



HARMONY OF NATURE AND ANCIENT RELIGIOUS BELIEFS

Bakhtiyor Khalmuratov,

Associate Professor of Namangan State University,

Doctor of Philosophy(PhD) in History.

Giyosiddin Usmonov,

Teacher of Kokand State Pedagogical Institute

ABSTRACT

In this article shamanism, one of the ancient religious beliefs, and its aspects related to the world of nature are highlighted. It focuses on the influence of natural factors on the formation of this religious belief, the intention of primitive people to understand the environment, and shamanistic features of the system of these worldviews.

ARTICLE INFO

Article history:

Received 20 April 2021

Received in revised form

25 April 2021

Accepted 30 April 2021

Available online 7 May 2021

Keywords: Shamanism, faith, nature, forces of nature, system of worldviews, tribes, primitive people, religion, religious thinking, social mind, tribal system, spirits, cattle breeding, farming

INTRODUCTION

Among the first forms of religion, prominence occupies a special place. Shomonism, in contrast to the primitive religions of pedigree, is formed during the period when tribal associations unite, and is associated with the seed-tribal forms of social consciousness.

In accordance with the increase in the degree of attachment of the shomonite to the tribal system, the tribal system took the main place as a religion of the period in which it completely ruled. In connection with the gradual absorption of the tribal system, the attenuation of relations between the tribes and the transition of society to a new territorial and territorial social relationship, the crowd

experienced internal changes. This stage promotes the transformation of consciousness into a form of social consciousness at the universal level, since all peoples have passed the stages of seed production, seed-breeding, tribal society. That is why prominence and its elements are observed in the spiritual life and daily traditions of all peoples of the world.

It is natural for many to be interested in the question of when the fuss arose. Some evidence suggests that the tumult appeared during the paleolithic period. Because there are opinions that the belief of shomons in spirits began from the same period. Such a situation is also reflected in the lifestyle of primitive people. For example, primitive people imagined that at the same time, there are some special forces that are not visible to the eyes of a person, do not obey him.

In Germany, it is noted in the booklet published at the end of the XX century that Frances in the fryer cave in the city of True is depicted in the drawing, about twelve thousand years ago BC, when shomon was dancing with animal skin closed. In fact, at the last stage of the tumultuous Stone Age (BC. the fact that it appeared (40-12 thousand years) is closer to reality. Because, in the last paleolithic period in the way of life of primitive people, the first religious formations appeared .

MAIN PART

Ethnographic data testify that shomonism was one of the main tributaries of the tribes, mainly engaged in hunting and cattle breeding. Later, in the period when the peasants developed, the Earth and the plant world, renewing their nature, transforming and other characteristics, qualities necessary for man, brought about their worship and growth. According to V.Basilov, due to the emergence of peasantry, rituals associated with the deification of the forces of nature took the main place, and these traditions deprived the crowd of a significant place in society and squeezed it out. Archaeologist scientist R.Kizlasov noted that the tumulus appeared in Siberia in the I century BC, based on the ancient images of the tumours in the rock paintings found on the salt Lake of Khakassia .

A.P.Okladnikov noted that "the set of images of the shamanism has very ancient roots and dates back to the Paleolithic period". As a result of the expedition of O.Qayumov in 2003-2004 in the Sarmishsoy gorge in Navoi region Navbahor district of Navoiy region, it was revealed that there was an image of ancient people who were gathered and mentioned among the pictures engraved on the Sarmishsoy rocks in the middle paleolithic period. In general, it is necessary to study these monuments not only as an example of ancient applied art, but also as one of the important sources of ceremonial rituals.

What is the shomonism? This question has interested scientists of the world for many years. Promiscuity arose as a result of the weakness of people before nature and their first reflection on the earth, heaven and the environment. People had certain imaginations about the earth, the sky and the nature that surrounds itself. And then there were people – shomons-who put these imaginations into a certain system and protect them. Herodotus noted that the shomon was formed in the XI century BC.

Among all the peoples of the world, the crowd existed in this or that name, in different ways. They were engaged in false and inconspicuous communication, persuading a person to the presence of influences in nature, leaving a negative or positive imprint of these effects, provoking the existence of the influence of people on nature or on each other. Belief in the existence of the soul, spirit and ghosts

is a characteristic of primitive people. According to their understanding, spirits choose, educate, help them to grow into individuals who are different from other people and have the divine power to serve that spirit as well as those around them.

It should be noted that the shomonism differs from other ancient religious imaginations: totemism, animism and fetishism. If people worshiped animals and plants in totemism, spirits in animism, and in fetishism in inanimate objects, then in the shamanism people worshiped man – Shomon, that is, the original spirituality of that time. These cases have been very big news in the evolution of the religious sect. Then change to the essence of religious imagination, now people began to worship God, prophets, various saints.

The term Shomon is derived from the tungus-mange language, which means "an enchanted, hysterical person". In Turkish complications, shomon word is emphasized as a Chinese – "someone who can overcome desires". This term came to science as a result of the scientific research of Russian tourists-scientists who studied Siberia. Although it began to be used in science as a scientific term from the XVIII century, the peoples of the world Express shomons in their language and dialects with different names. For example, the nenes – "tadebya", the cathars – "senin", the yukagirs – "alma", the peoples of southern Siberia – "qom", the buryats – "bo", the rubies – "oyuun", the kazakhs – "baksi", the kyrgyz – "bakshi", the tajiks – "parikhon", the uzbeks - "bakhshi", "folchi", "folbin".

The issue of the occurrence of shomons in the peoples of the world is interpreted differently. In particular, it is believed that in the rubies the spirit of the Shomon is born from a sacred tree, while the tungusians thought that the shomon came into the world with the help of satan. In addition, there were simple reflections on the rubies that the blacksmith with the shomon came into being from a spring .

The term "qom" is also three in many sources in the Turkic language. In particular, the term "Kutadgu bilig" is mentioned by the names of the healer –" emchi" and "utachi", who treated people with the name of the demon-devils "ek", which is one of the evil spirits of the shomons, while in the "Devonu lugotut-turk" the shomon-healers were referred to as "otasagun" and in addition the term "qom" was also used in the meaning of the also in this encyclopedic game there is the phrase " кам авради – шомон қарғади". So, from this it follows that in the XI-XII centuries in the peoples of Central Asia, the term "qom" was also used in the sense of a healer physician.

As a result of the constant migration of tireless fights and Turkic-speaking ethnoses, the term "qom" in the Middle Ages spread to much wider regions. Polish scientist A. Zajarskovsky wrote that the kipchaks carried this term with them even to Egypt. At present, the term "qom" in some groups of Hungarians (descendants of Turkic-speaking Nomads) is also used in the sense of a falcon, a witch.

According to some historians, the term "qom" was widely used in other regions of the world as a result of the penetration of the xunns into the territory of Europe in the V century. In the Huns, the supreme shomon was called "atakam" (main shomon), which received the title of Chief shomon .

According to some experts, there are four points of view about promiscuity . The first witnesses of the acts of shamanism considered these cases to be the work of the devil, and the shomons-his servants, the godless. Such a look at the crowd lasted until the XIX century in the works of Christian missionaries and some ethnographers .

The second type of vision of shamanism consists in the critical approaches of the XVIII century rationalist scientists to it. In their opinion, the shamans are liars and fraudsters. The third point of view belongs to the supporters of the crowd. In order to protect the community from missionary and administrative attacks in the conditions of the spread of world religions, Christianity, it is not a crowded religion, it is a private movement, such as folk medicine, emancipation, etc. In this tried to apply the function of "cure" the sick by hiding the spiritual aspects of the crowd, only one function of which was the cause of the disease – the expulsion of the devil from the body and soul. The fourth type of vision of shamanism is associated with the recognition of it as a religious theory and practice that has undergone a crisis in relation to the ideal and essence of the first shamanism doctrine.

Promiscuity has not always been the leading form of religion in the most backward peoples in its various manifestations. For example, in Australia, Africa and many other indigenous peoples of the world, prominence still manifests itself in a mysterious form. However, among the tribes of Australia in recent times there is a renewed trend of traditional simple forms of chauvinism. For example, in addition to simple impregnation, the category of specialists who "contact" with spirits exists. So sends these shamans to their profession the spirits they communicate with. In this shaman is shown separately that when communicating with spirits, they are killed by them, and then resurrected again.

In many peoples of the world, prominence is with elements of different territorial variants. While some shamans have the ability to communicate with sleeping spirits, others do it right in the fur. Communication methods sometimes remind epileptic seizures. There is another option, when the bunda closes the lid on the head of the Shaman, so that the fur itself feels intoxicated and gets "supernatural inspiration". After that, he begins to dance intensively under the sounds of drums and other objects, with the help of this state of ecstasy, the spirits ovozini hear. Another category of shamans that come out of the people "calling" the spirits, turning to them, calling them bunda occurs in a dream and in a dream, as a result of which the future Shaman usually experiences an unknown disease. His treatment is to assume the role of a chauvinist in the neck. The shamans of the early forms of this religion are often found in a state of authoritarianism, which is regarded (or explained) as a talent that has not been bestowed on other members of the tribe. They performed medicine, fortune-telling, witchcraft and other tasks.

CONCLUSION

Thus, shamanism is one of the most primitive forms of religious beliefs, it was formed mainly in the peoples of the middle stage of seed-tribal development. Therefore, the shaman belief and traditions appeared at a time when the perception of supernatural in the human mind was fully formed. These reflections reflected the relationship of people to each other, a separate individual and society to nature. In general, confusion is something that an ordinary person can understand and overpower mysterious situations that are terrible and incomprehensible, supernatural and beautiful. With these factors, the crowd embraces the external and internal contradictions of the life of communities. Driving spirits, preventing disasters, calling for rain, making spells, bleeding etc. are additional functions to the main essence of the crowd.

References:

1. Жаҳон илми тасхири тарихидан // Қалб кўзи. 1997 йил июль.
2. Косвен О. Ибтидоий маданият тарихидан очерклар. – Тошкент: Фан, 1960. – Б. 124.
3. Басилов В. Н. Избранники духов. – М.: Политиздат, 1984. – С. 10.
4. Кызласов Л. Р. О шаманизме древнейших тюрков ... – С. 262.
5. Окладников А. П. Прошлое Якутии до соединения к Русскому государству. – Якутск, 1949. – С. 32.
6. Қаюмов О. Сармишсой пиктографларини ўқишга доир / “Давлат тили ва умуминсоний кадриятлар” мавзусидаги Республика илмий анжумани материаллари. Навоий, 2004. – Б. 16–18.
7. Усмон Турон. Туркий халқлар мафқураси. – Тошкент, 1996. – Б. 49.
8. Токарев С. А. Религии в истории народов мира. – М.: Политиздат, 1964. – С. 143.
9. Мурот Ўроз. Турк асотирлари // Сирли олам. – 1991. – №10. – Б. 9.
10. Токарев С. А. Ранние формы религии. – М.: Политиздат, 1990. – С. 144.
11. Мурот Ўроз. Турк асотирлари // Сирли олам. – 1991. – №10. – Б. 9.
12. Юсуф Хос Ҳожиб. Қутадғу билиг. – Тошкент: Юлдузча, 1971. – Б. 168–184.
13. Маҳмуд Кошғарий. Девону луғатит турк. – Тошкент: Фан, 1960. – Б. 172.
14. Басилов В. Н. Шаманство у народов Средней Азии и Казахстана. – М.: Наука, 1992. – С. 12.
15. Потапов Л. П. К вопросу о древнетюрской основе и датировке алтайского шаманства / Этнография народов Алтая и Западной Сибири. – Новосибирск: Наука, 1978. – С. 13–14.
16. Ёвқочев Ш. Марказий Осиё халқлари динлари тарихи. – Тошкент, 2005. – Б. 23.
17. Токарев С. А. Ранние формы религии. – М.: Политиздат, 1990. – С. 266–268.
18. Ёвқочев Ш. Марказий Осиё халқлари динлари тарихи... – Б. 24.
19. Саломатлик. Энциклопедия. – Тошкент, 1983. – Б. 475.