



GENESIS OF IDEOLOGICAL PROCESSES AND ZOROASTRIANISM

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Annotation: *Although historical development has been studied from the perspective of many disciplines, ideological processes in the history of the Uzbek people, including its genesis and transformation, have not been studied so far. This article describes the results of scientific research carried out in this direction.*

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According to the results of scientific research on the genesis of ideological processes in the development of the Uzbek people, it became known that the first ideological views in the country go back to the Teshiktash cave located in the Surkhandarya region. This settlement is a world-famous monument of the Middle Paleolithic culture of 100-40 thousand years BC. When this place was first explored by the Russian scientist A.P. Okladnikov in 1938-39, the bone remains of a Neanderthal child around 8-9 years old were found. The importance of this find for our research is that "around the place where the child was buried, several pairs of horns of a mountain goat were lying. Burying the deceased with various objects in the grave indicates the beginning of early religious ideas"⁶.

This foundation, which goes back to 100-40 thousand years BC, shows that the first religious beliefs were formed, and these simple religious ideas, in turn, started ideological and ideological processes in the territory of our country⁷.

In addition, there is another basis for the genesis of ideological processes, which is petroglyphs, that is, rock paintings. The oldest rock paintings on the territory of Uzbekistan belong to the Mesolithic period, that is, to the 12th-7th millennium BC. They were found in 1912 in the Zarautsoy gorge, located 100-110 kilometers north-west of Termiz, in the Surkhandarya region⁸.

In 2001, on the slopes of the Zarafshan system, 25 kilometers north-west of the city of Kitab, Siypantash rock paintings were also discovered, which belong to the Mesolithic (12th-7th millennia BC) and Neolithic (6th-4th millennia BC) periods. Mineral paint-ochre, liver, red and white geometric paintings (circle, cross, rhombus and lines), symbolic image of the sun, wild bull and female finger prints, in general Sipantash paintings are the basis

⁶ Ўзбекистон миллий энциклопедияси. «Ўзбекистон миллий энциклопедияси» Давлат илмий нашриёти – Т.: 2010. 351 б. <https://n.ziyouz.com>.

⁷ Sagdullayev A.S. O‘zbekiston tarixi, I kitob. – Т.: Donishmand ziyosi МЧЖ, 2021. - 66-71 б.

⁸ Зараутсой расмлари. <https://qomus.info/encyclopedia/cat-z/zarautsoy-rasmlari-uz/>



for the assumption that they reflect heavenly belief⁹. In addition to Zarutsoy and Siypantosh, such rock paintings can also be found in Sarmishsoy, Bironsoy and Ilonsoy regions of Uzbekistan.

The method of burial of the "Hole Man", the foundations of rock paintings such as Zarautsoy, Siypantosh, Sarmishsoy, Bironsoy and Ilonsoy, provide an opportunity to determine to which periods the genesis of ideological processes in the history of the Uzbek people goes back.

In our opinion, the above grounds show that the genesis of ideological processes in the development of the Uzbek people can be determined between 100 and 1000 BC.

"There is not much information about the beliefs of the Paleolithic period in Central Asia. Therefore, literature often talks about totemism, animism, belief in fetishism and magic, which arose in the late Paleolithic. The fact that primitive ideologies such as totemism, animism and fetishism were formed in these periods in historical sources also indicates that the first ideological processes began in our country in the period between 100 and 1000 BC.

It is known that the identification of the genesis of ideological processes in the development of the Uzbek people was carried out based on material sources (animal horns, various items placed in graves, rock paintings: ocher paint, various geometric paintings, symbolic images of the sun, wild bulls, and female finger prints). That is, material resources played a primary role for this period.

A natural question arises at this point, that is, in the history of Uzbekistan, there are written records - stone, bone, ceramic, iron, animal skins, etc., ethnographic - (ethnos - people, grapho - I write), i.e., information about the origin of the tribe, clan, people, and folklore. What eras are the sources related to?!

Finding an answer to this question makes it possible to determine the period of initial transformation of ideological processes in the development of the Uzbek people.

Based on the given task, when we analyze written, ethnographic and folklore sources in the history of our country, Avesta, the holy book of Zoroastrian religion, appears as the first written source.

The results of the research show that the 1st millennium BC is the period of initial transformation of ideological processes in the development of the Uzbek people. Because, in this period, the Zoroastrian doctrine began to take shape in place of mythological views.

Zoroastrianism, Zoroastrianism is a religion that arose in the VII-VI centuries BC. The founder is Zoroaster¹⁰, the holy book is Avesta.

It should be noted that Zoroastrianism is a teaching that made a fundamental turn in the ideological processes of the development of the Uzbek people, destroyed the social level of spontaneous, simple, mythological views before it, and implemented the exchange of ideas - transformation in social life as the first professional ideology.

⁹ Sagdullayev A.S. O'zbekiston tarixi, I kitob. – T.: Donishmand ziyosi MCHJ, 2021. - 68 b.

¹⁰ Ўзбекистон миллий энциклопедияси. «Ўзбекистон миллий энциклопедияси» Давлат илмий нашриёти – Т.: 2010. 53 б. <https://n.ziyouz.com>



The difference of Zoroastrianism from the previous early ideological processes is that, firstly, it is characteristic of all mature ideologies: 1) theoretical part consisting of a set of ideas, ideological categories, and principles put into a specific system; 2) the hierarchy of ideological institutions and ideologues that implement ideas, ideological categories; 3) there is a set of methods and tools used in the process of putting ideas and ideological categories into practice;

secondly, he was able to get out of the territory of a certain clan or tribe and bring ethnic groups in large areas under the influence of a single idea. "According to the latest research conclusions, Central Asia, in particular Khorezm, was the homeland of Zoroastrianism. Widespread in Central Asia, Iran, Afghanistan, Azerbaijan and several countries of the Near and Middle East"¹¹;

thirdly, the formation of Zoroastrianism corresponds to the period of formation of the first statehood in Central Asia. "At the beginning of the 1st millennium BC, such historical and cultural regions as Bactria, Sughd and Khorezm were formed... During this period, relatively large territorial possessions - ancient Bactria and ancient Sughd states, as well as inter-tribal confederations of Sak-Massagets were formed in the north"¹². For this reason, the teaching of Zoroastrianism is the core of the formation of the statehood and national idea of the Uzbek people.

It is known that Zoroastrianism played the role of the main religion and ideology in the life of the Uzbek people until the beginning of the 8th century AD. This situation continued until the introduction of Islam.

Natural questions arise here. Why did the Akhmenites, who came to our country before the Arabs and exerted their political, economic and social influence on these regions (ruled from the second half of the 6th century BC, until two hundred years, i.e. until 330 BC) or Alexander the Great (329-327 BC) did not great changes occur in the ideological processes during the years of invasion of our country?!

It should be said that ideological transformation takes two different forms. The first is a progressive transformation, and the second is a regressive transformation. In progressive transformation, the hegemonic ideology of a certain area uses new ideas that are similar in essence to those that have come in from outside as ideological fodder. This process takes place in a latent (hidden, imperceptible) state, and as a result, the hegemonic ideology maintains its position or further expands its content and sphere of influence.

Regressive transformation takes place in the form of a revolution, as a result of which the hegemonic ideology of a certain area is completely negated by an ideology that came from outside, and a completely new ideological sphere is created.

It is worth noting that during the two hundred years of Achaemenid colonization, followed by the invasion of Alexander the Great, Hellenistic states - Seleucids, Greco-Bactrian states and the local Ancient Khorazm, Kang and Davan states, and the Turkish Khaganate, a progressive transformation took place in ideological processes. In the process,

¹¹ Ўзбекистон миллий энциклопедияси. «Ўзбекистон миллий энциклопедияси» Давлат илмий нашриёти – Т.: 2010. 53 б. <https://n.ziyouz.com>

¹² Sagdullayev A.S. O‘zbekiston tarixi, I kitob. – Т.: Donishmand ziyosi МЧЖ, 2021. - 95 б.



Zoroastrianism rose to the level of the state religion of the Ahmonites, and was "proclaimed in Ahuramaz as the supreme single deity for the various peoples of the great state"¹³ if During the invasion of Alexander the Great (329-327 BC), Khorezm, Tashkent and the Ferghana Valley maintained their independence, which caused the social status of Zoroastrianism to be preserved for a long time.

Of course, Hellenistic ideas entered the ideological life of our people through the Seleucids and Greco-Bactrian states. Nevertheless, "the local population believed in the Zoroastrian religion, and these beliefs were preserved even in antiquity"¹⁴.

It should be noted that although Zoroastrianism played an active role in the ideological processes in the development of the Uzbek people, it should be mentioned that other ideologies such as Shamonism (Blue God) Christianity, Buddhism and Monism also existed in this process. In particular, as a result of the expansion of the territories of the Kushan state (1st - 3rd centuries AD) to the Indian oasis, the ideas of Buddhism entered the ideological and ideological life of our people. This religion, along with Zoroastrianism, was preserved in Central Asia until the 8th century AD¹⁵.

To conclude, although historical development has been studied from the point of view of many disciplines, ideological processes in the history of the Uzbek people, including its genesis and transformation, have not been studied so far. According to the results of our scientific research carried out in this direction, the historical objects of spiritual and ideological importance in the history of our nation date back to 100-1000 BC. Accordingly, it shows that this period can be defined as the period in which the genesis of ideological processes took place in the development of the Uzbek people.

As important as it is to determine the genesis of ideological processes in the history of the Uzbek people, it is equally important to determine the first transformation related to these processes. Accordingly, in the article, it was concluded that Zoroastrianism is a doctrine that made a radical change in ideological processes in the 1st millennium BC, destroyed the social level of spontaneous, simple, and mythological views before it, and carried out an ideological transformation.

Scientific researches related to the genesis and transformation of ideological processes, which are currently being carried out, create the possibility of scientific research of the content of ideological processes in the historical development of the Uzbek people, the experience in this regard: achievements and shortcomings, and through this, the further development of the work of ideology in social life.

¹³ Sagdullayev A.S. O'zbekiston tarixi, I kitob. – T.: Donishmand ziyosi MCHJ, 2021. - 185 b.

¹⁴ Sagdullayev A.S. O'zbekiston tarixi, I kitob. – T.: Donishmand ziyosi MCHJ, 2021. – 277-278 b.

¹⁵ Қапанг: Sagdullayev A.S. O'zbekiston tarixi, I kitob. – T.: Donishmand ziyosi MCHJ, 2021. - 279 b; Tarix. Qadimgi dunyo 6-sinf: umumiy o'rta ta'lim maktablarining 6-sinfi uchun darslik / A.Sagdullayev, V.Kostetskiy. - Tuzatilgan va to'ldirilgan beshinchi nashr. – T.: Yangiyo'l poligraf servis, 2017. - 140 b.



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