

THE ROLE OF RELIGIONS IN THE SPIRITUALITY AND LIFESTYLE OF THE POPULATION IN CENTRAL ASIA IN THE PRE-ISLAMIC PERIOD

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In the pre-Islamic period in the Central Asian region, especially in Movaraunnahr, the development of different religions and their social life played an important and positive role. The ancient Turanian land achieved high social and spiritual development due to the strength of its religious beliefs and its statehood as early as 2000 BC. They paid special attention to the preservation and development of their traditions and beliefs.

Central Asia is the homeland of many faiths and religious and philosophical teachings. It is known from ancient history that despite the existence of different religious beliefs, they lived in Movaraunnahr with religious tolerance. It should be noted that Central Asia is one of the cultural and religious centers not only of the East, but also of the peoples of the whole world. Historian scientist N.N. Kondrat's opinion that "Central Asia was one of the hotbeds of world culture" has soul. In fact, the influence of Central Asian culture and religious beliefs on the development of human history, culture, philosophy and spiritual life is incomparable.

In fact, in order to determine the place of our nation in history, it is necessary to study its historical values, such as its ancient culture, spiritual heritage, and religious beliefs.

Religions such as Zoroastrianism, Monism, Mazdakism, and Buddhism can be mentioned among the religions that deeply influenced the spiritual development of the peoples of Central Asia. Activities in Central Asia have always been based on the traditions of religious tolerance. As President I. Karimov rightly stated about the sacred book of Zoroastrian religion, "Avesta", "This rare book is a book of our ancestors who lived on this land, between two rivers (Amu and Sir) 30 centuries ago, to our descendants. "Avesta" is a historical document testifying to the existence of a great state and a great culture in this ancient land, which no one can deny." In many subsequent scientific researches, for example, in works such as "East and West" and "Light from the East" by scientist Fazila Sulaimanova, Zoroastrianism, a pre-Islamic religion of the peoples of Central Asia, had a significant impact on the ancient Greek culture of Europe. it is noted that.

"Avesta" contains the idea of forming a person who is morally perfect, just, and stable in goodness. On this basis, special attention is paid to cleanliness, cleanliness, and the health of the human race and the sanctity of the family are glorified.

In general, the Zoroastrian religion is a spiritual heritage of our ancestors for several thousand years, and it is one of the cornerstones of the development of universal spirituality.

In Central Asia, in particular, the pre-Islamic religious, moral, and spiritual values of the Movaraunnahr peoples included the religious doctrine of "monism". According to the essence of this religious teaching, the world consists of an eternal battle ground between ziya (light) and darkness (darkness). It is in this field of struggle that the spiritual teaching is put forward that the main task of a person is to help goodness in order to destroy evil. According to the religious teachings of Monism, they believed that a person can achieve pure purity or freedom from sin only by abstaining from the world and living a life of self-restraint.

The religious doctrine called "Mazdakism", which arose in Iran at the beginning of the 6th century AD, spread widely in Central Asia. It complements the doctrine of materialism in religion, rejects its ideas of pessimism, and promotes the idea that one should look at the world with creativity and hope. In it, it is emphasized that in the fight between good and evil or ziya and darkness, ziya will surely win. Thus, the religious doctrines of Monism and Mazdakism are also important in the spiritual development of the peoples of Central Asia.

"Buddhism" is one of the teachings that made an important contribution to the formation and development of the spirituality, culture and enlightenment of the society in the Central Asian region, in particular, in Movaraunnahr. This religion, which originated in India, entered the Movaraunnahr region from the first century AD and became widespread. Even during the Kushan and Hephthalite empires, Buddhism was taken under the protection of the state, and it has been scientifically proven that there are images of Buddha in various forms on the coins conquered at that time.

According to some archaeological sources, it was found that there were Buddhist temples in Tashkent, Fergana, Samarkand, Termiz and Karshi. It is noted that they are decorated with extremely delicate, beautiful, rich wall images. These ideas are supported by the remains of Buddhist temples found in Karavul-tepa in Surkhandarya region (Dalvarzintepa, Karatepa, Fayoztepa, statues, coins, wall paintings, images of the Buddha sitting under a sacred tree and his disciples standing below him), as well as one of the ancient centers of the city of Karshi. that the presence of Buddhist objects, such as the images of a woman carrying a child on the lid of a pot found in the Erkurgan monuments, made a great contribution to the rise of Buddhism in art, culture, and the spiritual development of the Movaraunnahr peoples in the 1st-4th centuries AD. Kato Kyuzo, director of the International Silk Road Academy, a well-known Japanese scientist, notes with amazement: "Buddhist structures found in Qoratepa are the largest of these monuments found in Central Asia. I take full responsibility and say that this site is one of the most important archaeological sites in the world. It is a unique and rare page." The above-mentioned facts prove that Buddhism, which emerged after Zoroastrianism, is one of the religions that made a great contribution to the development of culture, spirituality,

and enlightenment in Movaraunnahr. When the Arabs invaded Movaraunnahr, the works of art created during the Buddhist period were destroyed.

From this we can conclude that the religions that existed in Central Asia in the pre-Islamic period served as the basis for the formation of the spiritual image, customs and daily life of the population.

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