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THEORETICAL DESCRIPTION OF THE STUDY OF RELIGIOUS SAYINGS IN FOREIGN COUNTRIES AND UZBEKISTAN

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ABSTRACT

Article is about the study of ethnopoetics of collective oral creative genres in today's development of world folklore studies. About the fact that Uzbek folk belief statements are genetically related to animistic, totemistic and fetishistic ideas and rudiments of mythology, and about the structural and poetic characteristics of compositionally complete component belief statements.

KEYWORDS

Spiritual values, popular belief, tradition, heritage, primitive period, oral creation, mythology.

INTRODUCTION

The appeal of the president of the Republic of Uzbekistan Shavkat Mirziyoyev to the Supreme Assembly on December 29, 2020, contains the following challenge: "since we have put for making the exaltation of the foundation of the third renaissance in our country, for this we need to create environments and conditions that will educate the new Khwarazmians, Berunians, Ibn Sina, Ulugbek, Navoi and Babur. In this position, first of all, the development of education and upbringing, the decision-making of a healthy lifestyle, the development of Science and

innovation should serve as the main steps of our national idea." [7]

It is known that the people who "brought up the Khorezmians, Berunis, Ibn Sinas, Ulughbeks, Navoi and Babur" are a great force that creates history and culture, material and spiritual wealth. He accumulates a great deal of life experience over the centuries and passes it on to the next generation through various ways. Most of the spiritual teachings created on the basis of social and household conclusions and hopes of the people have reached us through various genres of oral creativity. Our forefathers have preserved such

precious gems from the turmoil of the past and polished them artistically. It is as clear as the sun that we should collect and study them as soon as possible, using the opportunities given by national independence. Because the brains of our contemporaries born in the last half century have been occupied by information from radio, television, computer, telephone and other media. The masterpieces of folk spirituality wrapped in artistic clothing are still preserved in the memories of people who are now seventy or eighty years old. We need to record them for ourselves and future generations before our elderly compatriots take them to extinction. Here, it is worth noting that the folkloric masterpieces preserved in the memory of the people, made with pure artistry, have been recorded in a large volume in the last hundred years and are being studied on a scientific basis. However, it cannot be said that the examples of oral creativity that perform household-practical (utilitarian) tasks have been fully collected and studied. However, they are examples of sacred words that our ancestors cherished and placed masterpieces of knowledge and wisdom in their hearts. Indeed, as the creators of the world rightly point out, the word is a miraculous wealth. No matter what dialect it is pronounced in, the spirit of nationalism blows from it. In the layers of the word known to us or forgotten, as mentioned above, there are popular beliefs, traditions, historical and legendary events and other spiritual values. We just need to pay more attention to its meanings like our ancestors and not to underestimate its value.

Why didn't our ancestors, say, when their child did something naughty or naughty, like some fathers or mothers today, they didn't say bad words in their vocabulary? Why are people angry by saying, "Wow, get rich." Or even if they had to curse someone's child, they restrained themselves by saying "to your

father..." instead of "course" as it is now. Chalpak is one of the favorite national dishes, like chuzma, lochira, yupqa (thin food). It is a real Uzbek custom to wish the father a "chalpak" in order to show that he is scolding a naughty child, a subtle sign of upbringing in a different family, a call to awareness.

According to the traditions of folk pedagogy, a child who went home to tell that he had heard such a rumor from a neighbor received an appropriate punishment from his parents.

Another example: until the end of her life, old mother Santalatkhan aya Mominjonova, who lived in the village of Oyim, Jalakuduq district of Andijan region, called the stone "brick" because her father-in-law's name was Toshmat, and the apple fruit "round" because her mother-in-law's name was Almagul. Why is that? Why did the old people pay so much attention to the word. Some people may believe that the reason for this situation is the influence of the holy words of the Holy Qur'an, which are recited five times in prayer. This is also true.

But in fact, in all Turkic peoples, the word has been glorified since the mythological imaginations of the times long before the Islamic faith, and the procedures before the word was introduced to the education of children were instilled. For this reason, a tradition of widespread use of old-fashioned sayings, which are the root of reticence in communication, has been formed from views related to ancient beliefs and rituals.

Research methodology. It is noted that sound and non-verbal cultural signs - semiotic systems occupy an important place in the authoritative scientific works written about the forms of interaction of primitive people. [1:63] It seems that, after biological evolution and mutational changes, in the interactions of the first people who lived in the Muster era, first semiotics,

gradually gesture, and then sound and speech participation settled.

It is known that most of the time of primitive groups was spent in migration in order to hunt fat wild animals. In order to be able to quickly chase down prey or hide from a dangerous predator, the ancient hunter-gatherer community did not carry a single piece of weapons or other light tools with them. Therefore, there was no social inequality among gang members because there was no common property that did not yet have a commodity value.

That is why the famous American anthropologist Marshall Salins David called the early tribes engaged in hunting and gathering "natural welfare societies". [5:322] In fact, no one was interested in collecting additional goods, since the material goods were more than the needs of the herdsmen and hunters.

The main time of the members of the hunting tribe was spent on hunting, performing animistic, totemistic and fetishistic rituals, as well as training some captive animals. There were also criteria for maintaining primitive well-being and not overkilling animals conditioned by animistic beliefs. For example, while killing a tiger, the people of Muster period opened its belly and looked for the bones of their recently disappeared tribesmen. When the bones were not found, they feared being attacked by a pack of tigers, asked the ghost of the slain tiger for forgiveness, and swore an oath to the ghost of the tiger to find and kill the real culprit.

In this way, "a permanent instinct" (instinct of mutual help) characteristic of all animals, described by Charles Robert Darwin, took the form of human cooperation (collectivism). [2:134]

As a result, the instinct of self-preservation that gives rise to arrogance is limited, and the instinct of mutual sympathy and attention is strengthened. After all, collective attack or defense was not invented by Neanderthals, but from nature itself, say, from wolf packs.

One of the great creations of the people of that time, along with the discovery of working and hunting tools, fire, metal, and the wheel, was the ability to communicate through words. Such ancient forms of national thought are always interesting for today's self-conscious intellectuals.

Already, mythology has emerged as a cornerstone of philosophical and historical thinking, it records animistic, totemistic, fetishistic and other belief systems and traditions belonging to a certain socio-ethnic group and highlights their etiological function and importance in human development. [4:76]

Analysis and results. In general, it is considered a primitive memory, which explains the passage of mythological time and space very much. [3:6-7] This is due to the nature of the mythological content, which is difficult for a modern person to imagine. It is known that mythological time does not reflect the time of the beginning and end of the event in the image.

Therefore, mythological time is not directed from past to present like astronomical time. Because in the minds of primitive people who created myths, the ability to search and find signs and symbols of the old from a new phenomenon was stable. Therefore, they did not attach much importance to the difference between the coming new era and yesterday. In other words, primitive people lived longing for the past in the stories of their ancestors. Because those stories described social equality and prosperity, abundance of food. In the eyes of our ancestors, the mythological space was

limited to the visible celestial bodies. For this reason, mythological memory is devoid of factual and pragmatic historicity. As the well-known Uzbek folklorist J. Eshonkulov rightly stated: "The subject of myth and literature has been the most intense discussion area of philosophers, scientists, and poets since the beginning of written creation. Various currents have emerged that identify and analyze the impact of myth on literature; some of these currents were in favor of bringing literature closer to real life and real imaginations, pushing away mythological imaginations from it, while some of them raised the issue of bringing literature closer to myth. The more the human mind moved away from the myth, the mythological world, the first imaginary world of the ancestors and climbed the ladder of development, the more intense this topic became.

Even in the 20th century, which was the age of high technology development, despite the achievements of physics and chemistry, mythology again became the main topic of literature. Our ancestors were a hundred times more poets than we are in the times considered primitive today. Thousands of years ago, the way of thinking of our ancestors was in the form of "poetic observation": they took everything in life and nature as a symbol of their imagined concepts.

At that time, it was understood that the sky, water, greenery, sun, moon, light and darkness have souls; They thought that the battle between good and evil was going on when the day was replaced by the night. [6:22]

For this reason, many scientists of the 20th and 21st centuries unanimously emphasize that some elements of ancient mythological imaginations are preserved in various sayings of the people and the need to clarify not only the semantics, but also the poetics of the symbols hidden in them. In particular, the semantic

system of cosmogonic myths, which is the basis of universal Turkish beliefs, which is adequately present in the sister nations, is based on the eternal struggle between the opposition of Samo (cosmos, origin, harmony, goodness) and Tuban (chaos, end, evil and destructive beings).

So, no matter how many centuries have passed since their appearance, certain motifs or other signs of ancient mythological imaginations manifest themselves in the composition of religious sayings.

Thus, the reaction to the childhood period of mankind and the natural and social phenomena of that time has always been of interest to the people of the later times.

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