.) and bank of Egey Sea had been seized by Cyrus and joined his state. Iranians did not interfere in their inner case and kept their freedom and independence. Generally, these Greeks were satisfied of Iranians rule and their territories and state developed. But for the complete rule of Mediterranean sea area, Darius intended to attack Athen. Herodotus gives information about this and other attacks of Iranians to Greece.

Greece was one of the most developed countries of the time. That's why to occupy this state was very important for Achaemenides state. That's the reason that we are going to touch this problem using Herodotus information (VI, 100 - 117) and other sources.

According Herodotus, Iranians in 490 BC in 600 ships with warriors crossed Samos and Ikaria islands and moved toward Athens. They occupied the islands on their ways and reached Evbey, and first they seized the town Karista and then the capital of Eretry. From there they moved to Greece Attika, the capital of which was Athens and near the city Marathon warrior landed. This was very vast territory and was suitable for riding action. Athens, who received help from ilateys, headed by Miltiad stood ready for battle in front of Persians and Sakas warriors. The Iranians started the attack, and in the middle of the line

¹ See: Ҳазратқулов М. Ориёиҳо ва тамаддуни ориёӣ. Душанбе, 2006 – с.128

forced the Greeks to step back. The Greeks used the situation and gathered their forces on the center of the line and forced the Sakas and Persians to run back. Iranian stepped back up to the bank of the river, returned to their ships and wanted to attack Athens. But Greeks reached Athens earlier than Persians and Iranians did not try to attack Athens and returned back to Iran.

After the defeat in the Marathon's battle Darius became angry and ordered the khshatrapans and governors of the districts to send food for warriors and ships for the war against Greece. But at that years in some districts of Greece and other areas there were revolts and Darius was busy in suppression of these revolts and could not find the possibility to attack Greece. This had done later by his son Khashiyarshah (Xerex).¹

Xerex after crushing the revolt in Egypt provided four years pereparation for the war against Greece. He ordered all khshatarapans and district rulers to prepare ships and food and other ammunitions. It becomes clear from Herodotus information, that during the meetings and discussions one group headed by Mardoniy supported the war against Greece but the other one headed by Artaban, Khashiyarshah's uncle, was against it.

First he accepted Artaban's idea but Mardoniy managed him to send army to Greece.² Khashiyarshah gathered large number of army which never did any king. The number of his army was 1 million and 700 thousand infantry, 80 thousand cavalry and 1207 ships. Maybe Herodotus exigarates but anyhow he had very big army. The main part of this army consisted of Iranian race – Persians, Medan, Bactrians, Sogdians, Khorazmian and Sakas. There were also other nationalities and tribes in the structure of his army. The Persian army in 480 BC through Minor Asia moved to Greece. The army arrived from Shush through Phrigia to the capital of Lydia-Sard. From there Khashiyarshah sent his messengers to all cities and dictriacts of Greece expect Athens to order them to obbey him. From Sard, Persian army arrived in Helespont and passed by means of bridges, which were specially built for crossing to Europe, to the other side and along the Egey Sea from Thrakiya and Macedonia moved to Athens. As we said before, Thrakia and Macedonia were under his rule yet in Darius I reign. The Greece Thessalia situated on the north of Attika and it yield without battle to Persians. The Greek firstly intended to stop the Persian army in Thessalia, but by the advice of Macedonian king they did not do it, moved deeper to Greece, and prepared for the defense of narrow place of Thermopil.

¹ Геродот, т. VII, с.1.

² Геродот, т. VII, с. 4 – 6.

When Persian's ships arrived to the bank of Magnesia, the heavy storm occurred and 400 ships destroyed. This was a heavy loss and caused problem for them, although they still had large number of ships at their disposal.

The crossroad Thermopil had been defended by 300 Spartan's warriors headed by King Leonid. These were the advanced infantry of joint Greece cities, the number of which was 5200 persons. The Iranian made two attempts one by Medan group and the other by Persian but could not take it over, mainly because the crossroad was very narrow. One of the local inhabitants for receiving gift showed the army the way around the mountains and brought them from the back of Thermopil defenders and a fierce battle took place. All 300 Spartans together with their leader Leonid had been killed. After this victory, the way of Iranian infantry had opened to Athens.

The Greeks chose the Artemis's cape the place for battle and gathered 271 ships there. But the majority of the leaders proposed to do it in the open waters. One of the leaders of Greece became aware of the place of battle and told about it to Persians in order to close their way to go back. The Persians sent 200 ships around Evbey's island for preventing the Greek's ships movement. At that time, one of the Greek hiling soliders ran away from Persians army, joined Greek army, and informed them about it. Some Greece ships moved toward Persian ships, who did not expect any attack, lost 30 ships in the battle. At the same time, a fierce storm occurred and destroyed the rest 170 ships of Persians. This was the second loss for Iranian from the storm. Then the battle in Artemis had occurred. In this battle the Greek army were fighting better. No one in this battle was the winner, but Persian lost more than their opponents. After this battle, the Greek ships left Artemis and moved deeper to the Greek waters.

Meanwhile, Khashiyarshah with his infantry encircled the central part of Greece – Beotiya and Attika and destroyed many towns and cities. Persians also occupied Athens and destroyed casteles and temples.

The second sea battle had occurred in Salamin. Iranian occupied 380 ships of Greece, which were moving towards Istm and had no choice except to wage battle. The Greeks ships stood in line facing Iranian ships. On the contrary, Persians placed their ships chaotically and masterly. During the battle, their ships ran against each other and sanked.

In this sea battle the Greeks destroyed large part of Persian ships and had gained victory. Xerex was afraid that Greeks ships would go to Hellespont, destroy the bridges and by this closed the way for Iranian's ships to come back home. That is why by the advice of Mardoniy left 300 thousand best soldiers for

him and with the rest of the army moved to Hellespont in 45 days and moved to Sard city.

The army under Mardoniy returned from Athens to Thessalia and stayed there for winter. In spring 479 Mardoniy sent a messenger to Athens and proposed peace treaty, but the Athenians did not accept it. Mardoniy understood that if Athenians took the side of Persians, then Greeks would not be able to show resistance and would sign the peace treaty. After receiving the negative answer from Athenian he moved to occupy Athens for the second time. When Persian army entered Attika and Athens, no one remained in the city; the inhabitants of the city had already left it for Salaman Island. Persians destroyed and burnt the city because of the rejection of the peace treaty, and then returned to Fiva. The reason was unsufficient area for battle and in case of defeat; they wouldn't be able to return back from the narrow valley. In the borders between Beotiya and Attika two armys stood in front of each other.

The Greek army stood in Kipheron Mountains and was ready to respond the attack of Persian's army. The Persians cavalry attacked and forced Greek army to step back. However, after arriving infantry warriors for help they forced Persian infantaries to go back. At the battle, the commander of Persian army Masistiy had been killed. He himself fought against Greeks and killed some of them. However, the power was not equal. Masistiy was alone among the Greek and finnaly had been killed. After this battle, the Greeks moved to Plateya and installed there. One of the Persian commanders Artabaz ran away with 40 thousands army through Hellespont to Asia¹.

According to Herodotus the reason of the defeat of Iranians was the lack of heavy military ammunion. The other advantage of Greeks was the sea; also the two storms which had destroyed half of the ships of Iranian, and brought Greeks to victory.

From the other hand, the Greeks were familiar to the area and chose suitable place for battle and constantly recieved help from new forces from different regions and cities of Greece. Persians, on the contrary, were very far from and had no such chance. Due to these reasons the Iranian could not gain a victory over Greeks and occupy the country for long period.

After the defeat in the war, Achaemenides lost Macedonia, Thracia and cities along the Egey Sea bank. Greeks became the obstical for expanding the empire. Neither Khashiyarshah nor any other king did not try expand territory of Empire. The situation was not also suitable. It was difficult to keep in order the great empire. Changes and revolts had happened every day and it was the sign of

¹ See: Геродот, т. VII, VIII, IX.

weakening of the central state. For instance, Khashiyarshah and his son were killed in 465 BC. Using the opportunity, the Khshatrans went on strike. In the period of rule of Artakhashiyarshah (465 - 424 BC) there was a revolt in Egypt and Syria. Athens and other Greks became active and helped the revolters against Persians.¹

After the death of Artakhashiyarshah two heirs of the throne had been killed, and after them Darius I (423 - 404 BC) took the throne. During his reign, there were revolts in Lydia, Minor Asia, Medan and Egypt. In 405 BC the revolt had started in Egypt and up to 342 BC Achaemenides lost this country. All these events show the weakening of the empire. Artakhashiyarshah II (358 – 337 BC) managed to make the state stronger, but in 337 BC, his private doctor, Bagoy, poisoned him. Practically Bagoy ruled the country by installing his devoted persons on the high posts until one of his devoted person Darius III poisoned him.

During Darius III reign new political power – Macedonia appeared on the world stage. It became day by day powerful and occupied the whole of Greece and in 334 BC attacked Achaemenides state: In three battles, and the last one on 1st of October of 331 BC in Gavgamel of Syria the Iranian defeated and the vast empire practically was in Alexander The Great hands. Darius III did not stay until the end of battle and ran away. The news about his fled distributed very fast among the army and they chaotically returned. Although some historians said that just at that time the Iranians had good chance and advantages in some lines of attacks. Probably if Darius showed bravery and resistance, the battle would have another final. Anyhow, he had to stay with his army until the end of the battle, but unfortunately, he did not do it.

One of the main reasons of Macedonian's victory was their good military weapon, the tactic of war and good order in the army. Achaemenides united various nations, people and states and offered them favourable condition for the development of their culture. They provided opportunity for the development of their culture. They provided security for the roads and development of trade between East and West.

The Achaemenides served good service for the Aryan people. They continued the unification of the Aryans, which had, began by Medan and developed it. They united Aryans of Central Asia, Iran and Near East in one state and provided favourable ground for common culture. Just it was the case that most of Aryans of mentioned area continued the Aryan tradition of their

¹ See: История Ирана. – с.66 and further.

ancestors. That is why Tajiks and Iranians are the heritage holders of ancient Aryan civilization.

The evidences confirm that Bactria played an important role in political life of Achaemenides Empire. In many cases here in Bactria had been installed rulers who were the real candidate for the king throne. Among them were the elder son of Darius III – Ariaman, Artakhashiahyarsh's brother – Vishtasp and Darius III relative Bess.¹ But they had no the chance to be the king. The position of the western districts of Achaemenides was not so stable.

Achaemenides set up great empire, which covered the territory from Egypt, Lydia, Egey Sea bank in West, up to India and Chinese border in the East. In comparison to it the existed states (Assyria, Babylon, Egypt) were very small. For ruling such empire it was necessary new structure of administration. In fulfilling this task, Persians used the experience of their hieghbours and created new structure of administration, which was up todate.

Achaemenides joined different people and nations in the empire, which stood in different level of development. Naturally, the administrative structure was based on the situation of the time. The Achaemenides did this job very well and it is the common opinion about them. According Dandamaev² in creating the management of the administration Achaemenides had achieved better success than Egyptian, Assyrian and Babylonians.

Cyrus the Great did not change the structure occupied countries. Cambuchia also did not do any serious step in this respect. Darius I had done this work.

The political structure of Achaemenides state was the following: The supreme power was in the King's hand. Only with Achaemenides background person, could be the king and sit on the throne. The king reign was hereditary and passed from father to son. Although it was hereditary the king had been chosen by elites of the court. Then the tradition of putting on the throne took place according the existing rules. The ceremony of putting on the throne took place in Pasargad in the motherland of Achaemenides.

The rule of the state was perennial. King should take the last word in any case or problem and it was unchangeable. However, in practice there was a council in the court, which consists of relatives, friends and elites. Before taking any decision the King received an advice from them, and then he took a decision. As an example was the discussion on waging war against Greece, which influenced by various group of the court. Khashiyarshah according the

¹ Таърихи халқи тоҷик. Душанбе. – с. 82.

² Дандамаев М. А., Луконин В. Г. Культура и экономика древнего Ирана. – с. 108.

advice of his uncle Artaban son of Vishtasp refused to attack Greece, but Mardoniy made him to change his position and then the king issued the decree.

The king could take decision on any state problems and not only state problems. It means that his rule was perennial.

Hazarpat was the second authority in the rank after the king. He was execute body and controlled overall state administration. Hazarpat also fulfilled the ministry job. He was the commander of selected king's army and during the war was the Chief Commander of the army.

In Darius I time administrative council had been created, which consist of three ministries – treasury, army and procuratory. Each ministry had its own monitor. In the ministry, they had secretary, accountants and other officials. In kings administration there was a security and information departments and services. The officials – high and low ranks of the states were afraid of them.¹

The secretary job in state administration was set up in a high level; all the incomes and expenditures, communication and other important things had been registered in special books. All the decrees and important documents were sealed by the king. Herodotus and Greek historians gave information about it. The round shape seals of Achaemenides kings and other officials had been found in Takhti Jamshed and other areas. For example, there was found a seal in Daskileya the text of which was the following: "I (am) king Khashiyarshah". In Takhti Jamshed the seal of Darius I uncle's son Bagapat had been found.

All documents were written in arameic script and language. This language was the language of trade and official documents in Near East. This script was important to install one common language and script for a vast country. In district could be used the local language. In the offices, there were translators who translated the messages and documents, which arrived from different parts of the country.

The communication state language was Old Persian. Kings and elites spoke this language and conducted meetings. The official texts had been written on stone pieces in Old Persian, Elamic and Akkadian in cuneiform script.

In the state offices, Persians had special role and occupied high posts. However, other experienced persons from other nationalities also worked there. The Achaemenides took into consideration mainly the professionalism. The territory of Achaemenides divided into more than 20 small and big administrative units and had the name of Satrapia (Khshatrapana). The list of them is mentioned in Herodotus book.

¹ История Ирана. – с. 52 – 53.

The Central Asia consists of Khshatrapans XII (Bactria), XVI (Sogd, Khorazm, Parthia), XV (Sakas) and VI (sakas of Hazar seabank).

The head of these units is called khshatrapan (Satrap). The Aryan form of this word is “xsatrapan”¹ which means “guard of the state”. As we see the political and administrative terms and expressions are taken from Aryan language. This is very important point for making clear the sources of administrative activity in Achaemenides state. Khshatrapans already existed in Median period. However, in the result of Darius reform they had got new form and meaning and became more complete. The great king had nominated the Khshatrapans on position (post) and removed them of their position (post). They obeyed only to the Great King. The king’s clerk acted by the Khshatrapan. He had carried out all the center correspondence with the Khshatrapans.

Khshatrapans also had Ministry and it was the copy of Supreme Ministry in smaller size. There were secretaries, accountants, lawyers and other administrative workers. Khshatrapan had own army. In case of emergency for example, defending their border from foreign enemies’ attacks, they used the armed groups.

Achaemenides took economical and finance measures for strengthening of Khshatrapans capsules. For example, their monetary unit was “darik” that circulated all over their state. This money was minted from gold and silver and its name was “darik” which was a reference to gold.

Economical, political and cultural relations between more than twenty Achaemenides’ Khshatrapans (satraps) were set up constantly, which could provide the prestige of central state in political sphere. In certain periods there built inns and hotels for “king’s palace” that testified the prosperity and safety of roads between regions. “The silk road” of Achaemenides was about 2500 km. These roads connected Sard, Mawsil, Baghdad, Shush, regions of Persian, Marv, Bactria and Sogd up to China and India borders. And probably they were the first roads built by our ancestors that played important role in developing trade between countries. And later on it became known as “Silk road”.

City building also was the important initiatives of Darius and Achaemenides kings. Today’s Takhti Jamshed (Persepolis) near Sheraz (that testify to be the great memorial of state and Alexander practically destroyed it) and the construction of city Shush is the witness.

Concerning cultural activities, which had appeared in Achaemenides period, I had mentioned in my previous books and so I will not touch it and stop here on it.

¹ Дандамаев М.А., Луконин В. Г. Культура и экономика древнего Ирана. – с. 115.

Darius for limiting the power of khshatrapans transferred their armed groups to submission of commander who was nominated from the center and subordinated to the king. Thus he wanted to decrease the possibility of riot of khshatrapans. But the parceling the power of the government to state and military had not always been carried out exactly. Darius acted from the point of every winner has a right and nominate khshatrapans out of Persians. But later life had showed that the Persian khshatrapans took part in court fighting and for achieving the independence they fought against the central government.

Achaemenides had a regular army. As stratum structure was in action in the time of Achaemenides the warriors, stratum considered one of the five social stratum. The Achaemenides army had been organized by 10 thousand Persian soldiers. Thousand of them were the guard of king. The commander of this army was hazarpat.

Achaemenides began to separate the military power and administrative power from each other during Darius rule. The empire territory separated into four great military regions. Every region had its Commander – in – Chief and he subordinated to the Great King. The Middle Asia's countries Bactria, Sogd, Khorazm and Sakas territory formed one military region.

Every khshatrapan had its own army and its commander subordinated to military region commander in chief. Khshatrapan only directed on administrative and landownership works. This structure had founded on purpose of preventing the probably insurrection of commanders.

The army consisted of 10, 100, 1000 warriors (Herodotus, VIII, 81). Its base had created by riders and infantry army. During the battle the military operations of riders and riflemen were very successful.

During the great wars the number of soldiers reached hundred thousands. For example, according Herodotus during the aggression against Greece the number of Persian land forces was 1700000 persons. Of course, this number is pure overstatement, but as Achaemenides state had came into power by force himself, he made special attention to army, and the youth over 20 years old invited to military service. The kings mainly belived to Persian soldiers and Medan. The Middle Asia provided Achaemenides army with Sakas riflemen. According Herodotus the whole empire military forces Persians, Medan Assyrians, Bactrians, Sakes, Parthians, Arabs, Sogdians, Habachi's and other participated in the war against Greece. The mentioned author described different weapons and ammunitions. For example, he wrote that the Persian and Mede's weapon was alike. The military cap of Bactrians was the same Modes Bactrians had short bow and spears. Sakas were armed with bows daggers and pole-axes.

The commander of Bactrians and Sakas was the son of the Darius the first – Vishtasp. Persians, Khorazmians, Sogdians and Dadikians were armed as Bactrians.

According to Herodotus, the main weapon of Achaemenide's army was bow and spears. It is interesting that the kings of this dynasty had been portrayed on the golden coins just with these two weapons. It comes clear from the Babylon's writings that Persian soldiers wore sharp helmet and defense dress. Herodotus mentions the army and its number according their number and position, and puts Persian in the first place, the second Medan, the third Assyrians and the fourth Bactrians. Sogdians and other Central Asian people are at the sixth place. From this information, we can conclude that the main force of Achaemenide's army were Aryan tribes.

The army moved according the special order. First were Zoroastrian mobeds with lit fire. After them 1000 cavalry and 1000 infantry soldiers armed with spears. The king was in the middle and spearmen of war-lords 1000 cavalry and 1000 Persian infantry and behind the king and other warlords of different tribes followed him. Ahura – Mazda's chariot was moving in front of king's cart.

B. Gafurov and D. E. Tsibukidis wrote a work under the little "Alexander The Great and the East" about the king's army, ways of providing them with different arms of that time, the way of moving and their attack the duties of infantryman and cavalries in the battle and the duties of military groups and other problems connected with Achaemenides and Alexander Macedonian army. I recommend to all readers who were fond of political and spiritual history. It showed that the Persian army had great ability of war. They gained a victory in many battles. The foundation of great empire is a clear argument of their power.

Achaemenides paid serious attention to provide for the army. The soldiers got salary (in silver) and food. For soldiers of military frontier units except their salary was given piece of land for supporting their everyday life.

One of the reasons of weakness of Achaemenide's army, which is mentioned by ancient historians, was the lack of heavy arms infantry soldiers.¹ Diodor (XIX – 21, 3) had written that the Persian were good bowmen, but their infantrymen had not any defense means except the light shield. On their opinion, if they had used the Greece experience and could organize such force groups, their army's ability would be stronger. Instead, they used Greek heavy armed hiling soldiers. Probably as Bactrians, Sogdian, Khorazmian and Sakas were close relatives, they did not need to build military base in Central Asia.

¹ Дандамаев М.А., Луконин В.Г. Культура и экономика древнего Ирана. – с. 231.

According Xenophon information from the beginning of IV century AD the number of Greek hired soldiers in Achaemenides army increased. In addition, perhaps this might influenced on the fate of Achaemenides kingdom, and was just the beginning of the state crash.

So this kind of error had repeated in Samanid's reign. The increasing of hired slaves in Samanid's army was the reason that Sabuktegin and Mahmood Ghaznevi took over the state.

Herodotus, Behistun inscriptions and Babylonian Sources gave information about the law and justice in Achaemenides state. This information helps us to find out the most important factors of the mentioned period.

Unfortunately, the documents of Achaemenide's state did not survive. However, in the above-mentioned sources we meet two main expressions along with others, which are very important in solving the problem. These are the expressions "accordance to king's law" and "kings judges"¹ The old form of Aryan Tajik (Persian) "dod" is "law". The mentioned terms prove that there was a supreme law and officials of court in Achaemenides state.

According the existed material in judgment sphere in Achaemenide's state there was the following structure: the supreme judge was the king. He passed and issued the sentence on serious crimes like the unfaithfulness to the king and the state. The king's decision was irreversible. But before issuing the decree the king's judge examined the case thoroughly and then brought it to king. The king took the decision after having got acquainted to the material he organized a discussion with the judges and then signed a decree.

There was a council of judges by the king, which consist of 5 - 7 persons, and it was the second stage of Supreme law in the country. The third stage of justice was the senior judge who acted under the king. There were judges in every city and region. In khashtrapans the supreme judge was the khashtrapan. There was a group of judges – advocates under his guideness. The duty of judges in the villages fulfilled by the meeting of representatives of jamat.

In Darius I time took place the regulation and registration of laws. There is concrete information that in 519 BC Darius I demanded from Egypt khshatrapan to send a knowledgeable lower to Shush city.²

Maybe it tells about putting the Egypt laws in order and their coordinating with King's laws.

¹ История Древнего Востока. – с. 634.

² More detail see: Дандамаев М.А., Луконин В.Г. Культура и экономики древнего Ирана. – с. 127 – 140.

Especially Achaemenides had chosen this right and possible way. To put down “the King’s laws” our ancestors used Aryans ancient traditions, which had been reflected in Vandidad of Avesta, and experiences of people of Near Easter region, first of all Babylon’s experiences. Babylon’s laws by Hamurapi were famous, at that time, and the copies related these days were found.

Some scientists think¹ that Aryans, mainly Persians had simple and traditional unperfected laws and this idea hasn’t base. Their legal ideas were very ancient, and reflected in Avesta. One unit of this book by the name of Vandidad had been devoted to law issues. One of Gods of Aryans Mehr (Mithra) is a defender of agreements and contracts.

From the other part other legal terms of Achaemenides like the law (data-dod), judges were Aryans words. If they had got terms and rules of law from Babylons, their legal terms had to be Babylonians. It means that the base of their laws and rules of law were national tradions. Undoubtedly, otherwise, they would use Babylonians law selectively and creatively. Moreover, Persian legal judgment influenced Babylons and other notaryans edge of the region is especially felt. The Aryan terms appeared in Babylon legal documents at that time. The judges were strictly controlled and punished severely. Herodotus (V.25) told that there was a King Judge by name Sisamn. The King Cambuchia ordered to kill and skin him for taking bribe. Then from the skin had been made the belts and they upholstered the chair where he set. After that Cambuchia appointed Sisamn’s son as a Judge and told that he would not forget to convict while sitting in that chair.

Herodotus appreciates the Persian session of the court. As he said Persians and just their King can not convict to kill a person just only for one crime. The man would be convicted while his or her offences are more then his kindeeds. According to magnitude of offences, punishments were different: to cut the hands, nose ears, to beat with rod, compensation, jail and etc.

“Vara” was called as a kind of court proceeding. It was very ancient. They suspected checking through swearing or by fire or other ways fulfilled. Those proceedings had religions basis and conducted with Mobed’s (priest) participation. The Achaemenid’s king law shows that our Aryan ancestors decided, being constrain to the law as life base, and this character still remains in our life today. To rise for constitutional structure defend and protect the peace and consent of Tajik nation during civil opposition is an indication of our national bright nature.

¹ Дандамаев М.А., Луконин В.Г. Культура и экономика древнего Ирана. – с. 128.

As it's known, trade has inseparable relationship with monetary circulation. These two economic spheres had important role in economical policy of Achaemenides.

Monetary circulation development in Achaemenides state is related with the name of Darius I (Herodotus, IV, 166). He holds reform in this sphere, and introduced monetary, unit system. It based on circulation of gold and silver coins.

The Gold coins weight 8.4 gramm.¹ With the kneeled king's image on them. He has a cartridge on his back, a bow at his left hand and a spear on his right hand. The King's image is the same on all coins. There is no any inscription on the gold coins. That's why it's not possible to recognize to which king they belonged. According to some numismatitians this is the king symbolic picture. Others think that there was drawn the image of Achaemenides state founder – Cyrus the Great. This opinion has more logical and true the coins had been produced more then 200 years with this image.

The name of the gold money in Persian is not known exactly. Greeks called them “dariki”. As the ancient Greek historian Poluks said the name has come from the name Darius I. But not all today's scientists accept this idea. For example, according to Dandamaev M.A. This name had been taken from ancient Persian word “daranya” which meant gold.² Just the King had the right to create the gold coins. They were made from pure gold, just had only 2 - 3% of the other metallic concentrate. Therefore, they had important value in trade, mainly in international one.

Silver coins were called “sikl” and weighed 5 - 6 gramm. The image on them was the same as the gold coins. Sikls were made on behalf of King by Khshatrapans of Minor Asia.³ The regions governors could put their images on the silver and cooper coins by the permissions of King. The silver coins of some Khshatrapans as Farnabaz, Datum, Tiribaz, and Tissafern reached our time. On some coins were Greek inscriptions.⁴

The Greek drakhma and tetra drakhmas with dariks and sikls were in circulation in all around Empire. The treasures of Amu-darya and Kabul and the other findings testify this. Money circulation developed much in Lydia, as this region had ancient traditions of money circulation. For example, as Herodotus

¹ История Древнего Востока. – с. 648 – 649.

² Дандамаев М. А., Луконин В. Г. Культура и экономика древнего Ирана. – с. 204.

³ Авдиев В. И. История древнего Востока. - М., с. 488.

⁴ Зеймаль Е. В. Древние монеты Таджикистана. - Душанбе, 1983. – с. 22 – 25.

says, one of the richmen Pifiy had 3,999 million darik and donated them to Khashiyarshah to use them for the Army.

Money circulation did not develop in Near East yet. There was goods exchange, through silver and gold weight. All these circulations had been recorded in documents. Money circulation was not so active in Pars region like Lydia. For example, the employers who worked in King's constructions had been given foodstuff instead of salary. The Persians paid salary in coin only for Greek hired soldiers. Anyhow, coins circulations had been developing there. Dariks were so known that Alexander Macedonia continued to compare them with ancient images after conquering Iran.¹

Achaemenides coins were currency with steady course all around the Empire. They also reached Middle Asia. The coins had been found in Amudarya known treasury in Qubodiyon district (Panj and Vaksh rivers flow) in 1877. A darik had been found in Afrosiyob and the other in Tirmiz. It needs to remind that the Middle Asian population got acquainted with the minted coins for the first time during Achaemenides and used them. They created money with own picture following Athens' coins with the owl image in IV BC in Bactria.

Our Aryan ancestors made great contribution in coin mint development and money circulation in the world. They were the second after Greeks who minted their national coins.

The number of sources gave information's about the religions of the Achaemenides period among which the inscriptions of this dynasty like Cyrus the Great, Darius I Khashiyarshah and Artakhashiyarshah II were very important. They reflected the Kings policy as an official document. Herodotus informations about Persian religion are very important. The third sources that give information about the historical researcher's materials. In modern scientist's researches dedicated to these issues, these materials had been discussed. Notwithstanding, there is not common acknowledgement among the scientists.

If we leave the details, there are two opinions about Achaemenides religion: one is that they were Zoroastrians and according to the second Achaemenides worshipped Ahura-Mazda, but they were not Zoroastrians.

In my opinion, close acquaintance to the materials brings us to the idea that the first opinion is closer to the fact than the second one. It must point that, before Achaemenides period we meet God's and Izads like Ahura-Mazda, Khshatra, Mithra and others. It seems that in Median period and perhaps before it there were some signs of Zoroastrian religion in Pars regions.

¹ Зеймаль Е.В. Древние монеты Таджикистана. - Душанбе, 1983. - с. 25 – 34.

In previous chapter we told that Zoroastrian religion acted in Medan period and maybe had been state religion. Therefore it is possible that this religion spreaded in Pars region. This opinion along with Tajik and Iranian scientists is supported by European scholars.¹

The existed facts proved that Zoroastrian religion had state status in Cyrus the Great's period, yet. In his appeal remained in Akkadi language, he says as follows: "I Cyrus, just I have the crown and until Great Mazda blesses me to be the king and alive, I do not install my rule by force to any nation or people".

In his inscription Creat Darius, which is known as Naqshi Rostam says: "The Great God Ahura-Mazda who created the Earth and the human being and the happiness for them, who created Darius the king of kings, the only king" of all people and many king of many governors?" At the end of the text Darius says: All I did, was with help of Ahura-Mazda. Ahura-Mazda gives me gifts .Oh, man, all Ahura-Mazda recommends you have not to forget and his orders must not be unpleasant for you. Do not go turn from the straight way, do not be rebeler.²

Darius I in the Behistun inscription says: "These Sakas were against us, they do not worship to Ahura-Mazda. I worship to Ahura-Mazda. I treated with them as I wanted, by the grace of Ahura-Mazda."³ Ahura-Mazda is mentioned in Khashiyarshah's inscriptions too. This King say: "According to Ahura-Mazda's instruction I destroyed the evil temples, and ordered not to worship to evils. Everywhere where they worships devils, I made them to worship Ahura-Mazda".⁴

It is obvious from abovementioned inscriptions that Achaemenide's worshipped Ahura-Mazda. It is well known from Avesta that Ahura-Mazda is the Great God and the creator of being world. From this opinion points out that they were the follower of Zoroastrian religion. Moreover, they tried to strengthen and spread it to thoses co-tribes who did not accept this faith yet and were the follower of old Aryan faith.

Zarathustra prohibited to worship many previous Gods, mainly evils, and invited people to follow the unique God - Ahura-Mazda. But the evil worshippers did not admit his religion and there were fight between them and it continued till Achaemenides period. It is obvious that Achaemenides needed the unique and powerful religion in order to strengthen the foundation of their state.

¹ История древнего Востока, М., 2004. - с. 812.

² Herzfeld E. Zoroastr and his World. - Vol. I - II.

³ История таджикского народа, т. I, 1963. - с. 230.

⁴ Авдиев В. И. История древнего Востока, М., 2004. - с. 500.

Therefore, Zoroastrian religion was admitted and given status of official state religion.

According to the second idea, Achaemenides worshipped Ahura-Mazda as a Great God, which was known among Aryans before Zoroastrism. But there was not any unique God by name of Ahura-Mazda, the creator of the world being before Zarathustra's appearance. The followers of the second idea think that as the inscription of Achaemenides kings did not mention Zarathustra's name. It means that they were not the followers of Zoroastrism. But Zarathustra absence in inscriptions can not be enough evidence of Zarathustra's faith among Persians in Achaemenides period.

Darius I in his inscription asked the people for truth and fight against lie and these words are based on Avesta's studies and coinsides it, and are the main factors of Zoroastrian religion during Achaemenides period. This content was mentioned in Herodotus (1, 131) works, too.

Zoroastrian religious officials or Magians had important position in Achaemenides court. It got the level that when Cambuchia was going to advance to Egypt, all the state duties were given to Magians Patizif (Herodotus, III 63), and the Zoroastrian priest.

In 441 BC Zoroastrian calendar officially implemented in Achaemenides State.¹

By the way, Takhti Jamshed and other images and historical findings give concrete information about Achaemenides religion. Archaeologists discovered three great fire temple Cyrus the Great in Pasargad. Achaemenides kings were pictured near Zoroastrian saint fireplace there. In the walls of Takhti Jamshed, Naqshi Rostam and on many other things which had been found and belong to Achaemenides period, Ahura-Mazda is pictured with open wings in sun's ring²

Herodotus (1. 31) wrote that, Persians did n't build temple and sacrificial place and they sacrifice for Zeus (Ahura-Mazda) in the top of high mountains. But the ancient findings prove that Herodotus information about Persian prayhouses is not so correct. Historian E. Herzfeld discovered the fire temple in Takhti Jamshed. In the scripts of that time the word "ayadana" meant prayhouse which we come across it.³ Fire temple also has found in the city Shush. In Qubadiyan region of southern Tajikistan the archaeologists discovered big fire

¹ История таджикского народа, т. I, с. 233.

² Довуди Д. Этапы развития зороастризма в качестве государственной религии. Зороастризм и его значение в развитии цивилизации народов Ближнего Востока. Душанбе, 2003. - с. 55.

³ История таджикского народа, т. I, с.520, 526.

temple, which had been built according the norms of Zoroastrian faith. It consists of large hall and very similar to the temples of Takhti Jamshed and Shush city.¹

Perhaps, Herodotus is right about Persians who had not sacrifice place. He told these words in comparison to Greeks who made special places for animal sacrificing, but Zoroastrian made only fire places in their temple.

There fore different recourses analysis proves that Persians religion was Zoroastrism. This religion had the state status and Achaemenides kings were interested for development of ideological and political sphere of the Empire. Zoroastrism spreaded in Central Asia during Achaemenides period and there is no contradiction among the scholars.² Most Aryan permanent dwellers i.e. Central Asian and Southern Iranian inhabitants were Zoroastrian followers at that period. But nomadic Aryans, mainly Sakas did not accept Zoroastrian yet and worshipped to Aryan ancient God, especially the Sun, The ancient Greek historian and the text of Avesta "Gath" informed about it. It came from Darius I mentioned inscription that he intended to force these sakas tribe to accept Zoroastrian faith.

Perhaps there was the group that did not accept Zoroastrism among Aryan permanent inhabitants. This group might be acted aganist the central government. Therefore, Zoroastrian missionary fought against these evilfollowers, and destroyed their prayhouse, adviced them to follow Zoroastrian religion. This action had ideological background as well as political.

The main foundation of Achaemenides state was Aryan people of Iran and Central Asia. In order to unite them it needs to have religious unity. Multireligiousness makes contradiction, distructions and brings to weakness and dissapearance.

Based on Khashiyarshah inscription, some scholars came to conclusion that he intended to spread Ahura-Mazda religion by force all over in Empire.³ But there is no any concrete witness about it. Aryans tribes' religious struggles appeared together with Zoroastrian religion spreading and became more vivid in till Achaemenides period and in some places later than this period.

Religious policies were differing concerning non-aryan states and the local religious freedom was announced. Cyrus the Great presented Babylonian and other occupied territories not only the freedom for religious tradition, but even repared their distructed praying houses. The next followers' kings used this kind

¹ История Древнего Востока, М., 2004. - с. 806 – 809.

² Гафуров Б. Таджики. – с. 76.

³ Дандамаев М. А., Луконин В. Г. Культура и экономика древнего Ирана. – с. 339.

policy with non-aryan people and states. The documents which had been found from Takhti Jamshed prove the abovementioned words. As the Zoroastrian religious officials the preist and leaders of other religious confession got wheat for providing their religious ceremonies. The Achaemenides kings were not fundamentalist in the religious sphere.

The main source of the state income was tax. The economic, military, power, population life standard, political position of the country depend on this sphere. The state administrators of ancient period were aware of this point and tried to develop it.

Every state has its system of tax duties. The special taxation acted in Achaemenides state, too. Tens of states were included this wide Empire and each of them had their methods of taxation. Unique orders of taxation were implemented by Darius I. There wasn't common taxation order in Cyrus the Great and Cambuchia periods. According to Herodotus the tax volume for each country was not fixed. Subordinate countries paid tax according their own consideration to Achaemenide's treasury. Subordinate people presented gift to the King instead of paying taxes. Absence of unique taxation order affected negatively to state incoming.

Therefore, Darius I begun the economic reform after sitting on the throne and putting an end to the unrests. First, he brought in the unique and improved order in tax sphere. The Empire territory had been divided to 20 administrative taxation units, and the tax had been put depending on their economic ability of every Khshatrapana. The tax volume had been recognized depending on the irrigated lands, types of plants and its average level of harvest (Herodotus, VI, 42). The tax is paid in silver.

Based on inscriptions and historians information stated that the people could pay the tax in the form of products (wheat, animals and handicraft things). During calculation the cost of products paid as the tax according the acted prices and had been shown in silver. There is not any information about the amount of paid tax by silver or by money. It had an advantage when they express the tax in silver because it provided exactness of calculations. The price could change on different reasons, but the silver was the stable price at that time.

Herodotus (III, 90 - 95) named the tax volume of all Kshatrapans and Achaemenides Empire's inhabitants. Most of all paid Babylon (1000 talant silver) after it Egypt (700 talant silver). The Central Asia countries paid tax: Bactrians 360 talant silver, Parthians, Khorazmians and Sogdians 300 talant, Sakas and Caspiys 250 talant. It becomes clear that Bactrians paid more than the others. One talant of silver was equal to 32 kg of silver and accordingly 360

talants was equal to 11250 kg or 11 tons and 250 kg silver. If we change this amount of silver into money of that time, it will be 256 000 320 ciki (Achaemenides silver coins which weighs 5,6 gr.) or 102, 816 gold dariks (a gold darik weighs 8,4 gr.) It wasn't so small amount at that time. For example, a lamb's price was 1-2 ciki. 1 million and 160 thousand of lambs could be bought on the tax which was paid by Bactrians.

The general volume of annual tax which was received by King Treasury was 12480 Babylonian talents. It was equal to 400 tons silver,¹ 71 million and 400 thousand ciki and 3 mln and 570 thousand gold dariks.

The tax was collected from ports, markets, bridges, navigated rivers and imported products.² In addition to it, there were many unrecorded taxes but traditionally accepted. For example, different gifts, especially valuable things were presented to the King in New Year (Navrouz) and other important festivals from districts.

While visiting any city, people met the King with gifts. During attacks or movement of the army people of the villages and cities provided them with meal. The scene of gift presenting to the King is pictured in Takhti Jamshed paintings. The word tax expressed by ancient word "bazhi" and the meaning of which in Tajik-Persian language "boj". This word is met in Behistun and others inscriptions. For the tax on land in aramic is used the word "Halok" (Kharoj in Pahlavi and Khiraj in Arabic). In the inscription's the Persian word "bazikara" meant collector of tax".

One of the important government branches was the office of finance, which also named the Treasury. There worked, the chairman of the office of financial affairs, many accountants, and other administrators. The Treasury had many warehouses. All financial means which brought to the Treasury house as tax, gift and war trophy were kept in the warehouses. Paper works and documentation carried out in high level in the King Treasury. All entered things and products had been registered. Many papers remained up to day which informs us about the gold silver and other valuable things brought Takhti Jamshed Treasury.

Archaeologists excavated Takhti Jamshed treasury, which was very large, it contains 110 rooms in 11000 square meters. The King Treasuries also were in Shush, Hangmatana, Babylon and the other large Achaemenides cities. Huge amount of gold, silver and other things had been collected there. Unfortunately, Achaemendies could not use effectively the state wealth, and it fall in to came to the agressors hands. According to Diodorus and Kurciy Ruff information

¹ Дандамаев М. А., Луконин В. Г. Культура и экономика древнего Ирана. – с. 108.

² Дандамаев М. А., Луконин В. Г. Культура и экономика древнего Ирана. – с. 204.

Alexander of Macedonian took 120000 talant = 3840 tons of gold and silver from Takhti Jamshed treasure house¹.

The taxation related to Financial Affair Office. As a Treasurer the head of this office was responsible to collect, enter, register, count, keep and spend all entered things and products.

The King Treasury was called “ganza” in ancient Persian language, and the tajik-persian from “ganj” still in use. The word “ganzbara” is met in the inscriptions which are translated as a “treasurer” by the specialists.

Khshatrapan was responsible to collect the tax in Khshatrapanas. The tax administrators, accountants and secretaries arranged tax collecting in his place and after recording it in the incoming book, they sent it to King Treasury through the Central office of financial Affairs. The tax had been collecting in the same way in the cities and villages.

Collected tax in Treasury had been spent for the palace procurement, managerial body, Army, governmental and irrigation construction, commercial roads and other states affairs. Tax system offered by Darius I was very complicated and effective, which considered being an important economic acquirement. This order acted not only during the Achaemenides period but remained up to Alexander is period and after it.

Favorable conditions had been prepared for international and internal trade in Achaemenides state. On to stable political order, the peace prevailed in the country. The people and countries had got possibility to do commodity circulation freely and develop their economy.

From the other side the main roads passed through the Empire, which connected the three continent Asia, Europe and Africa. All these roads were controlled by Persians. Achaemenides were interested in comfortable and equipped roads and regular acting. The roads had commercial, military, political and administrative importance. They made possible to connect every corner of the country to the center of Empire. In its turn the constant communications made possible to manage and control the districts and cities.

According to mentioned reasons, Achaemenides were interested in the caravan roads to be equipped, and they spent huge money for this purpose. They repaired the old roads and made the new ones. In needy case they widened the definite places of roads; they constructed stony roads, paid attention to security and comfort of the roads. The caravan sheds had been organized in every 20 kilometres for rest. The places for eating and sleeping were provided for

¹ See: Дандамаев М. А., Луконин В. Г. Культура и экономика древнего Ирана. - с. 213 - 216.

passengers¹. The sheds were the main means of message and letter delivery from center to regions and vice versa.

The spare horses, road food supplies and other needy things kept over there for the King's messengers. Herodotus and the Greek ancient historians appreciated the system of Persian post delivering. The king messengers moved unstopped, they changed the horses in the sheds, passed by the long way in a short period of time. For example, the caravan passed the road between Babylon and Sard city the capital of Lydia in 90 days. But the King's messengers passed this distance in 9 day using mentioned method. The Persian messengers fascinated the Greeks, as it told they moved long flight as birds. The Persians called the king's messengers the "hangar.

In order to provide security, the military units had been installed in the important parts of the roads, in the desert exit and entrance, in rivers cross roads. They punished hard the robbers and bandits. They hanged them and wouldn't allow taking their bodies because of being instructive lesson for the other law breakers. With these and other resolute measures they could provide safety and regular movement of businessman, administrative clerks, king's messengers and other passengers all around the Empire. The experience of development countries as Babylon had been used to arrange the state network. But they strengthened these experiences also in national traditions and provide it in the modern conditions. It means that they set a new and complicated network of post office.

There were some main roads, which connected the capital of Achaemenides state Shush and Takhti Jamshed with all spots of the Empire. One road started from Egey seashore, the capital of Minor Asia and passed Babylon through the capital of Lydia, the city Sard and along Tiger River. The other road started from Babylon to Shush and from there to Takhti Jamshed. This road connected Iran with Greek and Europe, which initially called "King's Road" and then "Silk Road." The second main line started from Babylon and through Hangmatana to India. This road connected the Western countries with Iran, Mesopotamia and through to West and Egypt.

Besides of these two main roads, there were the other roads which connected Iran with the other countries. One of these roads which had reached the Red Sea through the canal Nile to Suets and connected Iran with Egypt with Africa². According Herodotus this canal was made by the Great Darius. But according to the modern scientist's opinion, the canal was made 100 years ago,

¹ Авдиев В. И. История древнего Востока.- с. 489.

² История древнего Востока.- с. 650.

in the reign of Pharaoh Nekho. It was destroyed during Darius I period and the ships could not pass through it. Darius I digged the canal again for navigation.

The other road connected the city of Takhti Jamshed with India through Southern Iran and Mukron. One road passed to the Black Sea from the South of Minor Asia from the city Taras through Kilikia to North Black Sea. One road stitched from North of Black Sea to Siberia through the steppes of South Russia and the Urals. They brought gold through this way from Siberia to West, especially to Iran. Darius I ordered navigator Skilac to open the sea road to Indian in 518 BC.

Skilac had to start from Indian Sea through the flower part and enter the open sea and to sail to Southern Iran up to Red Sea. He passed this sea road in 30 months and reached the Red Sea shore.¹

The trade developed mostly in western part of Achaemenides Empire. Babylonian share in the trade sphere was very important. Lydia and Egypt also took an active part in this trade. Many documents informed about active trade between these countries. The famous businessmen families with huge finance acted in Babylon. The main sea trade was in the hand, of Phoenicies and then Greeks.

According to existed information different products imported to Takhti Jamshed city and the other cities of Iran from different regions. From Central Asian regions, the gold from Bactria, precious stones from Sogd and turquoise from Khorazm.² It's interesting that the lapis-Lasurit was called "capautaka" in Aryan language (Old Persian). This word in the form "Kabud (Kabut) still exist in (Persian) language. This stone's name had been taken from its colour. The word "lojvard" came to European languages mainly to Russian through Arabic language, taking the form of "lazurit" and it is used today³. It seems that Aryan people had ancient experince in precious treatment as lapis-lazulit and turquoise and just they spread these stones to Near East for the first time.

Different productions also brought to Takhti Jamshed from other regions. For example, wheat, gold, silver, ivory, bronze from Egypt, cedar wood, marble and colour marble from Lebanon and Yemen, gold from Lydia, and Minor Asia, ivory and gold from India, cooper from Cyprus elegant clay dishes from Greece and so on⁴. The historians stated that a part of the production brought to Takhti

¹ Дандамаев М.А., Луконин В. Г. Культура и экономика древнего Ирана. – с. 216 – 218.

² История таджикского народа. - Т.1. – с. 208, 262.

³ Словарь иностранных слов. - М., 1989, see the word "Лазурит".

⁴ История древнего Востока. - с. 650.

Jamshed as a tax for constructions and ornament of the King Palace and to satisfy the other needs of the Palace. Part of the production also sent for trade.

Historical findings bear witnesses about Central Asian Aryan's relationship with Southern Uralian Aryans during Achaemenides period. Mean while, some Achaemenidians applied art work, mainly a small horse silver monument, gold, neclece and some dishes with Artakhashiyarshah I inscriptions were found in hills and in the beginning of IV BC in Sarmats fortress near Orsk city.

The handicraft wares made in Nyl valley by Greeks handicraftsmen bear witnesses of commercial relationship between Egypt and Central Asia. Such relationships were between Iran, Central Asia and Altay which is proved by the findings during archaeological excavations. Anyhow the trade and commerce developed definitely in Achaemenides Empire, and it's impossible to imagine such great state without internal and external trades. We shouldn't forget that many documents about Babylon and Western part of Achaemenides state did not survive. What concerned Bactria and other Eastern regions we have no any written documents. That's why we can not speak more about the development of trade in this region.

The Achaemenides arranged suitable conditions for culture and art development. Due to functioning roads different countries and people had got opportunity to connect without any obstacle and to use mutial cultural achievements. Persians and Bactrians and others became governing power and got opportunity to develop their culture. They succeeded in many spheres of social and cultural life. We have mentioned about some social, political and military acheivements in the beginning of the chapter. Now we will say about Achaemenides culture and art.

The city is an important cultural center. There were tens large cities as Pasargad, Takhti Jamshed, Sush, Hangmatana, Babylon, Memphis and Bactria, Marv, Samarqand in the East of Empire. Most cities existed before Achaemenides period but they developed, widened and improved during their period. The capital of the Empire was Takhti Jamshed (Persepol) in Old Persian (Pars.) But the administrative center of the Empire was Shush. All ministries were placed in this city. Achaemenides paid attention to improvment of this city. The archaeologist discovered the complex of large buildings and palaces in Shush ruins, which were built on the order of Darius I. The building inscriptions which had been found under palace basements prove it. There were recorded a lust of used construction materials for the building of Darius palaces. The traditional hall consisting 104 + 34 m and three rows of columns 20 m height

show the magnificence of the palace. The beams have the shape of bulls-head. Such halls were called "apadana" in Old Persian language¹.

Achaemenides built the new palaces not only in the existed cities, but also built some new cities, like Pasargad.

This city was in Fars region, 80 km far from Takhti Jamshed in North-East direction of it. It was built by the Great Cyrus and announced it as the capital of Achaemenides state. According to scientist's findings, this city existed in this place before Great Cyrus. The palaces and halls whose ruins remained up today belong to Great Cyrus period and the following King's of this dynasty. The meaning of Pasargad is not definite exactly yet. It came as Persagada and Parsagada in Kurtsiy and in Anaksimenes Lampsaky's works and the scientists translated it as "Persians living place" and "Persians military camp". According to M. A. Dandamaev it is Elamic word.

On the contrary to Takhti Jamshed, Pasargad city occupied large area and its buildings and Palaces were built far from each other in the middle of the gardens. The other peculiarity of the city was that it was built by stones. Other cities as usual were built from raw-bricks. Median, Elamic and Assyrian masters took part in building of this city. Babylonian, Median, Elams, Egypt's and Greeks architectural methods were used in its buildings. The Palaces, halls and other living and guest-buildings surprised everyone because of its magnificence and charm. According to M. A. Dandamaev² the method of palace and church building developed especially during Pasargad city building. Pasargad as the capital of Achaemenides was the place of Kings and King's crowning. It had special status in the dynasty's life. There is famous architectural monument of Achaemenides-the mausoleum of the Great Cyrus. It is not so large building and completely built from plain stones. The tomb is placed on the high postament. It is 11 m height and in the construction is Babylonian and Iranian design, and still is safe.

The second large Persian city was Takhti Jamshed. It is situated 50 km far from Sheroz city in the north direction. It was built by Darius I and its construction continued till 450 BC. The city's ruins surprised watchers with great stairs, high columns, and different monuments. The city was built on accordance to prepared project. All sewer lines were prognized in the project. The city area is 135000 m² and was built on the stony basement with 13 m height. It had two layer defence walls with the heights of 11,5-15 m and thickness of 4.5 - 5 meters.

¹ Дандамаев М.А., Луконин В. Г. Культура и экономика древнего Ирана.- с. 255 – 258.

² Ibid, p. 255 – 258.

The largest building was Khashiyarshah palace which had 72 columns and the area of 60 x 60 m. It is situated on 2 stones made in the shape of bull's heads standing back to back. There were illustrated walls from two sides of the stairs. On the walls it was images of different people wearing national costumes of the Empire, in the moment of carrying presents to King.

There were great palaces of Darius I, Khashiyarshah, the Central treasure, the hall for women and other buildings were in the city. The building walls made of raw bricks and there were stony doors and windows. To build such palaces, huge buildings required rich skills and architectural art knowledge¹.

Most scholars think that Achaemenides Kings didn't live in Takhti Jamshed permanently. This great city considered as a summer resident of the Kings and Navrouz holiday celebrated with particular magnificence in Takhti Jamshed. This city showed the Achaemenides Empire ability and add greatness to it. Alexander The Great set on fire the city and robbed it in order to show his ability and to humiliate Achaemenides magnificence.

The city building developed in Eastern part of the Empire, mainly in Eastern Iran and Central Asia. Unfortunately, historians haven't enough information about its cities because they were far from the center of Achaemenides Empire.

According to written sources Bactria, Samarkand, Margian (Marv) were the biggest cities in the region. Bactria had fortress and defense wall, and archaeological excavations included 120 hectares. Samarkand also had fortress and defense wall and its area was more than 200 hectare.² The ancient Marv was a part of group of big cities. Its ruins are known as "Gyaurkala" (Gyaur Castle). The Castle was on the high basement in Northern part of the city. It had a temple. The high wall circled the city. The Yazteppa ruins belong to the period in Marv. There were also some small towns there, such as Kiropol (Kurushkata), Khujand, Kulab, Qubadiyan, Shirin, Nurteppa, Baytudasht and others.

I'd like to say some words about Kiropol city. We had carried out important jobs in order to raise national self-esteem after being provided peace and national reconciliation in the Republic. According to the Order of the President of the Republic of Tajikistan 2500 anniversary of Istaravshan city was celebrated magnificence and many guests took part from abroad. This ancient city changed its appearance during the preparations for celebration and the scholars' works had been published.

¹ About cities see: Дандамаев М.А., Луконин В. Г. Культура и экономика древнего Ирана. – с. 243 – 258.; История древнего Востока, с. 656 – 690.

² История таджикского народа. – С. 214.

In 2006 we celebrated the 2700 anniversary of a famous Bactrian and today is Tajikistan city – Kulab. And this celebration also will play an important role in improvement of this ancient city and for rising national self-consciousness.

These celebrations are the result of state independence and people's independence definition in historical destiny. According to ancient historians Kiropol was built by Cyrus. The Greek word Kiropol has the meaning of "Shahrikir" (Kir city or Cyrush city). According famous linguist E. Benveniste the Aryan form of this word was Curushkata, which had the meaning of Cyrus city. In most scholars opinion this city was situated in to days Istaravshan territory. But some scientists doubt the ancient historians' information. They believe that the first part of the word is not related to the name of Cyrus and it taken from the name of one of the tribes-Kuru. They state that, Cyrus never came to this far region Kiropol. According to Herodotus some sakas countries were in his way, as an obstacle, after the occupation of Lydia. It means that he dreamed to attack sakas. Ctesius and Xenophon informed that Cyrus attacked Sakas occupied it and imprisoned their King Amorg after taking Bactria. Darius I inscriptions in Behistun mountain and Takhti Jamshed beared prove that he realized his intention to occupy sakas lands. Sakas also listed together with Achaemenides state in Behistun inscription. Sakas (Sakistan) lived in the North part of the Central Asia on the other bank of Syrdarya. It means that this is the area of Sakas.

Darius waged war against Sakas of the other side of Sogd and conquered them.¹ The above mentioned information approved the ancient historian, who says that Kiropol city had been built by Cyrus. This city was built as a regular to guard the Eastern boundaries of the Empire. There were other small cities in the region besides Klropol (Curushkata). One of them was Nurteppa its area is 18 hectore and castle wtith defence wall. Shirin also is related to Achaemenides period.

Khujand city appeared in this period too. Its remainders were found under the Khujand Castle wall. It had rectangle shape and contained 20 hectares lands. There was a town in Panj district with area of 20 hectares and had defence wall many building and a saint place of fire-bowing.

The other town was in Qubodiyon which its ruins are famous with Kalayi Mir (Castle) name. There was a town in Kulab in VII BC and its sign was a big furnace. There were towns and castles in other regions of the Central Asia too. Yorqurghon in Sogd besides of Samarkand (Afrosiyob) is related to

¹ Довудӣ Д. Куруши кабир ва масъалаи бунёди шаҳри Кирополи Истаравшан. Мақоми Истаравшан дар таърих ва тамаддуни Осиёи Марказӣ. Душанбе, 2002.- с.34 – 38.

Achaemenides period. This town was placed in Qashqadaryo valley and it had not any castles but it was rounded with defensive wall and the territory was 35 hectares.

The archaeologists investigated some monuments of that period within the territory of Khorazm. The biggest one is Kalaligir I. Its castle was very huge and contained the hall with columns and church. According to opinion of N. A. Rapport its project is like Pasargad and Takhti Jamshed cities. The beams of these monuments in the shape of horned Simurgh were the same.

There was another city (ruins of Kyuzeligir) in Khorazm territory with double defensive walls which had passage between them. The city had an area of 1000 x 500 m and towers on defensive walls. Archaeologists discovered another fortified building with many rooms. Their area was measured and it is equal 2100 m².¹

Other big city (ruins of Yolkenteppe) was situated in the northern part of Parthia (Part). It had grand castle and defensive walls.

Pottery and other artifacts which were items discovered from area of Bactria, Sogd, Margian and Khorazm are common in style. It is witnessed to this opinion that in majority of Aryan countries the common culture was expanded. There were a number of fortified settlements in Chach and Ferghana. They were not large but have adobe buildings and cellarage. Same of them were surrounded by adobe walls. Most of hand-made goods and pottery wheel-made ceramics discovered in these settlements is different from pottery dishes of Bactria and Sogd. These monuments consist of ruins Shashteppe in Chach, Eylaton in Ferghana, Shurabashati in Osh and others, and they are very important for understanding of material and spiritual culture of the peoples of the region.

Besides above-mentioned monuments there were many fortified and unfortified settlements and castles in this territory. Their ruins were not investigated by archaeologists yet and keep their secrets.

Some cemeteries of that period were excavated by archaeologists in the Eastern Pamirs. Dishes, hand-made goods and other different findings from graves have interesting information about material culture and traditions of inhabitants of this region.

The convex monuments on of walls of Takhti Jamshed Pasargad, Shush and kings mausoleum into rock witnessed to grand fine art of Achaemenides epoch. These pictures amaze everyone with its sizes, quantity, magnificence, inimitable peculiarity and really reverberation of events. Generally in these

¹ See: Дандамаев М. А., Луконин В. Г. Культура и экономика древнего Ирана. - с. 242 – 256.

pictures reverberated the scenes of presentation of gifts to king, king's battle with lion and other mythic animals, Persian and Median warriors two-wheeled chariots, several court ceremonies with participation of king and aristocracy, visits of foreign embassies and etc.

The convex monumental pictures on the sidelong walls of king's ceremonial hall in Takhti Jamshed are very magnificent which astonish everyone.

There are long formations of Persian warriors; the representatives of satraps with gifts reverberate exactly with all details of clothes and arms.

In Takhti Jamshed formed the king monumental style fine art of Achaemenides and transformed in common standard for all areas of Achaemenides Empire. Persians in formation of this style used the experience of their ancestors – Medians and neighboring people – Babylonians and Assyrians in wide degree. As a result they created the unique new monumental style of fine art.

This style was expanded very extensive among Aryans and other neighboring tribes. Some patterns of this style discovered in Pazirik grave from Altay settlement of Aryans.

The monuments on the walls of Achaemenides king's mausoleums reverberated scenes of their victories in battles and several court ceremonies with kings participation. The monumental pictures were illustrations of inscription texts which situated beside.

One of the outstanding monuments is the inscription of Darius I in Behistun rock. The monument gives rich information about historical events of that period. The monument has 3 m height and all persons are reverberated in their natural sizes. There are Ahura-Mazda figure pictured in the top of monument with open wings in the circle of Sun and Darius with other participant figures in the bottom of it. Ahura-Mazda is holding the symbolic crown – ring of supreme power in one hand giving to Darius and raising another hand to pray for him. Darius is raising the right hand to pray for Ahura-Mazda and holds the bow in left hand.

Behind him it is pictured two court servants and in front of him under his foots, subverted Gaumata and after it nine defeated rebelers. The captives were tied by long chain on neck¹.

Their statue, cloths and other special lines were so clearly expressed that researchers have defined the personalities of two officials standing behind Darius. One of them was spear man Gobriy and other bowman Aspatin, who was the chiefsof of unites of Royal Army.

¹ Дандамаев М. А. Политическая... С. 99 – 100.

Very important information is contained in one of the most famous find of that period – Amudarya Treasury. It shows that the Art of the fabrication of the dishes from gold and silver much developed. Such dishes were found during excavations in Iran and Central Asia (Amudarya Treasury). Particularly gold (en) and silvered Achaemenides goblet, which is kept in Hermitage Museum, Metropolitan Museum of USA and in British Museum, are very interesting. The lower parts of these goblets were decorated with different pictures like lion's head and fairbird Simurgh. These goblets were made in masterful fashion and are samples of applied graphic arts. They were made with special Achaemenides stiletto and method¹.

Achaemenides golden and silvered dishes are also contained in Amudarya Treasury. One of them is a golden pitcher. The ancient master connects the handle tip and the pitcher's edge with attracting imagination. The handle tip is made in the form of "lion head bitten pitcher edge."² In Amudarya Treasury silvered handle of the dishes made in the form mountainous goat is kept. The same image with spot goat is kept in Hermitage.

Other interesting finds are Achaemenides tube-shaped seals. They are an important monument of history of Achaemenides period and applied graphic arts, too. There is the traditional picture on it – the king sitting at saint fireplace, the king battles with demons, the struggle of kind and cruel force in the form of animal indicated is drawn on them. The seal, ring on which indicated Anahita, lionwinged oxen, deer, two-head oxen, lion are kept in Amudarya Treasury³. The Treasure is very important information material about culture of Achaemenides period.

200 golden and silver things are stored in Amudarya Treasury. Amongst them there is a small copy of golden two-wheeled carts (chariot) with two sitting officials on it are also very attractive.

Different things, including small statues of the people, animals, designed cups, decorated buttons with Ahura-Mazda's image, golden sheets with Zoroastrian mobeds, seal -ring, bracelet, and rings in the form of snake head are

¹ Дандамаев М. А., Луконин В. Г. Культура и экономика древнего Ирана. – с. 261, 412, 414.

² Зеймаль Е. В. Амударинский клад. – Каталог выставки. – Ленинград, 1979. № 17.

³ Ibid.

also kept in Amudarya Treasury. All of them are Achaemenides monuments of applied graphic arts, made with high skills give general and interesting information on Aryan history, culture, idea and about this type of art. Given Treasury was found in 1877 in Qubadiyan and was withdrew to India by Bukharian merchants, and from there to London by English officials and today they are kept in British Museum.

Learning to its Aryan ancient culture and using neighbouring cultural experience Achaemenides had gained the qualitative new culture and art, which more than 200 years was an important achievement in most part of Asia and left its civilization for their legal successors.

PARTHIAN STATE (PORTS) AND ARYAN CIVILIZATION

Parthian State situated in the South East of Caspian Sea in the area of river basin of Tajen and bordered with Herkania region (Gurgon of Middle Ages) in West and with Margian (Merv) in the East. Its capital was Nisa city, the ruins of which are, situated 18 km from Ashqabad city.

As an administrative unit Parthia existed in VIII-VII BC yet, and was included in Median state structure. Its inhabitants were Aryans.

The Greeks called this region Parthiana or Parthia. Aryan form of it was Parsa and had been taken from one the remained districts name and is similar with the name of Pars (Fars) region situated in South-Western of Iran. Unfortunately, the scholars who are imaged of this area did not say anything about the reason of similarity of the name of these two regions. Usually, geographic names are repeated and this case is not considered ordinarily. More over, Persians and Parthians were Aryans and it is not surprise. From the other hand, perhaps Parthia's name appearance is related to Aryans people movement, mainly Persians movement to West of Iran from this region. In other words, before moving to Western Iran Persians lived in this region (approximately in X-IX BC or before this period) and they gave their name to it. This name remained here after Persians moving and Greeks pronounced it as Parthia (from the word Parsa or Parsiyon). Parthia also existed during Achaemenides period and together with Sogd and Khorazm included in the structure of seventeenth Khshatrapan. Later this region became part of Empire of Alexander The Great and Selevkid's state. The Greek and Roman historians Pompey Trog, Strabon, Justinian, Plutarkh, Arrian and others gave information about the history of Parthia's state and its establishment. Unfortunately, their information is very

short, dispersion, not clear, and sometimes inconsistent. Some information is given in Jewish (mainly Talmud), Syrian, Chinese, Armenian sources about it. Found documents, coins and historical materials from Nisa city are very important in research of this issue.

In III BC Seleukids position became weak, because they suffered defeat in war in the Eastern part of their country. Using the opportunity, the Eastern regions left Seleukids state and declared their independence. According Pompey Trog, first Andragor Parthian king, then Diodot Bactrian king left Seleukids subordination.¹ In fact, the historians found two kinds of silver coins, in which Andragor's name was written. It's known that tapping to coining the money one's name means the sign of state independence. If mentioned Pompey Trog Andragor and the name of Andragor in coins are the same person, then it is no doubt that Parthia's was an independent in the period of reign of this king. There is no serious doubt about of being one and the same person and coins belonging to Parthia. It must be mentioned that some Andragor's coins are in Amudarya Treasure. But the coins experts stated that coins with Andragors name without rank of "basilevs King». Possibly, to mint the coins in his name was important sign of independence and as he did not have power yet, he did not mint it the rank of "King". This issue requires deeper research by specialists. If Arrian information is right, Andragor had much arrogance, and had chosen tyrannical policy pertaining to local population and mainly to aristocracy. His actions caused of public mutiny against Macedonians. The leader of Parns tribe Arshak and his brother Tiridat supervised the mutiny. Parns lived in Northern borders of Parthia and were included to Dakhy's three tribes Union.

It's possible that the mutiny wasn't by accident and it was planned before. The people and aristocracy group were against Greeks rule and they tried to find opportunity for getting rid of oppression. Such opportunity had been found while Seleuki II lost the battle with Galls in Minor Asia. Pompey Trog wrote that when Arshak heard this news he invaded Parthia and killed Andragor and took the government under his control.

There are different views among scholars about Parthia's separation from Seleukids state. Mainly three data 256, 250, 247 BC² was mentioned, but none of them are still admitted by the scholars. However, most scientists considered 250 or 247 BC the right date. Also it's not known when Andragor overturned by

¹Колледж М. Парфяне. М., 2004. – с.11 – 15.

²История таджикского народа. – Т.I. – с.291.

Arshak after he announced independence of Parthia. This question was not taken into account of many researches. The ancient historians became silent about it. M Kollej thinks that the time between the two events was not so long. First, this event is attributed to 247 BC and then to 238 BC.¹ In any case 80-years governing of Greeks and Macedonians had been put the end in the result of Parthian or Ports revolt in this region, and the first Iranian-Tajik or Aryan dynasty came to power after Alexander the Great invasion of Central Asia and Iran and the Hellenism period started.

In 246-239 BC Selevkids continued their struggle to release their country, from Egypt's yoke and there was not possibility to take measure against Arshak. Using it Arshakids strengthened their rulling and occupied the neighbouring region Herkania and joined it to their state. This region was richer then Parthia and they could use this wealth to strengthen their Army. From the other side, occurring this region they opened their way to Western Iran and Mesopotamia.

Arshakids governed for 473 years. More then 100 years were spent for struggle against Selevkids to occupy Iran. After reconciliation with Ptolemy and end of longterm war with Egypt's Selevk II moved to East, to Parthia in 238 - 237 BC. The historians attributed this event's origination to other years (230 - 277, 227 BC) Selevk II purpose was to install Selevkid's state in the area. At this time Tiridat-Arshak' brother was governing in Parthia. He tried much to oppose Selevk's II army, but failed. In order not to be destroyed he returned to North of Parthia, the territory of Apasiaks tribe. Here he collected the new power and strengthened his Army. It made possible him to win in next struggles against Selevk II. At that time revolts started in Syria and Selevk II stopped the war with Parthia and rushed to Syria to oppress the revolt. Justin informs about Selevk II attack to Parthia.²

After this event the traditional ceremony of coronation of Tiridat was conducted. The ceremony was conducted in the fire temple of Asaak city. During Tiridat governing the capital had been moved to Hecatompil city which was situated in South-East of Caspian Sea. After Tiridat's death (211 BC) a new leader Artabon I (211 – 196 BC) came to power. During his governing Parthians widened their territory to Western direction and occupied Medan capital Hangmatana. But Artabon I governing did not last long time here. In 209 BC Antiokh III continued his attacked and took over Girkonkia and Hecatompil city. Artabon I was forced accept officially the high government of Selevkids.

¹ Колледж М. Парфяне. - М., 2004. – с. 11 – 15.

² Sea: История Ирана. – с. 90; История таджикского народа. - Т. I. - с. 297 - 299.

One of the important moments of Parthia history is related to King Mitridat (173-138 BC) Pompey Trog named him “extraordinary brave person”. Just, during his rule Parthia extend its territory to East and mainly to West.

First, he attacked Bactria, and occupied Merv. Then in 148-147 BC he moved to West and seized Medan. Medan occupation opened his way to the South-West of Iran and Mesopotamia. Selevkids who lost the war with Ptolemeyids and defeated in Minor Asia, became weak and had no power to resist Parthians. Some regions like Elam, Pars, and Kharakena left their subordination.¹ This cleft was in Parthians favour. They collected large Army and got military advantage against their enemies. Neither Selevkids, no regions which left their subordination had not an ability to struggle against Parthians.

After occupation of Medan, Mitridat I took the rank “the Great King”. In 141 BC he attacked to Mesopotamia, first occupied large cities of the area like Selevkia of Dajla bank and then the Sush city. It was the important victory of Parthians. They released the whole Iran from Greeks and Macedonians and formed an Aryan wide and powerfull state. Parthia along with Rome was a powerfull state of that time.

Though, the Selevkids became weak they dreamed yet to take back the Eastern regions. In 140 BC Selevkids King Demetriy II began the war with Parthians with the support of local Greeks. At the beginning he won some times. But while Mitridat I used the main power of his Army, Demetriy II lost and Parthians again gained their power in all Western Iran and Mesopotamia. Mitridat I did the great job for Parthians and generally for Aryan people. He made Parthia a wide and strong state although it was weak and small region. After Greek and Macedonian’s invasion it was an important victory of Aryans. Arshak released Parthians from Greeks yoke, and Mithradates I made them the rulers of a vast area.

It seems that Selevkids did not have ability to take back their Eastern regions. Because they lost all their regions and only had power in Syria. But in spite of Selevkid’s difficult and unconvinient conditions, Antiokh, VII collected large Army, and in 131 BC attacked Parthia. Wishing to rebuild their government the Greeks of this area supported him by all means and joined his Army. Farhod II (Fraat II 138-128 BC) was the King of Parthia at that time. Antiokh VII won three battles. He occupied Babylon and then Medan state and entered Parthian territory. In order to spend the winter Antiokh, VII allocated his soldiers in Parthia. As usual Parthians went back to North, to Aryan’s rural inhabitants and waited for convenient conditions to deliver contrattack. The

¹ История Ирана, 1977. – с. 90 - 91.

moment came to him soon. Allocated soldiers in Parthia, oppressed and robbed the local people. These actions created for the people discontent. Using the situation, Farhod, II incited the people to rebel against Antiokh VII.

The rebel started and Greeks military camps were surrounded. Antiokh VII and his group came to help Greeks. But he lost the battle against the main Parthian forces and was killed.

Parthian Army occupied Babylon again. The way to Syria had been opened. Selevkids weren't able to resist any more. The last hope of Babylon and Mesopotamian Greeks, Antioch's army who wanted to take back the lost power in this area, did not come true.

So the 129 years lasted war between Selevkids and Parthians finished with the complete victory of Parthians. The Selevkids state that was successor of Alexander the Great Empire in East and included all Mesopotamia, Iran and Central Asia disappeared from the historical stage. In 130 Romans occupied the last land of Selevkids, Northern Syria. The main part of Selevkids state, Mesopotamia joined Parthia. Again Aryans became the ruler in this area as in the period of Achaemenides and Medan period.

Farhod, II wanted to attack Syria. But the situation in Eastern part of country became fidgety and he had to go there with his Army. At that time, in Central Asia started great migration of nomadic tribes. In the result of this migration a lot of nomadic tribes entered Central Asia. One of these movements by Tokhars swept away the Greeco-Bactrian state. Sakas tribes appeared in Northern borders of Parthia. Justin (XII, 1,1-3) brings a story that according which Farhad.II asked Sakas for the aim of struggle against AntiokhVII; But they arrived, when the battle already ended in favor of Parthians. According to previous agreement, Sakas demanded their share. But Parthians did not give them the share because they were late. Sakas became angry and turned from friends into enemy and robbed Parthian land. Farhad attacked to Sakas for preventing them from robberings. There were Greeks hired soldiers in his Farhad's Army. Justin, named them prisoners of battle with AntiokhVII. In any case the Greeks felt Sakas victory and joined to them, started fighting against Parthians.

Parthians lost this battle and their king Farhod II had been killed. If Ioann Antiokh information is right, after this battle for some years up to Mitridat coming to power, they paid to Sakas war compensation. According to Justin information Scyths (or Sakas) robbed Parthian villages and cities and returned back to their places.¹

¹ Гафуров Б. Таджики. – с.128 -129.

According to Justin these events had happened in Parthia and neighbours regions. But it's not known if Sakas lived in Northern border districts or Southern districts? Later, the event which happened between Mitridat II and Sakas prove that they lived in Western districts of Parthia and already at that time they occupied Drangiana region and later it took the name of Sakiston (Siiston in middle ages). It's not known how they came to this region.

If we mean that Farhod II asked them to help to fight against Antiokh VII then they were allies. We can suppose that Sakas moved from the Northern districts of Parthia to South with their king's permission. Perhaps as they helped Parthians in war against Selevkids, they had been permitted to move to South as service compensation.

After Farhod's II death, his uncle Artaban II (128 - 123 BC) came to power. Tokharids who occupied Bactria in 130 year, they occupied Merv and Areya (Hirat in middle ages). Artaban II tried to take back the Eastern lands from Tokharids. But according, historians' short information his wishes remained only wishes. According Justin (XL II, 2,1) his hand had been wounded in one of the battles against Tokharid tribes and later he died. After him his son Mithradates II (128 - 87 BC) became the King.¹

Mithradates II was gifted and brave man. Parthia became a powerful and strong state during his rein. Not in vain, that his contemporaries called him the "Great". He took back the lost areas in West and East. The region of Kharakena became powerful in the West, developed its influence in Mesopotamia, and dreamed to occupy it.

Mithradates managed to occupy Kharakena. He took Babylon, and also occupied Dura Europos city. He attacked Armenia and defeated King Artavazd and captured his son.² With such action Parthian influence strengthened completely in this area.

He gained noticeable success in Eastern part of the country. Justin (XL, 11, 1,5) informed that "he fought and won Scythes (Sakas) for several times. "As a result of these wars, Sakas settled in Arakhozia and Drangiana (Sakiston-Siiston in future), and stopped robbery in Parthia's district and confessed the high government of Mithradates.

He succeeded to occupy Areya (Hirat), Parsu (in South of Parthia) regions again and joined them to his state. These achievements improved Parthia's position in this area. In 94 BC Armenian king had died. Using such situation Mitridat II put on the throne the son of Artivazd, Tigran II, who had been taken

¹ Гафуров Б. Таджики. – с.19.

² Колледж М. Парфияне. – с. 26.

capture. Parthia's influence had risen in Caucasus and Minor Asia in the result of such actions.¹

By the way I would like to mention that the name of Armenian king Artavazd is pure Aryan name. As we mentioned in the previous units during Median period Armenia was included in the structure of their state, by name of Urartu Kingdom and there Aryan dynasty of Achaemenides were governing. As we will see later, Aryans governing in the figure of Ports princes was continuing for some several hundred years in this country.

Mithradates II high rank and status is described in his title. Among the Parthian Kings, first he obtained the title of the King of Kings and coined money with it.

Since 92 BC the new period began in Parthian history. This period is related with Roman spacious influence over East. For the first time, in this year Romans opposed against Parthia. Ports Embassy made negotiations with Roman famous general Sulla in Euphrates shore. The results of negotiations are not known, but from later event we can conclude that Roman wanted to prevent reconciliation between Armenia and Parthia. Perhaps because of negotiation results, Mitridat II did not support Armenia and Pont Kings in the struggle against Roman in Minor Asia. Maybe they spoke about the borders of these two states in this negotiation. Parthia inner situation became unstable after the death of Mithradates II.

The struggles for the Royal crown became strained among the different groups in the court. The Kings Gotariz I, Sinatruk, Orod I changed each other in short period. Any important political event did not happen during their governing. In any way there is not any information about it.

Romans continued its invasion movements to the East. They already took over the North of Syria in 130 BC and the last representative of Seleucus dynasty governed there for the Roman Emperor till 64 BC. Romans entered Minor Asia and were busy on occupying it. The events process witnessed that Romans did not wish to be quiet in that side of Euphrates. Their last aim was to occupy Asia and repeat the way of Alexander the Great invasions. But they were not hurry to realize their plan and waited for the favorable opportunity.

Parthians also did not want to run into with such powerful Empire as like Romans for the first time, in 65 BC an armed battle happened between Roman and Parthia in Euphrates bank and Romans had an advantage in it.² By this time

¹ История таджикского народа, т. I, 1963. - с. 362.

² Гафуров Б. Таджики.- с.139.

some political conflicts happened between sides too, and they were solved by negotiations.

Parthia's inner situations were not so stable in these years. Farhod III was killed in the result of dynasty's struggles. After disputes between his two son's one of them Orod II (57-38 BC) came to power. In 54 BC Rome brought a big Army to Parthia and Mesopotamia in order to attack but due to unknown reasons he postponed the attack and spent the winter in Syria. Parthia's King Orod II also made preparations for war against Rome's Army.

The main Army of Parthians under Orod II leadership entered Armenia. A small Army was placed in Mesopotamia under Suren leadership. According to researches, Orod II thought Crassus would arrive behind Mesopotamia through Armenia and then would attack to its center and Iran. The road was far, but according to researches opinion was safe, and would not make possible for Parthian's riders to carry out an effective action.¹ But this opinion does not seem so worth full. Because Crassus' army with its separate bands had placed in Syria. It was not necessary to pass through the difficult and great distance, first to go to North-East then to come back to South, to enter to Mesopotamia. Therefore, Parthia's main Army entering Armenia should have another reason. Perhaps this act had been carried out in order to misinform the enemy, and then to place the main power in Mesopotamia and maybe Orod came there with army because of Armenia attack. In any case this question needs to be investigated additionally.

Crassus chose the short distance through Mesopotamia fields. The main fight between two armies happened near Carrhae city on May 6, 53 BC North Mesopotamia. Cavalries of Suren Army encircled Romans and attacked them. Romans lost many soldiers of gathering in one place. After that Crassus' son, whose name was Publii Crassus started his an attack with 6, 000 cavalry and soldiers. Parthians returned back as if they were fleeing. It was a favorite method of nomads. After enemy's getting tired and upset in the deserts they suddenly attack from four sides. This time they used such military method and encircled and smashed Crassus's Army 5,5 thousand soldiers were killed from 6 thousand ones. Then Parthians attacked Rome's Army under Senior Crassus leadership and smashed them. Crassus left 4 thousand wounded soldiers in range and hide in Karra city fortress.

¹ История таджикского народа. - Т.1. - с. 363.

But the Romans left the city because of lack of products. From 40 thousand Roman soldiers who took part in this battle, only 10 thousand came back to Syria, 20 thousand were killed and 10 thousand were taken prisoner.¹

That battle had a great historical importance. Being defeated the Roman invincible Army delivered deadly to authority of such great state and prevented it from movement to East. It made balance of powers in Western part of Mediterranean Sea that continued for 276 years and provided 2-centuries existence of Parthia state in previous borders. Romans took out from the head the dream of repeating Alexander Macedonian method of invasion.

They limited their actions to Near East and Minor Asia. This unbelievable defeat impressed Roman's so strong that they could not forget it up to the last days of their Empire.

After such glorious victory the fame and respect of Parthians raised in East and West.

Up to the battle near Carrhae between Romans and Parthians there was not any diplomatic relations. Rome had the best time of its existence; it did not know anything about its neighbours and did not want to do it. It became clear from the time when chief commander of Romans Sulla had a meeting in 92 BC in Parthian Embassy and the historians mentioned about it. Parthian also knew nothing about their powerful neighbour and were waiting for the future events.

After tragic battle for Romans near Carrhae greater changes have occurred in relations between these two powerful states. Romans saw by their own eyes and felt by their own body the power of fighting of Aryans in the Persians of Parthian. They have understood that they deal with powerful enemy. In spite of important victory Parthians did not continue the battle and did not pursue the retreating enemy and have not entered the land residing under Roman power. This was their military mistake or had realistic reasons, which is not known to us. Researches did not give the positive response to this question. It seems that Parthian conducted its defensive policy, mainly for the purpose of protection of its territory from Roman's attack. But Romans after defeat in Carrhae linked their daydream by entering on to the territory of Parthia and to expand its empire to the East.

After 11 years of the happened event Parthian actuated its West policy, and the republicans defenders have supported in Rome internal war, in the battle near Philippe in Macedonia (42 BC). Due to this victory Octavian Augustus

¹ История Ирана.- с. 94; Гафуров Б. Таджики.- с. 139 -140; История таджикского народа. - Т.1. - с. 363.

became Emperor after some time.¹ The armed conflicts often occurred between these two states alongside with diplomatic relationship. Basically the scene of these conflicts was the Near East and Minor Asia.

In 40 BC Parthian had altered for the reason to exile the Romans from the Near East and Minor Asia. They occupied Palestine, most part of Syria. The inhabitants of these regions, who had suffered from roman warrior cruelty, met Parthian with joy. But Parthian could not to consolidate their own positions in these regions. The pretenders for Romans throne put an end the internal fight and have concluded alliance between themselves, and Antony has sent the general Ventidiya to Minor Asia with troops. Parthian defeated in several battles, and were forced to leave Minor Asia. In a short time Romans occupied Syria, too. In 38 BC Parthian failed strong defeat in bloody battle near Gandara.²

In these years in Parthian occurred the fight between two courtier groups, Rome supporters and the native land supporter. The Roman victory under Gandara was on Rome supporters' favour. In 37 BC Farhad IV executed his father Orod II and seized the power. According to the ancient researchers information Farhad was very cruel. In spite of this, Parthian occupied the strong positions during his reign. He also obtained the greater results in war with Romans.

In 36 BC inspiring by victory near Gandara Antoniyy attacked upon Parthia with 100 thousandth troops. He installed in Zevgma port with troops on north of Syria, through South Armenia attacked upon Medan the capital of Atropatena (Azerbaijan) Fraaspa and has en circled it. Within this period Parthian attacked upon Roman's brigade which were carrying heavy siege weapons and had smashed it. Romans could not manage the long siege of Fraaspa city and they were to remove the siege and retreat. During siege and retreats Parthian cavalry produced constant and the sudden attacks and destroyed their army.

Romans, feeling hunger and almost impassable mountain tropes by a narrow margin returned to Syria. They lost in this battle more than 40 thousand of their own soldiers.³ After Carrhae battle it was the second defeat of Romans. Parthian once again proved their strength and skill to lead the war.

Becoming the emperor Octavian Augustus in relations between Parthia and Rome have occurred serious change. Rome stopped the conquest policy in the East, and led the way of negotiations. The reason of this policy served the

¹ История таджикского народа. Т. 1. - С. 364.

² История Ирана. – С. 95.

³ Колледж М. Парфяне.- С. 28 -30.

defeats of Rome from Parthian. Rome could not wage war any more against Parthia. In 20 BC peaceful treaty was signed between two countries. In token, the gratitude of Farhad IV has returned Roman's warlords signs, silver eagle and military captives.

Farhad IV accepted this policy of Rome with joy. He married the roman bondwoman Musa, who was given her as a present from August. Also he has sent to Rome 4 sons with their families. To become Roman followers Farhad IV had political background. Rome was a strong state, and at necessary moment for deduction power and throne he could use its supports. After the peace treaty Farhad IV rules 18 years, more and during this period there was no any conflict between Rome and Parthia.¹

The events happened after hereon have shown that the Roman's policy of Farhad IV had much opponents; however this was not a cause direct confession. His descendant Farhad V (2 BC up to 4 BC), Orod III (4-7), and particularly Vanon I (8-12) also continued and Romanization policy. Vanon I who lived in Rome came to throne by the help of Roman emperor. The fight in these years the struggle between Rome supporters and supporter of the native land developed. The murder one after another the kings supporters of Rome were the witness that most of the motherland defenders Aryans and common people were against this policy.

At last, patriotic forces were united around governor of the Medan Artabon, who was the son-in-law of Farhad IV, subverted Vanon I from the throne. Thereby, Artabon III (12 - 38) became the King of Parthia. He and his supporters were against to be the puppet in the hand of Romans. In fight against Rome and he and his supporters Artabon III relay in the inhabitants of East Iran and Central Asia. He was the supporters of Aryan culture and tradition. He managed to centralize the state, and limited the autonomies status of Greek cities Babylon and Mesopotamia. Rome several times tried to enthrone in Parthia his own person, but failed. In 35 BC Roman attacked Parthia and seized Ktesifon.

Artabon III transferred his capital to Herkania and continued the fight against Romans. By the support of patriotic forces and inhabitants of the East Iran and Central Asia he exiled Romans and pretender to throne Tridata III from Ktesifon and moved his capital to this city.¹

During his reign the situation was more calm and suiting for development. After Artabon III's death Gotars II (38 - 51 AC) came to the power. He as Artabon III was not from Arshakids dynasty but was a close relative. Gotarz II

¹ Таърихи халқи тоҷик. – с.131.

¹ История таджикского народа. Т. 1. - . 365.

was from Herkania. After gaining the throne his brother Vardon rose against him and has sent him to East part of the country but him self stayed in Ktesifon. At that time in Parthia appeared practically diarchy. Vardon rules the West and Gotarz II the East. Herkania was a residence of Gotarz on his native land. At that time the city Selevkia on the bank of Tigris which rebelled and refused to obey Parthian kings, stopped his struggle and surrendered to Vardon. In the struggle of two brothers won. Gotarz II approximately in 47 was killed during the hunting. After this event a group of official elites invited Farhad IV Mehrdod to possess the throne, but he defeated in the struggle Gotarz II.

Vologez I (Biloshi I) (51-80) took the power after Gotarz II. Due to his effort Parthian was restored his power in Armenia. Approximately in 54 he put his brother Tiridata on the throne of this country. The other brother Pakor was nominated to rein Medan. Romans who argued to have Armenia were not satisfied and attacked this country. However these attempts have not brought the desired result, and at the end peace were comprised between sides. According to the peace treaty the throne in Armenia remained in the hand of Tiridat, however ceremony of the entrusting the crown solemnly passed in Rome. It is necessary to drew attention to the fact that Tiridata's family that is to say Aryans ruled in Armenia up to 428 AC.¹

The culture and national customs develops during Vologez I, reign. On along with Greek inscriptions the Parthian ones appeared on the coins. The public music and other cultural legacy become particularly observable. In the time of rule of Vologez I in sphere of the spiritual culture were realized some work, including publishing official text of the holy book Zoroastrian's "Avesta". In the opinion of some scientists, who based on the information received from coins² that during the rule of Vologez I Herkania and Merv came out of Parthia state. However, these events concerning Herkania does not coincide the facts, because Herkania as Parthian district were a native land and important handhold of Arshakids. Moreover the Herkanian elites (Gotarz II and Vardon) became the owner of the throne. Before this Artabon III temporarily moved the capital from Taysafun into this area. In fight against Rome in the East, Babylon and Mesopotamia were just the supporters of Parthian kings. From the other side Herkania which was very important in Parthian state was not interested in separation.

Herkania had great importance for Arshakids in all respect, and to separate it from Parthia was impossible. Anyway, having big importance Arshakids

¹ Колледж М. Парфяне. – с. 44 – 45.

² История таджикского народа. Т. 1. - с. 365 - 366.

which had great power could complete with great Roman Empire, had all possibility not to allow Herkania seperet in this. Certainly, Herkania on its importance, being second native land of Arshakids could have privileges and autonomy. But to leave Parthian state structure was unreality. Many unclear questions of this problem must be studied and discussed by researchers.

The following Parthian Kings were busy with problems, concerning internal strife and struggle against Rome. Rome having used inconsistent situation of Parthian courtiers in II century (114 - 116, 195, 216) attacked Mesopotamia and Armenia over and over again, and robbed them. However, Parthians defeated them and sent them away every time. Last time Parthians have cruelly smashed Romans in battle near the city Nesibiyin, in Northern Mesopotamia (in 217), and many soldiers had been taken in captivity. Rome was obliged to pay 200 mln sestersiy (bronze coins) as compensation for war destruction and for the liberation of captivities.

In these years Ardasher Babakan had strengthened his power in Pars having seized several areas, and then attacked Parthia, where he defeated the king Artabon V, and put an end to the existence of Parthian state on the historical scene. The state territory has altered under Sasanids power.

At the beginning of this chapter it was mentioned that Parthia (Parthian) as an independed and administrative unite existed from ancient times, in the structure, of which were Parthia, Pars, Elam, Medan, Babylon, Mesopotamia, Palestine, Merv, Herat and a part of Minor Asia. Naturally that state-management tradition developed in determined degree and had own peculiarities on Parthian territory. Its bases were formed by Medans and Achaemenides statehood customs and had its peculiarities. These traditions basically acted at Greek-Macedonian governing period but with some changes. Basically, Iran and Central Asian state structure remained as previously as at Arshakids period at Greek governing period. Parthians have also saved such structure, having added to it some governing custom, which were peculiar to parns tribes. Thus Parthian's political construction consists of three stages, Medan -Achaemenides, Greeks and Parns-Parthians.

The King was personification of the supreme governing. The right to become the King was belonged to Arshakids family. In that time existed one not-written law relation between "winner and defeated". According to it each person taking the power formed the state, he and his relatives had natural rights on power and power was considered as personal property. This unwritten law sometimes had an exception. For instance, Artabon III., Gotarz II, Vardon were not from Arshakids family, but were their close relatives.

The King governing was absolute and his decisions unchangeable and were necessary. However, in fact the king did not rule the state alone. Parthian king

had two council board-relative council board and mobeds (priest) board. The relative council's board pertained to parns tribe's customs. The members of this board were the king's close relatives, and it solved very important state problems, like throne nominee election, distribution of court positions and administration and etc.. The Mobed's council (priest board) authority was lower than the relative council board.

Like Achaemenides period in Parthian state Hazarpat had the high rank after the King, too. He was the leader of the king guard.

The Parthian State consisted of khshatrapans (satrapy) and subordinated areas. The satrapy territory was smaller in relation to Achaemenides and Selevkides ones. According to Pliny and Isidor Haraksi information Parthia comprised 18 satrapies in its structure, 11 of them were identified upper and 7 lower. In upper satrapies entered the east areas of the country -Parthia, Herkania, Merv, Herat and others. The lower satrapy pertained to West area - Babylon, Mesopotamia, Medan and others. In one Parthian document from Nisa (Nisay) town, Parthian satrapy was named Kozefat.¹

The satrapies were divided into small administrative units - geparkhiya, statma and diz. The head of diz was named "dizpat". The villages with fortification or with fortress and other villages without fortification around it entered into this administrative unit. The word diz (dizh) means the fortress in Persian (the Tajik language) which is in use and remained without change. This was an important administrative term alongside with the other documents; indicate the resemblance of Tajik history.²

Some³ district had been subordinated to Parthian state. The differences between them and Khshatrapans was in the form of ruling, the districts had been governed by the local authorities. The head of Khshatrapans appointed by the king and they were the King's representatives. The districts were under the king's rule and paid tax to the central treasure, and during the war they sent the food and ammunition, and soldiers. In local rule they were independent. Among the subordinate districts were Fars (Pars), Elam, Atrapatena and five more districts. We should remain that Herkania, Margian and Sakistan had been including in the number of subordinate district in "History of Iran"³ by mistake.

In Pliny and Isidor Kharaksi's list these districts had been named among 11 Khshatrapans.

In Nisa's documents the term marzbon "border guard" is met. This term existed even in Sasanids period and meant "soldier of frontier corp". Its rank

¹ Чаводй Ф. Маъмурият дар Эрони бостон. Техрон, 2001. – с. 259.

² Дьяконов И. М., Лившиц В. А. Документы из Нисы 1 в. до н.э. - М., 1960, с. 22 – 23.

³ История Ирана. – с. 101.

was higher than the rank of Khshatrapans. But the field of its activity was not so clear. We can just guess that it formed some border's Khshatrapans.

In Parthian ruling structure the Greek settlements and local autonomous Mesopotamia - Selevkia of Tigris, Dura - Europos, Palmira and others owned special position. According Isidor Kharaksi there were 20 independent cities (policy) in Western part of Parthian. These cities were self governing and independent and the rulers had been elected by the general meeting and they were responsible to this meeting about their activity. Thus it was Greek system of ruling and was brought to Central Asia after Alexander's invasion in Seleucids period. The Greek settlements were independent and had their own laws and rules.

This kind of independence was not so suitable for the kingdom. But the Parthian Kings for the sake of their state and attraction of the other countries and cities had kept this type of independence. The independent cities paid large tax state treasury. But in the course of struggle first against Selevks and then against Rome the Greek inhabitants continued their struggle against Parthian Kings. This forced Parthian Kings to limit the independence of them. Some changes accrued within the city's management. The elites and wealthy persons, mainly Parthian who defend their interest, were included. In any way the independent cities played remarkable role in the social and political life of Parthian state. They were the bridge which connected Asia and Europe and helped in intercultural relations.

Babylon and Mesopotamia had the Society council. But they had no the same system as Greek cities and were subordinate to the King and were ruled by the king representatives. The third types of cities were in Central Asia and Iran.

These cities had no any kind of electoral system like local Central Asian cities. They were ruled by appointed managers from State authorities. There is no enough information about the taxation in Parthian State. In written sources had been mentioned two types of taxes-taxes for land or *uzbary* and *patibazh*.² The first tax was collected in the favor of local rulers- Khshatrapans, heads of *heparkh statmas*, *dizpats* and the second was for king's treasure. As we see both tax names are Parthian. The meaning of the first tax is not clear. The second one still exist in modern Tajik in the form of "boj" tax. The word "pat" in Old Persian, *pahlavi* and *Sogdian* means ruler, head of or main, big (*hazarpat*, *dizpat* ect). Probably the first part of the word "patibazh" also comes from this word and has the meaning of "big or large tax, main tax." The last word should said by linguists.

According to the archaeologists there were a number of cities, towns and villages in Parthia. The inhabitants were busy with agriculture and cattle-breeding. The water irrigation had been developed. Wheat, cotton, grapes, and other crops had been planted. The handicraft had developed, too. The fabrics from plants, Parthian rugs, iron instrument of Margian and Babylon were very famous in western countries.

The information about the social structure of Parthia was very few. Concerning this structure it could be divided into Western and Eastern groups. In western part in Babylon and Mesopotamia the social relations were more active. The distribution of class division had already developed from ancient time.

In Iran and Central Asia this phenomena had developed from ancient time, just from the first millennium BC, which is mentioned in Avesta. In Parthian written sources “ozodagon” or “savoragon” had been mentioned. Ozodagon were the high stratum of the society. It consists of court people, elites, military officers and others. Savoragon were part of warlords and come from ozodagon stratum. Pompey Trog mentions the “vobastagon” stratum. The meaning of this word is controversy of the ozodagon and according “History of Iran” it covers the rest of the people. They were the owner of property and personally free but as they paid tax to the state they were dependent from the state. Because this stratum was first of all the agricultural and handicraft inhabitants, i.e. the producers of material things.¹

According to Nisa materials except of two strata existed the other group of social orientation, which did not form especial stratum. This group consists of local small state authorities and other people, who were far from the production. One social group of separate people was the traders.²

The religious group also existed. In Parthian materials from Nisa the Magians (Zoroastrian mobeds) and Mobed Sposak are mentioned. The mobed’s council had acted under the king.

Parthia had no constant active army. In peace time a small number of soldiers served the king, the number of which was not so numerous. In war time khshatrapans and subordinate kings came with their army and served the king. The duty of general was hierarchy of famous Suren. They refused the service of hired Greek soldiers after their leaving the army and joined Sakas in 130 BC.¹ The main base of the army was light and heavy weapon mailed cavalry. They

¹ История Ирана. - с. 99.

² Гафуров Б. Таджики. – с. 119.

¹ Колледж М. Парфяне. - с. 58 – 60.

were selected from high rank ozodagon and from the small and medium landowners. The cavalry had been equipped by light bows and weapons. The infantry was used in the mountainous places in the military posts.¹

The main achievement was the heavy weapon carrier and mailed cavalry in the army. Both the rider and the horse had mail. All the scientists considered the Parthians to be nomadic tribe. But the heavy-weapon carriers were not the feature of nomadic tribe. The nomads only carried light weapons and they formed the main part of Parthian army.

The Parthian army had good experience of fighting and they proved it in many battles, especially in Karra in 53 BC. Parthian army won very famous victory. The light and heavy weapon cavalries acted very masterly and took over Romans and made surprise their compatriots. The light weapon cavalries attacked from four sides the Romans and destroyed them masterly. The Roman soldiers gathered in one spot and faced a heavy lost. Then the heavy weapon cavalries attacked and defeated the Roman army. The Romans were very afraid from the noise of Parthian army. Parthians used their old method – to step back and then to attack suddenly² in the war and encircle of Fraasp Atropateta (36 BC) Parthians also showed their art of fight in the battle.

The Parthian army was not numerous, but they were very active and owned high experience of conducting war. Anyhow this army did not allow the Macedonian army and Roman famous legions for more than 300 years to cross Euphrates River and to invade Iran and forced them to leave Iran, Babylon and Mesopotamia.

Parthians highly contributed in military development of Aryans and their neighbours. The use of speedy cavalries is the main achievement of them and other Aryan people.

The data about Parthian language we can find in the findings of archaeologists from old castle of Nisa. More than 200 documents had been found. They belong to the 1st century BC.³ They were written with black ink on the pot pieces. There were dates of income and outgo of wine into the state warehouses. They were official documents about the structure of social life. The Parthian alphabet was done on the bases of Aramitic script. The Aramitic language already became the official language of Achaemenides period in Iran and Central Asia. Later other Aryan people like Parthians, Sogdians, Khorazmians and others composed their script on the bases of their alphabets.

¹ История Ирана, 1977. - с. 99.

² Гафуров Б. Таджики. - с. 140.

³ Дьяконов И. М., Лившиц В. А. Документы из Нисы 1 в. до н.э. - М., 1960. - с. 27.

The second source of information about the Parthian language are the inscriptions of initial period of Sasanid's rule which were written in two (Parthian and Sasanids) or three language (Parthian, Sasanids and Greek). These inscriptions belong to Sasanids Kings Ardasher I and Shapur I and Nars. It is interesting that Parthian and Sasanids languages are so alike in these inscriptions that scholars considered them one language with two types of scripts. Later they understood that one of these languages is Parthian one. These inscriptions had been written after the rule of Parthian and the glory of this language became known after the Parthian period.

In the middle of I century AC on the coins appeared Parthian script instead of Greek one, which was an important phenomena in the life and traditions of Aryan nation after the cultural invasion of Greeks. About the Parthian language in Moni inscriptions which had been discovered in Eastern Turkistan are very interesting.

Concerning Parthian language, taking into consideration the document from Nisa and inscription in two or three languages of Sasanids period we can say that, this language was official state language in Parthia. At the same time the Greek language also had been in use in Western part of the country. I would like to mention here some idea about Parthian language. According to the information which I have there is a dispute among linguists about the origin place of Tajik (Persian) language – Fars or Central Asia – continued. In relation to this problem scholars mentioned the similarity of Tajik and Parthian languages. The linguists should continue the research on this subject and the result of their research should be published for the readers and our dear people.

Avesta, ancient historians, documents from Nisa, coins and other sources give informations about the religion of Parthians. For instance Gafurov B. gives very important information about this issue. He mentions that from 200 personal names from the documents of Nisa, most part of them belong to Zoroastrian faith¹. It should be added that most names of Parthian kings have relation to Avestian gods. For instance, Mitridat – Mehrdad comes from Mithra-Mehr – the god of Sun and; Artabon – from Arta – the God of righteous, Artabon in the sence of a guard of righteous or a person who is cared by Arta; Orod (Oroz) comes from the name of Supreme Zoroastrian God Ormuzd – Hurmuzd – Ahura-Mazda, Artavazd, Tiridat and so on.

B.Ghafurov informs that in Nisa documents Mobed (priest) Sposak is known as a keeper of sacried fire. In these documents have named other Magians (Zoroastrian mobeds) and temples like Nanaya (Anahita) temple and

¹ Гафуров Б. Таджики. – С. 122.

others. Zoroastrian calendar had been used in Parthia. According these and other informations Parthian was a Zoroastrian country. The author of "Ta'rikhi Iran" (History of Iran) and other sources about religion state that Vologez 1 ordered to collect separate parts of Avesta and to compile codification text of this sacred book¹. We will come up to this subject later.

Justin gives information about burial tradition of Parthians, which was Zoroastrian one. In none-aryan parts of Parthia like Babylon and Mesopotamia the local religious and Greek faith had been in use. Parthians continued the policy of Achaemenides in religion and paid the respects to religions of others territories.

Realizing political, cultural and religious tradition importance, Parthian kings made the enormous contribution to development and spreading of Zoroastrian religion, which was Aryan national religion, have restored its state status, which had gained as far back as at Medan and Achaemenides governing period. Together with it, considering man and natural human rights they acted for freedom of religion and faiths and conducted the well-disposed policy on attitude with the other religions.

The written sources gave scanty information about trade in Parthian state. Basically, the trade ways and world trade goods names were described in them. The archaeological excavations and coins also witnessed about this. It's known that the trade pathway, which had connected the Far and Near East countries, as well as Mediterranean Sea, passed through Parthian territory. It's also called "silk road". This way already at Achaemenides time acted as communication way between satraps. One of such ways started from Babylon and laid in China through Hangmatana (Hamadon), Merv, Bactria and India.

The changes appeared to some point of the communication way during Parthian governing. Babylon had lost former importance as shopping center and remained in side and this road started from Parthian capital, Ktesifon (Taysafun) and lasted to East and West. In the East, the trade pathway laid through Hangmatana (Hamadon), Rogh, Hecatompil (Saddarvoza) to Merv. A branch of this road passed to India through Areya (Heart), Drangiana (Sakiston) and Kandagar. The other branch from Merv to Bactria and reached India, through Bagrom. The other way passed to China, through the Pamirs.

The trade way from Ktesifon to west direction laid through Selevkia city on Tigris and Dura-Europos and passed to Mediterranean Sea. The other branch from Dura-Europos to Zegvma and through Antiokhia passed to Mediterranean Sea. The other road from Ktesifon reached India through Southern Iran,

¹ История Ирана. - С. 103.

Karmania, and Arakhozia. The sea way also existed. Starting from Persian Gulf from Kharaksa town through Arabic Sea, reached India¹.

The big part of trade roads from Sakistan to Merv, from Merv to Ktesifon, Selevkia and Dura-Europos was under Parthians control. The Parthians played the intermediary role in trade between India, China, Near and South East. It comes from the written sources information that they bought the silk from Chinese merchants and carried to sell to Western countries themselves. The Chinese annals informed about it. Including in Khan-shu annals was emphasized: "(The Roman emperors) always wanted to send embassy to China, but An-shi (ie Parthians) wanted to sell them Chinese silk, because of this, they did not allow their representatives to go to Chine. So, it lasted till 116. This year king Ta-Tsin (Rome) An-tun (Marcus Aurelius Antoninus) had sent his ambassador. The relations began with this state from this time."²

Parthia had a big income from mediation in trading between the West and East. The intercities domestic trade had developed. The remained coins of that time witnessed about this exactly. The coins engraved in Selevskiya and Haraksa, which tell about the development trade relations between these cities, which were found in Shush city. Parthian coins in good supply were found in Caucasus, too, which are indicative of Parthian trade with this region. The following goods types were enumerated in one Palmir document: slaves, dried fruits, aromatic plants, olive oil, skin, salt, bronze statues and another. Parthian imported the silk, khan, aromatic plants and other consumer goods from China.

The trade relations existed also between Greek islands with Shush, Selevkia and the other Parthian city. The archaeologists had found the part of the dishes with these islands seals on territory of Parthia. Internal and overseas trade developed well enough in Parthia. Realizing trade advantage, Parthia created the propitious circumstances for its development.

The cities played the important role in the life of Parthian inhabitants. Most of these cities existed from ancient times, but they had found special developedment during Parthian time. Merv, Hangmatana (Hamadan), Kabul are pertained to them, and many ancient cities, as Babylon lost its sinificance as trade and cultural centre and the new cities occupied their place.

Arshakids first capital was Nisa city. Perhaps its correct pronunciation is Nisay, because it goes as Nisya in Avesta. Except this the big village with Nisay (Nasay) name exists in Darvaz region of Afghanistan. Nisa was disposed in central part of Arshakids native land, in Parthian region. Its ruins are located in

¹ История Ирана. – с. 97 – 98.

² Колледж М. Парфяне. - с. 74.

18 km from Ashqabad, in Turkmenistan. For several years these ruins were excavated by archaeologist of the former Soviet Union and had installed their architectural structure.

Nisa ruins consist of two parts - Old Nisa and New Nisa. Old Nisa was inherent fortress of Parthian king. In this arch (palace) disposed king's court, state treasury, greater common-rooms, temple, and residence of soldiers, economic building and wine cellars. The fortress had a wall by 9 m height, and enormous tower by 35m width. Large hall of 400 m². In size is located in the centre of the fortresses. Four enormous columns are located in the centre of hall. Along the wall are located pillars and between them were greater monuments. The roof of the building had a square form and had a whole in the middle of the roof. It is necessary to note that such roofs were an inherent of sedentary Aryans, and its signs could be seen today in Badakhshan of Tajikistan.

As judged by Parthians found documents from abovementioned the fortress, it was called Mehrdodkirt. It is seen from its range and size that either it was the King's guest hall or big fire temple. The King treasury was in this fortress too, its territory was 60 x 60m. Much miscellaneous things have found in the fortress, and the most attractive of them were goblets with pattern in the manner of horn. Different Roman and Parthian scenes were drawn on them.¹

The archaeologists had discovered only temple and mousoleums in New Nisa. As a result of excavations it became clear that Nisa was a big city. The King huge hall intrigues the spectator and shows the Arshakid's greatness.

Several new cities Parthians had built in their ancestors land, one of them was Dara city. According to the ancient historians, Arshak II (? - 211 BC) built it as the capital, but because of wrong site, the capital was transferred to Hecatompil. The ancient historians Hecatompil named it the main capital of Parthians. There is no any information about it, and the archaeologists had not found its ruins. Hecatompil was placed near Caspian Sea, in southeast. The great trade way passed this city. The Asaak city was situated in the south part of Parthia. This city had also an important value for Arshakids. According to Isidor Kharaksi Parthia state founder's coronation Arshak took place in this city, in the Fire temple.

In the third fourth of I BC capital Parthia was transferred to the West. There was a village of Ktesifon of Tigris left coast, in Babylon city. In order to keep a check on Selevkia city, Mehrdod placed in that riverside, Parthian soldiers in the village. According to Ammian Marcellin opinion, Pakor son of Orod II (57-38 BC) equipping this village, transferred it to Parthian state capital.

¹ See: Гафуров Б. Таджики. – с. 121 – 122.

Bilosh I had built Vologeziya city close to Selevkia which was placed in Dajla coast. He had made this city the Parthian capital and wanted to transform this city into a big trading center. But he did not reach his daydreams. After his death the capital had been transferred to Ktesifon and Vologeziya became usual city again.

The largest city of Parthia was its capital Ktesifon. It was the King residence and the most important cultural centre. At that time Selevkia was second city after Ktesifon due to its population and development level. This autonomous Greek-populated city was also the most important trading center.

Changing for several times the capital of Parthia it moved from the East to the West. The Parthian Kings like Achaemenides Kings lived in their several greater and important cities- Ktesifon (their main capital) Hangmatana, Rogh and Hecatompil by turns. The Rogh City which was one of the Eastern Iranian ancient city, and mentioned in Avesta, got the status of the important administrative and trading center during Parthian period.

The cities were cultural and art development centers. The art experts use the term of Parthian art widely. According to their opinion, at that time, the united Parthian art appeared in the whole state territory. This art developed as a result of Aryan, Babylonian, Assyrian and Athenian custom merging. It even spread in Syrian cities, like Palmira and Dura-Europos. Parthian art is seen distinctly on monuments and fortresses walls of this city. The goblets like horn made from ivory are found in Nisa have Greek (the antiquities scene) and Achaemenides (the fairy-tale bird-) scene. They are the highest achieved Greek and Aryan culture.

Parthians had a special place in the history of Indo-Aryan people. They were the first overthrewed the Greek power and gained freedom. They also struggled for the independence of other Aryan people and step by step liberated Central Asia, Iran and gathered around themselves.

In the period of Greek reign the Hellenic culture vastly spread in Near and Middle East. Mainly it was seen in the descriptive art and architecture. Although there were some things of Aryan culture in general it was Greek oriented culture. Parthians continuously revived the elements of Aryan culture and composed new culture with in which the Iranian culture played the main role. They substituted the Greek language by Parthian language which was one of the branches of Indo-Aryan languages.

In the military field they also had great success. The appearance of heavy weapon mailed cavalry was also a new thing in the military art. Due to these measures taken by Parthian kings the Romans could not invade the territory of

Iran. What could not do Achaemenides Empire against the Macedonian and Greeks had been done by Parthian Kings against Romans.

Parthians did their best to free Aryans from the Greek culture. The goal which was set up by Parthian had been provided in to the life by Sasanids later.

KUSHANIDS STATE AND ARYAN CIVILIZATION

The appearance of Kushanids state closely related to the events which took place in the regions of north – western part of Central Asia. The Chinese annual chronicle of Shi – szi (chapter 123) gives information about these events.¹ In the mentioned regions the war between Hunns and the Uejes was in progress. The war ended on Hunn's favour and the Uejes were forced to leave their permanent place and move to west and north of Tien Shan mountain area. Before Uejes this place was the homeland of Sakas tribes. In the course of the war the Sakas tribes defeated and moved to the south and west. But soon Uejes had been attacked by Ussun tribes they left their territories. A small part of Uejes moved to Eastern Turkistan. The larger part of them moved to Ferghana and occupied Bactria.²

That is the short story of Bactria occupation by Uejes which is brought in the Chinese chronicles. The Greek sources also gave some information about it. According to Justin and Pompey Trog the Assian, Pasian, Tokharian and Sakaraulian tribes who came from the other side of Yaksart (Sirdarya) freed Bactrian from Greeks.

There are different opinions about these tribes. Some scholars consider Sakarauls tribe from khaumavarga and Pasians from apa-saka e.i. sakas who lived near the river or water. They also considered that Uejes were the same Tokhars and were one of the masagets branch. According the scholars conclusion Bactria had been invaded by Sakamassagetae of and northern – eastern parts of Central Asia.

This event took place in 141- 128 BC. Justin mentions for the last time the Greek kings of Bactrian in 141 BC when they were in union with Selevkian king raised against Parthians.³ In 128 BC when the Chinese traveller Czhan – Tsyen came to Bactria there already the nomadic Uejes tribe were the rulers.⁴

¹ Бичурин, II, с. 151 – 152.

² История таджикского народа, т.1. – с. 342 – 343.

³ Юстин, XXXVII, 4.

⁴ Бичурин, II, с. 151.

Initially the place of these tribes was on the right bank of Amu-Darya. According the Chinese chronicle Khou Khan – Shu later they moved their centre to the left bank of Amu-Darya to Lanshi city (i.e. Bactria). In this chronicle is said that after the Uejes invasion they divided it into five territories, and one of them was Guyshuan (or Kushan). The governor of Kushan Kioszyukyu (Kujula Kadfiz) subdued the other four countries and announced himself the governor of Kushanids state.¹

As it is observed, the Chinese annals did not give any information about 100 years history of Kushanids after occupying Bactria and dividing into four countries. There is not any information in other written sources. Perhaps, any important events did not happen in Bactria at that time that could attract the Chinese historian's attention. It was the period of Bactrian political split.

In connection to this Kushanids historical period, obtained silver coins that weighed 16-17 grams are attracted attention. These coins were found in Vaksh valley of Tajikistan for the first time.² The king's image was pictured in the right side on them. He has Aryan-European face, oval eyes and high nose. There is a royal headband or dayhim on his head. The king image on the coins is pictured on the back side of coins horse riding. The Greek God of Victory – Nika is pictured behind of his head. The Greek text with the meaning of "governor Heray Sanab, Kushanids" was written round the coins, from which the Kushanids word is very important for us. According the form and picturing property these coins are related to I century BC and the king stated his being Kushanids in the text of the coins.

According to Chinese annals information's the scientists supposed that Heray Sanab was one of kings of Bactrian countries, who had the name of Gyshuan i.e Kushan. This king created not only big coins tetradrakhm but also the small coins o bol (0,6 – 0,7 gr). The small coins of Heray – Sanab were found in many places of Tajikistan like Qubadiyan, Shahrtus, Hissar, Danghara, Farkhar (Saksanokhur ruins) and Khovaling.

From the five separate countries of Bactria only Kushan governor engraved coins at that period. This event beared witness that, this country was more strengthen then the other four countries. The capital of this country was Bactria city. That is why in Chinese annals only the name of this country was mentioned. It means that four countries around Kushan state were not accidentally.

¹ Бичурин, II, с. 227 – 228.

² Давидович Е. А. Клады древних и средневековых монет Таджикистана. М., 1979. – с. 17 – 35.

Thus, after a century when Bactria was invaded by Sakas tribes and unique state of Kushanids founded. It's difficult to determine the exact date of this event. But being ascertain the date of occupying Bactria by Kushanids (between 141- 128 BC) gives opportunity to describe this event to the end of I century B.C, about 20 BC this date is approximately, but it's important to elucidate the period of Kushanids governing.

The Chinese annals informed about Kujula Kadfiz that he fought with Parthia (Ansy), took Gaofa (Kabul), Pudu (Arakhosia or Gazny) and smashed Gibin (Kashmir). He lived more then 80 years. According to inscriptions researches determined that Kujula Kadfiz governed about 50 - 60 years. But the concrete years of governing is not known. In the inscriptions where his name is mentioned, 103 – 106 years recorded but it's not known to what calendar they relate.

In accordance to Kushanids governing periods, it's necessary to mention that approximate uninterrupted and duration of their governing were submitted by scientist in the base of coins and inscriptions. Rabotak inscription (the first four Kings of the Great state of Kushanids from Kujula Kadfiz to Kanishka) stated completely the scientist proposal about uninterrupted governing of Kushanids Kings. No doubt that the governing series of the rest Kings determined rightly. But there is different opinion of scientist about the beginning of the first Kushanids King Kujula Kadfiz and after him. For example, the beginning of Kanishka governing was attributed to different years 78, 128, 144 and even 278 by scientists.

There wasn't the name of Vima Taktu in the submitted dates. Appearance of this King's name requires looking into these dates again. This case makes difficult the reign of other Kings determined on the base of inscriptions with unknown calendars. But there are not any information about Vima Taktu governing that stated in Rabotak inscription. This case makes difficult the formation of approximate kingship of Kushanids Kings. We are going not to take into account the details of express of this disputable question that requires additional research and to state only one thing. To solve this question we have use Chinese sources about beginning of Kujula Kadfiz governing after more than 100 year of Bactria occupying by Kushanidss. According to this information Kujula Kadfiz reign coinsides to end of I century BC. In accordance with Kushanids King's reign years the scientist's opinion that used this information are right and we also will follow them to express the future theme.

According to Lohuizen de Leeuw, Kujula Kadfiz ruled till 35 BC. This historical date seems to be worthfull. If we propose that Kujula Kadfiz governed

about 55 years, then his governing coincides to 20 BC – 35 years¹. During his reign Kushanids state widened to Kabul and Kashmir and to Arakhosia in the South.

Kujula Kadfiz engraved cooper coins on his name. These coins had different pictures and were made following the coins of Roman, Parthia and Bactria during Greeks rule. One type of coins with the image of the king is very interesting. The Greek-Bactrian King Hermey's image together with his name pictured on them, and Herakl picture and Kujula Kadfiz is name were on the back side. There is much hypothesis about the reasons of appearance of these two named coins. The opinions of engraving them like Hermey's coins on Kujula Kadfiz name are closer to the truth.

Kushanids's coins engraving were in developing period and were not stable and particular shape. What concerned Kujula Kadfiz we have to mention that his coins were not found in Central Asia. Meanwhile, they had been obtained much in Afghanistan. Thus it might be proposed that the Northern Bactria and generally the Central Asia were not included in the structure of Kujula Kadfiz state and these areas only were included in Kushanids state during his son Vima Taktu's reign. His son Vima Taktu governed after Kujula Kadfiz. The name of this Kushanids King wasn't known till now. His name was recorded only in Rabotak of Afghanistan inscriptions, which was found in 1993. This inscription was written in Bactrian language and Greek-based Kushanids letters (fonts) and is related to king Kanishka. The mentioned king ordered to build Zoroastrian temples for Gods and Aryan mother-Goddess Umma, and Indian Gods. Also Kanishka ordered to put the monuments of his ancestors-his father the King Vima Kadfiz, his grandfather the king Vima Taktu, and his great-grandfather the King Kujula Kadfiz in this inscription.²

It gets known concretely from the inscription that after Kujula Kadfiz his son Vima Taktu was the king. This new information requires paying attention to information of Chinese annals. In accordance with that, after Kujula Kadfiz (Kiotszyukyun) his son Yangaochen (ancient Chinese form Yem Kau-tien) came to power. The researchers considered him as Vima Kadfiz on the base of coins. Now we know Yangaochen as Vima Kadfiz.

According to Chinese annal of Khou-khan-shu Yangaochen (Vima Taktu) occupied Tyanchzu (Central India), and gave it to one his generals to manage. From that time the Uechjy state became wealthy and strong. The coins will prove this Chinese annals information and we will speak about it later.

¹ История таджикского народа. Т. 1. – с. 355.

² Симс-Вильямс Н. Новые бактрийские документы // ВДИ, 1997, №3. - с. 3 -10.

The Rabotak inscriptions make clear one another problem of the Kushanids history. There were some wide-spreaded coins that their origin were not known till discover of Rabotak inscription. The thing is that there wasn't written king's name but only his ranks "Basilevs Basileon Soter Megas", "King of Kings great rescuer". This writings were round and placed on the back of the coins. The horse-rider King with helmet, headband and ax in his right hand was pictured inside it. The young King's face with the sun rays round his head and short spear in his hand were engraved on the coins surface.¹

Based on these rays that are the symbol of Gods sanctify, some scientists relate this picture to the God Mithra. It's hard to say anything whether this supposition is right or wrong. But in the other Soter Megas coins, he was pictured with helmet and hasn't rays above the head. Perhaps the absences of rays are related to helmet. In any case, there is no doubt about the King picture on these coins. We have to state that the King with helmet resembles the picture of the King without helmet, though the first is old and the other is young. Based on it we can say that both images were Kushanids King Vima Taktu on the coins.

Soter Megas (he or his contemporaries) considered him such great, that the record of only the ranks on the coins was enough. Thus, this king was famous with the rank of Soter Megas and his contemporaries could find these coins belong due to this rank. But the absence of the Kings name on the coins confused scientists, mainly coins experts to determine the coins belonging. The coins experts and other scientists relate these unnamed coins to two Kushanids King-Kujula Kadfiz and Vima Kadfiz.

As we mentioned above it got known that Vima Taktu was governing after Kujula Kadfiz. But there were not found coins related to this king name among Kushanids coins. From the other side, it is not possible that he did not engrave money. Taking into account these documents, Sims-Williams the researcher and translator of Rabotak inscription suggested to relate the unnamed coins with Soter Megas rank to King Vima Taktu.

This proposal is acceptable and now no scientists have doubt about the rightness of that. According to coins characteristics Soter Megas coins were between Kujula Kadfiz and Vima Kadfiz and due to Rabotak inscription one more historical problem of Kushanids had been solved. The unnamed coins of Soter Megas found its owner after two thousand years again.

The coins findings are evidence that to name Vima Taktu as "The great rescuer" (Soter Megas) wasn't groundless. His coins were found in very wide

¹ Зеймаль Е. В. Древние монеты Таджикистана.- с. 160 -177.

distance from Taksila city of Northern India to Chach borders of Central Asia. In Tajikistan also Vima Taktu-Soter Megas coins were found in huge amount as separately form and as a treasure. Especially, the big coins treasuries of this Kushanids king were obtained in Hissar, Dangara (Bulyoni Poyon village) and Qubadiyan (Takhti Sangin ruins).

The coins bear witness that during Soter Megas-Vima Taktu governing the Kushanids state got widened and included the Northern India, Afghanistan and whole Central Asia to Chach borders.

It's hard and impossible to determine Vima Taktu's governing years and its duration, because we haven't got any information about it. Only historical document that we could base on is the end of Kujula Kadphises that had been related to 35 year. It's necessary to tell about the duration of Vima Taktu reign that the young King (if it was not Mithra) was pictured in one of the coins and the middle aged King in 30 - 40 years. Of course, these facts are approximate. But the absence of other documents makes us to use them for consistence of Kushanids history in general.

Perhaps the new information will appear in future that prove, either correct or change it and simplify the solution of Kushanids unclear historical problem. In any way, if we suppose that he was governing for 30-40 years (about 35 years) then his ruling period will be coincided to 35-70 years.

After Vima Taktu his son Vima Kadphises became the King of Kushanids state. His name was mentioned in an inscription found in Ladaka (Small Tabat that relates) to unknown annals. The stony monument with Vima Kadphises name on it was found in Indian city Mathura. The King sat in the throne and there are his left hand in a belt and the plough in his right hand. Two feet of the throne was made as the shape of lion picture. There is not any information in written recourses about this King. If we consider the end of Vima Taktu's governing the 70-th then Vima Kadphises governing coincides to 70-71-years according to above mentioned annals.

About Vima Kadphises ruling period his coins contain definite information. The coins bear witness that Vima Kadphises carried out monetary reform and for the Kujula Kadphises and Vima Taktu engraved only copper coins. Perhaps there were Eucratid copper coins and Heray Sanab silver coins during their ruling period. Vima Kadphises gold coins were the main monetary unit and weighed 8 grams.

According to some scholar's opinion Kushanids chose this weight following the Roman gold coins. But we have not to forget that the Achaemenides gold coins weight was 8 gram, too. And it's possible that

Kushanids did not take this weight from Romans but they chose it based on local traditions. According to scientists Kushanids let the gold coins in treatment under Roman's influence that they had very close trade relationship.

We have to state that during Greek-Bactrian period though the silver coins took the main part in treatment, the gold coins also engraved. Thus the gold money treatment traditions existed in Bactria before Kushanids. Kushanids made the gold coins as the main monetary unit. As Gupty literature informs these coins were called dinar that taken from Roman word "dinars".¹

There the King Vima Kadfiz half statue was pictured on the coins surface. He has a high and a little long hat in his head and the headband (daihim) round his head. There is a ring- the symbolic crown of Kingdom and the fire flame had reflected from the left shoulder. The King's face is Aryan- European. He has a big face, high big nose, and big almond-shape eyes. There are different pictures on the back of Vima Kadfiz coins.

Kushanids engraved for the small, middle and daily use the big cooper coins together with the gold coins. These cooper coins had 16 - 17 grammes. The cooper coins had monotonous pictures in compare with golden coins. The King's image near the saint Zoroastrian fireplace was praying on them. He has a long national robe (joma) with opened front, and the round high long hat and daihim round the head.

There was a mace in the left side and pitchfork in front. The King has a big face, nose and beard. The Greek text on the surface and Indian text were engraved on the back of coins: Basilevs Basileon Soter Megas Vima Kadfiz (The King of Kings, the Great Rescuer Vima Kadfiz). Besides two words the Indian text was like the Greek text on the coins. Makharajasa, rajadirajasa sarvaloga isvarasa mahesvarasa Vima Kadfizasa tratarasa (The King of Kings, the Great Rescuer, Shiva follower). It comes from this text that Vima Taktu had rank of Soter Megas like his father.

Vima Kadfiz coins had been found in many Southern districts of Tajikistan as Qubadiyan. (Takhti Sangin ruins), Shahritus (Teppai Shoh ruins), Kolkhozobod, Yovon, Dushanbe, etc. They had been known in these regions. The gold coins was the sign of development economy and wide participant in international trade. This action raised their authority in the international level.²

The Kushanids state developed during Kanishka governing, who was the son of Vima Kadfiz. Based on inscriptions, it was determined that he governed

¹ Зеймаль Е. В. Древние монеты Таджикистана.- с. 178.

² Таърихи халқи тоҷик. – с. 146.

not less than 23 years. If we prolong this date till 30 years conditionally, then Kanishka had governed in 110-140 AC years according to submitted annals.

He widened the territory of Kushanids state in India to lower flow of Gang River in the East direction and to Narbad River in the South. His capital was situated in Peshovar city.¹ There is an opinion that he had many capitals and Peshovar was one of them. Based on Surkhkotal and Rabotak inscriptions we can suppose that Bokhtar was also an important capital of Kanishka.

The researcher considered that the Central Asia was included to Kushanids state just during Kanishka period. This king's coins were spreaded in all this area and it was an evidence this matter. Also they supposed that Soter Megas coins were spreaded in Central Asia during Kanishka period. But as above mentioned, after Rabotak inscription findings the Soter Megas coins had been related to Kushanids state during Vima Taktu governing (approximately 35- 70) but not in Kanishka period. According to Buddhism literature Kanishka made a valuable contribution in spreading of this religion.

Kanishka took a main part in revival and prevailing of Bactrian language. His coins were evidence about it up today. His ancestors used the Greek and Indian texts (Kujula Kadfiz and Vima Kadfiz) or only Greek (Soter Megas – Vima Taktu).

He carried out a reform in this sphere and placed only Aryan writing instead of those texts. The Rabotak inscription proved the rightness of the scientist's conclusion. In this inscription that is related to the first year of his governing, he ordered to use Bactrian language instead of Greek². This action had political and cultural importance. He gave the state status to Bactrian after 400-years governing of the Greek language. It was his great merit for Aryan people.

It's attractive that Rabotak inscription which was written in 111, or in the first year of his reign the term of Aryan language was used. The scientists defined, that the inscription is Bokhtarian. This language together with Sogdian and Khorezmian languages were included in the group of Eastern Iranian languages. Together with Western Iranian languages Pahlavi and Parthian languages they were acted at that time.

The Bactrian and Sogdian languages name were described by scientists according to regions geographical names. It's discovered from Rabotak inscription that all these languages had been expressed with name of Aryan generally. The term of Aryan language had been using till II century AC.

¹ See: История таджикского народа, 1963, т. 1, с. 356 –357; Гафуров Б. Таджики.- с. 151.

² Симс-Вильямс Н. Новые бактрийские документы // ВДИ, 1997, №3. - с. 3 -10.

Perhaps it remained till Persian and Dari language term appearance, approximately till Arabians invasions. In a document written in Bokhtarian belonging to XII century and found in Afghanistan, the word of Aryan is met¹.

Kanishka's golden coins were one dinor (8 gr) and half dinor (4 gr). The cooper coins weighted 15-16 gr. The King worship scene near saint fire place with the long national robe and spear in his left hand were pictured again on the coins surface. Zoroastrian Gods - Mehr, Mao (Moh), Nana, Fire, Shiva in one coins, and Buddhai the other coins had been pictured on the back of coins².

Kanishka coins had been found in all territory of this Empire, mainly from Central Asia to Chach. These coins were obtained in Tajikistan from Kulab regions, Kolkhozobod (golden), Hissar, Shahritus, Dushanbe (cooper) and etc.

The Chinese annals informed about Kushanids relationship with China at the end of I - the beginning of II centuries. Their information tells us that the Eastern Turkiston was under Kushanids submission. But in 84 Chinese Army under Ban Chao leadership attacked Koshgar. Koshgarians resisted and Kangkha King sent his Army for help. Perhaps it had been made a negotiation between China and Kushanids about of the distribution area influence, because Kushanids did not prevent the Chinese Army movement in Eastern Turkistan, also they crushed Kangkha King to take back his Army and Chinese occupied Koshgar. Later they also took Turfan.

After 2 – 3 years the relationship between China and Kushanids changed for the worse. The Kushanids ambassador was in capture which the reason of changing the relationship for the the worse. They who came to Chinese Imperior palace with expensive gifts to ask in marriage his daughter to either Kushanids King son or himself. In reply against Chinese the Kushanids King sent his Army of 70, 000 people to Eastern Turkistan under Se lidership. But Kushanids did not get prepare well for this attack. After entering into Eastern Turkistan Kushanids Army felled hungry because of food lack. Food obtAyning attempt in Kuchor ended in vain. Thus Se was forced to negotiate with Ban Chao and took out his Army from Eastern Turkistan. Taking this chance Ban Chao in 91 also occupied Kuchar.

But Kushanids did not stop the struggle for Eastern Turkistan subdue too. During Emperor An governing (114-116) Koshghar governor deported his uncle Chen Pan of the country. He went to Kushanids, they gave him worriors. He occupied Koshgar and became its governor. The Chinese annals told about it that Koshgarians met Chen Pan joyfully, because they were afraid of Kushanids. But

¹ Симс-Вильямс Н. Новые бактрийские документы // ВДИ, 1997, №3. - с. 3 -10.

² Зеймаль Е. В. Древние монеты Таджикистана.- с.190 – 204.

Kushanids government in Koshgar did not last long time. In 125 Chinese occupied Koshgar again. In 132 Kushanids tried once more to occupy the Eastern Turkistan. But there is not known the detail and result of this event. The Chinese annals informed about Kushanids embassy and his King, but his name wasn't mentioned.

If to take account Kushanids submitted chronology, Kushanids and China collisions in Eastern Turkistan happened during the second half part of Vima Kadfiz governing and Kanishka governing period. Perhaps Kanishka succeeded to put his proxy in Koshgar throne. This supposition coincides with Chinese resources information about occupying Tarim area of Eastern Turkistan by Kanishka.

According to Indian writing (inscription) information after Kanishka, Vasishka and after him Khuvishka reigned. But any coins by his name of Vasishka had not been found among Kushanids coins. May be some unnamed coins are related to him like Vima Taktu. According to Lohuizen-de-Leeuw opinion his reign consists only five years¹. If we take this opinion into account according to our chronology Vasishka had governed approximately in 141-146.

Khuvishka's name were mentioned in 18 Indian inscriptions. Inscriptions dated 28 - 60 on Kanishka chronology, he governed for 32 years approximately. According to our chronology Khuvishka's governing coincides to 147-179.

Khuvishka on the country to Vasishka remained a lot of golden and cooper coins. His coins differ from his ancestor coins because of pictures property. His statue was pictured on the most coins. The King has a short spear in his left hand a mace in his right hand. The King crown is decorated with bijoux. The following writing is in round the King picture: "The King of Kings Khuvishka Kushano". This King is pictured elephant riding in one kind of golden coins. Ordinary, the elephant picture is related to Indian traditions. In some golden coins king pictured sitting on the chair.

Zoroastrian Gods - Mehr (Mithra), Mao (Moh), Farro, Ardokhsha, etc. are pictured on the back side of Khuvishka's coins. The Indian Gods – four hands Shiva and Segal are portrayed on the back side of two kinds of golden coins.

The elephant riding King and side ways sitting King on the chair are pictured on Khuvishka's coins. Different Zoroastrian Gods is pictured on the back side of coins. The cooper coins pictures are engraved following the golden coins.

Khuvishka's golden coins were in one dinor and quarter dinor. One dinor coins formed the most findings.

Khuvishka's coins pictures and the other Kushanids Kings mainly are related to the two branch of Aryans culture - Central Asian and Iranian-Indian.

¹ История таджикского народа. – Т. 1. – с. 366.

Findings are evidence that Khuvishka's coins were in treatment in all Central Asia, mainly in Tajikistan. In Termez museum (9 pieces) Samarkand (15 pieces) and Tashkent (28 pieces) a definite amount of coins of this King are kept, perhaps they are local findings. This coins were obtained in Tajikistan, mainly in Southern regions - Qubodiyon, Vaksh, Khuroson, Yovon, Regar. They had been found in North, only in Panjakent.

The golden coins were mostly made by Khuvishka. The findings are evidens about it. But Khuvishka's golden coins haven't been found in Central Asia up today. By that which had been found quite enough quantity in Bokhtar of left shore of Amu Darya. The coins experts even supposed that they were not in treatment in this area. But a finding in Southern Tajikistan put an end to these doubts. On February 29, 1999 in Halqajar ruins near the village of Sarband of Khuroson district while ploughing the foreman and tractor driver (operator) found a jug of golden coins.¹ Unfortunately, while the government authority and scientists were informed the golden coins passing from hand to hand had been lost. Now, only one of them is kept in Historical Research Institute. The scientist determined that it relates to Kushanids King Khuvishka. The other coin of that treasure had been gifted to Historical Research Institute of Academy of Sciences of Tajikistan by Ministry of National Security. This coin is a attributed to Khuvishka. The coin experts surveyed 20 coins of that treasure owned by different people that are related to Khuvishka. Unfortunately, despite of hard instructions about to collect and give them to National Museum, this action hasn't been carried out yet. If we say that this finding after Sogdian documents in fortress of Kuhi Mugh in Ayni district in 1933, is the second rare and famous finding of XX century for Tajikistan, we do not make mistake.

According to coins King Vasudeva governed after Khuvishka. Based on Indian inscriptions he was the King for 34 years, i.e. from 64 to 98 (Khuvishka chronology).² But the difficulties are on that the inscriptions could be related not for one, but for two or three Vasudevas. In any way, if we join 34 years of Vasudeva's governing coincides to 180-214 years.

Vasudeva made golden and cooper coins like his ancestors. The scene of King worship service near Zoroastrian saint fireplace are pictured on the coins. Those coins writing like Kanishka's and Khuvishka's coins are in Aryan (Bactrian) as follows: "The King of Kings Vasudeva Kushanids". The Indian God Shiva near the saint cow Zebu is pictured on the back side of the coins.

¹ Довуди. Д. Тайна Газималикского клада.//Мероси ниёгон, 2001, №5, с. 91.

² Зеймаль Е. В. Древние монеты Таджикистана. – с. 215.

Zeimal E.V¹. attempted to attribute these existed coins to three Vasudevas. But these coins do not differ from each others seriously and attractively. Thus, it's difficult to attribute them to different kings according the pictures. But separately, they could be related to different kings with the same name, i.e. we must take this assumption into account.

The ancient Armenian historiography Moicey Harony mentioned the Kushanids King Vakhsadjon, who was included in alliance against Sasanids. All scientists consider Vakhsadjon and Vasudeva as one person. The dispute is about which Vasudeva is he the first or second? R. Ghirshman considers him as Vasudeva I and Lohuizen-de-Leeuw as Vasudeva II.² In 227-229 Kushanids in the mentioned alliance under Vakhsadjon leadership battled against Sasanids. But the alliance did not succeed and was splitted and Sasanids became victorious. According to our chronology this event does not coincide with Vasudeva I (180-214) governing period. Then, we could join to Lohuizen-de-Leeuw's opinion. In order to have political and military support, this Vasudeva sent a big Embassy to China on 5th January, 230. The result of this Embassy and Kushanid's preparation for war with Sasanids are not known. But in 242-243 years Shapur I army defeated Kushanids. It's not known which Kushanids king had been governing at that time.

According to Shapur I writings before this war Kushanids state got widened from Peshovar to Koshgar Sogd and Chach. After victory in this battle, Sasanids occupied big part of Kushanids territory in the West. They appointed their governors there, who had the rank of "Kushanids king."

Between 266-228 Kushanids lost some part of their territory in India. India as a powerful state was numbered in written resources together with China, Roman and Kushan. Kushanids lost Khorazm at the end of III century³.

Kushanids political history after Vasudeva governing is not clear during III and IV centuries. It's known from the written resources that country was powerful despite of loosing its territory. But it's not known which Kings had governed in this period. The scientist's supposition about several Vesudeva and Kanishka's governing in Kushanids state is right and it fills appeared empty space after Vasudeva I. But the name of these kings besides Vasudeva II-Vakhsadjon were not mentioned and there are not the coins relating to the kings of the second half of III- IV centuries.

¹ Зеймаль Е. В. Древние монеты Таджикистана. – с. 215.

² See: История таджикского народа, т. I. – с. 367.

³ Ibid, p. 219.

The main occupation of the Central Asian population was agriculture, cattle-breeding and handicraft in Kushanids state as before. Especially, the water sowing developed. The big, long stream is found by archaeologists in Vakhsh, Zarafshon and Khorazm valleys are evidence of it. The stream digging of lines made possible to increase the area of water sowing lands. In its turn, this case promotes to appear the new methods of cultivation, crops growing and new plants and to perfects the agriculture instruments. Mainly the iron plough and water mills were spread in this period. The archeological findings bear witness about it.¹

The existence of Kushanids periods monument are the witness of these areas development together with valleys. The agriculture developed in Central Asia in such level that Chinese even learned to grow the clover and nut from the population of these area.

The cities are the important sign of the state development. The written and mainly archaeological resources informed about the Kushanids cities. According to Ptolemy's information which is related to II century, there were 35 cities and villages in Areya, 16 cities in Paropamisad (Kabul region), 11 cities in Drangiana (Sakistan) 12 cities in Arakhosia. Bactria was the biggest city, which had the rank of "cities mother." According to Ptolemy's information there were 18 cities in Bactria.² The archaeological excavations proved it with concrete documents.

The archaeological investigations show, that the cities which appeared during Greco-Bactrian period were very alive. They include Bactria, Samarkand, and Marv, Saksanokhur ruins, Takhti Sangin and other cities. The new cities were built together with them. The archaeological findings bear witness that the cities number had increased in the period then in Greek-Bactrian period. Kaiqubodshah ruins in Qubadiyan district, Teppai Shah in Shahrituz, Kuhna-Qal'a in Qumsangir district, Halqajar in Khorasan, Garav Qal'a and Tamoshoteppa in Yovon, Saksanokhur in Farkhor, Qal'ai Charmgaroni Poyon (Qal'ai Mir) in Kulab city, Shahrinav and ancient Dushanbe are included to Kushanids period. Most of these cities had defensive fortress, wall and living buildings. Those period cities divided into two parts according to its construction. The first group includes the cities which had not definite plan and they situated in scattered streets and squares. These were the cities appeared before Kushanids period. It includes Samarkand (Afrosiyob), Bactria, and Shahrinav ruins of Tajikistan. Shahrinav ruins wall was 7 km in length and had towers in every 25 m. The wall thickness was 3, 5 m and height was 6 m. The

¹ Гафуров Б. Таджики. – с.159.

² Массон В. М., Ромодин В.А. История Афганистана. Т.I. М., 1964. – с.169.

city occupied the area of 350 hectares. The wall covered not only the territory of the city but also the suburb's buildings.¹

Halqajar ruins are included to the first group of cities. It's situated in the right shore of Vakhsh river, near Sarband village of Khorasan district. The archaeologists conducted a little exaction, and discovered some farms houses. Some Kushanids coins and the other ancient things had been found there. As we mentioned above Khuvishka's golden coin jug was found in Halqajar. Halqajar situated position is attractive. It's situated near the Vakhsh River and perhaps it had port property. The trade ships run in Amu Darya River and carried goods to Khorazm. The second group includes the cities, which had the unique plan. Kayqubodshah ruins, Teppai Shah are included to rectangle shape, and its area is 375- 285 m. its walls strengthened with 32 towers.²

The city of Qal'ai Teppai, Shah is rectangle with the area of 80x80 m. Its center formed a yard. The fortress has defensive wall and tower. A Saksanokhur ruin also is included to the second group of cities. It appeared in II BC, and existed up to IV century. The fortress was rectangle-shaped and constited from a palace, handicraftsmen street, and living building. Ear rings, the golden button, wall coloured paintings and the other things were found during excavation. But the rarest findings of this city were the golden buckle of belt with the hunting scene was painted. A horse rider knocked down with the wild boar spear in the scene.

There were found many stony pillars that are the remnant of balconies and big building. The cities remnant is evidence that it wasn't only a large center of Kulob area, but the whole southern Bactria.

There was also a city in Kulab during Kushanids period. The archaeologists found its remnant in Qal'ai Charmgaroni Poyon area. The archaeologists found here a farm building with some big jugs, water pipes, a lot of ceramic dishes wreckage small statue of the Goddes of love and running waters of God-Anahita and many other things.³

Some cities also were constructed in Surkhandaryo valley, Sogd, Ferghana, Chach, Khorazm and Termez. There were existed some big Buddhist churches (Qarotteppa, Fayozteppa, Chingizteppa ruins) and their ruins were excavated by archaeologists. Termez's situated in the river shore and was a port.

¹ Гафуров Б. Таджики. – с.156.

² Древности Таджикистана, Душанбе, 1985. – с. 115.

³ Сафарзода Х. Қалъаи Мир//Чумхурият, 30 март 2006.

Khaljayon and Dilvarzin ruins situated in the Northern part of Surkhandarya. Khaljayon had a defensive wall, palace, halls and luxurious living buildings with coloured wall paintings¹.

The second big city of Surkhandarya was Dilvarzin ruins. It's 40 hectare, and it had living houses and defensive wall, luxurious palace and church. The hall and living rooms painted and decorated houses. Besides Samarkand, Tali Barzy village in Sogd, Munchakteppa, Bekabad are related to this period.

The number of villages and fortress increased in upper part of Zarafshan River in Kushanid's period. The researchers coincides this case with migration of people from valley to mountains. But while explaining this case we shouldn't forget about the other factor – the growth of mountainous population as a result of welfare improvement. They thought that the people who came from valleys equipped the mountainous districts of upper side of Zarafshan River firstly, but it's wrong. For example 800 thousand years ago primitive men lived in mountainous areas of Kulab². Based on it and compare with it, the other mountainous areas of the Central Asia mainly Zarafshan were prosperous many years before Kushanids period but population growth, appearance of new villages and fortresses carried out in Kushanids period.

A big city of Khorazm existed in that period (Tuprokqala ruin). The city had defensive wall, tower, fortress, large streets. According to some researchers opinion Tuprokqala ruin is Fair city which is mentioned in written sources³.

The biggest city of Kushanids state was its capital – Bactria. The area of the city got widened at that time, new streets, and blocks appeared and the city surrounded by new defensive wall. Especially Teppai Zargaron locality was crowded. There streets and blocks is out of the wall. As we mentioned above the capital was moved to Peshovar during Kanishka's governing. But Bactria also kept its position as a capital. As a large part of Kushanids state – the Central Asia had been ruled from there.

One of the largest Bactrian cities was Kapiso. It was the capital of Paropamiscad (Kabul District). It ruins lay 60 km. north of Kabul near Bagram town. The size of the town was 25 hectares and had defensive wall. The defense buildings of Bagram Kayqubadshah were alike which tells about the unity of the architecture at that time.

Among Kapisa city was a long street. The King's castle was in the centre of the city. During the excavation the archaeologists have found a lot of light and

¹ Пугаченкова Г.А. Скульптура Халчаяна. М., 1971. с. 13.

² Ранов В.А. Каменный век. Гл. II в кн. История таджикского народа. – Т.1. – 1998.

³ Яъкубов Ю. Таърихи халқи тоҷик. Алмаато, 2000, с. 196 - 197.

beautiful things like black glittering Chinese boxes, decorated things made of ivory for the chairs and others which are very interesting.

These findings tell the trade and cultural relations between Kushanids Bactria and East and West countries.

In Baghlan district of Afghanistan near Rabotak village is situated the Kushanids town. The importance of this place is justified by findings Kanishka's inscription. There are a lot of Kushanids period ruins in Southern Bactria but many of them did not investigated yet.

In Kushanids period in the north and Central India there were also many towns. The largest one of them was Purushapura (Peshovar). According Buddha-Indian literature Kanishka selected this city for his capital. Other large city of this area was Taksila. Its ruins are near Ravalpindi city. To sum up the city building and city living which is the sign of advanced development of people and nation was in progress in Kushanids state.

The written sources (Greek and Chinese), coins and archaeological findings are the evidence of it. Concerning the inner trade there is only one Chinese source belonging II century informs us. It is said there that Bactrian merchants were very skillful and they have market in their capital¹. Mainly we can judge about it through coins. All the Kushanids Kings engraved first coins made from bronze (up to Vima Kadphises) and then from gold and copper. The archaeologists had found a lot of copper made coins of Kushanids period, which bears the witness of development of inner trade in the country whole. Whole sell trade also developed which is proved by golden Kushanids coins in Halqajar's ruins.

In Kushanids period the trade with Eastern areas of Roman Empire and Egypt had developed. The Kushanids controlled the main trade way between East and West – "Trade highway" which passed through their country.

The trade between Romans and Kushanids had developed. The base for this trade was the trade way which passed the bank of the Mediterranean Sea through Iran up to Kushanids state.

From Marv this way divided into some branches and towards East. One of its branch passed to Bactria moved to south up to Kapisa. (Northern Kabul) and from there to India. There was another way from Marv to India. It passed from Areya (Hirat), Drangiana and Arachosia. It should be mentioned that the Western part of the «Highway of trade» was under the control of Parthia. Parthia always was in the mood of war with Rome and tried his best to prevent the relations between Kushanids and China with Rome. From the other side Parthian in trade with China and West was as connection element, it means that they

¹ Массон В. М., Ромодин В. А. История Афганистана. – с. 176.

bought silk from China and sold it to Romans in their favour. The relation between Parthia and Kushanids was not so good; there were seldom fights between them in the borders of Areya and Marv. Probably that was the reason that along the land road the sea way from Red sea through Arab sea to India had got great importance. This way not only connected Rome and Egypt to India, but also connected Bactria, Sogd and China.

There are many witnesses about the trade relations of Bactria and Sogd with Rome. A lot of art legacy had been found there which had been used by local wealthy and elites. We give some examples. There was a vessel had been found in Termiz which is made by western masters. In Bagram some glass made vessels with various decorations, bronze monuments of Hippocrat, Heracl, gach pearls with mythical scenes and other Roman things had been found.

In many Central Asian regions, mainly Tajikistan and Southern Uzbekistan some Roman coins had been found. For instance Mojum village in Ghanchi, Tajikistan about 300 reserves of silver coins had been found which belong to Rome of I-II centuries¹. Some silver Romans coins had been found some years ago in Sari Asia of Surkhandarya's district. There is no doubt that these coins had been brought there by Central Asian merchants. At the same time some decorated books of Kushani-Indian made in Pompey and Kanishka's coins had been discovered in Scandinavia.²

There is detail information about the sea way from West to East and its ports in India. In the book "Peripli of Eritray Sea" in western India near the Narband River flow was Barigaz port.³

This port had been used by Rome, Indian, Bactrian and Sogdian traders. It is informed that there was an exchange office of Roman dinars into local currency. The Chinese silk had been brought their by Sogdian and Bactrian traders. The author of "Peripli of Eretray Sea" writes that the neighboring countries had brought big volume of cotton and cotton made fabrics through the Barigaz dock. Naturally Bactria was among these countries. Romans had brought from Indian, Bactrian and Sogdian merchants cotton fabrics, precious stones, ivory, plant colours, sugar and other things and send them to West¹. From the other side glass vessels, jewelry and wine had been brought to India. According Pliny's information every year from Rome had been exported goods

¹ Зеймаль Е.В. Древние монеты Таджикистана. - с. 63 – 68.

² История таджикского народа, т. I., 1963. – с. 372.

³ Массон В.М., Ромодин В.А. История Афганистана. – с. 177.

¹Таърихи халқи тоҷик. 2003. – с.153 - 154

for 55 mln. sestersiy. Most of these goods passed through Kushanids territory, Bactria and Sogd.

Kushanids state with several branches of Trade Highway which is named by Romans the “Silk way” connected to China. One of these ways was from Bactria through the Pamirs to China. Another one was from Bactria through Termez, Shuman, Vashgird, Rasht (Qarotegin), Alay to Osh and from there up to Eastern Turkestan and China. One big branch of the Highway passed through Central Asia, which was under Kushanids control. It went to China through Bucharra, Samarkand and Ferghana. This road also had another branch that brought to China through Chach and Haftrud.

According to Chinese annals the trade caravans sent from this country to West, mainly to Central Asia. These annals informed about Embassies of Central Asia countries in Chinese Emperor’s courts. The traders took an important position in the embassy membership. A Chinese administrative source told frankly that, he wasn’t the relative of any king’s or aristocrats just all were the traders who came for trade¹. Mainly, they brought silk, paints and bronze mirrors from China to Central Asia. Bactrian and Sogdians had a high position in trade with China. According to VI century letters information found in Dunkhuan of Eastern Turkistan, there lived 100 family of Sogdian aristocracy in this city². One can guess that the most part of these Sogdians were the traders and took part actively in trade between China and Central Asia.

The Chinese dynasty Van Man’s coins were found in Panjakent (722 years)³. Such coins were found also in South of Tajikistan which is evidence of trade existence between these countries. We have mentioned above about the Chinese sparkling boxes found in Bagram.

According to Mhabharata information, soft woolen blankets, expensive cloth had been brought to the Indian king Yudkhishtkhira a present from Bactria in IV century. Tokharids made present speedy horses to this king. These goods also were used in trade.

The trade relationship also existed in North direction with Ural and Kama territories, Kushanids coins and Khorazmian found there bear witness about it.

The stony inscriptions and these kings’ dynasties coins give information about the Kushanids script and language. Factually we made diction the development of mother tongue and its widening in paper work and government affairs as an element of governmental policy. Kushanids experience is also a

¹ Гафуров Б. Таджики. – с. 162 – 163.

² Массон В.М., Ромодин В.А. История Афганистана. – с. 180.

³ Смирнова О. И. Каталог монет с городища Пенджикент. – М., 1963. – с. 60.

good sample today. As we saw in previous chapters of book during Achaemenides period Arameic language and script was used in governmental affairs in Central Asia. Arameian writings related to IV BC had been found in Afghanistan and North of India.

On Arameic script basis the Central Asia Aryan people – Bactrian, Parthians, Sogdians and Khorazmians formed their alphabet, already in IV –III BC Bactrian inscripttion was found in Oykhonum ruins in Arameic script (III-II BC) such writing also was during Kushanids period. They had been found in Jigateppa (North of Afghanistan) and Fayozteppa ruins (near Tirmiz). But Greek and Macedonian seizures hindered this process and the Greek language became as governmental business correspondence language for almost three centuries in Iran and Central Asia. But it does not mean that local languages as Aryan stopped to develop or disappeared. The most local people spoke with their mother tongue and created poems and legends. Even, the aristocracy used the mother tongue when communicate with the people of their race. The Greek language influence was so hard, although the local dynasty took the power and used this language in business correspondence works. Aryan language renovation and its taking place of the Greek language were irrevocably. Parthian language used in Parthian already in II-I BC (Nisa documents). The long time of Greek governing postponed the process of the local language script and transfer to local in Bactria. This job carried out only during Kanishka's period (110-140 years).

The language position and circumstances were reflected in Kushanids period coins. Herai – Sanab and Vima Taktu's coins had only Greek writings. Kujula Kadfiz and Vima Kadfiz coins reflected the Bactrian language condition and bear witness about having the great influence of traditions of the Greek governing period.

The whole changes carried out concerning language conditions during Kanishka's period. The scientists come to conclusion on the base of mono language writings of this king coins. Rabotak inscription approved the scientists' opinion. It related to Kanishka period. Kanishka ordered them to turn up to Aryans language from Greek language¹.

This sentence means that under Kanishka order Aryan language was substituted by Greek language in governmental affairs.

As we mentioned above Kanishka named the language of Rabotak inscription the Aryan language. That is an attractive point, as much we are aware of it, this term related to language is met for the first time in historical

¹ Симс-Вильямс Н. Новые бактрийские документы // ВДИ, 1997, №13. - с. 3 -10.

resources. A question appeared here, whether only Bactrian language was called Aryan? How was called the other Aryan people languages like Sogdian, Khorazmian, Parthian, Medan, Persian, Saka? The case is that the stated names are geographical – ethnical terms. Rabotak inscription makes possible to guess that the languages are relative to Bactrian to be called Aryan language. It means that these people knew about their relation to Aryans not only in ancient period but even in II century.

Surkhkotal inscription found in Kunduz of Afghanistan was written in Rabotak inscription language. Kanishka and his ancestor's coins writings are recorded in this language. This inscriptions script is Greek – based, and only has one additional Kushanid's letter. This alphabet as we will see later was not used any more after Kushanids.

According to scientists opinion the Aryan language of Rabotak and Surkhkotal is inscriptions much close to Pushtu and Pamiri, on one side, to Sogdian, Khorazmian, and Parthian on the other hand. It was mother tongue of local people of Bactrian. The Kushanids themselves who came from the North-East of Central Asia spoke Aryan Sakas language. But any written track was not remaining from this language. Kushanids who came from the North – East got together with local people and accepted their language, tradition because their languages were relatives.

Religion is a form of society consciousness that has a main role in outlook and spiritual development and even personal of society psychological conditions. Taking into consideration this sphere importance and the country religious condition the kings choose the concrete policy. They should pay attention in society spiritual demands in this policy.

There are two opposite opinion in connection to Kushanid's religion. On the basis of Buddhism literature and finding some Buddhism temples in the Central Asia, a part of scientists came to the conclusion that the main and governmental religion of Kushanids was Buddhism. The other group of scientist is considering this idea wrong, they proved that the Kushanid's main religion in Bactrian and other part of the Central Asia was Zoroastrian on the basis of coins and inscriptions¹. They correctly stated that we should pay attention on coins information in decision of the problem. Rabotak inscription findings stated the rightness of the idea.

In connection to this issue we should consider that Kushanids state divided into two main parts as of religious and ethnical: 1. Bactria, Sogd and the other part of the Central Asia till Chach and Haftrud border. From ancient periods

¹ Гафуров Б. Таджики. – С. 166; История таджикского народа, т.I. – 1963. – с. 37.

Zoroastrian religion was in power in this region. 2. India. India religions, first of all as Buddhism and Shiva were in use. Kushanids made to implement religious policy considering this ethnical and religious fact. The coins that were used in all territory of the country reflected official religious policy. Coins pictures analysis is evidence that Kushanid's kings tried to satisfy Bactrian, Sogdian and Indian religious belief.

From the point of amount and importance the Gods and the other Zoroastrian pictures in coins take the first place. For example, there was pictured the King near the saint fire place on the coins of Vima Kadfiz and Vasudeva. Tajik scientists proved that the science is related to Zoroastrian religion¹. This King bust with coming fires from the right shoulder was pictured on Khuvishka's coins. This sign is also related to Zoroastrian region. Thus the pictures on all Kushanids coins that have the main importance are related to Zoroastrian religion.

In addition to it, there were pictured Zoroastrian Gods on the back side of Kanishka and Khuvishka's coins. For example, Avesta, Gods – Mehr, Moh, Otash, Farro, Veretraghna, Ardokhsa, and Shahrivar were pictured on 16 coins from all 21 kinds of Kanishka's coins, and on 45 coins of Khuvishka's 51 kinds of coins².

Shiva Gods pictures were in the second place on the coins. There was picture only one scene on the back of two Kushanids kings coins – Kadfiz and Vasudeva – Shiva near the Saint Cow Nandi.

In second place on the coins were the images Shiva, the followers of this God. In the back side of all coins were two Kushanids kings, Vima Kadfiz and Vasudeva one scene. Shiva is near holly cow Nandy. In some of Kanishka and Khuvishka's coins on the backside there was also Shiva's image. The Buddha's images were very few in Kushanids coins. Only in two kinds of Kanishka's gold coins pictured Buddha.

In some of Kanishka's gold coins was pictured the Greek God Heliios (Khurshed). Possibly a small ethnic group remained from Greek Bactrian's period, who worshipped this God.

A God was pictured on the backside of other types of Kushanids coins where Oksho was written in round writing. M. M. Dyakonov, B. Gafurov, B.Y.

¹ Довудов Д. Каким богам поклонялись кушанские цари?//Мероси ниёгон, 1995, №5, с.30 – 32.

² Таърихи халқи тоҷик.- с. 157.

Staviskiy and other scientists (considered) him as Vakhsh River God (angel)¹ which seemed to them reliable. In fact these two names Okhsho and Vaksh are resembled to each others. This idea was approved by new findings, from Takhti Sangin ruin. It was bronze monument and on the stone under it was written the name of Vakhsh angel in Greek as Oks. This small Oks statue was given as a gift by Atrosak a Bactrian aristocrat².

But numizmatist E.V. Zeimal does not consider the relation of Okhsho in Kushanids coins with Vaksh River³. To his mind Okhsho's name is in that coins belong to Indian God Shiva. Today it's very difficult to find out the truth of this case.

The Kushanid's inscriptions also bear witness about Zoroastrian religion and its important place at that time. It is said in Rabotak inscription: "King Kanishka ordered to Shofar... to build a temple for gods, which the known Umma on first place after Nana, Hurmuz, happinesses creator, Surush, Narsa, and Mehr."⁴ In this inscription all the mentioned Gods except Umma are belong to Zoroastrian religion. According to U. Yakubov Umma was the sakas Goddess. If we take into account the belonging of Kushanids to Sakas then it is close to the truth. It means that Kushanids along with their Avestian Gods worshipped their own tribe Goddess. May be Umma was one of ancient Gods of Aryans before Zoroastrian appearance.

About the development of Zoroastrian religion in Bactria the fire temple which had been found in Surkhkotal ruins in the west of Afganistan, east of Kunduz, is evidence, too. The temple was very great and was built on the high base. They climbed through three high and wide stairs. There was a big and rectangular Mehrab with sacred fire in the centre of it. The temple was surrounded from three sides with corridors and had two smaller temples near it. According to some scholars' opinion temple carried out the function of Kushanid's kings' dynasty temple.

Sogdian letters together with the other materials testify about Sogdian religion, which had been found in Eastern Turkistan. Many personal names which contained Avestian names were related to IV century met in this letters. Especially there were a lot of letters, which had the name of Nana (Anahito). On this ground – B. Gafurov came to the conclusion that this Zoroastrian God had

¹ Дьяконов И. М. Археологические работы в нижнем течении реки Кафирнигана (Кабадиян (1950-1951))//МИА СССР, 37. М.А. – с. 290; Гафуров Б. Таджики, с. 167.

² Пичилян И. Р. Культура Бактрии. – М., 1991. – с. 170.

³ Зеймаль Е. В. Древние монеты Таджикистана. – с. 192.

⁴ Симс –Вильямс Н. Новые бактрийские документы.// ВДИ,1997, № 3.-с.3-10

big respect among Sogdians.¹ It has been defined from Rabotak inscription, that this god also had a high status among Bactrians.

In Kanishka's inscription is said, that the king throne was given to me by Nana and other Gods. Underneath Nana was in second place in the list of gods after Umma. The name and picture of this God met and Kanishka's coins.

In Sogd language the word temple was "Vagn". Probably the word "Vag" is "Bag" God and "an" ending is the place – which is the "God place". In Bactrian temple was called "Bagalaggo". As we see the first part of this word "baga" is God, too. These commons are naturally; as Bactrian and Sogdian people practically were the same nation their Religion and culture are very common.

In Buddha's literature is given high appreciation to Kanishka's actions. His service they equaled to King Ashok who declared the Buddha's religion as the state religion in India. He is considered the initiator of Buddhist symposium in 109. The construction of Buddhist temple in Peshovar also belongs to him. In Buddhist literature Kanishka is named the true follower of Buddhist religion.² But as said before the coins from Rabotak witness that Kanishka was also the follower of Zoroastrian religion. The historians do not believe in the information of Buddhist literature. Of course, Kanishka could support the Buddhist religion being the king of the country. We can take as an example Cyrus the Great, who rebuild the Babylonian religion and supported Jews and their temples. But in his appeal he said that the state power had been given to him by Ahura-Mazda. It means that he confirmed that he was the follower of Zoroastrian religion. Kanishka's action could be the same as Cyrus the Great, and had mainly political actions. For this he wanted to attract the followers of Buddhist religion to him.

The archaeological findings are evidence of spreading of Buddhism in Bactria and Central Asia. In Termez and around it in Ayrtam, Qaroteppe, Fayozteppe had discovered Buddhist temples. In Tajikistan the Buddhist temples had been discovered in Ajinateppa of Vakhsh region and Khishteppa (Chepivol) of Khovaling region. In written sources the missionary of Buddhist religion are mentioned. The Sogdian contributed in translation of Buddhist texts into Chinese. But we have not to overestimate Buddhist role in Kushanids state.

In Central Asia there were some followers of Christian and Manicheid religions.

¹ Гафуров Б. Таджики. – с. 166.

² История Таджикского народа, т. I. - 1963. - с. 374.

Coins, sculptures, protruded wall arts, small clay dolls, colored monuments and other things, which archaeologists had discovered bear witness about Kushanid's fine art. Drowing in small things as coins demands special skills. The influence of Greek and Roman art is felt clearly on the coins of the first kings of Kushanids. (Heray–Sanab, Kujula Kadfiz, Vima Taktu). Rider king were painted on conditional – indicative style in backside of Heray – Sanab and Sater–Megas, Vima Taktu coins. But the Indian and Bactrian styles were already visible in Vima Kadfiz and later kings images. The artists drew the Kings with their national clothes and luxiaries. This situation obliged the artist to develop special tasks and they had to act creatively in order to develop the Bactrian and Greek styles and to create a new one. The king's picture near the Zoroastrian fire place looks like a monument and according to scientists' opinion it had been taken from the same art. For example if compare it to the Kanishka's picture on the coins which had been found in Matkhura they are similar to each other and were composed on the same style. The special signs of king – weapon, specific appearance high and big nose were painted deeply and skillfully. The mixture of Greek and Bactrian art is felt in God's pictures on backside of the coins.

The high drawing art present in stone, gach and wall paintings monuments. This kind of fine art had been found with various Buddhi's monuments in Gandhara (Pakistan) and that's why they have the name Gandkhara art. In Gandhara wall paintings of Buddha and his assistants, he is calm and peaceful and free from temporary problems of life. Gandhary's style samples were found, out of the region, mainly in Bactria...¹

The monuments which had been discovered from Khalajayan ruins of Surkhandarya's valley are the outstanding examples of monument creation art of Kushanids. There mostly had found the monument of kings, prince, princess, elites, soldiers and other personalities. The king had beautiful appearance, straight high nose, and big almond shape eyes. His picture was alike the appearance of Heray-Sanab in the coins. Scholars think that it was just the image of this kings.¹

In Hadda near Jalalabad also had been found a number of gach made monuments, which had been done in gandkhary art style. In Kushanids state the monument creation art had developed. Kanishka ordered to put his ancestors' monuments in the temples. In Matkhura had been found the stone monument of

¹ Массон В.М., Ромодин В.А. История Афганистана. – с. 188.

¹ Пугаченкова Г. А. Скульптура Халчаяна. М., 1971.- С. 57; Шлюмберже Д. Эллинизированный Восток. М., 1985.- С. 52

King Vima Kadfiz on the throne and Kanishka's standing monument. These monuments had been created in Bactrian-Indian style.

Wall painting from Ayrtaam (near Termez) with musicians considers the high fine art of Kushanids period. Along with creating large monuments there was also small monuments made from clay. The faces of these small idol monuments were symbolic. They had special features and it meant mainly Zoroastrian gods. These small monuments had been found in Afrasiyab, Bargam and other places.

Kushanids art was joint outlook of Bactrians, Sogdians and Indians. They of course, in creating this art had actively used the Greek-Bactrian experience. The Kushanids art and culture stood on three main bases: Bactrian, Indian and Greek-Roman ones.

According scholars conclusion there was no a single model of art which could become a model for all subordinate areas. Nevertheless in creating official monuments (kings, statues, coins) and castles had appeared some kind (joint model, the vivid example of which had been found in Northern India and Bactria and is named by scholars the Qandkhary art.) We can name it Bactrian –Indian style as we see in ancient time people also had cooperation in many sphere and developed their culture using each others achievements and gained new contents and quality forms.

Kushanids in the history of statehood of Aryans especially Tajik people played an important role and this is equal to the action of Parthians in statehood and Aryan culture made for Iran. Kushanids did this job in Eastern Iran, especially in Central Asia. They who belonged to Aryan tribes (Sakas-Massagetae) put an end to 200 years rule of Greeks in Bactria and reestablished political rule of Aryans (Sakas-Massagetae and Bactrian) there. They joined India to their state and increased the influence of Bactria and formed a ground for further development of these two Aryan nations.

HEPHTHALITES AND ARYAN CIVILIZATION

As we said in previous chapter during the rule of Shapur I (240 - 272) and Shapur II (309 - 379) Sasanids occupied the some west territories of Kushanid's state and joined that to his country. In the result of this event and other's situations which were happened in the second half of IV – V centuries practically the Kushanids great country were break – up and divided into some independent and semi-independent countries.

The last great Kushanids king was Cidolo (Kidara). According Chinese annals of Beishi, he under the pressure of Hunns tribes moved his capital from Lanshi to Bolo and occupied five regions in the north Indian, and engraved his name on the golden and silver coins.¹ The date of this event is not known and historians concern it to IV century and beginning of V century.

In these years Chionids appeared on the historical stage in Central Asia. Tabari reports about the war of Bahram V (420-439) against Khakan of Turk (Chionids king) in Maverannahr's territory. In beginning of IV- and V centuries in Central Asia, mainly Bactria Chionids were the ruler. There is not any formation about how and what kind of political state they had formed in the occupied territories. Probably they formed military-political unions under their control which consist of many officially independent but practically dependent districts. It means that Chionids did not form a centralized state.

Chionids replaced by Hephthalites in the course of history. The ancient historians mixed Kushanids, Chionids and Hephthalites and some times they thought that they are relatives. On this base most scholars came to the conclusion that Chionids and Hephthalites like Kushanids were from Sakas-Massagetae tribes and they were relatives. For the first time Hephthalites (yaftals, Hephthalites) had been mentioned in 450. The ancient historian Egishe Vardapet wrote: "Yazdigurd gathered big army and moved and reached the land of Yaftals (Hephthalites). The Kushanids king rejected the battle. He with his army fled to far lands". This information is very important for determination the location of Hephthalites motherland. The problem consists in that different ideas are exist on this theme, about which I will say further in this book. As Egishe Vardapet gives the names of Kushanids kings theretore it should happened in Eastern Iran in Bactria (Tokharistan). Because when Sasanids talk about Kushanids country they think of Bactria. It comes out of this that the Hephthalites land was just situated in this territory, more exact in Eastern Bactria. But B. Gafurov rejects this idea and says that in those years Bactria was already under the Hephthalites control. Sasanids based on old tradition named Hephthalites king the Kushanids one. They could not make the differences between Hephthalites and Kushanids yet. Because up to that period they had relation with Kushanids. This proves that Hephthalites separated from Kushanids state and at initial stage the Sasanids consider them Kushanids. In the war after Kushanid king (Hephthalites king) returning back Yazdigurd I gathered a lot of trophy and seized many Kushanid castles.

¹ История Таджикиского народа, т. I. -1963. - с. 405.

Egishe Vardapet informs that in 453-454 Yazdigurd I again attacked Kushanids king but was seriously defeated. The scholars are right when they say that the battle was between Hephthalites and Sasanids. Hephthalites after this victory entered Iran and destroyed the Eastern part of it.

In 456 Hephthalites, according to Beyshi annals sent an embassy to China. In 457 according to Tabari the Hephthalite's king Khushnavoz (Akhshunvar) who lost Gharchiston, Takhariston, Balkh, Badakhshan, sent Firouz with army to take back the throne from his brother.¹

From these sources we can definitely say that the Hephthalites state existed already in 450. The ground for this state was the abovementioned districts of Bactria. In the second half of V century Sasanids king Firouz gained the throne with the help of Hephthalites and three times attacked Hephthalites territories and three times had been defeated. Entering the Eastern regions of Iran, Hephthalites defeated and robbed them. Iran became taxpayer to Hephthalites for a long time. In the III century Sasanids took back the parts of Bactria from Kushanids and this event became the reason of the war. According to Tabari's above mentioned information became known that in 457 Hephthalites already took back the western regions of Bactria from Sasanids. Firuz's invasion aim was the occupation of land of this region again and to provide the security of western Iran borders.

Before the war with Firouz, Hephthalites had attacked south several times and in 460 they occupied Gandkhara region of India.²

After the defeat of Sasanids and strengthening their position in border with Iran, Hephthalites continued their occupation in India. The King of Hephthalites Toraman (490-515) occupied Sind Rajastan and Jamna-Gang valley. Also Hephthalites achieved a lot of success in northern and eastern directions. During 509 they occupied Turfan, Urumchi, Khotan, Koshghar and other regions in the East of Turkistan.³ During these years Hephthalites became very strong and in 522 one of the leaders of directions in Khara-Khoto began revolt against China and run away to join the Hephthalites king and asked him for help. His three sisters married the king of Hephthalites.

Between 467 - 470 and 480 Hephthalites occupied Sogd territory. The countries which were occupied and included to Hephthalites state were surveyed in Chinese and Muslim historical sources. Liyanshu annals inform that Toshkurghan, Kashmir, Kucha, Koshgar and Kuhtan were submitted to the

¹ See: Гафуров Б. Таджики. – с. 198; История Таджикского народа. - т. I. -1963.- с. 407.

² Marshall J. Taxila. Oxford, 1951, vol. I, p.75.

³ Enoki K. The Origin of the White Huns of Hephthalites.// EW, VI, 1955. – p. 235.

Hepthalites state. Tabari, Dinovari, Mirkhond, Persian and Arabic scholars gave more detailed information about it. According to their information Takhoristan, Chaghaniyan, Kabulistan, Zobulistan, Sind, Bust, Arrukhach and also Samarkand, Bukhara, Kesh, Nasaf, Ferghana and Chach were included to Hepthalites state.

So, till the beginning of 6th century the total area of Hepthalites state became very large and contained the whole of Bactria, the Southern part of India, Central Asia and Eastern part of Turkistan. Sasanids which was one of the highly developed countries and defeated Rome Empire but was forced to pay tax to Hepthalites.

In accordance with Chinese annals Tan the capital of Hepthalites was situated in Lanshu city. But according to Beyshi annals their capital named Badiyan city. But the location of Lanshu city is not known. Bodiyan according scholar information is located on the Western part of Badakhshan,¹ which is more true to the fact because these two historical names are very much a like. May be at the beginning the capital was Bodiyan (Badakhshan), but after extension they moved their capital to Lanshu (Balkh?) city. Many historians suppose that even after these events Badakhshan was considered to be the second capital.

One of the disputable questions of Hepthalites history is the definition of their national belonging. The ancient historians gave different contradictory information about it. Modern scholars expressed their point of view on that issue too.

One of the disputable questions is the relations collaborations among Chionids, Hepthalites and Kushanids. There is not enough information about Chionids, Ammian Marcellin informs that in the East, "Chionids and Evsens" threatened Sasanids state and Shapur II was forced to attack them in the other place this historian informs that in 359 Chionids with the leadership of their king Grumbat took part as ally in the invasion to Amidi city in Syria. Egishe Vardapet informed that Yasdigurd suddenly invaded Chionids land which is also called Kushanids. Of course, it is difficult to define the homeland of Chionids and their national belonging on the basis of this information. But the name of their king Grumbat belonged to Eastern Iranian languages and unlike Hunns they had handsome appearance the historians came to the conclusion that Chionids were Aryan people of the Central Asia, and like Kushanids they belong to the group of Sakas-Massagetae tribes.

¹ Массон В.М., Ромодин В.А. История Афганистана. - Т. 1. – с. 205.

According to the scholars opinion they moved from the South-East of Caspian Sea and occupied Sogd and Bactria.¹ In any case Chionids whose name appeared in the middle of IV century for the first time we can say with confidence that they were Aryan people. There is not any information about their belonging to non Aryan tribes. We have mentioned about Chionids that according to the information and sources from Central Asia mainly from Bactria they ruled before Hepthalites in Central Asia. Besides, the ancient historians mostly considered Chionids and Hepthalites one and the same people. In the telling the stories some named them Chionids, and others considered them Hepthalites. Based on it some scientist offered to use the phrase Chionids-Hepthalites for them.² But even being attractive and right this suggestion does not match with the written sources that after the year of 450 they are mentioned as Hepthalites in all cases and they formed their great state there are not suitable.

The Muslim sources named Hepthalites as the only ruler of this region at that time. Taking it into account it would be better to use the name of Chionids for the period of the middle of IV century up to the middle of V century, because exactly they were the chief force and main political and military power in Central Asia. From the middle of V century up to 60th of VI century Hepthalites became the main moving force and they formed the great state. That's why for this historical period it should be better to use Hepthalites (Yaftalites) ethnonim. Such use of Chionid's ethnic name will reflect historical events precisely. By the way, we should take into account the race community of these two Aryan people.

Procopius of Caesarea considers Hepthalites to be from the Hunn's tribe, but he stated that they were different from remained Hunns, they did not have the same border with them, they were unlike them were beautiful and white-skin and were permanent inhabitants, they lived in one place, they had king, state and law. Based on this information we may suppose the Hepthalites were Central Asian inhabitants.

The Chinese annals gave different information about national belonging of Hepthalites and consider them Turks, Turfani (chesh) and from Kanka kinship. Analyzing the Chinese annals completely, K. Enoki came to conclusion that its authors did not have exact information concretely about Hepthalites. This point was stated also by Chinese ancient annal writers. The European scholars also submitted different opinion about Hepthalites national belonging. Some of scholars (J. Klaproth, S. Markwart) named them Turks and even Mongols. But in

¹ Гафуров Б. Таджики. – С. 195 – 196.

² Ghirshman M. Les Chionites – Hepthalites, II MDAFA, v. XII. Le. Caire, 1948.

order to come to conclusion there is no trustful evidence. The presence, of Turkish words as Khoqon, tegin and some other Turkish Mongolian signs on Hepthalites coins if they really belong to Hepthalites period have other reasons and about this we will speak lately. From the other side these signs for Hepthalites were very small and not main and definitive ones. R. Ghirshman, K. Enoki and many other scientists considered Hepthalites to be of Aryan appearance and Aryan language. Recent informations witness that scholars consider Hepthalites the Aryan speaker people.

The coins are the important sources to define the national belonging of Hepthalites. There is the picture of Hepthalites kings in the coins and it makes possible to define their race belonging. But information of the coins is limited in territories, because they had been found mainly in the North of India, in the West of Afghanistan and some other regions. Even they had been found in a very few numbers in Takhoristan, which was the capital of Hepthalites state. We can not conclude about all territory of Hepthalites state mainly about its capital – Takhoristan on the basis of these coins. There had been found Sasanids coins in this country and they were in trade. Sasanids king's images were engraved in these coins, but not the images of Hepthalites kings. Due to lack of information of the coins we can have some idea about the appearance and image of Hepthalites king. In most coins Hepthalites kings have Aryan-European appearance. But in some coins, mainly where the king appearance was pictured from the front side the king face resemble Turkish Mongolian indication.¹

In other words the Turkish-Mongolian mixing is felt in the face of kings. This event could happen in the results of dynasty engagements between Hepthalites kings and Turkish and Mongolian tribe, rulers who lived in the North and West of Hepthalites state or around it, or in the bordering regions. The written resources informed about the leader of Juanjuan tribe in 522, who married his three sisters Hepthalites king. Such political dynasty engagements could happen before and after that. On the other side such coins could belong to post – Hepthalite's period.

The inscriptions of Hepthalites coins were in Aryan (Bactrian) language. The Hepthalites documents which had been found in Easter Turkestan were written on Eastern Iranian language. The author of Beyshi annals clearly says that Hepthalites language was totally differ from Turkish and mongolian. Some scholars arquing that Hepthalites have borrowed this language from local

¹ See: In detail about Hepthalites coins: Globe R. Documente zur Geschichte der Iranischen Hunen in Bactrian und Indien. Wiesbaden, 1967.

inhabitants, i.e. it was not their own language. But they did not bring any proof for it. Their supposition is inventory and must not accept.

According S. P. Tolstov, A. Stein and F. Altheim most of the Hephthalites names are Turkish names¹. For instance two Hephthalites kings names – Akhshunvar and Gotifar completely Aryan names. Other Hephthalites names of kings Toraman, Mikhurakula, also to some extent are Aryans. These names prove clearly that Hephthalites were Aryan people.

To F. Andreas's opinion, the Chionids kings name Grumbat could be explained on the base of Iranian language as "His defender is Bahram"². Concerning the motherland of Hephthalites we have also different opinion. These ideas are fully discussed in the first volume of "History of Tajik people" in Russian and Gafurov's "Tajiks". We can take three of these ideas, according which the motherland of Hephthalites situated in the following areas: East of Caspian (S.P.Tolstov and others); Eastern Turkestan (R.Ghrishman); Badakhshan (K.Enoki).

The supporters of these three ideas furnished different proof. To our mind the existed ideas and information from written sources are on the favour of the third idea according which Badakhshan could be the motherland of Hephthalites.

As it was mentioned Egishe Vardapat informs about Yazdigurd attack against Kushanids king and his arrival to Hephthalites land. Mentioning Kushanids king is relayable proof that, these events took place in eastern Iran, in Bactria and the Hephthalites land more easterner in Badakhshan. This idea is also supported by Beyshi annals. According it the capital of Hephthalites was in Bodyan (Badakhshan).

Tabari also support to some extent, this idea. According him the foundation of Hephthalites state from the very beginning was Gharchistan. Takhoristan, Balkh and Badakhshan. One could add one more proof to this. In Badakhshan of Afghanistan still exist big region named Yaftal the inhabitants of which named Yaftali. Of course this name remained from ancient time. In Tajikistan this name could be met as entonym. This is another proof for the case that the motherland of Hephthalites was Badakhshan.

Concerning the national composition of Hephthalites the scholars are right when they say that among them were different nations and tribes. Hephthalites themselves were definitely Aryans and were from Badakhshan. After the occupation of Central Asia, Eastern Turkestan and India different nations and tribes were in the structure of Hephthalites state. Among them there were also

¹ История таджикского народа. - Т. 1, 1963.- с. 418.

² See: Ghirshman M . Les Chionites-Hephthalites. Le Caire, 1948 (VDAFA, vol. XIII, p.117).

nomadic tribes. Probably some communities from Northern East of Central Asia and eastern Turkestan were Turkish and Mongolian tribes. As these tribes were also part of Hepthalites state, the ancient historians, mainly Chinese, in their information named Hepthalites the Turk and Mongol people.

There is very few information about social and cultural structure of Hepthalites. Among the ancient sources about Hepthalites way of life Prokopiý Kesari gave comparatively full information. He wrote: "Although Hepthalites are from Hunns tribe and are named so, but they are not those Hunns whom we know and do not mix with them and have no relation, because they have no border with them and live far from them, they are not nomads like other people and live from ancient time in a fertilized land.... Among Hunns only they have white body and are not ugly and like them they do not live wild life. They have one king and law based state, and in relation between with the neighbours they "have justice not" less than Romans and Persians."¹ In other words they were cultured people. The other old historian Menandr named them "tribes that lived in town". This news coincides about the fact that Hepthalites were from Badakhshan. Badakhshan was one of the local regions of Bactria, and had a lot of towns and villages from ancient times. Only Chinese sources named Hepthalites the nomad tribes. But they notify that they occupied a lot of towns and villages and ruled them. Probably there were nomadic tribes among the Hepthalites or the Chinese sources accidentally named the tribes those which entered to this state.

Hepthalites state was not ordinary centralized with unique rule system state. The materials prove that only Takhoristan, North India and probably other provinces of local kingdom had replaced by Hepthalites. In Samarkand, Bukhara and other territories which entered Hepthalites state remained the local rulers. Almost all 40 districts were under Hepthalites and paid tax, and recognized political government and probably in war times sent their armies for help.

Hepthalites had powerful army where cavalries played main role. The main weapons were spear and sword and some tribes were very good archers.²

Social system was in high degree developed and the society divided into riches and poor stratum. Riches wore luxurious with gold patterns clothes. According the information of Beishi annals on the rich tomb they constructed different stones decoration but the poors were buried simply. The construction of stone cemetery and to bury the dead bodies in it still exist in Darvaz and Maschah's mountainous villages reach to our times. Stone cemetery which has

¹ Гафуров Б. Таджики. – с. 207.

² Altheim F. Geschichte der Hunnen, Bd. II, 1960. - p. 269.

been discovered in Asht's district of Tajikistan probably belongs to Hepthalites way of buried. According the information of Lianshu annals Hepthalites were buried in special tombs. This habit was popular among the Sarmats too¹.

According written sources Hepthalites worshipped the fire angels and the Sun². Fire-worship among the Aryan people existed from ancient time and is connected with another religion Zoroastrism. On the back of the Hepthalites coins represented sacred fire place of Zarathustra and Mobedon. This image from Sasanid coins came to Hepthalites. In spite of it if we take together with it the information, about Hepthalites being fire-worshipper as the other people of Central Asia, like Bactria and Sogd it goes without saying that they were the followers of Zoroastrian faith.

Fire-worship among the Aryan people namely Sakas-Massagetae was also popular. In Avesta about the god Mehr is devoted special song. In relation to Hepthalites religion it should be mentioned that in many territories like Central Asia, mainly in Bactria before the Hepthalites period the Zoroastrian religion had been practiced.

Up to the middle of VI century the foreign policy of Hepthalites state was normal. They had a great influence in internal and foreign policy of Iran. The king of Iran Qubad (488-531) owned the crown by the help of Hepthalites. Hepthalites in siege of Edessa were ally of Sasanids. Qubad paid constantly tax to Hepthalites. Iran paid tax also during the reign of Khusrov I. But in 545 when Iran got stronger, they stopped to play tax. It meant that, Iran refused from Hepthalites help, and took the policy of hostility. Khusrov I wait for favourable moment to take revenge from Hepthalites. Soon such opportunity appeared in North of Central Asia the new enemy Turk Khogonate threatened to Hepthalites. In 545 Turks occupied some territories in the North of Chach. Hepthalites king were afraid and wanted to attack Turks, but one of his servants named Katulf advised him not to hurry and to wait them when they come closer.

Sasanids used this favourable situation on their favour. They signed an agreement on friendship, political and military cooperation with Turks. By this agreement Khusrov I had to marry one of the Khoqon of Turk's daughters. This agreement was against Hepthalites. They were among the fire.

About continuation of this resistance of Hepthalites and Turks the Islamic sources, including Firdavsi gave information. The war between them was inevitable and both sides had been preparing for it. Lately the event that the

¹ See: История таджикского народа. - Т. 1. - 1963. - с. 418.

² See: Specht E. Etudes sur l'Asie Centrale d'apres les historiens chionites//JA 1883. – p. 338; Enoki K. On the nationality of the Epthalites//MDTB. 18. Tokyo. 1959. – p. 45 – 49.

three parts were waiting had happened. Khoqon of in order to strengthen the friendship to king of Iran prepared an embassy with valuable presents and sent to Khusrov I Anushervan. The embassy had to cross the territory of Hephthalites (Middle Asia) go to Iran.

Az Firdavsi says:

Guzar mardro suyi Haytol bud.
Hama roh purtiru kupol bud.
Zi Sughd andarun to ba Jayhun sipoh
Kashida rah peshi haytolshoh

The Hephthalites king informed about it and worried:

Agar shohi Eronu Khoqoni Chin
Bisozandu az dil kunand ofarin
Haros ast az in dusti bahri mo
Bad u ruy vairon shavad shahri mo¹

According Gotifar order they captured the Khoqon of Turk's embassy and killed. Only one person escaped and brought the news to Khoqon, Khoqon became furious and attacked Chach. He destroyed it and killed number of people. Gotifar became aware of of this case:

Zi Balkhu Shuknonu Omuyu Zam,
Silohu sipah khost ganju diram.
Zi Khatlonu az Tirmizu Visagird,
Zi har su sipoh andarovard gird.

Hephthalites had gathered large army in Bukhara

Bukhoro pur az gurzu kupol bud.
Ki lashkargahi shohi Haytol bud.²

Meanwhile Turks occupied the regions on their way and reached Maimurg of Samarkand's region. The main battle took place in the border of Bukhara valley. It continued eight days and was one of the longest and most bloody

¹ Фирдавси. Шохнома. Ҷ. 8. Душанбе, 1990. – с. 220.

² Ibid, с. 221 – 222.

ancient wars. In this war Hepthalites fought courageous but Turks were successful. The remained Hepthalites's troops escaped to the South and the governor of Chaghoniyan Fagonish who was Hepthalites chose their new king. Probably Gotifar was killed in the battle near Bukhara. Faghonish in order to save the Hepthalites state declared his obeyness to Sasanids. According to Shahname Khusrov I after becoming aware of the defeat of Hepthalites prepared the troops and attacked Takhoristan and occupied it.¹ According to Tabari and Dinovary this event, happened before the war of Bukhara, Probably Firdavsi's information is more correct because he was better aware of this event. Some regions of South till Sind admitted the authority of Sasanids. So, the vast state of Hepthalites disappeared from the scene of history. Its lands had been divided between Sasanids and Turks. The area of right bank of Amudarya (that's Middle Asia) submitted to Turks and the left bank (Takhoristan) submitted to Sasanids.

In the sources the date of this war is not mentioned. The scientist E. Shavan in the result of study and analyses of different sources came to the conclusion that the war had happened between 563 - 567² and according to A. M. Mandelshtam the war happened in 563³.

From the information of Firdavsi about the election Faghonish new king of Hepthalites and from some other sources comes out that Hepthalites state existed partly after the war of Bukhara. So Menandr wrote that Turks forced Hepthalites to pay them tax. In this source is said that Khotan, Fars and Hepthalites raised a revolt against the Turks in 581.

It is not clear how long this Hepthalite king remained on the Turks and Sasanid's territory. Also it's not exact known what other territories of South and West of Middle Asia entered it besides Chaghoniyan. Perhaps to Hepthalites kingdom could enter Khutalon, Vashgird and Badakshan, but for affirming this supposition we have not concrete evidences.

The State of Hepthalites existed less a 100 years (450/55 - 563). One of their historical services was the event that after cessation of the state of Kushanids they united in one state other parts of Central Asia. This gave an opportunity that traditional relations between Bactrian and Sogdians become stronger. The presence of Hepthalites in Central Asia and Western Turkistan banned the way of Turks to this zone. In Hepthalites period the internal wars reduced and the condition for development of economics and culture become favourable.

¹ Фирдавси. Шохнома. Ҷ. 8. – с. 225-242.

² Chavanes E. Documents sur les Ton-Kien (Turcs) occidentaux. St. Petersbourg.-1903.

³ История таджикского народа. – Т. II. – 1964. – с. 43.

SASANIDS AND ARYAN CIVILIZATION

The history of Sasanids like the history of Achaemenides starts from Fars province. About the establishment of this state and its further development Tabari gives detailed information. His information also proved by stone inscriptions of Sasanids kings, coins, pahlavi literature, Persian and Tajik historian's information, Arab, Byzantian and Armenian sources and made it more complete.

According Tabari the founder of Sasanids dynasty Sasan was the ruler of a small territory near Estakhr and mobed of fire temple of this city. At that time in Fars ruled representatives of Barzangiyan dynasty and they were under Ashkonids (Arshakids kings of Parthia.) According Tabari Sasan's wife was from Barzangiyan tribe. But Lukonin V.G. has the idea that Bobak's wife was from this dynasty and his name Khvaranzem was engraved on Zarathustra Ka'ba (tomb)¹. Sasan is described as a brave person. His son Babak provided coup d'etat approximately in 208 and overthrewed the Fars guvernor Gochihr and killed him and took the throne². According V.G. Lukonin the power passed to Babak in a peacefull way³.

Bobak during his life time put his son Shapur to the throne. Except Tabari's information the images on the coins which had been found from Takhti Jamshed witness about it. On the picture the ceremony of coronation on Shapur's head-Babak's son is pictured. As a rule the coronation ceremony had been provided by the king of Iran from Ashkonids (Arshakids) dynasty. For instance in the pictures from Shush and Bardi Nishand the Parthian king Artabon V coronated the Suza governer Khvasak and Elam governor. But in the picture from Takhti Jamshed the crown is given to Shapur by his father Babak. V. G Lukonin comes to the conclusion that Babak already declared himself independent and did not obey Ashkonids power⁴.

To become the owner of the throne by Shapur is pictured on coins too. On the one side of the coins of Fars province the picture of Babak and on the other side his name and his son's name Shapur had been engraved. Babak had some sons and one of them was Ardasher. According Tabari, Gochihr being the governor of Fars province made him his first deputy major of Dorobgird city

¹ Луконин В. Г. Культура Сасанидского Ирана. - с. 33.

² История Ирана, с. 107.

³ Луконин В. Г. Культура Сасанидского Ирана. - с. 34.

⁴ Луконин В. Г. Культура Сасанидского Ирана. - с. 30.

and then the major of this city. This fact also is important because it proves the relationship of Sasanids and Barzangiyon.

Ardasher was very brave man. In the beginning he seized some cities and provinces of his neighbours and extended his territories. He occupied Jubonon, Manushahr and Larver¹. Shapur had frightened from the achievement of his brother Ardasher and asked to visit him. He asked his brother to obey him but had got negative answer. Then Shapur with his another brother sent army against him. But brothers made alliance raised against Shapur and he was imprisoned and Ardsaher had been invited to Estakhr. He came approximately in 220 to the capital and took the throne. Then he appointed Abrasom Ruhfarr—the minister and a learned and clever man by name Fokhir appointed mobed of mobeds, and also appointed some of his close person to different posts. It must be pointed out that Sasanids dynasty were obliged for taking power to Zoroastrian religious leaders and as we pointed above the initial head of Sasanids dynasty was also priest. That was the reason that Zoroastrian s had high respect in Sasanids state.

After gaining the power Ardasher's brothers and Dorobgird city raised against him. Ardasher attacked and defeated them. After that Ardasher occupied Kirman, Khuzistan, Isfahan and some other provinces around Fars. After these agressions he extended the territory of his state and became more powerful.

Parthian king Artaban V became worried from Ardasher's achievements and sent a letter and ordered him to obey and to visit him. After the rejection Artaban V sent army against him. The battle took place near Hurmuzgon valley. Sasanids army led by Shapur –Ardasher's son and the Parthian by Darbindad the minister of Artaban V. In this battle Parthian army was headed Artaban V minister Darbindad had killed. This event took place in 224. In 226 or 227 Ardasher became the kings of kings of Iran.

Many provinces which were submitted to Ashkonids rejected Ardasher and did not obey him, that's why he was forced to send army against them. During these wars he occupied Hamadon, Azerbaijan, Armenia, Mawsil and Ktesifon (Tabari named this city Taysafun and Madoin). Then he attacked Sistan and from there to Khorasan and seized Marv, Balkh and Khorazm. Then he occupied also Bahrain². In all these regions he overthrew the local ruler and installed his followers.

V.G. Lukonin rejects Tabari's information and said that according the stone inscriptions in the period of Ardasher the first reign over Armenia, Iberia

¹ Таърихи Табарӣ. – Ҷ. I.- С. 482 – 483.

² Таърихи Табарӣ. - с. 485.

(Georgia) and Adiabena were not part of Sasanids state yet¹. Anyhow Ardasher (227-241) seized great part of states which was belonged to Parthia and joined his state.

Rome which was the main rival of Iran in the West still remained the enemy of Iran. That's why the war between them was inevitable. In 230 the Sasanids troops moved to Mesopotamia and in 231 to Syria and Kapadokia and gained a lot of trophy. In the wars of 238-240 against Rome the Sasanids army under the leadership of crown heir Shapur II occupied strong castle Khatrar. In the war of these years against Rome the Sasanids army had an advantage. Romans were afraid and prepared for the war very thoroughly. We will talk about it later.

According Tabari "Ardasher was the king for 14 years". It comes from this information that the reign of kings had counted from the date of coronation ceremony.

Ardasher played important role in the construction of Iran. According Tabari he had built eight new cities: Ardasher – Hurra, Rom-Ardasher, Budo-Ardasher, Hurmuz Ardasher, Ustabad Ardasher, and Rev Ardasher. The name of two others was not mentioned by Tabari².

In the inscription of Zarathustra Ka'ba three other new cities had been mentioned.³ They are Ardasher Khishnum, Vekh Ardasher, and Ardasher Farr. Although these two sources are not coincide each others, in general confirm the actions of Ardasher in city building.

Coronation of king was very important political event and took place in fire temple in the presence of elites and mobed of mobeds. They left inscription for the future generation on stone and coins. Ardasher I had engraved the ceremony of his coronation on the stone inscription of Naqshi Rajab, Firouzabad and Naqshi Rostam. In Naqshi Rajab's inscription on the left Ardasher and in front of him Ahura-Mazda with the crown of king picture. The God is presenting Ardasher the king's crown. Behind Ardasher the elites and Karen's family and Shapur I and on the back of it Ahura-Mazda and behind him two elite women (may be mother and senior wife of the king) were pictured. In two other inscriptions was also the same scene with the addition of other new pictures.

For example, in Naqshi Rostam Ahriman lied under the horse of Ahura-Mazda. On the chest of Ardasher's horse is written the following words: "This is

¹ Луконин В. Г. Культура Сасанидского Ирана. - с. 51.

² Таърихи Табарӣ.- с. 481.

³ Луконин В. Г. Культура Сасанидского Ирана - с. 27.

the picture of Ahura –Mazda follower, bagi Ardasher, king of kings of Iran, god's family, son of bagi, prince Malik Bobak”.

Gaining the throne Ardasher declared by engraving golden and silver coins. The same inscription like in Nagshi Rajab was on these coins. On the back of these coins is pictured a fireplace with flaming fire. For this action Ardasher declared Zoroastrian religion as the state religion. It should be noted that all kings after Ardasher also introduced coins on their names.

At the beginning of their rule in Fars the Sasanids tried to show their independence from Parthian kings. This is proved in the picture which has been found from Persepolis and coins. But after occupying Iran, Mesopotamia, Armenia and Azerbaijan the Sasanids tried to prove the legitimacy of their power being the relative with Achaemenides kings and from one side and with Ashkonids from the other side. According to Tabari Ardasher was from Bahman Ibn Isfandiyar's family of Achaemenides¹. But some scholars consider it as invented but not reality². One can believe it because such kind of kingship invention had been done before in ancient and middle centuries too. For instance even Alexander The Great was considered the unlawful son of Darius I. Or another example: Mahmoud Ghasnavid who was Turk, after becoming the king of Ghazna and Khorasan invented a story which made him the Sasanids relative.

From the other side Sasanids tried to make relations with Parthian kings or invented false relationship. Tabari tells a story according to which Ardasher's son Shapur was born from a servant woman who was from Ashkonids family³ but some scholars consider this information not true to the fact⁴.

In ancient time and in the Middle Ages the problem of belonging to a clean and relationship was very important and people paid very much attention to it. Because people thought that the kingship is given by god and he who are not from such families considered to be invader or occupier of throne. For this purpose some dynasty tried to invent new family tree for them in order to make their occupied post legal. The dynasty despaired by another clean or dynasty.

The process of disappearance of Parthian state took place in a very difficult situation. One of the reasons of the defeat of the state the scholars consider the weakness of the central government. Artaban V overthrew his brother Varlax V and later Varlax V took over Seleucia and lower part of Mesopotamia and engraved his own coins and did not obey the central government. The last war

¹ Таърихи Табарӣ.- с. 486 – 488.

² Луконин В. Г. Культура Сасанидского Ирана - с.33.

³ Таърихи Табарӣ.- с. 486 – 488.

⁴ Луконин В. Г. Культура Сасанидского Ирана - с.33.

against Rome which continued some years ended with peaceful treaty in 218 signed by both sides weakened Parthian. One blow was enough for Parthia when in 209 Fars province separated from it, which meant the Sasanids independent state. More than that during 209- 214 Ardasher 1 joined his state some large districts to his state in the south of Iran. Last war against Rome which continued some years and ended to peace talks of the sides in 218 year. Because of this Parthian became very weak. It was easy to separate from Parthia's state Persian province and it meant the independence of state Sasanids. Moreover in 209-224 Ardasher I subordinated some large southern areas of Iran which were in the structure of Parthian state.

Besides some areas of Persia using the weakness of Parthia practically became independent. The above-stated reasons prepared ground for disintegration of Parthian state.

Sasanids on behalf of Zoroastrian priests and admirers of national independence felt powerful ideological support. That means that the policy of revival of national culture and the state which Sasanids made their political motto found the big response from Iran. It is true that Parthians also provided large activity in this direction. But because of some events they had no a chance to finish completely this task, when Sasanids took the power, there already were the basis of association of national unity, statehood and culture which were corresponded to the dream off Aryan people, and they used it fruitfully.

All the specified reasons led to weakening of Parthia and strengthening Sasanids. Battle in Hurmuzgan was the top level of this historical process. Sasanids's victory over Ashkonids put an end to two mighty confronting, political sides - the old and new powers. The end Ashkonids of ruling meant the starting point of Sasanids reign. But Ashkonids did not want to be sent away from the stage of history. Ardasher I after a victory over Ashkonids, in Hurmuzgon another three years struggled against them for establishing his rule in Iran and neighbouring states.

Thus, Bobac established Sasanids state in Fars province. His son Ardasher spread this family dynasty power in all Iran and Mesopotamia, Armenia and Azerbaijan. Therefore we can confidently say that Ardasher I was the founder of Sasanids state. One of the positive features of the king was he eliminated separate independent government and joined them to the central government of Sasanids dynasty. With that it he has strengthened the central authority. This tradition was continued by his followers.

In strengthening the Sasanids state the role of Ardasher's son Shapur (241-272) was appreciable. He still was not on the top of authority, but gained victory

in several battles over Romans. After these successes of Sasanids as we noted earlier Romans prepared for an attack against Iran.

In 242 the Roman Emperor Gordian with large army had entered into the territory of Syria. Many Roman sources and Shapur II in BiShapur inscriptions on stones informs us. In Shapur inscription is said: In the border of Assyria near the city of Mesikh the big battle took place. On this war Gordian - the Roman Emperor was killed. Roman army was defeated. Romans elected Philip the commander. Philip came up to them and asked for the peace and wanted to pay 500 thousand dinar for the rescue of his friends (prisoners) and became our tax payer. And we renamed the city Mesikh into Piruz-Shapur.¹

From here it becomes clear, that information of Shapur II was so objectively that it is not necessary to discuss the matter. Sasanids marned this victory on stone. On stone inscription Shapur's victory over Gordian is engraved. There the chief Roman commander is pictured under Shapur's horse foot.

This event greatly impressed the Romans for a long time. For Sasanids this victory was their first victory over the enemy. After this victory Shapur won below-mentioned provinces Mesena, Armenia, Gelon, Sakistan, Turkistan and India. He has reached coast of the seas having won Merv and Abarshar and other countries in the East. He appointed his four sons – Shapur, Hurmuzd, Varahran and Narsi as the governors.

In 251- 253 Romans with a sixty thousands army again attacked Sasanids state. This battle took place near the fortress of Barbalis. Sasanids won this war. On the basis of stone inscription “Zarathustra “(Ka’ba)” after those battles Sasanids won 37 cities including the cities of Selevkia, Antiokhia, Dura-Eurapos in Syria and the some cities of Kapadokia.

Sasanids victory near Barbalis city is represented on a stone inscripted monument of Nagshi Rustam. On it the Roman commander stood on his knees near Shapur on horse and begs peace.¹ Approximately in 256 between the sides was signed treaty of peace. The treaty provisions were not clear.

The third war between Sasanids and Romans took place approximately in 256-262. Shapur attaced cities Kara and Edessa. Being informed about it the Roman caesar Valerian with a seventy thousandth army attacked Sasanids. Decisive battle took place near the city of Edessa in northern Mesopotamia. Romans completely suffered defeat in this battle. Roman commander Valerian and many aristocrats were taken prisoner. Sasanids, having won 36 cities,

¹ Луконин В. Г. Культура Сасанидского Ирана.-с. 53.

¹ Ibid, p.57

fortress in Syria, Cliques and Kapadokia, have plundered and robbed inhabitants and burnt these cities. This victory over Romans once again proved capacity of the Sasanids state. Romans never were in such pitiable condition and shameful position.

Tabari also gives short information about Shapur 1 wars. According these information's in 252 Shapur attacked Nisibin city and seized it and then attacked Shom (Syria) and seized many cities, including Antiokhia and then waged war to Rum king and imprisoned him. Later he occupied Mawsil and attacked Hazar country where the king was Zayzan and occupied it after 4 years. He built the city Jundi Shapur in Akhvaz. His reign consisted 31 years¹.

Due to Shapur's victories the territory of Sasanids state extended. According the Zarathustra Ka'ba's inscription the Eranshahr included the following countries: Fars, Partaw, Khuzistan, Meshan, Assurestan, Adiabena, Arabia, Aturpatakan (Azerbaijan), Armenia, Balasakan, Medan, Gurgan, Marv, Herat, Abarshahr, Kirmon, Sakistan, Turkistan, Mekron, Pardon, Hind, Kushanshahr up to Peshawar and Kesh, Sogd up to Chach. It is said in the inscription these countries paid tax to Shapur and were the Subordinate of his Kingdom.²

The word "subordinate" means that these countries were part of Sasanids state and were ruled by this prince or representatives of dynasty. The tax paid countries were independent except political dependence. The number of these countries were the borders countries but we do not know the exact number and the names of them. There is no any information about it in other sources. Anyhow it is clear that most countries which are mentioned in the inscription were in Sasanids statehood and only few of them paid tax.

In the inscription of "Ka'bai Zardusht" 28 states had been mentioned which covered a vast territory from Mesopotamia, Syria, Caucasus, Arabia up to China and Chach which impresses the power and strength of this Aryan state.

During the reign of Shapur 1 the construction of cities had continued. According "Ka'bai Zardusht" inscription during his reign there were 15 king cities, including Gundi Shapur, Nawshapur, Shapur-Khoshnum, Hurmuz – Ardasher and others. But Tabari considered that the construction of Hurmuz Ardasher city belong to Ardasher 1 and so on.

After Shapur 1 during the reign of Hurnaz – Ardasher (272-274), Bahram 1 (274-277) Bahram II (277-294) and Narsi (294-302) the political situation in Iran was not quiet. Heavy struggle had taken place within the Sasanids court

¹ Таърихи Табарӣ.- с. 488 – 490.

² Луконин В.Г. Культура Сасанидского Ирана. – с.62.

between princess, kings and different groups of elites. Kings had been changed very fast. This situation resulted the attacks of neighbours to the suburbs territories of the Emeria. In Khorasan had happened a revolt. Although Varahran (Bahram) oppressed the rebel, but its beginning was the sign of weakness of the central authority.

In the foreign policy, especially on western direction, Sasanids of these years were unsuccessful. Between two powerful states - Iran and Rome the battlefield was Syria, Northern Mesopotamia and Armenia. In the period of reign of Ardasher and especially Shapur I these countries were in submission of Sasanids. After Shapur I Rome waited for the favorable moment to attack these strategically important areas and to occupy them. In days of rule of Hurmuz - Ardasher the Romans attacked these territories, but Iranians managed to prevent these attacks.

In Varahran I (274 - 277) reign the Romans again attacked this territory. The caesar of Rome Avrelian came very close without obstacles to the capital of Sasanids Ktesifon. But with unknown reasons among the Roman soldiers the revolt has begun, and they have killed their caesar and returned back. It is not precisely known whether Iranian were involved in this matter or it is was quite internal disagreement of Romans. In any case as a result of this unexpected situation Ktesifon was rescued from Romans attack.

During Varahran II governing (277 - 294) Romans one again attacked Iran. The caesar of Rome Kar in 282 plundered Iranian cities on this way and came close to Ktesifon. But the sudden death of the caesar became the reason of the cessation of an attack, and Romans returned back.¹ This time Romans also have suffered defeat. If to take into consideration the difficult position of Sasanids and the result of the subsequent attack of Romans at that time, the Sasanids fate was successful as they were rescued from this battle without war.

During the reign of Shapur I his son Narsi had big authority among successors, but he could not take the throne because the internal dynastic contradictions were in progress. At last in 294 after the death of Varahran II the notable court personalities under direction of Vakhunam and Mobed Kartir, his son Varahran III has been declared the king. Narsi rose against it. Then Narsi who was the king of Armenia, gathered armies and attacked the capital of Iran Ktesifon and seized it without battle. Later he destroyed Vahunama's army and took the Vahunam as prisoner.

During Narsi rule the situation in Iran did not improved. On the contrary, an external conditions has worsened. In the beginning it was a success for Narsi

¹ Луконин В.Г. Культура Сасанидского Ирана.- с. 116.

to remove Romans protege Tiridat IV from the throne. But later Romans under the direction of the caesar Galeriy have destroyed Persians. This event happened in 298. After this event had been concluded the peace treaty on Nasibin city, on the basis of this contract Sasanids had lost part of Mesopotamia, five provinces of Tigris River and lost Armenia¹. Internal situation of Iran after Narsi rule had not improved.

During Hurmuzd II reign (302-309) the struggle between the dynasties became tense. One of his sons – Ozarnasri had been killed after a short reign. The second son had been made blind and his third son was forced to escape to Eastern Rome. The elites of court declared the young child of Hurmuzd – Shapur II the King of Iran. This child – Shapur II reigned very long about 70 years (309 - 379).

As it comes from Tabari's information the first reign years of Shapur II were very difficult. But when he became adult he managed to improve the situation, and in 338 became again powerful and according Nasibin's peace treaty for the purpose to get back its lost territories waged a war against Rome².

At that time in north east the Chionids and Sakas tribes attacked Iran. It made Shapur to stop its war in West and sent his army to East. This had happened in 358. Shapur returned back attacks of these tribes and signed a peace treaty. He managed to make his former enemies his allies against the Rome. According Ammian Marcelin in the war against the Rome caesar Konstans the Chionids tribes were the Sasanids ally. They especially made great contribution in seizure the city of Amida³. In west the Persians attacked in 359 and seized Amida fort in 360 Singar and Bait – Zubda. The caesar Julian after good preparation in 363 crossed Euphrates River and reached Karra city and moved to Ktesifon. There the Sasanids army stopped the movement of Roman army. The Roman army was short of food and was tired and very often met the attack of Iranians. They lost many of their soldiers. In June, 20, 363 in one of the battles the caesar Julian wounded and died⁴. Tabari sayd "The arrow from Shapur army hit Lilunus heart and he felt from horse and died"⁵.

The army elected Lovian caesar instead of him, and he was forced to sign peace treaty with Sasanids and return back with his army.

¹ See: Дьяконов М. М. Очерки истории древнего Ирана. М., 1961. - с. 264; История Ирана. – с. 112.

² История Ирана. – с. 112.

³ Дьяконов И. М. Очерки истории древнего Ирана. М., 1961. – с. 266.

⁴ Дьяконов И. М. Очерки истории древнего Ирана. М., 1961. – с. 266.

⁵ Таърихи Табарӣ. – с. 498.

According to this treaty of Nisibin, Armenia and other provinces which became part of Rome due to the peace treaty of 298 year again became part of Sasanids state. The victory over Rome and in East over Chionids and Sakas tribes was the best achievement of Shapur's foreign policy.

Shapur II had built some cities, like Eran Khvara Shapur in Shush's ruins and Firouz Shapur 40 km from Bait-Zubda.

After Shapur his brother (or his uncle) Ardasher II (379-383) and his sons, Shapur III (383-388) and Varahan IV (388-399) reigned. One of the main events which had happened at that time was the distribution of Caucasus territories between Rome and Iran. The treaty which was signed by two states in 387 Western Armenia and Lazika (in Western Georgia) to Rome and part of Armenia, Kartlia (Eastern Georgia) and Allania to Iran. Before, these lands were ruled under control of Iran state. In passing time Sasanids installed their representatives as a ruler and joined completely these lands to their state¹. This event strengthened the position of Sasanids in Caucasus.

During the rule of Yazdigurd I (399-420) the Zoroastrian priests had got better position in country governing. It should be mentioned that their influence in statehood was great before too. Some kings used this position and used them for their power in the state. But sometimes the kings became the puppets in the hand of Zoroastrian mobeds. In this case the kings searched measures to reduce their influence. Each king solved this problem personally. For instance, according to written sources Yazdigurd backed up Christians in order to weaken the influence of Zoroastrian priests. To take such position in Iran at that time was dangerous. Perhaps Yazdigurd was very brave man and had base for providing such policy at that time.

In Christian literature he was considered as a very kind king, but in Persian literature he named as cruel and heretic (alasin)². It comes from Tabari information the elites were not satisfied of his policy. He did not obey their advices and acted willfully. Anyhow he reigned for 21 years and the Zoroastrian mobeds and high rank elites could not move him from his throne. How he managed to do it is not clear to us and the written sources also do not give any information.

But at the end of his reign he changed his policy. He started to purchase the Christians. According to Dyakonov I. M. he felt that to increase the role of Christians was in the favour of the old enemy Rome – Byzantia. Or maybe he felt the opposition of Zoroastrian mobeds and patriotic elite of country can lead

¹ Дьяконов И. М. Очерки истории древнего Ирана. М., 1961. – с. 266.

² Таърихи Табарӣ. – с. 502.

to dangerous situation which could bring to a fatal end. His guess became reality. In 420 during his visit in Gurgan province he was killed secretly.

According Neldeke this act was organized by opponents' elites and for keeping it in secret they composed a beautiful story according which a beautiful horse came out of spring and hit Yazdigurd on his chest by his two legs and he died. So this was the end of the unbowed but brave king.

Against the will of the court elites, who declared Khusrov the king and killed Yazdigurd's son Shohpur his second son of him Bahram (Varahran) by the help of Arab army took over his enemies and took his father's throne.

Bahram V (421 – 439) which is known in Persian-Tajik literature as Bahram Gur differently organized his policy. In ruling the country he relayed on elites and Zoroastrian mobeds and put the state's affairs in their hands. Especially Mehr Nasri the executor had got very wide and big authority. He was famous follower of Zoroastrian faith and constructor of pray-houses. According the new policy the Iranian Christians who were pressed, set up a meeting and declared their church independent from Byzantine church.

One of the important achievements of Bahrami Gur was the victory over Chionids. This is mentioned by historians – Tabari and Dinovari and other Tajik-Persian historians. According Tabari information on the seventh year of Bahram V reign i.e. in 427 the Chionids king whom Tabari and other historians considered Khaqani Turk, with 250 thousand cavalry army attacked Khorasan and destroyed it. The news reached Bahram. The court officials were in fear and asked him to take measures. He deceived Chionids and as he moved towards Azerbaijan. The Chionids king was not aware of it. Then he swiftly turned to Khorasan and suddenly attacked Chionids in Marv and defeats them and captured the Khaqan and killed him. He crossed with his army across Jayhun and Maverennahr struggled against Chionids and gained victory over them. All of them went under his leadership and a tower had been built between Iran and Chionids. Then Bahram installed his brother Narsi the governor of Balkh and ordered him to protect the borders¹.

After this victory most part of Maverannahr went under his control. May be one of the information of Firdavsi about the defeat of Turks (better Chionids) Chaghanian, Khutalan, Balkh and Bukhara paid tax to Iran was connected with this event. Tabari, Firdavsi and other Persian-Tajik authors and Arabs in this event said about Turks. But Markwart J. and other scholars proved that it was wrong and says that Iranian people of Chionids took part in the war there¹. From

¹ Таърихи Табарӣ. – с. 512 – 513.

¹ Гафуров Б. Таджики, с. 197.

Tabari information (if they are realistic) becomes clear that Bahrami Gur also took over some frontier regions of India.¹

Concerning the events in West part country Tabari says that of the country Tabari says that Iranian army led by the great commander Mehr Narsi fought against Rome and gained victory over them. Unfortunately nothing is known in detail about this war. This war also confirmed by other sources without details. But the result had been marked differently. For instance according Dyakonow I. M. information this war generally ended in Byzantine favour. Because after this war the Iranians promised that they will not persecute Christians any more.² Probably the opposite sides came to peace and satisfied each others.

As the historians say, about Bahrami Gur deeds, love affairs and adventures in Tajik-Persian literature had said much. The reason of his fame is not so clear. He was open hearted person and liked hunting and relaxation, but he was also good politic and warlord and in this sphere he had good achievements. May be it is contradiction that such opposite features could joined in on person but, generally the positive side made him famous. He was extraordinary person, and his actions were unpredictable. His death was also miracle. They say that during hunting him fell into the cave with his horse and disappeared. Probably he died during hunting tragically. Tabari says that "he was in the throne for thirty years."³

After death of Bahrami Gur his son Yazdigurd took the throne. During his reign the situation in the country was calm. In foreign policy there were two sensitive areas – one in East on the border of Balkh and Takhoristan and the other in west in Armenia, Caucasus and Minor Asia. In west the situation was not so tense and in the important part of it ruled Sasanids protege. But in Armenia after the declaration of Christianity as a state religion disturbed Sasanids and they invited the elites and scholar's to accept Zoroastrian religion. This action of Sasanids resulted revolt in 451. Sasanids extinguished the revolt but could not stop the Christian religion in the area. Armenia remained in the hand of Sasanids and Byzantia who was busy in struggle against hunns could not interfere in Armenian affairs.⁴

Tabari informed that Rome's king refused to pay tax and Yazdigurd sent Nars with army but Rome king had solved the problem without war by conducting negotiations.⁵

¹ Таърихи Табарӣ. – с. 516 – 552.

² Дьяконов И. М. Очерки истории древнего Ирана. М., 1961. – с.273 – 274.

³ Таърихи Табарӣ. – с. 518.

⁴ Дьяконов И. М. Очерки истории древнего Ирана. М., 1961. – с.274 – 275.

⁵ Таърихи Табарӣ. – с. 518.

About Yazdigusrd's II wars in the East informed Armenian historians who was the witness of the events Egishe Vardapet.

He wrote that Sasanids king "suddenly attacked Khans (Chionids)" land and fought two years but could not defeat them. In 450 Yazdigurd II gathered large army and reached Yaftal's (Hepthalites) lands. Kushanids king refused to fight and moved to far lands of his country. Yazdigurd II destroyed Kushanids lands, cities and captured many soldiers and wealth. It is clear from the text that under the name of Kushanids author of book means Yaftals and that's why the author considered them as Kushanids as before. But in the beginning of the text the name of Yaftal is mentioned and it is the witness of the fact that they were already had been ruling there.

For the third time, according Egishe Vardapet king, Yazdigurd II wanted in 453-454 to attack Kushanids king. But the Kushanids king became aware of it and attacked first and defeated Sasanids and destroyed some Iranian provinces. The opinion of E. E. Nerazik about the fact that Yaftalis (Hepthalites) were mentioned instead of Kushanids is true to the fact.

So in East the Sasanids had got a new enemy in the Hepthalites people. Hepthalites, as it was mentioned like Chionids, Kushanids and Kidars and Sasanids were also Aryans. They contributed in political life of Sasanids in V-VI centuries. Especially Yazdigurd's son Furous who took Sasanids throne with help of Hepthalites provided half of his reign in the struggle against them.

In those years in Western direction in Armenia and Caucasus the Sasanids affairs was not bad. In Iran they supported Nasturi faith which was against the official Christian Byzantian religion.

In Caucasus Sasanids strengthened their state and installed Persian in the local authorities. During drought years which lasted 7 years, Firouz helped people having taken measures.

He opened the storage and treasures houses of the country and distributed wheat among people and ordered wealthy people also do so.

The situation in north western part of the country became tense because of the attacks of nomadic tribes from northern Caucasus.¹

As we saw earlier, during Bahram V reign, Balkh was Sasanids land and they ruled there. Probably after the 433-454 war where Yazdigurd II had been defeated, Balkh became the Hepthalite's land. The main reason of Firouz war against Hepthalites was Takhoristan and Balkh lands which the Sasanids wanted to return back.

¹ Дьяконов И.М. Очерки истории древнего Ирана. – с. 276 – 277.

According sources Firouz attacked Hepthalites for there times. Tabari only mentiones two cases of Firouz war against them. Other sources mentioned about the first war. In the first war the details of which is not clear, Firouz had been captured and was bought back by a Byzantian warlords. The date of this war is not clear. The second time Firouz entered the Hepthalites land and followed their king and reached the desert where he imprisoned against by Hepthalite's king Khushnavaz. This time the Hepthalite's king released him in return of 30 horse coins. Firouz left his son with Hepthalite's and promised that he will never destroy their border.

According Tabari this war took place in 480 before the last war of Firouz against Hepthalites.

Having used Firouz's failures in war with Hepthalites the local authority and elites of Caucasus - Iberia, Armenia and Albania in 483 – 484 waged revolt against Sasanids. The leader was Iberia's king Vakhtang Gorgasar. The revolters made the Sasanids representatives to run away and occupied the capital of Armenia Divin city. In some battle the revolters gained victory over Sasanids but in the battle against main force of Sasanids they had been defeated.

After this event the Sasanids reinstalled again the rights and advantages as the elites and the governors had been supplied out of them.

The third attack of Firouz against Hepthalites was his last attack which ended tragically, Hepthalites were aware of the outnumbered of the army and their power and they clearly knew that they are not able to gain victory of them. That's why they used the old military trick against them. They dug the deep trench and covered it with brushwood. When the Persian army came closer to this place the Hepthalite army ran back as if they were afraid of the Persian attack. Persian army followed them and fall into the deep trench and most of them along with king met their death there.¹

The Firouz' army stuff with king's treasure, the princess, all king's harem and Mobed mobedon were captured by Hepthalites.

This defeat caused negative impact on Persian. According one of the sources Persian was trembling, if they heard the Hepthalites name. According Tabari information one of the Sasanids elite-Sufray moved with large army for taking revenge against Khushnavaz and to return back trophy, what he had taken before from Firouz destination.² But Iran one of the powerful states paid tax to Hepthalites for many years.

¹ Гафуров Б. Таджики. – с. 199 – 200.

² Таърихи Табарӣ. – с. 527.

After the tragic death of Firouz his son (or brother) Balosh (484-488) and then Qubod (488-531) reigned the country. During Qubod's reign there was a revolt which was headed by Mazdak. The ideological base of this revolt was social-religious trend which had been spread at that time and the follower of this trend had been named Zardushtakon. The main point of religious doctrine of mardakids consisted the struggle between good force-light and and evil force-darkness.

The content of social trend was to install collective ownership, to equality among the population and to destroy injustice in society. Their aim was to expropriate rich people. Their demand was to return to the ancient tribal system but it was impossible to fulfill it. As Iran was a developed society, The social – economical relations and private ownership was very advanced to destroy such social structure was impossible.

But for Mazdak followers the future was not important, as the most of his followers were peasants and poor people and they were eager to have the equality and justice at their life time. We will talk more in detail about it on the section where we speak about Mazdak.

In Western part of Iran the unrest place was Armenia and Caucasus in general. Sasanids tried to strengthen their position in the area through diplomatic and negotiations. For this purpose Qubad signed an order on the independence of Armenian monophysician church. For doing this he wanted to separate them both from Byzantian Christians and Iranian Christians (Nasturians).

In 502 the war started between Iran and Byzantia. The reason was the refuse of Byzantia lending money to Iran for paying tax to Hephthalites. Sasanids occupied Amid's castle and moved successfully but the attack of nomadic tribes from Caucasus to Iran forced them to sign a peace treaty. In 515 savir tribes who were relatives of Caspian tribe entered Caucasus. The Byzantians tried their best to use them against Sasanids¹.

During the reign of Khusrov I Anushervon (531 - 579) the Sasanids state became again powerful. Khusrov I provided very important reform in military and tax sphere. Before the tax for land had been paid in the form of production about 1/10 or 1/3. But then the money tax had been installed which was for 1 jarib. (orinj) 1 dirham. Tax from orohards was equal 1 jarib of vineyard – 8 dirham, for 10 fruit tree – 1 dirham and so on.

Khusrov I eliminated the post of sephabud-(commander-in-chief) of Iran army and divided the country into four military areas –Northern, Southern, Western and Eastern, and in each area appointed army commander who was

¹ Дьяконов И. М. Очерки истории древнего Ирана. - с. 306 - 307.

under the king's control which not to allow them to rise against the king. He also provided a reform in state ruling. The first rank had been given to great governor (prime minister) and the rest 4 ranks had been given 4 army commanders of areas. Mobed of mobeds, who was the second person in rank before, now had the sixth one.

All these measures had been directed to increase the wealth of the treasure of the state and its security. In West Khusrov I occupied Antiokhia in 540 and captured its inhabitants. Sasanids occupied also Western Georgia. In 562 had been signed the peace treaty. In 570 Sasanids occupied Yemen.

In 549 Bahram Chubin raised a revolt and occupied Ktesifon and declared himself the King. In the beginning of VII century nomadic Arabs were very active in the wars of Byzantia and Iran. Mainly in 604-611 Arabs entered the territory of Iran and gained victory over Iranian army.

After the appearance of Islam and formation of Arab's Khilofat the Sasanids found a serious and dangerous rival on the person of Arabs, which afterwards became the reason of downfall of their state.

As we mentioned above Aryan people, especially Iranian and Central Asian ones had very ancient and highly developed political and cultural traditions. Sasanids were those who continued this tradition of Central Asia and ancient Iran. The Sasanids culture had formed on the bases of the previous cultural tradition of Central Asia and Iran. The Sasanids developed it to high level and they used Aryan tradition along with traditions of other people and used for developing their own culture.

In Sasanids state, like Achaemenides, Ashkonids and Kushanids states the supreme authority was the King. Also there were other local kings in the districts. For example in Zarathustra Ka'ba inscription, the names of Marvshah, Kirmonshah and Saganshah (Sakistan king) had been mentioned.¹ Shapur I and next kings had also the title of Iran and non-iranian or Aniran². This title meant that non-iranian states were also part of Sasanids state.

Shahanshah (King of the kings) was not so ordinary person; he had the relation which reached the Zoroastrian God –Ahura-Mazda. This point is marked in the stone inscription and coins. For example in Ardasher's coins is written the following: "Mazdoyasn bagi Artashtar malkan malka Iran, manu chatri min yazdan" "worshipper of God Mazda, Ardasher the king of the King of Iran, from the God's kin". It was common to relate the kings to God in Eastern countries it made them greater and powerful for the people. The authority of the

¹ Дьяконов И. М. Очерки истории древнего Ирана. - с. 306 - 307.

² Луконин В. Г. Культуры Сасанидского Ирана. – с.163,168.

King was perfect and unchangeable. Following the tradition Sasanids king put on the mind of the people the idea that the kingship has been given to them by Ahura-Mazda as a gift. It meant that none has the right to take the king's post, because it was given to them by God.

Coronation of the king was very important political tradition and took place in the presence of court officials and Mobed of mobeds. Every king did it in one of the fire temple, which was especially built for this purpose. For example in stone-inscriptions is mentioned the term **aturi** (i.e. fire) Ardasher, Shapur, Narsi and others. It was symbolic event and showed the sanctity king's government. The king by the elites and mobeds council announced his successor and asked them to accept or reject his nominee. This tradition took place because the king wanted that after his death the country should not remain without a king even for an hour and also should not take place a dispute between his relatives for the power. As we mentioned before there were struggle for gaining the throne between king's children and the elites also took active part in this struggle.

The successor in the king's court had the second post and then queen and other officials of the kingdom. The rank and level of each person had been exactly defined before and maintained in all the ceremonies and inscriptions which had been made.

The central executive office consists of some branches which are called devon (ministry). The devons were like today's ministries. All the heads of devons had been named great farmondor (orderer). The tasks of them were similar to the task of Islamic minister tasks. It should be mentioned that the ministerial post in Arab Khalifat had appeared under the influence of Sasanids. In the beginning Sasanids state did not have this post and instead there was hazarpat, or head of thousands selected soldiers of the king. This kind of post also existed in Achaemenides and Ashkonids time, too. The hazarpat fulfilled the duty of commander of the Army and official executive board of the state. In Sasanids period this system had developed and divided into administrative and military division. The great farmondor (orderer) carried out the duty of prime minister and all administrative officials were under his control. The person from elite and influential family had been appointed to this post. For instance in Yazdigurd I and Bahram V times this post had been occupied by the famous dynasty of Mehr Narsi.

The Great farmondor (orderer) played very important role in the state. Late they became very powerful and even the destiny of king was on their hand. In such cases every king acted differently. Some kings (like Bahram V) in this case gave all power to them and used their advice in their activity. Some others (like

Yazdigurd I) did not cooperate with them and tried to take power from them and limited their activity. Anyhow the kings in their activities had to rely on them and make them their supporters. There were cases when they installed their candidate to the throne. Sasanids history was full of intrigue and court upheavals.

One of the important office of ministry was the king court secretarial department. In the stone-inscriptions and other Pahlavi and Islamic literature mentioned the head of this unite was dabirpat or dapirpat and dabir of dabirs. All the important internal and external documents had been prepared there. Dabirs were very educated people and they were so important that they formed the special stratum of the society, and among them were many scholars. In king's court secretarial department there were many accountants whose name was khmarkor. They had their own supervisor which was named Irankhmarkor. They accounted all financial incomes and expenditures of the state treasury and marked it on the sectoral register book.

The head of the king's court secretariate was the assistant of great farmondor (orderer).¹

The other most important state office was the ministry of tax and finances. The head of this office was vastrioshansolor or vastrioshanpat. He had to control the tax pay in fixed time. The tax collectors were in all provinces and districts, cities and villages. Balozuri brought very interesting information about this office. According his information the amount of collected tax had been announced. Its head gave full report of the income every year to the king. The king sealed this report and sent it the state archive office.

Sources report about the head of kings treasurer (ganzavara - accountant) and his secretary. The treasury was part of the ministry of tax and finance.

Tabari brought interesting information about the keeping order of King's treasury. As we mentioned above after the tragic death of Firouz in the third war against Hephthalites, his dead body had captured by them. By the demand of Sufroy the Sasanids army commander Khushnavoz (Akhshunvar) the Hephthalite's king the treasure and the body of Firouz returned to Iranian. The continuation of this event had been told by Tabari in the following way: "As soon as the body of Firouz returned, Sufroy said Firouz had a special ta'viz (amulet) on his arm covered by gold and it was the list of ministreal treasure where all the treasure, including gold and precious stones and horse and livestock and today we do not know where this list of treasure is and until You

¹ Чаводй F. Маъмурият дар Эрони бостон. - с. 317.

do not find and return it back to us we do not return back. Khushnavaz sent this ministerial list of treasure back and made peace.”¹

This story proves that the system of accountancy of the state was in a proper order. The developed system of registration and secretary's works is the sign of high culture of the time.

In the king's treasury along with valuable things there were golden, silver and bronze coins. Interesting to mention that the coins had a special guard and he was called gohbad. These were the coins which had been engraved in the coin minters' houses of the country. They put on sale only when it was needed. The coins which collected from the inhabitants as a tax also stored in this treasure house.

The king's administration office of Sasanids was multibranch and sufficiently complete. All the branches had their own stuff and officials. In sources there were except of mentioned dozen of administrators like datbaran, datbar (dodvari, dodvaran) means general judge), okhurpat (okhursolor or head of stable), nakhchipat (head of hunting and huntplace), seal keeper (head of court) head of protocole, door keeper, pustigbon solar (head of security guard); head of treasury, head of prison and others.² It is interesting that many of these terms and words still in use in Tajik language –dodvar, (dovar) okhur (manger), nakhchir (mountainous goat), myhr, pustigbon (pushtibon) and others. These examples and dozens other documents show the similarities of Central Asian Aryans and Iran.

Sasanids state consisted of some countries. They were already formed historical administrative and borders units. Among them were Medan, Fars, Kirman, Sakistan and others. In Shapur inscription of Ka'bai Zarathustra these territories had named as “Shahr” (khšatra) (city)³. This term had the meaning of “country” and “district” at that time. The mayor of the city was khshatrapan. The cities divided into patikus-provinces, the head of which was named patikuspan⁴. But according Dyakonov I. M. patikus was an administrative unit larger than city and the whole of Iran divided into four patikus – Northern, Southern, Eastern and Western.⁵ But to prove this opinion is not found any information in sources.

Cities were named in Pahlavi language “Shahrstan”. The mayor of city was “shahrig”. Cities were the capital of patikuses.

¹ Таърихи Табарӣ. – с. 527-528.

² Чаводӣ Ғ. Маъмурият дар Эрони бостон. - с. 324.

³ Кристенсен А. Эрон дар замони Сосониён. Техрон, 2000. – с. 128.

⁴ Луконин В. Г. Культура Сасанидского Ирана.- с. 92.

⁵ Дьяконов И. М. Очерки истории древнего Ирана. - с. 289.

The Arabian sources mentioned for Sasanids period the administrative units as “rustak” and “oston”¹. There is not known the synonym of them in pahlavi. Rustak was part of country and province. For instance, Bik rustak was part of Khatlan in XIII century. May be rustak and pahlavi “patikus” and Persian “rusta” are synonyms. The existance of smaller administrative unit than “patikus” is not known to us. The smallest administrative unit was deh (village). The head of the deh was “dehig”. In persian-tajik language “dehkhudo” or “kadkhudodeh” is the synonym of this word.

The correct distribution of the territory of the state was very effective for ruling and control and tax collection. The main stratum of Aryans of Central Asia appeared in Avestian times and later they continued to develop in structure. In Sasanid’s period there were four main strata; religious people – **atravan** (mobeds and Zoroastrian magians), **artishtaran** (military people), **dabiran**; kishovarzan and handicrafts traders (**vostrioshan, xutukhshan, kvakaran**)².

The first three strata were top people (elites) with advantages. Within these three were other groups who had different level of ranks. The head of the first group was **magupaton magupat (Mobed of Mobeds)**. The second in rank was **hirbad**. He was responsible for providing religious ceremonies. Head of provincial priests was **magupat**. The rest religious people were called **mugh**. The Mughs (magians) according their posts and appointments divided into some groups. Zoroastrian religious stuff played important role in the every day life of the state and society. Mobed of Mobeds was the second in rank in the king’s court. There was a council of mobeds in the court and actively took part in the activity of the state affairs. The high respect of mobeds in the society was the tradition of Central Asian Aryans from ancient times. From the other hand the Sasanid’s king dynasty had very close relations with religious stratum because they were from this stratum. As we say before the head of the dynasty of Sasan was the responsible and mobed of Anahita Fire temple Estakhr. During Khusrov Anushervan’s reign the rank of Mobeds became low and had bad relation with them. In any case, the mobeds could keep their level in the society. The respect and high position of mobeds have historical and social base. The religion in Sasanids society and in the every day’s life of the people had great impact. The life of every person in the society was closely connected to religion; it started from the birth of child up to coronation of king was closely connected to mobeds. The mobeds were always among people. The kings felt it very clearly and tried to have good relationship with religious people.

¹ Чаводй Г. Маъмурият дар Эрони бостон. – с. 236.

² Дьяконов И. М. Очерки истории древнего Ирана. - с. 290 – 292.

The name of the second stratum was **artishtaran** comes from Avestian time. In reality this stratum includes not only warriors but all top rank stuff starting from the king and great farmondor (orderer) up to generals and infantry. Officially artishtar was the head of army of Iran.

In IV-V century dabirs became independent stratum. This event took place according to the development of the administrative unit structure in all branches. Their head were **dabirpat** or **dabir of dabirs**. This stratum includes all the administrative officials of the state, scholars, poets and other educated group of people. This stratum was the main source of intellectual force of the society.

The fourth stratum was the material producers – farmers, handicrafts, traders and physical workers. This group was the most numerous among the others. The level of life of the three above-mentioned groups depends on this group. The three stratus were free of paying tax. Only the forth stratum paid tax and the income of the state depended on them¹.

The stratus were separate from each others. It was impossible to move from one stratum into another. But this rule only concerned the low stratum. It meant that they had no right to transit to the other stratum. What concerned the upper stratus they could transfer from one stratum into another. The history of Sasanids, who were from mobed's dynasty prove it. There are other examples exist. But generally these events had happened very rare. If we look at the stratum structure of the society we can say that these stratus had appeared in the course of development of the society at that time. It was a positive occurrence that groups of one social stratum worked together for many years and became masters of their speciality and taught the younger generation their experience. But monopoly of one or other group limited their activities and that's why in time this type of structure became an obstacle for the development of the society and became a negative occurrence. Sasanids king's army were formed of selective soldiers. At the beginning the commander of Sasanid's army named **hazarpat** (head of thousand soldiers). That's why the scholars came to the conclusion that the king's army had thousand soldiers.¹

To our mind hazarpat was the traditional name of the head of king's service personnel. In practice the number of king's army could be some thousands, because 1000 soldiers were not enough for defence of such great state.

The head of the army was **hazarpat** and then in IV – VII centuries Eransipahpat. He was the fourth in rank in king's court after Mobed of mobeds and great orderer. Eransipahpat only obeyed the king.

¹ История Ирана. – с.109.

¹ Ibid

The core of the Sasanids army consisted of Parthian heavy weapon mailed cavalry and light weapon archers. The head of the first unit was **aspipat** and the second one was **tirpad**. The mailed cavalry were equipped with swords; shield spear, arrows and the light group had bows and light shields. The cavalry were formed out of ozodagon stratum. After the cavalries stood the infantry units whose name was poygon and their commander was **poygonsolor**. There was special group of soldiers which had got the name **jonsuporon**. Their duty was to defend the king and flag to the end of the battle¹. There was a defense group of the king –“**pustigbonon**”. The head of them named **pustigbonsolor**. The army consists of the following structure: Gand – the most large and numerous group, Dirafsh a smaller one and Vishta the smallest one. Each group had a commander which named solor: **Gandsolor, Dirafshsolor, Vishtasolor**. Unfortunately the number of their personnel is not clear. There is an information that the Sasanids army consists of units of 10, 100, 1000, 10000 persons. If it is so then vishta had 10 soldiers, dirafsh 100 and gand 1000 soldiers.

Sasanids had state banner which was decorated by jewelers. Army during the battle and attack carried it. According Arab's historians the banner had captured by Arabs in the battle near Qudsiya (Qodisiya). They took the jewellery, torn it into pieces and divided it among themselves.

During Khusrov Anushervan reign military reform took place. This king eliminated the post Eransipahpat and divided Iran into four military districts and installed one commander (spahpat) in each area. It was done for limiting the power of Iran and strengthening its own king's power. Khusrov understood that the power in one hand is dangerous for the security of the king throne.

From Khusrov I time Hephthalites and Armenian hireling soldiers entered Sasanids army.

During the war the king organized the cavalry which had been formed out of ozodagon stratum. The king himself of one of the generals commanded of the army. Mainly the king himself guided the army during the battle. This case had also political issue. The army should always be under the king's protection. Otherwise the enemy could use them against the king. On the other hand the king had to show himself as a brave warlord for his army and people. To lead the army in war was one of the main tasks of the king.

The Sasanids army had fighting capacity of war. Besides some exception the Sasanids army won the battles especially in the battle against Roman legions. Along with practical side the Sasanids had very developed theoretical

¹ Чаводи Г. Маъмурият дар Эрони бостон. - с. 347.

background. Many special works had been devoted to this subject. We can mention “Oinnomak”. In religious “Dinkard” we can find information about military art. In this and other pahlavi books we can read about the army lines, different ways of war and seizure castles.¹

As we mentioned before, the Zoroastrian religion was very important in Median state in Western Iran.

Achaemenides and then Parthians and Kushanids continued this tradition and took some measures for strengthening the faith. Sasanids also continued this policy and made Zoroastrian faith the main religion of their state. Sasanids just from the beginning as true followers of Zoroastrian faith tried to make it official state religion. This is proved by coins, mainly coins of the founder of Sasanids state Ardasher I. He emphasized in his coins of being the true follower of Zoroastrian religion. In his first coins the king wrote the following: “Worshipper of Mazda, king Ardasher, king of kings of Iran”. This inscription is placed in stone-inscription of Sasanids king.²

On the back of the coins there is a Zoroastrian fire temple. In stone-inscription the image of Sasanids king who is receiving the king’s crown by Supreme Zoroastrian God – Ahura-Mazda. Also the ceremony of coronation with the participation of Zoroastrian gods is pictured on the coins.

Sasanids well understood that for strengthening the State they need a common and united religion. That’s why they tried to develop Zoroastrian faith in the country. The role of mobed of mobeds Kartir was very great.³ He lived during the reign of three kings – Shapur I (240 - 272), Bahram I (273 - 276) and Bahram II (276 - 293) and played important role in strengthening the Zoroastrian faith. There are three stone-inscriptions of this mobed reached out time⁴.

The stone-inscription as usually had been done on behalf of kings. To have a stone-inscription for Kartir proves that he had great respect and influence. It comes from the inscriptions that he struggled against non-Iranian religious like Christianity, Buddhism and all the heretic trends of Zoroastrian faith. He raised this faith to degree of the state religion. On the order of Kartir there had been built many fire temple in Iran and out of its borders - in Antiokhia, Syria, Armenia, Iberiya (Georgia).

¹ See more details: К. А. Иностранцев, Сасанидские этюды. - Т. II (Сасанидская военная теория). - СПб, 1909. – с. 41 – 81.

² Луконин В. Г. Культура Сасанидского Ирана. – с. 163 – 195.

³ История Ирана. – с. 110.

⁴ Луконин В. Г. Культура Сасанидского Ирана. – с. 163 – 195.

Kartir's action was not a simple action it was the result of struggle of ideas, and religious teachings. These struggles started in III century and became strong by passing time. Christianity had spread in Eastern Rome, Syria, Mesopotamia, Armenia, Georgia and even Iran. Syria and other areas were part of Sasanids state and spreading of Christianity could weakened the foundation of the state and could increase the influence of Bysantia (Rome) in the area.

The influence of Christianity in the territory of Sasanids state forced the Zoroastrian mobeds to take some measures. Sasanids king asked to take these measures the mobeds. The activites of mobeds like Kartir, Ardavirov, Azarpodmehrsipandon and other Zoroastrian religious leaders were directed for strengthening the ideas and forms of Zoroastrian faith in the country.

Except the construction of fire temples in the territory of Sasanids state and the struggle against the fundamental trends in the faith mobeds could prepare the Avestian text and made the religious traditions the way of every day's life among people and created very organized system of religious institutions.

I will stop in the chapter devoted to Zoroastrism about the faith and its role, pre-Zoroastrian religions, the saint book - Avesta and other problems. Here I only mention that Sasanids in 425 years of their existence created various, special and developed culture. This culture was the logical continuation of ancient civilization of Aryans, mainly Achaemenides and Parthians. The Sasanids civilization developed in cooperation with the culture of other neighboring people. Iranian used very effectively the achievements of their neighbours and offered their own culture to them. The influence of Sasanids culture spread outside Iran and Central Asia to China Russia and Central Europe. Sasanids silver vessels had been found there. More than that the handicraft master followed the Sasanids handicrafts and produced jugs, golden small vessels and other items on which were the images of Sasanids pictures.

The culture of Central Asian, Iranian Aryans after the Greek invasion and mix of Hellenistic culture again in Sasanids period gain the new national image. This culture spread and developed in Central Asia and influenced the arab culture, especially in the period of reign of Iranian dynasties in Islam period.

One of the main developed culture of the time was pahlavi literature. Religious literature, fiction literature, historical, philosophical, law, geographical military works had been composed in Pahlavi (Middle Persian) which was very close to New Persian.

Religious books had been devoted to Zoroastrian faith and traditions. Among them were "Dinkart," "Bundahishn," "Ardavirofname" and others¹

¹ Дьяконов И. М. Очерки истории древнего Ирана. - с. 324 – 325.

which had not only religious value but also historical, and upbringing value. The analyses of them will be done in the section "Avesta and its parts".

CHAPTER THREE

PREZOROASTRIAN RELIGIONS

BELIEF AND CREEDS OF INDO-ARYANS¹

Aryans like other people of the world initially believed in natural events, elements and cosmic objects². Person who is observing, can see that nature is in constant motion, changable and in this process one can observe different contradiction. The French ethnographer L. Levi-Brul in his book “Initial outlook” analyzing the process of human outlook writes that in the conscience of the first human being the general motion, firstly separate subjects and their appearance had appeared and reason, result, action could be observed³.

As the remain written legacy, archaeological findings and people’s oral materials prove, the Aryans from one hand were smart, searchers and active and from the other one were initiative and had mythical ideas and far looking people. They compared world items and thought that the whole world and its material items have spirit and soul and own its specific world. Naturally, the spirit and soul of these subjects and items according their usefulness or unusefulness divided into good and bad and named it Maniu⁴. In their notion every item has its own mainu. For instance the Maniu of apple, soil, thought, sun, lake and etc. Items and disastrous events which are against the human nature were considered to be the evil Maniues. Storms, envy, lackness of food, war and other bad things and events were the items which brought discomfort and disaster for the people.

According them such events are not part of the items and things, they have separate power and are independent.

They also believed that all good and bad Maniues could be oppressed by sacrifices, praise worships and in this way one can make them soft and influence on them. Mainly they believed in pray and sacrifices. Gods and good Maniues ruled over the people and were useful in their life but the bad mainues ruled over evil events, and destroy the life of people. People were under the influence of nature at that time. Among the numerous evil actions which brought misfortunes to the inhabitants of Central Asia were drought and darkness. They found out that against these evil forces are effective fire (azar) and thunderstorm. Against the darkness, Khurshed (the Sun) as the powerful force is known.

That is the reason that many nations and races in ancient world worshipped the Sun. Herodotus gives information about it in the following manner;

¹ See: Бойс М. Зороастрийцы. СПб., 2003.- с. 18; Бонгард-Левин Г. М., Грантовский Э. А. От Скифии до Индии. - М., 1974. – с. 16.

² Кристенсен А, Эрон дар замони Сосониён. – с. 48.

³ Брагинский И.С. Из истории таджикской и персидской литературы. – с. 110.

⁴ Бойс М. Зороастрийцы..., с. 24.

“Massagetae among the Gods believed in Sun and they sacrificed horses for it. The meaning of this scarify is that the scarify should be done to the speedy God, speedy animal.”¹ It should be mentioned that his information is very close to those of Avestian. In Avesta the name of Khurshed (Sun) is mentioned many times, especially in Khurshedyasht and is always given along with nickname Aurvat – aspa i.e. speedy horse, speedy and speed runner.

As the valleys and fields were irrigated by water of snow and rain the ancient Aryans were sure that the water comes down from heaven or, sky. In their imagination Aredvisura Anahita² is the angel who took care of sky waters accumulate them in over the lands. They new that in pouring waters to the land clouds play important role. That’s why clouds were divided into clouds which give birth to waters and clouds which keep these waters in themselves.

In their imagination these clouds which were over the dry lands and keep water in them but against the will of people do not let the water out to the lands would be forced by fire sparkle of thunderstorm to let the water out. They thought that Tishtriya – the angel (Tishtriys) of thunderstorm, rain and rich harvest to search the human fate was always in struggle against Apausha – the devil who was the enemy of humanity, flourishes and keeper of water.

This struggle is one of beautiful pages of ancient Aryan mythology which contain exact and farseeing ideas. The struggle and victory of Tishtriya over the drought devil Apausha is a symbol of summer and lack of water in vast valleys of Central Asia and the action of Aryan people for producing rain. Aryans thought that Tishtriya³ was the rain producing star in summer and live waters. According this mythology, Apausha – the bloody devil of drought imprisoned the waters and did not allow them to pour to the lands and only Tishtriya could release them from devil’s prison.

That is why people loved him, he was praised and prayed. In the eighth Yasht (Tishtriyasht) the Aryans addressed him in such a way:⁴ “Tishtriya – the merry star we praise who has water in himself. He who is powerful, strong, far seer and almighty. He who is eager to meet by small and large animals and people. When the merry and mighty Tishtriya will rise? What time the sources of water will start moving by the help of a horse?” (part 5).

Such kind of prays of people were pleasant and acceptable for Tishtriys. When he is merry and satisfies of pray and sacrifices he comes down to

¹ Древние авторы о Средней Азии. - Ташкент, 1990.- с. 143.

² **Tishtriyasht** is devoted to this angel.

³ Pouri Daud understand Tishtriya as Sirius (Яштҳо. Т. 1. Техрон, 1377. – с. 325).

⁴ Used Pouri Daud’s translation

Vurukasha's Sea¹ on the white horse with golden ears and golden bridle. But the drought devil Apausha also did not stay aside and with its long and black tale comes down to Vurukasha. The drought devil and the rain angel fought for three days. But as people did not pray and sacrifices for Tishtriya he lost the battle against the devil.

Tishtriya was forced to return back for thousand steps. Then he with producing loud voice addressed Ahura-Mazda: If people in their pray call my name, praise as they do for the other goddesses then I will receive the power of ten horses, ten camels, ten cows, ten mountains and ten waters for sailing. (part 24).

The activity of Tishtriya made the faithfuls and followers to praise and worship him and sacrifice for him. In doing this Tishtriya the merry angel again appeared in before them as a white horse with golden ear and golden bridle and came down into Vurukasha Sea. The drought devil with his ugly appearance also came down to the sea. The angel of rain and harvest produced the voice of joy and said: good to me, good for you – waters, plants, herbs, good to Mazdayasna religion, to you (Aryan) inhabitants, (good) to your rivers that without any obstacle move to pastures with rough seeds to material world. (part 29).

Then Tishtriya sank into the Vurukasha sea and the sea became stormy and rain producing steams raise over the sea. Clouds and steams appeared and in the form of rain and hail comes to the lands and plantations. Life becomes good and continues in order.

This beautiful mythology which is brought here is one of the Avestian mythologies, and from one hand reflect the way of thought of our ancestors and from the other, the specific dreams for the far future. This mythology is the best sample of inceptive dialectics and life loving, world discovering action of Aryan people. It clearly shows the place and respect of water among the four element of nature which were sacred to our ancestors.

One of the substances which were sacred for the inhabitants of valley and mountains was fire. To produce fire was very difficult task in ancient times. That was the reason that they tried to keep it for a long period. There was a believe that among other kinds of respect of Gods, sacrifice was the main one. They were sure that in the process of sacrificing there was an agreement between the man who sacrifices and Gods and the Gods were obliged to fulfill their promise. In Avesta the sign of need, sacrifice with respect is mentioned by the

¹ **Vurukasha** (with long size) – mythological sea which is considered by Avestalogists as Aral sea.

word zaosra which later meant to scarifice or to handle. As Mary Boyce mentions, different sacrifices of ancient Aryans mainly consist of three elements. For example the sacrifices for water consist of milk, juice and leafs of two plants. Actually the number three and seven among Aryans had the meaning of construction and world building and were of special respect. Scarify for fire had also three elements: wood and dry wood of saint trees, leafs of smelly trees herb and piece of butter. The sacrifices for fire and water were the main part of each pray. But one of the peculiarities of Aryans was that they did not kill the animals without reason. They thought that the Maniu (soil) of the killed animals continue its life. That's why before killing the animals they purified it with pray.¹

Here I should mention that by passing time, and developing social life the belief and outlook of the Aryan people have changed. Such changes reflected in Vedas and especially in Rig – Veda and Avesta. As the scholars mentioned, in the ancient times Aryan people believed in various Gods, ezids and angels². Along with Gods and mentioned ezidz there were believers in Atar (fire), Vota (angel of wind), Hauma,³ Geusha – Urvana (the soil of the first Bull)⁴. In addition they worshipped different gods and ezids which belonged to various events of the nature. They were Gods who took care of sky, earth, moon, sun, wind and air. There are some words remained in Tajik and used as simple words although in the ancient time they were sacred and were the subject for worship. For example sky – the name of the God sky, Zam or Earth – name of God of soil, Moh (Moon) – the name of Good Moon, Kvar – name of God of Sun, Vota – name of God of wind and Vayu – name of God of Air.

Vayu – God of air is praised both in Rig–Veda and Avesta. Vota is the God which is pushing clouds forward over “haptakarshvara” seven lands (country) and by the help of Tishtriy pour the waters over them. The Aryans thought that their world consist of seven continents, area or countries. Names and the location of them is written in Mehr yasht and Vandidad.

¹ Бойс М. Зороастрийцы. – с. 20 – 21.

² Бойс М. Зороастрийцы. – с. 19; Оштиёни Ч. Зардушт. – с. 16; Брагинский И.С. Из истории таджикской и персидской литературы. – с. 111.

³ In Avesta «**hauma**» and in Rig-Veda «**soma**» – a plant from which they produced drinks. Type of ethedra.

⁴ According the Zoroastrian mythology all the flora and fauna had been produced from the body of the first Bull, which had been killed by Ahriman.

According to their belief, ancient Aryans were sure that the Sun rotates in its orbit and day and night appears and by this creates the order for all beings. This law in the form of **ṛta** in Rig – Veda and **asha** in Avesta is reflected.¹

When the righteous and faithfuls addressed their own Gods and for preserving the world and life they pray and praise, they thought that for this action they give power to the universal law. From the other hand there were such ideas, that **asha** (ṛta) is the guider of real person, human being. Among the peculiarities, much attention is paid to reality and righteous. Ancient Aryans raised reality and righteous to such level that everything which did not fit this law considered wrong (avestian drug, sanscrit - druch). That is why they divided people into two groups: ashavan – follower of righteous reality and drugvan – the lie followers. Righteous is considered the highest and valuable characteristic of humanity. Word was the most valuable action and was obligatory for everyone to fulfill it. Promise and agreement was the most valuable action. In Avestian language it expressed by word **misra** or Mithra (Mehr) (from the Indo-European root **meh** – exchange, ta'viz) and by passing time became powerful god and later became the subject for worship not only by Central Asian people but also all over Europe².

This maxim of our ancestors, which really has exact meaning and great philosophical morality, I felt especially during the difficult period of the life of our country. I saw personalities that for using beautiful words deceived people, and used them for fulfilling their self-interest actions.

Today also from the many years experience as a leader of the country I feel the power of righteous and the maxim of our ancestors – good words, good deeds and good intentions and I use them as a motto in my life. And I would like that our parents teachers and instructors, intelligences and creators use in their work the righteous, love for the motherland and historical self-identity and upbringing the youth of our country on the spirit of heritage of our ancestors.

Aryans, like today respected their ancestors. They considered also fire and fire places of their homes the sacred place. They put fire and fire – places at the family elder son's disposal, because he was the person who continued the deeds of his grandfathers. In passing time many mainues, which were just ideas in past became great Gods. For example the God of atar (fire) which was known among the Vedic tribes as Angi and among Avestians as Atar, was one of the beloved Gods. Many scholars are sure that initially Indra considered the most important God among Aryans. According to European scholar Smith, Indra was the first and

¹ Муминджонов Х.Х. Философские проблемы Зороастризма. Душанбе, 2000. – с. 231.

² Бойс М. Зороастрийцы. – с. 27.

great Aryan God and considered as a God of war. As it is written in Rig-Veda he was a master in drinking the sauma (av. hauma) and had unbelievable power in fighting.¹ Aryans also had other Gods like Indra, Mithra, Varuna and Agni. One of the peculiarities of Aryan's Gods was that initially they were definite substance or things and later had got new features. For example Indra initially appeared as a God of war and later had got the features of God of cruel, storm, rain and thunder. Mithra initially was the God of guarding promises and agreements but later had got the features of God of war, victory, light and keeper of the families.²

The Western Aryans which were known among Greeks as Skyths or Sakas lived in the last millennium of BC in a vast area up to Dnieper and Dniester.³ The historians and scholars of Greece and Romans who were living near them gave more information about the Skyths of North Caspian and Black Sea. What concerned Herodotus he devoted one chapter of his book to them. It should be mentioned that Greeks consider all non – Greek people barbarians and had not so good attitude towards Skyths. But nevertheless we can find valuable information's about Skyths or Sakas in their works. For instance, Herodotus wrote about the beliefs and religion of Skyths of this area the following: "They accept only the following Gods: First of all Gestiya then Zeus and Geya (they considered Geya the wife of Zeus). After them comes Appolo and Sky Afradite, Herakel and Ares. The Skyths worshipped these gods but the royal Skyths additionally provide sacrifice to Poseydon too. In Skyths language Gestiya means Tabity, Zeus (I think it is true) – meant Papey. Geya – Api, Appolo Haytasir, Sky Afrodite – Argimpasa, Poseydon – Fagimasad."⁴

It comes from the comparison that the system of life of Northern Skyth's Gods of Caspian and Black Sea coincide the religious system of old Aryans. Only the names of different stages are differ from those mentioned in Avesta and Rig – Veda. One of Russian scholars writes that "If we think, Herodotus' text is the most difficult and unclear text, even more interesting than the story about hyperboriyes and amazon. Firstly the commend of Gods of Scyths were very interesting themselves. First of all it is surprising that among the Gods we see Gestiya – the God of Household. Geya is the God of agriculture and it is difficult to understand that the inhabitants of dry valley who came from some Central Asian deserts to Europe, worshipped Poseydon – the God of oceans and

¹ Оштиёнй Ч. Зардушт. – с. 16.

² Куман Т. Оини пуррамзу рози митрой. – с. 24 – 25.

³ Тамара Т. Райс. Скифы. - М., 2004.- с. 11.

⁴ Геродот. История. - М., 2006. – с. 253.

seas. Then – continue I. Kolomiitsev, - it becomes clear that the Skyths Gods were so similar to Olymp¹ inhabitants that Herodotus mentioned them. It means that the mythology of Hellenistic period practically the same with northern inhabitants of Black Sea, except some small differences, like Geya is the wife of Zeus². Of course as some persons think, the Skyths borrowed their beliefs and religion from the Greeks who settled in Pont Evksin in VI – V centuries BC. But Herodotus himself wrote about Skyths: “Skyths as the other people were afraid of stranger’s traditions. They tried to keep themselves aside of the beliefs of other people, especially the Greek’s one.”³ I. Kolomiitsev comes to the conclusion and wrote the following: “It is interesting that Herodotus having mentioned the names of Skyth’s Gods and suddenly bring the Skythian nickname of Zeus – Papey and says that this form is more correct than the one which is used by Greeks. You could imagine that the intellectual, like Herodotus, the representative of Greek nation, who looked at other nations in a naughty manner suddenly declare that the name of Great god of Hellenies pantion, the father of all Gods in the Language of nomadic tribe is more exact and correct than in their own language. Papey: better “papay” of course is the Aryan world of Padar (father, grandfather)...Apparently the great God of Hellenies had been named in ancient time and it was not forgotten in Herodotus period.”⁴

The Danish scholar Artur Christensen is sure that the religion and beliefs of Iranian and Indian Aryans was the same at the beginning but after their migration to their place of dwelling they have got differences. Although most of the Gods were the same for both, but the main gods were differ. In Aryan society there were two large groups of Gods one of which called devils and headed by Indra the God of war and the other group was Asuras (in Iranian Ahuras) and headed by Varuna and Mithra. Many scholars are sure that Iranian Mazda which means **clever** and **great** is the same old Varuna, but just had been forgotten by Iranian by passing time. According Christensen “from the period of beginning of history of Iranians we meet two different forms of initial religions: one group was busy in worshipping Mithra and the second one believed in the great God – Ahura – Mazda.”⁵

¹ **Olymp** – the highest mountains of Greece where lived the Greek’s Gods headed by Zeus.

² Геродот. История, с. 259.

³ Каломийцев И. Тайны великой Скифии. М., 2005. – с. 49.

⁴ Геродот. История, с. 259.

⁵ Кристенсен А. Эрон дар замони Сосониён. – с. 48 – 49.

At that time around Mithra such Gods as Rashna (the god of righteous and religious experience) Srausha (god of obedience), Ashi (the symbol of confidence and marriage), Veretraghna, (the God of War and Victory,) Khvarena or Farr, (the God of success of kingship) had gathered. A. Christensen and Sweden scholar G. Nyberg state that Zarathustra came just at that period of historical time and raised against the polythesm and created the monotheistic Zoroastrian religion and strengthened it¹.

MITHRAISM

Mithra is one of the great divinities before the time of Zardusht and it was united around it a number of other divinities (deities). The word “mehr” is an Indo Aryan origin of Mithr which means **base, root** and **mother**. In Avesta the word **maethanya** from this root was often used and it was the meaning of home, motherland and place and now in the Tajik language it's turned into **mehan**. Our today's “**mehman**” is also from this root and is Avestian by origin. Usti used the word **mehr** for the same meaning considered it as a line between the material and eternal world. It means a connection between creator and creatures.

Belief in this Cod appeared in a very early times and it has a profound natural and historical root. This belief is associated with the times when Indians still did not migrate to India and Iranians to their present land of Iran. The oldest works in the name of this God are the ware (clay) plates which were discovered in 1907 in Kappatuka, the place of Baghozku in present Turkey and belong to XIV century BC.²

This belief appeared in the centre of Central Asia³ in the second millienum BC and it slowly spread upon the whole Asia and then Europe and in the first centuries AC it fought against Christianity. As this religion had polytheistic belief, for a long period of time it was added new branches and leaves in Asia and Europe and in the IV century it could not resist the new Christian religion and it gave its place. The tradition of Mithraism is called a mysterious religion, because in ancient time not only for other people, but for its followers about the tradition of this religion there was a veil of mystery and secrecy and also the religious ceremonies and praising in caves and special undergrounds which were grinned according to laws and instructions of Mithraism religion were taken

¹ Ньюберг Г. Динҳои Эрони бостон. – с. 65 – 66.

² Мейе А. Введение в сравнительное изучение индоевропейских языков. М.-Л., 1938. – с. 88.

³ Куман Ф. Оини пуррамзу рози митрой. с. 15; Розӣ Х. Оини Мехр. - Ҷ I, с. 5 – 56.

place secretly. A Swedish Avestian specialist H. Nyberg and his followers considered Mithraism tradition one of the oldest traditions before Zoroastrian¹.

A monotheistic Zoroastrian religion later took the place of mithra traditions and decreased the position of Mithra as a God, but because of great belief in it, people did not change their views and notions about Mithraism, and it was brought in to Avesta as an assistant of Ahura-Mazda.

Therefore, a new monotheistic religion Mazdayasna in Avesta kept the previous form and tasks of Mithra. In Avesta Ahura – Mazda was declared the only God and according to 1 and 82 paragraphs of Mehryasht, Mithra turned into creator and assistant of Ahura – Mazda. But if we look at Avesta in details, we'll notice that in spite of losing the previous grandeur, Mithra could save its influence and high position in Mehryasht. In the first paragraph of this Yasht in his talk to its prophet Zaratushta Ahura-Mazda says that he's created angel Mehr with the same respect, prayer and praise as he had. It should be mentioned that in Avesta Ahuramazda except on a level of his position only two angels: Apam Napot and Mehr which were remained /left Gods/ deities till the times of Zoroastrian . The place of appearance and the land of Mithraism tradition has been mentioned in Mehryasht like this. The first God which climbed the top of Hara mountains before the sunrising. He's the first who is adorned with golden decorations and rises from those beautiful mountains. That's why the brave Mehr could guide and observe all Aryan's households (paragraph 13); The place, where the brave kings gathered a lot of fighters, where there are high mountains and many pastures for animals; The place, where there are deep and wide rivers, where the wide rivers and Novtog meet abundance of stormy waves in Ishkara and Paruta and hurrying to Marv, Herat, Sogd and Khorazm (Paragraph 13/14)².

Mehr is known as an angel, who rose from Hara Berezaiti mountain before the sunshine and looked at the Aryain countries. The first geographical name which was mentioned in the fourteenth paragraph is Novtog. In accordance with Bundahishn's information, chapter 20, paragraph 24 (published by West and Anklessaria), God of wisdom, chapter 27, paragraph 44, Novtog is a river and its stream was changed and connected to a great lake of Chaechest by Afrosiyob to the king of Turan. This fact was confirmed by European explorers, too.³ All the sources, included, Tajik historians determined the place of Turan in Central

¹ Нюберг Х. С. Динҳои Эрони бостон. - с. 79.

² Авесто. Тарҷумаи Ҷ. Дӯстхоҳ. - Ҷ. 1. - с. 356.

³ Кристенсен А. Каёниён. Техрон, 1381. – с. 129.

Asia.¹ H Muminjonov consider that the lake of Issiq (or Issiqkul) and around it, is Afrosiyob's homeland.²

Most of the other geographical names mentioned in the fourteenth paragraph of Mehryasht, also situated in the area of Central Asia. One of the French explorers Frans Kuman who has finished an interesting research on this basis, consider Asia the land of Mithraism, Mehr religion.³

R. S. Zaehner thinks that Central Asia is a desired place for Mithraism⁴ tradition. There are many different opinions that traditions of Mithraism had developed at the expense of spiritual riches of the local religions in Mesopotamia and Minor Asia and it came to Europe, and also there are many others opinions. For example, Plutarkh – the Greek historian who lived in the 1 century AD considered that the desired place for Mithraism tradition was in Antolia (Minor Asia). A modern explorer S. Vikander thinks that the real land of Mithraism religion is Balkan Peninsula.⁵

A famous Iranian mythologist Mehrdad Bahar says that Mehr religion appeared in the definite time of the development of society and he writes the following: “that's why, we should know that the development of Mehr's personality in Mehryasht is the result of special and new state of Aryans in Central Asia. In this time many small towns and tribes united in Central Asia and it is the beginning of monarchy within the Aryan tribes”.⁶ Hashim Razi is another Iranian scientist who has had many researches on Mithraism, confirms that Varoroud – the land between Sir and Amu rivers, more correctly Sogdiana – the area of Samarqand the land of desired place of Mithraism, religion. About the main ceremony of Mithraism tradition concerning cow, its slaughtering and about the appearance of different things of material world from it, Sogd or Sogdiana in Avesta is said like Gava Shaena. To confirm his conviction Hashim Razi writes: “Gava is the name of a thing, and it has the meaning of animals like cows and sheep and most likely cow, that in many cases it has witnesses and Gava shaena and Gava shiti, which is mostly used like the land of Sogd, has the meaning of pasture, or a land where there are a lot of pastures.

¹ Якубов Ю. Религия древнего Согда. – с. 31.

² Муъминчонов Х. Тўрон - гахвораи тамаддуни ориёӣ.- с. 206.

³ Куман Ф. Оини пуррамзу рози митрой.- с. 15.

⁴ R. S. Zaehner. Zurvan. A Zoroastrian Dilemma, 1972 - с. 18.

⁵ Стеблин-Каменский И. М. Авеста., 1993 – с. 6-7.

⁶ Баҳор М. Аз устура то таърих. Техрон, 1381. – с. 30.

Here's also like the life order of the people in the time of Zarathustra we face with herdsmen, in spite sometimes we see branch of agriculture is also beside the herding and there are also some terms as a proof in Avesta"¹

According to opinions of most scientists, specialists of Avesta all its texts haven't the same value and its different parts belong to different times². They consider the personal songs of Zarathustra, Hafthat and the 5th, 10th, 13th, 14th, and the 19th parts are oldest parts of Avesta³. The tenth Yasht's name's Angel of Mehr, and it is one of these Yashts. In this Yasht, which is considered to be before the prophet Zarathustra, are reflected forms and main tasks of Mehr - the God. "Mehryast" is one of the most beautiful, interesting and attractive Yashts of Avesta and it informs about our ancient ancestors, about their simple, but proud and fair life. This yasht is not small and it has 146 paragraphs.

It must be mentioned, that Mehr the God has also a high position in Vedas. These two customs or traditions of Indians and Aryans in spite of their differences have common point about Mehr the God. In both religions Mehr (Mithra) is the God of the world light and sky. And it is known as a protector of truth and a great enemy of false and a wrong way.

In Mehryasht of Avesta Mehr shines like a God of light and comes out before the Sun rising from behind the high mountains. In many cases in Tajik literature Mehr is like a model of the Sun. In Mehryasht Mehr is the light and a shine that appears before Sunrising and gives abundance, success, multiplication and happiness to the material world (paragraph 5).

All over the Mehryasht Mehr is sensible awaken and gallops in the sky cheerfully with his four horsed chariot and guards the normal life of people (paragraph 7). The whole day it rides his quick horse in the wide sky, and even at night it gives light with its radiance rays to the world (paragraph 7).

In Avesta angel Mehr is mentioned with two great and proud names: the owner of wide valleys and thousand ears and eyes (paragraph 35). Neither sun, nor moon and stars, but Mehr observes the world with its thousand ears and eyes and it sees everything and no one can deceive him (paragraph 24). So, it's the great enemy of the false and treacheries.

He is the God who is brought as a witness by people when they reach agreement, when they decide or swear. It's the protector and supporter of those who carry out their promise, decision. It's a great enemy of traitors. (Paragraph 23). It's not the Sun, but its light, shine (with) takes the night away

¹ Розй Х. Оини Мехр. Ч. 1. Техрон, 1381. – с. 55-56.

² Стеблин-Каменский И. М. Авеста., 1993 – с. 6-7.

³ Кристенсен А. Каёниён. Техрон, 1381. – с. 14.

presents the world with life and happiness. With the action of its light it turns the nature into increase and abundance (Paragraph 16). As Mehr is the ruler of valleys and wide areas, he provides development and a lot of welfares and prosperities, animals and people (Paragraph 65). He pours water from the sky to the land, becomes a reason of growing plants and presents its followers with health, wealth and children, (paragraph 61). It gives riches to people and their life and also gives them spiritual bless (Paragraph 66).

Mehr – the God connects the wealth, children and a good family with a peace of mind, wisdom, happiness and a good aspiration and became the reason of unity of people and its praisers (paragraph 73, 74).

Mehr takes away the devils who live in the darkness and they are the reason of spreading of guilt and disobedience, mud, dry land and bad harvest (paragraph 99). He's always awaken and clever and he always protects Ahura – Mazda. He always fights with Ahriman and is armed with the best weapon from the high sky he watches enemies (paragraph 96). He attacks the enemies and people who are in the wrong way, evades and destroys them. During the war, when the army of enemy shot arrows to wrong direction and recue his followers. He bring victory for them, who are kind and well-honored, and warship him with praise and ceremony and sacrifice for him (paragraphs 119, 120).

On the one hand peculiarities of nature and Mehr's personality and his tasks which were mentioned above and were written in Avesta, are a strong basis for spreading this religion in Western Asia, North Africa and Europe, and another good basis wes the religious policy of Achaemenides kings.¹ The religion of Zarathustra, which was transferred from Balkh to present Iran with Iranian tribes, became the first religion of Achaemenides kings. Darius the first mentioned Akhura Mazda on his petragliph in Behistun's mountains 20 times and named it the Great God. Really Iranian tribes brought with them to their new land not only Zoroastrian religion, but old Aryan believes. In Babylon, Kalda which were the centers of religions of the ancient world, still there had been ancient beliefs which are similar to Mithraism traditions. After Darius the first when amog the Achaemenides king's belief towards Mehr and Aredvisura Anahita increased they slowly reached their previous position.²

Dyakonov mentioned a wide use of names with the root of Mitr in VI- IV BC in the area of Mede, and he inferred that according to the facts IX – VI BC, names that show a belief in Ahura-Mazda, were used very much.³ In Babylon,

¹ Розй. Х. Донишномаи Эрони бостон . Ч. IV – с. 2020 - 21

² Дандамаев М. А. Политическая история Ахеменидской державы. М., 1985. – с. 73.

³ Дьяконов И. М. История Мидии. – С. 31.

Kalda and then in Minor Asia, followers created out of Mehr a great God, regulated traditions of a separate religion around it and arranged a lot of ceremonies of sacrifices and put Ahura-Mazda's duty to Mehr.

In Aryan's countries especially in Avestian century a year was divided into two seasons: summer (nata) and winter (zayana). Nawrouz celebration was the beginning of summer and Mehrgan was the beginning of winter. Aburayhan Beruni says that from the ancient time on the 16th of Mehr month (2nd of October) a great celebration of Mehrgan took place and in ancient Iran it was called Mithrakana (place and soil of Mehr)¹. This holiday was celebrated widely all over Asia, especially in Babylon and Minor Asia. In such celebration the priests of Mehrwarship traditions were leading the people.

Ctesius – A Greek historian, who lived in the court of Achaemenides Kings, wrote that the celebration of Mehr's day was organized with special splendours by the rulers. The kings never drank too much and they did not get inebriated, with the exception of the day of Mehr's celebration. In such day they wore red clothes, drank wine and took part in merry common meetings. In this ceremony had been done a lot of sacrifices². According to Herodotus writings even Khashiyarshah after the conquest of Greece had sacrificed 1000 cows for Throya of Athens³.

But there is another opinion of French scientist Frans Kuman that in Europe Mithra's celebration had taken place on December, 25, as it was his birthday⁴. In Medan state (VII – VI AC), according to Russian, scientist Dyakonov I. M between the other Mazda Goddesses given a preference had been to Mehr⁵. Another Russian scientist Ivanov M.S said that spreading of Zoroastrian religion in the present land of Iran started in VI – V BC, before it people had special beliefs in other gods which they had taken with them from Central Asia, like Ardevisura Anahita and especially Mithra⁶.

After Babylon and Kalda the place of development of Mithraism tradition became Minor Asia. In the country of Lydia which had then already seized by Cyrus⁷, the first king of Achaemenides Empire, people worshipped the stars and

¹ Беруни А. Осорулбокия, чопи Захау, Техрон, 133. - с. 222 – 225.

² Донишномаи Эрони бостон. Ҷ. IV. – Техрон. 138. – с. 2020 - 2021

³ Дьяконов И.М. История Мидии. – с. 396.

⁴ Later after appearance of Christianity the birthday of Mithra has changed into the birthday of Jesus and the first day of melodic calendar.

⁵ Дьяконов И.М. История Мидии. – с. 402.

⁶ Иванов М. Очерки истории Ирана. М., 1952. – с. 16.

⁷ Дандамаев М. А. Политическая история Ахеменидской державы. М., 1985. – с.23.

the heaven. That's why here Mehr was quickly received as the main God. Here also another ancient goddess, Aredvisura Anahita achieved praise¹.

Strabon – a Greek geographer who lived late in the first millennium BC in Kappadokia also named this celebration Mithrakana, and he mentioned that the King of Armenia every year in this day of celebration presented 20 thousand foals to Achaemenides King². As this ancient scholar lived for a long time in Eranshar he continued his research on history and traditions of different people, especially Aryans. In other place of his works he says the following about the traditions of Persians: “Persians traditions and customs between these people (Aryan), Medan and other people are the same ... They praise Gelios and called him Mithra (Mitra), also Selen and Afradita (Anahita). Then they worshiper fire, land, wind and water”. He told in detail about traditions of Mags in his time in Kappadokia (Minor Asia), and says that he'd seen all these traditions and customs himself³.

From the commentaries of Greek geographer it becomes clear that in believes of this area late in the first millennium BC Mehr - the Goddess had an important position. According to conviction of Russian scholar of XIX century Maksutov V.P, Mithra took all the powers of Ahur Mazda in Rome. Mithra is considered to be like a creator of the world, Sun, basis of life, cleanness and innocence⁴. The Mithraism specialist F. Kuman writes: “The reason and fact of why till this history the tradition of Mithra worshiping had not been spread to the West, without doubt here must be a reason”. And he continues: “The matter is that in 204 BC the praising of Great Mother (Magna Mater) in Rome became official”⁵. Here raise a question: the great empire that had seized three great parts of the world, whom it had believed? Who is Great Mother or Magna Mater? The above mentioned author in page 186 of his book answers: “the oldest temple which is known, near the Mithran (temple of Mithra) is the temple of Sibila (Anahita), which is in Ostiya. So, worship of Mithra developed beside the frigidian goddess all over the empire and it was regulated and ruled with fascinated collaboration.... Followers of Mithra could attract the attention of the priests of Great Mother to them. And they could achieve the protection and support from the Government and also from friends of traditional society of Great Mother. In the system of Mithran tradition only men had the right to take

¹ Гиршман Р. Эрон аз оғоз то ислом. Техрон, 1383. – с. 312.

² Страбон. География. М. 1994., - с. 499.

³ Куман Ф. Оини пуррамзу рози митрой., - с. 186.

⁴ Ibid

⁵ Ibid

part and become the member of mystery ceremony of Mithra. Thus the view of spreading and large space required to attract women to Mithra's faith. In this Aryan faith, which developed beside the traditions of Mehr, (Aredvisur) Anahita had got a position of Great Mother (Magna Mater) and became known"¹. In spite of the fact that Zarathustra had banned to worship other gods before him, the belief of them still was in the heart of the people. From another hand changing of the way of Achaemenides King's belief created favourable ground for Mithraism. For instance, Achaemenides kings Ardasher II (405 - 359) and Ardasher III (359 - 338) in their inscriptions openly turned to Aredvisura Anahita².

A French archaeologist and historian Roman Ghirshman writes that the God of Darius the first and his two deputies, in accordance to petroglyphs, was Ahura-Mazda. Then he continues his words and says: "From the time of Ardasher the second the official tradition extends with religion was that goddess which are mentioned in the books equally with Ahura – Mazda. They consist of Mithra, the God of the Sun, God of fairness and sacrifice, which is the oldest Aryan God and Anahita

(Aredvisura Anahita) – the God of water, harvest and birth which shows the influence of noniranian views"³. Ghirshman calls Aredvisura, the Greek Artemis, which is no true to the fact.

Above mentioned peculiarities of Mithra was the reason that it had spread not only among social strata of Iran, but in social state of Western Asia and Empire of Rome, and joined or made farmers, soldiers, craftsmen and even kings its followers and each of them in accord to their social position leant on this or that property of Mithra⁴. This new faith in Iran mostly had the Zurvanism character and in Europe has gained new trend and became known as Mithraism⁵.

In the tradition of Mithra, Zurvan (in Avesta, Zrvana akarena – boundless time) was an area God. The followers of Mithra the God also praised Ahura-Mazda and they did ceremonies of sacrifice in order to keep the evils of Ahriman (devil) away. In this religion Mithra, who was the express on of light, was between the paradise of Ahura-Mazda and the hell of Ahriman. That's why he was called a mediator. In Avesta he has also got such properties and he has been known as a mean between the great innermost God and the people.

¹ Куман Ф. Оини пуррамзу рози митрой., - с. 186.

² Ibid.

³ Гиршман Р. Эрон аз оғоз то ислом. Техрон, 1383. – с.183.

⁴ История древнего мира. М., 1981. – с. 285 - 286.

⁵ Бахор М. Пажӯхише дар асотири Эрон. Техрон, 1362. – с. 15 – 16.

The follower of Mithra had related to Mithra the God many legends according to one of them Mithra was born from rock in his right hand hold the knife. Another tale said that after an appearance Mithra decided to struggle with Sun and when it happened the Sun could not stand his strength and fell down. Then Mithra helped the Sun and picked it up and stretched his right hand for it. The two Gods took the hands of each other. This action was the expression of union and alliance of the Sun and Mithra.

The other legend about Mithra, which has a high and special position in Mithraism, is about a fight of Mithra the God against the Cow. We shall talk about this later. We only remind that in the tradition, killing the first cow is the beginning of creation.

The followers of Mithra were bringing up in spirit of bravery, courage and militant, because they thought that only by means of an irreconcilable fight with Ahrimani forces they could reach the last victory. Because of this property, the tradition of Mithraism had found a great influence between the soldiers and fighters of Roman Empire¹. In the ceremonies of this tradition only the men who reached mature age could take part. In these ceremonies women had not the rights to take part. Between followers of Mithra, social position and wealth were not important and all of them called each other “brother”. But in spite of it leaders and religion mentors were respected and praised more.

Generally the ceremonies of Mithra the God took place in natural caves, because they were the places of appearance of the beautiful sky: The ceilings of the temple were decorated with stars and different views of sky. As the cleanness of spirit and body was one of the main arrangements of Mithra followers, water was flowing inside or near the temple. But in the flat areas and towns in most cases there were not natural caves and they built constructions like the caves in the undergrounds. The followers got into the temple by the help of long steps. Sometimes the steps reached the room where the followers were prepared for the religious ceremony. From that room they came into the main hall of the temple. The ceiling of the temple was decorated as the sky at night².

The first suitable countries, where had spread Mithraism, were Kalda, Babylon and Armenia. Here it took the places of Baal – the God of the sky and Shamash, the God of the Sun. In the ruins of a Zoroastrian temple, which is near Parsa, were found inscriptions in Greek language, and there Ahura – Mazda, Mithra and Anahita had been mentioned by Greek names of Zeus,

¹ Максупов В. П. История Древнего Востока.- с. 392 – 393

² Бахор.М. Аз асотир то таърих. – с. 32 – 33.

Appolon and Afina (Athens).¹ Babylonian and Greek gods were changed on to Aryan Gods. For example, Ahura –Mazda with Boal, Mithra with Shamash, Anahita – with Ishtar.² Babylonian God Shamash, like the angel of Mithra, was the god of vow and justice, like Mithra he (it) appeared in the high mountains and with his light chariot he was riding about the sky every day. As different kings deviated Zoroastrian religion, but they praised some of this angeles it became a good basis for the development of Mithraism. They had special priests which were called Mogh or Majus.³ The position of these mogs was higher than local clergy, and they could restrict the power and authority of local clergy. Therefore, Babylon, Kalda and Armenia became countries, where Mithraism developed very fast. Then it spread to Mesopotamia, Frigiya, Galatia and all over the Minor Asia.

The removal of Achaemenides Empire was another reason of fast spreading of this religion. When Alexander invaded Iran and faced with a great religion of Mazdayasna. He burnt all of its sacred books and began to fight with it. The commanders of Greek armies who had governed Asia for about 200 years, continued his politics, and they were strong supporters of Buddha tradition in the East and Mithraism in the West.⁴

The dynasty of Greek kings which had been retained in Pont, Kappadokia, Armenia, Kommagen and other, cities connected their past with Achaemenides and they had been proud of their culture, customs, ceremonies and decency with ariyai respects.

That's why they from the worship and respect of the oldest Aryan Gods found a special honored feeling and by this way they connected themselves to Aryan nation.⁵ According the tradition of Mithraism, fairness and cleanness are strengtheners of kings throne and its achievements, this is an aspiration that had remained on a petrography of Antiokh the first Epiphan (69 - 34 BC) who had ruled Kommagen. Instead of the name of Antioch, he chose the name Mitridas, and the sixteenth day of Mehr (Mithra), which was the celebration of Mehrgon, declared his birthday. He'd written that he's very glad he'd praised his ancestors who had Aryan and Greek traditions. He had built new temples for Mithra, and had demanded from Mags to come to religious ceremonies in special clothes of

¹ Хертсфельд. Таърихи Эрони бостон. - с. 44.

² Кристенсен А. Эрон дар замони сосониён. - с. 56.

³ Куман Ф. Оини пуррамзу рози митрой. - с. 32.

⁴ Ibid, p. 33.

⁵ Ibid, p. 34.

Aryan priests and the ceremony of its traditions should be done in the existed form.¹

As it was mentioned, the oldest obvious proof about this Aryan religion is an agreement from the year of 1380 BC which was found in Minor Asia, it was signed between the king of Hetts – Suppilulium and the King of the country of Mittoni – Mattvasa. In this agreement for the first time were mentioned names of Mithra, Varuna, Indra and Nasataya and it shows communication between two of them in the time of Indo-Aryan.² As Mithra in belief of ancient Indo-Aryan was the expression of fairness and justice, outwardly his name had been using for protection and supervision. About the fate of Mithraism in this country until it was invaded by Achaemenides in the middle of VI century BC, we haven't exact information. But it is known that the conquest of this country became a factor of spreading of Aryan culture.

As it was informed, the religious politics of different Achaemenides kings and especially decay of this dynasty has brought a new spiritual condition. If in the time of Achaemenides Babylon, Kalda (Mede) and Armenia became the centers of Mithraism³ at the end of their rule, especially in the period of management of Greek commanders, this centre was transferred to Minor Asia.

Frans Kuman writes the following about the position of Mithraism in Asia Minor between the kings and people of this country: "But Mithra had found better and more respectful position than the great God, and like Mithradas he was mentioned in all oaths and agreements in the life of all people, rulers and aristocrats, also in Achaemenides kings like Darius and Ardasher giving victory, successes, blazze and stable defenders."⁴ Because of this condition, a lot of Maghs of Armenia, Frigiya and Lydia used their old traditions and could organize schools around them to teach a lot of beginners. In the opinion of French scholar or Kuman, as the Maghs had known enough about believes of their European neighbours, taking into consideration that methods of ceremonies of Mithraism before its spreading in Rome had been planned and arranged.⁵

Artur Christensen writes the following about the mixing of different believes of this area: "Ariyan, Babylonian and Greek legends intermixed with each other and the persons of eastern fairy – tales got hidden in the Greek God's clothers. To belive in two world, separate from each other, one is the world of

¹ Куман Ф. Оини пуррамзу рози митрой. - с. 35-45

² Нюберг Х.С. Динҳои Эрони бостон, с. 97; Гиршман Р. Эрон аз ғоз то ислом. – 1383. – с. 71

³ Куман Ф. Оини пуррамзу рози митрой. – с. 33.

⁴ Ibid. – с. 33.

⁵ Куман Ф. Оини пуррамзу рози митрой. – с. 34 – 35.

kindness and the other world of evil or the world of light and darkness and belief in paradise and hell, the day of justice, a durable connection between all the people and celestial forces, all these believes which were the basis of Mazda and Aryan religion, had entered the Minor Asia.”¹

Mazda religion and Mithraism of Magians in this country had got mixed with the local believes of different tribes, with their ancient Sámi and Syriiani believes and their Gods, and it had created changes. As it was mentioned, Babylon and Kalda were the centers of Mithraism. Artur Christensen writes the following: “One of Mazdayasna’s trends where Kaldanian astronomy had a high influence, has matured in Asia Minor, was a basis of Mithraism which developed in Rome Empire. In this religion Mithra was now as a God of Sun.”² The result of such mixture and mutual influence of different believes caused that a lot of legends and fairy – tales appeared about Mithra.

Thus, when Mithraism spread in Europe, some people accepted it as a source of fire, the others as a sun and the others as god of fairness.³ In spite of the fact that tradition of Mithra had been conquered most of European countries for three centuries AC there is not any exact information about the beginning of its influence in this territory. According to the information of one of the honored Russian dictionary, which had been printed in the beginning of XX century, the tradition of Mithra, where the sun is the centre of praise, spread all over the Rome Empire with its secret traditions in III – I centuries BC.⁴ Plutarch writes the influence of Mithraism in Europe was acted by sea pirates. A Russian scientist L.S. Vasilev says that Mithraism in Europe became influential at the end of the 1st century BC.⁵

According to the research of scientists, if we think that the period of Achaemenides rule is the time of spreading of Mithraism (religion of Mithra) in Near East and Western Asia, the support of Alexander of Macedonian and the other Greek governments of Mithraism, could be the beginning of Mithraism influence in Europe. According to F.Kuman’s information, in the second century BC here, the school of a sculptor Pergamon, for the first time made an image of Mithra in the process of killing a cow, and this work had turned into tradition later, and it was put in all temples in the most honored place.⁶

¹ Кристенсен А. Эрон дар замони сосониён. - с. 59.

² Ibid.

³ Розй Х. Оини Мехр. Ч. I. с. 62 – 63.

⁴ Малый энциклопедический словарь. СПб, 1906. с. 584.

⁵ Васильев Л. С. История религий Востока. М., 1983. с. 64.

⁶ Куман Ф. Оини пуррамзу рози митрой. – с. 41.

On the basis of writings of another European scientist John Hinnelz, Mithra, the God, thanks to Iranian people, could spread from Minor Asia, Armenia, Kilikia and Pont to Western countries. He gives an example, that in 55 BC Tirdad – the king of Armenia, took the throne with permission of Neron left for Rome and when he met Neron, he said: “I came to see you, as if I visited my God, for praise you, as I praise Mithra...”¹.

Another aspect of spreading Mithra tradition in Europe is constant wars of Ashkonids and Byzantian Empire against Rome and conquest of eastern province by Rome. For instance, in the time of reign of Tiberius (14 - 38) Katapatuka province joined Rome. In the period of (or under) governing Neron rule (54 – 68) Western parts of Pont up to till Black Sea entered the territory of Rome.

Part of Armenia and Kommagen was seized in the time of Vespasian (69 - 79). In these battls took part more hiling soldiers from both side, most of them were from European countries, especially from Italy. Frans Kuman mentioned the rapid spreading of this religion in Europe after the defeat of the government of Mithradates Eupator (66 BC)². It gets clear that the great enemy faith of Rome Empire was Mithraism.

Mehrparasti which has been known in Europe as Mithraism and by other names, at end of the 1st millennium BC began to spread its ideas openly and clearly. As this tradition had advised dreams of friendship, equality and truth, it had spread in the year of 68 it had already entered Central Europe, and in 107 to the northern countries of Balkan Peninsula³. Later it had found way to Germany, Austria, France and England. Plutarch thinks that one of the branches of mazdoyasna religion (his aim is Mithraism) in the middle of the early century AC had a high position in Europe⁴.

About the spreading and wide influence of Mithraism at that time in Asia, Europe and Africa a famous French historian E. Renan (1823 - 1892) had written that if something was happened to stop Christianity, in that case Mithraism would win the world⁵. The beginning of development of Mithraism in Rome should be known in the first century AC⁶. A Russian scientist Reder D.G. thinks that Mithraism in the first century AC spread to Rome Empire and all over the ancient Europe, and it led out the other ancient religions. In this religion

¹ Хиннелз Ч. Шинохти асотири Эрон. Техрон, 1383. с. 64.

² Куман Ф. Оини пуррамзу рози митрой. – с. 48.

³ Қадиев А. Таърихи адён ва мазохиб дар Эрон. Техрон, 1352 . - с. 97.

⁴ Пури Довуд. Яштҳо. Ч. I. Техрон, 1377. – с. 406.

⁵ Ibid, p.10.

⁶ Куман Ф. Оини пуррамзу рози митрой. – с. 244 – 245.

Ahura – Mazda's tasks completely passed to Mehr. In this religion Mehr is given as a creator of the world, rescuer and a main power of struggle against Ahriman. On its way Mithraism attracted astronomy ideas of Kalda and Babylon up to Europe¹.

The explorer of Mithraism about its wide speeding in Europe names three main aspects: the politics of Rome rulers about seizure of new lands in the East and subordinate a lot of different people of this wide empire, different migrations, creating trade and economic relationships and wide using of the financial and wide use of army in the vast territory of state which has spread in the boundaries of Asia and Europe².

On the beginning of Mithraisms spread at the end of 1st millennium BC the Roman caesars had various, mostly good attitude to Aryan faiths. From the Kommodos's ruling period (180-192) the defense of religion became very strong.

This caesar joined the Mithraism society and took part in their secret meetings a lot of monuments and manuscripts of Mithraism remained after him. Aurelius (270 - 275) the sun worshiping became official religion. In the third century some Roman rulers made an attempt to join their faith to Mithraism. Aurelius also during his reign tried to create one religion and to bring all the religious together. Although Mithraism in Europe has formed in different forms it kept completely its Asian contents. France Kuman wrote the following about it: "Taking into consideration the Greek legacy we see that the Aryan faith never accepted the Greek ideas and did not become Hellenistic culture follower" but in a short period and very limited size Greece became the Aryan follower"³.

Although many European Gods gathered around Mithra's God the attraction of this God became more popular among them. Mithraism during centuries in East, particularly, in Minor Asia invented customs, tradition and formalities and penetrated into Europe.

In spite of the fact that all the gatherings and faith traditions took place secretly they were very close and attractive to European people and could answer the needs.

France Kuman considered Mithraism as a live, creative full of new ideas, revolutionary and very strong faith and said: "Also from the other side, in Rome Empire Aryan gods demonstrated with clothes of Olymp gods but in

¹ Розй Х. Оини Мехр. – Ч. I. – С. – 274.

² Ibid, p. 40.

³ Ibid, p.274.

spite of it they had real Aryan root. "About unreceptivness and unchangeable of penetration of came civilization in Europe he says:» Every time for these gods and saints had been worked out new ideas, new and corresponding art description and everything was ready for account of new maintenance. But there were two reasons which caused the success. One was the great wealth of the ancient ancestors and it was initiated without necessity and innovation and the other is that the art was appreciated like a thing that the buyers bought it is ready from the trade centers, and this way had blocked up every diligence in art innovation"¹.

Ma'bad or a temple was a place where different religion ceremonies and etiquettes were being held and it was the place where gathered the Mithraism followers, and its accessories and place has a special symbol. Porfiri in his book about Obulus who says that he held the ceremony of Mithra worship in the natural caves. These cave temples were discovered in many parts of Europe, in France, Germany, Yugoslavia, Italy, Rumania, England, Mesopotamia, Iran and others.

There must be a spring or a river near the cave. There wasn't natural cave everywhere thus the followers in besicle of a river (running water) had built undergrounds. They tried to build them in the form of natural caves. Investigations and remnants show that people with high position had built such temples in the underground of their houses.

The front door of the hall and its stairs had been built such that light could not enter inside. One of conditions of the temple was its darkness, and its main hall had not doors or windows. Thus Tartulian was surprised and in his book "Taj" says that they worship the God of light in a temple which is in the dark underground². There were different rooms in the two side of the hall. The investigation of these temples had shown that the order and rules of all these houses were the same³. One side of the hall was long, from its two sides (from the both sides of it) were put nice (beautiful) benches. In the temple of Ostiya in Italy there were symbolic pictures down the hall and there were put long stones and bed heads on the stony benches, on which they leaned on and ate their holy meal. At the end of the hall there was a special temple and on the wall opposite it was drown a picture where Mehr sacrifices a cow. It gets dear that the main aim of these temples (this temple) by this picture the tried to make a scene where a cow is sacrificed by Mehr. Most time the pictures of Mithra the God

¹ Куман Ф. Оини пуррамзу рози митрой. – с. 244 – 245.

² Розӣ Х. Оини Мехр. – Ҷ. I. – С. – 274.

³ Ibid, p. 275.

were decorated with marble and different colours. The beautiful art of Mithraism had stayed in such pictures, engravings and inlays.

On both side of the temple there were two fireplaces, which had holy burning fire in them. After the front door below there was a stony middle board which had a symbolic sign and it had a form of pearl or lotus and there had been held special ceremonies. The ceiling of the temple was covered by different pictures of Mehr made by sculptors, followers of Mehr. There were put columns near the temple where the statues of gods the assistants of Mehr, placed, they had a burning fire in their hands. In front of the temple they digged up a pit where they put the bones of sacrificed animals. Well-known temples which have many pictures were bigger and they've survived in the territory of Rome¹. Usually the size of the temples is not so wide, it could have place for up to 100 people. It seems that when the number of followers increased they began to build new temples.

Modern scholars Vindishman and Geyger in their work "The century of Avesta" have brought a story about ethics, secret and expression of Mithraism tradition from the book by the name of "Pithagor's itinerary" which had been written by the followers of wellknown philosopher the next centuries.

In this book Pithagor who lived in VI – V centuries BC, with the assistance of Zabratos² goes to the underground temple of Mehr³. In spite of the fact that the book and the story are falsification and forgery, they are important for full cognition of Mithraism tradition in Europe and it's explore and comparing. In this story Pithagor says: "I entered the dark cave in the town. I was wondered of a strange arrangement of this place which was for holding the ceremonies for the lightest stars (Sun, Mehr). I got inside with some observers. I saw such works and traditions that I could not bear it all in my mind. I saw people who were well informed about the secret, they were washing their bodies around the flowing spring and they were asking an ordinary cleanness and wisdom from the God. (Mehryast, paragraph 122). Zarathustra⁴ was the religion leader and he put eternal sign on the breasts of those present⁵.

When they got such position they were proud of it. Everybody ate bread and drank water. It was a sign of entering a new life like the Sun opens a new year to the world and the people. All those present expressed this phenomenon

¹ Розй Х. Оини Мехр. – Ч. I. – С. – 275.

² Some scholars mixed Zabratos with Zarathustra

³ Саёхатномаи Пифагор. Тарҷумаи Ю. Эътисомӣ, Техрон, 1364. – с. 66.

⁴ In reality it was Zabratos.

⁵ The Mithra's seal.

in the songs about the god and prays. One of the priests, whom assistant was called a saint crow, hung a crown on a sharp knife and gave it to them but they did not take it and said by special voice: Mehr is my crown. I could see and fix (define) a representative of Mehr inside of symbolic tomb, it wasn't a statue, but sitting on a cow and he had a sword of Aries in his hand; it was a special sign of creation. I saw the king in the image a lion¹, had a bee in his mouth. The group of king's court officials in the appearances of eagle, falcon, dog and gryphon were following him² King's mistresses entered, they were all in pigeon masks and they had the same name. All of them passed the exam and trial. They also passed the long dark way with difficulty. They walked with naked feet on the snow and man-made ice. They were beaten with fifteen sticks which is called a whip of Mehr or Sun.

With the help of woolen suit which was the same as present people's suit, I could come closer to the holy statue of Mithra to know its work. A young god whose name was the Unique Eternal tries to domesticate and to kill a bull. Aryan crown like a king's fighter, a short camzol and below it a wide Aryan suit and ready to fight with Aryan ammunition. I noticed his upper clothes. The other two statues followed him, they had such wearing but they had not upper clothes. One of them had a burning fire up in his hands and the other had a burning fire down in his hands. Their sex was not clear. They say that it is a sign of generation. Some couples of blood was flowing from the bull's throat people around me said that it is a sky hoil³. The most attractive tradition is an oath that every man and woman declare it by heart and they consider that they address to mehr and say the following: "I swear for growing the number of wisdom people, who live on the earth. For killing every bad animal.

I swear for ploughing the land, its raising from seed and growing fruit trees. I swear for spreading cold water above the dry land and for building one way. If I do not do these holy tasks I agree after my death I'll be taken out of the kind people's place. I have known that Zarathustra, (means Zabratos) according to the wishes of the king, had not done really great trials for them. King's court officials and his women⁴ weren't allowed to eat food for forty days, during two days they were beaten, for twenty days they were made to go on the snow, it was very difficult to be suddenly in the middle of some burning fires⁵.

¹ The position and place of religious personalities of Mithraism is given below.

² It is a reference to the seventh followers who wear different clothes of birds and animals.

³ About setting and rising of Sun.

⁴ In Mithraism women did not take part.

⁵ The examine which was prepared for the followers.

From them nobody reached the level of seven planets and the last perfect position. They agreed for finishing the ceremony. The king and his court officials after the mixing water with a little wine in the glass in the form of silver egg like goblet, drank it I was let to look at this graceful goblet. Between the different pictures I saw a half- naked farmer or it's better to say a God like Priap¹ who was ploughing the land like a strong man.

They got out from the dakhma tomb according to the rules, which are respected and majestic in this religion. The people were waiting outside with a piece of glass. A handsome youth was riding a horse and he opened the way with a winged fan. The people followed him and threw the piece of glass to his side. It was on old tradition that only significant and true scientists knew its meaning. It was early in spring but in some regions the weather was cold like in winter. Iranians prayed for triple Mithra. Thus they praised the light, air (temperature) and the world which were presented by the Sun, and sometimes knowledge, power and kindness which are the best and respected quality of the nature. There were dances, year dance and day moving of the sun. The great celebration finished but it was not like Heliopoulos which I saw near the Nile and there it had been (incarnated) hours and seasons.²

Before this story, when Zabratos invites Pithagor to the celebration of Mithra, he says the words which help to understand the other basis of Mithraism. Zabratos says: "Look, Pithagor in spite of that I can not tell you some words,³ but invite you to this great celebration in another way, you' will be our witness. You must prepare for watching the great tradition of Mithra during three days. You'll like this celebration. I glorify there the next returning (zodiac) Aries the Sun and its high passage from the constellation of to Taurus which is the sign of cleanness of the nature. Mithra is toml is the world representative. Things that were put there and stayed there for an exact seasons, tell you about the symbols of climates and elements."

In spite of the fact that the book was written after the death of Pithagor or some centuries later, it is a detailed statement of ceremonies of prayer and sacrifice in a temple of Mithraism tradition. As nothing has remained in form in Europe from Mithraism, except hundred temples, monuments, statue pictures, paintings and views, some points of Pithagor's view are not clear still.

Mithras tradition was a mysterious tradition and each action and tradition of it has different maintenance and symbols. It's interesting that its followers

¹ The God of plantation of Greek.

² Саёхатномаи Пифагор. Тарҷумаи Ю. Ёътисомӣ, Техрон, 1364. – с. 66 -76.

³ Followers did not perconified themselves and provide their celebration secretly.

defended the secrets of this ancient religion greedily, and its mystery became clear for them who were well educated. If from one side the disappearance of written legacy about Mithraism in Europe was the result of hostility of Christianity, from the other side the secretness of the faith did not allow to keep information about this old faith. The only thing, that have been preserved were hundred of paintings, statues, monuments, images and different scenes in (temples)¹.

The paintings and pictures of killing a cow that are kept in European museums nowadays has the following explanation: A cow was grazing in a field. Mithra the God made it more calm and bravely took its horns and ride it. The animal got angry and started to run. Mithra did not let its strong horns bravely, made it tired and drove it to a cave. After some time the cow found suitable time and ran away to its first pasture. Khurshed (the Sun) hurried to Mithra for help and it sent to him its messenger – a crow, and showed the cow's place and asserted that the cow has to be killed. Mithra agreed to sacrifice the cow and followed the cow with its dog Silvanus, they drove the cow to a cave and there he took the nose of the cow up with one hand and with another hand he trusted the knife into the cow's neck². Here the most interesting process of Mithra started. The plants were grown from the couples of the Cow's blood and they covered the land. From its spine appeared wheat and from its body appeared other created things. Ahriman ordered his assistants to make its body poisonous and to make pollute the source of life birth. But they could not stop the process of miracle creation. The sperm of Cow had been collected by the help of Moon, cleaned and turned into animals and birds and distributed all over the world. The conclusion of this legend is the action of sacrificing the Cow, spread a useful life and a birth on the earth³.

According to Mithraism legend, Mithra after killing the Cow spent a religious ceremony and then he flew away with the chariot of Khurshed (the Sun) up to the high sky. As it has been said in the legend, he will come to the earth in a day of justice as a human rescuer⁴. Mithra is a guide and a leader of people in the sky, and it accompanies the souls of its followers through the seven firmaments. In each firmament they throw one of the world elements

¹ Куман Ф. Оини пуррамзу рози митрой. – с. 11.

² In Avesta the first cow had been sloted Ahriman (Bundahishn, v. 1378, p. 65) but the cow's problem is similar to Mithraism, all the beings comes from Cow's body.

³ Розй Х. Оини Мехр. - Ҷ. 1. – с. 305 – 306.

⁴ In Avesta it is Sushyonus. But here it is very similar to Jesus in Christianity.

away and enter the eighth firmament, where is the endless light and the place of Ahura-Mazda.

The traveling of Mithraism followers also consists of seven steps, and they had been passing a lot of examinations, which were very hard and difficult. There is no much information about these seven steps levels of position and conditions, how every follower of Mithraism reached the next position and what kind of work did he do in each period and how did he clean his soul and how he could guess the mystery of this religion.

It must be mentioned that all remained information about Mithraism which we have, was in Greek¹. All the names of these positions were also in Greek. Seven Mithraism positions consist of the following levels:

The first level is a crow². it is also called a herald, because he's a herald between Mehr and the Sun. According Porphyry's information this position was the place of the servants of the temples. Those who wanted to become the followers of Mithraism after the accomplishing of "Korvina" ceremony under the care of saint father, were considered among the believers and took the name of saint Crow. From this time they wore special clothes of this level and also they put the mask of crow on their head and imitated the voice and motion of this bird during the ceremonies. The Crow level is the lowest level, according to the remained pictures they served the guests during using a holy meal.

The second level was vulture. This level was the characteristic of secret and mysteriousness. They haven't had a right of presence in the religious ceremonies yet because they were in the period of learning and training. The term of nymph (Nymphē) was widely used in this level and their task is not clear. The found pictures of this group show that all of them were in masks. Their sex was also not clear, but some sings affirm that they were male. This term means wife but as it is known women did not take part in the religious ceremonies of Mithraism in Mithra (mehr) religion. Some scientists say that wives are the people who found out the secret of the religion and its significance, and co-ordinated with Mithra (Mehr) by the help of the saint fathers and this agreement is a mystical allegory of the god and its close fellows³. This period of Mithraism existence is the same as one of the existence levels in sufizm which is accounted for the union of people and the God. In this level the followers sacrificed themselves for

¹ Розй Х.Донишномаи Эрони бостон. – Ҷ. IV. с. 2056.

² This bird is two types. The one which has black and white wings is Kalogh, Shurnul or Zoghi alo and its meat is not halol. The one which completely black and migrate summer to cold areas, its meat is halol and it is Zogh (crow).

³ Куман Ф. Оини пуррамзу рози митрой. с. 11.

Mithra (Mehr). They spent most of their time in the temple and all the work was controlled by them. Outwardly the group of singers and musicians were nymphs who had been singing religious songs in the temples. The sound voice of ring and bell become loud at the end of the songs. Ringing the bells are Zoroastrian traditions by origin, and one of the religious ceremonies which is also held in the temple and still exist now, is ringing the bells. According Tartulian eating meals and drinking saint wine was the highest point of the ceremony, and they had been ringing the bells to show the culmination of the ceremony¹. Eating the meal and drinking saint wine also is mentioned in Avesta and bread is called there like “drauna” and wine – “Hauma”.

The third level is called soldier. Mehr is an invincible angel of war in Mehryasht of Avesta. Brave soldiers need his help in the field of battle. (76-78) The followers of Mithraism tradition also belived in their victory and they knew that Mehr and his supporters always fight side by side with them and help them to reach the victory. Their enemies were much afraid of this God.

As F. Kuman says, as Mazdayasna is based on morals the foundation of Mithraism was based on moral too². That's why the soldiers of Mehr were fighting in two fronts of morals: defense of motherland and the country and against the black powers of Ahriman. Officially achieving the soldier is level had many ceremonies and exams. In all temples which were discovered, we can see a pit in the form of coffin. The candidates had to pass hunger, darkness and fear, they had to be patient. The soldier had to lay for a while here like dead and when he was given a crown in a bloody sword, he did not put it on head but put his chest and said: “My crown is Mehr”.

Besides that they had to fight with a wolf, to swim in the water with their hands had been tied with the chicken intestines, walk some time on the snow and ice with naked feet and to suffer from the long hunger and thirst. When they were passing such difficult exam, they really forgot their past life and turned into the devoted soldiers of Mehr the God. They passed all the exams and the stamp of Mehr was put on their forehead and then there was held the Ceremony of oath which was named “sacramental”³. The followers who could pass all exams owned responsibility and obligation.

The fourth level is the level of lion. There is no much information about the tasks of the lion. It is only known that the lion has a connection with fire. The view of remained pictures and statues show that the lion is close to Mehr. These

¹ Розй Х. Донишномаи Эрони бостон. Ҷ. IV. с. 2058.

² Куман Ф. Оини пуррамзу рози митрой. с.145.

³ Розй Х. Оини Мехр. Ҷ. I. с. 569.

pictures show that the lions are serving with different gifts in their hands. The level of lion or bravery had also a lot trial and exams but there were not difficult and body torments here. In this stage the followers had to show the power and spiritual experience, moral dignity, progress of thought, unity of mind, guessing secrets and other best moral and spiritual qualities. As the lion has a connection with fire, according to Mithraism legend which is equal to Zoroastrism legend there will be a great fire at the end of the world. In this fire dishonest people will burn and disappear, but honest ones will swim in the clean water. Outwardly the lion plays definite role in this ceremony.

The fifth level is called abstention and chastity. This level has a symbolic meaning and it is a metaphor from the nature, growing plants, the sign of freedom and cleanness. Those who reached this level, washed their hands with honey and put on their heads as Mehr the God a frigiyan cap which shows freedom and cleanness. The other special sign of abstention was crescent moon and sickle dealing with mowing. As along with sacrificing the Cow, plants and grasses became green the person mows them with sickle and store them for life. Cleaning the hands with honey was an allegory from nobility and riches of Arians. And the Moon, as it is mentioned in Avesta and other pahlavi sources is a protector and a spreader of plants and animals. Between Tajik farmers there is still an old belief that the Moon's light influences the grow and harvest of the fields and fruits.

The sixth level is called Khurshed (the Sun). In Avesta especially Mehryasht, Mehr and the Sun or Khurshed are very close to each other, and Mehr is presented as an appearance of reflection and the light of Khurshed. Khurshed went to Rome and Greece and passed its qualities to Gods Sul and Helios.

According to a passed legend, Mehr after the birth had tamed all the beings and elements. Then he tried his strength against the Sun and subordinated it. In accordance with this legend after the killing of the Cow during the eating holy meals, Mehr and Sun (Helios) with a group of the their followers after having eaten the saint meal made from the blood of the Cow and left through the axis of Khurshed, (the Sun they) raised to the sky.

The seventh level is considered the highest position by the followers of Mithraism. They called this level Pater (Father) or Father of Fathers. The highest position of Christianity is papa (the father of fathers), and religious priests had also named by this name. It should be mentioned that the position of Sufism leader had also the name of "Eagle" as the father in Mithraism. "Eagle" was the

highest position in Mithraism. In “Mantiq-ut-tair” of F. Attor Simurg or Eagle is also the highest position of Sufism¹.

During the greatest ceremony the father wore the same clothes as Mehr put on his head the broken cap of Mehr, and took a walking-stick and a ring in his hands because they were the signs which determine the highest position of this tradition. He was considered as a connoisseur of secretes, a great religious mentor and priest. All the temple's works were under the care of him, new people and followers were accepted only by his consent. Rising in rank or grade was also under his earnest care. As he was considered as a representative of Mehr he had done or held the highest religious ceremonies personally. In spite of that there was an equality and fraternity in the temple. There wasn't a rank or a grade of state or any social position in the temple, and all of them addressed as “brother” to each other. As it is seen on the paintings and pictures, the father also walked between the followers and he was also called “brother”. The walking-stick and the ring of the father of temple has deep Aryan root. In the second fargard of Vandidad (paragraph 6) Ahura-Mazda presents Jamshed, the first king of Aryans, with two things which are called suvra and ashtra, they are the same walking stick and ring. The walking-stick is the sign of the government and empire and the ring is the sign of wisdom, immateriality and kindness. In other words, the walking-stick is the sign of a mundane government and the ring is the sign of a spiritual government. In Mithraism ring means love and faithfulness, devilmint, vow, friendship and fraternity. In Mehryasht the angel of Mehr is also the guard of the mentioned elements. According to this he was invited as a witness during the vow (pr. 44-45). Those who infringe or break the vow had been punished cruelly by Mehr. The vow or oath given to a friend or an enemy is a sacred word of the God (2 pr.). One who breaks le faces with the anger of Mehr (19 pr.). Exactly in Rome, the followers of Mithraism during their oath exchanged rings to show earth and devotion².

Mehr was the shine of Khurshed in Rome. Khurshed the Sun worship corresponded to philosophical thoughts at that time and from the other side political requirements of the century also considered it as a good mean for the development and spreading the power of the Empire. Khurshed according to its moving, in the sky, was the sovereign and head of every heavenly body. The kings of Rome in the third century AC argued that they were representatives of

¹ Розй Х. Донишномаи Эрони бостон. - Ҷ. IV. – с. 2062.

² Куман Ф. Оини пуррамзу рози митрой. – с. 155; Розй Х. Донишномаи Эрони бостон. Ҷ. IV. – с. 2056.

the God on the earth, they certainly meant the position of Khurshed¹. To find the esteem of Mehr the God they built grand temples for him. One of such emperors Makrobiy or Makrobios (400year) had defined the position of Mehr – invincible Khurshed this way: when the period of time is over the gods consist in one being but with different tasks and all their names and tasks are gathered in Helios (Khurshed)². As different religions functioned in the country and they were giving rise to definite disorder, they tried by this way to use a united religion on the territory of the great Empire of Rome.

At the beginning of the IV century there was created a society which accepted the tradition of Mithr or invincible Khurshed as a position of the only God. But in 306, when Constantin (285-337) took the authority and accepted Christianity he changed the position of Mehr tradition. A great contradiction between Christianity and the tradition of Mehr began at that time. In spite of the fact that he was indifferent to all religions and believes the everyday development of Mithraism was stopped. Julian Apostat (331-363) was Constantin's cousin who loved Helios the God of the Sun from the youth and considered himself as an envoy and a fellow of Helios, he said that the god gave him this position and the celestial message and also the title of his representative. He declared Mithraism the only and official religion in Konstantinopole. Later on these contradictions got more and more because the kings of Rome Empire sometimes supported Mithraism and sometimes Christianity.

Thus when the throne was in the hands of a representative of Mithraism the followers of Christianity were all killed and with the coming of a Christian king the followers of Mithraism faced the same fate. One of the roman writers of that time had written that in the time of Constantin and especially his assistants nobody dared to look up at the sky and to see the sunrise and the sunset. Even farmers and sailors who controlled their sowing and their way by the movement of planets and the weather, looked at the ground with fear³. At the end of the IV century Christian church triumphed over Mithraism adversaries and began to destroy not only Mithraism but also the temples and the cultural legacy of invincible Khurshed. Everything that mentioned about Mithraism, was broken, robbed and destroyed. As F. Kuman says, that the church and the fanaticism of

¹ Куман Ф. Оини пуррамзу рози митрой. – с. 155; Розй Х. Донишномаи Эрони бостон. Ҷ. IV. – с. 2056.

² Куман Ф. Оини пуррамзу рози митрой. – с. 155.

³ Куман Ф. Оини пуррамзу рози митрой. – с. 218; Розй Х. Донишномаи Эрони бостон. Ҷ. IV. – с. 2056.

Christians were so rude and cruel that sometime it was very difficult to believe in it¹.

The followers of Mithra for defening the temples from the fire and destroying, closed their doors and entrances, and most of the temples which were in the caves and undergrounds, covered them with stones and ground for nobody could find them. As they saw that cruelty, destructions and killing were widen they transferred the cultural and valuable legacy of the temples to other places. When they were hiding such valuable, sacred and rare legacy they hoped that it will come to the end such hard time and their God will win again. Christians knew that Mazdayasna and Mithraism were one of the greatest and the most dangerous devils for them, so they destroyed the holy places of the temples, killed the followers and put their dead bodies there². Most of the temples were completely destroyed and part of them were turned into churches.

As in ancient time most people were close to nature they had closely relation to Mazdayasna and Mithraism. Outwardly their god the Sun did not have wide meaning and it could not give an account of their wishes. Mehr and its spiritual maintenance spread to every area and it got richer and stronger thanks to the advantage of the local gods, and took place besides them or oppressed them. That's why the religious schools of Kaldans and Babylonians found agreement with the first ideas and thoughts of mazdayasna religion.

Thus Ahura-Mazda became united with Baal who was the God of the Sky. Aredvisura Anahita united with Ishtar which was the planet of Venera and love confidence angel and Mithra turned into Shamash – the god of the Sun³. But Mithra in Avesta is not the angel of Khurshed, it is the light or shine which appears earlier than the Sun. Aryan Mithra is the angel of defender of justice and oath which rises from the mountains in the East. In Pont (modern Turkey) Mithra like a man is shown riding a horse and it had been praised as a god or the confidence angel of the Moon. In other regions of Minor Asia it has been shown with wide short trousers and it had been equaled to Attis the God. In Lydia Mithra Anahita was turned in to Sabazius-Anahita. Thus other local gods of these countries took place around Mithra and served him⁴.

But the angels and the gods of Mazdayasna, especially Mithra the God penetrated Europe, Greece and there, in the famous mountains of Olymp, which was a holy place of Greek is gods, great changes took place. Ahura-Mazda

¹ Куман Ф. Ibid, p. 220.

² Ibid, p. 220.

³ Ibid, p. 220.

⁴ Ibid, p.38.

united there with Zeus, Bahrom (Veretragna) with Herakl, Aredvisura Anahita with Artemis. Mithra united there with Helios – the God of Greek Sun¹. But as Mithra had qualities which reflected the wishes of the most people, it found the best and most respected position at once and became famous as Mitridat (Mehrdod). There was an atmosphere that every oath which was held in every social stratum, rich and respected families mentioned the name of Mithra and wished his appearance. The kings, rulers and generals knew him as god of victory and success.

One of the different qualities of Eastern Gods from Western ones is that they were not painted in human appearance. Aryan Mithra in the West like the Greek gods found cultural basis and he entered the different forms like monument, statue, high stone and architectural paintings. As it was mentioned, this basis had created condition when in the second century BC a sculptor from the school of Pergamon created an image of Mithra during his killing the Cow and then this tradition was so developed that this picture was being drawn at the top of every temple². F. Kuman says that spreading the religion made the culture and philosophy to coordinate its doctrine with the studies of Mithraism tradition. In the temples of Mithraism tradition in Rome, the ceremony, ethics and prayer which was being done by Mazdayasna tradition in ancient time, kept the praise of Mithra. The main innovation which was happened there were used the Latin and Greek languages as a religious language instead of the Avestian and Pahlavi languages³. It should be mentioned here that in the definite periods there were used the avestian and pahlavi languages. This matter caused that a number of ancient Iranian texts in Europe were kept and protected.

But the basis of Mehr faith before Zarathustra had been developing in the wide valleys and countries of Central Asia and found its spreading. Zarathustra in Gath (29th) openly made a speech against the killing of the Cow, called it waste of social riches and wealth. In this “Gath” the soul of the first sacrificed cow which is speaking to Ahura-Mazda, the great god and complaining of a bad attitude of people to the animals on the earth and says: “why did have you created me? Who created me? Anger, robbery, caustic nature, impertinence and encroachment are surrounding me.”

It shows that before the appearance of Mazdayasna religion our ancestors were the followers of polytheistic religion of Mithraism and its main ceremony was sacrificing the Cow. In the old Avestian texts which are up to the time

¹ Куман Ф. Ibid, p.40 – 41.

² Розй Х. Оини Мехр. – Ч. 1. – с. 229.

³ Куман Ф. Оини пуррамзу рози митрой. – с. 46.

before the Aryan prophet, it can be seen that the kings, strong men, famous people sacrificed hundreds of animals for the gods and different angels. Zarathustra made speech not only against the polytheism of Mithraism but also against the bad and useless ceremonies and called the organizers of such ceremonies evils and said that it had brought destruction, ruin and vagrancy to the people (24th Gath, paragr. 8, 9).

Frans Kuman summed up the reflection of Mithraism traditions in the conditions of that time in Europe and writes the following: “The most fundamental ceremonies and traditions were the detention of the local tradition of Mithra and they should be explored as cognition of Asian roots. Show clothes, animal masks which were used in the ceremonies returned to the very old and ancient traditions. The ceremony which was being held in the temples, without any doubts, is the remnants of an ancient legacy. The most difficult and rough trials or tests which passed the followers, remind us about bloody ceremony, where the followers sacrificed their bodies. Thus we can say that the secrets, symbols and tales where Mithra is a hero, appeared from the time of a nomadic life. Such ceremonies and traditions flown from the structure of the life of an ancient society, has remained under the decent protection and adoption of the belief in God and also a personal order of a mystical and moral trend, which was the tradition of Mithraism.”¹

The main point which attracts attention were blunt reasons of the attitude of Christianity to Mithraism in identity of their believes and ceremonies². The followers of both religions acted and held their ceremonies secretly. It should be mentioned that the followers of both religion called each other “brother”. The ceremony of washing and taking bath was the same. Their fight against devils and bad souls was like the different appearance of Ahriman, and Sunday, the day of Khurshed or the Sun was the holy and respected day in both religions. There established law in government and unity of their followers, morals and respect, propaganda of purity, abstention and struggle with desire and aspiration were equal in both religions.

As Mithra had reflected spiritual values of Mazdayasna religion and all the tasks of Ahura-Mazda in Europe, it transferred its main principles to Christianity. The elements of creating the world, human’s fate, hell and paradise, reward and pains of another world, low and high levels of the sky, hell – the place of Ahriman, world beginning, terrible hurricane, the end of the

¹ Куман Ф.Оини пуррамзу рози митрої.- с. 198.

² 25 December is the longest night and Sun is fixed in new cancellation and the new year comes.

world, the day of justice, mediation ideas between human and the God which one of Mithra's name in Avesta the position of the prophet and envoy, light or iridescent circle on the head of Jesus Christ, identifies of the temples and churches and others were things that a new tradition of Christianity used from Mithraism temporarily.¹ The influence of Mithraism to Christianity mentioned in all the sources with different examples.² Russian scholar Reder D.G. remembers the joint evening meals of the followers of Mithraism which consist of bread and wine, fast and beat and has written, that even the holy sign of Mithra has the same form with eight pointed cross of Christian religion. He says that Mithraism had even a doctrine about "holy pregnancy" which then transferred into Christianity.³

Mithraism remained in Europe till the fifth century and in consequence of the strong struggle or fight against Christian church, disappeared slowly.⁴ An author of "A book of wisdom of ancient Iran" counted 20 main signs of Mithraism which are used in Christianity.⁵

Concerning the influence of Mithraism tradition on Christianity Frans Kuman wrote the following: "Christianity adopted similar and mythological personalities," which had been put in order by the followers of Mithraism (because the nature and everything in it, from the point of view of their belief, were divine) used them, in spite of the fact that such collection could not find place in the frame of Christian religion and it was not equal with the doctrine of the religion. So the tradition of Mithraism after the failure stayed alive and repeated in Christian religion.⁶

ZURVANISM

Zurvanism is one of the religious and philosophical trends of ancient time of Tajik and Persian people which has special position in the development of Aryan civilization. Zurvan had different position during the history of spiritual and religious ideas in different periods. It sometimes existed as an independent religion and sometimes inside Mithraism and Monism, and it turned in to different ideological and philosophical trends in the time of Sasanids kingdom reign and Islam.

¹ Куман Ф. Оини пуррамзу рози митрої.- с. 198 - 202.

² Васильев Л.С. История религий Древнего Востока. – с. 64.

³ Краткий научно-атеистический словарь. – с. 439.

⁴ Ibid

⁵ Розй Х. Донишномаи Эрони бостон. - Ҷ. IV. Техрон, 1381. – с. 2072.

⁶ Куман Ф. Ibid, p. 247 – 248.

It was not mentioned in Gaths, which is the oldest part of Avesta. About Zurvanism from investigating other parts of it gets clear that in Mazdayasna Zurvan was not the great God, he was on the second position. In Zotsparm the first chapter of twenty fourth paragraphs Zurvan was considered the creature of Ahura- Mazda. He is the God of the time. In Avesta he was mentioned with two names; Zrvanaakarana - the endless time, and Zurvana dareghukhvazota - the limited time created by the God. In 24th Yasno, the 10th paragraph, Zurvan was mentioned with his both names. In Avesta, he had a special name, the name of God of endless time and instead of the words and vocabulary of epoch is used time as a part of epoch. For example, in the 9th Yasno, paragraph 11, 63 Yasno paragraph 3, 8 Yasno paragraph 28, 19 yasht paragraph 26, in Vandidad and others the meaning of epoch several times has been used for establishment of the definite time. In 72 Yasno the constant assistant of Zurvan had been also mentioned:¹ Rom ² creator-presenter of a good pasture, powerful Andarvo³ we praise the observer of other presenter and everything that yours- Andravo from Spentamainyo. We praise immortal Svosh and Zurvan, and the endless time.

Created by the God Svosha, endless Zurvan, acting Vayu at the top and powerful Vota created by Mazda were mentioned in Vishtospyasht, paragraph 24, and Zarathustra gives an order to Vishtasp – the last king to respect mentioned angles and praise them. In the language of Veda Zurvana is neuter noun that has endless and eternal quality. The root of the word is "Zar" in which still Tajik language. Zard – yellow and it's derivative word and it means old, ancient, eternal, invariable, endless, light, do pain, hurt and others.

In Vishtospyasht paragraph 27 Zurvan is presented not only as a God of endless, but the God of fate, death and destruction. He had also been mentioned many times in a Khord Avesta chapter 1, paragraph 8, chapter 21 paragraph 3, in Vandidad (fargard 19, paragraph 12, 29, fargard 2 paragraph 25, 6 1, 7:4) and especially in pahlavi sources. Zurvan in Avesta was the God of the time and he is considered one of the oldest Aryan God. Everything of material world is in his hands and he is known as a great and powerful God. All the creatures are in him and he is a stable kin. He is the source of being, substance and all beings. He is the basis of every thing and case. There is no any power, which fights against him. He has an endless wisdom and power. This name has different forms, meanings and pronunciations in the old sources, and the old priests described it

¹ Used Pouri Daud translation.

² **Rom** is the angel of abundance.

³ **Andarvo** or **Vau** is the angel of air. In new Avesta as this angel is situated between Spentamaynu and Angromaynu he has double nature. In Vandidad (fargard 5) he mentioned as the angel of death.

concerning the space, heavenly bodies all about the sky, and the earth, the truth of the only being, eternal time and the endless place.

Most of explorers believe that Zurvan was before Zarathustra.¹ For example, Abdulazim Rizoi thinks that the tradition of the ancestors was Zurvanism and before the Zoroastrian religion they praised Mithra the God.² From studying the Gods of different parts of Avesta, especially Yashts, it really gets clear that a number of Gods and angels of Mazdayasna religion associated with the appearance of the ancient religion and Zarathustra as the founder of a new religion, took into consideration people's believes of his time by force of circumstances. Most of their names were great and independent Gods before him were subordinated to Ahura – Mazda, and brought them to his religion. Mehr, Zurvan, Aredvisura Anahita are the examples. There are different opinions about Zurvanism. For instance, Tajik scientist Kh. Dodikhudoev thinks, that Zurvanism is one of the scientific and philosophical trends and it appeared in consequence of failure of Zoroastrian religion.³ Another Tajik philosopher M. Dinorshoev thinks that Zurvanism has a religious meaning, and it appeared in V-IV centuries BC, as a one of concrete form of the world outlook.⁴ Some of medieval historians also thought that Zurvanism was part of Zoroastrian religion. For example, Abdul Kahir Baghdadi mentioned the following in “Al-farq bain-al-firaq” “And it was said about (mafus) fire worshippers⁵ that they consist of four groups; Zurvanian, Maskhian (maskhiya), Khuramdinan and Afridiyan.”⁶

From above-mentioned words we can conclude that the place of appearance and development of Zurvan is Central Asia. It appeared in this place and become the belief of its inhabitants and Zarathustra had to bring them into his religion as a God. It must be mentioned that men believed in time, cognition ancient people of time as the great and powerful God among Aryan people was very early. From the other side the existence of two beings, the idea of two essences in material world was one of the controversial matters and it had been also in Aryan philosophy before Zarathustra and Zurvan had been its great God. In the first period, Zarathustra took the bridle of absolute independence of the most Gods before his time, declared the unity of Ahura-Mazda and brought

¹ Ҳиннелз Ҷ. Шинохти асотири Эрон, Техрон, 1383. с. 207; Дустхох Ҷ. Авесто, Ҷ. II. - Техрон, 1375. – с. 995.

² Ризой А. Ганчинаи таърихи Эрон. Техрон, 1378. - с. 224 – 225.

³ Энциклопедияи советии тоҷик. Ҷ. II. – с. 465.

⁴ Диноршоев М. Д. Аз таърихи фалсафаи тоҷик. Душанбе, 1988. – с. 29.

⁵ When Zoroastrian faith were spread in Iran by maghs (magians) they were named “majus”.

⁶ Бағдодӣ А. «Ал-фарқ байн ал фирқ». Қоҳира, 1948. – с. 368.

them into his religion in the form of a God or angels. Another part of Aryan people who came to Iran from Central Asia, brought with them ancient Aryan beliefs and developed it in their new land. Belief in two essences was close and equal with the ideas of the priests of this region, especially with the thoughts of fireworshippers- materialist.

Exactly in this time monotheistic religion of Zoroastrian drew out of the sphere field of monotheism and fall into the ideas of belief in two bases, two essences. Nyberg sure that fire worshippers – materialist had been the followers of Zurvanism before they accept the religion of Zarathustra.¹

In Pahlavi treatise "Risalai ulamoi Islam" (Treatise of Islam scholars) which has been outwardly written by a follower of Zurvanism, was written the following: let them know that the creation of the world, stars, earth rotation, light and darkness, good and evil are visible in the world but in pahlavi book the world is created and except the "time" all the rest are created, the time is endless it has always been and it will be always. One who is clever will not ask where the time comes from. In continue of treatise the book author had brought a legend about the power of good-Hurmuzd and the power of evil-Ahriman.²

The oldest evidence where Zurvan was mentioned there and V. Windengren had also mentioned it is found planks in the place of Nuzi situated in Mesopotamia. In these planks, which belong to the XII century, BC his name's mentioned as "Ar. Zaar. Wa" it.hi.za.ar.wa" and "Zaar-wa an."³ The people of Middle East and Western Iran in ancient time believed this God. We have not another proof which confirms this idea. Another scientist Bail says to prove this idea we need more evidences.⁴ As M. Schwartz mentioned the name of Zurvan on the planks of Takhti Jamshed is also seen in the form of "**zru (va) taukhtam**" and "**Jzrutukhma**", the son of Zurvan or Zurvandad.

From this fact it gets clear that there had been belief in Zurvan in the time of Achaemenides or before them.⁵ The name of Zurvan for the first time was mentioned by Damaskiy on behalf of Teopomp - the Greek historian who lived in the IV century BC. He says that a number of fireworshippers had a belief in the God of time Zurvan or the God of place Svasha and they say from these two mentioned Gods appeared two other Gods, one of them is a God - of good

¹ Нюберг С. Динҳои Эрони бостон.- с. 388.

² Ривояти Дороби Хурмуздёр. Ҷ. VII. – с. 7680.

³ Windengren V. In the second end of the Religious World, 1952. – p. 58 – 71.

⁴ Розӣ Ҳ. Донишномаи Эрони бостон. Ҷ. II. Техрон, 1381. – с. 1182.

⁵ Schwartz M. The Cambridge History of Iran, vol. 2.- p. 687.

Hurmuzd and the second is God of evil-Ahriman and both of them ruled one part of the world¹.

There's no exact information about the worship for Zurvan as a God in Central Asia before the time of Zarathustra. The legacy which was discovered in Turfan last century and which belongs to the VII-VIII centuries shows Zurvan as a God of light. This work is known as a written legacy of Monavi religion by specialists.² English Avesta specialist Mary Boys thinks that Zurvanism appeared in Iran at the end of Achaemenides reign.³ In the time of Ashkonids and Sasanids dynasties there were different sects inside the Zoroastrian religion and the tradition of Zurvanism also acted as a special branch beside them, but to get true information is very difficult because of the legacy shortage. There are three facts, which prove that Zurvanism developed in the time of Sasanids. The first fact is that among the names of that time we find a lot of names which begin with Zurvan.

For example, Mehrnarsi, the vezir of Bahromi Gur named his children Zurvandad and Zurvandukht. Another fact is that from spreading Buddhizm from the East, Christianity in the West an especially in the territories of Sasanids Empire, religious discusses were developed, and the official religion of the country - Mazdayasna became loose. The opinions of European historians and remind written legacy about this religious discussions show that there was an absolute confusion in the country in the field of belief and weak points of the religion of Zarathustra were attacked by the other religions.

The third fact is that some of Sasanids kings entered the Zurvan sect and became the leaders of religious riot.⁴ Exactly in this period had been regulated a number of pahlavi books, among which "Minui Khirad", "Bundahishn" "Guzidahoi Zodsparam", "Rivoyoti Dorobi Hurmuzdyor " and others, which were written under the influence of Zurvanism ideas. For example, as Zurvan had not only the meaning of the epoch but it had also the meaning of fate, happiness and predestination, "Minui Khirad" (chapter 23, paragraphs 4-7) says: There is not any influential power in fate and predestination necessary. When the predestination comes, wise powerful get into desperate situation of their action well and when predestination and fame appear, there is not any means for mind and reflection.

¹ Розй Х. Донишномаи Эрони бостон. Ҷ. II, Техрон. – с. 1154 -1155.

² Jakson A.V. Researches Manichaeism. New York, 1965. - p.179, 194.

³ Бойс М. Таърихи кеши Зардушт. Техрон, 1337. - с. 223.

⁴ Розй Х. Донишномаи Эрони бостон. Ҷ. II, Техрон. – с. 1139.

The followers of Zurvanism think, what is said in “Hikmati Khusravoni” and “Hikmat-ul-ishroq” by Suhravardi, that everything depends on fate and predestination. Person’s birth and death is the act according to the nature, heaven and stars. When someone was born the day of his death will be fixed according to the movement of stars. The death and birth of someone will not be put before or after in virtue of their wish. The stars are the source of success and fall. When the stars take place in a special constellation and definite time, they cause different events. They believe that everytime when musul is on the constellation of the Great Bear, some one will become a king, and when it is on the constellation of Taurus (Bull), the person will become rich and etc.¹

The source of the theme about the world creature in Zurvanism is Mazdayasna. According to Zurvanism legend, world life like Mazdayasna religion sometimes lasts for 12 thousand years and sometimes for 9 thousand.² From these texts it gets clear that it has been established 9 thousand years for fighting of light and darkness powers. According to a legend of Plutarch who had brought it from the name of Teopomp – a historian of the IV century BC, the movement of cosmos according to Zurvanism doctrine lasts for 9 thousand years, and it is divided into three thousand epoch like Zarathustra cosmogony. The first three thousand epoch is the time of Hurmuzd reign, the second is the time of Ahrimans one and the third is and the mutual reign and the appearance of Sushiyans after whom the evil powers and the power of Ahriman will be defeated³. It is said in Minui Khirad (Minu of wisdom): In the endless time there was an agreement between Hurmuzd and Ahriman for 9 thousand years that nobody during the period gain a victory over each other and when the time passes Ahriman will fall, get weak and there will be universal peace and consent in the world.

With the passing of this period, evil powers will be defeated and Hurmuzd will become a great world ruler. As there was not fixed any other numbers in the cosmogony of Zurvanism and if we add thousand years of Zurvan sacrifice and worship for the sake of Hurmuzd birth to nine thousand of struggle the calendar of Zurvan world will consists of ten thousand years.

The base and root of all trends including Zurvanism which had world outlook mythologies generally formed by Zarathustra. The following two legends, which show the main and base meaning of Zurvanism. These two

¹ Зеҳнёр. Зурвон-муаммои Зардуштигарӣ. –Техрон, 1375. - с. 419.

² The Mazdayasna cosmology defines the worldlife consist of 12 thousand years and divides it into three equal epochs.

³ Розӣ Ҳ. Таърихи мутолиоти динҳои эронӣ. Техрон, 1371. – с. 169.

legends complete each other and demonstrate the general view of Zurvanism sect. The first legend is about Armenian writer Eznik Kolbi who lived in the fifth and the beginning of the sixth century AC. He said the following; they say that before the creation has been done, before the heaven, earth and any being, there was someone who was called Zurvan and its meaning is “light” or “fate”. He was praying for thousand years and sacrificed for the sake of the birth of a child who was called Hurmuzd (Av.Ahura-Mazda) and to create the earth and heaven and everything inside it. When thousand years passed there was a doubt in his heart that it this sacrifice and this pray gave him good and wished result or not and shall he have a child with the name of Hurmuzd or not? While this doubt was in his heart he was pregnant with Hurmuzd and Ahriman and felt their bodies inside him¹. When he knew about their existence, he said to himself: he who appears the first I’ll give the world kingdom to him.

Hurmuzd found this father’s thought out and told it to his brother Ahriman. Then Ahriman appeared from his father’s belly before his brother. Zurvan asked him: “Who are you?” Ahriman answered: “I am your child”. Zurvan said: “My child should be shiny and balmy, but you are dark and you reek badly”. This moment Hurmuzd appeared and his father saw him. He saw that the child was shiny and pleasant and he understood that he was the child whom he sacrificed everything for.

He (Zurvan) gave him the branches (av. Baresman) which he had in his hands and said: “Till this time I prayed and sacrificed for the sake of your birth, now you have to sacrifice praise for me”. Then Ahriman came up to Zurvan and said: “You’ve promised he who appears the first you “will be given the world rule”. In accordance with the oath you should have to give me the government. Zurvan tried to keep his promise and said: “You are a bad Druvan (liar)². I give you world government for 9 thousand years but then it will pass to Hurmuzd”. After that Hurmuzd and Ahriman began to create. Everything that was created by Hurmuzd was good and usefully and things that were created by Ahriman were bad and useless³.

It is interesting that at the end of the first millennium BC and at the beginning of AC the population of Central Asia consisted of different tribes of urban, rural and stock-breeding Sakas⁴, who believed in different gods. Richard Fray in the early Middle Ages described the belief of Sogd people and

¹ Zurvan according the Zurvanism legend is a bisexual god.

² In Avesta people divided into two groups: atawan – righteous and druvan – liar.

³ Розй Х. Донишномаи Эрони бостон. Ҷ. II, Техрон. – с. 1203.

⁴ Григорьев В. В. О скифском народе саках. СПб, 1871. – с. 175.

mentioned Zurvan along with the great Gods of Zoroastrian religion¹. Written monuments of Turfan which express religious belief of the population of Central Asia were discovered at the beginning of the twentieth century most belong to Monism religion. As it was mentioned before, there are a lot of resemblances between Zurvanism and Monism. These monuments had been studied by Kommon and Zaehner. As a sect of Mazdayasna religion, Zurvanism had brought dualism and it influenced on the religions of Monism and Mazdakism which appeared in Sasanid's period. If Zurvanism used separate signs of dualism of Zoroastrian religion, Monism and Mazdakism studied this idea thorough and created new doctrine from the idea of two essences and two materials. Dualism of Zarathustra got power from the doctrine of these three religions and became famous. The position of Zurvan is very important in Monism. He is the greatest Moni's God. Dualism doctrine in mentioned religions achieved embodiment and personification in the highest form.

The second legend that cosmogony of monism and it reflexes the high position of Zurvan: There wasn't our world at the beginning. There were only two essences: the essence of light and darkness. The essence of light was beautiful, beneficent and intelligent, but the essence of darkness was ugly, bad and churl. The territory of light was the North² and it was endless. The territory of darkness was in the South and it was connected with the territory of light. The King and ruler of the light world was Zurvan and he governed the light and quiet world. There was not death, sickness, darkness and torment in this world. Everything was good, kind and light. The darkness world was governed by Oz (greediness)³ a bad devil. The territory of Oz was full of bad devils. These two elements lived separately and the light world was in safe from darkness devils.

There was such story: Once Oz during his terrible move faced with the light world. He saw a world which was light and beautiful, clean and neat. He looked attentively and liked this light, and decided to conquer the light world and light essence. He attacked the light world with a number of devils. Zurvan-the sovereign of the light world was not ready to fight. He created two other gods from himself from these two Gods, he sent Hurmuzd who had experience in fight to drive the devils away. Hurmuzd armed himself with five sacred elements-water, wind, fire, breeze and light. He wore water, wind, light and breeze as clothes and took the fire as a sword in his hands and set to fight with devils. But the bad Oz was very strong and he had a lot of friends. Oz won and

¹ Фрай Р. Наследие Центральной Азии. Душанбе, 2000. – с. 281.

² In Mazdayasna faith the darkness forces and devil are in the North.

³ Oz (greediness) is the symbol of Ahriman.

Hurmuzd was defeated. Oz and the devils swallowed the five sacred elements which were like a children for Hurmuzd and Hurmuzd fell unconscious in the dark world.

Some time later Hurmuzd found himself obedient and alone. He gave a scream from the deep of dark world and asked his mother for help, she was one of the Goddess created by Zurvan. The scream of Hurmuzd was very loud and in short time it reached gods place and soon his mother heard it.

Zurvan's mother came up to Zurvan, bowed and said: You the kind, king of light world, help my son Hurmuzd who is obedient and alone and prisoner of devils. Then Zurvan created the other Gods for saving Hurmuzd. Mehr the God was the strongest between the gods. Mehr entered the dark world in order to save Hurmuzd, and called him. When Hurmuzd answered to fight against the devils he created five children, and the strongest fighter among them was Visbud. He took weapon and under the order of Mehr the God went to fight and broke them at once. He put them down to his legs and took their skin off their bodies. He put most of them in irons in the heaven. Then Mehr the God began to create our world: he created eleven heavens from the devils skins, eight parts of the earth from their meat and mountains from their bones. He ordered one of his children Pohragbud to take a seat at the top of the sky and take their reins in his hands not to fall. Then he ordered his another son Monbud to keep the eight stratus of the earth on his shoulders for they not to fall or go down.

When the devils won a victory over Hurmuzd they absorbed his children-water, wind, fire, light and breeze which were light essences but most of these sacred elements could escape or get free when Mehr the God won a victory over the devils. Mehr the God created the sky stars from these light and sacred elements. He created the Sun from fire, the Moon chariot from wind and water and other stars from the light which were destroyed from the devils disaster.

But all the light which was absorbed by the devils did not get free, part of it remained and was taken prisoner by the devils. It wasn't good when part of the light remained in the heart of devils. They should be released. Hurmuzd, Mehr the God and other gods of light world gathered and went to see Zurvan-the sovereign, king of the light world. All of them bowed in front of his throne and said: You the king of the light world, you created us by your powerful light and won a victory over Oz, devils and angels with our help and took them prisoner, but still part of the light remained in the devil's prison. Take measures and save the light essence from the devils prison and let the light comes to the world. Then Zurvan created other gods for the third time and ordered the God of Light city who was one of these gods to rule our world and to keep light, to create day

and night, to revolve the chariots of the Sun, the Moon and the stars, and follows the essence of light to the paradise of Zurvan when it gets (the light) free from the devils.

The God of the Light city set in motion this world which was created by Mehr the God, the chariots of the Sun, Moon and the stars, and thus the world that we live in started moving and the life appeared in it. The particles of light which get free of darkness prison gathered around the light column and they moved from there to the Moon chariot and gathered there. That's why the Moon is a half-moon at the beginning, and then day by day it gets lighter. In fifteen days the pan of the Moon gets full and it gets the shape of a full circle. After that the light gathered in the Moon goes to the chariot of Khurshed. That's why the Moon after it gets full it decreases day by day till it gets free of light and disappeared from the field of vision.

The light particles which gathered in the Sun at the end move to the "light paradise" where the place of Zurvan is and join their first place. The devils angels who were imprisoned by Visbud, the son of Mehr the God still have kept the part of light elements in their heart. The God of the Light City (Roushanshahr) tried to take out the light particles out of them. He tried to create from these devils other creatures. From the genes of male devils appeared five trees, and five beings from the genes of female devils. There were appeared animals, birds and insects from them. There's an essence of light in every plant and animal. That is the light which was swallowed by the devil after the winning over Hurmuzd and now it has turned into their bodies. This light gets free at once and it gathers in the shape of light column and it goes to the Moon. The rotation of the world is for to get out light particles from the heart of plants and other beings and to return them to their first, former place. When the world's work was put in order and the wheels started to move, the God of the Light City ordered one of the Gods, whose name was Great Creator (Sozandai Buzurg) to build a prison for devils outside the stratum of the sky and earth. This prison is for that when the world action finishes and the light essence gets free absolutely from devils bodies then they will put here in prison and can not get out to the world forever. In one of these days Pohragbud who had the thread of the lot it free sky, and sky will fall down, too. Monbud who has the stratum of the earth on his shoulders put them down and there will be a great fire that burns all the world and there will remain only a hill of ashes. All of the devils will fall in a trap and the essence of light will get free from the prison of darkness¹.

¹ Фарҳанги номҳои Авесто. Ҷ. II. Техрон, 1379. - с. 650 – 654.

In Mazdayasna religion Zarathustra follower during his prayer first of all remember the name of Ahura-Mazda then he starts to praise Ozar (fire) and only after that he addresses to an angel he needs.

Plutarkh thinks that the sky of Aryans is full of angels¹. In Avesta besides of six amshospands the close assistants of Ahura-Mazda in the works of government of the world are mentioned the angels of the Moon, days and others who provide the quiet life for the followers of this religion during every hour of a day, every day of a month and a year². As in Avesta the absolute free soul, belief and wish have been put in order, every Zarathustra's follower had a right to appeal to his wished angel. In Mazdayasna religion every angel in material and spiritual world was a keeper of the elements, things and different qualities and they had been considered an appearance and qualities of Ahura-Mazda. But in spite of it Zarathustra advised his followers to praise the only God - Ahura-Mazda, the creator of all material and spiritual world, people couldn't imagine unity till the end. From the other side the angels of MazdaYasno religion who had the best qualities, appeared between the people who were in polytheism and had the similar gods as in Zarathustra religion. Most of wished qualities of the angels of Aryan religion excelled the local god's qualities and drove them away or they had been praised equally.

So, a number of angels of Zoroastrian religion by Ahura-Mazda (Mehr, Zurvan, and Aredvisura Anahita) first in the Middle then the Near East acquired a great influence and high position.

F. Kuman writes: Mithraism in Italy and every country that it spreads to, was with a number of the gods of Mazdayasna religion.³ The tradition of Zoroastrian faith which gave to these angels only rich moral and ideological roles it got richer thanks to the local gods of other countries and it created structures, religions traditions and rich legends. Some of these angels (Mehr, Zurvan) entered the Europe and spread all over this continent.

Zurvan had a high position in Mithraism (religion of Mehr). Frans Kuman writes the following about this Zoroastrian angel who had great influence and a high position in Europe: "Zrvana akarana or the endless epoch in this tradition (the tradition of Mithra) is the head of all heaven gods and he was named Saekulum, Chronos or Saturn. This God is vague, secret and symbolic. His name was secret, he hasn't any definite job and sex and he is without any feelings."

¹ Алавй А. Таърихи комили адён. Техрон, 1342. - с. 371.

² Муминджонов Х. Х. Философские проблемы зороастризма. 2000. - с. 94.

³ Куман Ф.Оини пуррамзу рози митрой. - с.110.

The first paintings and statues of Zurvan appeared in Minor Asia then more developed in Europe. His pictures and statues as a God of the epoch had been painted with a big, great fear. F.Kuman continues his words and says: on an uncertain tradition and a vague quality, his first eastern images with an appearance of human, a horrible body with the head of a lion and a body which is twirled by a snake six times. He has many different images where he governs the heaven. In each hand he has a key which shows that he is the opener of all the doors in the sky and also the presenter of a happiness and fate. His wings show that he flies fast. The snake which is twirled his body shows the orbid of the Sun and the eclipse of the Moon and the Sun. The image of the constellation and the seasons which can be seen on his body, shows the earth and sky occurrences, showing the passing of epoches and and years. He is both the creator and destroyer. The four base elements which are the source of the creation are under his subordination. Sometimes it is known as a light, sometimes fate and the first fire. These two states of creation and destruction of his are known the same by stoics and they had been also compared. He is the temperature which is in every body and makes it different and at last he who make everything halal.¹

The archaeology findings of last decade show that there was the worship of Zurvan in Central Asia. Tajik scientist Yu. Yoqubov writes the following: "On the base of studing of the written sources and archaeological materials of Turan we have inferred that before Islam there was Zoroastrian religion with the branch of Zurvanism and elements of Buddhism." It should be mentioned that every accepted religion will not be received clean and without any supplements and in addition it wished belief which reflect people qualities, their moral state and even their geographical position, had been accepted. But the problems which the scientist talks about are very controversial. But the scientist believes that Zurvanism had widely spread not only in Iran but also in Sogd, Bactria, Ferghana, Chach and Eastern Turkistan and it had also many followers there.²

There were not only different legends about Zurvan but many ideas and philosophical opinions about him the King of the endless time and epoch from the ancient time. English scientist J. North writes about the mystic qualities of this religion in his book "The History of all religious": A number of Mags and religious leaders before our era prayed for an eternal source and a new base which is similar to the material theory appeared in philosophy. But most of the followers of Zarathustra did not receive it and rejected it. On the base of the idea

¹ Куман Ф.Оини пуррамзу рози митрой. - с.110.

² Якубов Ю. Религия древнего Согда. – с.139 - 160.

of this sect both powers, the source of good and evil - Ahura-Mazda and Angramaynyu flow from the united eternal source which is the basis of the world and is known as Zurvan. Thus the god and evil became equal, but Ahura-Mazda won at the end. According to those contradictions and hostilities with the evil would be the main task of every good and kind human.¹

About philosophical outlook of Zurvanism we have no any written legacy. But as it comes from the above-mentioned it gets clear that philosophical trend of Zurvanism is the time which has divine essence.

The difference between Zoroastrism and Zurvanism is that Zurvan was known as a powerful God and the Sign of the endless time and place by his followers, Hurmuzd - the creator of good and Ahriman the creator of evils and both of them were known as twice eternal essences and the children of Zurvan. Belief of 9-millennium governing of Ahriman also didn't correspond to Avesta, especially to its ancient parts. Before the appearance of Islam Zurvanism spread and developed in Arabic countries. An author of "Seventy three nations" or "Religions believes" had brought a story which is very instructive: it's known that a number of people in the time of an Rasul(s) were complaining of the disorder of the time and of its severity and suffering and they send harsh words to the time. Rasul(s) forbided them to complain and reproached them: **Don't call the time bad, because it's the God.**

In the Middle Ages Zurvanism had influenced on many Mystic ideas and it had been divided into two philosophical trends - dahria, qadria and jabria. Dehkhuda's dictionary informs the followers of dahria trend believed in the time and every phenomenon of the world they generally connect to the time. They believed that the time was ancient and vojibul vujud and it could shape the human in any forms. They rejected the God as a creator of the time and nature.² They admitted material world and hadn't belief in spiritual essence. Their doctrine said the world is eternal, endless and it will be always. The creator of world things, animals, nature and human is eternal heaven. As the Tajik scientist, academician M. Dinorshoev mentioned, this idea is similar to the doctrine of great Holland philosopher B. Spinoza about "natura naturans" and from the point of view of the process of world development it has deep concept.³

The supporters and followers of qadaria or jabaria which became powerful within Ummaviyan State, believed that human's will finds value only in speech while the source of human generally in action is deprived of will and wish.

¹ Нос Ч. Таърихи чомеи адён. – Техрон, 1344. – с. 316.

² Луғатномаи Деххудо. Ҷ. 22. – с. 454.

³ Э С Т. - Ҷ. II. - с. 246.

A human as an element is deprived of aim and wish and it's the will of the God, which can do everything with a human. The scientists of jabaria or qadaria are divided into two parts: a real jabaria that according to their opinion human hasn't any action and power, and the middle jabaria admit definite power in the human.¹

¹ Алавї А. Таърихи комили адён.- с. 457 - 458.

CHAPTER 4

ZOROASTRIAN RELIGION

TIME AND PLACE OF ZARATHUSTRA

Personality of Zarathustra is so great that most ancient people know him as a great genius of ancient time. Even such people as Greeks that modern West considers their culture as nowadays civilization, were familiar with his name from ancient time and had definite information about his religion¹. According to their ancient tradition by the end of every century they chose seven knowledgeable persons, who had got a good initiative in prosperity and development of Greek's people. From the book of Klement Alexander on "Stromaty" it's obvious that from these seven persons two of them were Aryans - Zarathustra and Abaris.²

But at that time even Greeks had not definite information about Zarathustra's life. For example one of their ancient writers who lived in V century BC identifies the lifetime of Zarathustra 6000 years before Khashiyarshoh attack on Greece. But other scholars of ancient Greece Nicolay Damaski and Diogenes Laertius who used Ksanf's book identify it 600 years before that attack which mentioned above. As it is known Khashiyarshoh the son of Darius attacked Greece in 480 BC³.

If the first date seems to be a myth but the second data to some extend is close to reality ($600+480 = 1080$) and fits to XI – century BC Ctesius (404 - 358 BC, the physician of Achaemenides (darbar) court identifies Zarathustra lifetime to XIII century BC, Svid to X century BC and Plutarkh identifies 5000 years before Trojans⁴ war.⁵

¹Муминджанов Х. Древнетаджикская и древнегреческая философия: тождество различия и различие тождества. В сб. Зороастризм и его значение в развитии цивилизации народов Ближнего и Среднего Востока. Душанбе, 2003. - с. 29.

²Фрагменты ранних греческих философов. М., 1989. - с. 94.

³Мўъминҷонов Х. Зардушт ва оини ӯ. Душанбе. - с. 24.

⁴The Trojan's war took place approximately in XII century BC.

⁵Пури Довуд И. Ясно, Ч. 1. Техрон, 1346. – с. 75.

In the book which is thought to be written by Origen and there is written about the religions and philosophy trends of ancient time and it is mentioned that Pithagor (582 - 497 BC) - the famous philosopher and mathematician was Zarathustra's student.¹ According to information of this book Zarathustra and Pithagor lived in the same century.

Eudoks and Aristotel – famous scholars and philosophers identify the lifetime of Zarathustra – the establisher of the fire worshippers tradition to 6000 years before Platon.

The history of Zarathustra's religion and faith was written in two religious books "Bundahishin" and "Ardavirofnoma" which were published in IX – X where is written about the religious and ethic sides of this tradition. There was reflected the Zoroastrian cosmology, which defines the world's life for about 12000 years. In the first 3000 years² God created all the existence of the world in the form of musul's world (world of ideas), that it is the time of fravashies and in this 3000 years the world existence was not moveable, and all of them were clean and tidy. This period in "Bundahish" was named "menug". In the second millennium years when Ahriman appeared all the world being mixed up and the period of gumezishn started which is the common state of today's world.³ In this period furuhars (angels) were materially formed, and together with izades god's began to move and struggle. The heaven or universal of Zarathustra's furuhars further created at the end of the first 3000 years and beginning of the second half of third millennium. And so he reached the prophet throne in 258 year before the elimination of Achaemenides kingdom. In another word his furuhar was materially formed in 630 year BC.

In "Ardavirofnoma" the time of Zarathustra's prophecy begins 300 years before Alexander's attack on Achaemenides Empire. As Alexander attack to Iran was in 330 BC Zarathustra birthdate was identified in 630 BC.⁴

In religious tradition of "Mazdayasna" it came that Zarathustra failed to develop his faith in his motherland and went to Kayonids Court of Vishtasp, where he was accepted. According to this story some scientists think that Kayonids and Achaemenides dynasty were the same with kings of Medan dynasty and Kay Gushtasp – Kayonids king with Vishtasp – the father of Darius I. In Gaths Zarathustra talks about Kay – Gushtasp as if he was not mythological

¹ Кузнецов Б.И. Древний Иран и Тибет. Санкт Петербург. 1998. – с. 232.

² The world of Avestian fravashi is equal to Aflotun's musul world; Моле М. Эрони бостон. Техрон, 1377. - с. 121; Оштиёни Ч. Зардушт. Мюнхен, 1980.- с. 60.

³ Оштиёни Ч. Зардушт. - с. 60.

⁴ Муин М. Маздаясно ва адаби порсй. Техрон, 1338. – с. 97 – 99.

king but as glory and grandeur was the subject of worry and frightening of other kings. Hertsfeld and Hertel thought that Kay-Gushtasp of Avesta was the same Vishtasp father of Darius 1 (522 - 486) who ruled on behalf of his son in Parthia or Parsava. Darius himself in Behistun inscription addressed his father as one of common ruler of city. It is said in the inscription: "Parsava (part of Modern Iran, Uzbekistan and Turkmenistan) and Varkona (Gurgon) raised revolt against me and declared themselves the Fravartish supporters. People did not support my father. At that time the troop, which was faithful to Vishtasp went out and was struggle in one of Parthia city - Vispa Uzatish. Ahura-Mazda helped him, and by the wish of Ahura-Mazda Vishtasp won the battle. This incident was in 22nd of Viyazhna (month) (5.11/ 521 BC)." Darius at the end of this inscription says: "To help of Vishtasp I have sent an army and in one of the town of Parthia Patigrabana again on the beginning of Garmapada (month) (3. IV. 520 BC) began a war and Vishtasp won the war and Parthia again came under my ruling."¹ One can consists from this evidences that firstly Vishtasp the Darius father is not the king, secondly according to Zoroastrian tradition Balkh is named as capital. On this base Hertel and Hertstald count Zarathustra the contemporary of Darius and his father.

Scientific learning of Mazdayasna religion, Avesta and its prophet begins in XVII century still is going on. At this time with besides of wide writing research, comparative linguistic had appeared and wider anthropology findings have been processed. Parts of sciences like topography, toponimics, and onomastik left a great measure and different information to the scientists for clearing the ancient history. Learning and analyzing of this information brought the scientist close to find out the difficulties, especially in identifying the lifetime of Zarathustra. But mostly a group of scientists like, Henning, Althaim, Meye and others accepted the traditional date of accepting prophetness of Zarathustra.

Henning during his research of traditional history offers three periods of Zarathustra's timeleife: 553- 650; 551- 628; 541-618². As well Bobojon Gafurov also in his "Tajiks" refers to the traditional history and identifies the Zarathustra lifetime the and of VII and beginning of VI century BC but think that that it was some century before³.

A famous Holland specialist of India F. Keiper says that Zarathustra language which is consist from in different elements of accent's, is the literary

¹ Хрестоматия древнего Востока. М., 1978.- с. 492.

² Оштиёний Ц. Зардушт. - с.41 – 42.

³ Гафуров Б. Таджики. – с. 64.

language of that time and it's much more older then Rig -Veda language. By comparing the linguistic materials he identifies Zarathustra's lifetime before 800 BC¹.

Another group refers to more ancient time. For example Lomel does not agree with the theory of Hertel that Gushtasp of Avesta was Darius's father. He refers to the "Sargan" inscription – Assyrian king, who was composed in 714 years BC where we met the name of Mazda. In the base of this inscription, he identifies Zarathustra life before 714 BC and before Achaemenides and Medan rule. Eduard Meyer also refers to Assyrian Kings inscription. There was some name of Medan elite called Mazdahu. He knows this as mazdawoshipers sign from Medan tribe and refuse the lifetime of Aryans vakhshur before 1000 years BC².

Harlez gives relatively importance to the Greece inscriptions of Zarathustra's lifetime and his activities and refers to the books and writings of XIV century BC which were found in Ankara. He compares the Gaths and Sanskrit's languages and comes to conclusion that it should be before XIV century. Bartholomae identifies the lifetime of Aryans prophet in IX BC century and Vezendong between 1000 and 900 years BC. Vindishman, Geiger, Til and Oldenburg understood wrong about the traditional story of Zarathustra's lifetime and identify it with the fact between 1200 – 800 years BC³.

German specialist of Avesta Multon stand against those who consider Zarathustra mythological person (Gusing, Darmsteter) and claims that Zarathustra's poems appeared very long time ago. Gaths, the images which produced the feelings of Zarathustra, people and their relations to the prophet tell us that the creator of theses of Multon with astronomical theory comes to conclusion that Zarathustra lived between 1800 till 900 years till Christ⁴.

A famous English specialist in Avesta Mary Boys identifies the lifetime of Aryans prophet between 1500 and 1200 years BC and in putting in order this book according linguistic research and Gaths accents comes to the conclusion that Zarathustra lived in 1200 BC⁵. This famous specialist in his new book "Chakidai tarikhi Keshi Zardusht" says: Achaemenides dynasty at least accepted the Zarathustra's religion from the time of Cyrus in the middle of VI century BC⁶. They have been invited like other Parthian tribes by Medan Moghs to this

¹ Кемпер Ф. Труды по ведийской мифологии. М., 1986. – с. 9.

² Оштиёни Ч. Зардушт. - с.62.

³ Кристенсен А. Каёниён. – с.26.

⁴ Оштиёни Ч. Зардушт. - с.63.

⁵ Бойс М. Зороастрийцы. М., 1998. – с. 27.

⁶ Бойс М. Чакидаи таърихи кеши Зардушт. Техрон, 1377. – с. 40 – 41.

religion. On his opinion the Medan Moghans themselves could not join this religion before 700 BC. Then the new version of Avesta should compose before this date. In Farvardinyasht (in 97 paragraphs) send greeting to fravash Saena¹. After some period 126 paragraph of this yasht the greeting sent to whom, who are the grandson of Saena: to Tir and Nakasfa, Utayut and Fruhakatra. According him if we give 30 years to every generation, first of all this Farvardinyasht chapter after 90 year of 97 chapters added to this yasht. Then it needs 100 - 150 years for putting it in good order. From this and other facts the result is that the old yasht of Avesta had been developed in XI – VIII century BC. From the other hand Saena the son of Ahumstut about whom was mentioned in chapter 97 was the first Aryan priest, according Avesta taught 100 students. From this and other sources the schools comes to conclusion that at that time permanent scholars were acting and each teacher had to teach 100 students. To the scientist opinion for coming to such level the society needs approximately 150- 200 years. And after analyzing all of this he identifies the most exact time for the establishment of Zoroastrian religion in XI century BC².

R. Fray according to traditional calendar says that the lifetime of Aryan prothet is approximately 600 years BC and X century BC is much more exact data³. Artur Christencen writes about this issue: “Zoroastrian faith before the great migration of Aryan tribe happened among Iranian tribe, Medan and Persians when they moved to west countries in the first half of IX century brought this faith with themselves. ”But after splitting of the eastern and western Aryans relatives the religion of Zarathustra developed in different ways. If it is so then the time of Zarathustra was thousand years BC.⁴ As it’s impossible to bring and analyze all the points we send the reader to the last published books and writing. For example a famous Russian specialist in Avesta S. N. Sokolov as collected different opinions in the beginning of his book “Avesta in Russian translations” (1861 - 1996) and says that Zarathustra lived before the Achaemenides Empire (551 - 330 BC)⁵. Klyashtorniy S. G. and Sulstonov T. I. identify the life of Aryan prophet the end of second millennium and beginning of first millennium BC.⁶ Another Russian scholar I.M. Steblin-Kamenskiy as well stands against some west scholars about Zarathustra that he was a

¹ Бойс М. Чакидаи таърихи кеши Зардушт. Техрон, 1377. – с. 143.

² Ibid, p. 43

³ Фрай Р. Наследие Ирана. М., 2002. – с. 52.

⁴ Кристенсен А. Каёниён. Техрон, 1381. – с. 28

⁵ Авеста в русских переводах. СПб, 1997. – с. 9.

⁶ Кляшторный С.Г. Султонов Т.И. Государства и народы Евразийских степей. Санкт-Петербург, 2004. - с. 24.

mythological person and identifies his lifetime the end of 2000 and beginning of 1000 years BC¹.

Krukova V. U. like Steblin-Kamenskiy identifies the origin place of Zarathustra Central Asia, from south of the Urals to Sayan and Altay mountains, including the north of Tien Shan Mountains, Pamirs, Altay and Hindukush².

In this case it is worth to remember the initiatives of some Iranian scholars. Ibrahim Pouri Davud had collected and analyzed the viewpoints of ancient Greece and Rome scholars and at the end he identifies the lifetime of Aryans prophet the XI century BC.

Another Iranian scholar Zabehi Behruz writes: "Zarathustra was born in the time when Kay Gushtasp succeeds the throne." Daqiqi in "Shahname" about the history of Gushtasp birth (meeting) says:

Hametoft dar jahon yaksara
Z-urdibihisht oftob az bara

According to these two lines we can get two histories about Zarathustra birth. One is 260 BC and the other is 1767 BC. It's clear that 260 years does not fit to Zarathustra period³.

Behruz in the result of the analyzes of ancient calendars of Iranshahr (Old religions Persian, Yazdigurdi, Peshdodids and bahizaki) from three points identifies the Zarathustra's lifetime 1767 BC which we mentioned above. Another Iranian scholars Zholai Omuzgor and Ahmadi Tafazzoli indentify the lifetime and activities of Aryans prophet between 1200 to 1000 BC⁴.

Jaloliddin Ashtiyani after analyzing and comparing the Veda sources and Avesta comes to conclusion that Gaths and Rig-Veda appeared at the same time and the history of Zarathustra began from XVIII and XIV century BC⁵.

There are different opinions existing about Zarathustra's birth place and so it is difficult to bring all of them. As Zarathustra lived in a very ancient time and there does not exist the real and firm facts in Avesta about it the scholars got information from separate writings and sayings in order to make firm conclusion about it. There also exist another difficulty on making serious conclusion which is only a archaeological documents and findings.

¹ Стеблин-Каменский И.М. Авеста. М., 1993. – с. 3.

² Крюкова В. Ю. Зороастризм. СПб., 2005.- с.18.

³ Пури Довуд И. Ясно, ч. 1. Техрон, 1346. – с.5.

⁴ Бехрӯз З. Замони Зардушт. Техрон, 1346. – с. 5.

⁵ Омӯзгор Ж. Тафаззули А. Устураи зиндагии Зардушт. Техрон, 1380. - с. 22.

A famous Russian scholar Masson V. M. whose scientific work and anthropological findings are in the focus of the world scholars, writes: "It should be bear in mind that the anthropological discuses in comparing the writings archive usually were not based on preserving and transferring of the information. They only were the result of this or that process that existed in the ancient societies first of all they reflected the culturogeneses process. For this to use the archaeological materials for reflecting the historical reality needs caution in making any conclusion"¹.

Such one-sided relation appeared that the territory of Zarathustra birthplace starts from the Mesopotamia seashore including all Asia and goes till Eurasia. Especially the middle centuries scholars who were under Sasanids control gave different information. For example Tabari, Ibn – al – Asir, Mirkhond wrote that he was from Palestin and his religious activity passed in modern Azerbaijan. Muhammadi Shahrisoni in his book "Al- milal va –n - nihal" says that his father Purushasb was from Azerbaijan people and his mother Dughdu was from Ray². The authors of "Nizom –ut - tavorikh" and "Nafois –ul- funun" considered him from Khorasan and identified that Gushtasp joined him there.

Ibni Khurdodbeh, Balozuri, Ibn –al – Faqeh, Masudi Hamzai, Isfahani, Yoqut and Qazvini consider his birthplace Urumiga of Azerbaijan³. In Pahlavi book (Shahrisonhoi Iron) it is said that he is from Ray⁴. Naturally, the authors refer to Yasno 19, chapter 18 because this name has mentioned as "Ragai Zardusht."

At the time of scientific learning of Avesta in Europe which starts from XVIII century it was difficult to clarify the lifetime of Zarathustra and today two more new points are acting that are archaeological and comparative linguistical researches. Additionally today the attention of knowledgeable people, especially those who are interested on their history in the past is increasing and more scientists are taking good effort. The Soviet Union archaeological findings in 50 -80 years of last century in southern Russia, central Kazakhstan, Tien–shan and Pamir Pange, Haftrud in Khorazm and Bactria and especially Arkaim discovering has been attracted the attention of world scientists to this area.

Professor Artur Christensen in his famous book "Kayoniyans" divides them in three groups; to the first groups he adds those who say that Zarathustra is

¹ Массон В. М. Историография древней истории Средней Азии. В сб. Историография истории Древнего Востока. СПб., 2002. – с. 50.

² Донишномаи Эрони бостон. Ҷ. II. Техрон, 1381. – с. 50.

³ Муин М. Маздоясно ва адаби порсӣ. – с. 60 – 65.

⁴ Оштиёни Ҷ. Зардушт.- с. 31.

from Southern Iran, and the second, those who claim that his birthplace is in the East of the ancient Iran and the third group those who think that Zarathustra was from the West of Iran and went to the East for propaganda of his religion.

This Dutch scholar says that the Iranians in the different historical periods for their political benefit have changed “Ayriyana Vaejah” the birthplace of Zarathustra, writes: “In the beginning of Ashkonids period “Ayriyana Vaejah” was transferred to Khorazm although the center of new kingdom was transferred to the West of Iran and they tried to find “Ayriyana Vaejah” in Azerbaijan.”¹

Even though that today a lot of historical problems of this long and ancient province was cleared up, different problems and new opinions appeared but the birthplace and lifetime of Zarathustra till now is not concretely defined. For example Bartholomae says that Zarathustra’s birthplace is in north – west of Iran. On his opinion the prophet put found his school in Azerbaijan and then he had to migrate to the East of Khorasan and Modern Afghanistan. As he lived in the territory of Kayonids state, Gushtasp –the King of the state believed in his faith and became his supporter.² According this scholar the development of Mazdayasna’s faith began around Homun Lake in the south of Afghanistan and moved toward the North. As the resurrection started around Chiechast lake Hetzfeld knew it as Homun Lake, he considered the birthplace of Zarathustra – Aryan prophet just there.³ Another German professor Geldner after analyzing the Gaths language identifies the place of the prophet in the area between Parthia and Hind River. He says that Vedas – Holy book appeared in ancient Indian and the language similarity shows that the place of Avesta appearing was in its neighboring area in Modern Sistan. And they came to the conclusion that Zarathustra birthplace was just this area.⁴ Richard Fray compared the dialect of Gaths and Khurda Avesta languages and says that these languages mostly fits to the provinces situated between the Central deserts and mountainous area of Afghanistan.⁵

As Darius’s father (522 - 486) was Gushtasp – one of governors of the Eastern satraps of Achaemenides Empire, Hertel understood the Darius father was the Gaths Gushtasp and is sure that Zarathustra grew up in West of Iran and then for developing his religion migrated to the East. To his opinion Zarathustra accepted by Gushtasp court. The Parsava ruler and found him as a supporter.

¹ Кристенсен А. Каёниён. Техрон. – с. 4.

² Оштиёни Ч. Зардушт.- с. 31.

³ Кристенсен А. Каёниён. Техрон. – с. 4.

⁴ Оштиёни Ч. Зардушт.- с. 21 – 24.

⁵ Фрай Р. Наследие Ирана. М., 2002. – с. 55.

Jakson also convinced that Zarathustra is from the family of Azerbaijan and his mother is from this area. Then he moved to east and composed Gaths. Others claim that his birthplace is in the part of western Iran, because Ray and Azerbaijan were the important centers of Zoroastrian religion in Ashkonids and Sasanid's period and great temples of fireworshippers were transferred there¹.

Another important thing that is had to identify the place of Zarathustra is that after the transfer of Mazdayasna religion from East to West it falls on Medan's² fire-worshippers hand who add a lot of changes in geography and as well in the context of Avesta. That's why there are different stories about the life of Zarathustra and the location of his birthplace³.

According to one of them Zarathustra was born in the family of Medan kings. His birthplace is in Azerbaijan near Urumiya Lake. His family name was Spitama, his father name Purushasp and his mother name was Dughdu. After his birth the name of Spitama that was his grandfather name was given to him. A wonder which Zarathustra show during the birth is that he came to this world with laugh. He showed a lot of miciles after his birth. In his 15 years he avoided adults and was deep in the world of thoughts. In 30 years Zarathustra succeed the prophet throne, and light of God was shining in his face. Gaths came to him by God's message in Sibon Mountain in Azerbaijan. For 12 years he was developing his religion in west of Iran but because of another polythiest religion and the pressure of religious people he left his birthplace. He moved from West part of the country to East –to Balkh and Khorazm and started to propagate his faith.

In Bactria Gushtasp – king of the country converted to his religion with difficulty. In development of his faith Gushtasp – the last king of Kayonids, Frashushtra and Gushtasp deputy Jomasp helped him. Arjasp –the Turanian King was the main enemy of Zoroastrian faith. After 35 years of development of Mazdayasna religion, Zarathustra in the age of 77 was killed in the battle between Gushtasp and Arjasp by one of Turani named Brotrukrash.⁴

Iranian scholar Jalaliddin Ashtiyani analyzing the opinions that north and north – west of modern Iran and Azerbaijan was Zarathustra motherland wrote: "Most scholars say that west of Iran is the birthplace of Zarathustra's were under effect of traditional sayings and religious legends did not offer any facts except

¹ Оштиёни Ч. Зардушт.- с. 21 – 24.

² Авеста в русских переводах. СПб, 1997. – с. 13.

³ Мўминчонов Х. Тўрон гахвораи тамаддуни ориёӣ, с.39 – 42.

⁴ Баҳор М. Пажӯҳиш дар асотири Эрон, с. 190 - 213. Омӯзгор Ж. Тафаззулӣ А. Устураи зиндагии Зардушт. Техрон, 1380. – с. 29 – 46.

these legends, when today it is clear that these sources haven't any ground. It's quite interesting that these historians prove themselves this truth. Concerning the biography of Zarathustra we should take into consideration the reality but not myth and stories and we have to avoid this trend.¹

In Avestian studies, as in other sciences, every earnest research which has been done by researchers enlightens the incomprehensible sides of this topic. As today the practical source of researches had got wide, most of the scientists in consequence of the deep research of Avestian's texts, its comparison with Vedas, pahlavi sources, the works of medieval historians and especially wide use of archaeological materials, topography, toponimic, the comparative linguistics come to conclusion that the place of birth of Aryan vakhshur (prophet) was in the East and North East of ancient Iranshahr.

Rukniddin Humoyun Farrukh – one of the scholars of modern Iran writes the following about this: “As we know all of the 16 countries”² are in the East of Iran, so there is not any name of a city or country in Avesta which is situated in the western part of Iran, and we can say that this is the best fact and proof that Zarathustra had never lived in the West of Iran or Azerbaijan, he had not any chance to mention his place of birth or the name of the country or city³. Zultser – the German orientalist had made a research in 1979 and wrote that before the last century there was a theory which had been mentioned by Zoroastrian theologies and in accordance with it Zarathustra was from the north-west of Iran, the country of Medan or Azerbaijan by origin. And at last it was proved that this idea had only political base and it was a tale. This idea was supported by Duchesne - Guillemin.⁴ Another main aspect about the Western part of Iran which is rejected by the scientists is the language. The Avestian language in comparison with the other Iranian languages which belong to ancient Iran and there is no any sign in words which have ancient Persian or Medan base.

Thus, at the end of the first and the second part of the last century historians had attributed the birthplace of the first prophet of monotheistic religion to the east and the south east of ancient Iran. In this time it was also very difficult because the definite birthplace of Zarathustra spread to a large, wide territory. In the tradition of Zoroastrism Balkh (Bactria) was the religious centre. Thus the most modern scientists accept this place as a birthplace of the prophet. For example, Vindengren considers the motherland of Zoroastrian the

¹ Оштиёни Ч. Зардушт. – с. 26.

² The scholar means 16 countries which mentioned in first fargard of Vandidad.

³ Маҷаллаи «Баррасиҳои таърихӣ», 1347, № 5, с. 299.

⁴ Омӯзгор Ж., Тафаззули А. Устураи зиндагии Зардушт. - с. 23.

territories of Khorazm, Sogd and around the Aral's lake. Zehner thinks that the northern part of Afghanistan is the area of Zarathustra's birthplace.¹ Neoli thinks that his birthplace was a region between the Hindukush and Homun in Afghanistan. He thinks that the North region where Zarathustra had acted, were Balkh, Herat and the most south West the regions of Zarang and Rakhj². Markvart agrees with Herodotus and thinks that it was the valleys of Tejen River³.

Today the historians consider that Bactria (Bokhtar) which according stories was the religious centre of Mazdayasna religion, they compare it with today achievements in Avestian studies and they say that it is the temporary place of residence of Iranian tribes when they were on their way to their historical motherland. In the preface of "Avesta in Russian translations" (1861 - 1996) have been written the following: "The subject of the role of Bactrian in the development and the beginning of the development of Zoroastrism is very important. Once a number of scientists thought that the Bactrian dialect is the Avestian language and they thought that this country was the centre of Zarathustra's motherland and Zoroastrism. Now, outwardly, should move away from the idea that Avestian and Bactrian are the same language. The new findings of Bactrian language in spite the fact that it belong to earlier time (11 century of our era), show that the ancient Bactrian language during its development in comparison with the Avestian and general Iranian languages, developed different way." ⁴

Thus, German scientist Schroeder thinks that Zarathustra's people is the north east of ancient Iran or eastern Turkistan and regions around the Aral lake. He believes that Zarathustra had never came to modern Iran, Azerbaijan and even Afghanistan, all of this are religious legends which were invented later⁵. Nyberg, a Sweden scientist thinks that at the beginning Zarathustra lived on the bank of Sayhun (Sir) river. As his religion wasn't accepted in his motherland, he ran away from there and came to Jayhun (Omu) river. His religion slowly reached Ray city and it turned into one of the religious centres of Zoroastrism. He says that there were five rulers or leaders in all the ancient Iran: **nmanapaiti**

¹ Оштиёни Ч. Зардушт. – с. 33 – 34.

² Омўзгор Ж. Тафаззули А. Устураи зиндагии Зардушт. – с. 24.

³ Маркварт И. Вехруд ва Аранг. Техрон, 1367. – с. 14.

⁴ Авеста в русских переводах (1861 - 1996). – с. 9 – 13.

⁵ Пури Довуд. Ясно. Ч. 1.- с. 34 - 36; Оштиёни Ч. Зардушт. – с. 31 – 33.

– home master, **vispaiti** - descendants master, **Zantupaiti** – tribe leader, **dahyupaiti** – ruler of the region or country and **manupaiti** – religious leader.¹

Altheim, Humbach, Millz and professor Lents think that the birthplace of Zarathustra is the Northern and Eastern parts of ancient Iran, especially Bactria, Sogd and Eastern Turkistan. Arthur Christensen who studied in detail Gaths – personal songs of Zarathustra and had coordinated it with the research of their time wrote the following about this: “From economical aspect, the nation of Gaths outwardly were field nomads. There can be seen one strange economical moment which is habitual to inner, internal Asia and also different countries of later Iranians. Here the tribe had winter and definite dwelling places where they were busy with the growing and had used the water of the rivers for watering their fields. In summer this tribe started to move to the pastures which were in the high lands or mountains.”² The scientist studied different ways of life of Gaths people’s life in details and write the following: “Thanks to these progresses no relations of the Gaths in signs of Western Asian civilization make us to think that the motherland of Zoroastrian people in the previous time were the places of Aryan tribes and there can be seen the nomadic works related to agriculture. These agricultural tribes lived in the valleys and mountainous parts and thus we can say that the tribes related the Gaths civilization could be the inhabitants of Sogd or Fergana or at least, Balkh or Khorazm”.³

Mary Boyce in her new book “Selected history of Zoroastr religion” has studied many problems by new methods and during her study about the Gaths she made the following conclusion about Zarathustra: “The texts of ancient Avesta especially the Gaths and two mantra⁴ (songs) and haftgaths Yasno”⁵ has signs, useful and important facts about the society which was ruled by Zarathustra. The society declared openly a united race and kin, and there is not any information about foreign tribes. The society has a steady order which will be often mentioned.

The description noticed from the studing of the texts, from the ancient avestian society is equally with the life of people who lived in the North bank of Sayhun (Sir) river, at the end of the 2nd millennium BC. The wide land covered

¹ Ньюберг Г.Х. Динҳои Эрони бостон. – с. 64.

² Кристенсен А. Маздопарастӣ дар Эрони қадим. Техрон, 1376. - с. 22.

³ Ibid p. 23.

⁴ Each Gath of 17 verses of Zarathustra called Mantra (songs).

⁵ 35 and 42 Yasna are very close to Gaths due elders and were written by prophet followers.

with fields, valleys, forests, rivers and mountains which is called Kazakhstan and with its scale it is equally with the part of Western Europe area”¹.

A famous Russia linguist Abaev B. I thinks that Zarathustra was a representative of Tur tribes and his place is the banks of Sir river. Zarathustra started to spread his new religion between his tribes and called them to follow Mazdayasna religion. But the followers of different traditions, especially their leaders were against him, and began to threaten and persecute him and he had to leave his place and to travel far away².

In spite of the fact that the scientists attribute sometime short time and sometimes long period between the society of Gaths and Sakas (skifs) tribes, archaeological findings prove the number series and consistence of Avestian and Sakas culture. A famous Russian archeologist Bernshtam A. N. who had explored the great area of the Central Asia during more than ten years of middle of 20th century, considered Rangha as an ancient name of Sir river, and the place of an early appearance of Zoroastrian religion in the region of Haftrud (Tien Shan and the Pamirs mountains): “The general view of this country gives us a chance to separate the central regions from the regions in surburbs. Without any doubts that the main centre of Sakas civilization is out of the Ili and Chu rivers, and especially the valley of the Chu river. The mountain range of Tien Shan, especially the Pamirs has small steppes. In this region, in the valley of Ili river, especially Turgen, Issiq, Talgar and in the east of Irtysh valley lived the main tribes of Sakas.”³

There had been done definite researches about the birthplace of Zarathustra in Tajikistan for the last years. For example, a Tajik scientist, archaeologist Yusufshoh Yoqubov thinks that the birthplace of Aryan prophet is in Bactria, in the village of Dorij-Duroj situated in Afghanistan’s Badakhshan. In his discuss with Pyankov I. V. he brings the following fact that in accordance with XX Fargard of Vandidad, the village where Zarathustra was born called Dorij.⁴ It should be mentioned that not only in Vandidad but in all religious literature of Zarathustra there is not such village. In accordance with Vandidad (19th fargard, paragraph 4, 11) Bundahishn (chapter X) and other Pahlavi sources Darejo or Dareja is a rainy river that is in the tributary of Daitya river and the house of

¹ Бойс М. Чакидаи таърихи кеши Зардушт. Техрон, 1377. - с. 44 – 49.

² Абаев В. И. Скифский быт и реформы Зороастра. АО, т. 24, 1956. – с. 23 - 56.; Мўминзода Х. Зардушт ва оини ӯ. Душанбе, 1993. - с. 36.

³ Бернштам А. Н. Материалы исследования по археологии СССР. № 26. Историко археологические очерки Центрального Тянь-Шаня и Памиро-Алая. М., 1952. - с. 214.

⁴ Якубов Ю. К проблеме времени и места рождения Заратуштры. В сб. Авеста в истории и культуре Центральной Азии. Душанбе, 2001. - с.39.

Zarathustra's father was on its bank. Another Tajik scientist Pyankov I. V. thinks that the river of Dargam which is mentioned in the 9th Chapter of Bundahishn is the same river of Dargam in Sogd and says that this place is the birthplace of Aryan prophet¹. Another explorer Muminjonov H. on the base of compare and conform of Avesta's texts and Zoroastrian literature, its topography and toponimics with the scientific Avestian studies achievements has made such conclusion that the birthplace of Aryan prophet is around of Issiqkul and an ancient region of Haftrud situated in Kyrgyzstan and Kazakhstan².

Zarathustra didn't give any direct information about himself in Gaths. But that's interesting that all the action of Ahura-Mazda and his prophet passes in "Ayriyana Vaeja" (Oriyovij). The first fargard of Vandidad considers this country as the first country created by Ahura-Mazda and it is known in all the parts of Avesta and praised. The holy lake of Chaechest, the good river of Daitya, a famous city or place built by Jamshed called Varajamkard, canal or river built by Afrosiyob – Novtag is supposed to be the birthplace of Zarathustra. According to selected parts of Zatsparam (Part 2) the first talk of Zarathustra to Ahura-Mazda – the great God appeared in "Ayiriyana Vaeja". This source (chapter 22) informs that the talk of Zarathustra to seven amshspand took place in this country. According to Bundahishn (part 32, chapter 3) Zarathustra had held the ceremony of praising for Ahura-Mazda for the first time and Madyumoh – Orosti's son, the cousin of the prophet became his first follower.

In 104-105 paragraphs, yasht 5 (Obonyasht) Zarathustra after the ceremony of praising in Oriyavij, on the bank of the good river of Daitya asked Aredvisura Anahita for accepting the religion by Kay Gushtasp. In 25- 26 paragraphs of the 9th yasht (Gushyasht) Zarathustra after prayer and sacrifice in Ayiriyana Vaejah, on the bank of the river of Daitya asked the animals angel – Druvasp to make the Good and great Khutaosa – Kay Gushtasp's wife the follower of his religion. In the past, according to the information in Bundahishn (chapter 20 paragraph 32) Daeyja (Drejo) river is the same as Daitya river in "Ayiriyana Vaeja" and the house of Purushasp – Zarathustra's father is around it. In this Pahlavi source (chapter 24, paragraph 15) is said: "The river of Dareja is the head of rainy rivers because the family of Zarathustra was there and Zarathustra was born there." The 19th fargard of Vandidad writes that (paragraphs 4,11)

¹ Авеста в истории и культуре Центральной Азии. Материалы межд. конф. Душанбе, 2001. – с.39.

² Мўъминҷонов Х. Тўрон - гахворай тамаддуни ориёӣ. Душанбе, 2004. - с. 86.

Drejo is a river that at the top of it was the house of Purushasp – Zarathustra's father.

From above mentioned texts gets clear that Zarathustra was born in the centre of "Ayiryana Vaejah", at the bank of the Good River of Daitya, in the mountain near the rainy river of Dareja which is the tributary of Daitya in his father's house. These rainy rivers usually had appeared in the valleys and mountainous range.

In Avesta, Afrosiyob – the son of Pashang and the king of Turan has got two brothers: Aghriras and Garsivaz. Gupat was one of Turan regions where Aghriras had governed and was known as Gupatshah. The Munui Khirad (Wisdom) (chapter 62, paragraph 3) writes: "Gupatshah is in Ayiryana Vaejah in the country of Khvaniras"¹. In "Datistan Dinik" (chapter 9, paragraph 4) is said: "The kingdom of Gupatshah is in the country of Gupat near the Ayiryana Vaejah, beside the river of Daitya." In "Bundahishn" (chapter 29, paragraph 5) the country of Aghriras is called Sakavastan (Sakistan) and his and his son's pseudonym was Gupatshah.

From these texts of Pahlavi sources we can see that Turan, the country of Afrosiyob or part of it was in the territory of Ayiryana Vaejah. "Bundahishn" (chapter 29, paragraph 13) wrote the following about this: "The country of Sakavastan is situated on the way to Turkey and China"². Pahlavi sources "Dinkart" (the seventh book, paragraphs 16 - 19), "Dinkart" (the 7th, paragraphs 2-14), selected parts of Zotsparm (chapters 9, 10), "Vijarkard dini" (paragraphs 10, 14) "Zaratushtnoma" bring traditional religious legends about him, and had shown Zarathustra among the enemies of Turan people, and Turanian magicians and wizards.

From the information of different parts of Avesta about the birthplace of Zarathustra we can make a conclusion that his motherland/country was a beautiful and light Aryan land "Ayiryana Vaejah" and he was born in a family near the mountain or a mountainous gorge of Eastern ancient Bactria. This idea is also proved by other facts.

Zarathustra used the geographical place of ancient time in the thirty second Gath of Yasno and also used the term of "half bum" (seven lands) of Avesta

¹ Ancient Aryans divided the world into seven parts. The central country where they lived was equal with rest six parts together and named **Khvaniras** (owner of beautiful chariots).

² Thus scientists expressed their opinion about the motherland of Aryans, but about exact definition of Ayiryana Vaejah they attracted fewly. See: Пури Довуд И. Ясно. Ч. I, с. 41; Фрай Р. Наследие Центральной Азии. Душанбе, 2000. - с. 28; Мўъминҷонов Х. Х. Тўрон - гаҳвораи тамаддуни ориёӣ. Душанбе, 2004. – с. 28.

which was later mentioned in other parts of Avesta, especially Yashts, in the form of “Karshvar” (country, land). The number of seven was holy for ancient Aryans. In Vedas ancient Indians prayed for the seven Aditya or seven gods. In Avesta there also seven amshospand, symbols or essence of the God, holy and the dopest assistants of Ahura –Mazda in the governing of the world. Seven bums of Avesta has a form of Septa dvipa in the religious book of Brahmans and it means seven world, seven lands. According to Vedas the first land is Jambu, second – Palaksha, third – Shalmoli, fourth – Kusha, fifth – Kraunch, sixth – Shaka and the seventh is Pushkara. In an Indian legend also as in Iranian every land or country was separated by the water or a river from each other¹.

There were brought in the book of Visparad (kard 10, paragraph 1) the names of all seven lands which had been praised. Their names are: Arizahi, Savahi, Fradazafshu, Vidazafshu, Vuurubereshti, Vuurujareshiti and Khvaniras. There has been mentioned about seven lands or countries in Gaths (Yasno 32, paragraph 3), in Yasno (Gath 57, paragraph 13, Gath 65, paragraph 5), Tiriyasht (paragraphs 9, 40), Mehryasht (paragraphs 15, 67, 133), Rashnuyasht (paragraphs 9 - 15), Vandidad (fargard 19, paragraph 39), Hodukht (fargard 1, paragraph 14), Bahmanyasht (part 3 paragraph 44), Obonyasht (paragraph 5) and others.

“Bundahishn” concludes the information of all parts about seven mentioned countries and related legends and informs about it clearer: There has been said that there are 33 kinds of lands. When Tishtriya² had made the rain, and appeared a sea and everywhere got wet and the earth was divided into seven parts. The part which was between the other six parts was the same size as they together, and it was called Khvaniras. Those parts were named “country” because each of them had borders. The part which was in Khorasan (east) was the country of Arizahi, the part which was in the Huvaron (west), the land of Savahi, two parts which are in the side of Nimruz (south) Fradazafshu and Vidazafshu and two other parts which are in Bactria (north), Vuurubereshti and Vuurujareshiti and that which is between them was Khvaniras. It has been said that there was a river between Arizahi, Savahi and Khvaniras near Vuurukasha Sea. There is a forest in the middle of Fradazafshy. There is a mountain between Vuurubereshti and Vuurujareshiti and it connects two countries together, but it’s impossible to pass to another country³.

¹ Розй Х. Донишномаи Эрони бостон. Ҷ. IV. - с. 2420 – 2421.

² **Tishtriya** is the angel of thunder, rain and prosperity.

³ Бундаҳишн. Техрон, 1378. - с. 75; Пури Довуд И. Виспарад. - с. 112.

The country of Khvaniras was praised a lot in Avesta between mentioned countries. It is the country of Aryans. It has the same area as six other countries together, and it is greater, bigger and wider than Ayiryana Vaeja which is the first wished place of Aryans and it outwardly it takes in it the countries that received the religion of Zarathustra in the course of time. In all the parts of Avesta Khvaniras had been mentioned as “bright, clear”.

We meet in Mehryasht the following lines: Mehr was the first Minavi God who appeared in Hara¹ mountains before the everlasting sun riding a fast horse. He was the first one who wore golden clothes and appeared from the high, beautiful mountains, and from there he, the powerful Mehr looked at all Aryans' places (paragraph 13); The place, where the brave men get power, the place, where there were deep and wide rivers with great waves and big rocks faced mountains and flew to Iskata, Paruta, Marv, Herat, Sogd and Khorazm (paragraph 14); also to the countries of Arizahi, Savahi, Fridazafshu, Vidazafshu, Vuurubereshti, Vuurujareshti and bright country of Khvaniras. The place where the animals and there was their pasture, Mehr was looking at them (paragraph 15).

According to Pahlavi sources, as this country was the most beautiful and richest, Ahriman also did much harm to it. Ahriman noticed that there were truth and honesty, cleanness and justice it was the land of brave men, the country of great ancestors and the place where appeared the religion of Mazdayasna and it spread to other countries. Here, Sushiyans, the last prophets of Ahura – Mazda appeared and created the day of justice and made him powerless.²

Seven countries, lands were mentioned in “Bundahishn,” chapter 29 and there had been said that each of them had got a ruler and there had been brought their names. Zarathustra had been brought there as a ruler of Khvaniras and all the other countries. In “Dadistani denig” it had been brought the following: when Sushiyans appeared – the last prophets of Ahura-Mazda from each of these countries, one of cleans (their names had been brought) would come to help and they would be the true friends of Sushiyans. In Minui Khirad it had been said: “The meal of the people who live in Arizahi, Savahi, Fradazafshu, Vidazafshu, Vuurubereshti and the Vuurujareshti was milk, that's why they were stronger and the birth of their children was also less dangerous, (was't so harmful).”³ This source also mentions the two above mentioned countries and

¹ **Hara** (Hara Berezhayty in Avesta) a mythical mountain compared to Alburz and Tibet chains of mountains.

² Баҳор М. Аз устура то таърих. Техрон, 1381. – с.13 – 20.

³ Минуи хирад. Техрон, 1379. – с. 37.

says: “Falling all of the world water is from Arizahi, the place where the Sun appears and moves to the country of Sava and goes down there.”¹ “Indian Bundahishn” continues the theme and says: “From there the Sun moves to the longest highest day for to reach the shortest day, and the country of Sava in Khorasan. The place where appears the shortest day to reach the short day is Nimruz region (south) – the countries of Fradazafsh and Vidazafsh. The place where it faces the short day to reach the high/long day is the the country of Arizahi. The place where it faces the long/ high day to reach the short day is Apokhtar (north), the countries Vuuruberesht and Vuurujaresht. When the Sun appears, it gives light to the countries of Sava, Fradazafsh and Vidazafsh and part of Khvaniras and when it faces the Tirak mountains it gives light to the countries of Arizahi, Vuuruberesht and Vuurujatresht and part of Khvaniras. When it is light here, it is dark there”.²

In spite of that the scientists mentioned a lot about the above mentioned countries on the base of these information, still there are not any true historical facts about their exact place. But there is separate information in different parts of Avesta about Khvaniras and its place. For example, Bundahishn writes the following in its chapter 14: “There are many other places in Khvaniras which are called the lands of Khvaniras, like Kangdezh, the land of Sakavastan (or Saukavstan), Peshonisi valley, Novtog river, Iranvij (or Ayiryana Vaejah), Varajam Kard and Kashmir”. If we research the geographical names of Pahlavi sources, it gets clear that most and longest of them are situated in the area of Central Asia or ancient Turan.

As it is known, Afrosiyob, Aghriras and Garsevaz were Pashang’s children and they were the rulers, Kings of Turan. “Bundahishn” (chapter 29 paragraph 5) informs that Aghriras – Pashang’s son is the king of the country of Sakavastan and was called as Gupatshah. (“Munui Khirad” chapter 62 paragraph 31) had written the following: “Gupat is in Oriyavij, in the country of Khvaniras.” “Dadistani denik” (chapter 90 paragraph 4) determines this place more specifically: “The Empire of Gupatshah (Gupat the king) is in the country of Gupat, near Oriyavij and Daitiya river”. Artur Christensen writes the following in his famous work “Kayonids”: We can say that this land was situated (Sakavstan) in the north, on the way from Turkistan (Turkey) to China, the side, place where it one should look for Kandij”.³ Yusti – an European scientist who had done a research in this trend, writes the following: “It can be

¹ Минуи хирад. Техрон, 1379. – с. 37

² Бундаҳишн (Ҳиндӣ). Техрон, 1368. – с. 82 – 83.

³ Кристенсен А. Каёниён. – с. 82.

seen that this place had been known as Kandizh by Chinese people and it had been also known as a part of paradise of Aryans land, it was created by a group of Aryans in the middle of Turan, in the northern part of Sirdaryo (river Sir)”¹. Samuel Nyberg – a Sweden researcher of Avesta studies explored the mentioned geographical names and he recognize them the early and first holy things of Zarathustra religion and thinks that they were around the Sir river, especially by its upper reaches². In Farvardinyasht (paragraph 120) had been sent a message for the soul of Yavishta one of the sons of Firiya, who was Turanian and one of the close friends of Zarathustra. In “Dodistoni denig” (chapter 90 paragraphs 1-3) the Yavishta had been written as one of the religious permanent persons of mazdayashna religion and one of the kings of Khvaniras. Tajik explorer H. Muminjonov has done a research about the mentioned geographical names a many other names in Avesta in detail, and he thinks that most of them are up to the Central Asia and the cities and regions and holy districts of the Mazdayasna religion are situated in Central and Middle Asia³. Another Tajik scientist, professor U. Yaqubov has made researches about Turan, thinks that the area of Central Asia and around it is the land, country of Turan⁴.

From above mentioned ideas, thoughts and facts we conclude that: Turan valleys which is situated in the Eastern part of Aral sea and both sides of Sir river is known as a place of Aryan tribes. The Eastern side brings us to the Pamirs mountains, Tien Shan and Khutan. Oriyanvij is also situated in this area, the incomprehensible signs of the texts of Avesta and Pahlavi sources present these places as central parts of Khvaniras.

The scientists have been discussing about the first fargard of Vandidad where had been mentioned the first and best lands created by Ahura-Mazda, for a long time. The relationships in Avesta are different and the places of these lands, countries are also different on the map.

In Vandidad the countries had been brought in the following order: “The first good land or country which I, Ahura-Mazda created was Ayiryana Vaejah (Oriyoujovij) near the good river of Daitiya. Then came Ahriman, created the devils and ordered them to bring winter to the world. There were ten winter months and two summer months there and in those two summer months the

¹ Пури Довуд И. Яштҳо. Ҷ. 1. – с. 220.

² Нюберг Г.С. Динҳои Эрони бостон. – с. 257.

³ Мӯъминҷонов Х. Тӯрон – гаҳвораи тамаддуни ориёӣ. – с. 65.

⁴ Яқубов Ю. Религия древнего Согда. Душанбе, 1996. – с. 31, 121.

weather was too cold for the water, soil and trees. There he created the worst natural phenomenon, the second land or a good country that I have, the Ahura-Mazda, created, was the land of Sogd. Then a death-dealing Ahriman created “skaitya”¹, the damage of insects that killed a lot of cows; the third good land or country that I, Ahura-Mazda, have created, was the clean and powerful Marv. After came a death-dealing Ahriman and created the damage of “guilty wishes”; the fourth land I, Ahura-Mazda created, was beautiful Balkh with raised flags. Then a death-dealing Ahriman created disaster of “brovara”. The fifth good country that Ahura-Mazda has created was Nisoya between Balkh and Marv then a death dealing Ahriman created the fairy of “weaksurence”. The sixth country Ahura-Mazda has created was Herat and its lake. Here Ahriman came and created the drops of cry and howl”: the seventh land, I, Ahura-Mazda created was a bad – shade, not plain Vae-Kereta. A death-dealing Ahriman came and created the fairy of “khnensaiti” who joint to Garshasp: the eighth land that I, Ahura-Mazda created “a cruel government”; the ninth good, nice country which I Ahura-Mazda has created, is Khnenta, which is in the country of Vehrkonā – (Gurgan), here Ahriman came and brought an unpardonable fault of “Naruvaepa”; the tenth land I, Ahura-Mazda created was the good land, beautiful country of Kharakhvajiti and here Ahriman the evil came and brought unpardonable fault of “The burial of the deceased”, the eleventh land which was created by me, was a quiet Haetumant (Hilmand) and when Ahriman came here he brought much witchcraft and harm with him; the twelfth country created by me, was Ray, where there were three rulers and when Ahriman, the evil came here he created the fault of “wake up the distrust”: the thirteenth nice land that I have created was the clean and powerful Chakhra, here Ahriman came and created the unpardonable fault of “dead burners”; the fourteenth nice country I, Ahura-Mazda created was four sided or pointed Varena where Faridun the beater or killer of Azhidahoka (Zahhok) was born, here Ahriman created the menses for women and also the cruelty of foreign rulers: the fifteenth nice land I, Ahura-Mazda created was Hafrud, here he came and brought the damage of “Dakhshcha” and hot weather; the sixteenth land or country I, Ahura-Mazda have created, was the land around the Rangha river, the place where the people live without any rulers or king. Then Ahriman came and brought a severe winter with him”.

From one side it gets clear from the text that still some of its words are not clear. From another side in spite of that some of its first geographical names are known and their geographical position are clear, the discussion about placing the

¹ This word is not translated already.

other names on the geographical map is still going on¹. Especially this difficulty starts after the sixth land, country. The harm and damage created by Ahriman which provides definite information about these countries are opposite and contrary and they can not solve this problem. But in spite of it the modern science has got definite information about mentioned countries.

The first land created by Ahura-Mazda is Ayiryana Vaejah (Oryanvij). This point was praised much in all parts of Avesta and it had been said that this land was the first country of Aryans, and it had been presented in the texts of Avesta in the form of Ayiryana Vaeja situated on the bank of Daitiya river. That's interesting that all details of the process of creation of Ahura-Mazda had been done on this land and here he created the life in the form of plant, the only Cow and the first Human – Kayumars. The Cow was on the right hand side of Daitiya river and the man is on its left hand – side. Here, in this place, (was held) took place meeting of Ahura-Mazda with the Gods and angels, Jamshed with the best men in the world. Here, Ahura-Mazda informed Jamshed about the hurricane² and ordered him to protect the best men, animals and plants Vara (place, cave, town, city). This Vara, that is known as Varajamkard, is on this land. There were appeared the parents of present humans and all kinds of useful animals³. As it was informed before and by all pahlavi sources, the house of Zarathustra father was on a hill, on the bank of Dorija river – the tributary of the good river of Daitiya situated in Oriyavij. The talks of the Aryan prophet to Ahura-Mazda, the Great God and amshospands was held here and Zarathustra was elected here as a prophet.

Where is such beautiful and nice land where Aryans settled for the first time, became famous, used their extraordinary abilities and arranged a wished and fairy land for them, created there a beautiful and inimitable civilization that got good example for all the world, their number got more and some of them spread to the west, some of them to the east, and some to the south?

Is it possible to define the place of Oriyavij (av. Ayiryana Vaeja) “Minui Khirad” (The glass of wisdom) (chapter 44, paragraphs 17-20) writes: the devil of winter in Oriyavij is strong and it gets clear from the religion that there were ten winter months and two summer months and these two summer months are cold for the water, soil or land and plants”. This source (chapter 62, paragraphs 12, 14) writes: “Kangdizh was on the border of Oriyavij”. Kang is the town, city

¹ Брагинский И. С. Из истории таджикской и персидской литературы. – с. 50.

² In Islamic story this storm named the Noah storm.

³ Розй Х. Донишномаи Эрони бостон. Ҷ. I. – с. 155 – 168: Ушидарй Ҷ. Донишномаи маздаясно. Техрон, 1371. – с. 46.

built by Siyavush – the son of Kaykavus in the land of Turan, during the reign of Afrosiyob. In this source (chapter 62 paragraph 31) had been brought the following: It's known that Gupatshah by nickname of Aghriras – was the brother of Afrosiyob, and his land was in the area of Turan. "Dadistan denig" (chapter 90 paragraph 4) also gives the similar information: "The reign of Gupatshah is in the country of Gupat, near Oriyavij, around the Daitiya river". At that time the country and land of Iran was separated from Turan, and there had been brought the following in the book of Dinkard (book 9, chapter 16, line 14) the following: "Gupat is of the country". Outwardly this source, under the tern of "outside of the country" means Turan. "Bundahishn" (chapter 29, paragraph 5) brings new facts about this theme, and it makes fuller our information: "Aghriras the son of Pashang is in the country of Sakavastan (or Saukavastan)¹ and he is called as Gupatshah." This source defines more precisely the position of Turan in chapter 29, paragraph 13: "The country of Sakavastan is on the way from Turkistan to China".

From the above facts we can conclude that Turan is one of the main parts of Oriyanvij and it is situated on the way from Turkistan to China. Pouri Daud says the following about the land of ancient Aryans: "This country (Oriyavij) and its river (the good Daitiya) is situated in the area of the land of national legend and Mazdayasna religion. The countries that now called the Turkistan of Russia² and all the north – eastern countries and eastern Iran, and also part of Afghanistan are the lands of the development of Zoroastrian religion and these mentioned countries are also the lands of our national legend and the field of brave and famous people"³.

In spite of this, western scientists had different opinions about the first motherland of Aryans. It is interesting that thousand years before the Islamic explores used the information of Avesta and without attention to the facts brought in Tavrot and Qur'an, defined Khorazm the homeland of Aryans. Beruni and Khorazmi were among them. Eduard Meyer – a German researcher and historian thinks that the first land of these tribes are the northern parts of Black Sea and Caspian Sea and says that after they spread up to Aral lake. Another German scientist, professor Hirt at the beginning of twentieth century had defined Central Europe the first land of Aryans.⁴

¹ A.Christencen considered "Saukavastan" wrong and defined that the "Sakavastan" is right and it means the Sakas country.

² In the period of the Soviet Union the Central Asia Republics considered as Russian colony.

³ Пури Довуд И. Ясно. Ч. I. Техрон, 1376. – с. 47.

⁴ Оштиёний Ч. Зардушт. – с. 4.

During the last years comparative linguistics, anthropology and especially archaeology, the view and prediction the scientists have developed widely, and most of them paid attention to the definite geographical area. Max Muller – a famous German scientists of Veda studies at the end of XIX century and most European scientists of XX century say that the home land of Aryans was Central Asia and the regions around it. A French scientist Daribu Gubenvil the region around the rivers of Saihun and Jaihun, Otto Schroeder - a German scientist, Child Gordon – an English scientist say that it is the Southern Russia, and professor Multon consider the south – east of Russia. H. Lommel – an expert in Oriental studies and Indo-Iranian civilization gives the conclusion from the terms of Veda and ancient Indo-Germanic literature, that land of Aryans in the period of composing the first song of Veda was in the cold region and the light and temperature of fire give the them a pleasant feeling. According his researchers he consider the southern Russia is closer to these points of view¹.

H. Kippert thinks that Oriyanvij was in the East – North of Fergana and Modern mountains and the river of Daitya, which is Oriyavij in Avesta, is Zarafshan river. Til also thinks that Oriyavij is in the North – East and says: According to the order in the first fargard of Vandidad, Oriyavij is the first land of Aryans. Then they moved to Sogd, Marv, Balkh, Nisa, Herat, Kabul, Hilmand and after that to the countries of Iran². Professor Olmsted, an English scientist Smith, a Sweden scientist Nyberg, a German scientist, professor Vinkler think that first ancient place of Aryans was the southern regions of Russia and northern parts of Central Asia and the areas around the Aral lake.³ A Sweden scientist Nyberg says that the country of Oriyavij is situated in the North of Sogdiana and Margiana.⁴

Mary Boys writes: “The ancient texts of Avesta, Gaths and two muvajjaz mantra (songs) in Haftgoth of Yasno have useful and valueable information about the society created and ruled by Zarathustra, the society that was united in race. There is not any information about foreigners or non-Aryan tribes. Some of proper names that are mentioned there have the Aryan sounds. In spite of the duality of belief and conviction it can be seen that the worship and religion had a joint base. As it is seen the society has a strong order and it will be mentioned repeatedly. Its units consist of family (khvaetu), prosperity (varazana), kin (airyaman) and the land which the tribe thinks that it is their own-dahyu. It is not

¹ Оштиёний Ч. Зардушт. – с. 5.

² Пури Довуд И. Ясно. Ч. I. – с. 41.

³ Оштиёний Ч. Зардушт. – с. 3 – 6.

⁴ Ньюберг. Динҳои Эрони бостон. – с. 326.

clear whether Ayiryana Vaeja had been known as one dahyu or a land that consisted of some dahyu". Including the economical life of Aryan tribes, he says the following; "mentioned animals (cow, horse), in addition sheep, goats that were very useful, had been herded in the fields of Central Asia for a long time. From the 3rd millennium BC it had become a tradition in Central Asia to use cows and camels for pulling the carts which had round wheels. But in about 1800 BC the chariot were made and developed. They were faster, their wheels had axles and the horses could pull it easily, and they were used during the hunting, competitions and war".¹

U. Ya`qubov writes, that the first land of Aryans besides the Central Asia were also the northern parts of Black Sea, the top of Volga river, western Siberia and Altay mountains. "Central Asia was one of its parts. It is clear that the name of Aryan Veij is still Qubodiyani region of Tajikistan in the short form of Ayvaj. And the linguists think that the word Ayvaj is the Avestian Aryan Veij by origin".²

Another Tajik explorer H. Muminjonov on the basis of using Avestian texts, Vedas, pahlavi sources, different researchers and their comparing with flora and fauna, modern topography and toponimics has concluded that ancient Ariyavij had a smaller area; "If the wished place of Aryans – Ayiryana Vaeja at the beginning was situated only in the valleys of Tien Shan, Khutan and Altay, after it had expanded to the rivers of the Urals modern, Kazakhstan and the valleys of Ferghana and Zarafshan".³ He thinks when they had developed and were spread step by step over the Khvanirasa (Ancient Iran). Academician N. Nematov thinks that "Ayiryana vaeja" was the big region of Eurasia and it was situated in the forest and field regions between Altay and Carpathians in the North as a big black line was the western valley of the Himalayas till Zagros in the South and between them were all the Tien Shan, Pamirs and Oloy, Hindu Kush, Iran, Amu and Sirdarya plains and Turkistan⁴.

The second land mentioned in the first fargard of Vandidad is Sogd. The modern form of Sogd is the word Sogd. The name of this land, country had been brought in Avesta in two forms: Sogd and Gava. As it has been brought in Bundahishn (chapter 20 paragraph 8) its third name in pahlavi is Surok. There had been brought the following: "I say again that Arang is a river and there had been said about it that it comes, from Alburz and flows to the country of Surok

¹ Бойс М. Чакидаи таърихи кешии Зардушт. – с. 46.

² Яъкубшоҳ Ю. Тоҷикшинос. Душанбе, 1999. – с. 15 -16.

³ Мӯъминҷонов Ҳ. Тӯрон – гахвораи тамаддуни ориёӣ. – с. 28.

⁴ Негматов Н. Таджикский феномен: Теория и история. Душанбе, 1997. – с. 21.

and it is called there as Omi”. As this source in the chapter of 15, paragraph 29 had been known Sogd as Surok, from the above mentioned text it gets clear that the matter is about Sogd and its river Zarafshan. This name had been brought in the fifth paragraph of the first fargard of Vandidad as Sogd and in paragraph 14 of Mehryasht in two forms, Sogd and Gava. A French scientist de Harle thinks that the word of Gava has different and many meanings in Avesta, and it should be the capital or the centre of the state of Sogdians. Sogd had mostly been used as Sugza – shayana that means the land, native land of Sogdians. This name had been brought in the inscriptions of Achaemenides kings in Behistun in the form of Suguda.¹ “Wisdom letter of an ancient Iran” gives us the following information: “Sogd in the ancient time had stretched from the east to the North and bordered the fields and valleys of Siberia and Mongolia, and from the West to Khorazm and from the South to Balkh (Bactria). It was the oldest and ancient land recieved by Aryans, there was a civilization that got famous and even it had been well known till the 5th or fourth centuries by Muslim era, it had been called the light pearl of the East. When Alexander invaded Darius III and went to Khavar, Sogd people fought against him. When they were scoped Iskandar ordered to kill them all. Spitabates and Oxyartes were the leaders and their deacls had become well known in the history”². In accordance with this book in the middle of VI till IV centuries BC Sogd had high position and it was powerful, and also had been like a bright flame with its special Aryan culture. This source says that at that time Sogd had been known one of the four sides of the world. Its glory and fame also had stayed till the second part of the third century of Muslim era, under the government of Samanids Kings.³

Pahlavi book “Shahristonhoyi Eron” (The cities of Iran) (chapter 2, paragraph 5) says the following about this ancient land: Samarqand – the capital of Sogdians was built by Kaykovus (av. Kavi Usan) and Siyovush (av. Kavi Siyovarshan) and Bahram Fire Temple was set up by Siyovush. In Samarqand Zarathustra came to Kay Gushtasp’s palace and there he was ordered by the king to write Avesta in golden words and it was kept in the safe of the temple, but at the end Alexander had and destroyed it⁴.

The third land that Ahura-Mazda had created for Aryans had been brought in Vandidad in the form of Muru is Marv. There lived brave men but Ahriman - the evil had created here such guilty folts as killing, anxiety and bad deeds. In

¹ Пури Довуд И. Яштҳо. Ҷ. 1. – с. 431.

² Розй Х. Донишномаи Эрони бостон. Ҷ. II. – с. 1431.

³ Ibid, p. 1310.

⁴ Бойс М. Чакидаи таърихи кеши Зардушт. – с. 25.

Achaemenides inscriptions this name had come in the form of Margu and it was one of satrapies of Achaemenides Empire¹.

Marv was a large cultural city with many inhabitation in the time of Avesta and it was also the capital of the wide region of Khorasan government in the time of Islam. "Hudud-ul-Olam" is the first geographical book in Tajik language, which was written in the Xth century and writes the following about Marv: "It is a big city, and in ancient times it was the residence of Khorasan kings and now it is Bukhoro, a good place with a castle built by Tahmuras and there had been many palaces and places for the kings. There wasn't any place in Khorasan which had such nice market"². The authors of Middle Age dictionaries had known these cities the homeland of most famous eastern scientists. And Marv city is the native town of physician Barzaveyh, Buzurgmehr and Borbad the singer was ancient city of Marv³.

The fourth land created by Ahura-Mazda was called in Avesta as Bokhzi and now it is Balkh. It had been described as a beautiful Balkh with its blown flags. But Ahriman the devil had created a lot of ants and poisonous plants against it. This name had come in the inscriptions of Achaemenides kings as Bakhtri.⁴ Greek people had known it as Bactriana. The sign of blown flags, outwardly, points to the military city or centre. As it was residence for kings and rulers from the ancient time, it kept its flags blowing that show the bellicosity of the people and their readiness for fighting. Balkh had been called as "Ummul-bilod," mother of cities.⁵

Said Nafisi writes the following about the position of this city and its importance in ancient time in the book of "The Life and Works of Rudaki" (N.1.p. 152-163): "This region was very important in the relationships between countries because from one side the only dry way was between the Western Asia and India and from another side Tatarstan and China. It was the region where the first nation of Indo-Aryan stopped and then they moved to Iran from north-eastern mountainous country and created there the nation of modern Iran and this region was also the source of many doctrines of Zarathustra. As historians say Bactria city was the capital of this state and it was the most ancient city in the world, and was called as the mother of cities. In many cases Bactria state was familiar with Sogd, which was situated between Jayhun and Sayhun. Both

¹ Ушидарй Ҷ. Донишномаи Маздаясно. – с. 432.

² Худуд-ул-олам мин-ал-машрик ил-ал-мағриб. Техрон, 1383. – с. 301 - 302.

³ Луғатномаи Деххудо. Ҷ. 40. Техрон, 1352. – с. 22.

⁴ Луғатномаи Деххудо. Ҷ. 9. – с. 1432.

⁵ Розй Х. Донишномаи Эрони бостон. Ҷ. III. – с. 1432.

regions were invaded by Cyrus the Great and Alexander with a lot of difficulties:¹ The author of “Mazda-Yasno Encyclopaedia” writes: Some of historians think that Balkh was built by Luhrasp and some others were sure that by Alexander. It was a place where Zarathustra introduced his religion to Kay Gushtasp. Mirkhond in “Ravzat-us - safo” writes that the grave of Takhmuras devband is in Balkh.

Mas’udi informs that Kaykavus moved his capital from Iraq to Balkh. It became the capital. Even the religion of Buddhism came here from India and there were built many temples of Buddhism there, the most famous among them was the temple of Navbahar and this famous temple of fire- worshipers of Balkh is not the same². As it was informed by Mas’udi, Balkh in the time of Sasanids had a temple which was the great temple of the followers of Zoroastrian religion. Their leader was Barmak, and Barmakides were his descendants from the early times. The walls of the Navbahar temple were decorated with gold and golden curtains. Mostly, especially in spring, there were a lot of flowers there, and that’s why it was called Navbahar (new spring).

In this time there had come a lot of pilgrims from every where. There was a big arch at the top of the temple and there were 360 rooms around by the number of servants of the temple and each of them worked a day there and during the whole year they were free. Above the arch there were blowing flags made of silk. There were some idols there and among them was the great idol, and people from Kabul, India and China came to see it, after they bowed to it and then kissed the hand of Barmak, the Great protector. The lands around Navbahar were large enough to cover the outlays of the temple. In the time of Usmon Ibni Affon, when Ahnaf bihni Qays conquered Khorasan, the temple of Navbahar was turned into ruins and the population of this area accepted Islam religion³. According to the information of this source, in the book of “Fazoili Balkh” which was published in 1350 of Muslim era by Abdulhay Habibi written that up to the VII century of muslim era there was the grave of Zarathustra.

The fifth land created by Mazda is Nisaya which was situated between Marv and Balkh, and Ahriman created many bad things against it. In accordance with the archaeological excavations which had been done, Nisaya city was a big centre and it was situated 18 km far of the north-west side of Ashqabad – the capital of modern Turkmenistan. Richard Frey thinks that this town was not only the large city centre of Central Asia in the ancient time but it was also the

¹ Фарҳанги Деххудо. Ҷ. 9. – с. 186.

² Ушидарӣ Ҷ. Донишномаи маздаясно. – с. 168 – 169.

³ Розӣ Х. Донишномаи Эрони бостон. Ҷ. III. – с. 1433.

birthplace of great Sakas tribes – Parns¹. The coronation ceremonies of the kings of Ashkonids Arshak took place here, in this place. As it was mentioned, Ashkonids Empire (252 BC - 222 AC) was one of the great states in the ancient world and was against the empire of ancient Rome. Nisaya was the capital of the country from the second king of Ashkonides dynasty – Tiridot (248 – 214 BC)².

The sixth land created by Mazda is called Haruya, and it has been known by the united opinions of scientists was Herat. When Ahura-Mazda had created it, Ahriman the evil brought a hard hail and poverty here. The evil of Ahriman had been translated differently by the scientists: crying and much of flies and so on. It came in the form of Haraiva in the inscriptions of Achaemenides kings³. Today this land is situated in the North-West of Afghanistan. The author of “Donishnomayi Eroni boston” (Wisdom letter of an ancient Iran) writes the following about this city: “In the ancient time Herat was not so great as Balkh, Marv, Nisaya, Khorazm, Sogd, Kobul and Gurgan, but its importance appeared in the time of Islam, this city was famous and had high position even in the time of Mongols”⁴.

Ibn Havqal and Muqaddasi – the great geographers of Middle Ages had written that Herat was a large city and it had a big castle and high walls. In the north side of the city there were mountains; its soil was not useful for growing. They had brought special stones for bars and millstones from there. There can be seen an old temple of firewarshippers at the top of the mountain which named Sirishk and it was visited by the followers of Zarathustra in the IV century of Muslim era. The development and prosperity of Herat continued up to Mongols invasion⁵.

The seventh land mentioned in the tenth paragraph of Vandidad is Vaekereta. If in the definition of all above-mentioned lands, most of the scientists, scholars have the same opinions and ideas, about the rest of them there are different opinions. There are unsteady and none scientifically opinions and ideas about Homun lake in Afghanistan and Urumiya lake in the North of Iran, says Mary Boys. A number of Avestalogists who are the followers of Mazdayasna religion think that Vaekereta was Kabul or area around it.

But one of the famous Sweden scientists of Aryan culture Henry Samuel Nyberg writes “the seventh land created by Ahura-Mazda, was Vaekereta, that

¹ Фрай Р. Наследие Ирана. М, 2002. – с. 245 - 246, 265, 271.

² Лугатномаи Деҳхудо. Ҷ. 43. – с. 466.

³ Ушидарӣ Ҷ. Донишномаи маздаясно. – с. 488.

⁴ Розӣ Х. Донишномаи Эрони бостон. Ҷ. III. – с. 1435.

⁵ Ibid, p. 1436.

a hedgehad had a nest. The disaster of this land created by Angramaynyu, a magician woman (pairika, Tajik pari) of Khnensaiti who joined Kirisospa¹. This land starts to find a relation to Kirisospa, and as we've already seen, he's the one who was sacrificed by Vau² the God in Guza (Yasht 15, paragraph 28), in a branch of Rangha river, in the middle and at the top of Sayhun river. Thus, I Vaekareta write the word of Vayu – Kereta – the land created by Vayu, the place, where Vayu was the best god and I think it was the land of Guza. Pahlavi translation is looking for this land in Kabul and around it, but it is only the supposition, because the word is coming close after Haruya. The magician woman of Khnensaiti is mentioned only here. Pairiks were the confidence persons of an ancient Turan. Kirisospa's relation to such creatures appeared from some Turanian tales before Zarathustra and around his personality"³. According to the opinion of the Sweden scholar, Vaekereta has a relationship with the name of a famous hero of the ancient Tajik legends – Somi Garshasp or Somi Narimon and this land should be searched around the Sayhun River. H. Muminjonov also thinks that Vaekerta is in this region and says that it is the Botken city, situated 40 km from North – East of Isfara, in the territory of Republic of Kyrgyzstan⁴.

The eighth land created by Ahura-Mazda for Aryans is Urva. This land was full of plants and pastures. About the situation and the place of this land the explorers and scholars had different opinions. For example, Darmsteter Ch. on the basis of information of Herodotus thought that this region had good conditions for plants and growing had been Babylon, the banks of Euphrates River, and it was the land of Urva. De Harle believes that this land was situated in the eastern part of an ancient Iran⁵.

The ninth land created by Ahura-Mazda was Khnenta in Vehrkonā (Gurgan). In the Achaemenides inscriptions it had been mentioned as the country of Varkona. Greek people called it Herkania. There was no any place named Khnenta near this region or around it.

When Darius the first got Achaemenides throne, Parsava (Parthiya) spread to the territories of modern Khorasan and Herkania which were situated in the South East coasts of Caspian Sea⁶. Its famous city was Qumis which became

¹ **Kirisospa**: in Shahname he came as Garshosp, the warrior of ancient Tajik as Greek Herakl.

² **Vau** is the angel of air. There are two Vau in Avesta: good Vau and bad Vau.

³ Нюберг Г. С. Динҳои Эрони бостон, Техрон, 1359, - с. 317 – 318

⁴ Мўминҷонов Ҳ. Тўрон – гахвораи тамаддуни ориёӣ. – с. 214.

⁵ Розӣ Ҳ. Донишномаи Эрони бостон. Ҷ. III. – с. 1437 – 1438.

⁶ Фрай Р. Наследие Ирана. – с. 79.

well-known in the time of Islam, besides it there were other famous cities like Saddarvoza of Hecatompil and Zadrakarta. When Alexander attacked Iran (331 BC), it was governed by an Iranian ruler Fratafarn¹. When the city was conquered, a Macedonian ruler Philip was elected here. Philip was killed by an Iranian commander who was the ruler of Iraq in 318 BC. After disintegration of Alexander's Empire some cities united and joined the Selevkid's state².

The tenth land created by Ahura-Mazda was the beautiful Harakhvaiti. Ahriman the evil created there the fault of burial of dead bodies. In the inscriptions of Achaemenides kings this name had been presented as Harauvati (the owner of many rivers), then it had got the form of Rukhj. As its territory is situated on the coast of Argandob in Afganistan, it is also called as Arghandob. This region was close to India, the religion of Zarathustra had not been spread so much among this people, most of them were the followers of Indian religions. The lands of this country were very fertile and they could feed most people. Herodotus says that there were Tomanay in this rich country (the third book, 93-117). In the second and first centuries BC Sakas tribes seized with Zarang, along with Bactria and Gandhara, and made their homeplace³.

The eleventh land created by Ahura-Mazda was merry and cheerful Hirmand (av. Haetumant). Ahriman the evil could also create and bring here the great fault of witchcraft. This word comes as Hetumand in Sanscrit, Emimandra in the Greek language and in Achaemenides incriptions in the form of Zaranka (Zaranj). Some of Avestalogists think, that the place of religious traditions of Zarathustra were Chaechest lake or Homun lake which were situated in this region and they say that it was the home land of Zarathustra. When the Sakas conquered these lands in the second or first centuries BC they had called it like their names and it was turned into Sakistan or Siistan⁴. The land of an ancient Hilmand or Hirmand had spread to the area near the Hilmand River and Homun Lake that are now in modern Iran, Afghanistan and Baluchistan. In accordance with a religious legend Siistan was the birthplace of two famous Aryan - heroes Rustam and Som, and it had high position and it was very important in the time of Kayonids. In the time of Islam Sistan became famous, because the kings of Saffarides dynasty were the first fighters against Arabs and they were from this country⁵.

¹ Фрай Р. Наследие Ирана. – с. 180.

² Розй Х. Донишномаи Эрони бостон. Ҷ. I. – с. 180.

³ Фрай Р. Наследие Ирана. – с. 31, 231.

⁴ Ibid, p. 78 – 79.

⁵ Розй Х. Донишномаи Эрони бостон. Ҷ. III. – с. 1440.

The twelfth nice and beautiful land created by Ahura-Mazda for Aryans was the country of Raga, now it is called Ray and is situated in Iran. In Achaemenides inscriptions it had presented in the form of Rago. In ancient time this city was part of Medan. In Achaemenides inscription this term of Raga had presented in Medan. In the 19th Gath, paragraph 18 of Yasno Ray had been presented as the motherland of Zarathustra. The city was one of the best cities, and it had not lost its position even in the time of Islam. Ibn Havqal writes that there was not any nice city besides Baghdad and Ray in the East¹. Mary Boys thinks that there were two cities of Raga and it wasn't the city mentioned in Vandidad. Then she writes the following about the 19th Yasno, paragraph 18 which considers the city the motherland of Zarathustra: "It's clear that in Sasanids period they add some changes to Avesta for definite aims. For adding new matters into Avesta should do by clear words and terms of Avestian language. Thus the presence of terms of the same root with Raga could give a chance for Medan Mughan - the followers of Zarathustra to make a short sentence and bring it into Avesta and confirm their holy city – Raga and bring it into the prayers of Yasno."²

The thirteenth country created by Ahura-Mazda and mentioned in paragraph 17 of the first Fargard of Vandidad was a clean and powerful Chakhra. But Ahriman created here the fault of burning the dead bodies. The explorers still could not define the place of this city and use it with the ancient geography. For example, Darmsteter said this country was one of the cities of Khorasan, Spiegel thinks that it was Chahram city and so on. Chakhra means a wheel³. I think Chakhra is the historical name of Puli Charkhi situated in Afghanistan. That's why this region has been known as the birthplace of a well known scholar, the great representative of Tajik-Sufism in XIV century – Mavlono Ya'qubi Charkhi, whose tomb placed in the Sourth of Dushanbe and in a beautiful garden, which is visited by many people.

The fourteenth land created by Ahura-Mazda was a four corners country of Varena where Faridun (av. Sraetauna) – the destroyer of Zahhok was born (av. Azhi Dahaka). But Ahriman the evil created a lot of unpardonable faults here. In the 5th Yasht (Obonyasht, paragraph 22) and the 9th Yasht (Gushyasht, paragraph 4), the 15th Yasht (Romyasht, paragraph 7-8) Hushang sacrificed to Ardevisura Anahita and asked her for help to win Mazandar devils and Varena druvands. There had been mentioned many thoughts and opinions about is place. Some

¹ Розй Х. Донишномаи Эрони бостон. Ҷ. III. – с. 1441.

² Бойс М. Чакидаи таърихи кеши Зардушт. – с. 9.

³ Розй Х. Донишномаи Эрони бостон. Ҷ. II. – с. 1442

scholars think that was situated in Daylam and Gelon in the North of Modern Iran.

But Nyberg has another idea. According to the information of Avesta, Zahhok was the king of the country of Babar¹ in the ancient time. Using this matter as guid he writes the following: “The place was in the country of Babar, where was the land of Azhidahaka. Thus it was situated near the Sayhun River (Sirdarya), because Babar was the holy animal of Aredvisura Anahita. The scholar remembers that this country was always mentioned along with Sakas. So he thinks the country was situated in the North of Sogdiana and Bactriana².

The fifteenth land created by Ahura-Mazda for Aryans, was Hapta Hendu. The death creator - Ahriman created very hot climate. This term has come in Rig-Veda in the form of Sapta Sindava. Both in Avesta and Veda this term has the meaning of Haftrud or seven rivers. Such peculiarities and hot weather made the scholars to think that the country was India. But during the definition and presentation of the seven mentioned rivers of India there have appeared many different and contradictory opinions between the Indian and European scholars of Vedic studies.

Muminjonov H. thinks that Haftrud (Ili, Qaratol, Biyon, Oqsu, Lepsa, Baskand and Sarkand rivers) of modern Kazakhstan and Kirghizia, which is considered in all the dictionaries of the world to be the center of world civilizations are the Hapta Hendu and Sapta Sindavai of Vedas. This idea based on the fact that sometimes ago the Indo-Iranian tribes lived joint life and have the same cultural root. Also it should be mentioned that these area up to the Mongol invasion was the homeland of Aryan people and even today Tajiks are living there and are busy with handicraft and trade. They consider their ancestors the permanent inhabitants of these places.

The sixteenth land created by Ahura-Mazda the creator is a watered land near the Rangha River. And the people lived there without a king. Ahriman – the evil created here a severe winter. One of the names of Rangha river in Avesta was “aurvant” that means strong and rapid, brave and hero. Avesta has given most information about this river. Bartholomae and Vest consider this river to be mythical. Markwart believed that it was the river of Zerafshan³. Darmsteter thought that it was Tigris, de Harlez said that it was the river of Amu. But most scholars think that the Rangha river of Avesta is the Sir river, among them

¹ **Babar** or **Bavri** – the name of Zahhak state and the name of animal in Russian “babyor”, which in Tajik “Qunduz”.

² Нюберг Г. Динҳои Эрони бостон. – с. 321 – 322.

³ Маркварт Ч. Вехруд ва Аранг. Техрон, 1368.- с. 152.

Geyger, Spiegel, Yusti and Nyberg. The confidential angels of this river was about thousand metres deep (Yashta 14 paragraph 29), was Aredvisura Anahita – one of the ancient Gods of Turan people. There is specific information about this river in the fifth Yasht. About the place of this Avestian River Pouri Davud wrote the following: “From the 81st paragraph of this yasht gets clear that Rangha is in the East of Iran and perhaps it is the river of Sir because Yuishta – from the family of Turanian Friyan sacrificed for Aredvisura Anahita on the island of the great Rangha. Turanian Friyan is that, who was mentioned in Gaths (Yasno 46, paragraph 12) and was considered one of the friends of Zarathustra. Very likely that it was easier to sacrifice in their native land, the land of Turan for their family and descendants, up to the Tigris River”¹. In the 15th Yasht (Romyasht, paragraph 27) Garshasp – the hero of Tajik legends sacrificed for Vayu the God on the bank of Rangha river. This river is mentioned in the tenth Yasht (Mehryasht, paragraph 104), the twelfth Yasht (Rashnuyasht, paragraph 18, 19), fourteenth Yasht (Bahromyasht, paragraph 29). It is written in “Bundahishn” (chapter 9, paragraph 87) that the river flows from the Hara Berezaity Mountain and comes to the land of Sogd. Sweden scholar Samuel Nyberg writes the following about the place of the river: ² Thanks to the facts that are coming, I’ll call the land which has much water of Rangha i.e., the sink of iniquity of the Sayhun river that in ancient times was in the South, the place which is called Perovsk now, the river which flows to the North and the West and reached its North point, then it flows to the South West its 500 km. has got dry now, it flows to the middle of the eastern coast of Aral sea” ³.

There is information about Aryan tribes in Farvardinyasht; it can not be seen in other parts of Avesta. For example, there had been said the following: “We praise the furuhars of generosity of the real men of Aryan countries. We praise furuhars of the kindly and generosity of the men of Aryan countries. We praise furuhars the generosity of Aryan women. We praise furuhars the kindness and generosity of the real men of Tuyirya country, and also we praise furuhars the kindness of the women of Tuyirya lands. We praise the generosity of the men of Sairima country, and we praise the furuhars of kindness of the women of Sairima lands” (paragraph 143); “We praise furuhars of the kindness and generosity of the men and women of Sain’s lands. We praise furuhars of of Dahi; s righteous men, we praise furuhars of the generosity of the women of Dohi lands” (paragraph 144).

¹ Пури Довуд И. Яштҳо. Ҷ. I. – с. 226.

² **Vau** is the confidential angel of air.

³ Нюберг Г.С. Динҳои Эрони бостон, с. 323.

As it is seen here's said about five tribes: Aryans, Turanians, Sairimas, Sainis and Dohis. From the above mentioned text it gets clear that these five tribes were on the starting points of the Zoroastrian religion, and they had joint position in its fate and spreading. These tribes are not separated in this text and it is especially mentioned the equality of these five Aryan tribes. Another point which is interesting, the equality between men and women. All the ancient historians had mentioned the special respect of Aryans to the rights of men and women.¹ What is the fate of these tribes in the pages of history, where did they live and what kind of works had they remained? The answer to this question is very difficult after more than three thousand years had passed and this land had been settled many other tribes and nations. But it is known that one part of these tribes had remained on the their ancestors land, and part of them moved to the different parts of Asia, and the third part had lumped together with new settlers under their pressure and disappeared from the pages of the history.

The attitude to these tribes was different in the past and it is also different in the present. Most scientists had mentioned the bad attitude of Greek and Rome historians to this land². One of the Russian scholars of the XIX century Grigorev B.B. who organized the scientifically research of history of the Central Asia in Russia,³ says the following: "For example, Arrian in his book" History about the army commander in chief Alexander the Great" outwardly written from the diaries of the companions of Alexander, if he mentioned about developed culture of Bactria, Sogd, Khorazm who had protected their independence from Alexander's agressions? Arrian says that the population of this land was "barbars" and they were different from the nomadic Skyths only with their cities and small towns. But we know from the other sources without any doubts, that these lands were the centre of one of the world ancient civilization and owned the best intellectuals and were famous with its trade in the world. We can not get information of this kind from Herodotus." And at the end he adds: "Inspite of this high level and prosperous culture their civilization will never go down"⁴.

All the sources consider the mentioned five Aryan tribes. There is much information about Aryans in Avesta. For example, in Farvardinyasht there had been said about the Aryan founder Kayumars (av. Gayomaretana): "We praise the kindness of the holy Kayumars, the first one who studied and followed

¹ Древние авторы о Средней Азии. Ташкент, 1940. - с. 23 - 24.

² Скифы (хрестоматия). М., 1992. - с. 8; Колледж М. Парфяне. М., 2004. - с.5.

³ Историография истории древнего Востока. Санкт-Петербург, 2002. – с. 53 – 54.

⁴ Григорьев В.В. О скифском народе саках. Санкт-Петербург, 1871. – с. 60 – 61.

Ahura-Mazda. There had appeared the family of Aryan countries and Aryan nation from him” (Paragraph 87).

In this holy book anarya – non Aryan and had been used against “arya”. As Strabon, a Greek geographer who lived in the last century BC said that all these people had one language but speak in different dialects.¹

The legend about the division of Aryans into three parts outwardly has an ancient root. One of them is about Sakas and Herodotus had mentioned in his fourth book, he wrote: the first settler of this land was a man named Targitay. He had got three sons: Lipoksais, Arpoksais and the youngest one Kolaksais. In the time of their governing to the land of Scyths (Sakas) had fallen the following golden things from the sky: plough, yoke, pole-axe and goblet. The first person who noticed these things was the oldest son. When he came up to pick them there the smoke appeared from them. Then he turned and went back. After that the second son came up to these things, but they fired again. The flame of the golden thing made him to go back. But when the youngest son came up, the fire disappeared and he picked the things up and carried them home. Finally the older brothers agreed to give the reign to their young brother.²

This Aryan legend in comparing with another legend which has a happy end. There is no any information about the division of Faridun’s country between his three sons, in any parts of Avesta. In spite of that the holy book mentions Faridun (av. Sraetauna) – the destroyer of Zahhok, there is not any information about his sons. Only once in Farvardinyasht (paragraph 131) Ayiryava – Eraj is mentioned in it and send praise to his furuhars. According to the information of “Dinkard” (book 8, chapter 13, paragraphs 9-10) this legend in Avesta has the name of Chitradot,³ but it should be mentioned that all the historians of the Middle Ages and “Shahname” had mentioned this legend in details. For example, Bal’ami tells this story like this: “And he (Faridun) had got three sons: the oldest son’s name was Tur, the younger son’s name was Salm and the youngest son’s name was – Eraj.

Faridun divided his country between his three sons, and he gave Turk, Caspianon and Chinistan region to his son Tur and called him Faghfur, the lands of Rome, Saqlab, Rus and the western lands he gave to Salm and called him Qaysar and the countries of Iraq, Hilla, Basra, Vosit, Hijaz and up to Yemen he gave to Eraj, he loved him much. After Afridun died, all his three sons became rulers and two of them were envious of the youngest son and fought against him

¹ Страбон. География. – с. 672.

² Геродот. История. – с. 236.

³ Розй Х. Донишномаи Эрони бостон. – Ҷ. I. - с. 169.

and killed him, and then divided the world into two parts.”¹ According to this source Manuchehr – the son of Eraj fought against his uncles and killed both of them². Above mentioned legend had been brought in the all historical works in the sake of to show the source of contradiction between Iran and Turan. But the detailed consideration of the above mentioned legend shows that it was the work of the Sasanids time and a little earlier. Artur Christensen has explored this theme in details and made the following conclusion, that this legend had been invented by the priests at the end of the governing of Ashkonids dynasty³. As it has been mentioned by the Tajik explorer H. Muminjonov, the contradiction had appeared at the result of developing industry, riches and especially raising the number of the population of the Central Asia⁴.

Another fact rejected the false is that there is not only an information in the 143 - 144th paragraphs of Farvardinyasht about the three tribes but it has been said about general and joint details of five tribes and about their equality and both of them are the same.

The movement of Iranian tribes from the Southern Central Asia to their historical motherland had started at the end of the II millennium and at the beginning of the I millennium BC and the process of their settlement in the south of modern Iran in this time has been noted⁵. But the author of “Donishnomayi Eroni boston” (The wisdom letter of an ancient Iran), who thinks north – eastern land (Central Asia) is the land of Iran and concluded the ideas and opinions of Iranian scholars, and there is not any other opinion about this: “without any doubts that Iranians had separated into two main groups when they entered “falot” highlands. Some of them preferred to live in the city and began to be involved in growing and others, as it was in the past, continued looking after a herd of animals, walking along the desert and getting food. As we’ll see, the peculiarities of these two kinds of lifes caused enmity between them and it got stronger by passing time. Those, who continued the process of the past life were Turanians. The second group started to live in the cities and involved in agriculture were Iranians”.⁶ As the Iranian scholar had not got any steady facts, he considered these groundless words as decisive facts.

¹ Таърихи Табарӣ.- с. 90.

² Ibid – p. 205.

³ Кристенсен А. Маздопарастӣ дар Эрони қадим. Техрон, 1376. - с. 112.

⁴ Мӯъминҷонов Ҳ. Тӯрон – ғахвораи тамаддуни ориёӣ. – с. 127.

⁵ Ставиский Б. Я. Яценко С.А. Искусство и культура древних иранцев. М., 2002. – с. 15; Дандамаев М. А. Политическая история Ахеменидской державы. М., 1985. – с. 5.

⁶ Розӣ Ҳ. Донишномаи Эрони бостон. Ҷ. I. - с. 625.

Russian scholar L. N. Gumilev informs about the reason of separating of Aryan tribes and says that the main reason is in the religious reform of Zarathustra: "They were not separated by nation or language, but by the religion. The initiative of separating of the cultural union of ancient Aryans for Zarathustra who brought monotheism religion and spread the praise for Ahura-Mazda, is mentioned or described. Instead of a number of old Aryan Gods-daevas placed by Greeks in the holy mountains of Olym and in Valgalla by Germans, he brought new angels. The assistants of Ahura-Mazda - amshospands and Great gods of Greek people and Indian asuras-the enemies of daevas are equal. In the new religion the legend and creating the world had changed their position in 180 degrees. The new religion was not accepted by all the people. Even in Iran, it had not spread at once. All Iranians protected their belief in their ancient religion's Turanians and which accepted Zoroastrian faith became Iranians."¹ This opinion of the Russian scholar is a bit real, and from one side it reflects the historical reality, from another side it coincides with the maintenance of Avesta.

In Avesta Tura and Tuyirya are adjectives and mean Turanian or connected with Turan. Tura means brave, hero. It also gives such meanings in the language of Sanskrit and dictionaries. In Avesta this tribe had been mentioned as asu-aspa the owner of fast horses.

There is much information about Turan in Avesta. But as it has been said above that Turanians did not accept the new religion during the appearing of Zoroastrism and they stayed at their ancient belief² and they had found a negative role in Avesta. In spite of that Zarathustra the first prophet of monotheism religion was born in Turan and started to spread it there, this religion had not been received on this land. So Zrjast had to travel to another land-Iran, the rival of Turan. He was welcomed there and Kayonids Kings accepted his religion.³ A Kayonion King - Gushtasp and his court accepted his religion and they started to spread it, and it was praised in Gaths many times.

Afrosiyob was a Turanian warrior who had special position in the fate of Ariyan people. According to the information of Bundahishn (chapter 31, paragraph 21) in the time of Manuchehr, one of the early last kings, he appeared and won over him and founded an independent state of Turan. The well known legend about archer Orash is connected to this time. Aburayhan Beruni writes the following about this: When Afrosiyob won over Manuchehr he incircled him

¹ Гумилев Л.Н. Тысячелетие вокруг Каспия. М., 1993. – с. 57.

² Ibid.

³ Мӯъминзода Ҳ. Зардушт ва оини ӯ. Бахши I. Душанбе, 1993. - с. 24.

in Tabaristan and they decided to define the territory led from Iran to Turan by flight of the arrow. At this time the angel Isfandormaz appeared and ordered to choose an arrow and a bow like mentioned in Avesta. Then they brought Orash-a respected and religious man to shoot. Orash took off his clothes and showed his body to all those were present and said: the king and the people look. And you see there is not any wound on my body but after bending the bow it will hurt and I'll die for you. After that he drew the bow strongly and died. The God ordered the wind to protect the arrow and it reached the highest eastern point-Ferghana across the Ruyan Mountain and got to the root of the nut tree which was the greatest border between Iran and Turan. The place where the arrow was drawn from, till the place it reached was 6 thousand farsakh (km.). That's why the celebration of Tirgan was devoted to the peace between Iran and Turan.

Another source had informed such information that the arrow of Orash was drawn from the Ayiryukhshusa and it got to Khvonvant mountain. But the others point to other different places.¹ From this text and information of "Minui Khirad" (Clear wisdom) (chapter 27, paragraph 44) it gets clear up to Afrosiyob coming Turanian and Iranian people had lived in united land, and a conflict and contradiction between them had arised. It had been described in different parts of Yasno and Yashts. Artur Christensen writes: "The land of Turan is called Tutyana. The place of clash against Tus the Iranian commander with the leader of the family of Visa (av, Baesaka) took place near Kanha. It should be known about Turanian nation that according to the latest researches and facts in Avesta, Turanians were one of the Aryan tribes who had not accepted Mazdayasna religion yet and lived on the other side of Jayhun River."² According Pouri Daud Ibrahim due to scientists and scholars opinion and studies, think that Turanians were the people who had lived in the valleys of Russia, Kazakhstan and Kirghizistan with their pastures and they had nomadic life, were spread from the Caspian Sea up to Sirdaryo River.³

But there are other opinions about the place and position of the country of Turan, which were discussed in the previous pages. L. N. Gumilev thinks that the name of Turan is one of the ancient names of the Central Asia and it is equally to Iran, the inhabitants of these lands were the Aryans who were close to each other. He says that ancient Turan covered the territory of Central Asia and Afghanistan.⁴ The XIX century German scholar Fransua Lenormann who

¹ Пури Довуд И. Яштхо, Ч. 1. - с. 334.

² Кристенсен А. Маздопарастй дар Эрони қадим.- с.96.

³ Пури Довуд И. Ясно. Ч.1. - с.57.

⁴ Гумилев Я. Н.Тысячелетие вокруг Каспия.- с.57 - 61.

provided research of the theme about Turan and Turanian people said that they were one of the ancient cultural tribes who had moved to the Near East before the appearance and development of the civilizations of Sumers, Kaldons, Babylonian and the other people of these regions and contributed to the culture.

He defines even the geographical place of some Turanian tribes: "When Som people (Arabs) from one side, and Iranian from another side migrated to their historical motherlands, Turanian people had stayed in the Persian Gulf, in the mountains and the valleys of Tigris and Euphrates rivers".¹ From the description of the German scholar it gets clear that in the mentioned region had lived one of the branches of Aryan family Kurds, brave and martial people.

This explorer writes the following about the base and culture of Turanian people: "The initial centre where all Turanian tribes in the world spread from was the eastern side of Aral sea. In ancient time they had their own civilization which was different from rude religion of sobei, but with a high level of material side, shortage of moral inspiration, but the developing definite sides of science and other trends or sides of it had remained in their ancient state. This interesting civilization spread to the most parts of Asia and as the Greek historian Justin says it lasted for 15 centuries. All Turanian people from Asia had spread this culture every where they moved to one of their branches, were Estonian people who had separated the first. This interesting and strange culture appeared in Sumer (Summer), bank of Tigris river and dravids in India".² Most of scholars called all the Aryan tribes lived in the Central Asia, especially Sakas tribes as Turanians.³ Parthians and Sarmats were also Turanians.⁴ Darius the first in Behistun inscriptions in Takhti Jamshed beside the countries ruled by him, had not mentioned Turan but from three groups of tribes he mentions-saka-haumavaraka (saks who praise hauma), saka-tigrakhauda (Sakas who had pit adge caps) and saka-tradraya (Sakas who lived on the other side of the river).⁵

Tajik scholar Yu.Yoqubov supports the opinion of Russian archaeologist E.Novgorodova, and thinks that the ancient motherland of Turanians was in the time of Neolith, Eneolith, Bronze and at the beginning of the Iron Ages in the Central Mongolia. He says that word "tur" comes from the name of

¹ Ленорманн Ф. Руководство к древней истории Востока до персидских войн. Т. II. Киев, 1876. - с.218.

² Ibid.

³ Пури Довуд И. Ясно. Ч. 1.- с.60.

⁴ Гумилев Л. Н. Тысячелетие вокруг Каспия. - с. 62.

⁵ Авдиев В. И. История Древнего Востока. М.,1953. - с.518.

thoroughbred cows of “tur”, totem – was the nickname of all Ariyan shepherds and herds.¹

Another Tajik explorer H. Muminjonov says that in the ancient time Turan was not a wide land, it was part of Ayiryana Vaeja. At first it spread to the valleys of Tienshan, the Pamirs and modern Kazakhstan mountains, Haftrud region in the East till the plain of Turan got wider, and at the beginning of the first millennium BC all the Central Asia had got this name.²

The followers of traditional religious trend, according to the legend, had known the country of Sairima as the land of Salm or Sarm-the son of Faridun. In accordance with the information of Bundahishn (paragraphs 20, 29) it was the land of Rome, and Minor Asia and Syria were also entered there.³ But most of explorers and scholars think that the land of Sairima is Sarmatiya and its people-Sarmats mentioned by the most sources. Many ancient historians thought the land of Sarmats situated in the West of Aral Sea till the Volga River.

As Sarmats were engaged in cattle-breeding they always looked for new pastures. Hippokrat (460-377 BC) thinks that this place was around the Azov Sea. As an Iranian scholar Ruqiya Bekhzodi mentioned their nature was the same as Aryan people, and their language was the language of Avesta. They were the most western part of Sakas tribes and spoke with one of Sakas dialects.⁴ According to the information of an ancient Greece historians as Diodor and Pliny, Medan who had created the first great Aryan state in Asia considered themselves one of Sarmat tribes.⁵ As it had been mentioned about two nations-Sarmat and Sevromat in the work of the Roman and Greek historians, Jozef Marqvart considered them to be the same people.⁶

Herodotus had brought an interesting story in his fourth book (paragraph 110-117) about Sarmats, and especially about the style of their life.⁷ Apparently Sarmats were part of tribes who consist of various groups and people and who were different from each other according their dialects.

They divided into the following groups: Yozigs, Roksolans, Sirakas, Aorises and Atnois⁸ according to the information of an English scholar Tamara. Rays the Scythes tribes and Sarmats had spread from Don to Dnieper from the

¹ Яъкубшоҳ Ю. Тоҷикшинос.- с.19 – 20.

² Мӯъминҷонов Х. Тӯрон-гаҳвораи тамаддуни ориёӣ. - с. 38.

³ Розӣ Х. Донишномаи Эрони бостон. Ҷ. III.- с.1340.

⁴ Бехзодӣ Р. Қавмҳои куҳан дар Осиёи Марказӣ ва фалоти Эрон. Техрон, 1380.- с.42.

⁵ Пури Довуд И. Ясно. Ҷ. I.- с.59.

⁶ Ушидарӣ Ҷ. Донишномаи маздаясно.- с.316.

⁷ Геродот. История. М., 2006. - с. 270 - 272.

⁸ Бехзодӣ Р. Қавмҳои куҳан дар Осиёи Марказӣ ва фалоти Эрон. – с.62.

first millennium BC and they had influenced the social life and especially the culture of the migration period of the Central Europe and Scandinavia and by the help of their art and culture of middle ages in Ireland and England.¹

Strabon writes about yozigz one of Sarmat tribes known as yaksamats, that they had been known as the inhabitants of the valleys of Don River, but they chose for inhabit the west of Dnieper River and east of Dniestr River at the end of the second millennium BC Sirak tribes lived in the gorges of Kuban and in the north- west of the Caucasus at the last century BC². The author of the book "Ancient tribes in the Central Asia and Iran plateau; considers that today's Osetian tribe alans are the powerfull and numerous descendants of Sarmat's.³

There had also been done definite researches on this theme in Tajikistan. For example, a Tajik archaeologist Yusufshoh Yoqubov in the conclusion of one of his researches writes the following: "We think that Sarima was the geographical name of the countries of Sakas and it spread from Danube to Sairam of Kazakhstan and the regions of Kazakhstan where Sakas had lived. There still remained the name of the river and valley of Sairam in Kazakhstan".⁴

According to the information of the Avestalogists scholars it was useless to make a long research to define the position on the place of Saini land mentioned in the 144th paragraph of Farvardinyasht.⁵ In spite of that many different scholars had different ideas and opinions about the place of this country, but the proofs is not enough. For example Vest thought that Saini is Samarqand. A town, city with the name of Seni had been mentioned in "Bundahishn" (chapter 15 paragraph 29), and it is Kinistan or Samarqand. This fact is also very weak for confirming the fact or in accordance with Yoqut legend Yusti thinks that Son was a village in Balkh, and Saini is Son.⁶

Vindishman and Darmsteter understood Saini as China. Anqetil du Perron- an explorer and the first translator of Avesta recognized this country as the land of Suvan, which, according to the legend of Strabon was situated in the north of Caspian Sea.⁷ Yu.Yoqubov has another opinion about this. He writes the following: "In the first and second editions we thought that the land of Saini is Khutan and Sind, but it was wrong. These lands were in Turan. The study of the

¹ Райз Т. Скифы. М., 2004.- с.11.

² Бехзодӣ Р. Қавмҳои куҳан дар Осиёи Марказӣ ва фалоти Эрон.- с. 250.

³ Ibid.

⁴ Ёқубшоҳ Ю. Тоҷикшинос.- с.20.

⁵ Кристенсен А. Маздопарастӣ дар Эрони қадим.- с.97.

⁶ Розӣ Х. Донишномаи Эрони бостон. Ҷ. III. – с.1342.

⁷ Ibid, p.1344.

ancient sources (archaeological) made us to think that these lands were in the eastern Siberia and Altay”.¹

The fifth and last land mentioned in the 144th paragraph of Farvardinyasht was the land of Dohi (doha). Dohis were the tribes who lived on the land of modern Turkmenia, in the eastern regions of Caspian Sea.² According to Strabon's information he considers the tribes of Parns³ part of the united tribes of doha⁴, and it gets clear that this tribe was influential which consisted of a number of powerful and strong tribes. The name of this Avestian people has been written down in the name of Dahistan, a region situated in the eastern and south-east parts of Caspian Sea. The ancient authors had mentioned the proximity of parns and Sakas many times. Ashkonids Empire which appears and developed in bravery and successes and the ancient legends about the Kings and warriors of ancient time had been resuscitated. That's why the language of Parthian took the name of Pahlavi or Pahlavoni and Parthian were elected and addressed as heroes.⁵ This tribe had been famous with its courage, bravery and militance. As Beross-a Kaldoni historian of the III century BC says that Cyrus was always in fights against the tribes of Doha. Arrian - Greek historian of I century named the cavalry of Doha in Darius III army against Alexander the Great. They were also the faithful part of Ashkonids kings' army. Mehrdad II (248-214 BC) - the second King of Ashkonids dynasty succeed to take over Selevks with their help.⁶

AVESTA AND ITS PARTS

Zoroastrism is the first monotheistic religion in the world and it has a definite structure and religious laws on moral base. This structure and order has been founded very steady and its main basis has been borrowed by about all the world religions. According to the seventh book of “Dinkard” (chapter 4, the first paragraph), “Zotsparam selects” (chapter 22, paragraph1-3) Zarathustra is the first human who reached the position of prophet thanks to the revelation of the God.

¹ Ёкубшоҳ Ю. Тоҷикшинос. - с. 20.

² Фрай Р. Наследие Ирана.- с.67.

³ The kings of great Ashkanides Empire were the representatives of this tribe.

⁴ Страбон. География. М., 1994. - с. 481.

⁵ Фрай Р. Наследие Ирана.- с.79 - 80.

⁶ Пури Довуд И. Ясно.Ч. I.- с.62.

The name of his holy book is Avesta, and this word is explained and pronounced differently by the explorers. Mostly it is known as a pahlavi word Upasta, Apastak and it has been translated as law, instruction and religious guide.¹ Most western scientists think that the text of the holy book of Zoroastrian s was kept in mind and from language of priests and people, and had been fixed and published in the time of Sasanids.² But the information of the ancient Greek historians and religious tradition show that the written copies of Avesta exist in the time of Achaemenides. Another group of scientist like F. Altheim and Andreas think that the text of Avesta at first in the Central Asia had been written based on aramic alphabet and had been kept in this form as a written work up to Sasanids dynasty rule. “Kefoliyo”-the book of Moni confirms it. It is said in the book that Zoroastrians after Moni copied his words, and now they are reading it.³

In accordance to Pliny who retells Germipp – the historian of the III century BC, - the holy book of magians had two million parts of poetry.⁴ And according to information of Dinkard when in the time of Sasanids it had been gathered and there had remained only 348 chapters of it. It had been divided, as in the past, into 21 books. If in the time of Sasanids reign there had been 345 thousand words in Avesta, now there are only 83 thousands ones remained.⁵ Avesta-the holy book of the followers of Mazdayasna religion consists of five parts.

Yasno (Yasna) the main and the most important part of Avesta, and it consist of 72 chapters. This word had been brought in Avesta in the form of Yasno, in Sanskrit in the form of Yajna and in pahlavi in the form of Yazishna, and it means “praise, worship, and prayer”. It has remained in the form “jashn” (celebration) in the Tajik language, and the words of “ezid” and “yazdon” (God) has also appeared from its root. The chapter of Yasno has been mentioned as “ho” or “hot” (Gath), meaning chapter or part.

Each Gath consists of several section or parts. The longest gath consists of 32 parts or sections and the shortest one from 3 lines. Yasno has a holy and blessed aspect. There is close tie between human and nature in all parts of Avesta, and there had been praised Ahura-Mazda, the great and powerful god, the creator of the material and spiritual world and all sources of the beautiful

¹ Розй Х. Донишномаи Эрони бостон. Ҷ.1. - с. 418.

² Крюкова В. Ю. Зороастризм. Санкт Петербург, 2005.- с.31.

³ Брагинский И. С. Из истории таджикской и персидской литературы.– с.102.

⁴ Ibid, p.81.

⁵ Ушидарй Ҷ. Донишномаи маздаясно. Техрон. 1381.- с.36.

things and life in Gaths of Yasno. The Ezidons-spacious angels, as everything good and useful had been known worthy to praise; they had also been known as the light or appearance, phenomenon of the God and the angels.

Clean water, beneficent rain, beautiful moon, light and beneficent sun and stars, the sky, rivers, springs, useful plants, land, animals, year, month, day, time, towns and villages, house and family, great men, fravashi and holy and clean souls of deads, thirty three Ezids and amshospands, fair laws, quiet mountains, fairness, justice, science, succses, riches, bravery, justice and many other things had been known worthy to praise.

Yasno is divided into three parts, and the main of its parts are the gaths from 28 to 53. This section is the central point of Yasno and it is mentioned as mantra and it is also the verses of Zarathustra. This is the oldest section and it is divided into five parts: Ahunavadgoth has seven Gaths (Gaths from 28 to 34), a hundred paragraphs and each paragraph has three lines with 16 syllables; Ushtovadgoth has four Gath (Gaths from 43 to 46), 66 paragraphs and each of them has 5 lines with eleven syllables; Spitamagoth consists of four Gaths (Gaths from 45 to 50), 41 paragraphs of it has 4 lines with eleven syllables; Vuhukshatragoth is one Gath (Gath 53) and it has 9 paragraph and each of its paragraph has 4 lines and two of them are short (12 syllables) and other two lines are long (19 syllables.)¹

From the ancient side the gaths from 35 to 41 of Yasno mentioned as Haftanhoth dedicated to amshospands - the closest assistants of Ahura-Mazda in governing the world are in the second position. Although all the Gaths of Yasno are respected but among them there are sections, paragraphs that from the ancient side they are equally with Gaths and Haftgaths. It should be mentioned those Gaths where had been noted the well known prayers of Mazdayasna religion. For example, famous prayers as Yaso Ahu Vayiryu, Ashem Vuhu and Yangha Hotom in the Gath of 27th and Yasno their commentary in the 19, 20, 21st Gaths, the texts of speech of the followers of Mazdayasna religion in the 12th Gath can be the examples.²

Yasno has the following meaning: Ahura-Mazda is the only God. Everything that gives to human welfare and prosperity it is from him. Devils are not worth to praise. They bring human only bad days and ignorance. Truth, fair, thought, faith-fulness, power, wealth, eternity which are the qualities of amshospands, they are the expression of Ahura-Mazda. The God had created a beautiful land and its various elements for the followers of Mazdayasna religion,

¹ Дӯстхоҳ Қ. Авесто. Ҷ. 1. Техрон, 1375. - с.35.

² Муминджанов Х.Х. Философские проблемы Зороастризма. – с. 19.

and also these qualities which are the source of welfare, prosperity and human happiness. The people should always try to make their life new. A good thought, good speech and good action are the beginning of the land of good crops. A bad think, view, speech and bad action lead people to the opposite land of unhappiness, misfortune and disaster. The most dangerous man always takes him or her away from them. Try, action and initiative change not only the human but his or her internal world. The prosperity of the country, land growing, looking after a herd of animals make better the material and spiritual world of the followers of the religion.

The main religious ceremony starts with reciting Yasno. So in doing it one should keep the traditions and definite rules: the religious ceremony starts with reciting song from the first Gath where Ahura-Mazda, amshospands, Ezids and angels responsible for religious celebrations, season, month, day and night were asked to accepted praise and prayer. In the second Gath the ezids of the first Gaths are mentioned prayed for the water of Zavr (av.Zausra) or barsam (av.barsema). The Gaths of 3-8 Surush are called drauna. Drauna - it is a little white bread without yeast which is devoted to the angel Surush and should be eaten during the reading of the last hot. Gaths 9-11 are called Humyasht and they are about the influence and superiority of a plant named "hum" (av, hauma). Gath 12 is the text about receiving Mazdayasna religion. During its presentation there are eaten the bread of drauna and the juice of hum (haoma). In the 13-18th Gaths after the reading the religious text they bow and ask for praise, entreaty and time length. The 19-21st Gaths called Bagonyasht and the famous prayers of Mazdayasna religion - Yso Ahu, Vayiryu, Ashem Vuhu and Yangha Hotom had been explained there. Making and squeezing out the hum plant starts from the 23rd and continued to 27th Gath. Thus the 28th and 53rd Gaths are about the founder of the religion, there had been described the ceremony of praise and prayer, esteem for Ahura-Mazda and the other gods there. The 54th Gaths has only two paragraphs and it tells about Ayiryaman one of the ancient angels, and also there had been read the famous prayer Ayiryaman-ishyu. There had been praised of songs of Zarathustra and Haftgath in the 55th Gath of Gaths. The 56-57th Gaths belong to the praising of Surush and is named Surushyashti Hodukht. There is a prayer in this hot and they call it night Surushyasht and it is sung at night. Some of the paragraphs of the 59th Gath coincide with the paragraphs of the 17th and 26th Gaths. The 60th Gath is about the prayer for health and during its reading they send a prayer for the pious and religious pure faith followers. There had been said in the 61st Gath about the influence of three famous prayers (Yaso Ahu Vayiryu, Ashem Vuhu and Yangha Hotom) and their fight against all

tormentors and villains. In the 62nd Gath there had been sung the praise for the angel of fire - Ozar. The 63-69th Gaths are called the water of Zavr and they are about the water consecration. Aredvisura Anahita-the angel of the water had been praised in one of parts of it.

The 70-72nd Gaths are devoted to the praise of amshospands, good creation of Ahura-Mazda and the other number of gods and the religious ceremony ends with them.¹ All of five books of Avesta finish with the following words:

Way is only one and it is the way righteous and all the other ways are errors.

During the religious ceremonies of the followers of MazdaYasno religion two priests read in a singing voice Yasno songs. Their names are Zot and rospi. Till the Middle Ages seven priests hold the traditions.²

Yashts - is the most important and interesting work and written legacy not only about the Zoroastrian religion but about ancient ariyan religions before it.

The word Yasht like Yasno derived from the root of “yaz” and it means the ceremony of praise and worship. Usually such prayer and worship finishes with sacrificing. Yashts consist of 21 nasks or books. Each of them is devoted to the different gods responsible for the numbers of the days of the month which were 30. In the vortexes of the history some of them had disappeared, and those remained yashts are not full. The differences of Yashts from Yasno are that there had been praised only one god or angel. Remained Yashts are devoted to the following gods or angels:

1.Hurmuzd	8 Tir	15 Rom
2.Haftmshospand	9 Gush (Druvosp)	16 Din (Daena)
3.Urdibihisht	10 Mehr	17 Ard
4.Khurdod	11 Surush	18 Ashdod
5.Obon	12 Rashan	19 Zomyod
6.Khurshed (The Sun)	13 Farvardin	20 Hum
7.Moh (The Moon)	14 Bahrom	21 Vanand ³

The praise and eulogy belong to those gods and angels the name of which appears in each Yasht, except some of them. In spite of that now most of Yashts

¹ Ушидарй Ч. Донишномаи маздаясно.- с. 35: Донишномаи Эрони бостон. Ч. 1.- с. 417.

² Кайбар, Асмуссен, Бойс. Диёнаи зардуштй. Техрон, 1348.- с.102:

Пури Довуд И. Ясно. Ч.1.- с. 28.

³ Брагинский И.С. Из истории таджикской и персидской литературы.- с.56.

had lost their poetry imagination. But at the beginning they were divided, like Gaths and other old parts of Avesta, into verses and parts, the number of their syllables had been 8, 10 and 12.¹ Later in the course of time they changed they lost their poetry maintenance. But some scholars of Avesta studies believe that it is possible to restore their poetry grace. Now Yashts in Avestian texts not only Ahura-Mazda and separate ezids like Mehr, Aredvisura Anahita who had high position in Zoroastrism and remembered with prayers and sacrificing. But also the subject of praise became everything related to the creation. To them belong, Khurshed, Moh, Tishtriya the star of, rain and water is the source of life and the soule and plants especially the bush of hauma, from juice of it there had been prepared an eternal drink, a holy fire which had been called as the son of Ahura-Mazda in Yashts, the Cow (Bull), which is the source of human food, all of these had been praised. Amshospands the assistants of Ahura-Mazda in the governing of the world, like Ahura-Mazda, had been praised as the reflection of the qualities of the Great God. For example, Bahman was respected as the reflection of the thought, speech and good action of Ahura-Mazda, Urdibihisht-the truth, Sharivar-the lightness place of kings, and the strong power of the creator, Surush-the example order and God simplicity and others. Some paragraphs of the first Zomyodyasht are devoted to the praising of the holy Khvarna, farr or the God holy light. Every person in the world should make afford with his thoughts, speech and action to find and reach it.²

Days, seasons and different periods of time were praised. The name of 21st Ezid praised and sung in the mentioned Yashts forms the names of the months. There are two songs in Avesta for Surush-the angel of Worship and Success who is considered to be the first singer of Zoroastrian Gaths, in 11th Yasht and the other in detail in the 57th Gath of Yasno. The 20th Yasht is devoted to the angel Hum.

The great Yashts start with the similar religious prayers and finish with them and they are divided into some parts which are mostly called "Karda". At the beginning and the end of each part or karda these prayers are repeated. Yashts which are devoted to Mehr, Vayu, Zamin and fravashi are the most ancient examples and their songs and praises belong to the ancient time³.

There in these Yashts had been mentioned different demands, ancient prayers which concerned the sacrifices and ransom and ancient tales and legends belonged to the ancient time. If most of them before Zarathustra were great and

¹ Пури Довуд И. Ясно. Ч. 1.- с. 22 – 23.

² Пури Довуд И. Ясно. Ч.1.- с.22; Мўъминзода Х. Зардушт ва оини ӯ.- с.72.

³ Кайбар, Асмуссен, Бойс. Диёнати зардуштӣ.- с.56.

independent gods, in Mazdayasna religion they had been under the rule of Ahura-Mazda-the only and powerful God and they took the form of the gods responsible for protecting the things, elements and definite phenomena. These ezids had much influence because Ahura-Mazda himself praised and respected them and sacrificed for them.

One of the main peculiarities of Ariyan people had been the respect of the past time, especially the souls of ancestors.¹ The 13th Yasht is especially protector of kind and abstemious² people and there had been gathered prayers read during the death and later ceremonies.

The meaning of Yashts can be divided into two parts: praising the gods and angels; beautiful pictures of the nature, different wishes and explaining exposes, braveries, fights and wars. The unique describing of the nature shows that Aryan people loved their motherland, especially Ayiryana Vaeja very much. The praises have beautiful speech, the grace of the language and beautiful poetry describing and they make impression on every reader. The pictures of Aredvisura, Anahita appeared in Obonyasht (Yasht 5) have grace view and beautiful explained, they show the shape of a Women God, founder of truth and enlender of the human life. In each Yasht, mostly, the Kings, great men, warriors come to the place of gods and hold there the ceremony of praising and sacrificing and ask them to make their wishes true. The meaning and maintenance of these wishes and demands now show us the appearance and personalities of the people of that time, the social structure, their thoughts and opinions. Most of their demands and wishes were spreading the truth, win over the enemy, conquering lands and countries, getting live-stock and pastures, subordination of the opposed tribes, countries prosperity, bringing peace, wish to have sons-heroes, fighter, worthy, polite, enjoying the happy times of the life, for example, healthy and fit body, high human moral, having good fast horses, riches, it was higher beauty and wisdom. In the tenth Yasht it had been described the praise for Mehr one of the ancient Ariyan gods and the oldest its ceremony. In the 13th Yasht it had been brought the method of praise for fravashi and ancestors' souls. In the 14th Yasht with the legends about Bahrom the God, it had been said interesting notes about the astronomy of ancient Ariyan tribes. In the old Yashts had been presented two dynasties of the Kings of peshdodian and Kayonids and about each of their representatives' one can find definite information.

¹ Фрай Р. Наследие Центральной Азии. - с.73; Оштиёни Ч. Зардушт. - с.16.

² According Zoroastrians each creature of Ahura-Mazda (by addition of spirit-urvana) has fravashi. In Avesta the spirit has not own word but the fravashi does not have his world.

It should be mentioned here that's some of Yashts belongs to the name of one god or one angel and it had been praised another god there. Yashts of Ashtod, Zomyod, Rom and Din are the examples and on their pages we can see not only the other gods praised, but there had been noted different themes and maintenances. In Khurshed, Moh, Aredvisura Anahita, Tir, Gush, Mehr, Rom and others the Yasht riches had been praised and thanked the God for different kindnesses, water, plants and livestock.

They respect beautiful nature which human eyes enjoy from looking at it and send them praise. Everything which is beautiful and pleasant is good for human and it is considers holy. In the 21-22nd paragraphs of Surushyasht, the joyness is praised and it had been wished for human justice, bravery, courage, love, power, victory, generosity, happiness, religion, science, wisdom, truth, cleanness, health, success, obedience and true words which were the tradition of our ansectors.

The unpardonable fault in Mazdayasna religion is false. It had been determined in Mehryasht the best present for one is who tells the truth and the worst punishment for one who lies. In accordance with it Mehr the God punishment the liar, takes happiness bless away from his family and destroy it.

It had been said about justice in Rashnu Yasht. Farvardinyasht is about generosity and forgiveness. The kindness of ancestors which come down from the sky, heaven at the end of each year during the celebration of farvardin (Navrouz) for seeing their descendants, and they hope their descendants get united on the way of truth and God for go back to the heaven with happiness and pleasure and they ask Ahura-Mazda for happiness and riches for their descendants. Generally, Yasht are one of the most beautiful, wished and pleasant parts of Avesta. There had been the life sources and they had been respected.

Vandidad in Avesta has the form of Vidaevadata and it means a number of laws against the devils. Each of its part, generally there are 22 of them, are called fargard. A. Christensen believes that Vandidad is the only full nask (book) remained from Avesta of the time of Sasanids till nowadays. Christensen and Andreas are sure that this part of Avesta had been written in the time of the first Mehrdod of Ashkonids (171-138 BC).¹

Vandidad is not the text used during the religious ceremonies and prayers. But in preislamic period, which is not defined exactly, the followers of Mazdayashna religion had created a big and great ceremony and celebration and there had been read all Vandidad with Yasno and Visparad in special order.

¹ Кристенсен А. Мулоҳизот дар бораи қадимтарин худои оини зардуштӣ. Техрон, 1336.- с. 74.

During this ceremony different fargards of Vandidad had been sung equally with one of the songs of Gaths. According the tradition of the followers of this religion when Gots themselves were read with other three holy religious prayers (Yaso Ahu Vayiryu, Ashem Vuhu, Yangha Hotom) they were considered the most powerfull and threat Ahriman power.

The matters discussed in Vandidad which get off from the religious laws and admonition covered all the branches of social life. The matters about the rights of relationship between people, trade relations, family and others that are mostly discussed in ancient from, one side, show the time antiquity of this part of Avesta and from the other side it had the position of common social law.

The meaning and maintenance of Vandidad has been mostly devoted to the following matters: punishment for different faults which the human does against the nature, society and good and usefully beings, the ways to fight against bad actions and sickness spread by the soul of Ahriman and a number of its devils put their happy life in danger. As this book notes, the base of close and influence of devils on human mostly is done by human himself. On those bases there had been noted in details appearance of such factors and showed how to fight against them. One of the reasons that takes the time of writing of Vandidad to the last centuries BC shows that it can be noticed in the fargards of Vandidad the struggle between two powers, good and bad, Spentamaynyu (holy and good wisdom) who had been considered the creator of the best peculiarities of life and Angramaynyu (Ahriman the devil force) who created only lie, bad and dirt.

The first fargard of Vandidad consists of 21 paragraphs. In this part it had been said about 16 countries or lands created by Ahura-Mazda and they had considered the best and the most beautiful countries. As M. Boys says, these countries, outwardly, were the first followers of Mazdayasna tradition.¹

To fight against Ahura-Mazda Ahriman created many bad things and faults in each of his beautiful country. The themes of Vandidad had been mostly noted in the form of dialogue (questions and answers) between Zarathustra and Ahura-Mazda.

The second fargard has 43 paragraphs and it is about Jamshed. Ahura-Mazda says to Zarathustra that first he had presented the first prophet of Mazdayasna religion to Jamshed, but as he had not any experience Jamshed did not accept his offer to be a prophet and ordered him to protect his world. In this part Ahura-Mazda informs Jamshed about the great storm and leads him to gather all kinds of vegetables, animals and human and also how to build vara

¹ Бойс М. Зороастрийцы. М., 1987. - с. 52.

(refuge, asylum). This fargard is the most beautiful and richest legend of our ancestors and it mentions the rich and light history of our predictions.

The third fargard consists of forty two paragraphs and they are devoted to two matters. The main thing was the agriculture and its value. There is said that growing and cultivating are the best kind of work. Second, starting from this fargard and later in the other fargards the matter of dead and death and different attitudes had been mentioned. The followers of Zoroastrism considered the dead a dirty body and they avoided it. Death had been considered the result of Ahriman and his devils actions. They considered that dead bodies were dirty and they made dirty things and people around them. In many later fargards there had been given advices how to come up to dead bodies and the methods of cleanness and clean actions.

The fourth fargard consists of 55 paragraphs and there had been said about the laws and the methods of oath and faithfulness, its kinds and the results and punishment of treachery. First it had been said about six kinds of oath and faithfulness. If somebody breaks the oath he will be punished according to the measure of his oath breaking, or if he dies his relatives will be punished instead of him. Oath breakers were punished with whip. The reiteration of treachery oath breaking was considered one of the greatest faults among ancient Aryans and in case of fight or death of the guilty person the guilt transfer to his descendants.

The fifth fargard has 62 paragraphs. There is said about the laws and traditions and the process of cleaning those who got dirty by different devils and especially in consequence of connection with dead bodies. As soil, ground, water and fire were considered holy things, the burial of dead bodies of dogs had the same position with the dead human bodies and it had been advised not approach them. There are some laws in Vandidad that it's difficult for human to imagine them. The woman who gives birth to a dead baby considered to be guilty. There had been such opinion that Ahriman took place in her womb. She should go to a place where she holds a number of difficult religious ceremonies during 12 days and nights without water, food, clothes and other things.

The sixth fargard has 51 paragraphs and it is about the punishment of those who bury dead bodies. There had been defined the methods of holding the dead bodies, the measure of the height, where will be put the body to become food, prey for wild birds and animals.

According to it, the place where a human or a dog dies or is buried, it won't be allowed to seed there anything. One who violate it, he will be hitted with whip four hundred times.

Vandidad has many knotty and complicated themes and questions. As it was written by the priests each of them wanted to put their shares. As Iranian scholar Hoshim Razi says, such aspiration of Mugh and Sasanids priests caused the knotty, and displacement of the themes.¹

The seventh fargard is also at first devoted to the matter about the dead and Nasy the devil who enters the body during death, after it is eaten by birds and animals it gets out of it. The second theme of this part is about the medicine benefits and laws. According to them to achieve the title of doctor they should spend the time of their test among the devil worshippers and cure three of them. If they pass the test successfully they'll be let to treat followers of Mazdayasna, and if they can not pass the exam they won't be let to treat. Their salary and fee, the doctors and surgeons depends on patients and their property, and they could pay by their animals or their property. There is not any information about money in the society described by Vandidad.

The eighth fargard has hundred and six paragraphs. There were the greetings of Mazdayasna righteous religion and the ways of struggle against devils. There had been said that every time when Gaths or other prayers were read the devils and bad powers ran away. This section also tells about dead human and dogs' bodies and how to bury them.

The ninth fargard has 57 paragraphs. It is devoted to a very complicated ceremony of cleaning from different dirty things especially from dead bodies. It had been said here that the dead body should be washed three times, the clothes also should be washed three times and it should be sacrificed for the holy water. Only after it the place or house will be considered clean and the angels can enter into it.

The tenth and eleventh fargards, each of them consists of 20 paragraphs. These two parts tell about the different matters of fighting against devils and bad powers. Here had been talked about devils that makes lose one's way and the devils appeared from dead bodies and attacked people and make them dirty.

The eleventh fargard is about the process of cleaning polluted things created by Ahura-Mazda. The devils appeared from dead bodies make dirty things around them, for example, house, water, fire, ground, animals, plants, trees, ashavan men and women (fair people). The process of cleaning consists of reading the prayers of cleaning. The most important of them are Ahuna Vayirya or Yaso Ahu Vayiryu.

The twelfth fargard consists of 14 paragraphs and it is about funeral period and condolence of the relatives. For fair and good person it lasts for a month, but

¹ Розй Х. Донишномаи Эрони бостон. Ҷ. IV. Техрон, 1381. - с. 2303.

for bad and dirty one (outwardly non followers of Mazdayasna) for two months and for the children and sisters and brothers for two months. It had been also defined different duration for close people and relatives. The duration of mourning for the head of the family and his wife, if they are kind and fair people, had been defined for six months, if not, for a year. The definition of the relations and also their grand children, the difference between the guilty and fair people was twice.

The thirteenth fargard can be called “Dogletter” (Sagname). The numbers of its paragraphs are 56, and it tells about the different kinds of killing the dogs, their pain and torment. It has been said that between the creatures created by Ahura-Mazda, dog is the most respected, because it fought against Ahriman from early morning and guarded the good creation.

The fourteenth fargard has fourteen paragraphs. This part is devoted to the requital of those who kill the water dog (av.udra-Russian “vidra”). As animal lives in the water it is considered very holy. One who killed this animal his punishment was 10 thousand bits by horse whips and 10 thousand bits by whip. Such hard punishment hasn’t be seen in other parts of Vandidad.

The fifteenth fargard has 51 paragraphs. It is devoted to the great and unpardonable faults. The following fault was considered unpardonable: give hot, warm and inappropriate food to the dog, hit or do harm to pregnant dog, the intimacy with a pregnant and menses woman, abortion and pregnancy without a husband.

The sixteenth fargard has 18 paragraphs and it is about the women’s menstruation. According to the tradition of mogs (magians) the women who have a menses is considered dirty person, and she should go away from the house to a place and stay there 30 feet away from water, fire and men so not to see fire and the light of the house. If somebody takes her food he should keep 30 feet away from her.

The seventeenth fargard consists of 11 paragraphs and it is about cutting hair and nails. In accordance with it cut hair and nail should be buried. If the cut hair and nails are not buried, they will develop the people death.

The eighteenth fargard has eighty six paragraphs and it is about different matters. One of them is about the priests. From the point of mogs view a good priest were those who had good tradition of cleaning and ablution, drive away the devils, gins and fairies, destroy the bad insects and animals, clean the human body from the devils domination, tie the nose and mouth with pnom¹, read

¹ **Pnom** – the bandage tied one’s mouth to prevent pollution of fire when come close it.

prayers and exorcism against devils, methods of making hum and, parohum¹, tie and keep the branches of barsom², right rules of sacrificing, biting correctly and according to the rules.

Another matter mentioned during the talk of Ahura-Mazda to Zarathustra is about the cock. In Avesta, Surush-is described as the angel of subjugation, always cheerful and the protector of the religion followers and the cock is his assistant. According to the Ahura-Mazda information, cock is a divine bird which has full work instrument. This bird early in the morning wakes the people up with its loud voice, says: Hey, believers get up and drive the devil of sleep away from you.

Only the darkness created by Ahriman, at night the fire and the god of fire (Ozar) three times with the help of Surush and the cock try to destroy the devils who have more chance in the darkness or who are stronger in the darkness.

Thanks to these angels and the cock, at the end the people win over the devil of sleep and other devils, after they wake up the pray and hold the religions ceremony and then start to work.

The nineteenth fargard has 47 paragraphs. There had been described a talk between Ahura-Mazda and Zarathustra on the bank of the rainy river of Dareja-the tributary of Daitiya, the place where lived the father of Aryan prophet. Ahura-Mazda answers to the question of Zarathustra about where the good and bad actions of people go, and he says: after the third night of death; the next morning of the fourth day Vizarisha the devil comes and imprisons the guilty soul to bring it to the Chinvat Bridge and interrogate it there. But the Souls of ashvan³ people he welcomes and as an angel-protector he helps them to pass Chinvat Bridge and to achieve the high residence of Ahura-Mazda in the sky.

The twentieth fargard consist of 15 paragraphs and it is about treatment, doctors and patients. Here are mentioned the name of a number of sicknesses. Zarathustra asks Ahura-Mazda who is the first doctor which imprisoned the patients and stopped their suddenly death? And hears the answer: he is Srita, from the Som family! During the treatment he used not only the plants but sometimes a knife⁴ too. This doctor asked Khshatra Vayirya-the confidential angel of metal for help. In this fargard there had been mentioned three kinds of treatment, medical-by good speech and with Knife-by surgical operation.

¹ **Parohum** - is religious drinks.

² **Barsom** - the prais is conducted with branches.

³ **Asho** is right, truth, justice; **Ashavan** is righteous and seeker for truth.

⁴ Here is mentioned of three ways of treatment but in Urdibihishtyasht and Hafanyasht about four ways of treatment.

The twenty first fargard has 21 paragraphs and the first it is about the Cow which is considered a holy animal, the source of happiness and people food. Then it is said about the rain. The rain prevents the sudden death, a number of sicknesses, for example heart attacks, the source of which is devil. It treats many illnesses, makes the land green, grows the plants and feeds the people.

The last twenty second fargard consists of twenty two paragraphs. In its first paragraph Ahura-Mazda says to Zarathustra: "I have created this beautiful, light world without any sicknesses. But Ahriman the devil did not like it and created many sicknesses and bad things. I would like at the beginning the holy divine¹ speech treated these Sicknesses.² Mantra Spenta (Holy speech) asked Ahura-Mazda: How can I treat 99999 sicknesses created by Ahriman? Ahura-Mazda ordered his assistant Narivsing to find Ayiryaman. Ayiryaman with nine kinds of horses, nine kinds of bulls, nine kinds of camels, nine kinds of small live-stock and nine sheaves of firewood went to the mountains and forest where he prayed and drew nine lines on the ground and said" I'll destroy all the sicknesses, all the wizards, fairies and devils.

It had been repeated many times in Avesta, especially in Vandidad that the medicine of Mantra Spenta³ is the best.

Visparad is translated as all the rulers, or all the spiritual protectors. The chapters of this book are called "Karda". It is not an independent book but it consist the number of different parts of Yasno and mostly those during the religious ceremonies had not be read separately from Yasno. Mostly were been read during six periods of the world done by Ahura-Mazda and it is equally to the different seasons of the year. Visparad with its language, communication, main point and meaning is close to Yasno, mostly it can be seen in terms, phrases and 72 words of Gaths of Yasno, except of 17 songs of Zarathustra (Zoroastra), with it, is read with Yasno at the same time, but it is read separately during the ceremonies of Gahanbar celebration. Different scholars and explorers had informed about the chapters of Visparad. Most of them said that it has 22-27 Karda.⁴

In Zoroastrism, as it was mentioned above, good, usefully things for life are praised. In this part of Avesta all things and good actions are mentioned, and there had appeared praising from them. Visparad is as a mirror put near a wide

¹ There is the proxy angel of holy world is **Mantra Spenta**.

² **Ayiryaman** is the proxy angel of treatment and medicine.

³ The pray of Mantra Spenta is the Farvardinyasht (paragraph 80-81) and in Khurdodyasht (paragraph 4), see: "Donishnomayi Eroni boston", v. IV.1941.

⁴ Муминджанов Х.Х. Философские проблемы зороастризма. - с. 29 - 46.

flower garden. A flower of Mazda looks at it and praises the beautiful material world from the bottom of his heart and this praising begins with the name of Ahura-Mazda.

All of Avesta books, especially Visparad, finished the following words: There is only way and it is the truth, and the rest all are false or dissolute.

Khurdaavesta (Small Avesta), and in Pahlavi it is called “Khurtak Avesta”, means small Avesta. This part of the holy book has been written from the other parts of Avesta-Yasno, Visparad and Vandidad. It was used in different religious ceremonies by the priests. Small Avesta is read by number of prayers during the different periods of day and night, days of month, special celebrations of Gods and angels, during children Sadrapushi and Kashti¹, weddings, mourning and others. As Small Avesta is written to remove the different needs of the religious followers, it has texts which are devoted to the different themes of human life, happiness and misfortune and sometimes to special prayers and has various maintenance.

Thus the meaning and maintenance of Small Avesta in different copies are different from each other and they reflect different matters, prayers and praises. In some of them there are sayings and prayers which can not be seen in other copies, and there's ancient information in some copies that even cannot be seen in the old parts of Avesta. According to the tradition of modern followers of Zoroastrism, Small Avesta was published by Ozarpodmehrsipand–Mobed of Mobeds-the priests of the time of Sasanids Shapur the Second (310-379). It says that Ozarpodmehrsipand used not only the full text of Avesta but other sources, too. For example, a number of prayers like Khurshedniyoish, Mehrniyoish, Aredvisurniyoish, and Bahromniyoish which had been written in Small Avesta are taken from Khurshedyasht, Mehryasht, Mohyasht, Obonyasht and Bahromyasht and its commentary parts which have new informations which very essential for explorers.

Thus, Small Avesta has selected text and songs which get clear the outlook, belief, opinion and traditions of Aryan people in ancient time. Here had been brought many ancient and historical names of Aryans, it reflects the traditions and ideas, opinions and the ways of life of our ancestors. Here like in other parts of Avesta the people had been appealed to the truth, cleanness, fairness, effort, work, celebration and happiness, good thought, idea, good speech and action, collaboration, friendship and prosperity.

¹ In Zoroastrian religion the 15 year old considered the age of maturity. This day the young man of 15 years old wear the religious clothes-**sadra** and puts on belt-**kashti** during the grand celebration and read by heart the symbol of follower of Zarathustra's from Gath 12 of Yasno.

At the end of the Small Avesta like the other parts of Avesta, there had been brought such words: “There is only way and it is the truth, and all the rest are faults or dissolute”.

ZOROASTRIAN DOCTRINE OF THE WORLD, HUMAN AND MORALS

Zoroastrism is the first religion which has formed strong base of morals of Modern world religions, has all traditions, structures, and definite elements of order. As this religion appeared at the beginning of human life and it had derived profit from the source of human knowledge, its base is clean and light and all its appearance has been weaved with the light threads of life and nature and light and origin particles of creation.

Our ancient ancestors praised the Sun and Mithra and considered the known the light as the source of life. Darkness which is now called black by people, has considered the bad source. Most bad actions by human take place at, under the cover of darkness, hidden from the light.

Thus Mazdayasna religion divides natural and moral phenomenon into light and darkness, light and dark, things that human grows and gets rid of them, and work which reproach and disgust come out from for all the people.

Ancient Ariyans considered the following: there are laws in the nature and according to them the sun and all the sky stars move, changing the season, also acts in accordance with it and creates the base of world order.¹ Indo-Aryan used this law for the term of “rta” and this word comes in Avesta in the form of “asho”. The axis of space and stars growth and rescuing and all the beings depend on “asho”. Ibrohim Purdavud interprets the word and says the following: “Asho has many meanings. It means, truth, correct, piety, holiness, law, divine and innocence tradition. It is quite difficult to define its meaning, it has such meanings in some parts or sentences but in other ones it has the meaning of an angel. It is called “rta” in Sanskrit and “ratus” in Latin.²

This word in Avesta was used very much, Gaths which consists of 896 lines of poems, it had been used 180 times. If we say shortly, asho- is necessity of the base of space being and all the material and spiritual world. According to the imagination of the ancient Aryans the source of conformity of nature and its elements is asho, and the right human action confirms it and makes its elements

¹ Бойс. М. Зороастрийцы. Верования и обычаи. - с.15.

² Пури Довуд И. Яштхо. Ч.1. - с. 91.

equal. Thus praising and searching and especially good relationships with the nature and its elements strengthen the base of life and the attention of gods and angels to the human. Human is a part of the nature and his life and death depends on it.

Asho has a wide moral maintenance. Our ancestors thought that asho led people actions put them on the way. Truth aspiration, struggle for justice, faithfulness, heylity, bravery and cleanness, fairness and correctness and other good qualities has got the man who makes the material world well equipped and spacious. In other words, kindness and good deeds are not only the inner essences of human but also the things; they enlarge the world but its ugliness and villainy and then destroy them. The destruction Manifestation of the material world and human defluxion from the right way in Avesta had been mentioned by the name of “drug” (today’s durugh (lie). Durugh (one of the close assistants of Ahriman) is a big devil who always threatens the material world and human. Our ancestors had admitted the lie as the worst human deed. Herodotus affirmed that ancient Aryans had taught their children since their childhood three things: riding, shooting and truthfulness.

According to the above mentioned words our ancestors divided people, disregarding other peculiarities, into two groups-ashavan, the followers of Kindness, and duruvan-the followers of evil, harm. They took all the good human qualities to asho and the bad ones to durugh (lie). Mary Boys says that it gets clear that in ancient time our ancestors paid special attention to social relationships.¹

Ahura-Mazda – was the only God of the followers of Mazdayasna, creator of all the things in the world, leader of people who accepted the morals of asho as the example for their life. The powerful God created all elements and phenomenon of the material and spiritual world for the human, for the prosperity and tranquility of his life. But Ahriman the evil attacked the light world and made dirty all the things created by Ahura-Mazda. Before there wasn’t night, death, lie, perfidy, disaster and lechery in the world, but when Ahriman came, he created them and spread them in the world.

Thus Ahura-Mazda gave the human sound mind to distinguish truth from lie, good from bad, light from darkness and good actions from bad ones. One who has sound mind acts according to the Kindness, good thoughts, was the follower of Mazdayasna.

In the 30th Gath of Yasno has been written the following: “Those two twin equal essences appeared at the beginning in the world of imagination-one is the

¹ Бойс М. Зороастрийцы. Верования и обычаи. - с.15.

Kindness in the thoughts, speech and action, and the other is evil in the thoughts, speech and action, from two of them, a wise man should choose the Kindness, not the evil". When the two positive and negative poles face each other there appears a lightning and reflects the light and also from the facing of two thoughts of Kindness and evil there appear different spiritual states in the human body. According to the thoughts of Aryan prophet – Vakhshur there had been put two powers in the human body at the beginning. They always appear during the everyday actions. One of them is faithfulness, loyalty, friendship, effort, endeavor, truth, humanity, struggle and the other are opposite ones. One of them is benefactor and the other is destroyer. The 30th Gath of Yasno continues its words and says: "When these two essences faced each other they created life and death. Thus, at the end the liars will find the worst place but kind people who never lie will find the best place for them".

There have been defined five powers of human inner world in Avesta. The first power is "ahu" and it should be known as a natural power, life legacy, power and human natural temperature. It should protect the body and put its moving into the right order. This power appears with the body being and disappears with its destruction. The second power is called "daena" and it mostly means conscience and spiritual state, God mercy in human body. According to the information of Gaths (31,11) and Farvadin yasht this divine power is everlasting. This power was put in human body by the Creator to inform him always about his good and bad actions. If human in each of his actions hears the words of conscience-the truth divine power and acts in accordance with its orders he will get the gifts of the both worlds, this world and that. Before we return to daena or conscience, it should be said, that the third power in Avesta is "bauda" and it is the power of spirit and human understanding. This power should rule the memory, mind and the power of quick-wittence.

According to Avesta this power stays after the human death and it is mentioned together with spirit. The fourth power is "urvana", now we call it soul or spirit. This power is the power of human responsible feeling, because it chooses good and bad things. As it has been said in Avesta, feeling and all the human body during the gathering different things takes part in all the human life matters. But the soul, spirit should always, under the influence of a number of inner and personal qualities of its own choose the good or bad things and accept the last decision.

Thus, soul or spirit is responsible for every accepted decision. After death according to it's choosing in life it will find a gift the garden of paradise or hell. The fifth power is "fravashi" or "furuhar" ("fravahar").¹

As it was mentioned above, according to the first part of "Bundahishn" (paragraph 8), Ahura-Mazda, before the creation of the material world, created this world in spiritual form (view) or in the form of fravash's world. Three thousand years later he created in the presented form, the material world. In accordance with it everything created by Ahura-Mazda, including the God, amshospands, and his gods have furuhar. In the fravash's world live the fravash of all predecessors and descendants.

At the appearance period of everything, its fravash for example, human's one, joins him in his mother womb and follows him for all his life, and only separates from him during his death and returns to the world of furuhars. According to the information of "Bundahishn" furuhar is the angel, whose task is to assimilate of the food in human body.

As we mentioned above, daena means spiritual feeling and conscience and it is one of the main base of Mazdayasna religion. This spiritual definition exists in every person and it is the most important and respected among the mentioned inner powers. According to Avesta the human comes to the world quite freely and he is also free in his life, choosing good and bad things in his everyday life and he can act according to his wishes. It had been said the following in the 46th Gath of Yasno:² "Hey Ahura, when you created the world daena, one who likes to lie, he joins the lie, and those who like to tell the truth, they join it". (Paragraph 6)

As during the life choose depends on conscience and decision depends on soul or spirit, daena or conscience act together with spirit, as it is mentioned in the 31st Gath of Yasno, paragraph 20 and 49th Gath of Yasno, paragraph 20, 49th Gath of Yasno, paragraph 9, and they have direct relationship to choose paradise and hell and giving the good gifts or punishment during the day of justice.

In accordance with Mazdayasna religion when the man is buried, his soul will stay in his body for three days and three nights. As it had been said in Hadukhtnask if a person has clean soul, during three nights it will find happiness in the measure of all the life, but if person has guilty soul it will face with the worst difficulties for each night. It had been said the following in Vandidad, fargard 19, about the actions imprinting during the day of justice:

¹ Пури Довуд И. Яштҳо. Ҷ.1. – с. 587 - 589.

² Used: Pouri Daud and Jalil Dustkhah's translations.

In the morning of the fourth day after the death the soul of kind or a bad person separates from their body and gets to Chinvat (Sirot) Bridge, here Vizarisha the devil fastened the soul of the liar with fetters, and then gives a beautiful girl to the soul of a kind, fairman. The soul of the bad man will be put in the dark place, by the devil, but the soul of the good one will be taken from the Chinvat Bridge and Hara¹ mountain to the sky, to the quite place of the Gods² (Paragraphs 27-30).

Pouri Daud had brought two fargards of Hodukhtnask in Yashts which are not remained till now. Here we quote only on the part which belongs to the fate of the soul of Kind and fair man.³

Hodukhnask, fargard 2, paragraph 7. After the third night, in the morning, it makes to pass the soul of the fair man into the plants to find good tastes and makes him such that a fragrant wind blows towards him from the South, the most fragrant wind or breeze and makes the fair man to accept it. (He says the following): where is this breeze blowing from, the fragrant breeze, which I have never smelt before?

During the blowing such wind his religion (his conscience) appears as an appearance of a girl, a beautiful girl, light, with fair shoulders, strong, slim, clean, beautiful, looks like a fifteen year girl, with the most beautiful body. Then the soul of the Kind man asks her, You, Young girl, who are you? You are the most beautiful girl I have ever seen. Then his own religion (his conscience) answers: You, a Kind and fair man, I am your religion. (The man asks) Where the person who loved you for your greatness, kindness, beauty, fragrance and winner power, as I have seen you?

(The girl answers) You, a kind and fair young man, you are the man who love me and you see me as I am great and kind, beautiful and pleasant, powerful and winner. When you see the other who was idolater and bad, and cut the trees then you song the Gaths and praised the great waters and the Ozar of Ahura-Mazda, and also the clean and fair man from near and for away, and made them happy.

I was favorite and beloved, you made more favorite, I was beautiful, and you made me more beautiful, I was desired, you made me more desired, I had high position, you made my position higher.

¹ **Hara** (av. **Hara Berezaityi**) - mythical mountain, which stands between the material and spiritual world.

² Муин М. Маздаясно ва таъсири он дар адабиёти порсӣ. – с. 372.

³ Пури Довуд И. Яштҳо. Ҷ. 1. с.162 -168.

The soul of the fair man at first entered the first floor of paradise (Good thought), then it entered the second floor of paradise (Good speech), after it went into the third land of paradise (good action) and at the end it entered the anirs (endless light)¹.

The third fargard of Hodukhnask has 18 paragraphs and there has been described the state of the soul of guilty man during the first three nights after burning and his talk to his religion, and also his entering the hell, on contrary of the kind, fair man.

In this dialogue reflected the high internal or inner culture of ancient Ariyans, there are many different subjects about the conformity of human spiritual and material world, the subject of soul and it depending or conscience, and especially the problem of conscience as a definite element of the human relationship to the nature. As they say, according to the investigations of explorers, Greek people in the 5th century BC had not the term of “conscience” in their language² conscience a moral category and it has high position in the development of human morals.

The Aryan prophet says: Hey, Mazda, now we raise our hands during the prayer, before everything or first of all I would like increasing light and I would like to do all my works according the truth and fairness and make my wisdom equally to you to make the world soul happy (28 Gath, paragraph 1).

As it was mentioned above, from the 28th till the 53th Gaths of Yasno are called Gaths, they are the main parts of Avesta, and the songs belong to Zarathustra. The above mentioned paragraph is the first paragraph of the Gaths or the first words which the Aryans prophet started his doctrine with. The first line of Gaths reflects not only his relationship to the material world, the high position of cleanness and fairness, but first of all, it is the boundless material and spiritual human possibility in the boundary in his skills and mastery in the world created by Ahura-Mazda. Zarathustra loves the human very much, and he believes in their wit, power, light and Kind thoughts.

The prophet is optimistic. In the Gaths he addresses to his God and asks the following for his followers and all the people: Hey, Mazda, all the life Kindness is your own, which they were, they are, and they will be, I ask you to give them to us. The material and spiritual power of the God is endless. Everything appeared from the Kind thought of Ahura-Mazda in the material world is favorites and

¹ According the record of Minui Khirad (chapter 57, paragraph13) the paradise has three floors and aniron is the place of God or endless light.

² Кассиди Ф. Сократ. М. 1976. - с. 105 -106; Ярхо. Была ли у древних греков совесть. М., 1972. – с. 256 - 257.

Kind, and increased. The Ariyan prophet created the boundary of the human constructure power more than three thousand years before, and wished to make his wisdom equally with the Kind thoughts of God. The human is happy because Ahura-Mazda created things in the world and they always became different and have increased Kind property. The sources of the happiness are the hard and active work, initiative, the world prosperity (Gath 33, paragraph 10); Hey, Mazda Ahura! Without any doubts this (wished gift) you give to one who work with Kind and fair thought and continues studying your Kind wisdom in the light of “asho” to develop the world (Gath 34, paragraph 14).

Zarathustra says that, good thoughts make human to make effort and well equip around him. But, outwardly, there were a number of people at that time that had not such main human peculiarity. In the Gaths he addressed to such people and said: Nobody of these guilty people known thus success depends on effort, as the life taught us (Gath 32, paragraph 7).

In that ancient time Zarathustra made a plan for the human, and put questions before him, and most of them haven't solved yet: How can one achieve the best life he wish? Who created the way for the Sun and Stars? Who keeps the earth and sky? Who created the water and trees? Who taught wind and clouds to move? Who created the light and darkness? Who created sleep and awakening? Who is the owner of morning, afternoon and the night? Whom did you create this useful world for?

Who put the love of the father in the heart of the son? Is the man who lies bad or not? How I get away from the liar? How can I get the gift for the truth? (Yasno, Gath 44). And he says the following in the third paragraph of the 44 Gath: Hey, Mazda, I would like to know all of these and other things.

Zarathustra with his effort, tried and especially with his religion wished to change his society cardinally. The reforms that change the material and spiritual world of the people of his time lead the people to make their society better. He says the following in Gaths: One whose aim is to build a new society on the way of truth with the light, asha which is the best wish of Zarathustra, will accept eternal life and also everything he likes in this increasing world (Gath 46, paragraph 19).

The religion of Zarathustra is not a theoretical religion but it is religion and the order of actions. Here the human should always be active and have strong physical features and especially his mind. One of the great faults is not to think, to suppose. Everyday action of the followers of the religion starts before the early morning. Vandidad writes the following: The cock cries early in the

morning you people get up pray truth, prayer, read the prayer of Ashem Vuhu¹, put the lazy devil away from you, the devil which wants to keep you sleep. (Fargard 18, paragraph 15-16).

The follower of Mazdayasna religion defines his place for life and says the following; I always fight against the lazy devil, because laziness makes me sick. Zarathustra advices his followers that they should make the world better for others and also use it themselves (Fargard 11, paragraph 9).

Visparad confirms the theme in such way: Hey, Zoroastrian Mazdayasna, use your hands and feet, thoughts and wisdom to help the others when they need help, be away from opposite actions, act with common sense and help the poor people (Fargard 15, paragraph 1).

In Avesta work is respected very much. There is a talk between Zarathustra and his god in Vandidad, and Ahura-Mazda identifies one who works hard, especially the farmer, the man who raises truth from seed and spreads Mazdayasna in Avesta and it has been defined as the definition between the man and Mazdayasna religion. One who works hard is compared with one who prays for hundred times and sacrifices a hundred thousand times² (paragraph 34, 31 and 28-29).

“Minui Khirad” says the following: Try and be mediator and eat the bread which had been found on the right way and with your effort and give the part of it to people who need it and your action will be the best. One who eats everything which had not been found with his effort, it looks like he gives the head of another man and eats his brain (Chapter 2, paragraphs 42-46).

In Zoroastrism every significant everyday human action has a religious value. So in accordance with it one who works hard, makes effort, shows initiative, discovers something or makes a place better, in consequence he makes not only his material life and the life of his family better but he will also be a Kind and nice person of the another world, and he will find the position of the counselor and the gods of Ahura-Mazda.

According to it, the man who works and makes effort, he changes his himself. Ahura-Mazda created all the people equal and quite free, and he did not define their fate. The God created the beautiful world and gave it to the human and defined it as the centre of well- being and prosperity and put the fate of

¹ **Ashem** is one of main pray of Mazadyasna followers. The name of the pray is taken from first words and consist of 12 words. The translation is: Righteous is the best kindness; the person who is righteous is happy and he had to wish the best righteous (Донишномаи Эрони бостон. Ҷ. 1.- с.318).

² Розй А. Ганчинаи таърихи Эрон.- с.636.

everybody in their own order. If we look at Gaths, we see that it is full of human generous origin and his strong wish during the fate definition. This strong wish in laying and making fate, effort fate influence, prevention has been mentioned with the need and necessity of try and effort. One, who is active, tries a lot, shows himself active, his subsistence will get wider, and the man who is lazy, he will be poor. Fate has no a scripts on every body's forehead and it has also defined who is rich and who is poor. Riches and good life way depend on effort. The main reason of poverty is Laziness and it is not the God wish, Zarathustra says the following about this: I remember him (Ahura-Mazda) with the good memory; he created both a good and bad day for us. Let him (Ahura-Mazda) give us the work with his fair government to make effort in the reflection of fair and Kind thoughts and asho, and also make effort with benevolence for the development of human life (Yasno, Gath 45).

As it was mentioned above, human is quite free in his life and he can choose the way for his life himself. This idea by Zarathustra had been mentioned in Gaths like this: Hey, Mazda, when you created body and our religion at the beginning and gave as wisdom, you gave us heart, power for work and speech and you wished us to accept belief in freedom and free aim. (Yasno, Gath 31 paragraph 11).

Thus everybody who is liar, fair wise or stupid says from his opinion. (Yasno, Gath 31, paragraph 12), Hey, Mazda, one who is good or bad, without any doubts, he makes the same to his religion, speech and action and his wish will be the follower of his free choose. (Yasno, Gath 48, paragraph 4).

By other words, in Gaths and other parts of Avesta, Zarathustra calls his followers to rebuild the world. He thinks that to achieve this aim first of all should change the human spiritual world. Thought is the base of Knowledge it turns into the worthy Knowledge when it is given with speech and carried out in action.

One of the differences between Zoroastrism and modern religions of the world is that there human in compare to all other elements of the material world is not created by God. The God created the first human–Kayumars. But he saw that Kayumars could not realize the aim and wishes about the world creation that God had. He saw the lacks of created human, laziness of Kayumars, and his indifference to rebuild the world. According to “Bundahishn” writings when Ahriman attacked the world first Kayumars and his cow became his victims.

As Zoroastrian philosophy is a philosopher of the world rebuild, the theory of human appearance has been corresponded to it. In accordance with the 41st Yasno paragraph 3, Yasno 9 paragraph 1, fargard 2 paragraph 41 of “Vandidad”,

Tishtiryasht paragraph 2, Mehryasht paragraph 71, Farvardinyasht paragraphs 86-87, paragraph 9 and pahlavi sources the seed which Kayumars put on the earth in accordance with the surroundings and against the Ahriman devils, there grew two branched tree with the name of rivos (revoj) and it grew up in the earth conditions and later it turned into a man and a woman who has been considered the parents of all the people. Grew from the sperm on the land and used to its hard conditions. Thus from the first day of their being they started to fight for their life. It has been shown in "Bundahishn" and other parts of pahlavi sources that fight for the life made them clever, sensible, and powerful and joined them together and then spread their offspring all over the world.

The holy book of our ancestors presents the human as the being who always fights and passes the exam of the world and mankind. It dislikes the people who are lazy, and not make effort. The human should always have exams: good or bad, there is no the third way. According to this doctrine human should study and hold the experiment with the help of the nature, rebuild the world for himself and add to its beauty new beauty.

According to the doctrine of Zoroastrism, Ahura-Mazda- the great god first created the world in spiritual from the world of furuhars. As it has been mentioned in Farvardinyasht and its other parts everything that was, is and will be in the world has its own furuhars. But the increaser and developer of the material world is only the furuhar of that man who gathered much experience and Knowledge during his life, fought for their prosperity and rebuild and remained legacy after them. In accordance with many lines of Avesta, and especially Farvardinyasht, Ahura-Mazda-the great god governs with their help, recommendation and advices.

The high positions of furuhars which is one of the main bases of Mazdayasna religion is founded at the beginning of world creation. In Indian Bundahishn, Ahura-Mazda after the creation of the furuhars world and before the giving material form to the world, addressed to the people fravash and said the following: Who is more useful of you to give the world for you to fight against the faulse and lie and destroy it, and at the end I'll give you healh and eternal life in the world without any harms and always protect you from Ahriman. The people's furuhar joined together to fight against Ahriman and to go to the world.¹

Before the creation material body for people Ahura-Mazda asked their furuhar (soul) for advice and said the following: I'll give you the material form and let you to the material world but Ahriman and his devils will certainly attack

¹ Бундахишни ҳиндӣ. Техрон, 1368. - с. 78.

you. God will appear to solve your problem and present you two ways: Which one do you like. First I am Ahura-Mazda, should always protect you from Ahriman devils, second you will fight against the devils together with me and destroy the false and I'll give you the eternal and happy life. The people furuhar accepted the way of fight against the false.

From this legend it gets clear that (1) the main tool of Ahura-Mazda to rebuild the world is human (2) human with the support of Ahura-Mazda and his mind and wisdom fight with the all difficulties (Ahriman) and rebuilds the world. Here should be seen a state which has been already seen above in the example of Kayumars.

The human high position had been defined at the beginning of the divine revelation which was found by Kayumars. As in his time there was no a follower, later Zarathustra found this revelation. According to it the best action people do is the work intended for them.

To know this matter is one of the main tasks of the religion. The human should carry out the work he is ordered by people. Each of humans everyday action has special religious value and part of Mazdayasna tradition. To do and complete these works with conscience help to rebuild the world and make it new. Everyone should try to make the world new and to rebuild it. If the person does better today than what he did yesterday, his splendor gets more. According to the maintenance of Avesta each time has its own needs, difficulties and problems and it should be fought against them. Every person has his own lie and he should always fight against it.¹

About three mentioned head-pieces it should be said at first Zoroastrianism does not separate material world from the spiritual one and knows them as they full each other. It puts the human spiritual world on the first place and presents it as the source of development. Second Ahura-Mazda gives the human freedom and chooses him to continue his work to rebuild the world and make people happy. The third, human is a quite free being and it does not need anyone to show him or her how to live. Every his action appears when he needs something and just this need becomes the source of a new knowledge and the world wisdom.

Kayumars was a person who had not got world discovery ability. Ahura-Mazda-the Great God needed a person who leans only on himself, his knowledge. The man who could pass various difficulties only with the help of his knowledge. He needed a loyal man and fighter tries to change or rebuild the

¹ Моле М. Эрони бостон. Техрон, 1376.- с.102 -103.

world. Mashiya and Mashyona grew up when Ahriman attacked and the earth was full of insects and wild animals.

The fourth, action and work, experience and Knowledge won't disappear in the process of changing and rebuilding the world even offer human's death.

His rebuilding actions will serve as a future step for the new generation for development, and his light will help and collaborates with Ahura-Mazda to rebuild the world. Synergetic science appeared at the beginning of last century. It confirms that not only the nature and earth develop themselves according to their laws, but the process of self organization is going on in the world.

Outwardly, self-organization, self-correction processes which appear in the result of the mixture of the material and spiritual worlds gets a general quality and takes all the nature elements in, and also influences the human.

The fifth develop and rebuild the world come true when the knowledge and experience are connected with truth, faithfulness and conscience. A man who hasn't knowledge is dregvan. He can not make positive changes in the world. Craftsman, specialist, worker, if they know their work well can do something new and useful, they'll complete their social task excellent and they will be considered the true followers of their religion. Faithfulness, truth and job loyalty make better the human life. Every work had been done faithfully makes the world better.

Every work should be done by the man who knows better than all the others.

From the above mentioned words we could come to the conclusion that about the mythological outlook and human problem and his world the philosophy of Ancient Greece is not the first but these themes for the first time were mentioned in details by the monotheistic religion of Zarathustra and his holy book - Avesta.

The grandeur of the philosophy of Ancient Greece is that it accepted the main points of Avesta doctrine and realized them and presented them to the world philosophy.

Avesta which is the holy book of our ancestors before Islam is full of praises of true life, spreading the truth and hard work. Zarathustra in many paragraphs of Gaths gives an example the peculiarities of Ahura-Mazda-the Great God and advices to follow him. The peculiarity or appearances Ahura-Mazda are his amshospands and ezides.

Ahura-Mazda rules the world with the help of his amshospands and his ezides. Amshopands and the ezidz are the closest assistants of the God and their number is six and each of them collaborates with Ahura-Mazda in the field of

their action in the management and creation of the material and spiritual world, each of them are the appearance of Ahura-Mazda characteristics, and in the material world they are ordered to protect, guard and grow one of the elements and phenomenon.¹

The first of them is Bahman - appearance of Kind and holy thoughts and Ahura-Mazda wisdom and he has been ordered to protect all the useful beings and animals in the material world. Urdibihisht is the representative of fairness and correctness of Hurmuzd and he's the guard of the fire in the material world. Shahrivar is the place of King's appearance, and God's power and in the material world he protects the iron. Isfandormarz- the place of patientness, faithfulness, and love of Mazda and he has been ordered to look after the world.

Khurdat and Amrdad are the amshospands who are the everlasting representative and Ahura-Mazda growth and they are ordered to protect the water and grow the plants in the material world. There had been mentioned many names of ezides in Avesta who has lower position than the amshospands. In the 16th big and small Haptanyasht are mentioned amshospands, Khurshed yasht talks about hundred and thousands light spiritual ezides: When the Sun shines, hundred and thousands of spiritual ezides rise take the light and put it down on the earth created by Ahura-Mazda to grow the truth and its being on the earth. The Greek writers were surprised of a plenty number of the ezides.

Diogenes Laertius wrote Persian people thought that the sky is full of angels.²

In the religion of Mazdayasna these gods acted in the battlefield to protect the earth, nature cleanness and better life for the human, and each of them is the protector of the natural elements, for example, the moon, sun, stars, sky, water, fire, air, earth or spiritual abstracts are the examples of power, truth, fairness, victory, wisdom, generosity and the others. We mention some of these angels who have an important or main position in the religion of Mazdayasna.

Ozar the god has a special position in Zoroastrism and he had been mentioned as a son of Ahura-Mazda in Avesta. They build a special house in the centre of Zoroastrian temples for Ozar the God, and call it ozaron and there is a fire place in this house that the followers come three times every day for praise it. During the prayer the followers of the religion first mention the name of Ahura-Mazda-the only God, creator of the material and spiritual world, and then they mention Ozar. When Mazdayasna religion praises the fire, it does not mean the simple one, but it means all the forms of energy keep the world equally.

¹ Алавй А. Таърихи комили адён. – с.119.

² Бенвенист Э. Дини эронй. – с. 72.

Heraclites thinks everything in the world appears and disappears, changes and develops thanks to the fire. Everything appears from the fire and turns into it again.¹ It is the power of the fire that makes to grow the world and its elements and turns into the base of prosperity and development and makes the life of the people better in the world.

There had been mentioned about five Kinds of fire in Avesta that belong to Ozar the God: the fire of Berezi savangh that is the generally name of the fire; Vuhufriyona - the fire that is in the human body; Urvozishta-the fire witch is in the plants and trees; Vozishta-the fire of the thunder that rises from the mace of Tishtriya the God: Spenishta – the fire that burns for ever near Ahura-Mazda in the sky and gives the world possibility to develop materially and spiritually. The other God who has power and light glory in the Mazdayasna religion is Zam, Zami or Zamin the God that is the angel responsible for the ground. Nizami says the following.

Asose ki dar osmonu zamist
Ba andozai qudrati odamist

The Earth like the Sky is holy in Mazdayasna and mostly they came both in Avesta. Thus Zamin is the angel responsible for the ground, and Osmon is the angel responsible for the sky. Obon is the angel responsible for the great waters.

As water and fire were considered holy elements in the ancient times it would be better to mention here a short statement of a Greek historian about one Iranian slave. In the ancient Greece an Iranian slave asks his owner for the following: “If I die do not burn me, O, Philonimos! Do not put my body in the fire, I am Persian, my ancestors were Persians and the fault of making the fire dirty is more severe than death. Give my body to the ground. Earth, my master, but do not wash my body with the clean water as I worship the water too”.²

One of the influential gods that even Ahuramazda himself praises him, Aredvisura Anahita is the woman - the god of the holy, clean waters. The Yasht devoted to Aredvisura Anahita is the longest and the most beautiful yashts of Avesta. There had been said that Anahita has a place among the light sky and stars, she is full of bravery and cleanness, and rides with her four-horsed chariot forward, destroys all the devils and bad beings and do not them let to make human life difficult. Ahura-Mazda ordered her to protect and guard the entire created world. She quadrates, the growth of the world and its beings and protects the herd and pastures. Aredvisura Anahita is one of the respected

¹ Краткий очерк истории философии. М., 1967.- с. 45.

² Бенвенист Э. Дини Эроний.- с. 26.

gods praised and worshipped by Ahura-Mazda. In Obonyasht where Aredvisura Anahita is praised, Ahura-Mazda says Zarathustra about her the following: I am, Ahura-Mazda, created her from my own power to grow the house, village, town and country, to protect them, guard them and be a protector for them. She is the holy being who grows the herd pasture, world, riches and country. (Yashts, paragraph 1,6).

The respected and great god mentioned a lot of times in Avesta is Mehr. Mehr is one of the most ancient gods of Ariyan people and he was worshipped in the large part of Asia and Europe at that time.¹ His name is mentioned not only in Rig-Veda but it has been noted also in the documents of Mittani dynasty-one of the first Ariyan tribes of the XIV century BC lived in Mesopotamia. In Avest Mehr is not the god of Khurshed (the Sun) but he is the angel of holy light. He rises before Khurshed first as the god of truth and the guard of oath and faithfulness, and then second as the god of light who help the plants and animals to grow.

For this information of amshospands-the close assistants of Ahura-Mazda and a number of his gods it gets clear that the human happy life and the happy life of all the beings is the main aim of Mazdayasna religion. The follower of Zoroastrism can get the god bless when, as Pouri Davud says, he, like Bahman, acts with the good, Kind thoughts, like Urdibihisht, looks for the truth and fairness, like Shahrivar feels his belief and power at the end of his god's action, like Isfandormaz loves the followers of the religion and do something good for others. According to Avesta work and effort is the source of riches and bless, truth and correctness and the happiness of the material and spiritual world. The man who praises the God he will be the best, he should give success and worship from Surush the god, the house and family of the people is happy when they praise Art- the God of wealthy and also they are happy who respect Ozar and sacrifice for him.

The man who remembers Gusg (Gushurvan) the God responsible for the useful animals will get sherd and sheep, Tishtrya-the angel of the rain waters the lands of them who always help poor people in the name the lands of the God, who always win and who are always fair, does not harm Mehr-the guard of the oath, one who is safe of the actions of bad beings and he does not get away from the way of truth and fairness, joins Rashnu-the angel responsible for the fairness and justice. The souls and furuhars of the ansectors ask for bless from the God

¹ Куман Ф. Оини пуррамзу рози митрой. Розй Х. Оини мехр. Ч. II. Техрон.-1381.

for the family the members of which are clean, and noble, the angel of knowledge- Chisto helps them who are clean, fair and praise the God.¹

The holy ancient book of our ancestors teaches that life is good and it is the present of the God. The world and everything in it is holy and divine happiness. In Farvardinyasht, paragraph 9 there had been said the following about the nature and its beautiful things: "The wide Earth created by Ahura is high and wide and it is full of beautiful things and material world and there are beings, things, high mountains, many pastures and plenty of water there".

Ibrahim Pouri Daud writes the following in Yashts: "The information is given by ancient Greek historians like Herodot, Xenophon and others about the Greatness of Iran land, is also clear in Avesta, there had been mentioned about light large residences, pleasant places, light wheels, great chariots, fast horses, hard whips, the arms and weapon of maces, golden spears and armors golden helmets and mail clothes and golden crowns, ear-rings and bangles".²

Life is considered the holy in the religion of Mazdayasna and they did not consider the future happiness the condition of the present misfortune. There the human should receive all the world happiness and everything that is useful he must love and wish it: (We sent our greeting to all the good and Kind things" (Yasno, Gath 42, paragraph 3); (We praise all things of holy creation" (Yashts, paragraph 22).

In other word our ancestors considered that every thing created by Ahura is good and kind and it has complete and unique form. One of the peculiarities of Aryan people is that they found beauty and praised it. Beauty is the thing that helps the human to grow up and brings him happiness and calm. Every thing of the nature is a beauty essence and the maturity of the God. The respect and worship of each of them is the respect and worship of the God. As it was mentioned above, in Vandidad we meet such lines: "Zarathustra asked Ahura-Mazda: Hey, the fair creator of the material world, how can I praise you, then Ahura-Mazda answers: Hey, Spitamon Zarathustra you should go to plant grew from the ground and say the following:

I bow you, hey, the beautiful and powerful plant, you are the Kind plant created by Mazda, and you are holy plant". (Paragraphs 17-18).

Investigation of all parts of Avesta makes us to think that Zarathustra doctrine the result of the thoughts which were examined during the work and actions.

¹ Пури Довуд И. Яштхо, Ч. II.- с. 11 – 24.

² Пури Довуд И. Яштхо, Ч.I.- с.113.

In other religions besides the appeal for the work, try and efforts, there are other some states that there is praised asceticism or the life of an anchorite. Gladness and happiness are the phenomenons are created by Ahura-Mazda and it shouldn't be moved away from them.

Enmity, hatred, quarrel, lie, passivity are the devils created by Ahriman. One who shows himself brave, powerful and active on the right way he will find a gift of Ahura-Mazda in the both worlds. In the third fargard of Vandidad the prophet of Mazdayasna and his god have the following talk: "Hey, the creator of the clean material world what is the nourishment of mazdayasna religion from? Then Ahura-Mazda answer; Hey, Spitamon Zarathustra, Mazdayasna religion nourish when the people grow the wheat, and one who grows the wheat it means that he spread the truth and he develops the Mazdayasna religion"¹ (Paragraphs 30-31).

As it is seen, the Ariyan prophet puts equally together the religion of Mazdayasna and try, work and effort, and says that not only the religion but generally the life depends on them. According to the sayings of Plutarkh the first nation that worshipped the agriculture and considered it was holy, were Aryan people.²

One of the best features of our ancestors is respecting the earth, ground, which is the cradle of life, happiness, and wishes. In accordance with the written of "Sad dar nasr" prosperity and agriculture were considered great and holy, and effort and work were also considered the best and holy qualities. Some paragraphs of the third fargard of Vandidad that are brought below, show the talk between Zarathustra and Ahura-Mazda: Hey, the creator of the clean material world, where is the land, first which is happier than all the others? Then Ahura-Mazda said: To say truly, hey, Spitamon Zarathustra, the land, where the people remember and praise the God (Paragraph 1); second, where is the land happier than all the others? The land where the fair and kind man builds a house and it consists of a woman, children, and herd and there are a lot of things for the happy life there (paragraphs 2, 3). Third, where's the happiest land? The land where is grown the wheat, plant's and trees more than anywhere, the land where it is watered and the land where the swamp is made dry (Paragraph 4).

"Hey, the creator of the clean material world, where is the unhappy land? Then Ahura-Mazda said: Hey, Spitamon Zarathustra the land is unhappy, if it is not ploughed and stays untouched like beautiful woman wishes to have a man and a child" (Paragraph 27); Hey Spitamon Zarathustra, one who grows with his

¹ Пури Довуд И. Яштхо, Ч, II. - с. 432.

² Мехрин М. Тамаддуни Эрони бостон. - с.138.

left and right, and right and left hand seeds and makes the land useful he is like the pleasant man who sleeps with a pleasant woman, and the first gets a child, and second gets a heap of wheat. (Paragraph 25); Hey, Spitamon Zarathustra, one who seeds with his left and right hands, and with his right and left hands the ground tells him the following: Hey, the man who worked on me with the left and right hands, and with the right and left hands, I will always give fruit in the future, be useful, except the heap of good wheat, you will find riches and happiness¹ (paragraphs 26-27).

If gets clear from sources that Darius the first gave a gift to the satrap of Asia Minor by the name of Kadates because he could grow the fruit trees from other side of river Euphrates in the far lands of Asia Minor. Everyone who watered dry lands he made a canal from the far place to make his offspring free of taxes.²

The religion of Mazdayasna punishes the men who are lazy, who not try and do not make effort, and it does not consider them its followers. In the third fargard of Vandidad, Ahura-Mazda says the following to his prophet: "If somebody does not seed the land with the left and right hands, and right and left hands, the land tells him the following: You are the man who did not work with the left and right hands, and with the right and left hands, you should beg for something the others doors, the remained food of them will be food for you, and you will find only the leavings from their table".(Paragraphs 28-29).

Mazdayasna religion is strengthened on the three bright stars of human morals: good thought, good speech and good deed. These three great forgotten speeches which were, the motto of our ancestors, are mentioned in every page of Avesta. These three phrases take all the kind actions done by the followers of the religion everywhere into their holy cycle. According to the religious benefit everybody who during his action use these three elements he will find treasure and God bless. Mazdayasna prophet says the following: Good words are not enough for the wise man, and he should act in accordance with the kind thought and Vahuman. (Yasno, Gath 34, paragraph 10).

The great prophet of our preislamic ancestors leads us to achieve the three eternal truth and the highest human positions. In Gaths Zarathustra asks his offsprings to look like Ahura-Mazda in their thoughts, words and action and be fair and clean.

He says the following: I ask you, hey Ahura, and tell me the truth. Because I am a follower of your religion, and I wish to be as you in everything and I also

¹ Пури Довуд И.Яштхо.Ч. II.- с. 433 - 434.

² Дандамаев М. Политическая история Ахеменидской державы.- с. 22.

teach my friends to follow your ideas and always be clean and fair (Yasno, Gath 44, paragraph 1).

Zarathustra's aim in the Mazdayasna religion is very noble high and holy, and he wished to get everybody in respect of knowledge and perfection to the place of the God. It was the greatest and wisest wish of the human society representatives in the human history. Without any doubts, our ancestors-Zarathustra was one of the first. "I wish, hey Mazda, one who teaches the right, fair and clean way he will be happy in the both material and spiritual worlds. The fair and generous man knows the kindness very well, and he looks like you, hey Mazda and he stays with you" (Yasno, Gath 43, paragraph 3).

According to the religion of Mazdayasna human has two ways: one is the way of truth which is hard and difficult, and the other is bad one. The human has mind to choose the right and reasonable way. "They who are bad and have bad thoughts and do bad actions and are glad to do this, they are equal with the devils and they are the followers of the bad religion and tradition" (Yasno, Gath 49, paragraph 4).

Thousand years before the prophet predicated the current state of our society and notified in the example of the leaders of other religions, rich dynasties of his time and current offspring of his tribe: "Hey Mazda, Your plague on who harm the people and think that is kindness. For example, Karapans who think that wealth and money are better than the truth and try to be powerful doing evil for others"(Yasno, Gath 32, paragraph 125); there had been said in other paragraphs of Yasno: There are people who try to use the power and wealthy. They harm the world. They need only the cry of the people. These bad people do not know about the fate which waits them. Only you, hey Mazda, know their fault. (Yasno, Gath 32 paragraphs 7, 13); "Dumb and blind men who can not hear and see hold each other hands to harm the world with their bad actions. These people when they get to the Chinvat (Sirot) Bridge after the death, they will go the hell and begin to cry" (Yasno, Gath 46, paragraph 11).

One of the main subjects confirmed in Avesta frequently and reflected in the songs of the great prophet in Gaths is justice. He who does not pay attention on the main religious elements or is against the happy life of his tribe, will not get bless of the God. First this is concerned to the leaders and judges who judge every good or bad action, and teach people the lesson of justice: "A fair judge (Ratu) should act according to the religion and law created at the beginning of the world, with the man who is liar and also the man who is fair" (Yasno, Gath 33 paragraph 11).

Injustice of prison and absence of the justice in the action of judge makes the society weak, and there will be spread bad and foul actions there: “The unfair judge makes the human soul weak and sick. Such judge hurts the justice and does not act according the good thought of Vahuman¹ and also hurts Spantamaynyu²” (Yasno, Gath 49 paragraph 2).

And then Zarathustra appeals to the God and says the following about his wishes: “I wish, hey Mazda” you give bless to fair judge and give the unfair one to the Druj the devil³. Except Vahuman - amshospand I do not admit other teacher and I cut the relationship with the liers” (Yasno, Gath 49 paragraphs 3).

As the human is always worried about crossroads of life he should keep deep in his heart the light of truth. As it was mentioned before in the tradition of Mazdayasna lie- is the greatest and the most unpardonable human fault.

For example, the great King like Achaemenidian Darius (522-486 BC) made the following notice in the inscriptions of Behistun which is very instructive for us: “You are the one who will be the King in future, keep yourself away from lie, if your dream is the straighten of my country. One who lies seriously, punish him. With the help of Ahura-Mazda I have done much work, noticed in this inscriptions, and if somebody reads them do not think that my actions are exaggeration and everybody should believe it and do not think that it is lie. Everything I have done, Ahura-Mazda was with help of ezids because neither I and nor my family is liers. You will be the King, do not be friendly to them who lie but punish them”.

It's interesting that such powerful King who ruled the world empire has such attitude to one of the bad human features like lie, and he declares himself the enemy of those who lie.

According to Avesta one who lies not only he lost himself in the both worlds, but also will be punished by the people around him because he hurts them with his lie. Jamshed was the winner till he could not lie and did not follow the false politics.

But when he acted the wrong way round, not only he lost his life, but his false words and deeds brought Iranian people unhappiness and defilement and they suffered from Zahhok cruelty for thousand years. Lie is also punished much in Islam, and Muslims had known it as the blackness, darkness and his weakness of belief.

¹ **Vahuman, Vahishtem Mananghu** - the best thought.

² **Spantamaynyu** - is the holy wisdom.

³ **Druj** - is the strange devil and the close assistant of Ahriman, sometimes Ahriman named so.

Another main subject attracted in Avesta except of the good morals and kind deeds is bravery and generosity. Avesta, and especially Yashts are full of bravery, horse riding and fighting of amshospands, angels, brave men and warriors wore iron and golden armours. All of them fight against the defilement, injustice, harm and other powers of Ahriman. The religion prophet says the following” “The human task is fight and eradicate the bad things and defilement from the life”.

Robindranat Takur says the following about such peculiarity of Ariyans:

“They wanted to make better the world with the clean power and self-confidence and get the riches of Khurdad¹ to become succesfull to achieve the forgiveness of Amrdad² in another world³ :

In the religion, where the world is considered the field of battle of kindness and evil, human is asked to fight against the evils of Ahriman, and to have worthy position.

According to Avesta maintenance a good follower of Mazdayasna is not the man who warn of evil and always prais to the God but who helps the people who need help and shows them the right way and leads them an the right way of the life. Every real person, especially the follower of Mazdayasna is responsible to be the spiritual father of the others, studied the right way of the life and be the leader. Zarathustra says the following in Gaths: Hey, Ahura-Mazda! Every time a good powerful ashavan⁴ who has the right way of life, welcomes the druvand⁵ who wants to help with the order of the God as with his own wish or according religious responsibility, and with his wisdom he can notify and protect him from the evil and harm. (Gath 46, paragraph 5); But if the strong man does not receive him, he will openly join the druvands (Gath 46, paragraph 6).

One of the main prayers of the followers of Mazdayasna which is according to Avesta appeared before the world creation and after amshospands creation has the name of Yaso Ahu Vayiryu, and its name is given from the three words of the first prayer. The Tajik-Persian text of this prayer in the translation of Darmsteter is the following: “The aim and wish of the God is kindness. The Kindness of Bahmand amshospand is for the kind, fair actions which are done in the world and on the behalf of Mazda.

¹ **Khurdad** - is the angel of prosperity and maturity.

² **Amrdad** - is the angel of eternity and immortality.

³ Мехрин М. Тамаддуни Эрони бостон. - с. 145.

⁴ **Ashavan** - is the follower of Mazdayasna religion and fair and rightouse man.

⁵ **Druvand** - is unknowledged and liar, the opposite of Ashavan.

One who helps the poor people grows the kindhood and victory of Ahura in the world.¹

Miller - one of the wellknown specialists of Avesta studies, who had devoted many years of his life studying this holy religion book, writes the following about this: "Everybody knows that if they follow this religion (kind thoughts, words and action) the world will get rid of the bad things and find a way to the truth and fairness. Mazdayasna religion is a practical and simple one that causes the world prosperity, people happiness and spread of justice, kindness and cleanness in the world".²

The religion of Mazdayasna in difference of other religions does not attract human fate to him, but the human moves ahead of his fate. He is free to define his way in the material and spiritual world, try to make his life and the world better and to be worthy of the divine support in the world.

The people who have indissoluble tie with ancestors is happy and immortal. Such people is more proud because in the hour of need he can appeal for advice to his ancestors and always adds something their priceless treasure.

Fortunately, thanks to the spiritual and cultural changes in our country, the attention of people, and especially young people got more about the ancient history, about them, who are life source of current offspring of Tajik people, they who created Gots and generally Avesta. In the time of State independence the heritage of our ancient ancestors has got a worthy position in our national culture.

¹ Дармстетер Ч. Тафсири Авесто ва тарҷумаи Готҳо.- с. 320 - 322.

² Мехрин М. Тамаддуни Эрони бостон.- с. 30 -31.

CHAPTER FIVE

MONISM AND MAZDAKISM

MONISM

Monism is a religious and philosophical doctrine appeared in the III century in the Near East and it developed up to Africa and the territory of China in the III-IV centuries. In ancient Rome and Byzantia it was pressed by the high social stratum of that time and the official religion of Christianity. In the time of Abbasids Khalifat it was banned as an opposite party. But it faced with the favorable conditions in the Near East and Central Asia, and developed for a while, but in the VII-IX centuries it turned into the state religion of Uygur people.

As it was mentioned above, before the Arabs conquest the strengthening of heretic religious parties, especially Zurvanism in ancient Iran caused the extending of dualism trends in the religion of Mazdayasna and made weak its monotheistic ideas. If Zurvanism presented Ahura-Mazda and Ahriman as the children of Zurvan, and gave an official trend to the being of two real opposite powers, Moni looked more attentively and created from its dualism a powerful religion. In comparison with the religions of Mithraism and Zurvanism that they can be called parts or sects of Mazdayasna religion, outwardly should not be called Monizm a part or sect. In spite of the influence of Zoroastrism on it and its main bases derived from it, and also the fact of its appearance depends on it, but in addition Monism religion has other sources and new ideas.

The main maintenance of Monism religion sect is the doctrine about the feature of pessimism, the vulnerability of the light and the power of darkness or the existence of eternal being and immorality of evil forces in human life. An opposite to absolute unity of ancient parts of Avesta Monism considers that the world has two essences, and harm and evil like kindness and light have eternal and independent being. The religion of Moni takes the harm, evil to the substance and perceptible world and joins the Kindness to the light as a soul.

Moni said that the God of Kindness hasn't any arms for the fight against harm and evil. With such fact using his power, he can not return the good state of past or separate the light from the darkness. Finally, the mix of darkness and light is irreversible phenomenon. But Moni did not know like his Greek contemporary Plotin, that the substance or darkness is the result of the reduction of the light.¹

In this religion the world of darkness is put opposite the world of light. Moni thinks that the world history - is the history of fight between light and darkness, kindness with evil and the fight of the God against the Ahriman powers. As Moni says, human is the creature of the darkness world and a mean in the hands of darkness powers for fighting against the Gods of light.

Moni was born on April 14, 216 in the place named Mardinu or Abrumiya situated in the swampy province of Misen in the North-West of present Iraq. Some explorers had defined the place of his birth other places. Ibn Nadim in "Al-fehrast" mentioned the name of his mother Romish or Maryam, and the name of his father Potak or Fotak. According to Christian-Latin sources the real name of Moni was Korbikas. As other sources inform his parents were from the dynasty of Ashkonids Kings.² The religious trend of mughtasila³ that his father and later he were its followers, became one of the sources for his future will. In this time he introduced with the other religions of his time like Zoroastrism, Christianity and Gnostic trends of Mesopotamia, especially the parties of Ibn Dayson and markioni (markiyn), and rejected the religion of Mughtasila. It had been said that he got God's revelation twice, one when he was 12 years old (228 year) and the other, when he was 24 years old (240-241 year). The source of this inspiration had been known an angel by the name of Toum or Paraklit that Chirst mentioned it like Holy Soul predicated its appearance. In the result of such aspiration the holy Soul and completed science of Toum or Paraklit (clean soul, spirit) loghed into Moni and showed his prophecy.⁴

To spread what he saw, Moni started traveling, and said the people that he was the prophet and light envoy. As he wrote in his book "Kefolia", in the time of the Government of Ardasher the first (224-241) the founder of Sasanids dynasty, he traveled to India and called up the people to his religion. Here he heard the death of Ardasher the first and the coronation of his son Shapur, and

¹ Философская энциклопедия. Т. IV. М., 1964. - с. 291.

² Ризой А. Аслу насаби динои эрониёни бостон. Техрон, 1381. - с. 303.

³ **Mughtasila or people with white wearings** - is one of the religious trends that admitted the bodycleanness one of the conditions to achieve the place of God.

⁴ Present Ashqobod, the capital of Turkmenistan, the birthplace of Ashkonids, the ceremony of coronation of Ashk the first, the founder of dynasty of Parthians, was held in this city.

then returned to Iran. He was introduced to Shapur by Firouz - the brother of Shapur, who accepted his religion, and called one of his books "Shopurakon" and presented it to the new King of Iran.

The official coronation of Shapur was held in 242. In accordance with the legend of Ibn Nadim, the first prayer of Moni was done in the day of Shapur coronation, or the first Sunday of Nissoon when the Sun was in the constellation of Oven. If we admit it, the history of the both cases will be coincide to the 20th of March, 242¹.

Perhaps Shapur was under the influence of Moni ideas and doctrine or there was another reason that he had a good attitude to it and made him free to spread his religion. In the book of "Kefolia" where Moni wrote his biography, after the mentioned his travel to India and Shapur greeting he wrote the following: "I went to see Shapur and he was glad to see me and let me travel about his country to spread the word of life. I have traveled for many years in Iran, from the country of Port to Abib, and visited the countries neighboring the Rome²".

As two King Brothers-Mehrshah, the ruler of Mishon and Firouz accepted the religion of Moni, the attention of Shapur got more to the Moni doctrine, and even he declared the tradition of Moni as an official religion in Iran instead of Zoroastrism³. First the Moni faith developed well. Especially in Babylon and in the country centre appeared a lot of followers. According to Monism legend which is also confirmed by the Arabian sources, in a short time Shapur changed his attitude to Moni because of the contradiction of Zoroastrian priests. Yaqubi says that Shapur was the follower of Moni only for ten years, and then he drove him away from the land of Iran. During ten years Moni traveled about the eastern parts of the Central Asia and visited India and China. It's interesting that all this time he had a constant contact and correspondence with the priests of his religion in Babylon and other countries.

After the death of Shapur, Hurmuzd has got the throne of Iran. During his short period of reign he had good relations with Moni. But Bahrom the first-the fourth Sasanids king who was a weak and weak-willed man was influenced by the priests of Zoroastrism. In that time Moni was busy with spreading his religion in the North-West provinces of Iran and Babylon. Then he was arrested and imprisoned by the order of king and after 27 days he was killed in prison. It

¹ Кристенсен А. Эрон дар замони Сосониён. – с. 209.

² Ibid, p. 222 – 223.

³ Алавй А. Таърихи комили адён. Техрон, 1342. - с. 413.

was happened on Wednesday, January 31, 277. About the killing of Moni the historians and explorers had different opinions.

His followers imitated Christians and named him crucified and then they declared that his soul flew to the Sky and light paradise. Monavi opinions and ideas, the process of Moni killing influenced the religion much and turned into the tradition. The followers of Moni in this day with the sign of respect to their disappeared leader put a rostrum on the stage. As the rostrum is called "bemo" in Greek, this tradition became famous by the name of "Jashni Bemo" (Bemo celebration). Usually "Jashni Bemo" was held, like the celebration of Fitr in the religion of Islam, after thirty days of the religious post.

The rostrum has five steps, there was put a picture of prophet on it. The followers spend the whole night near it and each of them admitted faults, and they believed that Moni comes down at midnight from the sky and stays near the rostrum to forgive them. In Zabur of Moni Bemo celebration is considered the day of songs and happiness, when the nature wears beautiful wedding clothes and gets pleasant. The followers of this prophet held Bemo celebration as the day of getting free the soul of Moni from the body pressure.

In Moni doctrine except of different mentioned Gnostic parties can be seen the influence of Christianity, Buddhism and especially Mazdayasna. According to it Moni considered himself the assistant of a big group of heaven prophets and each of them came from the time of Adam, Zarathustra, Moisey, Avraam, Buddha and Jesus Christ to lead the people. He also considered himself the last prophet; he thought that the last zing and the highest chain had been put down on the land in the appearance of prophets from the beginning of the creation. In "Shopurakon" he says the following: "In every time the prophets brought the truth from the God for people, sometimes in India by a prophet named Buddha, sometimes in Iran by Zarathustra, and in the West by Jesus, and at last I,- Moni the prophet of the God, responsible for spreading the truth in the country of Babylon"¹.

Moni argued that his religion is come to correct and fill all the other previous religions and also it will subdue the entire world. He says the following in a song sung in the language of pahlavi ashkoni: "I have come from the land of Babylon to disperse of the appeal all over the world". He considered that now the world entered to exclamation 12th millennium of it existence² and the people have to receive the new religion. Moni considered himself as the best prophet

¹ Берунї А. Осор-ул-боқия. –с.190.

² According to the doctrine of Mazdayasna religion the world will last for 12 thousand years and then it disappears and comes Dooms day.

because he argued he was the holy soul and his coming was predicted by Jesus Christ.

He was sure that the doctrine of previous prophets was not clear and full, in addition, they were taken away by their followers from their own way, and those who concerned to this added their own opinions to the texts. In spite of them, the divine message brought by him for the people are true, clear, direct and the completed science. Thus the Moni religion is the world religion, that before the end of life in the world will become the assistance of all religions and traditions and because of its truth and completeness it is worth to subdue the entire world. The religions of Zarathustra in Iran, Buddha in India, and Jesus in the West did not explain all the truth that's why they became steady only in several countries, but the religion of Moni is the completed truth, it hasn't any limited area, and it will subdue the whole world. Moni says: "my wish and dream will be spread in the East and West and they will hear the divine message in all the languages, and it will be declared in all the cities. My religion is not the same as the other ones, because they were appeared in the definite countries and lands, but my religion will be accepted all the cities and countries"¹. In the religion of Moni the position of Jesus the prophet, the God-the son of Christianity is very high and he was admitted as the rescuer of the first human.

One of the features of the Moni religion is the addition of the inducement and propaganda the way of the religion spreading, and also a lot of travels and walking between the people like Zoroastrianism and Christianity. Moni himself is one of the great men of the history and he was not only an extraordinary personal talent but outwardly he was one of the speakers of his time. Thus, he visited many different countries and demanded his followers and relations to deal mostly with people and tells them the words of the truth.

One of his extraordinary talents which kept in the history of the Aryan people is the art of painting. "Bayan-ul-adyon" writes the following about this talent of Moni: He was the man who mastered painting and appeared in the time of Shapur ibn Ardasher. He argued about the prophecy among the Mags and his argument was the pencil mastery and painting. They say that he drew a line on the white silk and it went out and disappeared and then he wrote a book with paintings which was called "Arzhang-i Moni" and it is kept in the treasury of Ghaznin.²

Firdavsi says the following in his "Shahname":

¹ Мӯъминҷонов Х. Монӣ ва таълимоти ӯ. – с.93.

² Шерозӣ А. Мутуни арабӣ ва форсӣ дар бораи Монӣ. Техрон. 1330. – с. 419.

Biyomad yake mard guyo zi Chin,
 Ki chun u musavvir nabinad zamin.
 Bad-on charbdasti rasida ba kom
 Yake purmanish mard Moni ba nom.
 Ba suratgari guft: Payghambaram,
 Zi dinovaroni jahon bartaram.

An English scientist John Russel Hinnelz writes the following about the religion of Moni: "Moni tradition is a part of Christianity correlations, the Aryan believes based on ancient believes of Mesopotamia, influenced from the gnostics theory, eastern cognition and the religion of Buddha admitted in the time of Sasanids, but because of the influence of the mobedon (priests) it could not turn into the official religion of Iran. In the different legends six books and 76 treatises of Moni were mentioned and 5 of his books were written in the Arameic language. Moni used painting and music to spread his religion".¹ Iranian scholar Abdulqosim Ismoilpur had mentioned that Moni wrote seven books and six of them were written in Syriyan language, the native language of Moni, and only "Shopurakon" was written in Persian. He has brought the list of Moni's work: "Injili Zinda", "Ganji Zindagon", "Risolah", "Rozho", "Kitobi Ghulon", "Makotib", "Mazomir" and praises². Moni doctrine developed in Sogd and Turkistan and it gained new philosophical and moral trends.

According scientists' opinion Moni works were written on the level of his science and knowledge and to understand it we need explanations. He tried to use the legendary, scientifically, historical and philosophical knowledge's of his time (cosmonogony, geography, alchemistry, astronomy, biology, medicine and others) and with the full meaning of the world presented them to the natural philosophy of light and kind morals and make friendship close to people. Such of his words in the language of sogdi remained till our days: "The place where is not the love, all the actions are not completed there".³

Abushukur Salimi, a writer of XI hijri century had written that the followers of Moni religion in the Central Asia praised everything which was pleasant and beautiful and they thought the beauty does not depend on the material world; it depends on the spiritual world.⁴

¹ Хиннелз Ч. Шинохти асотири Эрон. - с. 258.

² Исмоилпур А. Устураи офариниш дар оини Монӣ. Техрон, 1381.- с.77.

³ Брагинский И.С. Из истории таджикской и персидской литературы. М.,1972. – с.150.

⁴ Хиннелз Ч. Шинохти асотири Эрон.- с. 262.

Preachers and prayers of Moni were lyrical and various and they were equal with the people sayings. Most of them started with the natural appearances, sunrise, thunder, cloudy sky, growing trees and the first spring grass.

As it was mentioned above, the religion of Moni argued to conquer the world it used provisionally the elements from the religions of Zarathustra, Jesus Christ and Buddha. But most explorers informed that the religion of Moni is not only the simple matter and formal imitation, but there was the art and talent of Moni there, and by the order of his methods he could have influence on the society.

Moni did not touch the maintenance of the elements of Indian, Christian and Iranian religions without the notification and preparation, but he had completed it with the deep research and reasoning. That's why his doctrine is far of seniority trends, tribes' enmity, fanaticism, nationalism and other themes that have the schismatic ideas. Really, the tradition of Moni developed from the III to XV centuries, and it spread from the northern part of the Atlantic Ocean to Pacific Ocean.

Monavi legends are gathered with a lot of attention and they are very complicated, but they reflect the meaning and the main ideas of the Moni religion. Artur Christensen brought short Arabian, Syrian and Sogdian legends in his known book "Iran in the time of Sasanids" according to it Moni said the following about the beginning of the creation: There were two essences at the beginning: one is the kindness and the other is the evil, the god and hayulo (substance), light and darkness. Zurvan was the first great father. He was in the light, and the light leader. He has positions or five essences which are consist of cognition, wisdom, thoughts, prediction and will. The God of the darkness also has five negative elements that according to the ancient opinion of Mesopotamia they are on each other and they create five dark worlds consisted of smoke, burning, fire, murderous storm, dirty water and darkness. Moni says: the territory of these two creators is connected from one side but it is endless from the other three sides.

When the king of darkness saw the light he attacked it with all his power. The great father created the first creature named the Mother of Life to protect his country. She created the first human named Hurmuzd.

As number three is as saint as number seven, the Great father, the Mother of Life and the first human are the first triplets. The first human created five children, that are the five elements of light and which are opposite the five elements of darkness. They are the following: cleanness, breeze, light, water and

cleaner fire that are named five amshospands¹. Then the first human wore these five elements as armour went to fight against the King of darkness who was also armed with the five elements of darkness. When the first human saw the enemy is too strong and powerful, he surrendered his children, the light elements and darkness swallowed them.

In accordance with the Moni doctrine the time when the King of darkness swallowed light elements and the light and dark world were separated from each other, is considered the past time. Since when the King of darkness swallowed the light elements and they got mixed with the elements of darkness, starts the present time. The aim of the second period is to separate the light from the darkness and to return the world to its previous state is the third period.

The continuation of the source of Moni creation is the following. When the first human had hard times he asked seven times the Great Father for help. To save him the Father created the other creature as Narisaf,² the friend of light appeared and created the Boni Azam (great constructor). He also created Ruhi-Zinda (Alive Soul) or Ruh-ul-Hayot.³ Ruhi Zinda brought five children: Zinatshukuh, King Sharofat, Light Odam, King Iftikhar and Homil. He went to the sections of darkness together with his children and cried aloud, and then saved the first human. Ruhi Zinda ordered the children to destroy all the darkness world beings and strip their skin. The Mother of life made heaven from their skin and threw their death bodies down to the dark land. There were made ground from their meat and mountains from their bones. The world created from the dead bodies of the bad devils consists from ten heavens and light lands. Zinatshukuh holds the heavens above and Homil⁴ holds the earth on his shoulders. In spite of that the first human (Hurmuzd) was free of the devils, and they were destroyed, part of the children of light were swallowed by the devils and remained alive in the bodies of the devils. The devils did not want to give back the swallowed light.

The continuation of the legend about Moni creation: Ruhi Zinda showed his illusory appearance to the children of darkness and there appeared carnal wishes in them. Thus part of the light swallowed by the devils got free.

He created the Sun, Moon and stars from these particles. Then he created three wheels from the Sky, water and fire and put them at the top not to let the

¹ In Zoroastrism **amshospands**-the first assistants of Ahura Mazda as his holy creatures in the world reign.

² In Sogdian dialect is **Narishank** and in Avesta is **Narisangh**.

³ The **Vivid Soul** is called Westland by the followers of Monism and is considered the same as mind.

⁴ **Homil** is look like the Atlas the God of Greek legends.

poison of darkness beings fall on the divine beings. To protect them the Great father created a real prophet that sometimes is called the God of the light world, and sometimes Narisa and in the dialect of the Sogdian language Mehr the God (Mithra). With this creation there were completed a range of seven of gods who look like seven amshospands of Mazdayasna religion. The prophet had got twelve daughters: Saltanat (Reign), Hukumat (Government), Nusrat (Victory), E'tiqod (Faith), Tahorat (Cleaness), Haqiqat (Truth), Imon (Belief), Sabr (Patience), Sidq (Sincerity), Ehson (Charity), Adl (Justice) and Nur (Light). The prophet himself settled in the Sun and he set in motion and the ships of light from there. Light particles got free from substance in the process of life pass to the ships by Sutuni Shukuh. The Stars, Khurshed (the Sun), Moon and constellations are the machine that get light particles out from the darkness and pass them to the light heaven. Boni Azam builds a prison for the devils. Thus begin the eternal and direct motion of the world sarts. Then the prophet repeats the experience done by Ruhi Zinda (Vivid Soul) before. He shows the devils his beautiful appearance tied in the chain at the top. He shows male devils himself in appearance of a beautiful woman and female devils as a nice and handsome youth.

During the intimate process the devils make free the swallowed particles of light and thus the "fault" falls down on to the ground. Part of this substance fall on the wet place and there appears a devil and the fair Human destroy him. Another part of it falls on the dry place and there appear five trees, which are the source of all plants in the world. Female devils who were pregnant, and when they see the prophet's beauty they have abortion and there appear soil, river and sky beings from them. According to the Moni doctrine animals and plants had appeared from the bad devils. To get the light particles two of devils, male and female, swallow all the other devils. First they have got son named Gehmurd,¹ and then a daughter named Murdiyanak who are considered the father and mother of the world. In accordance with Monism doctrine the human is from the race of devil. Especially Gehmurd has the lightest particles kept by the devils.

Then the Fair Human or the World of Mind decides to wake the Human (Gehmurd) up and tell him about the world state, creation and its fate. To complete this work he orders Jesus the prophet. It should be said that Jesus is not the creature of the Great Father but he is the creature of his assistants.²

¹ In Avesta **Gehmurd** came in the appearance of Gayomaretana (the dead body).

² Кристенсен А. Эрон дар замони Сосониён.- с.309 - 314.

As it was mentioned above, from the cosmogony of Monism it gets clear that the human is a child of the devils and his body is dark and full of faults. The only clean divine element is the part of light and it is his soul.

Moni described resent condition of human life which is the world full of difficulties, evil, lie, wickedness, poverty and slavery, sick and hard and he shows the way of rescue. According to his sayings in consequence of the mixture of Hurmuzd children with the devils and the light holy elements with the world of darkness there is appeared dust and darkness around the God. Human soul or his origin is from the God therefore it is clear and clean. And only the mixture with the dark world brought him to such state. When the dust and ignorance get away, human will have his previous state and the light will separate from the darkness, and then begins the third, last period.

The soul is the human origin and it is the lights appear during the mixture of light and darkness and it is prisoner in human body. The human body is the source of evil and it makes the human to wish and dream for something. As the human origin and source-soul is from the God, and when it finishes the way of its life, this origin should return to the God.

To return the human should live so that to be worthy to connect to his origin or the God. According to Moni doctrine, the human has only two ways to achieve his way, cleanness of wishes and knowledge. There is a particle of light in the world body and thing. In human it is soul, and the soul is in body. But the body is always the prisoner of wishes. As the soul is a part of divine light, it is a prisoner in the dirty body and it always faces with the difficulties. The soul can be free when it gets free from the notes of wish. Thus asceticism, move away from the world demands and keep him away from the world trends, calm the wish demands bring the human close to self cognition and make clear the way to the clear and fair base. But this idea of Moni has a pessimistic colour. He knew the world as the valley of cry and blood and the human is a homeless bird in prison. This doctrine is quite opposite the doctrine of Mazdayasna religion.

As it was mentioned above, Moni left the sect of Mughtasila, because he did not admit to clean the body only in the water. He believed that cleanness of the soul, higher than the cleanness of body and it is possible only on spiritual way by the help of knowledge.

He had written: but the cleanness said by Jesus is the cleanness on the way of knowledge and including the separation between life and death, alive and dead water (murdob)¹. By the term of “alive water” used many times by Moni in his works means the light, spiritual water caused the cleanness of the human

¹ Кайт К. Хунари монави. Техрон, 1373. – с. 35.

spirit and heart. Using the term of “alive water” in Moni doctrine has a metaphorical shade and the Gnostical metaphors for the cleaning of the prisoned spirit and light. The term of “alive” in the doctrine of Moni has a special place and he named his religions “alive religion” and his Bible “Alive Bible”. The followers of Monism call their prophet “Zindagar” (one who gives life) and imagined that by his alive words they recognized themselves and become wise.

It can be concluded that the Moni cognition was a developed and educational cognition for the human self cognition at the beginning. The cognition which let know the human about himself and the truth confirmed that the human is a prisoner of the world mixed by the truth and false and he should get himself free of the darkness. In the religion of Moni we can see notes about passing the guilty human soul to the other people, animals and birds, gained from the Buddhism.

In Monism cognition the first condition of human self cognition is the knowledge. According to his opinion, if make effort, like this day protect our soul from the body dirtiness and material wishes, it is the same as we make ourselves to live again, to be born again and to change our appearance in different bodies. As the elements, things, plants, animal and human are the prisoners of the world trends and the soul is under the pressure of dirtiness, the world looks like a cross above which the lighter “alive spirit” is endure the hard difficulties. Moni separates all the works caused the hurt of light, into three forms and called them three benefits.

They consist of:

Khuddori kardan az gunoh ba vositai zabon

(Abstention from foul by the language)

Khuddori kardan az gunoh ba vositai dast

(Abstention from foul by the hand)

Khuddori kardan az gunoh ba vositai qalb¹

(Abstention from foul by the heart)

One of the ways of soul achievement to its origin is to clear the mystery of human being. This matter is the main point of the knowledge and human cognition. The mystery of human being is in the nature. How much he makes effort to recognize things around him and tries, he will gain more information about the mystery of his being. This side of Moni doctrine rejects the fundamental forms of religious knowledge and also admits the sensitive and intellectual knowledge, the only right world cognition.

¹ Ширва П.О. Аносири эронӣ дар кеши монавӣ. Техрон, 1382.- с.74.

The second way showed by Moni to achieve this aim i.e. the separation of the light and darkness, is cleanness and fairness of every person. As light is divine source and only the body mixed with the darkness, every person should move away from the fault and keep his body clean. Moni had showed the ways of cleaning and keeping clean the body in his ten orders. These are the following: heathenism prohibition, lie abstention, optimism, killing abstention, intimate relations are sin, theft prohibition, abstention from bad thoughts, witchery and witchcraft prohibition, the harm of doubt and laziness abstention.

Aburaihoni Beruni brought a story in “Osor-ul-boqiya” that makes clear some features of the religion of Moni. “And they made prohibition animals sacrificing and harm to fire, water and plants created laws and orders that elite were monavi and these rules were very important for them, they were the following: respect of assets, destroy of wish and intimate, life of a hermit, connection of the religious post till the other one.”¹

Abumansur Saolibiy Nishopuri, who lived in the time of Samanids, brought an interesting story about Moni and his doctrine and it is the example of enmity and hatred of the Zoroastrian priests and the historians of Islam to the new religion. As it was informed before, in the time of the reign of Bahrom the first the mobedi mobedon (priest of priest) was Kartir. He had such position in the time of the rule of three Sasanids Kings and made effort to create the official religion of Sasanids – Mazdayasna religion. The dialogue which brought by Saolibiy, outwardly, acted before the killing of Moni and shows the process of the discussion of the two religious leaders. The priest of priest looked at Moni and said: What are you calling me to? Moni said: To leave the world and to destroy it, abstention of relations with women to stop the human generation and these material worlds is destroyed and the people do not pass from the happy world to unhappy one. Because the clean divine souls are mixed with the dirty Ahriman bodies that the God does not like it and his calmness is the separation of body and soul, to bring the clean, fair people and to build a new wished world. Because the death carries the human up to the eternal life and the time when the soul is in the body it looks like a bird prisoned in the cage. Then the respected asked: What is good, prosperity or destruction. Moni answered: The destruction of bodies is the soul prosperity. The mobed (priest) asked: Tell us about your killing is it destruction or prosperity? Moni said: It is the destruction of body. The priest of priests said: It is better we hurt your body and destroy it to make good for your soul².

¹ Берунӣ А. Осор-ул-боқия. Лейпциг, 1923. – с. 229 – 230.

² Муъминҷонов Х. Монӣ ва таълимоти ӯ. Паёми донишгоҳ. - с. 95.

As it is seen here, Saolibi as the other Middle Age's historians rose the one negative side of the Moni doctrine and did not pay attention to its other positive sides. Abulqosimi Firdavsi who knew the ancient history of ancestors well, described this scene and like Saolibi brought a discussion between the priest of priests and Moni:

Bad-u guft, k-ey mardī suratparast
Ba yazdon charo sokhti khira dast
Kase, k-u baland osmon ofarid
Bad-u dar makonu zamon ofarid
Kujo nuri zulmat bad-u andar ast
Zi har gavhare gavharash bartar ast
Agar Ahriman jufti Yazdon budi
Shabi tira chun ruzi rakhshon budi
Nagunjad jahonofarin dar jahon
Ki u bartar ast az makonu zamon
Furu mond Moni zi guftori uy
Bipazhmurd shodob bozori uy

We can conclude from the above text that Zoroastrian official religion in the time of Sasanids brought enmity to the doctrine of Moni among the society and it became more in the time of Islam. But generally, Moni was the supporter of slowly development of the boundary of the cognition of the nature, world and space phenomenon. It should be mentioned here that the spiritual knowledge has light shade. But anyway the knowledge is wisdom and in every measure take about former environ cognition in that measure we recognize the world and also ourselves more.

According to the ideas of the followers of Moni, during the third period of the space cycle considered the end of the world there will start a great fight between the light and dark powers. From one side the ruler of darkness world that the number of his devils got more and spread around the world, tries to keep the light particles, built more corporal prisons. From the other side, the Great Father or Zurvan makes effort to develop the kindness. The soul gets free by the way of the knowledge and notification. Then Jesus appears again and builds the chair of justice and separates the kind men from the bad ones. In this time the gods which order the move the lands and heavens start their work. The heavens and lands get mixed together, there appears a great fire and continues for 1469 years. At the end the free light particles go to the paradise. Then the substance (Ahriman) with his all forms and appearance will be prisoner there for ever into

the deep cavern which covered by huge stone. Ahriman will be in jail for ever.¹ Thus two bases, two essences will always separated from each other. The new paradise will be connected to the light paradise and its beings, and the gods and saved beings will be awarded to see the Great Father or Zurvan and the life which was before the mixture, will be started again.²

The society of Moni consists of five stratus or sections which are equally with the five expressions of the Great Father. These sections are the following: the first stratum, like Christianity, consists of twelve prophets called **“firistagon”** in pahlavi language and they were, after Moni and his assistants the highest spiritual level of Monavi religion officials and had the order of the Khalif and his imams. The second stratum consisted of 72 bishops called **“ispisakon”** in the pahlavi language. The third stratum consisted of 360 sheikhs. The fourth stratum was called **“barguzidagon”** (vizidagon in pahlavi) (elite) responsible for spreading the religion among the people.

There were a lot of them. The fifth stratum was called **“shunavandagon”** (listeners) in pahlavi **nyushakon**. The section consisted of the people, the number of whom was uncountable. The representatives of the fourth stratum should not choose a job so it can cause harm to the nature elements, they should be busy with the work which can be caused the riches and material ealm.

Eating animal's meat, hurt the light particles hid in the plants by picking them was prohibition. They also considered the wine prohibition. They should not have daily food and a year clothes from the material world. They lived without a woman and spent their time by traveling to spread cleanness and clean life. The last stratum is free from these benefits and laws; they should not love the material world much. The task of the lower stratus consisted of that they brought food to vizidagons, the representatives of the fourth stratum.

As barguzidagon ate plants and vegetables the shunavandagon had to pick up for them fruits, plants and vegetables. Paying tax, observing religions post, praying was an obligation to all stratus and they had religious post during the seven days of each month. In one day they looked at the Sun four times and prayed. Shunavandagon considered Sunday sacred and barguzidagon the day of Monday.³

Moni knew himself that carrying out all conditions of his religion was a hard work and nearly impossible. Thus, as the first stratus were not so numerous, and they should after their death directly connect to their origin, ordered them to

¹ Васильев Л.С. История религий Востока. М., 2004.- с. 246.

² Исмоилпур А. Устураи офариниш дар оини Монӣ.- с. 76, 77.

³ Кадёни А. Таърихи адён ва мазоҳиб дар Эрон.- с.179.

complete the benefits and religious laws.¹ But the last stratum completed the religious benefits according to their power and ability.

Moni religion gathered all kinds of pray, worship, praise and prayer. The translation of one of the main prayers of the followers of Moni is the following: I praise you the Great Father, the Father of light and the origin of all the lights from the bottom of my clean and fair heart. Hey, God, we praise you. One who praises you, he praises your angels, your followers, your words, your grandeur and everything you consider pleasant and beautiful. He who praises, you are as the God of being, and the source of all the truth, life light and holiness.²

It seems that generally it can be seen that the base of Moni religion is the dualism of the religion of Mazdayasna which we see in the new parts of Avesta in the field of philosophy and morals. The name of his most gods and angels are also belong to the religion of Mazdayasna.

The structure of inner order, some word signs, definite ceremonies and some of prayers has been taken from the Christianity. The parts, where Moni calls up his followers to leave the world, to asceticism and the life of a hermit are borrowed from Buddhism. There are not any complicated ceremonies in the religion of Moni. There are noted some out-word signs, religious movements, for example, greeting with right hand respect of friendship the peaceful kiss and respect of each other. There also had praises, songs and the religious post and other religious traditions.

As it was mentioned above, Moni was one of the great men of his time mastered painting. He decorated the page of his book by beautiful paintings, described the fight between the light and dark powers.

Also the historians connected to Moni the kind of script which based in Arameric alphabet mixed with the languages of Syriani and Pahlavi. This alphabet was received in the regions of the Central Asia among Sogdian people and the most findings of Turfan are written in this language. Moni was also a master in poetry and music of his time and had merit in their development.

According to the information of the historians, the tradition of Moni developed in Asia and Europe quickly. In the West and East poor people who had not got anything became the followers of the religion of Moni. The historians mentioned that during this period the religion of Moni developed in Rome and Greece and it even threatened the Christian religion.

In 445 according to the purpose of the Rome Papa all the followers of the Moni religion were moved away from Rome and Italy. In 527 the caesar of

¹ Алавй А. Таърихи комили адён.- с. 421.

² Ibid. p. 422.

Rome-Konstantin promulgated a law, according to which all Moni followers were ordered to kill.

The accomplishment of such law stopped the development of the Moni religion in European countries. In spite of it, the religion of Moni, forbidden by the governments and Islamic priests and its followers were punished, also spread in Arabic countries. In accordance with a completed letter of information brought by Ibn Nadim in "Al-fehrast", assistants, scholars and many famous people of Khilofat were admitted guilty about this religion.

The centre of Moni religion till the XIII century was called the church of light and there was Taysafun (Madoin) there. Then, as Islam religion appeared, the church of light moved to Samarqand. The religion of Moni found a high position in this region and spread to wide lands. According to the order of the ruler of China from 732 the religion mormoni, declared free and according to the orders of 768-771 this religion was let to build its temples. From 763 till 840 the religion of Moni was declared the official religion of Ugurs State and this State situated between the rivers of Ili and Zard (Yellow).¹

Ibn Nadim brought an interesting story in "Al-fehrast" that shows the development of this religion in the Central Asia: There gathered 500 followers of Moni in Samarqand and the ruler of Khorasan (amir) wanted to kill them. The King of China, I think the owner of Taghuzghuz had sent a man to him and said that there are more muslims life in my country and most of my followers of yours and he took on oath that if the ruler of Khorasan kills one of them, he will kill all of them, destroy the mosques and order to kill all the muslims of other countries. Then the ruler of Khorasan left them and took tax from them.²

Religious morals, philosophical and social ideas the Moni society have influenced on the philosophy, world modern religions. In spite of it the philosophy of adriya which discussion were about the source of the world and the reasons of human appearance, has the longer history, and without any doubts it was under the influence of different trends of gnostical ideas of Moni. We can mention many sects in the Islam religion influenced by Moni tradition. In the past, some of the spiritual trends directly received Moni ideas or were considered guilty for dualism, zandika and magians.

Another point that should be mentioned, the religious ideas of Moni appeared in Christianity and act in different forms or different groups and parties and there was kept the base of ancient religion in most of them and are equaled to the present time. Between them we can mention the groups like pavlikan,

¹ Ризой А. Алсу насаби динҳои эронии бостон. Техрон.- с. 309 - 310.

² Монӣ ба ривояти Ибн Надим.- с. 36.

bogimil, letar and albtiyagi. One of its main and famous present parts is the religion of mormoni, which acts in the USA, Canada, Mexico, Oceania islands and some of European countries. Today the number of its followers only in the USA is about several millions.

MAZDAKISM

In the history of the Persian speaking people Mazdak is a wellknown person, who had noticed his name forever on the pages of world democratic movement. In spite of this religion appeared at the end of the reign of Sasanids dynasty, it made famous the name of Khusrov Anushervan in the East. The power of his doctrine light up the way of democratic struggle of our people against foreign invaders, and then it caused the appearance of Persian speaking states like Safforids, Tohirids and Samanids. At the result of deep influence of Mazdak doctrine in the Middle Ages, in the religion of Islam appeared many trends and sects, and the action of many religious groups and ifrati (extremist) parties or sects caused the appearance of Ismailism, Afridism, Abumuslimism, Khurramia, Bobakiya and Bobiya.¹

According to the information of the historians of the ancient time in time of the reign of Diokletian (284-305), the caesar of Rome there was a man named Bundos in this country that in spite of he was follower of Moni religion, he persecuted new ideas and acted against Moni religion. In accordance with the information of Bundos, the God of kindness faught against the God evil and won, and according to people worship it is possible to prais the winner. He went away from Rome to Iran and started to spread his religion there.² Stilit-another historian of the XI century names another leader as Mazdak mentioned by the name of Zarathustra and had the same ideas as Mazdak.³ The followers of this religion were called “durustdinon” in the pahlavi language and the religion of Mazdak follows the callings of Bundos and Zarathustra. The name of Mazdak in spreading and development of these ideas which are considered one of the branches of Moni religion, became famous, and the name of it real founders was forgotten.

Mazdak was born in 604. Tabari called his motherland Nisa (South of present Ashqabad)⁴. It is true because most of the historians said that his father

¹ Клима О. Таърихчаи мактаби Маздак. Техрон, 1372.- с.164.

² Сомӣ А. Тамаддуни сосонӣ.- с. 270.; Ушидарӣ Ҷ. Донишномаи маздаясно.- с. 432.

³ Машкур М. Эрон дар аҳди бостон. Техрон, 1343. - с.183.

⁴ Балъамӣ А. Таърихи Табарӣ. Душанбе, 1992.- с. 518.

Bomdod was one of the respected priests of Nishapur. The other historians had written that his motherland was Estakhr, Tabriz, Madaria situated in the eastern part of Tigris and so on. Nizomulmulk called¹ his wife Khurrama.² In accordance with sayings of Ibn-al-Asir, Mazdak himself was an ascet at the beginning. According to the information of the historians, Mazdak had written a book named “Disnod or Zand” translated in to Arabic by Muqaffa.³

Shahobuddin Ahmad Khaffoji wrote the following about this book “Zand was called one who was the follower of Mazdak book and its Arabic version Zindiq was used for the followers of Moni and Mazdak.”⁴

The Mazdakism movement which shook the great Sasanids Empire at the end of the V and the beginning of the XI century, and made worry the kings around, including Rome and Greece, is the first movement of social and religious connection and even generally showed the problem of social inequality and way of solving it and practically made effort to solve it.

From the investigation the matter, it gets clear that the European scholars payed a lot attention on the Mazdakism movement and made effort to introduce and explore it. The first complete work that informs about Mazdak and his movement is the book of Tomas Hyde. “The history of Persian believes” published in Oxford in 1700. Mazdak, his religion and movement was studied by many scientists and scholars of this country. Such historians like a French scholar A. de Byussabr, English scholars E. Gibbon, Ch. Malkolm, Ch. Rowlinson, German scholars – Noldeke, Yusti, and Nikolson are the examples. There is no wonder, that most of them, according to the idea, under the influence of pahlavi works, the information of Arabic historians about Mazdak and his movement showed their open hostile counteraction and negative relation. For instance, E. Gibbon in his work named “The fall of Rome Empire” published in 1776, believed the words of the priests of Sasanids time writes the following: “The people of Iran, from the adherence of this socialist who confirmed the women community and human equality, were angry, because he took in fruitful lands and the most beautiful women to use them for the followers of his sect”.⁵ The work of English scholar J. Modi is about this item and it is called. Mazdak – the Iranian socialist”. The article of T. Noldeke named “Socialism orientation” and published in the journal “Doiche Rundschau” in 1879

¹ After the death of Mazdak, his wife Khurrama continued his struggle, according to the legend of the Islam historians Khurramdinon are hers.

² Низомулмулк. Сиёсатнома. Душанбе, 1989. - с.146.

³ Кристенсен А.Эрон дар замони Сосониён.- с.197.

⁴ Ризой А. Таърихи тамаддун ва фарҳанги Эрон. – с. 825.

⁵ Клима О. Таърихчаи мактаби Маздак. – Техрон, 1372. – с.159.

studied the national movement of Mazdak at the same time with the other movements. The author mostly paid attention to debts payment, inequality of society and fair separation of the lands. He continues his words and says the following: "Eastern socialism is completely religious and it openly fights with the new socialism of France and Germany: in the eastern lands the work will be done or developed by angriness or religious power to achieve great success"¹. Perhaps Noldeke forgot here the spiritual level of the people of that time, and also the period of 1200 years of the revolution of Mazdak and French revolution.

The aim of bringing some investigations about Mazdakism in Europe in XVII – XIX centuries is to mention that the founders of scientific communism had enough information about the national movements in our country, for example about Mazdak, in spite of different opinions, and used it in their doctrine complying and order.

The support of Iranian society of the time of Sasanids consisted of two main bases: property and blood. According to "Nomai Tansar" in the time of founding Sasanids state, Ardasher Babakan there was a big difference between the rich people and poor ones. They had privilege thanks to their "clothes, coach, palaces, women and servants. The stratum because of their social position had levels. In Sasanids society the position and level of a person was strengthened in him. Sa'dudduni Varovini gives a story about this in "Marzbonname" which is interesting: "A Persian King ordered to gather people in the field from all over the country, there were crowned of people, militaries, farmers and noble people. Everyone was given a place and they found their level and position. When all of them sat, he declared that every one should look at his lower level but not at the top, and should agree with his position."² The position of stratum and its levels in ancient Iran were the same as the Indian kasthas. The bottom, lower stratum, especially farmers and craftsmen had not the simple rights and were suffered from their poverty. The top stratum who was the close people of the king, his guards and Sasanids princes made for themselves special noble traditions and enjoyed the life (later these traditions passed to the court of the Middle Age's European Kings).

The laws of the country protected the cleanness of the blood of dynasties, especially the dynasties of noble people and also protect their property. About the protection of the blood of the Kings dynasty "Forsname" of Ibn Balkhi writes the following: "The habits of the top stratum of Persia and most of them was that they took girls from all the countries like China, Rome, Turkey and

¹ Мубаллиғӣ А. Таърихи адёну мазоҳиби ҷаҳон. Техрон, 1368.- с. 500 - 501.

² Сомӣ А. Тамаддуни сосонӣ. Техрон, 1342. - с. 78.

India, and married them and did not let them to take girls from Persia. They did not let the girls get married with the other men, except from their family. ”¹

There were differences between the people stratum. For example, in the stratum of craftsmen the position of everybody was defined. The craft was hereditary. One who has not any skills he was forbidden to do the work. In “Minui Khirad” this matter was described: “Craftmen who do not know the work should not do it. They should do what they can do, and take their salary and everyone should not do the useless work”². Every stratum had its leader. Passing from the one stratum to another one was acted very seldom, only by the decision of the king COUNCIL and the personal signature of the king himself.

The stratum of rulers especially the Sasanids aristocracy took girls from the other strata and did not give the girls to any lower stratum. The law of the country prohibited the selling of aristocrat’s property to the lower stratum, the bought thing will be taken the buyer will be prisoned.³

Deprived of civil rights and oppression of the stratum of working people developed profits of the rich people and aristocracy. According to the writings of the historians, once Khusrovi Anushervan got agreed with the governor of Azerbaijan and asked his assistants, that how much money has the ruler had? They said: - two times thousand thousands dinors. He asked: - what about his property? They answered: - three hundred thousand thousands dinors. He asked: - has he got lands, countries or gardens? They said: - thirty thousands horses, cows and sheep.

How many slaves? They answered: - thousand Rome and Negro slaves and four hundred servants....⁴. The stratum of aristocracy had all the life riches and were rich. The fruitful lands, rivers belonged to them. The number of wives depended on the riches of owner of the family. In spite of the fact that the religion of mazdayasna admitted the rights of men and women equally, their treatment to women was like to a thing or their property. The richest aristocrats of Sasanids had thousands of women and servants in their palaces. In the palace of Khusrovi Parvis (591-628) – the Sasanids king, there were about 12 thousand women. Naturally if the definite people of the society had such privileges, hundreds thousand representative of the lower stratum were deprived not only material riches but of family life.

¹ Ибни Балхй. Форнома. Душанбе, 1989. - с. 374.

² Кристенсен А. Эрон дар замони Сосониён. - с. 342.

³ Ibid, p. 331.

⁴ Ризой А. Таърихи тамаддун ва фарҳанги Эрон. - с. 816.

In spite of that general material, spiritual and moral demands of the person like king had been defined, and there were not specific laws of heredity and the definition of the heir. If the definition of the heir threatens the personal life of the king, the life of the heir himself will always be threatened by the foes. Thus, the heirs were not mostly elected.

According to “Nomai Tansar”, Ardasher Babakan – the founder of the Sasanids state ordered that every king should choose heir in a good time and confirm it in a letter and give the letter to the priest of priests.¹ After the death of the king the priest of priest calls the hirbad of hirbads (the leader of temples) and erondabirbaz (the Prime Minister), opens the letter and reads the maintenance. Sometimes the opinions and wishes of the dead king do not coincide with the discussion of the three representatives, finally they win and it causes they present the name of the other person to get the throne.²

In the second part of the V century the great Sasanids Empire after the reign of Yazdigurd the second (439-457) because of a number of internal and external reasons lost its power and influence. From the western part, its old enemy Rome (Byzantian Empire) threatened Iran and its countries, in Central Asia Hephthalites got stronger and stronger and robbed the north-east boundaries. Even the religion in the country was under the pressure. The position of Zoroastrism in the west was driven back by Christianity and in the east by the religion of Buddhizm.

As the Sasanids dynasty consisted of many branches and in each of them there were brought up hundred of princes, in the difficult time, especially during the king elections, most of them were claimants to the throne. After the death of Yazdigurd the second in 457, till 488 that is the period of the reign of Qubad, there was weakening in the country and the central government was weak, later there were four kings after him the long fights of Firouz (459-484) and his defeats by Hephthalites, fights in Rome boundaries had made the external position of the country very weak.

One of the main facts shook the people and called them up to fight, was the appearance of drought in Iran at the end of 80 and the beginning of 90 of the V century. It continued for many years, and it really brought a revolutionary condition in the country. According to the information of the author of “Ta’rikhi adyon va mazohibi jahon” Mazdak appeared in 491, and it was the seventh year of the drought. The droughts of the time of Qubad had also been mentioned in “Shahname”:

¹ Сомй А. Тамаддуни сосонй.- с. 272.

² Нафисй С. Таърихи тамаддуни Эрони сосонй. – Техрон, 1331. – с. 9 – 10.

Zi khushki khurish tang shud andar jahon,
Miyoni kehonu miyoni mehon.
Zi rui havo abr shud nopadid,
Ba Eron kase barfu boron nadid.
Mehoni jahon bar dari Kayqubod,
Hame har kase obu non kard yod.

This occurrence, from one side, made worse the state of poor people, and from the other side, the selfishness and selfwill of the rich people, and especially the Sasanids aristocracy increased more and more. The economical and social crisis outwardly developed the separatism of aristocrats and it appeared new claimants to the throne between the four branches of Sasanids dynasties and seven great families. As the central government became weak, rich people did anything in the country they wanted.

In the religion of Mazdayasna, the human is in the center of space cycle, and he identifies the real human, high respect and self cognition. All the parts of Avesta are devoted to the praise of bravery, beauty, optimism, kind speech, kind action and other hundreds positive features that strengthen personality and the position of human in his life, and punished hundreds bad and unpleasant human peculiarities, which spoil the spirit and respect of human. We can find many lines in Gaths where Zarathustra the prophet gives human respect.

Thus, Masdakism, in which Mazdayasna was its doctrine base, did not appear suddenly and in empty place. Monism and Mazdakism appeared on the base of Zoroastrism and they had a main role in the appearance and development of Islam and other world religions, and they are worthy to discuss about. The religion and social revolution of Mazdak are the first national movement that had the aim of equality between the people, and they used it in the social life for a while, that's why he has a special position in the history of human policy fight. Khusrov the first (531-579) is famous in history and our people as Anushervani Adil (Righterious Anushervon) and there are many stories and legends about his kindness. He is the person who destroyed Mazdak and his thousand followers, and during the short period killed thousands followers of his revolution.

The fight against Mazdakism started, it was cruel that some of followers banished from the country and some of them ran away to the mountains and deserts. In the later years and centuries there was a big danger to mention the name of Mazdak not only between the members of Sasanids dynasty but among all rich people of that time. Khusrovi Anushervan made a lot of effort during his

40 years reign to destroy anything connected with Mazdak and his followers. This enmity was so hard that there wasn't remained any information about Mazdak and his social reforms. In addition, the sources mentioned his name mostly slander him only. This tradition of Sasanids aristocrats was supported by Arab's scholars and historians and they openly showed their enmity to Mazdak and his doctrine.

Muhammad Ibni Abdulkarimi Shahrisoni in "Milal v-an-nihal", Abumansur Abdulqohiri Bagdadi in "Al - farq bayn-al – firaq", Ibn Nadim in "Al - fehrast", Ibn Khurdodbeh in "Al masolik – va – l - mamolik", Abu Hanifai Dinovari in "Akhbor – ul – tavol ", Tabari, Ashari, Estakhri, Ya`qubi, Saolibi and others did not give any information about this revolution and about its main point, but they paid attention to its negative features only. As Rome was the enemy of Iran, Roman historians also showed their enmity to this event.

But in spite of it we can find information from the mentioned historians, especially, from the writings of the leaders of Christianity, the number of whom was big in Iran. On the base of it some of well known European scholars of Avesta studies have completed useful researches about Mazdak and his doctrine.

Stilit – the contemporary of Mazdak, mentions the heretical sect inside the religion of Mazdayasna and calls it Zardushtakon. He describes the events of the 90 years of the V century and writes the following in chapters of 23-25: "Qubad the atheist revived the Zoroastrian moghs, the slogan of whom was the women community, every man allowed to have intimate relations with woman he prefers. Later all the Iranian ascets punished Qubad because he had let their woman for lechery."¹ From the word of Stilit we can conclude the following. First, Sasanids Qubad under the influence of many economical and social difficulties of the country especially under the influence of aristocracy, was the follower of Zardushtakon sect. Second, Zardushtakon sect, like Zurvanism and Monism, was one of the heretical sects of Mazdayasna religion and taught the women community. Finally, Qubad was not only the follower of the Zardushtakon sect, but he used practically its doctrine and became enemy to the Sasanids aristocrats.

As it is clear from the history of Sasanids dynasty in 496-497 the aristocrats could move Qubad away from the throne and imprisoned him in Anushburd. What was the reason of the events of 90 years of the V century? According to the writings of some Roman and Arabic sources they did not hide the enmity relation to this movement, Mazdak appeared in the period when the internal and external state of Iran was very difficult. The life of poor people because of

¹ Клима О. Таърихчаи мактаби Маздак. – с.22.

droughts and oppression of aristocrats was very hard. Looking for better life poor people went to Taysafun (Madoin) the capital of Sasanids state. The stratum of aristocracy, who had rich stores, was sure that Qubad was guilty for this situation and fought against him. In such situation Mazdak went to see Qubad and made effort to make him his followers and asked him to declare to help poor people and he who does not give food for poors, he would be sentenced to death. People began to steal the stores of rich people. In spite of that there are many different opinions about the following of Qubad to Mazdak doctrine, Agesias and Malalas – Roman historians, who were the enemies of Qubad, mentioned that the King of Iran accepted Mazdakism nearby and with belief.

Iranian scholar Abbosi Qadyoni who had researched this theme, has another opinion about Qubad accepted the religion of Mazdak, and this opinion more close to truth. Qubad was an adherent of reforms in social life of Iran but he was afraid of aristocrats and the priests. This state was not up to the authenticity of Zoroastrism. Qubad appreciated such man as Mazdak who had many supporters among the poor people and let him to reform the public wealthy and also being to change the society. But this action was too early for the society of that time.¹

The Zardushtakon's sect which was attitude to Qubad by Stilit² had been considered one of the heretical trends of Mazdayasna religion. Roman historians had mentioned of its ideological features: its aims is community of women and khosta (wealth). Khosta is explained in the dictionary of Amid like this: "Riches, in the term of justice, discussed things, Meches". It gets clear that the heretical trend of Zardushtakon, first of all wished the social equality. As it was mentioned above, this sect was founded by Zarathustra ibni Khurkon in the III century. This person, according to the written Arabic books was the theoretical leader. But the explorers and historians praised the high qualities of Mazdak School as "active fight" for making better the masses life. In other words, Mazdaki Bomdodon, who some of European explorers called his doctrine "the primitive communism", was the person who turned to practice Zarathustra Zardusht ibni Khurkon ideology. But there is not enough information about the enmity of the aristocracy in the sources. Mazdak considered that as the main reason of revenge and misunderstanding is inequality of people it should be derived away. The social inequality causes the bad relations between people, to be enemy to each-other and also the appearance of bad occurrences.

¹ Қадёни А. Таърихи адён ва мазоҳиб дар Эрон. – с. 184.

² Мубаллиғи А. Таърихи адён ва мазоҳиби ҷаҳон. - с. 520.

Mazdak said: As Ahura-Mazda, the great god created four elements: water, soil, air and fire for all the people and did not separate them among the people, and it is the sign of **equality** to the God and the nature. Ibni Balkhi says in “Farsname” in the time of Qubad ” There appeared Mazdak the heretic and brought the religion and called it “the religion of Justice” and forbade the people to praise the great God and said: “All the people are from one father and mother and they remained the world things for them, but with the wisdom, power and cruelty some of them are taking and the others are losing, I come to bring the justice ” as it gets clear from the writing of “Farsname” respect and power let some people to oppress the other ones and control the world things. According to Mazdak idea the social inequality causes the appearance of five worst human feelings and they destroy the friendship and equality and make distance between the people. Abulqosim Firdavsi says the following about the five feelings on the name of Mazdaki Bomdodon:

Bipechonad as rosti panj chiz
 Ki dono bar in panj nayafzud niz
 Kujo rashku kin astu khashmu niyoz
 Ba panjum, ki gardad bar - u chora oz.
 Tu chun chira boshi bar-in panj dev,
 Padid oyadat rohi gehon khadev

Mazdak says if the social equality is followed these five devils¹ will be destroyed, and the equality will be spread:

Az in panj moro zanu khostast,
 Ki dini behi dar jahon kostast.
 Zanu khosta boshad andar miyon,
 Chu dini behiro nakhohi ziyon.

K-azin du buvad rashk ozu niyoz
 Ki bo khashm kin andar oyad ba roz
 Hame dev pechad sari bikhradon,
 Biboyad nihod in du andar miyon.

In other place Firdavsi says the following about the doctrine of Mazdaki Bomdodon:

¹ The names of these devils in Mazdayasna are the following: **Arosq, Akaman, Aishm, Taromati, Ozi.**

Hame guft: har ki tavongar buvad
 Tihidast ba u barobar buvad
 Naboyad, ki boshad kase barfuzud
 Tavongar buvad, toru darvesh pud.
 Jahon rost boyad ki boshad ba chiz,
 Fuzuni tavongar charo just niz,
 Zanu khonayu chiz bakhshidanist,
 Tihidast kas bo tavongar yakest.
 Man inro kunam rost bo dini pok,
 Shavad vizha paydo baland az maghok
 Har on kas ki-u juz bar in din buvad,
 Zi Yazdon v-az mansh nafrin buvad.

In other words, God presented all the life conditions on the world to use them by all the people equally. Then the rich people should help the poor ones, and there will be equality between them. In accordance with writings of Shahrastani, Mazdak said that, this is a kind action and it has a great gift and supporting people and is the action appreciated by the God.¹

The religion of Mazdak forbade not only the killing but also harming the people. They should respect a guest from any tribe or nation and present him everything he likes.

They think that they should be kind even to their enemy. They put the cleanness and fairness on the first place and like the followers of Moni forbade to kill the animals. That's why the followers of Mazdakism did not eat the meat.²

The aim of Mazdak doctrine consists two parts: The first part is to make better the circumstances of working people and revive their material and spiritual rights in the Sasanids society, and the second part is spreading the moral doctrine of Mazdakism based on the dualism and monism asceticism. The main words of Mazdak and his revolutionary base is in the public property participation based on the idea of public government and participation of all the people in the national Government. Perhaps because the trends of humanitarian doctrine of Mazdak, Muhammad Iqbal –Pakistani poet and philosopher, called him the ancient Iranian prophet who loved people much.³

This doctrine like Monism also discusses about the relation of the origin ancient substance, light and darkness. But there were differences between the

¹ Кристенсен А. Эрон дар замони сосониён. – с.367.

² Нафисӣ С. Таърихи тамаддуни сосонӣ. – с. 74.

³ Қадёни А. Таърихи адён ва мазоҳиб дар Эрон. – с. 188

ideas of Moni and Mazdak. Mazdak said: The main movement of darkness is not according to the will or previous plan, but the main of base movement of light depends on will and previous plan. The mixture of darkness and light appeared from the sensitive material world, in contrary to the Moni doctrine, is not the result of previous plan, but it appeared suddenly. In the religion of Mazdak, but not in Moni, the light movement has defined aim, and it has moral advantage. These words confirm the saying of Malolas, who brought the idea of Bundos – the founder of Mazdakism theory, about this God of darkness, thus the winner should be praised. But yet it is not the complete victory, because the material world mixed with two ancient bases, has remained. The last aim of complication of the material world to save the light particles mixed with the particle of darkness.¹ The last part of the idea of Mazdakism followers is equal with Moni sayings. Moni says that light consists of five parts, but Mazdak says that it consists of three parts: water, fire, soil. The followers of Mazdakism thought the light also appeared from these three elements.

Today the world is in the period of the mixture of light and darkness. Shahrastani says that Mazdakism followers considered the following: as the mixture of the light and darkness happened accidentally also separating and joining will take place accidentally. Here Mazdakism changed its progressive way and came to Monism, and saw the way how to save the human, like Monism, if the human decrease his relations from the things, and material life. They think that obstinence from every thing strengthens the base of material life and makes the human closer to his aim.²

Zarathustra – the prophet of Mazdayasna religion and Mazdak both put the human in the centre of space in their doctrines. They said that the human by his natures is an active element and he defines himself his life and fate. Thus the followers of Mazdak did not appreciate not only the killing but also to harm other person.

The contemporary authors of Qubad and the later historians informed that Qubad had some reasons to accept Mazdak religion. Some of them wrote that he accepted the new religion according to belief and thus made changes to make better the life of the working people.³ Others believed that Qubad accepted the new religion under the pressure the masses of the working people. But Noldeke, a well-known German scholar of Avesta studies has another opinion. He thinks that Qubad who got his lost throne twice thanks to his bravery. He thinks that

¹ Кристенсен А. Эрон дар замони сосониён. – с. 365.

² Клима О. Таърихчаи мактаби Маздак. – с. 152.

³ See: Алавӣ А. Таърихи комили адён. – с. 412.

Qubad accepted the Mazdak doctrine and wanted to be free of the pressure of aristocracy of Sasanids court, Zoroastrian scholars and of their efforts to get the throne.¹ We confirm this opinion and add to his sayings that Qubad, as a sensitive politician found out about the drought years and had to make the working people circumstances better intended many changes and reforms, but he could not make them true during his life. His son Khusrovi Anushervan turned them in practice and made them true.

Anyway the authors and historians in spite of fact that there is not any document, confirming that Qubad created the laws about making the women public, so to say anything about this is quite difficult. There is also not clear about the relations of the new laws (if they are) to marriage. But it is known that the king did not cancel the marriage. Artur Christensen says “perhaps he (Qubad) at the same time with the new laws created a new free marriage”.²

There is no any information about the public or joint things of property in the sources of the time of Qubad and about the reform in property. Only in “Khudoyinomak” it is mentioned not so clear. This shows that even if there had hold any reforms in this field, it was not so deep and it had not influenced much on the social life. A.German explorer O.Klima thinks that there had accepted laws about this, consisted of taxes and immediate things for the rich people to make easier the life of the poor people.³

Occurrences mentioned above happened during the 90 years of the V century. The Sasanids of high standing aristocracy and Zoroastrian scholars worried about the Union of Qubad and Mazdak, especially about the absolute change in the social and economical life of the country, and in 496 or 497 Qubad was moved away from the throne of Iran. His brother Jamasp got the throne. With the help of his wife and sister Qubad escaped from the prison and went to the king of Hepthalites in the Central Asia to hide. In 498 or 499 with the help of Hepthalite’s army he returned to Taysafun got the throne again. Most of the historians it mentioned Qubad devotion to Mazdakism till leaving the throne but coming again he did not pay much attention to it. As the king became the follower of Mazdak doctrine, most of aristocrats also followed him.⁴ In spite of it that Mazdak did not pay much attention to this movement, the ideology of Mazdak was spread to all the levels of social life, and its followers hold the reform all over the country.

¹ Кристенсен А. Эрон дар замони сосониён. – с.368.

² Ibid, p.369.

³ See: Таърихчаи мактаби Маздак. – с.172.

⁴ See: Мафией С. Таърихи тамаддуни Эрони сосонӣ. – с. 19

Mazdak doctrine initially had the religious source; we can say that its founder was a real fair person who wanted to hold the deep social and economical reform in the life of all the people. Mazdak doctrine at first was honest and fair, and it tried to make people life better. A. Christensen says: “the communist ideas of this sect had found a spark among the people and initially it spread slowly and then, later with a high speed. Then appeared preachers, which did not belief and did not like Mazdak who wanted to hold the reform.”¹ As Mazdak outwardly, had not a specific programme of reform his followers recognized his doctrine according to their cognition and use, and the social reform, justice and equality were held according to their knowledge and wishes. The Arabic historians said that the territory of the country was too wide. Qubad in 519 declared his third son Khusrov the king, and slowly began to move closer to Zoroastrian religious scholars. At the end of 528 or 529 year Khusrov gathered all the leaders and active followers of wide social movement of Mazdakism from all the places of the country and killed them.

In other words, Mazdak doctrine and its practical realization continued for a long time (from the middle of 90 years of the V century till 529) and it has left a lot of works and memories in the history and in the life of the people of Sasanids Empire and also the people of the world. The influence of this movement increased with the attack of Arabs and it became the base for the democratic movements of Aryan people and the source of appearance of oppositional sects in the religion of Islam.

¹ Кристенсен А. Эрон дар замони Сосониён. – с. 382

CONCLUSION

The book which was offered for discuss only some points on the Aryans and Aryan culture. I composed this book on the basis of researches which I analyzed and the inspiration from the history and spiritual legacy of my ancestors. Of course, there are many disputable, unsolved or uncleared problems in Aryan study and Aryan civilization in literature.

During 2 millennium the historian, linguists, culturelogists, archaeologists and experts of various sciences tried their best to solve important issues of different cultures of people and nations, namely Aryan civilization. It think that in future many complicated and disputable problems like the initial homeland of Aryans, their way of migration to East and West, formation of Aryan culture in Neolith and Bronze Ages, also the details of expansion of Aryan civilization to Western Asian lands and Europe will find the solution by scholars and scientists. Now in the situation of our country which underwent many centuries of dependence and just has gained its national independence and this year we are celebrating its 15th anniversary with pride and joy, the main point is that we have to look back to our history and to revive our ancient customs and traditions, which had been used by many nations from ancient time, and to put our spiritual heritage in a clear and exact scientifically framework.

In this book after naming some problems concerning Aryan culture considered ancient Aryan states of our ancestors. Doing this I wanted to acquaint all the refinements and achievements of statehood of Aryans to Aryan people of ancient Central Asia, Afghanistan and Iran.

I touched some issues of Achaemenides state in my previous book "From the Aryans to the Samanids" but here I speak general about ancient Aryan states up to Sasanids and consider the statehood of modern Tajiks the logical continuation of state ruling taking into consideration the modern progress of world society.

It is worth to remind here Platon's idea from his book "Qavonin" (Law) this Greek philosopher of ancient Greece, whose books are actively discussed by world society, compared the structure of statehood of ancient Central Asia and Iran and Grece in the following way: "There are two types of state exist: one is personal state and the other people's (democratic). The most important is the first one which has Iranian and the best is of the second one which has Greeks. Approximately all the other types of state are the branches of these two. If we

want freedom and friendship and wisseness in the country, we have to love both types of states, to some extent. My idea is that you can not rule any person if both of these types does not present in the state structure.”

It comes clear from above mentioned idea, about the personal state ruling or Achaemenides state which gave freedom of social life, religion and tradition in the Great Empire state and according Platon in the equal to ancient Greek statehood. Probably later due to disintegration of the empire and appearance of small states the autocracy of the dynasty kings rose to its high point, we take it into consideration and reject the personal government in all sphere of state ruling from central government to the regional and district levels.

I remember that some times ago there are articles on spiritual shortcomings had been published in the mass media of the republic. There raise a question: do we have the right to write about spiritual lack of our people and nation, if we have such rich and ancient culture, small parts of this five thousand years history I brought in my book? If we speak about spiritual shortcomings it means that we are not aware of our history, because the spiritual culture of Tajiks and Iranians is full of scientific ideas, literature, philosophy, world outlook and we as soon as possible should handle it to the people especially young generation and speed up the understanding of it.

Not long ago we got acquainted to the works of some of our thinkers. The Soviet system did not allow us, except social and behaviour issues, to discuss the religious aspect of our past. The independence now brought a favourable ground for this. Our scholars and scientists should study the whole legacy of religious and literary aspect of the world and to make it accusable to the world people.

On the eve of preparation for the anniversary of our independence we became aware that western scholars are more advanced in research in Aryan cultural legacy than the bearers of this culture our scholars, but I think that by using their works we should start to make research and investigation about our culture because we better understand and to handle it to our readers.

In making clear the formation and development of Aryan civilization and other cultures of neighbours, which were developed parallelly, we made only a step forward. In this respect we observed that there are many problems of culture and social life of civilizations still unclear and because of the ancient roots and lack of written legacy did not find their solution in aryanology. Other problems concerning language, especially the appearance of Indo-iranian and Indo-European language family are not fully solved.

Concerning this problem we have to cooperate jointly with Iran and Afghanistan, which are along with Tajiks consider the decenders of Aryan

culture and Western scholars and to form common cultural project. Because, the Aryan cultural problem is so broad and big that it is impossible to solve alone.

I think that our intention to celebrate the Aryan civilization is very good sign, both to offer the problem on the international level and for subsequently investigation of civilization of our nation which is the demand of the time.

Introduction.....	3

CHAPTER ONE

A glance at the beginning of history and Aryan culture.....	12
Indo-Europeans.....	12
Indo-Aryans.....	19
Aryans in Central Asia.....	21

CHAPTER TWO

Formation of Aryan States and the Development of Aryan civilization.....	51
Ancient Aryan states and the formation of their civilization.....	51
Medan state and Aryan civilization.....	73
Achaemenides state and Aryan civilization.....	87
Parthian state (Ports) and Aryan civilization.....	127
Kushanids and Aryan civilization.....	149
Hepthalites and Aryan civilization.....	173
Sasanids and Aryan civilization.....	184

CHAPTER THREE

Prezoroastrian religions.....	209
Belief and creeds of Indo – Aryans.....	209
Mithraism.....	216
Zurvanism.....	243

CHAPTER FOUR

Zoroastrian religion.....	257
Time and place of Zarathustra.....	257
Avesta and its parts.....	298
Zarathustra’s teaching about world, human and morals.....	313

CHAPTER FIVE

Monism religion and Mazdakism.....	335
Monism.....	335
Mazdakism.....	351

Conclusion.....	364

EMOMALI RAHMON

A GLANCE AT THE HISTORY
AND CIVILIZATION OF ARYANS

ИБ 8042

Delivered for print 23.01.2020. Format: 60X84 1/8. Offset paper.
Font: Times New Roman. Offset print. Print sheets 46. Author sheets: 28.
Edition: 1000. Order: №

«IRFON» printing house of Ministry of Culture of the Republic Tajikistan.
N. Karabayev str.17. Dushanbe. E-mail: irfon_company@mail.ru