

Bronze Age Religious Beliefs In The Territory Of Southern Uzbekistan

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Resume:In this article,about first appear relation centre Jarkhutan church in Southern Uzbekistan of Northern Bactria. In this church described first building of zoroastrianism and connecting things symbols.

Key words: Bactria, the Bronze Age, population, religion, zoroastrianism.

Introduction

The southern borders of Uzbekistan have long had sufficient opportunities for human habitation. During the Bronze Age, many discoveries were made by peasant communities in these areas. There were dramatic changes in their life styles.

Material and methods

Since 1973, as a result of extensive archeological excavations carried out by Uzbek archaeologists at the Jarkutan monument found in the Sherabad Desert, Jarqo'ton was introduced to science as a unique monument of the first urban and state culture. It is a historical fact that as statehood emerges and develops, religious beliefs become more complex and centralized. Religious symbols, beliefs rise from the appearance of small, simple, to the scale of large, majestic temples. With the transition to the belief in monotheism, the moral norms of man rise to the forefront, that is, the focus is more on man, on his morals.

Excavations and researches carried out on the 6th hill of Jarqo'ton settlement have been carried out in the life of ancient agricultural communities. By the second half of the second millennium, he had provided very rich, interesting, and clear information about the great political, cultural, and ideological changes that had taken place. On this hill in 1983, under A.D.Askarov's leadership, research began, and in this part of the settlement there is a complex for unique religious ceremonies, serving the entire population of the city, monumental structure - a temple, within which was found a part of the productive farm, which is necessary for religious ceremonies. The existence of the temple is an indication that this religion has reached a high level.

From this period onwards, the inhabitants of Jarkutan began to bury the dead not in the house, but in the hills far from the place where the inhabitants lived and the temple. This is one of the measures taken to prevent air pollution in residential areas and temples. As a result, in the last period of the Jarqo'ton phase, no less than 20 hectares of cemeteries appeared, which was reflected in the material culture.

The temple functioned as the ideological center of the people of Jarqo'ton. The strong influence of religion on the life of the ancient settlers can be seen in the fact that the ruler's residence is on the west side of the city, and the ideological center, i.e. the temple, is on the east side.

The total area of the temple is 45.5 x 60 m and it is divided into two parts. [3: 63]. A lot of information has been given by researchers about the construction plan and functions of the temple. [5: 4-14; 6: 4-7]. In front of a series of wells on the right side of the stone path of the open courtyard of the temple are three altar-shaped circles. It should be noted that the materialized reflection of the three elements of nature in Zoroastrianism can be observed in the example of stone walkways, wells, and altar[11:70-78]. To the north-east of the sacred part of the temple is a "waiting" hall. His task is closer to the reality that a new group of pilgrims is scheduled to wait their turn, while the final prayer ceremonies are going on with a certain group of pilgrims in the main altar square. According to the interior of the waiting room, it consists of 8 parallel corridor benches. A special well was dug in the center of the hall to quench the thirst of the pilgrims.

Beneath it were found fragments of pottery belonging to all the periodic stages of the temple's activity. So, as the researchers initially assumed [1: 6; 2: 12; 3: 14], the place is not a special warehouse where

the temple is kept a material treasure typical of a religious ceremony, but a waiting room for pilgrims. Its internal structure and its proximity to the Main Altar area once again confirm our opinion. As for the number of supra-seats, they can be related to the eight seed communities that migrated from Sopollitepa to Jarqoton.

According to the duration of the number of seats, the chain of blood-kinship also indicates the firmness of the collective traditions in the system of worship.

During the excavation of the economic part of the temple, the remains of a "shop" where two sacred drinks were made were found. The floor and walls of the room where the first shop (cell stage) is located are thinly plastered with light red plaster. In the middle of the room is a hum that is sunk to the floor to the throat.

Thick gypsum plaster ditches were laid on both sides of the sand. At the head of both ditches are gypsum pits, on which are placed ceramic bowls. Some blackened liquid residue, grape seeds and jüida seeds were found under the sand buried in the floor [6: 6-8; 9: 101-102].

A ceramic pottery in the form of a hummingbird was also found in the room. A similar second workshop was found and studied in Room 11, which belongs to the 3rd Molali stage of the temple.

Exactly the same tsex V.I.Sarianidi has also been found in Bronze Age monuments in northern Afghanistan and Margiyana. Sarianidi studied the Gonurtepa monument from the territory of Northern Afghanistan, where the building complex was introduced to science as a fire-worshipping temple.

In Gonurtepa, a plaster-plastered room opens, connecting it with the fire-worshipping temple. It was found that one of the rooms adjacent to this temple was completely plastered. In the same room (white room) it is concluded that sacred drinks are prepared to lift one's spirits [9: 104].

Result

Three ceramic vessels with thick gypsum were found under the wall of the "white room". When they underwent laboratory tests, traces of ephedra leaves and large amounts of poppy were found among the gypsum layers inside and traces of cannabis seeds were found [6: 7].

Similar "white rooms" were found in the main temple of the oasis Tugalak-21 and the village temple Tugalak-1, studied from the territory of Margiyana. Here, as in the temple in Jarqoton, a hole was found in the bottom, a conical vessel - a ceramic strainer, they may have used them to make a "chaoma" or a mood-boosting drink. Various material evidences found in the territory of the temple complexes in Jarqo'ton, Dashli-3, Tugalaq-21 and Gonurtepa, including sandstone, granite and flint, were found, when they underwent laboratory examination, they were found to have traces of poppy seeds inside.

These temples and the material evidence in them show that Zoroastrianism was originally a religion. Evidence of its appearance in the Bronze Age in ancient Bactria and Margiana.

Prior to the Zoroastrian reform, the worship of fire, its sanctity, and the sanctification of the drink of khaoma were strong in Bactria and Margiana. It is these signs that have found their rightful place in Zoroastrianism. This testifies to the fact that Zoroaster reformed the fire-worshipping religion that his tribesmen had been worshipping since ancient times. He reformed the various customs, views and some extravagances of the religion of fire from the point of view of his time, put them into a certain system and generalized his views and ideas in Zoroastrianism on the basis of the requirements of the time.

This is evidenced by the fact that during the Arab conquest of Central Asia, instead of temples, mosques were built with Zoroastrian symbols on their ornaments and gates, and this religion has been deeply rooted in people's hearts for many centuries.

The first homeland of Zoroastrianism was recognized by many scholars as Ancient Khorezm. However, the above-mentioned archeological evidence is not found in the monuments of the Bronze Age in the Khorezm region.

Even in the monuments of Amirabad culture, created by the indigenous people of the last Bronze and Early Iron Ages of ancient Khorezm, there are no signs of these signs. The state of fire-worship observed in Jarqo'ton begins to occur in the classical form after the appearance of Khorasmians in the ancient Khorezm region [7: 117]. This is confirmed by the example of Akchahonqala [8: 159]. Akchahonqala is a city of ancient Khorezm. avv. IV - a city fortress belonging to the IV centuries AD [10: 111] The findings show that this religion, which has been sprouting its first buds in Ancient Bactria and Margiana since the last Bronze Age, will have risen to a high level in the Khorezm region after some time.

Discussions

Thus, the Jarqo'ton temple can be called the first state religion in Uzbekistan. The rise of religion to the state level in the church and the sanctification of fire, earth, water, and air, the four most important elements in religious practice, show that a single system has emerged in society. This monumental structure is on the one hand the splendor of the main urban culture of the ancient city in the system of religious and secular governance, on the other hand it is one of the main factors that can be the basis for calling this large settlement a city.

Research and archeological evidence in this temple show that the Jarqoton temple was not only the religious center of a large oasis, but also the religious and ideological center of the whole of Northern Bactria. [3: 131].

Based on the above considerations, it can be concluded that mil.avv. In the second half of the second millennium, a single religious system was formed throughout Bactria, which was radically different from the primitive totem customs and cults.

Usually, when a new religion is born, it does not give its results all at once. It will go through a long evolutionary path. The reformer, that is, the prophet, summed up all the traditions, customs, and religious rites of the religion that came into being, recognizing them as religiously sacred to those who live there, unites them on the basis of certain laws and rules, and informs people of unnecessary, superfluous, harmful habits.

Conclusion

Look at the intelligence of our ancestors, who realized 4-5 thousand years ago that there would be no life without the sun. During the long historical processes in which the creative foundations of the intellect of the peoples of the region have taken root, the moral philosophy of Zoroastrianism, which has left its mark on their daily lives, is to call people to goodness, to convince them that doing good to others is the pinnacle of human perfection. In Zoroastrian philosophy, it is said that evil is an attempt to disintegrate society, to destroy human relations between people. This religious-philosophical view is prevalent, first of all, among the sedentary population belonging to the culture of irrigated agriculture.

Because, as mentioned above, in Zoroastrian philosophy, the four elements of nature - the sun (fire), earth (fertile soil), water (life) and air (a unique source of health) - give a person spiritual and physical freshness, ensure its continuity. It calls for the careful preservation of these four great blessings of nature, for valuing them and not polluting them, and for the right thought, the right word, and the right action to be the daily practice of the human inner world.

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