

## THE REFLECTION OF ANCIENT BELIEFS IN THE COLLECTIVE RITUALS OF THE PEOPLES OF CENTRAL ASIA

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**Abstract:** *In this article, some comments are made about the history of ancient beliefs of Central Asia. Central Asia is a region that has attracted people since ancient times. Of course, there are reasons for this. Wherever there are conditions for human existence, the cradle of mankind was created there. Therefore, since ancient times, Central Asia, including Uzbekistan, has been a land with a favorable climate and necessary conditions for human life, marriage, and business.*

**Key words:** *Belief, ancient settlement, Central Asia, heritage, Teshiktash, Pessedjik, Chakmogli, Yassitepa*

It is known that the cultural heritage, traditions, and customs of the Uzbek people are not only a monument that has come down to us from the past, but also a component of all spiritual wealth, a great achievement of human intelligence and thinking. The most important thing is that all factors of historical development can change their function as a result of the influence of significant development that entered the traditional society. Traditions, which express public faith based on real interests, are factors that provide spiritual nourishment in long historical processes, and do not significantly change the specific tasks of the population in their everyday life.

It is known from history that before the introduction of Islam to Central Asia, there were many ancient religions and religious views. The desire of our ancestors to understand the essence of historical conditions and natural phenomena, their primitive views on nature and social phenomena caused the origin and spread of many religious beliefs, and as a result, ancient religious views and religious beliefs such as totemism, sorcery (magic), shamanism related to the belief in spirits, and Zoroastrianism emerged<sup>36</sup>.

Few written sources have survived about the emergence of religious views. After all, religious views arose long before the appearance of writing. If we pay attention to the analysis of researchers' research, the primitive religious views of peoples began to appear from the last Paleolithic period.

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<sup>36</sup>Ashirov A. Traces of ancient religious beliefs in the lifestyle of residents of the Fergana Valley: Translation.fan.name.... dis. - Tashkent, 2000. - p. 19.

It is not an exaggeration to say that the finding of red-ochre traces in the grave of a Neanderthal child found in the Teshiktash cave of the Must'e period and the burial of the grave with animal horns serve as material proof of this idea.

According to archeological researches, in the period of the seed-breeding community based on kinship of the human society, separate shrine-worship rooms of the community appeared, and in this period, it is characteristic to have one common worship room for the whole community. Similar rooms were studied in Chakmokli and Yassitepa monuments. With the emergence of patriarchal families, the fact that each family had its own prayer rooms was observed by V. M. Masson in the example of the Altintepa monument. The divine hearths located in these rooms are completely different from household hearths, and the hearth is divided into two. Since the fire in the furnaces was low, the walls of the furnace did not burn in the fire.<sup>37</sup> It is not difficult to understand that the fire was sacred for the people of that time, since the patriarchal families had their own prayer rooms, and the arrangement of circular altars in these rooms was preserved until the Late Bronze Age.

While observing the development of communities in Central Asia, it is possible to observe the development of religious views. Their development was gradually interdependent<sup>38</sup>. The roots of the first religious views began to form long before the era of modern man. In the ancient stone age, people worshiped objects, animals or plants that they needed. However, by the Bronze Age, humans had reached the stage of full development.

They built villages and even cities. Of course, the primitive religious imaginations of the clan communities of the Bronze Age were much developed, they moved away from totemistic imaginations, and the elements of nature became the basis of religious views. By this time, in religious and ideological imaginations, the sun began to appear as a symbol of divine power and power that gives life to all creatures on earth, including mankind. According to archeological data, its historical roots began to form in the early stages of the Anov-Nomozgoh culture, during the Sarazm and Zomonbabo cultures of the Zarafshan Valley, that is, from the Eneolithic period. In the ancient agricultural regions of Central Asia,

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<sup>37</sup> Okladnikov A.P. Study of the Mousterian site and burial of a Neanderthal in the Teshik-Tash grotto. Southern Uzbekistan. Teshik-Tash. Paleolithic man. - M.: 1949.

<sup>38</sup> Smirnov K.F. Sarmatians and the establishment of their political dominance in Scythia. -M.: 1984. -p

Margyona, Bactria, it can be seen as an example of large temples built with the image of the sun, observed<sup>39</sup> in the Bronze Age.

In recent years, monumental constructions called temples, religious centers and holy places of worship have been opened in a number of archaeological monuments of Central Asia. These are the complex of the religious center in Altintepada, the synagogue in Dashli-3, the center of religious pilgrimage in Sarazm, the Togolok and Gonur temples in the Murgob oasis. The Jarqoton Temple is one of the Sun Temples. The sanctity of the sun and fire is certainly central to Zoroastrianism.

In the Zoroastrian religion, the idea of not polluting the earth, which is the economic basis of life, was considered one of the main ideas of fire worshipers. This has found its material expression in the funeral customs of the residents of Bactria and Margyona regions, in the construction of stone walkways at the entrance to the holy shrine of Jarkoton Temple<sup>40</sup>. The fire-worshipping temples of the time reflected the consecration of fire, earth, water, and air associated with Zoroastrianism. 3 of them (earth, water and fire) exist in a material form in the sacred shrine of the Jarqoton Temple. This is the main fire pit and about 10 fire pits formed in the ritual area of the Jarqo'ton temple, wells built along the stone pavement of the temple (they were dug up to 8 meters and reached water. Over time, they were filled with straw and the old ones milled, new ones were opened. Therefore, the wells in the temple belong to different stages), a stone path that goes around the open courtyard towards the fireplace (when a cross-section was made in the middle of the stone path to determine the period of the stone path, this stone path lacquer consists of 4 layers) indicates that this temple functioned in all stages (Jarqo'ton, Ko'zali, Molali and Bo'ston).

Zoroastrians also played an important role in the holidays related to the seasons, the belief of ancestors, saying various prayers, purification rituals, accepting teenagers into Zoroastrianism (wearing a white dress and tying a belt) and other ceremonies. In addition, Zoroastrians also have a number of rituals related to marriage, childbirth and burial, which are mainly attended by close relatives, respected people of the city and village, as well as the priest<sup>41</sup>. In Zoroastrianism, 15 years of age is considered the age of puberty. When a teenager reaches adulthood, he is taught Zoroastrian laws and morals. Particular attention is paid to the pious, hardworking, fair, honest in

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<sup>39</sup> Berdyev O.K. Material culture of Turkmenistan during the Neolithic and early Eneolithic periods // Primitive Turkmenistan. - Ashgabat, 1976. – P. 87-91.

<sup>40</sup> Karimova D. Burial rites and religious beliefs of the inhabitants of Northern Bactria (in the case of monuments of material culture of the Bronze Age) Ph.D. dissertation. Tashkent, 2017. - B. 112

<sup>41</sup> H. Boboev, S. Hasanov. "Avesta" is a reflection of our spirituality.-T.: Adolat. 2001.-28 p.

thoughts, words, and deeds of teenagers. According to the moral guidelines of this religion, the first sign of a person's sense of duty is spiritual purity<sup>42</sup>. Caring for women in particular was considered a basic human duty. Observance of cleanliness - a person's observance of his own cleanliness, special attention is paid to the cleanliness of canals, lakes, reservoirs.

Today, Zoroastrian traditions are reflected in some aspects of our weddings and religious ceremonies. In the wedding ceremonies, which are preserved until now, the bride is circled around the fire before being brought to the groom's house, the bride is first taken to the hearth on the first working day in her new house, and it is expressed in related ceremonies. In religious ceremonies and marakas, men in our country always wear headdresses and turbans and tie their waists with belts. The basis of this is precisely in the Zoroastrian faith, in its holy book "Avesta". This udum is a sign that a man should have a strong waist and not bend his waist even in any difficult situations, he should keep his waist straight even in funeral ceremonies, and he is determined in a different way than women. Examples of such examples include keeping the lights off for forty days in the house where the coffin came out, religious rituals such as seven days and forty days.

In conclusion, it should be said that if we analyze the process of rituals that have been preserved to this day, traces of ancient beliefs have been preserved in different forms in all of the factors listed above. Some of the actions of people in rituals are related to some ancient religious beliefs (circumscribing stones and wood, sliding on them, tying a piece of cloth to wood or trees, consecrating stones, reciting spells around them, primitive fetishism, animism, magic, even there are traces of religious beliefs, such as the worship of nature and ancestors), which, despite being banned in the lifestyle of the indigenous peoples, have been preserved to this day.

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<sup>42</sup> Hoshimov K., Nishonova S., Inomova M., Hasanov R. History of pedagogy. T.: "Teacher", 1996, p. 18.

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