

# Continuity of National and Religious Values in the Context of Modern Uzbekistan

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**Abstract:** The aim of the present research is to identify the genesis and evolution of the continuity of national and religious values in the context of modern Uzbekistan. The authors of the article, through the prism of values and religion as an integral attribute of culture, as well as the methodologies of a comparative, generalizing, systematic and integrated approaches, make a digression into 3 thousand years of history, analyzing the continuity and stable nature of stereotypical thinking, the genetic code of national and religious values. The existing gap regarding the genesis of any national identity is very relevant. The relevance of the study is conditioned by the fact that the authors reveal the evolution of national and religious values, transformed in the consciousness of modern society. In this regard, this article is aimed at identifying and revealing urgent problems in an unstable globalizing world, where many issues through a prism of the context of national and religious peculiarities characterize the modern worldview of the Uzbek people. The leading approach (or method) to the study of this problem is a systematic approach, which allows us to comprehensively consider the structural, functional, and feedback transformations of national and religious values, which help to identify an objective picture of the problem at hand. The article presents the evolution of national and religious values of modern Uzbekistan in the context of a conceptually significant periodization starting from the Avestan period, the transformation and fusion of Arab Islamic culture with the advent of the Islamic religion and having a very significant period in the history of our people, the end of the 19th and the beginning of the 20th centuries. The continuity and paradigms are revealed in chronological order to identify the pattern of national and religious consciousness of the peoples in Uzbekistan. It is also justified that the Zoroastrian religion, which was preserved thanks to the Avesta, recorded in Pahlavi, cannot be considered the main argument for the Iranian origin of Zoroastrianism. It would be more correct to say that on the path of the spread of Zoroastrianism, Persia turned out to be the country where this religion found the most favorable socio-historical basis, therefore, the Avesta was compiled and designed as the holy book of Zoroastrianism there. The materials of the article are of practical importance in the concept of complex, multifaceted and mosaic nature, thinking stereotypes, and in general the culture of the modern Uzbek people. The genesis of the highest directions of intellect - mathematics, philosophy, music, poetry - begins in the Avesta and through the subsequent great thinkers of the Middle Ages of Central Asia, such as Khorezmi, Fergani, Beruni, scientists, poets and writers in other spheres - Avicenna, Firdavsi, Alisher Navoi, continues until our era. Algorithmization and the name itself {algorithm}, one of the foundations of mathematics and computer technology, comes from (al-) Khorezmi. The continuation of the musical structures of the Avesta, in Shashmakom, folklore and instrumental music of modern Uzbekistan is a clear justification of continuation of Zoroastrian religious culture in Central Asia.

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# 1 INTRODUCTION

From the end of the 20th century, the countries of Central Asia, in particular Uzbekistan, began an intensified process of studying and understanding the history of their peoples and historical values. At the same time, along with the objective research, where scholars rely more on historical documents and facts that reveal new layers of ethno-cultural heritage, subjective statements and trends that previously lay hidden in the subconscious labyrinth of the national memory of some individuals began to appear. Populist works began to appear, contrasting one nation with another, emphasizing the superiority of one nation over others and “proving” the historical primacy of the formation of this nation in the region, as well as its name.

These authors do not take into account the generally accepted truth that “world civilization in the global-historical cultural heritage is not the result of the dynamic activity of only individual humans, whose “properties were higher than those of others... They uncontrollably exalt the distant past of their people and, on the contrary, deliberately belittle the importance of other peoples of the region, openly denying any of their contributions to the development of civilization” (Rtveladze, Sagdullaev, 2006).

More reliable and detailed information on this issue can be emphasized from Iso Jabbarov’s book “The Uzbeks”: “According to historical data,” he writes, “three or four millennia ago, different routes of tribal hordes speaking Indo-European languages passed through the fertile lands of Central Asia from west to east in the direction of Altai and Mongolia. From the end of the 1st millennium BC from the east to the west, heterogeneous tribes are migrating across the great deserts of Central Asia. Those who migrated until the middle of the 1st millennium, speaking Turkic languages, left tangible traces in the places where they stayed... The Scythians-Sarmatians and Saks, Turks and Mongols who came here in the distant past assimilated with the local peoples and ethnic groups who had previously cultivated these lands and culture, the Romans called these ancient aborigines as Scythians, Sakas, and some of them as Massagetae. Consequently, almost all of Central Asia forms a certain historical and ethnographic region, which has common ethnic origins and lands, common ancient ancestors. The basis of its unity is formed not only by identical natural and geographical conditions, but also by identical economic and cultural types, certain features of traditional material and spiritual culture, religious beliefs and some elements of everyday life” (Zhabborov, 2008).

Some similarity of cults, rituals or moral norms of different peoples or countries is not an indicator of the identity of their religious consciousness or philosophical teachings. It is possible to form an idea of the essence of a particular religious, philosophical and moral-aesthetic attitude of a certain ethnic community or state to the nature, person and society only when all the diverse and contradictory facets of consciousness, knowledge and activity of the peoples of hoary antiquity are covered. This especially applies to the research of scholars from Uzbekistan, who clarified many controversial issues regarding the genesis of our people, as well as regarding the Avesta, and confronted the world scientific community with the fact that Central Asia, in particular Khorezm, should be considered the birthplace of Zoroastrianism and the Avesta. A major expert on the history and culture of the peoples of Central Asia E.V. Rtveladze, notes that “Today, science has absolutely no information about the language and names of the peoples living in Central Asia at that time. The first mention of this is contained in the Avesta, in the works of ancient Greek historians, written inscriptions of the Achaemenid kings and dates back to the 7th-6th centuries BC.” (Rtveladze, Sagdullaev, 2006).

National and religious values are special social definitions of spiritual and material objects of the surrounding world, revealing their positive or negative significance for humans and society. *Structure of values*: values related to people; regarding nature; regarding God. These values form a single system - to a larger extent, the values of people - common with the values regarding nature and regarding God. Another direction for structuring values is the series “spirituality/materiality”: 1) divine values, 2) intellectual values, 3) values of strength and energy, 4) material and bodily values.

The Avesta establishes systemic series of sequences based on emanations: examples: one series: {God --> nature --> people}; another row: {Creation of Fundamentals - Bun-Dakhishn --> Mixing with negativity and processes of Purification - Gumezishn --> Leaps of Development - Frašo-Kərəti- --> Pure Positive Development - Visarishn}. Bun-Dahishn - primordial perfection, Divine Holiness. Gumezition is a mixture of positive and negative, the processes of partial purification, development, optimization, strengthening, harmonization, healing, and recovery. Frašo-Kərəti – Great Leap in the processes of Purification and development. Visionary – Achieving processes of Pure (without negatives) Development of positives. These emanations and corresponding values form an

integral community and harmonious unity of values, which are systematized in a multidimensional matrix containing a number of directions.

The values related to God are clearly manifested in the texts of Gat, Yashtov, Videvdat and a number of others. From the Gathas, these values are especially prominent in Y 47; from the Yashts - in Yt 1, dedicated to Ahura Mazda, from Videvdat, in Vd 2. Values regarding nature are clearly manifested in the Gathas: in Y 44, Y 29; in Yashty - in Yt 5, Yt 8; in Videvdat - in Vd 3, Vd 1. Values regarding people are clearly manifested in the Ghats: in Y 29, Y 44, Y 53; in Yashty, in Yt 1, Yt 5, Yt 10; in Videvdat, in Vd 2 (Abdukamilov, 2019; Abdukamilov, 2020; Abdukamilov, Arin, 2020).

Since the 8th century, Islam has become the main religion of the local population of Central Asia. In particular, the penetration of Islam into Central Asia, the change and syncretization of existing religious beliefs, combined with the transformation of temples into mosques, integrated its historical evolution with Islam.

Before the advent of Islam in our country, that is, according to Zoroastrian teachings, women and men had equal rights in public life, but also in Islam there were moral and legal views on the feminine issues. "Before Islam, the Turks living in Turkestan had a partner in all the relationships they needed for life; husband and wife had equal rights in the household, livelihood and military affairs... When we accept Islam, when the Arab culture begins to invade us, there will be a great change in our life, in our life, in our general flow" (موباحه سه يولى بيله ن باسيلادر)) (خاتنلارماسنه له سي . نوكته. The fact that some norms of Islamic law are partially similar to the norms of Zoroastrianism subsequently allowed this religion to be absorbed into the life and customs of our people. However, as a result of the country's transformation into a royal colony at the end of the 19th and beginning of the 20th centuries, they tried to preserve religious values against the background of national values. Due to the dominant nature of religious views, Jadid enlighteners approached religion based on the fact that religion is a traditional social system, a social institution that connects people on the basis of common mental and national unity.

The great strength of Islam, which was neglected by the Russian government during the occupation of the country, was demonstrated in the coups and acts of aggression of 1917. Although Islam has been kept away from the government and there have been cases of its being ignored, it has revealed an unexpected image even in its modern form. This image was reflected in the concept developed by the Jadids, that

is, the educated elite using Islam even in the clash of civilizations. "For Jadids, Islam is found in certain texts, not in Muslim traditions and customs. In essence, Jadidism was a new way of understanding Islam" (Halid, 2010).

The assimilation of Turkestan and Russia, the loss of nationality by the indigenous population due to the policy of Russification of the population, as well as aggression against religion were objectively analyzed in the works of Adib Khalid (Khalid, 2010), Marco Butino (Butino, 2007), and Shirin Akiner (Akiner, 1996).

## 2 METHODS AND METHODOLOGY

Zoroastrianism, as the first world religion of its time, and the Avesta, as the sacred canon of this religion, carry rich humanistic values, deep ideas about the integrity of the world, the movement of the universe, the creation of a happy life, fair social governance, human rights and responsibilities, the purity of human thoughts and deeds, the victory of good over evil, the necessity and usefulness of labor, piety, etc., which have become the universal and valuable property of the peoples of the whole world.

The main achievement of European scholars in global Avestalogy also lies in the fact that they developed and substantiated various methods of studying the texts of the Avesta: A. Duperron in his research went from the general and whole to the particular, individual; E. Burnouf, on the contrary, constructed the analysis from a single word to the whole; Alheim, Cameron, Hartzfeld relied on new archaeological materials; G. Widengeren, Vikander, H. Nyberg, Zehner adhered to a comparative historical analysis; Benveniste, Henning, Humbach, Juncker, continuing the line of H. Bartolome, paid more attention to the linguistic and textual aspects (Braginskij, 1972). In the 19th century, debates about the authenticity of the Avesta subsided; interest in the Avesta concentrated on studying the content and structure of the Zoroastrian worldview and world perception.

This approach has become dominant in studies of Uzbekistan, where it has been proven that the most ancient parts of the Avesta reflect the beliefs and way of life of the peoples of Bactria, Fergana, Greater Khorezm, Margiana and Sogd. Ethnographic, archaeological and historical facts indicate that for many centuries two trends coexisted in parallel: on the one hand, the oral transmission of the basic

principles and ideas of the Zoroastrian religion, on the other, the written recording of the most widespread and consistently canonized parts of Zoroastrianism. It must be emphasized that the Avesta has undergone significant changes over a long period of time, adapting to the place of distribution and socio-historical conditions. This is evidenced by various rites, rituals, customs and way of life, which were similar to the rites, rituals, customs and way of life of other peoples, or exist in an adapted form. Such an abundance and mosaic of the worldview of Zoroastrianism reflects, on the one hand, the historicity, long-term formation and development of the religious consciousness of the peoples of Central Asia, on the other hand, the presence and coexistence of various religious layers in Zoroastrianism, which then got systematized definition. For example, in the most ancient part of the Avesta - Yashtah - primitive, fantastic ideas of people about the world and gods are set out. But already in the Gathas the voice of Spitama Zarathushtra himself is felt, his personal interest in strengthening the prestige of the only God Ahura Mazda, his devotion to him.

We consider it appropriate to state our inner satisfaction with the fact that the already formed Uzbek avestalogy is taking confident steps towards its own development. In the second half of the 20th century, the sections related to the Avesta appeared in publications devoted to the history of Uzbek literature. On the initiative of such scholars as N.M. Mallaev, A. Kayumov, M. Kadyrov, A. Irisov, Kh. Khomidiy there was put forward and substantiated the position that the Uzbek people are directly related to the ancient spiritual roots, the values of the times of prosperity of the Avesta and Zoroastrianism. Ethnographers such as G. Snesev, B. Karmysheva, K. Shoniyozov, I. Zhabborov, G. Dresvyanskaya proved that the way of life, customs and traditions, various superstitions, beliefs, peculiarities of thinking, the ethno-psychological world of the Uzbeks from ancient times was formed on the basis of the Zoroastrian philosophy of nature and its social principles.

Over the past decade, the monograph "Anthology of Zoroastrianism" (Makhmudova, Iskhoqov, Zhalolov, 2017), "The role and place of the Avesta in the history of philosophical thought in Central Asia (Makhmudova, Zhabborov, Zhabborov, Arifhanova, Urazova, 2012), the works by G. Makhmudova philosophically generalizing through a systemic-functional analysis of arrays of facts (Makhmudova, 2010) have been published on this issue. The works of M. Iskhakov using the hermeneutic method provided translations and

commentaries on the mythology and demonology of the Avesta (Iskhoqov, 2001), several Avestan translations with comments in the Uzbek language of the work of the young scholar B. Zhalolov (Zhalolov, 2018), and especially the original and extraordinary articles of R.T. Abdukamilov, who used methods of comparative historical, structural analysis and synthesis, mathematical linguistics, mathematical modeling, methods of numerical mathematics: statistical; methods of discrete non-numerical discrete mathematics: algorithms, matrices, graphs, vectors (Abdukamilov, 2018). We would especially like to note the ambitious project to prepare the Encyclopedic Dictionary of Avestalogy (Makhmudova, Iskhoqov, Saidov, Hakimova, Urazova, Abdukamilov, Zhalolov, 2020), which has no analogue in Central Asia.

The history of the emergence of Islam in the territory of Central Asia was associated with the state of decline on the Arabian Peninsula; its essence was determined by the need for an absolute monotheistic religion in the history of religions and its socialization based on monotheistic incentives. In other words, Islam was supposed to fill the gaps in the socialization of the religions of its predecessors and provide a system of law that would give humanity freedom to humanistic and liberal ideas. This is why Muslim jurisprudence reflects the spirit and purpose of Islam. The Arab conquest, which began in the 8th century AD, was aimed at destroying any written and spiritual monument. However, the Central Asian Renaissance of the 9th and 11th centuries came after the Arab conquest, and although all works were written in Arabic (science, literature), it contained scientific sources and mainly reflected the stereotypes, character and level of science in Central Asia until that time. In the introduction to all the works of scholars such as Beruni, Ibn Sina and al-Farabi, the words "in the name of God, the Gracious, the Merciful" are mentioned, but in essence the debate about whether he really belongs to the Islamic world is not in vain. In this direction, it is noteworthy to note the fundamental monograph by Sh.O. Madayeva dedicated to the Anthropology of Identity (Madaeva, 2015).

This culture is one of the most important components of cultures in the Near and Middle East with its own direction, achievements, characteristics, as well as the unique Renaissance of Central Asian culture. Of course, this complex process, including the development of natural scientific and philosophical ideas, was determined by a number of important historical and spiritual factors. Among the general reasons for the emergence of the Renaissance

in the history of the peoples of Central Asia, especially Uzbekistan, one can highlight its powerful historical and cultural base, rich religious and philosophical heritage. A striking example of this can be the religious and philosophical teachings of Zoroastrianism, which were widespread in ancient times and had a profound influence on the spiritual and cultural life of many peoples. It is known that it originated in the Khorezm oasis and became one of the largest spiritual and ideological factors of that time. During this period, along with the worship of fire in Central Asia, the influence of Buddhism, Manichaeism, Zoroastrianism, and Nestorian religions increased, and various temples appeared. The Silk Road, passing through many cities of Central Asia and connecting the West and the East, played an important role in the development of the material and spiritual culture of the indigenous Sogdian and Turkic peoples. In the 5th-7th centuries, the political, economic and spiritual life of Central Asia underwent enormous changes. Central Asia, especially on the territory of modern Uzbekistan, where there were unique masterpieces of folklore, ancient historical monuments, irrigation structures, ancient spiritual treasures, rich cultural and spiritual achievements of peoples during the meeting and connection of different cultures, religions, especially Islam, gave a strong impetus to the emergence of the Renaissance of Central Asia.

The role of Islam in Central Asia at the end of the 19th - beginning of the 20th centuries, especially in Turkestan, the process of its syncretism with national values, as well as the reaction of the local population to actions against religious and national values during the tsarist political situation were reflected in the following articles: "Interperiod comparative analysis of the socio-philosophical attitude of the Uzbek people to weddings and celebrations" (Yusupova, 2016), "Historical and retrospective approaches to the issue of woman position in Turkestan", "Analysis of the religious and political situation in Turkestan in the context of the Plague Uprising" (Yusupova, 2020), "Features of the manifestation of the transformation of the religious factor in Uzbekistan" (Yusupova, 2020).

### 3 RESULTS

Probably, the religion of Zoroastrianism had very deep roots, and much of it is connected with the remnants of even more ancient beliefs, the ancient way of life of people. It is obviously that Zoroastrianism is the most ancient systematized

religion of humanity, where the primitive religious and philosophical attitude to the world is transformed and receives a specific spiritual orientation, thanks to the reform and systematization of religion carried out by Zarathushtra. Zarathushtra summarized various aspects of religious consciousness in the image of the creator of the world - the single God Ahura Mazda. Thanks to this activity, Zarathushtra appears before us as a great reformer, philosopher and sage, who contributed to the rise of humanity in religious and philosophical terms, to the expansion and deepening of the process of understanding the world.

The idea that the formation of Zoroastrianism takes a long time in the process of development of human civilization, and the Avesta carries multifaceted information about the life, way of life and beliefs of the peoples of Central Asia, is proven by the fact that different parts of the Avesta reflect different periods of the formation and development of religious consciousness, as well as various socio-historical foundations of the social structure.

The most thoughtful conception is proposed by E.V. Rtveldze, A.H. Saidov, and E.V. Abdullaev. Based on serious scientific arguments, they determine the place of compilation of Videvdat in favor of its localization in ancient Central Asia. In their opinion, there are four reasons that connect Videvdat, and, consequently, the Avesta with Central Asia:

- 1) the predominance of Central Asian regions and lands in the list of creations of Ahura Mazda from Fragarid I;

- 2) the correspondence of the "Videvdat" funeral rite with numerous archaeological findings in the territory of Central Asia and reports of ancient and Chinese authors about this region;

- 3) the preservation in some areas of Central Asia of customs regarding the dead, as well as dogs, similar to Videvdat; as S.P. Tolstov noted, among the Uzbeks of Khorezm "some ritual instructions relating, for example, to the cleansing of water bodies desecrated by carrion or the cleansing of the harvested grain, literally echo the corresponding instructions of Vendidate" (Tolstov, 1962);

- 4) opening on the territory of Central Asia (Togolok-21, etc.) fortresses with concentric shafts, similar in structure to the Vara fortress, built by Yima (II Fragarid) (Tolstov, 1962).

Basing on this point of view, it is possible to trace the origin, content and characteristics of the various parts and layers of the Avesta in more detail and scientifically. Only in such a pyramidal and comprehensive way of research, clarifying and comprehending the stated facts, events with historical truth and the course of development of human

civilization, one can achieve the Proto-Avesta, that is, discover the origins and survey the basis, foundation of this unique phenomenon. Social orientation, expressed in the fight against social evil within the social contradictions of its time, is another characteristic feature of Zoroastrianism, which has world-historical significance. Raising such a problem within the framework of the religious system is also a merit of Zoroastrianism.

If we consider the period after the introduction of Islam into the history of Central Asia as an integral stage, then the period of Soviet power is a period of regression in the development of Islam and the formation of a religious worldview. In general, this process is not a process of improving the national or religious worldview in the evolution of the colonial period, but rather a mixture of different national traditions, skills, and characteristics.

With the advent of Islam, dramatic changes occurred in the social and political structure of Central Asia. Many modern problems are also the result of the syncretization of national and religious values, but, on the other hand, the integration of these values has led to the re-enrichment and development of the material and spiritual heritage of peoples.

The Islamic factor occupies a special place in the evolution of national values. As a result of Islamization, the Renaissance period or the so-called Renaissance begins in Central Asia. Due to the globalization of Arab culture, language, and religion, the assimilation of local and Islamic culture occurs. Subsequently, it had a great influence on science, creativity, poetry, literature, art, and architecture.

The major English historian, philosopher and cultural scholar Christopher Dawson said about the influence of Islam on the mentality and culture of different peoples: "Although Muslim architecture is different in each country, there is something unmistakably Muslim in it, as in literature, speech or behavior. Undoubtedly, modern nationalism and secularism have brought changes to this state of affairs, but they have done so only recently, at a superficial level and not completely. Islam still continues to exist as a living religion, as well as as a world religion. Thus, Islam provides a classic example of how a culture (social way of life) can be transformed by a new outlook on life and a new religious teaching and how, as a result, can new social forms and institutions will appear, transcending racial and geographical boundaries and remaining unchanged for centuries" (Douson, 2000).

Indeed, the values of Islam are so ingrained in our national values that even today we have reached a point where we cannot understand ourselves. Because

the ideas of Islam have become our national value through our customs and traditions.

It is now easy for a modern person, living in a highly secularized society, to imagine this general view of life as purely secular, without the necessary connection with religious beliefs. But in the past this was not the case. From the very beginning, people already viewed their lives and the life of society as closely dependent on forces beyond their control - superhuman forces that simultaneously control both the world and human life (Douson, 2000)..

After the October Revolution, the relationship between a human and religion was put in the mainstream of educating everyone as an atheist and God-denier. The official ideology waged a fierce propaganda struggle for atheistic education, while in life we observed various versions of the religious and philosophical worldview. Religious consciousness, shrouded in the humanization of human existence, has been constantly reinforced by the unknown nature of natural phenomena and human life. There are very few people who believe in God from a purely moral point of view, although religion strives to completely absorb the moral values of humanity. Also, Islam, representing a complex harmony of philosophical, natural, moral, historical, artistic, psychological and aesthetic views, envelops a person with a single impulse.

As I.V. Sukhanov states: "Insufficient attention to folk customs, traditions, rituals of the working masses of past eras, to their way of life, does not allow us to give a full idea of the stubborn resistance that the folk way of life offered to religion and official culture..." (Suhanov, 1976). A striking example of this is the attitude towards the Navruz holiday in some Central Asian republics. After all, there was even a period when the Navruz holiday and other intertwined national and religious values were officially prohibited. One can agree with I.V. Sukhanov's statement regarding the continuity and stable nature of value orientation: "The system of customs and traditions of any people is the result of its educational efforts over many centuries. Through this system, each nation reproduce themselves, their spiritual culture, their character and psychology in a number of successive generations" (Suhanov, 1976).

In a word, the religious policy of the Soviet era affected religious faith, which is the spiritual support of human existence, as well as the material values associated with it. The nature of shrines and sanctuaries, no matter how irrational it was in national thinking, served as a means of understanding the identity of Uzbeks, destructive thought processes, as part of national spiritual values. Inseparable religious

and national values in the worldview of the Uzbek people were rooted during the totalitarian regime. Most of the country's shrines and tombs were reconstructed, repaired, expanded during the first ten years of independence and began to host pilgrims. Moreover, the participation and efforts of people in the revival of national and religious values, regardless of the attention and funds allocated by the state, can be observed in almost all the shrines where the research was carried out. Most importantly, the mausoleums of Amir Temur, At-Termizi, Imam Bukhari, Al-Fargani, etc. were reconstructed. New types of museums, mausoleums and sanctuaries dedicated to the purity of the spirit of the ancestors, especially such as Al-Marghinani, represent the formation of a new culture in the process of self-realization.

Uzbek thinking clearly expresses a strong understanding of historical processes or reproduces events through the concepts of individual spirituality, rational thinking, respect for national spiritual values, respect for ancestors and moral standards.

## 4 DISCUSSION

Many rituals, cults, beliefs and ideas of Zoroastrianism are much older than the time of their historical recording. It is precisely this multi-layered content of Zoroastrianism and the Avesta that turned out to be more stable than other traditions. Many rituals were introduced by later followers and adherents of Zoroastrianism in order to bring closer religion to reality, approval and dissemination of the ideas of this religious and philosophical doctrine. With the advent of tribal associations and joint life activities, a primitive system of religious consciousness arises in the form of totemism, animism, etc. People who were dependent on certain types of plants or animals began to choose them as their totems, which were later deified. Subsequent generations strictly adhered to the rituals and the idea that their family descended from this totem.

Emotional and associative ideas about fundamental totems among members of the clan community gradually form their moral criteria, indicating the formation of socio-ethical ideas about "Ourselves" and "Strangers". The totem of a particular nation becomes the personification of the past, present and future of each member of society. Thus, the totem established social order among members of the community, based on the division of "Ourselves" and "Strangers," prohibiting or allowing the use of certain objects as an object of veneration,

connecting all this with the traditions of their ancestors.

We see echoes of this ancient veneration of animals not only in the rituals of Zoroastrianism, but also in modern India in relation to cows; many scholars associate this with the Zoroastrian tradition.

The totemization of human ancestry went in parallel with the animistic ideas of people. The Avesta provides a clear example of the fact that as a result of the widespread attraction of natural phenomena into the orbit of consciousness, the idea of an inextricable connection between spirit and body gradually formed. This is observed in all parts of the Avesta, where the spiritualization and deification of natural phenomena occurs.

Even in the 21st century, such rituals and religious ceremonies exist in some urban and rural (village) areas of Uzbekistan. For example, in many regions (Tashkent, Fergana, Samarkand, Kashkadarya, Surkhandarya, Khorezm, Karakalpakstan, etc.) a ram or a goat is still sacrificed in holy places. Animistic ideas that the souls of the deceased continue to exist in a disembodied form and from time to time visit the living in the form of butterflies or appear in dreams are also inherent in the residents of many villages (kishlaks). People to whom a deceased mother or father, husband or wife, child or other loved one appeared in a dream, necessarily perform the ritual of sacrificing a ram, goat, chicken, to calm their souls and the souls of the dead.

According to many scholars, magic is a phenomenon that unites the consciousness of ancient and modern people and at the same time divides them. Both ancient magic and modern forms of its manifestation are an imaginary influence on supernatural forces, the realization of supernatural phenomena.

In modern conditions, magic is widespread among folk healers. For example, Uzbeks go to healers to get rid of the evil eye, confident that the healer is able to drive out the magical power of "Kinna" that has struck a person. The ritual consists of the ceremony when the healer reads prayers over a bowl of ashes and chants "Chik", "Chik", that is, "Come out", "Come out" and "Go away". It is believed that a person with an "evil eye" can stop a galloping horse, split a stone, stupefy another person, etc.

Such a wide range of deification of nature and the cultivation of supernatural forces capable of creation and destruction opened the way to polytheistic consciousness. The process of transition to polytheism took many millennia until the human community established a systematized religious and philosophical understanding of the world.

However, the religious and philosophical consciousness was located, and the socio-historical practice of people did not proceed in a hermetically sealed vessel, but in an ever-changing natural and social space, which had open borders. Therefore, many primitive religious beliefs and religious and philosophical ideas that emerged later, as well as customs, rituals, and mythology, freely penetrated into the orbit of each other's spiritual dimensions.

Uzbekistan, being the heart of Central Asia, in ancient times was a place of movement of nomadic and sedentary cultures. "In Central Asian Mesopotamia, even in ancient times, apparently at the end of the 2nd - beginning of the 1st millennium BC, in their internal essence, they were agricultural and irrigation civilizations, and therefore urban... Cattle breeding, both domestic and nomadic, was of great importance here, but did not determine their main content." (Rtveladze, 2002). Therefore, in many sources originating from Uzbekistan, the history of culture, life, and social system is connected with Zoroastrianism. Even the roots of ethical rules that exist in every family and mahalla (local community) have deep roots in pre-Islamic times. Respect for water, careful handling of grain crops, respect for nature, connection with the native land, purity of thoughts are inherent features closely related to the moral values of the Zoroastrian period. Zoroastrianism, given the monotheistic nature of its essence, had such specificity that strengthened the collective spirit of society. The traditional form of society of Zoroastrian society was strengthened by the roots of democratic principles that created social equality and social security. In Zoroastrianism we see an amazing interweaving of nomadic and sedentary worldviews, embodied in integration into the cosmological and social environment: "In its sacred book there is the idea of social protection of social strata that are not capable of physical labor. It calls for conscientious work and charity for the poor. This is justified by the need to maintain stability in public life" (Karim, 2007).

The Otashkada of the Zoroastrians turned out to be a space where all these ideas were realized through the educational process: "Educational institutions such as madrasahs and schools at the Otashkada, which constitute a key element of the educational system of the Zoroastrians, were preserved and used in the educational process along with books on secular knowledge, copies of the Avesta, and manuscripts, having social, educational significance" (Abdullaev, 2007).

The special attention of the Zoroastrian religion to the upbringing of children is evidenced by the words:

"Oh, Mazda! Give your immeasurable love to devoted caregivers. Where are your advice, edification, kindness and enlightenment? ... Education should be considered as the most important support of life. Every young person must be raised in such a way that, first of all, having learned good manners, reading, and then writing, in order to reach the highest level". Raising youth in the spirit of patriotism, mobilizing them into the army, building irrigation systems, organizing hashars (voluntary cleanup even), various feasts and celebrations are also associated with the activities of Otashkada: to believe in one God, perform various religious rituals, communicate the laws of religion to people, serve as centers of science, social opinions and spirituality. Various socio-political and educational issues were resolved here" (Abdullaev, 2012).

The struggle that takes place in the world and soul of a person ends with the victory of the light over the dark, good over evil, life's adversity over the chains of fate. Such human traits and such events are praised that give people happiness and wealth, joy and consolation. A striking example of this is the attitude towards Navruz and its celebration by our ancestors. Already in ancient times, our ancestors had an idea of the coincidence of the duration (equinox) of day and night on March 22, and this day was celebrated as a national holiday. This is another significant argument in favor of the life-affirming orientation of the socio-philosophical content of Zoroastrianism. As I. Jabbarov notes: "former religious ideas were closely connected with mythology and were reflected in oral folk art. They are preserved in legends, proverbs, fairy tales, poems, folk games and dances. In modern mass performances of seasonal holidays such as Navruz, "Tulip", "Red Flower" one can find elements of magical and totemistic ideas" (Zhabborov, 2008).

The day of Navruz brings an individual closer to nature, to society, and from this working day begins. The awakening of nature, the change in life, the birth of bright ideals among people are glorified in the Avesta as the triumph of the Good, the Beautiful and the Justice. Modern representatives of Zoroastrianism widely celebrate this holiday. Charitable events and mass donations are held, and all events involve people of different ethnicities, races and representatives of different cultures. One of the largest committees for the Nowruz holiday today is Fezana.

According to A. Metz: "Strange as it may seem, there were many Zoroastrians in Babylonia, but most of all in the south of Persia. There is information about a clash between them and Muslims in Shiraz in 369/979; their houses were looted and Adud ad-Daula punished all those responsible. Usually, Shiraz was a

very peaceful city, and al-Muqaddasi was even surprised that the Zoroastrians there did not wear distinctive signs, and on the days of the holidays of the infidels the whole city was decorated....In the East Persian desert, al-Qarinain was inhabited exclusively by Zoroastrians, who subsisted by renting donkeys and traveling to different regions” (Mec, 1966). Consequently, Zoroastrianism as a religious belief, which absorbed shades, rites, and rituals of “natural” tribal cults and changed over many centuries, and especially during the Achaemenid era, began to gradually take shape into a system, receiving a certain direction in the era of the Eastern Middle Ages. “Along with Christians and Jews in the 10th century, Zoroastrianism (majus) was unconditionally recognized as a protected religion. Like Christians and Jews, they had their own head, who represented their interests at court and in government. Yet there was a difference between these three religions. The Jews saved their political position in the almost federal, loose state structure of the Babylonian empire, carrying it intact through all dangers and vicissitudes; the Zoroastrians were considered as the remnant of an independent and brave enemy, so they never completely and undefeated in his inaccessible strongholds; Christians, on the contrary, were already protected citizens even in the conditions of more organized relations of the Sassanid state, less favorable for them than for the Jews, or became part of the empire of Islam as residents of provinces separated from Byzantium. Therefore, “the heads of the Zoroastrians and Jews having inherited rank, are called kings and pay taxes to their superior authorities, which Christians have never had” (Mec, 1966).

With the change of the religious and cultural paradigms, with the advent of Islam in the region, a new stage of urbanization began, i.e. the stage of development of urban culture under the auspices of a monotheistic worldview. Islam, which came to the region, dramatically changed public consciousness, and at the same time began to change itself, syncretizing spiritual and ritual forms of God worship. The main fundamental trends that defend the basic idea of “tawhid” in Islam, assimilating the Aristotelian principles of the world order, were being laid in Central Asia. At the same time, these sources were enriched by the values that were revered here. The transition from Zoroastrianism to Islam synthesized the value system of people, transforming historical memory into the bosom of a new faith. Therefore, even in the hadiths, the women’s issue occupied a greater place than in the Qur’an itself, concretizing in the veneration of the role of a woman

as mother, daughter, wife, etc. Thus, the continuity of the object of faith and women was reformed in a new light. and against the backdrop of a new religion.

Traditional life with its specifics played a big role in this process. It is a fact that in the pre-Islamic period, the importance of women in public life was higher and they played a significant role in the performance of ritual rites. After the advent of Arab missionary politics, the practice of reproducing ritual ceremonies continued based on the perception of the Islamic religion, synthesizing it with pre-Islamic forms of beliefs and practices. Most likely, strong resistance to the adoption of Islam contributed to the emergence of rituals and customs more reminiscent of the spiritual and moral quintessence of Zoroastrianism. In his ethnographic works, Snesev stated that, along with orthodox Islam, there was a diverse set of religious ideas and practices: animism, magic, the cult of ancestors, the cult of saints and graves (mazar). He introduced women as “custodians of remnants” and bearers of special “female religions” and assumed that the life cycle of rituals associated with the birth and upbringing of children is replete with acts of propitiation (Snesev, 1974).

At the end of the 19th century and the beginning of the 20th century, fanaticism and fundamentalism doomed Central Asia not only to economic and political decline, but also in spiritual and educational terms, violating the centuries-old system of traditional schools. This put an end to the positive development of such forms of worldview as attitudes towards the development of science, religion and fanaticism, national values and self-awareness. Central Asia, with the scientific heritage of its scientists that laid the foundation for the renaissance of Western Europe in the 16th century and its continued socio-economic dominance from the 19th century onwards, was doomed to spiritual dependence. As for the policy of conquest in human history, due to the nature of imperialism, France invaded Algeria, Tunisia, England invaded India, and Tsarist Russia invaded Turkestan. Economic and spiritual consequences of the Tsarist Russia invasion were seriously discussed for the first time by the Jadids (Behbudi, Fitrat, Munavvar Kari, Chulpan, etc.).

The decline of Turkestan after several centuries of medieval development, the collapse of the economic and military system, the deterioration of spiritual life and the deterioration of this situation were caused by amateurism in relation to the fundamentals of Islam. The most important aspect of Jadidism’s ideas regarding religious fanaticism and fundamentalism is that they believed fanatical ideas had been formed

over centuries and not only changed attitudes towards Islam, but also had a negative impact on the development of socio-economic life. The peoples of Turkestan also changed their way of thinking and developed a hermetic self-awareness. The Jadids believed that fanaticism gave rise to such traits in the local population as attachment to traditions, localism, and inability to perform religious rituals without fail. The main reason why religious fanaticism took root on such a wide scale and acquired a negative character was the disdain for science and education. In this sense, the decline of Turkestan is analyzed in the teachings of the Jadids as a consequence of ingrained ignorance. Therefore, within the scientific framework that studies the teachings of Jadidism, these views are referred to as a religious reform movement.

At the end of the 19th and beginning of the 20th centuries, the Russian Empire, and then the Soviet government, realized that they could not pursue their policy in Central Asia without reducing the role of this religious factor. Because the concepts of homeland, nation, state, politics, values, education were perceived in the minds of Turkestan Muslims by the religion of Islam, Sharia, religious spirit and morality, and any situation that did not correspond to religious views was measured by norms accepted on the brink of life and death.

At the beginning of the 20th century, as a result of the separation of religion from the state policy in Turkestan, its prestige fell, and atheistic dominance prevailed in ideological politics. On January 23, 1918, the Decree "On the separation of state and education from religion" was adopted. The decree consists of 13 articles, 7 of which state: "Religious oaths or swearings are prohibited, and in some cases solemn promises are made". A person taking a religious oath, of course, tries to keep his/her oath and control the actions as a result of the fear of incurring the wrath of Allah. Article 9 of the Decree states: "The school is separated from the church. Religious education is not permitted in all state and public institutions where general education subjects are taught, as well as in private educational institutions. Citizens may teach and study religion privately".

The very words in these paragraphs show that religion was expelled from the state and that there was an attempt to change the attitude of the population towards religion. Because religion has been the main ideological instrument of the state in Central Asia for over a thousand-year period, and the Russian occupation was unable to build the society of its dreams without reducing or destroying it. Therefore, we observe that the Soviet government tried to break

the ties between all Muslims, as well as introduce a new face into society.

As a result of Soviet-era policies promoting atheism, the local population was excluded from religion for seventy years. At the end of the 20th century, during the first years of independence of Uzbekistan, religious tolerance was restored, old traditions and values were restored, but the situation in the dictatorial system, misunderstanding of Islam, the religious crisis, the absence of religious leaders and scholars was one of the reasons for the emergence of an empty state. Therefore, in Uzbekistan there is an involvement of young people in various movements.

Until the end of the 20th century, the education system of Uzbekistan and neighboring countries was dominated by materialistic ideology, but in the spiritual ideology of the population there was faith in Islamic religious values, although partially hidden.

## 5 CONCLUSION

A study of the genesis of Zoroastrianism and its holy book, the Avesta, indicates that as the role and significance of the new religious system strengthened, early cults not only moved into the background, but became the core elements of this system, remaining in the minds of people in the form of superstitions. Thus, early religious and philosophical ideas were transformed and entered into a new system of religious consciousness, uniting old and new, traditional and modern, structural-functional and national-religious stereotypes. As I. Jabbarov states: "The Uzbeks, who for a long time lived under the influence of different national and religious ideas, with the advent of Islam in the 8th century began to gradually convert to the Islamic religion. The religion of Islam, taking into account local traditions and ancient rituals, began to embody many relics of the local populations before the Islamic period. As a result, the teachings of the Prophet Muhammad in the conditions of Central Asia began to manifest themselves in the form of syncretic content" (Zhabborov, 2008). A comparative analysis of the cult-ritual traditions and customs of the Zoroastrians with the customs and traditions in the modern everyday life of the Uzbek people reveals new aspects and continuity of ancient traditions, both in everyday life and in the consciousness of our people.

It is known that national values have developed and evolved over the centuries. It reflects the past, present and future of the nation. In the same way, in the context of our religious and national values, such

qualities of our people as spirituality, tolerance and humanity are embodied.

From the first years of independence to the present days, special attention has been paid to the restoration of our religious values, which are an integral part of our national spirituality, their further development, and the promotion of noble ideas.

It was revealed that the criteria of common humanity, such as kindness, peacefulness, friendship, brotherhood, honesty, humanity, kindness, are embodied not only in Islamic values, but also indicate that the transformation and synthesis of religions with national foundations enriches life, mentality and define modern stereotypes of thinking.

Therefore, it is advisable to use the Islamic factor in educating a harmoniously developed generation, instilling secular and religious values in individuals by promoting the essence of Islamic teaching, its humanistic, peace-loving, moderate and educational qualities. We see this in the example of our great ancestors, who, in full accordance with the harmony of secular, national and religious values, started the first period of the Eastern Renaissance in the 9th-12th centuries, and the last one in the 15th-16th centuries.

On this occasion, Iranian researcher F. M. Muslihabadi said: "As it is known, religion throughout the history of mankind has played an important role in the formation of culture, art and literature. It especially makes itself felt in the structure of the cultural values of the peoples of the East" (Muhlisabadi, 2012), which is also very reasonable. If we look at the history of Uzbekistan, we will see that on the example of Islam, religion itself performed two different functions during the Eastern Renaissance in the 14th-15th centuries. Despite the fact that the two great revivals of Central Asia in the 9th-10th and 14th-15th centuries gave the world the greatest scientists who left a bright mark in world science, our country in the 18th-19th centuries entered an era of stagnation and decline. Therefore, an important feature of the analysis of the state of religious fanaticism in the teachings of Jadidism is that it teaches all the ways of progressive development of a way out of the crisis of the peoples of Turkestan in the late 19th and early 20th centuries. Taking into account the characteristics of a religious-traditional society, the basis of the educational movement was education, enlightenment, training of national personnel and the formation of a broad worldview, which should reflect national, religious, and secular knowledge.

According to President Shavkat Mirziyoyev: "The honorable duty of each of us is to preserve and appreciate our religion, which embodies our ancient

values and high moral qualities. Islam means understanding the truth, it encourages people to do good deeds, calls each of us to goodness and peace, teaches us to be real people" (Mirziyoyev, 2017).

The complex history of the Uzbek people, especially the history of the last century, shows that during the period of ideological exchange there is a mood for a return to national values and a revitalization of attitudes towards them. The strength necessary to restore a nation after any historical process that has led to destructive changes in national thinking is, of course, sought in national and spiritual values.

The power of national consciousness, national instinct is capable of refuting any rational theories that have become any axiom about the limited possibilities of irrational thinking in a traditional society. Examples include the Japanese miracle of the 20th century, the Indian miracle and the Chinese miracle, as well as various phenomena and models of culture, life, identity and self-awareness that have already invaded the 21st century. Only changes of this magnitude require ideological programs at a unique intellectual level. Such programs improve the democratic thinking of a society planning to step into a developed open society by studying the historical roots of national spiritual values and accelerating the formation process. Therefore, in every historical era it requires adjustments, changes and additions in the affirmation of human social freedom.

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