

FINDINGS OF ZOROASTRIANISM BELIEF IN THE MONUMENTS OF ANCIENT KHOREZM

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ҚАДИМГИ ХОРАЗМНИНГ ЁДГОРЛИКЛАРИДА ЗАРДУШТИЙЛИК ЭЪТИҚОДИ ТОПИЛМАЛАРИ

Аннотация

Ушбу мақолада Хоразм худудининг қадим ўтмиш тарихидан гувоҳлик берувчи археологик ёдгорликлари, уларнинг ўрганилиши ҳамда зардуштийлик дини билан боғлиқ топилмалаи таҳлил этилган.

Калит сўзлар

Хоразм, ёдгорлик, зардуштийлик, сопол, остадон, дин, эътиқод, заргарлик, топилма.

Аннотация

В данной статье анализируются археологические памятники Хорезмского региона, свидетельствующие об истории древнего прошлого, их изучении и находках, связанных с религией зороастризма.

Ключевые слова

Хорезм, памятник, зороастризм, керамика, ассуарий, религия, вера, ювелирные изделия, находка.

Annotation

This article analyzes the archaeological sites of the Khorezm region, testifying to the history of the ancient past, their study and finds related to the religion of Zoroastrianism.

Key words

Khorezm, monument, Zoroastrianism, ceramics, ossuary, religion, faith, jewelry, find.

The ancient Khorezm area is estimated as the area where the first archeological researches began in the territory of Uzbekistan. At the initiative of the Russian archaeologist and ethnographer S.P. Tolstov, serious attention was paid to the study of this area from the end of the 1930s. Many underground monuments that provide information about the ancient past of our history were identified and included in science. Material evidence obtained during long-term archeological research in the ancient Khorezm region is the most primary source that sheds light on the ancient religious beliefs and customs of the inhabitants of the region. The huge complex of antiquities discovered shows that Khorezm is one of the original homelands of Zoroastrianism.

As early as the beginning of the last century, various scientific hypotheses appeared in science regarding the location of the country "Aryanam Vayjo", which was mentioned in the Avesta as the first homeland of Zoroastrianism. Orientalists like I. Marquardt, W. Tarn, I. Benveniste, V.V. Barthold, W.B. Henning, I. Gershevich, V. Hinz, S.P. Tolstov, B.G. Gafurov, V.I. Abaev, M.I. Dyakonov, M.G. Vorobeva, A.S. Sagdullaev, M.M. Ishakov compared "Aryanam Vayjo" to Khorezm. [1, – P. 154-164]. The first chapter of the Vandidod lists the 16 countries created by Ahuramazda that adopted the education of Zoroastrianism. "Aryanam Vayjo" on the banks of Daitya river is the first among the countries [2, – P.27-28]. The famous Orientalist and Avestan scholars (V.V. Struve, I.M. Dyakonov, V.G. Lukonin, M. Boyce) came to the conclusion that the oldest parts of the Avesta were created in Khorezm. [1, –P. 157].

S.P. Tolstov recognized that signs of fire worship can be traced from the Eneolithic monuments of Khorezm. According to him, there are signs related to the belief in fire even in Jonbos 4 site of III-II millennia BC. In the center of Old house, the remains of a hearth connected with a certain belief were found. Among the objects discovered in this region are remarkable ceramic figurines, especially a woman in the form of a magical prayer. These small pieces of art are figurines of Anahita, who represents the ancient goddess of fertility. These images are similar to the people depicted on the walls and lids of the later Zoroastrian burial boxes - ostadons. On this basis S.P. Tolstov based the genetic connection of Zoroastrianism with the ancient cult in Khorezm and developed the idea that Khorezm was the birthplace of the Avesta.

In the early days of Zoroastrianism, burial was different from later times. That is, mil. avv. From the 8th to the 5th century, the bodies of dead people were taken to open special huts to be cleaned of meat by birds.

The practice of burial in Ostadon appeared after the 4th century BC. In particular, the masters found in different regions of Khorezm belong to the mentioned period and later periods. [3, – P. 46].

In Khorezm, in the IV-I centuries BC, public buildings, including temples and large religious-ideological centers related to the oldest religious ideas of the local population, appeared. These religious centers were built on the basis of the ideas of Zoroastrianism, and archaeological materials related to burial rituals and religious imagery show that Zoroastrianism flourished in the oasis.

According to the researches of recent years, the city of Khazorasp is considered as the location where the first camp was established in the Khorezm region. In this regard, the studies of the famous linguist M.Ishakov on the etymology of the name of the city are noteworthy. [4, – P. 72-75]. According to the scientist, the composition of the word Khazorasp *xazap* – “thousand”, *acn* – “horse” is a mistake. Actually, *xazap* – in Avesta language *amap* – related to the meaning. This word is in the Tajik language in the process of long historical development *xazop* – “thousand” created a sound similarity with the word. The second in the name of the city *acn* the root means “holy” in Avestan. In this sense, Khazorasp is the divine sun even before it became the worldview system in which Zoroastrianism was formed *xšap* sacred fire in his honor (“адюра-спан”) address Khazorasp (Aturaspant > Athratspent > Azaraspee > Azarasp > Hazarasp) was an enabled address [4, – P. 72-75]. Even today, local residents pronounce the city as “Hazaris” (Azaris) and not as “Khazorasp” (or Khazarasp), which is widely used in scientific literature. [1, – P. 155]. It can be seen that Khazorasp's historical roots date back to BC, in particular, the emergence and spread of Zoroastrianism.

In Zoroastrianism, burial in gravestones is evident in the Qalaliqir 1 monument. Some of the two-story khumdons in the Qalaliqir 1 monument served as “dahma”. In particular, it was found that the bones of several corpses were placed in one of the khumdons near the southern wall of the fortress. In this way, it is not enough to bury people in hummocks. It is also found in the stages of the Sopolli culture belonging to the second half of the II millennium. So, we can say that the first burial of people in this order began in the Bronze Age, in the southern regions of Uzbekistan.

The Qalaliqir 2 monument belonging to the IV-II centuries BC provides detailed information about the religious beliefs and ceremonies held in ancient Khorezm. Ritons found in the complex, amphoras with two taps, jugs with convex patterns, khum vessels with convex figurines on the handle, lamps and bonfires testify to the rituals of faith. The north-eastern wall of the complex has a wavy shape and is completed with two rooms near the gate. Scientists liken it to the body

and head of the Khaoma plant, and call this monument the “Haoma’s Groin” temple. A bas-relief on a cistern found in the Qalaliqir 2 temple shows a man approaching a tree on a camel with two scythes. [5, – P. 271]. A khum with a woman's head attached to its handle was found in the Qalaliqir 2 temple, and scientists believe that this find is also an image of Anakhita. As a result of archaeological excavations in Khorezm, many images of Anakhita were found in the monuments of Bozorkala, Koykirilgankala, Jonboskala, Ayozkala, Burgutkala and Kofirkala in Karakum.

Architectural constructions related to Zoroastrianism can also be seen in Aqchakhanqala, the largest monument of antiquity on the right bank of Khorezm. [6, – C. 109-110]. In the center of the inner city of Aqchakhankala, the main fire rose. It was built on a very high base-platform, approached by a ramp that ascended from the sunset gate. The area of the lower part of this hill, which has been preserved today as a high hill, is 60 m, and the upper part has a diameter of 4×4 m. In ancient times, the flames of sacred fire burning on top of this 10-meter-high, two-story pyramid-shaped monumental building were visible from far away. In the north-west corner of the inner city is the hundred-columned ruler's palace. The ruler's palace was built very majestically, and the entrance gate to it was built facing the main fire of the city. The walls are decorated with colorful patterns, pictures of the king and his relatives. Among the human paintings, there is also a picture of a king in royal clothes with a crown on his head. The fact that the divine bird Khumo is perched on the king's head indicates that Aqchakhankala was a political center as well as a religious center of ancient Khorezm, where Zoroastrianism was widespread. [1, – P. 159-160].

The circular central structure in Qoyqirilganqala was a temple-fortress of burial and astral faith. This place was a temple complex of the royal dynasty serving the region. It can be considered that the discovery of various objects of faith in the interior of the monument is due to the fact that pilgrims from different places brought to the temple gifts and offerings specific to the land where they live. A large number of ossuary remains were found in the place tentatively named “13/70” near the Qoyqirilganqala, which has its own manufacturing techniques and raw materials. [1, – P. 161].

Among the gods and goddesses depicted in the “Hall of Kings” in the Tuproqkala complex located in the Ellikkala district of the Republic of Karakalpakstan, the statue of Anakhita holding a child took the central place. The symbols of the dancing woman and the vine on the wall paintings in the “Dancing Masks” hall are related to the Anakhita belief and relate to fertility and may-pressing rituals. The fact that the monument is in the form of a circle indicates that

it is related to the religious ritual constructions and cosmogonic philosophical views of the ancient population.

In our country, Zoroastrian burial structures included a hut. Mary Boyce interprets the dakhma as a "structure, device" and an open place for the release of the dead, a "tower of silence". [7, – P. 273]. Usually in ancient Khorezm, dahmas were built on natural hills. The Chilpiq fortification with a diameter of more than 70 m was built by S.P. Tolstov considers it an ancient religious complex, a dahma. [8, – P. 72]. Because it is related to the fact that a person once lived here no symptoms are apparent..

The natural location of the dahma corresponds exactly to the hill where corpses are removed to be stripped of their flesh, as mentioned in the Videvdat of the Avesta. In Zoroastrian vision, the soul of the dead sits above the deceased for three days and three nights before ascending to the light. On the fourth day, god Mitra and his companions reach the chinvoṭ, a high bridge that arbitrates human fate. Due to the fact that this bridge is located on the highest mountain in the world, graves were also installed on the hills. The geographical location of the Chilpiq monument also corresponds to the given information. This dahma, built on a hill, is a unique monument related to the ancient religious ideas of Khorezm. Several necropolises of ostadons have been found in the surrounding hills surrounding Chilpiq. [1, – P. 161-162].

More than 100 masters belonging to the VII-VIII centuries were found in Tokkala. In the city next to the Toqkala cemetery, there is a House of Fire, in which an unquenchable holy fire is burning, which confirms that this complex is typical of Zoroastrianism.

In short, in the late 1930s, under the leadership of archaeologist-ethnographer S.P. Tolstov, a large-scale study of the ancient Khorezm region began, and hundreds of monuments indicating the past of Khorezm were discovered at that time. Many findings related to Zoroastrianism were also found in these monuments. The emergence of Zoroastrian religion in Khorezm dates back to antiquity, and in the second half of the 1st millennium BC, this religion became the state religion of the independent Khorezm state in the lower Amudarya basin, and remained the main religious ideology of this historical region until the 7th-8th centuries AD.

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