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## ZORAASTRISM AND ZOOLATRIC VIEWS AT THE MONUMENT JARQOTAN WHICH SITUATES AT THE SOUTH UZBEKISTAN

**Abstract:** The article deals with Zoroastrianism, one of the oldest religions. Also article deals zoroastrianism, religion, traditions and customs. as well as zoological views of zoroastrianism. Scientific researches by archeologists had closely examined at the part of southern regions of Uzbekistan.

**Key words:** Zoroastrianism, Akxuramazda, zoological views, archeological monument, symbolic seal.

**Language:** English

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### Introduction

One of the ancient religions is Zoroastrianism. It's miles av. VII-VI centuries in Central Asia and ancient Iran.

The name Zoroastrianism is associated with a person named Zardusht, whose primitive relationship was replaced by a class society. The rise of this period required a strong ideology. He appeared as a mediator between people in the world of goodness Ahuramadas. The word "Zoroastr", "Zoroastr", and "Zaratushtra" is derived from Eron, which means "yellowish, yellowish - camel", meaning "yellow camel rider"[1].

Zoroastrianism in his day was called "Behdin", ie "The best religion". According to the doctrine of religion, there is a struggle between the god of goodness, Ahuramaz, and the god of evil, "Ahriman." This is definitely the winner in the battle for Axuramas. Faith in Zoroastrianism in three things; purity of speech, vocabulary, humanity of action. Every morning, he was obliged to purify himself five times a day. There are four things in this religion: water, fire, soil, and air sacred[2].

"Avesto" is the most ancient book of Zoroastrianism, which is a historical part of Central Asia, formed on the Turon land[3]. This book is a historical source, which reflects the primitive, ancient, divine concepts, history, concepts, narratives and legends about the creation of the world in the Uzbek,

Tadjik, Turkmen, Azerbaijani, Persian, Afghans and other nations.

With the emergence of the first city-states, private or collective church temples are being formed. The worshipers of the synagogue, where their economy is established, economically inexperienced, have become a great religion. They have also been active in managing the state[4].

It is also possible to observe the development of religious views during observation of community development in Central Asia. Their development was interconnected with each other. The priests who served here ruled the religious and spiritual world of the primitive community.

Archaeological research in many regions of our country, particularly in the southern provinces, has led to Zoroastrian religious synagogues. The temple was discovered in the Sherobod valley at the Jarqut monument (XV-XIV centuries BC). No one lived there, it was only a place of religious ceremonies and religious ceremonies associated with fire worship. This temple was a major religious and ideological center of the Bronze Age[5].

About the religious views of the Bactrian population during the Bronze Age due to the opening of the fire temple of Jarqota A.A. Askarov and T.Sh. Shirinov's scientific articles and monographs were published[6-8].

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According to their general opinion, the Temple of Jarqutan was a central synagogue and served as the religious center of the whole oasis. The character of the religious center was called the Zoroastrian Church. They brought a number of facts that would explain the Zoroastrian character of the synagogue. These are the material sources, such as altar, divine wells, divine caves, and these sources have attempted to prove that the first Zoroastrianism in the Bronze Age was prevalent in Bactria. In the ancient East, a people did not worship their religion against the second religion. Jarqutan, Bostan monuments confirm that the emergence of crematoriums, burial structures, local folk traditions and nomadic traditions existed in one region, ie one city[9-10].

In the last years Bronze Age Bactrian - Margiana Archaeological Complex (BMAC) Sarianidi also writes[11].

It should also be noted that G. In contrast to this idea, VI Sarianidi believes that regardless of how many innovations in Bactria and Margiana are, he can not solve the problem of Zoroastrianism[12].

It is natural that the formation of the first states and religion have a centralizing process. The results of recent studies in the Jarqutan monument indicate that, along with the centralized centralized religion, we have also been able to observe that other aspects of religious views have also been preserved in terms of material sources. One of these views is zoological religious views.

Zoological Religious Views of Jarqutan Population. At the time of the first class relations and the formation of the first states, while the only one in the society was formed, other religious views remained. Considering the history of the ancient East, the only divine god separated from many gods. This goddess has become the whole community, and the whole society. There are believers and synagogues serving him. As long as the formation of a single goddess, old forms of religion, including Totems, were preserved. Sometimes this emotion developed, causing individual animals, totem worship, to preserve zoology or terapism (animal worship). This is a common historical process, and despite the high development of civilization in Egypt, zoological beliefs remained in religious views. According to Z.P. Sokolova's research, every ancient Egyptian population has been identified as the "animal" of its population[13].

Observations suggest that zoological patterns are widespread and distant in areas where there is no desire for individual godliness.

As you know, the animal kingdom is divided into three types: underground, top and bottom animals. It is also natural that all animals can not be the basis for zoological beliefs. In the case of Jarqotan, zoological religious views can be traced to the case of terracotta sculptures. As you know, terracotta sculptures embody the ideological views of those people.

Jarqotan monuments contain animals such as cows, camels, terracotta sculptures, snakes depicted in seals, and eagles, based on the findings of which we can identify the zoological views of the Jarqutan population (Figure 32, 2).

Cow is one of the most widely used in the primitive visual arts. The geography of its distribution is also extensive[14].

The cow is a poultry and is described as a type of divine animal that feeds people in the minds of the people. It is also possible to observe that the cow received the zoological character of the religion, according to Avesto data. Animal (cow) was first created by Ahuramas in Aryanam Valley. On the right side of the Divine River, a bright white bull, such as the moon, will be built[15].

When the cat dies, Geus falls into the right hand of Urvan. The spirit of the beast says: "... I am watered by the idea of Ahura Mazda"[16]. The body of an animal can not be imagined. From the slaughtered animal's brain, 55 toxic black forces and 12 species of medicinal plants grow. From its branches grow fruit trees, onion nursery plants, and grape seeds from blood[17]. All of these were created from the animal world (cow) and then enjoyed by the moon and sunlight[18]. Initially male and female calves, then all species of animals were created in pairs[19].

In Axuramas, he created man on the right side of the Daiti River, as Gayomart[20]. After the cattle (cow), Gayomart died and Geus fell into Urvan's left hand. He created the family during his death[21]. These families were cleansed by the sun. After 40 years the first people and the land grew. In the unbelieving state he said to them, "Be men, and become children of the world"[22]. Thus, the moon is associated with the wildlife, and the sun is divinely human.

One of the other zoological animals is the camel camel called the Camel Bactrian camels (Figure 32, 5). It is widely used in the ancient art and glipper of the ancient East. Of course, the two golden camels in the Amudarya Treasury, represented by Apostles in Persia, differ in their expression and meaning[23-24].

Seals and terracotta sculptures with camel images are common in Marzian and Eastern Iran during the Bronze Age[25]. On the basis of osteological sources, in the culture of the Andronovo x.e.av. In the XV-XIII centuries camels were spread[26]. A.K. According to Akishev, in the time of Han, western immigrants took camels to China[27]. This information suggests that the two camel camels in the Bronze Age are widely used as the main means of transportation. V.V. According to Ivanov's inquiries, two camel camels, III-II millenniums in Central Asia In the II millennium BC it reached Mesopotamia[28].

The problem of the two camels' sleeping and the spread is another problem, but how do we know that it is a divine animal and has discovered a zoological

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character? If it is the first expression of a terracotta statue, it is mentioned in Avesto as a "strong" and "bad" animal. The third and most important factor is the use of camels in the name of the founder of Zoroastrianism. The word "wrapper" in Zoroastrianism means a camel symbolizing the divinity of the beast.

In summary, we can say that in the VII th-VI th b.c., Zoroastrianism appeared in Central Asia and Iran. The leader of this religion is Zoroastrian, whose holy book is Avesto. In the doctrine of Zoroastrianism

there is a struggle between good and evil, and goodness will win. In this faith, faith three things are expressed in good words, noble thought, good deeds. Ancient Zoroastrian synagogues were discovered in the southern part of our homeland. In recent years, as part of the Jarqutan monument, zoological religious views, one of the other forms of religion, have been identified, as well as the centralized religion, such as Zoroastrianism.

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