

FACTORS WHICH ARE THE BASIS OF THE FIRST RELIGIOUS VIEWS

Termiz State University

PhD student

Kushokov Safarali Yusupovich

Annotation: *In this article, the recovery, understanding and explanation of primitive religious concepts is a very complex issue. There is no doubt that primitive people could not be indifferent to the events and phenomena happening around them. Various phenomena and events that occurred in nature, such as wind, flood, thunder, change of night and day, earthquake, hot and cold earthquake, sleep, disease, death, growth, sleep and others. it is said that things seem natural to people.*

Key words: *Animism, Paleolithic, Mesolithic, Neolithic, bronze, sorcery, totemism, primitive.*

As far as religion is concerned, it has not always been stable and existed since time immemorial. If you look at the ancient life of humanity, you can be sure that there was no religion and religious concepts in its first stage. The restoration, understanding and explanation of primitive religious concepts is a very complex issue. There is no doubt that primitive people could not be indifferent to the events and phenomena happening around them. Various phenomena and events that occurred in nature, such as wind, flood, thunder, change of night and day, earthquake, hot and cold earthquake, sleep, disease, death, growth, sleep and others. things seem natural to people. it is also considered one of the forms of social consciousness like art. The primitive man's low level of knowledge did not understand the essence of many things and events. So, the essence of these things and events seemed mysterious to the primitive man, and it seemed that there was some kind of miraculous power at their base. Due to this, among the primitive people, the feeling of glorifying things and events arose, which led to the formation of the first religious concepts. The main reason for the weakness of primitive people is the insufficient development of the productive forces, the lack of knowledge and the lack of improvement of work tools. There is no doubt that religion and religious concepts had different forms in primitive times. This is confirmed by ethnographic data from the peoples of the world. One of the forms of primitive religion is totemism, which is probably very ancient. Totemism-algonquins (tribes living in Alaska) is derived from the word totem-u clan. Totemism is the belief that a group of people have some kind of relationship with an animal - a leopard, a tiger, a mountain goat, a mountain goat, or a plant - sunflower, hawthorn, pumpkin, etc. is a belief. It can be seen from this that totemism may have arisen when the clan system was established in social life when the hunting-gathering economy was developed in the history of primitive society. That is why the names of clans, phratries and tribes are based on the animal or animal spread in a certain territory. It is named after a plant. The fact that

clans and tribes living in Africa, America, Asia, Europe and Australia are named after animals and plants is a proof of our opinion. Clans are not tribes and phratries, in some places the names of some people are called by the name of some animal and plant. The totem animal of each clan and tribe was separately revered, respected and respected. During the early stage of totemism, it was customary according to this, it was forbidden to hunt one's own totemism and eat its meat as food. He was considered a sacred animal. Only on holidays, during traditional ceremonies, the meat of the totem was hunted and eaten. Hunting and killing of totem animals was prohibited, and cooperation was encouraged for their reproduction. Sometimes, holidays were held in their honor and people danced wearing this animal's tyeri.

It should also be mentioned that the remnants of totemism have been preserved in the life of many peoples until recent times. But the religion of the Australians is a classic example of totemism. If the Australian belongs to the kangaroo totem, he says about the kangaroo "this is my brother" or "my mother". When the colonists killed the totem animal in Australia, the people of this clan said to them, "Why did you kill this man, he is our brother?" If in the early days of totemism it was forbidden to eat the meat of the totem animal, later it was allowed to eat its meat as food.

But when the totem ivan was killed, there was a habit of apologizing to him, or they tried to get rid of the anger of their totems by taking the blame away from themselves and putting it on others. During the colonization of the Siberian lands, evenks, Tungus and other deer or bears killed their sins and in order not to provoke the wrath of the totem animal, they told him "don't be angry with us, the Russians killed you, not us." those who say Totemism, which is one of the forms of primitive religion, has been preserved in many peoples, especially in the Turkic peoples, until our time. In many peoples of Asia, as well as in the calendar of the Turkic peoples, the calculation of the muchal year, which is carried out by the names of 12 animals, has been used for a long time. Also, the widespread distribution of names such as Arslonbek, Bo`riboy, Tiger, Bobir, Kaplan, Shyer, Shyerali, Kochkor, Koziboy, Alkar in Central Asia is not related to totemism. If you read the work "Shahnoma" by A. Firdavsi, a great representative of the classic literature of Central Asia, you can find many names of people and places connected with horse-asp. It is possible that these names are related to totemism. Lions and tigers, deer and boars, deer and antelopes, horses and dogs, wolves and foxes, kulons and saigas, wild bulls and elephants are found on rocks in Central Asia, Asia, and many parts of the world. , the meeting of animal images such as antelope and giraffe, mammoth and rhinoceros can be a sign of the prevalence of totemism in ancient tribes.

The existence of totemism in the beliefs of the people who ate food from these dishes is clearly visible in the images of various animals painted on pottery, copper, brass and other objects found in the ruins of primitive settled farming villages. In the ideological views of primitive tribes, magic and sorcery are also widespread, and it is also considered a type of primitive religion. The question arises, what is magic and magic? Magic, writes M.

O. Kosven, is the belief in the existence of false, false and invisible communication effects in nature and convincing people, that in some nations nature can have invisible effects on people and it consists in the fact that people can influence nature, and finally, one person can influence another person. This form of religious belief has affected many aspects of human life. He even broke the neck of visual art by himself. The images of animals, spears, arrows and wounds left by them on rocks of the Late Paleolithic, Mesolithic, Neolithic and Bronze Age can be associated with witchcraft. Magic is based on the idea that one thing is in the same place as another thing, the piece is in the place of the whole. "Let the spear be pierced into a living animal as it is pierced into an image or a skull" - this is the logic of primitive magic. According to the beliefs of the people of the primitive era, it helps in the successful completion of magic habits, rituals, hunting or other work in the field of economy. According to ethnographic data, local Australian hunters drew a picture of a kangaroo before going on a kangaroo hunt, pierced it with a spear from all around, and went on a hunt. It is clear from the observations of ethnographers that the pygmies living in Africa, before going to hunt an antelope or any other animal, went to a quiet place, drew a picture of the hunted animal on the ground and stuck a spear into it. Sorcery was used not only in hunting and farming. ancient clans and tribes used sorcery to remember, to destroy the enemy, to breed animals, to love, to be loved, to heal and other things. In magic, every event and event had its own rituals and traditions. Thus, magic was one of the forms of primitive religious belief. Sorcery traditions have been preserved in the religion of less developed tribes to our time. Among the highly developed peoples, such expressions are also found in Islam, Judaism, and Christianity. Logically, the magical form of religious belief is more complicated, it must have come into existence later than totemism and fetishism, and it has come to a more developed period of human thinking. One of the religious beliefs of primitive people is animism, and this word is derived from the Latin word anima - soul, soul.

According to the imagination of primitive people, every person, all animals and plants in nature have a soul and spirit, and after they die, they live in the next world. It seems that the animist faith also originated in the later Paleolithic, in connection with the emergence of the idea of the other world in the human mind. At that time, the dead body was bent over, knees bent up to the chin, shrouded, tied with a belt, and buried. They sprinkled red ocher on the dead body and buried tools and ornaments next to it. Burying the graves with all kinds of work tools, weapons and jewelry, sprinkling the corpse with red ocher is probably a belief connected with the belief in life in the afterlife. Until recent times, the Adamans, Papuans, Eskimos and other undeveloped tribes had the custom of burying the dead body in a fold and a shroud.

Ocher and red color symbolized blood and fire, perhaps life, in the imagination of primitive people. The term animism was introduced to the science by the English scientist E. Taylor. It should not be forgotten that totemism, sorcery, animism and other religious beliefs in the Late Paleolithic were connected with each other and had a strong influence

on each other. One side of the Islam, Judaism, and Christianity religions that emerged in the next period goes back to the primitive era. Thus, as a result of man's weakness in front of nature, ignorance, lack of knowledge, and underdevelopment of productive forces, religious beliefs of different forms appeared in different tribes. Therefore, culture is a concept in a broad sense and consists of a set of very rich achievements of a person in the intellectual, social and production spheres during a long historical period.

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