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### RESEARCH ARTICLE

## TRADITIONS AND RITUALS ASSOCIATED WITH ZOROASTRIANISM IN THE MATERIAL CULTURE OF THE UZBEK PEOPLE

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### Abstract

The article provides a philosophical analysis of the content and essence of the Zoroastrian religious traditions associated with agriculture. The influence of these elements is emphasized in the Khorezm oasis, the cradle of Zoroastrianism.

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### Introduction:-

Zoroastrianism is sweet. middle. This is a religion that originated in Central Asia in the III-II millennia. Zoroastrianism is one of the oldest world religions, proclaimed by revelation. It is the religion that has had the greatest direct and indirect impact on humanity than any other religion. For the first time in the history of mankind, the execution of divine judgment from the soul of every person, heaven and hell, resurrection, resurrection of bodies, reunification of body and soul, was considered for the first time. inside this religion. In the centuries that followed, these ideas were adopted by Judaism, Christianity, and other religions. It should be noted that the period of the emergence of this religion and its homeland are still unresolved issues in science. Zoroastrianism is associated with the name of the prophet Zoroaster and is conventionally named so. In fact, in the Avesta it is called the "Mazdayasna" religion, which is considered the sacred book of this religion.

The word can be translated as "worshipping Mazda". The word "Mazda" is interpreted as "wise, wise, prudent". Zoroastrianism is also called "Behdin", which means "the best religion". There are two different views. The first is the "Western theory", according to which Media (in the territory of present-day Iran) is the homeland of Zoroaster and the first place of spread of Zoroastrianism. The argument of the proponents of this view is, firstly, that Zoroastrianism was widespread in the territories of ancient Iran, and secondly, that the commentaries written after the Avesta, which is considered the sacred book of Zoroastrianism, were in the ancient Iranian-Pahlavi language. It should not be forgotten that Zoroastrianism dates back to the time of the three great Iranian empires - the Achaemenids, the Arsakids and the Sassanids, i.e. av. XI century to mil. Until the twelfth century, it was the state religion in the Near and Middle East. The second is the "Oriental Theory", according to which the homeland of Zoroaster and the first place of spread of Zoroastrianism is Khorezm. Most source scholars are in favor of the second theory. Religious studies have shown that one of the important elements of Zoroastrianism is that the customs associated with agriculture are still preserved in the Khorezm oasis.

### Main Part.

Traditions and ceremonies related to agriculture on the basis of belief in the magical power of agrarian cults

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In the past, when a cow was slaughtered, it was customary to go to the kitchen, take its blood, mix it with soil, and pour it into the field. This custom ensured soil fertility in the eyes of the people. There is no doubt that the roots of the Khorezm tradition of respecting cattle as a trust are very deep. After all, the bull is the mainstay of most Iranian tribes served as a totem.

From ancient times the daily life of the population of the Khorezm oasis is artificial irrigation based on farming culture and closely related to farming related lifestyle. In this sense, it is related to water. The population of the Khorezm oasis has become important in the traditional way of life. In particular, there are still canals in some parts of Khorezm. According to Zoroaster's philosophy, water is taken from a well or ditch in the early morning. The water was considered sacred and holy. In Zoroastrianism, the sacred spring was called "Ardvi" and was considered sacred in the image of the Amudarya [1].

Rain stone (yada) was used during the drought and drought, and the tradition of fortune-telling with colored stones among the population of the Khorezm oasis has been confirmed. At the same time, in Khorezm there is a belief in the spirits who are considered to be the "patrons of the river", and the Khorezmians also glorified and deified the patron of the river called Hubbi. The locals sacrificed to him in the early spring to prevent flooding. The worship of water cults is also reflected in the legend of his struggle with the Arang people living at the bottom of the river.

Hubby's mother Ardisura-Anaxita or Anbar's mother are also Khorezmians was especially revered in his faith. Also, Anbar (Ambar) is an annual "Darveshona" held by women who have not had children. Throwing food into rivers and canals, saying it is the right of fish to eat the custom has also survived in the lives of the people of the oasis. Usually, the farmers performed a ritual called "Haqullo" after harvesting and waking up in the morning. In this case, the owner of the cup

He took a handful of wheat from the harvest and gave it to the orphans, the widows, the needy and the poor, and the helpless (old woman) as a tribute to God. Also, according to another custom, the owner of the threshing floor sprinkled a handful of grain around the threshing floor as a reward for the birds. According to G.P. Snesev, the purpose of the creation was to nourish and rejoice the spirits of the ancestors who flew in the form of birds [6]. During the field research, it was found out that this tradition is still practiced in the village of Sarapoyon, Khanka district, Khorezm region. Fruits were taken to the cemetery when the fruits were ripe, with the intention that the souls of our ancestors would rejoice in this ceremony.

Hubby's mother, Ardisura-Anaxita, or Mother Anbar, was also revered in the Khorezmian faith. Also, Anbar (Ambar) also throws food into rivers and canals during the annual Darveshona ceremonies held by women who have not had children in the form of mothers the custom has also survived in the lives of the people of the oasis.

Usually, the farmers performed a ritual called "Haqullo" after harvesting and waking up in the morning. In this case, the owner of the chash took a sack of wheat from the cultivated crop and gave it to the orphans, widows, the needy and the poor, the homeless and the helpless (the old woman) as a godsend. Also, according to another custom, the owner of the threshing floor sprinkled a handful of grain around the threshing floor as a reward for the birds. According to G.P. Snesev, the purpose of the creation was to nourish and rejoice the spirits of the ancestors who flew in the form of birds [6]. During the field research, it was found out that this tradition is still practiced in the village of Sarapoyon, Khanka district, Khorezm region. Fruits were taken to the cemetery when the fruits were ripe, with the intention that the souls of our ancestors would rejoice in this ceremony.

Religious beliefs about animals in Khorezm were mainly expressed in domestic animals. It was among the pets that there was a special attitude towards bulls, sheep, camels and dogs. In the Avesta, those who raised horses, cattle, and small ungulates were considered believers. Sheep bones, sheep and ram ornaments found in many tombs and tombs found in ancient Khorezm, and goat and ram horns hung on sacred shrines at the shrine, as well as the use of rams and their horns as ornaments in oasis embroidery. .

In the traditional customs of Khorezm, especially the ram is widely used. He himself, first of all, served as a tumor against the giants and the evil eye in the eyes of the population. That is why in ancient times a ram was kept in every household. Nowadays, this custom has been transformed and it has become a tradition to hang its branches on the gate.

At the same time, the inhabitants of the oasis threw the first tooth of the child under the feet of the rams, or if the child's teeth were difficult to pull out, the skull of the ram was torn to pieces on the child's head [8].

In the "door-opening" custom of the engagement ceremony, the groom's father and close relatives take a ram to the bride's house with a white cloth around its neck.

Cattle are also considered to be one of the creatures with magical properties for the inhabitants of the oasis. The bulls are revered as "good bulls" and it is a disgraceful act to harass a sleeping animal in vain and to use force against it. In the spring, when the first drive began, a snail was cooked in his honor the horns of the oxen are anointed.

After the Uzbeks dug a canal in the Amu Darya, Khiva Uzbeks sacrificed 8 to 10 cows and oxen and threw them into the canal. [9].

In the Hazarasp district of Khorezm region, it was customary for a newly built homeowner and his friends to turn a cow around the house for the sake of well-being and peace in the family. The groom also had the custom of turning the cow three times around the newlyweds. Several horse statues have been found in the Shavat Topro Fortress, the historical roots of which date back to the Bronze Age. [11] SP Tolstov emphasizes that horses are the leaders in the fine arts of Khorezm [13].

However, in the belief of the people of the oasis, the horse took second place, and its role in ceremonies and rituals is not so great. The cult of camels also played an important role in the way of life of the people of the Khorezm oasis in connection with Zoroastrianism. According to GP Snesev, the traces of the camel cult are revered in ancient Khorezm as a noble and pure animal, a legendary force that controls the river water. The use of so-called "ostrich" tumors is seen in the appreciation of vatuya hair as a means of magical properties [16]. In Khorezm, Sultan Uveys is the patron saint of camels.

The Khorezmians regarded their homes as sacred places. The Uzbeks of the oasis also have a variety of rituals and customs that they perform before moving to a new house, and in the minds of the people, the performance of these actions will ensure that family members will live in peace in the future.

They sacrificed before building a new house in the Khorezm oasis. This ceremony is called "nail wedding" ("nail" - the foundation of the building). After the house was built, the new house was "smoked" and baked. In the village of Sarapoyon, Khanka district, Khorezm region, the landlord still gives money to the master in the corner of a white cloth fold in the sense of "good luck".

In the Khorezm oasis, mythological notions about housing were deeply rooted, and in ancient times there were even special deities and cults who guarded the settlements. In particular, the image of the giant in the field of construction, first of all, reflected the image of the builder [17]. This is also direct

Going back to the Zoroastrian tradition, it later merged with the image of Hizr, the patron saint of architecture. According to MV Sazonova, in some districts of Khorezm, in order to save the lives of the remaining members of the family, two beams in the room where the death occurred or two beams were completely replaced, and in some districts all beams were completely replaced [19].

In order to please the spirit of the ancestors, the residents of Khanka, Hazarasp and Yangibazar districts of Khorezm region, after the completion of the construction of a new house, made a "work" in the name of their deceased ancestors. Three aspects were strictly adhered to when moving into a new home.

The first is that salt was brought in from the threshold, so that the house was intended to be salt-rich. The second is that bread and flour were brought in from the threshold. It is intended to provide the new household with food, a sertole, and a prosperous and prosperous life. Third, from the threshold of a new home mirror - mirror included. In this way, the life of the people of this household is as clear, spotless, radiant and pure as a mirror, and it is well-intentioned. [20]

There is also a threshold cult in the homes of Khorezmians, and among the residents of the southern districts of Khorezm, the coffin was traditionally taken out of the house three times during the removal of the deceased from the house. Clothing, which is an integral part of the material culture of the Uzbeks of the Khorezm oasis, is formed in close connection with the development of their lifestyle. The clothes of the Uzbeks of the oasis are also divided into everyday, work, wedding and ceremonial clothes according to their character.

Lachak is one of the ancient traditions of Khorezm women [21]. It was believed that in order for women of the oasis to wear a veil, first of all, a man should be relieved of the worries of childhood, that is, he should marry a boy, have a daughter, be calm, and only then wear a veil. When the women of Khiva wore this hat for the first time, they held a special ceremony - "Lachak wedding" and slaughtered a ram.

Mourning dresses will consist of shirts and scarves for women. The mourning dress is usually worn by relatives of the deceased - mother, sisters, wife, daughter, aunt and uncle. On the day of the "forty-year-old" ceremony of the deceased, young people take off their mourning shirts and tear them in front of the people. This custom is also called the "shirt tearing" ceremony. The ceremony was performed in the sense that "from now on there will be no losses between us and such dresses will no longer be worn." The "man" in distress wore a "tahya", "sherozi doppi" or "suvsar doppi" as a symbol of mourning.

If someone dies in the house of the Uzbeks of the oasis, the corpse will be a guest in his house for one day (that is, he will be buried the next day), and food will not be cooked in the house of the mourner until three o'clock. However, according to the belief that the soul of the deceased will be nourished on the eve of his removal from the house, the "peel" is cooked. Even today, in the event of a tragedy or an accident, a "pose" is baked, and in the vernacular of the locals, this ritual is called "work", that is, giving alms to hungry souls.

The rituals of baking bread and baking bread are also among the main rituals that are still preserved today. The corpse is baked on the day of the deceased's death, seven of which are made by the relatives of the deceased, and from that day onwards the number of corpses is reduced to one each day. This custom ends on the "seven" days of the deceased with the cooking of the last piece of porridge. Bread and pastries are baked on the day of the deceased's death.

### Conclusion:-

When Zoroastrianism appeared in the Khorezm oasis, its elements have survived to the present day. Researchers have also studied its existence. Based on the study of historical sources, ethnographic data, it can be seen that the religious beliefs of the rights have existed since ancient times, and the geographical environment, the occupation of nomadic and sedentary tribes also played a role. Religion, as an integral part of human spirituality, regulated and governed the way of life of our ancestors.

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