



The Role Of Zoroastrianism In The Formation Of The First Statehood

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ABSTRACT

In this article, the religion of Zoroastrianism was formed in a certain period of time on the basis of certain procedures. The emergence of religion, its formation on the basis of a special system, will be necessary to gain the trust of the people in society and to strengthen the ideological and political power. According to Democritus and Epicurus, there will be no gods and goddesses in society. Man irrigates his mind with spiritual help only in order to overcome the obstacles that appear in front of him. Faith is central to religion. Without faith, there is no question of religion or its form.

KEYWORDS

Religion, Central Asia, Ancient Bactria, Margiyana, Aryanam Vayja, Vakhvi, Rankha, Media, Ahrimon, Avesto, Zoroastrianism

INTRODUCTION

As a result of the incorporation of religious belief into a particular system, its form of ideological governance emerged, and these processes began in connection with the

formation of urban culture in Mesopotamia. A similar situation gradually spread to the southern regions of Central Asia, including the countries of Ancient Bactria and Margiana.

Religion originally served as a spiritual link between natural disasters, eternity, and materialism beyond the reach of the human mind. In this, only the ideas of good and evil prevailed, and religious faith played the role of protection against evil, against the dark forces. Sacrifices were made by believing in gods who were the epitome of goodness. In this form of religion, for example, Zoroastrian religious leaders sought the sun, the symbol of the supreme truth, and believed in it as a source of goodness that would save them from all calamities. As a result of religion becoming a means of uniting people in the development of society, the social factor has played an important role in society, and the social status of members of society has played an important role. Religion originally served as a spiritual link between natural disasters, eternity, and materialism beyond the reach of the human mind. In this, only the ideas of good and evil prevailed, and religious faith played the role of protection against evil, against the dark forces. Sacrifices were made by believing in gods who were the epitome of goodness. In this form of religion, for example, Zoroastrian religious leaders sought the sun, the symbol of the supreme truth, and believed in it as a source of goodness that would save them from all calamities. As a result of religion becoming a means of uniting people in the development of society, the social factor has played an important role in society, and the social status of members of society has played an important role. It is important to study and analyze the main factors in the emergence of religion, the emergence of religion and the appearance of the state religion as a belief of the people.

MATERIALS AND METHODS

The sacred book of Zoroastrianism, the Avesto, provides the first information about the

peoples and states of Central Asia, and has been updated and updated over the centuries. In ancient times, the first hymns of the Avesto were narrated orally and passed down orally from generation to generation. Because in the Zoroastrian faith the writing was created by Ahrimon, the god of evil. The gat, which is considered to be the oldest part of the Avesto, has been abbreviated to the present day, making it difficult to study it perfectly. Boys, E.A. Doroshenko, I.M. Dya-konov, M.M. Ishakov, F. It also plays an important role in the research of Boynazarov and other scientists. Scholars trace the origins of Zoroastrianism to Iranian territory, emphasizing that the Achaemenids were the state religion. There are also ideas about the religion of Zoroastrianism and the fact that the homeland of the "Avesto" is Khorezm, and the scientific idea that the origin of religion does not go back to the VII-VI centuries BC. Despite several years of research on Zoroastrianism and the history of the Avesto, the debate is still ongoing. In particular, the origins of the Gates, an ancient part of the Avesto, are still unresolved. The religion of Zoroastrianism and the origin of the Gats, based on the texts of the Avesto, the promotion of different views, gave rise to different views on the place and time in which the religion originated. In the scientific literature of the 80s of the XX century in the formation of the "Avesto" appear western and eastern directions. Proponents of the western direction note that the Avesto originated in the Median regions and spread to the east, claiming that Zarathustra came from Atropoten (Azerbaijan) or Rag in Media. There is information about this in Beruni's "Monuments of the past".

East line supporters E.E. Bertels, S.P. Tolstov, V.I. Abaev, I. Markvart, Yu.A. Rappoport, M.

Ishakov, M.M. The Mahmudovs claim that the Avesto originated in ancient Khorezm. Also, as a result of the study of the customs, burial customs, and religious system of the Iranian-speaking peoples by world scholars, the ideas of the emergence of Zoroastrianism in Iran and its transformation into a state religion prevailed. According to these scientific approaches, in the Achaemenid state in the areas where the eastern Iranian languages were widespread, i.e. among Bactria, Margiana, Sogdiana, Areya, Khorasmians, it was formed from the Bronze Age. At that time Protestant churches had not yet been opened in these areas. Moreover, at that time, linguistics and the analysis of written sources played a key role in thinking about Zoroastrianism and the creation of the Avesto. Reliance on archeological sources has become a secondary source. In the Avesto's book Videvdāt, the historical process in Aryanām Vayja, the first of the lands created by the god of goodness Ahuramazda, is studied in connection with the Early Iron Age, and the roots of Zoroastrianism are traced to the herding community according to the Avesto. The first of the 16 states created by Ahuramazda is said to be the plains between the Rāhā and Vahvī rivers in the Aryanām Vayja Avesta. Linguists interpreted the rivers mentioned in the Avesto as the ancient name of the Rāhā-Volga. For example, according to Markwart, the Volga was originally called Rāhā. Eranvej was the range between Ox and Yaksart. According to Andreas, Eranvej is Khorezm (Hvarism), Benvenist and Herzfeld continue their ideas and later claim that Khorezm was the first homeland of the Aryans. Nürberg puts forward his hypothesis that Eranvej is Khorezm, the place where the Gāthā team originally originated. It is said that as a result of their conquest of new lands along the

Amudarya, this place became the sacred mythical land of the Zoroastrians. Eranvej and Turan are one country - Turkestan. This place became a paradise and later became an uninhabitable place, forcing the Aryans to take over another land, i.e. the land of the Aryans became Turan, the land of species that was not the land of the Aryans. In this regard, Academician A. Askarov's opinion is correct, the ancient inhabitants of Khorezm, the Amirabad people engaged in agriculture, the Kuisay people engaged in cattle breeding did not build any monumental structures until the VI century BC, i.e. before the arrival of the Khorasmian tribes. Under the pressure of the Achaemenids, the Khorasmians, who lived in the Helmand Valley, settled in the lower reaches of the Amu Darya, and as a result of the flourishing of sedentary irrigated farming culture, monumental castles surrounded by intricate defensive walls such as Kozalikir and Qalalīqir were erected.

Indeed, in the 50s of the XX century, the discovery of the monuments of Kozalikir, Qalalīqir, Koykīrīlgānqala, the inclusion of the ideas of the "Avesto" in the strong religious beliefs in the oasis is clearly reflected in the construction of archeological materials and monuments. However, since the Bronze Age, the Khorasmians have had cultural ties with the people of Ancient Bactria and Margiana and have mastered a high farming culture. Their location in the Khorezm region and the important role of Zoroastrianism in the formation of the first state associations led to the formation of city-states such as Kozalikir and Qalalīqir. Beginning in the 1930s, the study of Avesto ideas on the example of archeological materials led to the confusion of the historical conditions of the Early Iron Age

with the historical conditions of the Bronze Age. However, today

RESULTS AND DISCUSSIONS

Archaeological evidence shows that the emergence of Zoroastrianism in the territory of modern Khorezm is not older than the VI century BC. This evidence shows that the Khorezm oasis was an important region after the VI century BC as a prosperous region of Zoroastrianism. Given that Eranvej also includes the northern parts of the present-day Aral Sea, the Bronze Age monuments discovered here, including the Tozabogyob culture and the Tagisken cemetery, have shed some light on the subject. As a result of archeological research conducted by Russian FA scientists In the south-eastern region of the Ural Mountains, the Sintashta and Arkaim archeological complexes were discovered and studied, which were monuments of the Aryans of the Bronze Age. Academician V.M. Masson notes that the first migration of the Andronova culture began in the Tozabagyob culture and along the Aral Sea, to the Amu Darya and Syrdarya rivers, to southern Turkmenistan, to the Murgab oasis, and to the basins of the southeastern Zarafshan River. Indeed, M. According to Boys, the earliest roots of the religion originated among fire-loving herdsmen and began to take shape 3,500 years ago as the religious beliefs of the Asian desert population. Therefore, the founder of religion, Zarathustra, assumes that he lived in the distant past, that is, between 1500-1200 BC. His followers also forgot when and where Zarathustra lived. The religion he founded is based on the idea that the three great Iranian empires were the state religion from the 6th century BC to the 7th century AD. The first of the countries mentioned in Videvdat is Aryanam-Vayja, the area where the original Zoroastrian

communities were formed, inhabiting the Aral Sea and its northern regions.

The long winters here and the scarcity of pastures are inconvenient for livestock, forcing these communities to move south. In search of new lands, they entered the country of Gava (Sogdiana) in the Zarafshan Valley, Mouru (Margiyana) in southern Turkmenistan, and the country of Bakhdi (Bactria) in southern Uzbekistan. Hence, the first Gath communities of Zoroastrians were the desert peoples, and the earliest notions of Zoroastrianism emerged among these communities, and from the Bronze Age onwards, they began to take the form of an official religion among the settled population.

CONCLUSION

Accordingly, the archeological materials of the material culture of Arkaim and Sintashta, the cultures of Sopolli, Dashli, Togalog, Gonur require a philosophical approach from a historical point of view. As the burial customs of the country and its culture, namely the fire-worship at the village level, and later the city-state proto-Zoroastrian temples, give rise to the materialism of the countries mentioned in the Avesto. The materials of the ancient monuments of Bactria and Margiana show that in the Bronze Age there were significant socio-economic radical changes in human history. As a result of the separation of agriculture from animal husbandry, there was a division in the peoples, which originally had one ethno-cultural stratum, and in the Bronze Age there were two cultural and economic forms in the peoples of Central Asia. The first roots of Zoroastrianism began to emerge, in the bosom of primitive communities, before cultural and economic division took place.

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