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FERGANA VALLEY IN THE CONTEXT OF HISTORICAL CHANGES

Abstract: In this article the current views of shamanism, one of the ancient religious imaginations are highlighted by the example of Uzbeks of Fergana Valley. In it, the main attention is paid to the transformation of the attitude to promiscuity and promiscuity in the conditions of modern globalism, to the transformation of traditional and modern appearance in their attributes.

Key words: Fergana Valley, Central Asia, Central Asia, Uzbeks, religious beliefs, Islam, shamanism, Sufism, animistic imagination, Ethnos, traditions, rituals, civilization, attribute.

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Introduction

Each ethnos in the world has its own language, customs and traditions, rituals, in particular, its own material and spiritual heritage, values. Uzbeks also took a special place in the world civilization with their national values, traditions and rituals as a holder of such an invaluable spiritual treasure among the ancient cultural peoples.

Traditions, rituals and views of Uzbeks associated with ancient religious beliefs, formed over the centuries, did not come into being from other peoples. Such a system of rituals was formed and developed with the direct participation of fraternal-Tajik, Turkmen, Kyrgyz, Kazakh, Karakalpak and other peoples living side by side with the Uzbeks from time immemorial.

In this article, the current state of the Fergana Valley Uzbek traditional lifestyle shamanism is studied. On the one hand, is given information that the crowd is disappearing. On the other hand, there is an increase in interest in the traditions associated with cultural heritage and folk medicine in the whole of Uzbekistan, including in the Fergana Valley, in recent times. An example of this is the increased confidence of people in various doctors for the purpose of finding a cure for diseases to some extent. In such a situation, one of the ancient religious imaginations – shamanism, gaining new strength, acquires a specific

meaning. One of the characteristic manifestations of the promiscuity in this place is the Islamized promiscuity Islam is widely found in Afghanistan, Iran, India, Pakistan, Malaysia and a number of other countries[1].

The materials discussed above show that the mechanism of interaction of residual worships to the religion of Islam is the same in different corners of the Muslim world. On the example of shamanism, it should be recognized that Islam assimilated the traditions that were formed before it by consciously adapting them to their own religious ideas. Shamanism, in turn, adopted both the teachings of Islam and its own traditions. The islamization of the remains of shamanism is manifested in the richness of the Islamic religion in the Fergana Valley of Central Asia, kalaversa, with the traditions of shamanism. It is also possible to observe this situation in Sufi ceremonies, Saints' worship, animistic imagination[2].

Today, in the Fergana Valley, the crowd still functions as a cultural and household unit in everyday life in a part of the population. However, he is dying quickly. This process began at the beginning of the XX century. It should also be noted that the cult of shamanism has lost its previous meaning and essence, rituals and rituals associated with them have been simplified. At the moment, the hype is maintained to

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the extent that people can not be surprised. Shomons only wander around the sick during the treatment rituals and sing, that's all. And the meaning of many habits is forgotten. The embodiment of consciousness and spirits associated with spirits has lost its traditional character. The tradition of shamanism was preserved more firmly, mainly in the mountainous and Foothill regions of the Fergana Valley.

If individual peculiarities in the rituals associated with the prominence of the Farkana Valley are leading, among the age - old inhabitants of the Kipchak is distinguished by the fact that among the population engaged in nomadic cattle breeding in ancient times, such as Turkish, the pre-Islamic imagination was more preserved. Some of the ancient customs in them, however, have changed to some extent as a result of the cultivation continues to this day[3].

These examples from the life of the peoples of Central Asia clearly demonstrate the survival of the traditions of shamanism not only in the conditions of backward worldview, but also in a culturally and historically developed society. It should be noted that traditions often change, adapt, to some extent attach themselves to those or those aspects of the current official religion requirements. Indeed, in Islamic conditions, the acts of shamanism usually end in Fatiha according to Muslim traditions, but there are also cases when some persons engaged in shamanism do not perform Fatiha, saying that they do not fit for Islam.

The materials under review prove that a lot of imagination and rituals in the composition of a crowded cult have very ancient foundations. The changes that have taken place as a result of various reforms in religious beliefs can be seen in a number of examples. Not only did the beliefs in the development of the crowd, which reflected the changes in society, include general changes, but also influenced the relations that have arisen between different cultures. The Turkic peoples also brought to the territory of Central Asia their own unique form in their shamans. Later, the tumultuous traditions of turkisaban and Iranians United. But their composition is not the same, because the features of worship are not always similar to each other in relation to the ethnic character of the population in different regions. Rituals and rituals, which are part of the shomonite cult, are important in the traditions adopted by the Iranians on the territory of all nations.

In general, during the ethnographic research carried out in recent years, in particular, the study of the activities of the shomon-Bakhshis of the Fergana Valley, we can conclude that the following ethnological features are characteristic of the Valley Shomon

a) in the performance of such superstitions and customs as "extract", "truth", "bandi-bast", "hot-cold" by them;

b) in the performance in the transfer of time until sunset;

c) their main attributes were circle, whip, water, ash, beads, various religious books, willow branches[4].

As a result of studying and analyzing the traces of the Uzbek people's lifestyle shamanism we are convinced that it is necessary to analyze the shamanism in a way of social appearance. Because shamanism is connected with the worldview of the Uzbek people and is part of the general culture. It remains to be said that the above comments and opinions allow us to say that the chauvinism of the Turkic peoples existed in this land from ancient times. In general, at the end of the research on the traditions and rituals of shomonlik ceremonies, it is possible to emphasize the following mainly as local features of shamanism, which are characteristic of the Fergana Valley Uzbeks:

1. Among the Uzbeks of the valley were mainly women who were engaged in promiscuous activities. They, unlike Kazakhs, Turkmen, Steppe Kipchak Uzbeks, conduct the main treatment ceremonies not after sunset, but during the day.

2. The process of opening the foil by the Bakhshis in the Fergana Valley is carried out by throwing cotton wool into the water of the beads or bowls or by looking at the window. It remains only to say that the process of treatment is carried out in the presence of more circles (freckles) than other musical instruments. In turn, during the transplant ceremony, the patient's face is covered with a white cloth. During the treatment of shomons in other regions, shamanism, which is carried out by various knives, daggers, swords, is not performed by Valley shomon-Baxters.

3. As a ceremonial sacrifice, the guardian assigns to the spirits, along with animals such as sheep, goats, the chicken (cock) is also slaughtered, and the patient is bleeding with the blood of the animal slaughtered for sacrifice. Also, various dishes are prepared from it as a ritual dish, which the sponsor assigns to the spirits.

4. Shomons use willow twigs for the purpose of chasing evil spirits, which in the process of treating patients caused harm to the patient.

5. At the end of the treatment process, with the help of auxiliary spirits by the help of the shamanism, the patient is treated with something harmful (nails, winding hair, nails, a piece of mirror, etc.) the products are shown to lead to the patient.

In the process of collecting field data on the traditional lifestyle of the Fergana Valley Uzbeks, it was found out that among the inhabitants of this region one can learn about the Shomon:

1. Shomons-Bakhshis records incomprehensible talisks to patients who come to their presence.

2. They read enchantments and revenge, which cannot be understood.

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3. In a room where sunlight also does not fall, it is necessary to distinguish between people for a certain period of time.

4. They command those who come to him to bury some things in the ground.

5. Sometimes the patient gives different papers for burning and incense.

6. Sometimes the patient is told by his name, what city or village he is from, what is bothering him.

7. Writing incomprehensible words for the patient, he orders him to dissolve in water and drink[5].

It should be noted that it is necessary to study scientifically specifically the place of prominence and its place in the life of a person today. Because the communication of the fortune-teller with the spirits,

the suffering of "shomon disease" on the eve of shomonism, their falling into a state of hysteria is a specific talisman. In our opinion, the interaction of ethnologists, psychologists and medics in the study and study of such a mystery-synths of shomons is necessary.

Thus, the traditional lifestyle of the Uzbek people has improved and developed over the centuries, and despite the pressure of religions and ideologies of different periods, it still continues. Therefore, the study of Customs and rituals associated with the prominence of the Uzbek people in the historical-ethnographic aspect is one of the topics that has not lost its important scientific and practical significance.

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