



IN ZARDUSTISM AND ANTIQUITY WATER-RELATED VIEWS (Historical-Ethnological Analysis)

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ANNOTATION

From the most ancient times in the history of personality, there was a special interest and attitude towards water in many lines of nature. "Language" and "communication" with water have changed the history of mankind as a whole.

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The very existence of the first major civilizations in the history of the world is closely connected with large rivers and other water sources. Humanity has been carrying out for thousands of years, during its "communication" with water itself, from the state of natural worship to the state of water, to the level of its own need and goal management by artificial means of water. Today, water is not only a sacred divine blessing – it is also the energy in the lamp that illuminates cities and villages around the world, a unique substance that is considered to be very deficient in many countries, and is also the main cause of future potential wars and geopolitical conflicts, which determines the fate of mankind as well as many wars that Below we will give information about the state of the era of self-indulgence "communication", which has been going on since a very long time between man and water, at the stage of worshipping him, divine the water of mankind.

According to the imagination of primitive people, certain characteristics of Water led to its deification. For example, water is always in motion, it can change its color under the light of stars, enter various forms, turn into steam under the influence of heat, freeze under the influence of cold, bring life to all beings in nature. Such divine views on water also prove the existence in many peoples of the world of ancient historical sources. In particular, according to the imagination of the ancient Egyptians, there will be a life – giving character in the water-the water of the sky will irrigate the Earth, allowing the development of life in it. Water is compared with life-giving liquids (blood and sweat) in the body; according to these imaginations, water was poured into the mummified body with the aim of replacing the "water of life", which ended in ancient Egypt. In

general, the ancient Egyptians understood water as the basis of nature, and settled water. The custom of worship to the holy water was expressed by all the priests, led by the Pharaohs, in the ceremonies of the gift and purification of sins of the drunkards, which they named the gods of water. And in India, water has been appreciated all over the world as a raincoat, a plant juice, a life guard circulating in the form of blood. We can also see this in the example of the fact that the ancient Indian texts highly revered the god Indra, the rain-bearing and life-giving god in the Vedas. Even in ancient Mesopotamia, water was interpreted as a symbol of life, and worship in the water was widespread. The gods of Mesopotamia panteon water stood in the ranks of the gods of the highest degree. The Great Flood, which is considered one of the most ancient legends in the history of the world (there is information about the great flood in the "twelfth earthenware throne" from the ceramic tiles, which are considered the most ancient ruins of the friend of Gilgamesh, preserved to this day), as well as legends about the gods of water Apsu and Tiamat, also And the ancient Chinese considered water to be the yellowing of all life. In general, in many peoples of the world there was an opinion that everything in the universe came into being on the basis of water. For example, according to the mythological views of the ancient Turks, in the early periods of life on earth, there was no drought on Earth at all, and it was covered with whole water. In one of such ancient Turkic legends, it is said that in genesis the whole being was infinite water, inside which the Oq ena, who had put his son on the shoulders of Ulgan, sailed. He created a drought with the support of his grandmother. Ulgan placed three large fish along the land to strengthen the land, that is, the land.



The ancient Turks firmly believed that in the forces of nature there is secret power and spirit. It was believed that the Earth and water have a particularly strong spirit. These are the different names among the Turkic peoples: “Yer-Su”, “Yer-Sub”, “Yer-Suv”, “Suv-Yer”, “Yir-Sub”, “Sub-Yer”). There are hypotheses that the name of the valley of Sibir (Sib-ir), inhabited by the Turkic peoples in ancient times, was also a derivative of these sacred concepts. Even the “Sub-Yer” has risen to the level of patronage of the ancient Turks, such as the “Tangri” and “Umay”, over time. We can see proof of this when the name “Sub-Earth” is mentioned separately in the Kultegin inscriptions and it is mentioned that he is the defender of the “holy water and earth” of the Turks.

It is worth noting that among the peoples of the world today, it is considered a very difficult task to find a single people who did not make water divine and who did not have water gods and goddesses in their ancient origins. For example, the Gods of the ancient Mesopotamian peoples Abzu, Enki, Sirsir, Enbilulu, Poseidon of the ancient Greeks, Triton, Amphitrite and Gidrosi, the Hapi of the ancient Egyptians, Anuket, Sebek, Neyt, Neftida, Tefnut and Isida, the Baal-named deity of the Assyrians, Atl and Atlau of Astek, the Chak-named deity of the Maya, the Voron of the ancient Slavs, Ni, Pereplut and Danas, the Japanese the Gods of Suydzin, Mizuchi, susanu, the God of Imugues of Koreans, the goddess of Secvana of ancient Gauls, the Goddess of Arnemesia of ancient Britts, the god of Netuns of Etruscans, Yarun of ancient Indians, Apam Napat, Ganga and Saraswati, the Ingana and Wirnpa of the aborigines of ancient Australia, the gods of the ancient Celts such as Akionna, Belizama, Panli, the Gods of the ancient Chinese as Hong Kong, Mazu, Hebo and Longmusi, the Vedenemo and Vellama of the ancient Finnish peoples, the giant Danu and Devi Lankar goddesses of the ancient Indonesian peoples, water gods and goddesses of ancient Scandinavian peoples such as Nord, Niks, Freyr shular are in the sentence.

Among the many peoples of the world, there was a sense of self-confidence in the water in the Uzbek people and that it existed from the earliest times. Archaeological materials and historical sources testify that until the entry of Islam into Central Asia, religions such as zoroastrianism, chauvinism, buddhism, monism, christianity, along with Indigenous cults such as ancestors, the cult of the dying resurrected nature and agrarian cults, were also common. Different religions, beliefs and cults are undoubtedly one of the most pleasant features for the inhabitants of the Fergana Valley.

Shomonism was widely spread in ancient times in Central Asia, and took an important place in

the history of Turkic peoples. Historical sources testify that the prominence appeared at a certain stage of animistic beliefs.

The Turkic peoples, who made their way to prominence in ancient times, considered the water sacred and firmly believed in its caliphate and divine power. They imagined that water protects a person from all kinds of disasters, misfortunes, even death. According to them, water is a symbol of life, spirit, immortality, eternal life. One of the main elements of the crowd is visible when opening the foil. That is, in the process of opening the foil, most often without it, shomons used water. In this carried out the process of magic screening by looking at the water in a special container or throwing into it a certain object (cotton, dry tea), turning it into water. In general, the cult of water was of particular importance in shomonism and was strongly believed in its magical nature. One of the main professions of shomons in the Fergana Valley is the treatment of patients. After the treatment of patients, some of them who wore them during the treatment “treatment” were discharged into running water. It is believed that the main purpose for which it is sought is that evil spirits emanating from the patient's body pass into the clothes he wears during his treatment, and this evil can only be overcome by running water. These habits can now also be met in the Fergana Valley.

In general, the emergence of water on earth and its interpretation as a sacred element can be found in many places of religious views of the ancient Turkic peoples. Ethnologist scientist L.Potapov said that Altai shomons consider water to be one of the elements that underlie the creation of the universe. L.Potapov's opinion is also confirmed by Turkish scientist Murat Oroz. In his opinion, water is the most ancient and sacred element that the Turks imagine. According to the Altai complications, before the creation of anything on earth, initially a black Khan with a great water called “Toloy” appeared. Murat Oroz explained that the Turks saw water as a source of power and blessing, as well as a means of ensuring the continuity of life.

The most elegant place in the history of the ancient views of the peoples of Central Asia is undoubtedly the religion of zardushtism. The religion of zardushtism originated in Central Asia, from which it spread to other regions. The name Zarathustra or zoroastrianism is associated with the name of the legendary Prophet Zaratushtra (Zarathustra), who founded this religion. But this religion is also called by other names in science: it is called as mazdaism by the name of the chief God Ahuramazda, avestoism by the name of the chief Bible “Avesto”, fire worship by the name of the main belief fire, or mitraism by the name of the God Mitra in later periods. The main work of this religion –



Avesto-serves as an important written source in the study of the history and culture of the countries of Central Asia and the army (which covered the period from the end of the II millennium BC to the later centuries of the I millennium BC). Historical sources testify that the Bible of the religion of Zarathustra "Avesto" is a book written in gold letters on the skin of twelve thousand black moles, and its preservation to this day is almost 1/7 part of the entire book of deliverance.

In this regard, a justified question arises about how the attitude to water in zardushtism, which is the most basic ancient civilization of the peoples of Central Asia. The analysis of the sacred sources of Zarathustra belief shows that according to Zarathustra, water was created before everything, and exactly water is the basis of all forms of life on earth. According to the zardushtism cosmogony, the Earth is in the form of a flange, it stands in the water, moisture, water is the basis of everything, the Earth is surrounded by the ocean, it is like a throne in the water. According to this doctrine, the zardushtism even more rested and respected the water from the fire.

About the extreme inevitability and divinity of water, it is reported very much in almost all parts of Avesto that no ancient source in this regard should have been able to get to Avesto, the Holy Book of Zarathustra.

It should also be noted that the book "Avesto" is a complex of ancient legal norms, aimed at preserving the nature of our ancestors and in order to achieve this, concrete practical measures are proposed. In ancient legal norms aimed at preserving this nature, water occupies a special place. According to him, water is considered a very sacred element and was primarily concerned about its purity. In Avesto, cleaning the canal, ditches and pools from time to time by the method of insects, paying special attention to the purity of their surroundings has been repeatedly scraped.

According to zardushtism belief, water should always be clean, not dirty, not smeared, because Ahura Mazda is one of the most beautiful elements created. If a corpse is found in a stream of water, in a well, in a pond in general in similar sources of water, it is necessary to immediately take it out and lay it on a dry land. Because when the body lies in the water, the water becomes dirty, it is considered absolutely unsuitable for consumption, the giants in the corpse spread through the body something harmful, infectious and naughty.

The sixth part of Avesto's Vandidot book, chapter three, mentions the issues of protecting water from pollution by various unclean things. In particular, if anyone sees the corpse of a creature in the water, it is necessary to immediately descend into

the water and take it out of the water. If that person does so, then all his sins for the rest of his life will be forgiven. If he neglects this and does not take that corpse out of the water, then that man will be a very thief sinner, and the punishment of that man will be death.

Drinking water is recommended to plant only overgrown shrubs to the mouth, coast of flowing ditches, pond and well, and the planting of fruit trees is strictly prohibited. After all, our ancestors understood by experience that when a single fruit flies into the water, germs that spread the infectious disease begin to appear.

In particular, in Avesto it was said that if a corpse of a creature falls into the water, it will infect the same pond every four to six steps. This pond water was considered unclean until the corpse was taken out of the water and its consumption was prohibited. If the corpse of a creature fell into a well, after the removal of the corpse, it was necessary to take out half of the well with a lot of water, and at least a fifth, then the well water was subsequently considered pure. If it were to fall into the running water, after the removal of the corpse, this flowing water became pure water after three times billowing, which people could consume from this water.

Sources of water – rivers, lakes and wells are strongly protected from any impurities. According to "Avesto" the sin of the one who cast a corpse into the water and smeared it was considered one of the most stubborn in sins. In particular, from the language of Ahura Mazda it is explained that people will never be forgiven and hell will be.

It is also forbidden to go out when it rains in Zarathustra, because in this way it is said that it is possible to put water and Earth "makruh". In general, the zardushtism believed that the corpse not only infects the water sources on Earth, but also the waters of the sky, therefore, if someone dies, then at this time it was raining or snowing, the zardushtism did not hold a funeral. They buried the corpse at a depth of half a step (about half a meter) of the Earth, an ash or a mole was scattered over the corpse, and then this temporary burial (as it was called "kodih") was closed with stones or incisions. The main purpose of this act is not to touch the corpse of the heavenly waters. When the precipitation was over, the main funeral was thus suspended until the moisture on the ground dried up.

In Zardushtiylik e'tikodi, water occupies a central place in all the considered gods Ardivisura Anahita. Ardivisura – "ardvi" – "nam", "bug"; "sura" – "mighty", Anahita-gives the meaning of "without spray", "immaculate". Perhaps in general terms can be understood in the style of "strong and pure water". In Avesto's book of yasht, the fifth yasht is called Ardivisura Anahita's revenge. This revenge is also



called "Oban yasht", that is, "the revenge of the waters".

If Ardivisura Anahita is mentioned as the God of the waters of heaven in some sources, S. P. Tolstov, G. P. Snesarev, Y. Gulomov and B. Sarimsakov in the research of scientists such, the Anachite of Ardivisura is associated not with the waters of the sky, but with the flowing waters of the earth, more precisely, the Amudarya cult. Famous researcher of zardushtism belief, M. Boys Ardivisuru, also called Anahitani Saraswati (meaning "owner of Waters"), noted that the ancient Indians had a connection with the water goddess. Zardushtism belief researcher X. Newberg linked Ardivisura Anahita with the Syrdarya cult. According to him, X. Nuuberg initially believed that Ardivisura was a river goddess of Saks, who lived on the banks of the Anakhita Sirdarya.

In our opinion, Ardivisura Anahita is a river ash within the framework of the biblical views of our ancient ancestors, which inspired water. We can understand this through the following information given in Avesto:

Ahura Mazda said to Sipiytman Zardusht:

– Who spread a skirt all around, was an enemy of the giant, Ardivisura Anahita applauded with my permission. He is worthy of taxis and applause. He is forgiving to the souls, sleeping and giving rest to the flocks, places and places. It is its thousand tributaries, and the length of each tributary is the forty-day path of the cavalry. He found Genesis from Mount Hukaria and added to the river Faraghi Kart. Ardivisura Anahita Faraghi, which was added to the Kart River, the river was full of turbulence and turbulence. Ardivisura Anahita is a river that overlooks me it flows evenly both in winter and in cancer.

So Ardivisura has a clear material appearance of the Anahita, it is a river. But in many places of "Avesto" there is information about the imaginary appearance of Ardivisura Anahita, which is manifested as a great, sympathy, a beautiful girl with a belt tightly tied, the right word, a blessing. He was considered a goddess, giving strength to people, providing them with plenty of water. According to zardushtism, it was believed that the goddess Ardivisura Anahita, patron of abundant waters, resides at the peak of the legendary mountain of Gods Hukariah. The holy book of zardushtism "Avesto" information was given about the fact that Ardivisura Anahita has a thousand bays full of water, and the thousand bays has a thousand bays, and one grain of these bays can provide the climate itself with water in winter and summer.

In conclusion, it should be noted that in Zarathustra, which left a deep trace in the history of the Ancient Origins of our ancestors, water was

considered an incredibly sacred element. People who pollute it in different ways are severely punished not only in this world (from the punishment of whipping a few stripes, to the death penalty, usually due to the scale of water pollution), but also in the world it is considered hellish. This can be evidenced by the example of the analysis of the sacred sources of zardushtism belief. From this it follows that water in the sight of the Zarathustra is not only an abundant element in nature, but it is also a sacred, reverent, preserving divine blessing as a mother. The roots of the norms of the first environmental rights and obligations on water conservation were emphasized in the zardushtism belief and its sacred sources, and a pathway and conclusions were developed, which are of particular practical importance in this regard.

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