



EARLY RELIGIOUS BELIEFS AND THEIR FORMATION

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Abstract

This article describes the emergence of the first religious views in the history of mankind, their formation and development. Also, attention to religion in the society, the place of religious values and the strengthening of religious freedom in the laws of the Republic of Uzbekistan are analyzed.

Keywords: Religion, animism, fetishism, totemism, magic, shamanism, religious freedom.

Introduction

After the independence of Uzbekistan, there was an opportunity to look at and react to religion in a new way. As a result, a relatively new science of religious studies was born. This science, unlike the previous atheism, did not criticize religion and eliminate it from society, but approached it as a part of national spirituality and set it objectively as its goal. Islam Karimov, the First President of the Republic of Uzbekistan, in the book "Uzbekistan on the threshold of the 21st century: threats to security, conditions of stability and guarantees of development" says the following about the role of religion in the life of society: "From now on, we are in favor of destroying the highest, spiritual, moral and spiritual values, historical and cultural heritage of the population. But we will never allow religious states to interfere in the struggle for power, politics, economy and jurisprudence. We will not allow it, because we consider this situation to be a serious threat to the security and stability of our country¹.

When talking about the relationship between religion and secular state, it is necessary to emphasize that it is based on the principle of separation of religion from the state. Article 75 of the newly revised Constitution states: "Religious

¹ Каримов И.А. Ўзбекистон XXI аср бўсағасида: хавфсизликка таҳдид, барқарорлик шартлари ва тараққиёт кафолатлари. — Т: "Ўзбекистон", 1997. — Б.44.



organizations are separate from the state and are equal before the law. The state does not interfere in the activities of religious associations." These issues have been resolved in the Constitution of the Republic of Uzbekistan and it fully meets the legal and regulatory requirements of the developed countries of the world. Article 35 of the newly revised Constitution of the Republic of Uzbekistan, which ensures equal conditions for those who believe in any religion and those who do not believe in any religion, states: "Freedom of conscience is guaranteed for everyone. Everyone has the right to believe in any religion or not to believe in any religion. It is not allowed to break religious views by force.

Religion-nature, society, man and his consciousness, purpose and destiny of living is a profession, a doctrine that expresses faith and belief in the divine power that shows the right, true and just way of life to people in the same era that created it. It is manifested through certain teachings, feelings, obedience and activities of religious organizations. It is a special way of imagining the creation of the universe and life, the way of perceiving it is the divine imagination and reflection of the past times from the first history of mankind to us. Religion is a spiritual and moral force that has significant educational power in educating a perfect person. The first religious concepts appeared in the period of Animism.

Animism means "soul" in Latin. Animism is the first form of religion that promotes the belief in the existence of spirits, the deification of the forces of nature, and the doctrine that animals, plants, and inanimate objects have souls, minds, and natural powers. Animism was put forward by the English anthropologist Edward Taylor in 1871 as the first form of religious views².

It was formed at the same time as totemism. Animism believed that the powerful forces of nature - the sky, the earth, the sun and the moon, rain and wind, thunder and lightning were deified and that they had a soul. Primitive people understood that mountains, rivers, hills, forests, trees, harsangstone cliffs are alive, sensing and moving, and can bring good and evil. They made sacrifices and prayed for them and organized ceremonies.

Anthropologists say that there were religious views even before animism, and they call them "animatism". Animatism, on the one hand, is the belief that things have supernatural powers, and on the other hand, the belief in the existence of spirits. According to this theory, "primitive man" may have imagined a single

² Жабборов И., Жабборов С. Жахон динлари тарихи. — Т: "Ўзбекистон", 2002. Б.52.



"Power" that gives life to the whole universe before recognizing other beings as individuals. It is also possible that such a concept is supported by the thought "mana". The word "Mana" is a word used to express supernatural, invisible power, and according to primitive religious imagination, it was used to express the secret power that was believed to exist in strong, influential or socially valued objects (animals, plants, stones) or people (tribal chief, magician, sage). Members of primitive tribes believed that they were surrounded by invisible forces. This belief was called by different names in each tribe.

In this theory, which was explained for the first time in the book "The Origin of Religion" published in 1909 by R. Marett, a student of Taylor, it means that the origin of religion should be sought from a general dynamic force without personality. Animism is the main dogmatic part of modern religions. World religions also have the doctrine of souls.

The word totem means "his seed" in the language of the Ojibwa tribe of North America. Its essence is to believe that "people are related to certain species of animals or plants". Kindred groups believed that the bride came from the animal and plant that were their common symbols and totems. Relations between totems and people belong to the distant past, which is confirmed by ancient legends. For example, the visions in the legends preserved among the Australian aborigines can be a clear example of this.

The traditions and norms that appeared under the influence of totemism were strictly applied for centuries. Tabu-prohibition, i.e. the system of banning the consumption of the totem as food, appeared. Only priests or tribal chiefs were allowed to eat the totem during certain religious ceremonies. Totemism clan community was considered the first of the social clan communities and became the historical basis of religious manifestations. The main tasks of totemism are unification and regulation. Despite the fact that the religious forms of totemism belong to the first period, its remains are still preserved in the traditions and beliefs of some peoples. For example, a cow in India and a kangaroo in Australia are glorified as mythical animals that bring happiness.

The word "fetish" means the French word "fetiche" meaning "idol, idol, charm". It is the worship of inanimate objects in nature. A fetish has both negative and positive influence. Fetishism was formed simultaneously with the appearance of objects made of wood, clay and other materials. In idols and talismans,

communities were formed at an unnatural time. In idols and talismans, communities saw a symbol of divine power coming from the supernatural world. In the process of formation of the general complex of the first religious impressions of primitive people, fetishism became the final stage. Concepts about the world improved over time and had an impact on human life for a long time. Statues, pictures, talismans, spectacles and various symbols of all religions have been preserved even today.

Shamanism (the word "shaman" is related to the Tungusic-Manchurian verb "sa" - to know, "saman" - a person who knows). Shamanism arose as a result of animism, totemism, and fetishism, through which people made imaginary connections with their totems and the spirits of their ancestors. In the past, more women were engaged in shamanism. Shamans are angry, nervous people, and they strongly believe that people have the ability to communicate with their spirits, convey the hopes and intentions of the community, and interpret their will. Shamans performed spells by making themselves into a frenzy under the sound of drums and bells by making sounds, chanting, dancing, jumping, losing themselves, and bringing the frenzy to a higher level. At the end of the ceremony, the shaman would not hear or see anything. Therefore, it is believed that his communication with the world of spirits takes place in the same state. It played a big role in the strengthening of people's thinking and consciousness and plays an important role in the formation of religious consciousness.

Sorcery (spell) is a set of ritual customs performed to influence people, animals and nature in a supernatural way. Special people - shamans, sorcerers were engaged in magic rituals. Magic rituals could be performed individually or in groups.

According to the purpose of magic, it is divided into the following types:

- 1) Performed "in good faith" - "white magic"
- 2) "Black magic" performed "with written intention"
- 3) Military magic (weapon magic);
- 4) Love magic ("making hot", "cold");
- 5) Medical magic (for the purpose of treatment);
- 6) Weather magic (calling rain);



Sorcery is preserved in modern religions and traditions of various peoples³. So, the first religious views are considered a socio-spiritual phenomenon that arose in the process of understanding nature, society, and one's own existence. They were formed in the conditions of primitive society as a result of man's weakness, fear and need for understanding in front of the forces of nature, and were manifested in forms of belief such as animism, totemism, fetishism and magic. Initially, these views were inextricably linked with mythological thinking and served to explain cause-effect relationships in the human mind through religious imaginations. The first religious beliefs played an important role in the formation of moral standards in society, strengthening of social solidarity and the emergence of customs and rituals. In this respect, early religious views served as an important historical and cultural foundation for the formation of later complex religious systems and philosophical worldviews.

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