



MANIFESTATION OF ANCIENT RELIGIOUS BELIEFS IN THE TRADITIONS AND CEREMONIES OF THE UZBEK AND KAZAKH PEOPLES

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ABSTRACT

This article describes the manifestation of the ancient religious beliefs of the Uzbek and Kazakh peoples in the traditions and ceremonies of the Tashkent oasis in the twentieth century, ethnic and non-ethnic features and ethnic processes.

KEYWORDS:- Ethnos, ethnicity, in ethnic, belief, tradition, ritual, totemism, animism, fetishism, magic, shaman, ethnocontact, Zoroastrianism.

INTRODUCTION

The study of ethnocultural relations and ethnic processes serves to identify national and regional characteristics, ethnic and non-ethnic aspects of ethnos and ethnic groups. On the basis of the materials of the Tashkent oasis, we study the manifestation of ancient religious beliefs and ethnic processes in the traditions and ceremonies of the Uzbek and Kazakh peoples.

In general, ancient religious beliefs and related customs and traditions have been studied by some researchers, including Radlov VV, Potapov LP, Lobacheva NP, Khaytun AE, Toleubaev TA, Abdullaev US, Ashirov Studied by scientists such as A.A.

The Uzbek and Kazakh peoples of the Tashkent oasis, who have lived together in the same area for a long time and are one of the ethno-contact areas, have not studied the manifestation of ancient religious beliefs in ethnic processes and

ceremonies as a separate study.

At the heart of the traditions and ceremonies of the Uzbek and Kazakh peoples are traces of ancient religious beliefs: totemism, animism, fetishism, magic, worship of nature and ancestral spirits, shamanism and Zoroastrianism.

Belief in animal totems was strong among Kazakh ethnic groups in the Tashkent oasis, including those whose livestock was predominant or who now have a sedentary lifestyle. Here are some of them, for example, the use of wolf organs: jawbone, fur, skin, nails and teeth as a "protective" means. This habit is also present among the settled population, where they are valued more as a means of protecting the teeth and claws of the wolf from various ins-rocks and evil eyes (evil forces). They even made a tumor out of wolf teeth, fur, and claws and hung it around his neck or hung it on a house net. This custom is still practiced today.

The horse has long been valued as a lightweight,



long-distance, and close friend. In ancient times, the custom of "circling" associated with the horse totem, which was characteristic of pastoral peoples, existed among the Kazakhs and the population of the Fergana Valley until recently. However, in the twentieth century, this practice was not observed among the population of the Tashkent oasis, including the Kazakhs, only some of the older people say that the ancestral custom of "circling" was followed by their ancestors.

The peoples of the Tashkent oasis also had strong fetishistic ideas, such as the belief in inanimate things and their sanctification. For example, in the early twentieth century, the Kazakhs, whose economy was based on animal husbandry, had tumors made from animal organs: eyes, teeth, nails, wool, while the Uzbeks had tumors made from incense, pepper and other fruit tree seeds. Such differences in tumors disappeared as a result of ethnocultural connections and became common in fetishistic perceptions manifested in tumors. At the same time, amulets with verses of the Qur'an written in Arabic on paper are also common.

In the ancient system of religious beliefs, the worship of ancestral spirits is present in all peoples, as well as in the Uzbek and Kazakh peoples. Ancient animistic views are reflected in such concepts as "spirit", "ghost", "hereafter", "that world", "this world", "false world", "true world", "ghost butterfly", which are common in their daily lives.

Belief in the soul (animistic imagery) is manifested in the rituals associated with the mourning and remembrance of the deceased in the Uzbek and Kazakh peoples, mixed with ancient religious beliefs: totemism, fetishism, shamanism, Zoroastrianism and Islam. There are cases among the population when such superstitions or beliefs are accepted as Islamic rituals.

It is also worth mentioning shamanism. In

ancient times, people believed that shamans had the power to communicate with spirits. In particular, shamans were believed to have properties such as treating various ailments, burying the dead, finding lost objects, and prophesying. In the period under study, those who performed such tasks were not called shamans, but in Kazakhs they were called "baksy", in Uzbeks "baxshi", "fortune teller", "kinnachi". They performed specific tasks. For example: fortune tellers find lost objects, predict the future. The bakhshis, on the other hand, cast out evil spirits from the human body along with divination. The Kinnachis, on the other hand, treated those who were weakened by shock and loss or eye contact. The Tashkent oasis is a common ceremony among the Uzbek and Kazakh peoples. In it, evil spirits and spirits were driven out by "zikr" in a circle. According to the participants in the dhikr, during the dhikr, some laughed, shouted, and some cried, but they could not say exactly how they got into such a stressful state of mind. They imagined that evil spirits would fall into such a state in the process of leaving the human body. Remembrance and related practices have been preserved among the population, mainly among bakhshis, kinnas, and elderly women.

The Tashkent oasis was also valued by the Uzbek and Kazakh peoples as the main symbol of Zoroastrianism, and fire was used as a means of protection from evil spirits. In particular, fire-related rituals were performed during childbirth, chills, and wedding ceremonies. For example, in Uzbek and Kazakh weddings, before the bride enters the groom's house, the two young people revolve around the fire three times, believing that they will be free from purification, witchcraft, and evil forces, and have followed this custom.

This custom was followed by other ethnic groups in the Tashkent oasis, but by the late 1980s and



early 1990s, the "fire-turning tradition" had disappeared in urban areas and then among rural residents. For example, the cities of Yangiyl, Chinaz, Qovunchi and Yallama have become a tradition among the entire population. However, this tradition was partially preserved in the 1930s in some of the Uzbek and Kazakh ethnic groups who migrated to the Tashkent oasis, mainly from Forij and other districts of Jizzakh region, and formed a separate rural community. This situation is now more pronounced in areas with mixed population and Kazakh ethnic groups from other oases (Uzbekistan, Tursunboy Ernazarov, Amir Temur collective farms).

It should be noted that in Ochamayli mahalla of Chinoz district there is a population of Achamayli Kazakhs. They also had a tradition of turning on fire by the 1990s. This may be due to the intensification of bride-to-be relations with local Uzbeks since the 1980s. In general, the fire accompanied the bride and groom during the migration process and in the subsequent period, ie during the chilla.

The blindfolded woman protected herself and her baby from harmful ins and outs by lighting a lamp to keep the room bright day and night (formerly candles, lanterns, candles, now electric lights) by strictly following the chill practices.

In the Chilla period, the bed of a young bride and groom, the room of a woman with tears in her eyes, and the room of a baby, or the room in which the deceased was born, were considered to be light for 40 days. In addition, the custom of lighting a lamp (candle) dedicated to the soul for 40 days (during the chilla) after the burial of the deceased is also present in the oasis sweaters, and this custom was followed every Thursday of the week in the period we are studying. The genesis of fire-related acts in funeral and condolence ceremonies is associated with Zoroastrianism and is now recognized in the

minds of the population as one of the Islamic acts.

The Tashkent oasis has a lot in common with the Uzbek and Kazakh ethnic groups, the birth of children in the family and related ceremonies, which are manifested in the following cases. In the period we were studying, the birth of a baby and the activities associated with it were mostly performed by older women. At the same time, the Uzbek and Kazakh peoples of the Tashkent oasis still have their own myths about the first removal of baby hair and nails. For example, baby nails were not previously removed using cutting tools. Because the first nails were thin, they broke as they grew. In some parts of the Fergana Valley, the baby's mother cut the overgrown nails on the baby's fingers with her teeth. By the end of the twentieth century, such practices had ceased to be observed. Now, the baby's hair or nails are removed using scissors. These actions were performed by the elderly in the sense that the baby would live a long life and be respected. The resulting hair and nails are buried under a fruit tree or in a place where it is not underfoot.

In general, the purpose of burying a child's nails and hair in the ground is to protect him from evil forces, and the purpose of burying him under a fruit tree is to prolong the child's life and make him a happy child.

Thus, in the family traditions and ceremonies of the Uzbek and Kazakh ethnic groups, Zoroastrian rituals and notions of shamanism are common in the minds of the population as religious in nature and as religious practices.

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