

The new study on the history of the early religions archaeological sources or innovative approach to the problem

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Abstract: This article is about preservation of alliteration during the translation of financial-legal terminologies into Russian. The context covers some ways of translation, examples of financial-legal vocabularies into Russian. This article discusses the idea of studying the history of the early religions on the example of the peoples of ancient Central Asia in this article. It is based on the fact that the first world religion, Zoroastrianism, was formed in Central Asia. It is shown that Zoroastrianism was based on religious beliefs such as zoolatric, pray to the ghost of the Ancestors which were existed in this region during the Bronze and Early Iron Ages.

Keywords: Avesta, Central Asian, Zoroastrian, Teshiktosh, Muste, Pessedjik, Chakmakli, Yassidepe, Naked, Altyndepe, Jarqo'ton, Bactria, Margiyana, Tugalok, Honur.

Introduction

In the scientific literature on the history of world religions, textbooks deal with religious views, mainly four - totemism, fetishism, magic and animism. Scientific theories have been developed about the existence of these religious views in the history of science, and a great deal of ethnographic information has also been collected from the lives of indigenous American or African peoples. Central Asian archeology and ethnography also cite material sources on the existence of these religious views. We are not against these views living in science.

However, it should be noted that none of these religious views was the basis for the formation of the oldest secular religion - Zoroastrianism. These religious views are typical of the early period of human history and have long been preserved in the mythological religious views of some peoples. Zoroastrianism, on the other hand, is the first religious and philosophical doctrine that is complete, rich in mythological views, and embodies the emergence of the universe, the creation of man, the rules of human existence in this world, and the concepts of the afterlife.

Materials and Methods

It has already been proven in the history of science that Zoroastrianism was founded by the peoples of Central Asia, and this issue has not been discussed by Avesta scholars for more than 30 years. To put an end to this problem, the scientific basis was the fact that the names of geographical places and countries in the Avesta correspond to the Central Asian region, and most importantly, the names of Achaemenid kings and ancient Achaemenid cities do not appear in the Avesta.

Today, in the history of the ancient peoples of the East and in the science of Avesta, "how did the peoples of Central Asia become the first world religions?"

The issue has become a topic of discussion. The reason for this heated issue is that in the Ancient East there were the first centers of civilization, such as Mesopotamia, Elam, Babylon, Ancient India, Ancient China, Egypt. The question of why the centers of the first developed civilizations did not establish the first world religion is becoming a major issue on the agenda. Of course, there is reason to ask such a question. As the cities of the first civilization was considered to be the "city of temples". We believe that Central Asian, local researchers can answer this question correctly because they capture and observe primary archaeological sources. Thus, we focus on the natural and social factors that led to the formation of Zoroastrianism in Central Asia.

Natural factors: The main idea of the religion founded by the Prophet Zarathustra is dualism. The nature of Central Asia is similar to dualism. It consists of bitter winters and hot summers. In our opinion, in the early days of Zoroastrianism, humanity did not divide nature into four seasons. Spring and autumn are the periods of transition from summer to winter or winter to summer, in biological terms, the period of adaptation of the human body to nature. The nature of the centers of the first civilizations, especially the regions of Mesopotamia, Elam, Babylon or Ancient India being hot, its inhabitants do not understand the negative forces of cold. However, the northern regions of Central

Asia, in the Avesta language, where Ahriman was born, are cold and do not feel the sun. Thus, the main idea in Zoroastrianism was dualism, originated from the natural conditions of Central Asia.

Social factors: In Central Asia, primitive religious views evolved, in tandem with the development of communities. Based on archeological sources, it is safe to say that the primitive religious views of the peoples of Central Asia began to take shape from the Late Paleolithic period. The discovery of red-ocher traces in the tomb of a Neanderthal child found in the Teshikdash cave of the Muste period and the fact that the tomb is surrounded by animal horns serve as material evidence of this idea.

In Central Asia, during the Neolithic and Eneolithic periods, that is, during the period of blood-kinship, separate communities of worship appeared. It is typical for the whole community to have one common worship room during this period.

Similar rooms have been studied at the Pessedjik, Chakmakli, Yassidepe, Yalangach, Altyndepe monuments. The prayer rooms are several times larger than ordinary rooms, and the walls are decorated with divine symbols.

All historians know that the Bronze Age monument Jarqoton was studied in the south of Uzbekistan. The example of Jarqoton illustrates the emergence of the first city-states in Central Asia. Research has confirmed that a centralized, monumental palace and temple were formed at this monument. Their farm was organized, and the church servants, who were economically viable, became great believers.

They also took an active part in governing the first state. The development of religious views can also be traced to the study of the evolutionary development of communities and early cities in Central Asia. Their gradual development was interdependent. The development of religious views can also be traced to the study of the evolutionary development of communities and early cities in Central Asia. Their gradual development was interdependent. To the development of the community and the first cities the development of monand religious views

Community Development Shelters, shrines

Seed Community

Common Worship Room for Community Patriarchal family

Rural Communities

Patriarchal Family Worship Room

The emergence of the first city-states

Central temples

Based on the data presented, it can be concluded that the development of religious views in Central Asia is directly related to the development of communities, and with the emergence of states, monasteries based on monotheism, i.e. religions, emerged. Of course, with the formation of the first states, religion also underwent a process of centralization. The results of research carried out at the Jarqoton monument in recent years show that along with the centralized monotheistic religion, other forms of religious views have been preserved on the basis of material sources. One such view is the zoological religious view.

Observations show that in areas where there is no aspiration to monotheism, zoological practices are more widespread and last longer. Sometimes the worship of individual animals, totems, led to the preservation of zoology or henotheism (animal worship). This is a general historical process, and despite the high level of civilization in Egypt, zoology has survived as a religious belief. According to Z.P. Sokolova's research, it was observed that the inhabitants of each of the ancient Egyptian "nom" type states had their own worship animals. It is known that in the world of mythology, the animal world is divided into three types: underground, aboveground and celestial birds. Of course, it is also natural that not all animals can be the basis for zoological religious views. We can observe zoological religious views in the example of terracotta figurines. It is known that terracotta statues embody the ideological views of the people of that time. There are terracotta figurines in the form of cows (oxen), camels, snakes, and eagles depicted in seals, which serve as a material source in determining the zoological views of the people of Jarqoton. The cow is also one of the most common plates in the primitive fine arts. Its geography of distribution is also very wide. The cow is a domestic animal and is represented in the human mind as a type of divine animal that provides the breadth of the family. According to the Avesta mythology, the cow took on the character of a zoological religion. The animal (cow) was first created by Ahuramazda in AryanamVaidjo. On the right bank of the Divine DaitiRiver, a moon-bright white ox will be erected. When the animal (bull) dies, Geus falls into Urvan's right hand. The spirit comes out of the animal's body and says: I was irrigated with the idea." Unimaginable divinity occurs from the animal's body. From the place where the animal dies and its

brain is shed, 55 poisonous black forces and 12 kinds of medicinal plants grow. From its branches grow fruit trees, from its nose grow onion-like plants, and from its blood grow vines. All of this was created from the animal world (cow) and then enjoyed the light of the moon and sun. First the male and female calf, then all kinds of animals were created in pairs. Ahuramazda created man on the right bank of the Daiti River, i.e. Gayomart. After the animal (cow), Gayomart also died, and Geus fell into Urvan's left hand.

He created a family during his death. These families were purified as a result of the rotation of the sun. After 40 years, the first people and land grew. Ahuramazda said to them: "... Be human, be the parents of the world." Thus, in the Avesta, the moon is deified by the horned animal world, and the sun by the man. Another zoological animal in the religious beliefs of the peoples of Central Asia is the two-humped camel, known as the Bactrian camel. It is widely used in the fine arts and glyptics of the Ancient East. During the Bronze Age, seals and terracotta sculptures depicting camels were common in Bactria, Margiana, and Eastern Iran.

On the basis of osteological sources in Andronovo culture mil.av. The spread of camels in the XV-XIII centuries has been proven. According to A.K. Akishev, two-humped camels were brought to China by Western nomads during the Han Dynasty. These data suggest that the two-humped camel was the most common means of transportation during the Bronze Age. According to V.V.Ivanov's research, a two-humped camel It was domesticated in Central Asia in the III-II millennia BC. In the second millennium it went as far as Mesopotamia. The domestication and proliferation of the two-humped camel is another problem, but how do we know that it was a divine animal, having discovered a zoological character? While the first factor in its representation as a terracotta statue is that in the Avesta it is referred to as a "strong", "evil" animal. The third and most important factor is the use of the camel in the name of the founder of Zoroastrianism. The word 'ustra' in 'Zaraoustra' meant camel and a symbol of the divinity of this animal. It has already been scientifically proven that in the religious views and mythology of the peoples of Central Asia, the worship of ancestral spirits as a separate type of religion. It is neither universal nor primitive.

It is characteristic of the patriarchal seed stage of historical development. The essence of this type of prayer is the notion that "the spirit of the dead ancestors and the chiefs of the seed will always save the generations from calamity". The concept that "the soul is always alive, it supports mankind"

is the basis of the existence of this type of prayer. In our opinion, this type of religion should not be confused with totemism. Totemistic desire is one thing; worship of the spirit of true generations is another. While totemistic worship arose as a result of a blind, misunderstanding of the mysteries of nature, the worship of the spirit of generations arose consciously, longing for their ancestors, a spiritual reliance on their help. It should also be noted that the worship of the spirit of generations will be preserved even in the age of true class society. According to this type of religion, clans, tribal chiefs, family heads have a great reputation. Even when they die, "their spirits support their descendants." So they continue to make statues of their souls and worship them.

Results and Discussions

The basis of the existence of a type of worship to the spirit of the ancestors

The spirit of a noble, dear ancestor

Dead Man's Spirit Totem Ancestor Family, Seed Patron

Here the spirit of the dead man is expressed in anthropomorphic sculptures, and their spirits are characterized by their application to man in life, their closeness to life in general, to the human spirit. The totem ancestral spirit is semi-mythical and manifests itself in the form of forgotten, forgotten images of the human mind.

The family, the patron of the seed, is the family, the whole community, the protector of the seed, and they serve the community the most in their lifetime.

are the souls of broken, dignified people, and can be commemorated with rituals such as performing various rituals for their souls, making statues from precious objects, and even rising to the level of gods. The existence of a type of religion such as worshipping the spirits of the ancestors in Jarqotan can be seen in the example of two clay embryos found here, the abdomen of a double woman, and a bust of a dead man. The clay mass observed as an embryo is round in shape and they are two. The first is smaller (D- 7 cm), the area is painted red, the other is slightly larger, with the human eye and ear painted black on the outside, and the mud mass itself painted red. The woman's belly is embossed and rounded to signify her pregnancy. The two surviving arms are represented in the supine position. The moving position of the two snakes is represented between the two arms and the abdomen. Some areas of the abdomen and arms are painted red. The bust of the man is fully preserved. His hair, beard and mustache are depicted in black. The cheeks are red. The nose is pointed, the ears

are open, the mouth is open, and the eyes are closed. Given his open mouth and closed eyes, this statue can be considered a representation of the dead, and we consider it an archaeological observation that the ancestral spirit protected the pregnant woman and her unborn children from calamities, that is, the ancestral spirit was expressed as religion. The fact that some parts of the abdomen of a pregnant woman are painted red, and the representation of snakes in the abdomen between the hands, gives an idea of the afterlife. It is known that in mythology, the color red denotes blood, and the serpent denotes the underworld. From these sufferings a pregnant woman, in our opinion, "can be saved by the spirit of the ancestors." Another notion of this finding can also be mentioned. The second idea is a philosophical view, which seems to lie in the idea of depicting the emergence of the world, its permanence, the depiction of a vital landscape in relation to religious views.

Dead Man ® Pregnant Woman ® Human Embryo ® Human Embryo.

The image of blood and snakes appears here as "dark forces". In the history of the religions of the peoples of Central Asia, the cult of fire or haoma, which is characteristic of Zoroastrianism, has been deified since ancient times. In particular, altar has been known since the Eneolithic period and chaoma since the Bronze Age. This does not mean that the first Zoroastrianism was formed from the Eneolithic or Bronze Age. In the literature, the monumental structures studied in the Bronze Age monuments of Bactria and Margiana are also called the first Zoroastrian temples. In the Bronze Age, in Bactria and Margiyana, traditions such as singing khaoma and honoring fire were strong. It is safe to say that the above-mentioned social factors, such as the "Zoolatric" religious views, the "worship of the spirits of the ancestors," the cults of fire and chaos, formed the basis of the teachings of Zarathustra, and there are ample archeological sources. Of course, it is worth noting that the representatives of the first civilization did not rise to the level of creating the first world religion. As mentioned above, the city-states of the Ancient East are the city of temples. For example, from the ruins of the best-studied city of Ur, 7 temples dedicated to various gods were studied. This means that the population of the city is divided into 7 according to religious beliefs.

Conclusion

In conclusion, we can say that in the city-states studied in Central Asia, including Jarqotan in southern Uzbekistan, the monuments of Tugalok and Gonur in southern Turkmenistan, and the famous monument of northern Afghanistan, Dashtli, one centralized temple was studied. Hence, since the

Bronze Age, the people of Central Asia have aspired to monotheism. Of course, there were people who worshiped other gods among the community, but no temples were built for the lesser gods.

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