

HISTORICAL STAGES OF THE FORMATION OF RELIGIOUS VIEWS IN UZBEKISTAN

Rahmonova Soliha*; G. Khudoyberganova**

A student of Religious Studies,
International Islamic Academy of UZBEKISTAN
Email id: rahmonovasoliha32@gmail.com

*Senior Teacher,
Doctor of Philosophy in History (PhD),
International Islamic Academy of UZBEKISTAN

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ABSTRACT

Uzbekistan has a long and complex history that includes different religions and cultures. Throughout its history, Uzbekistan has been at the crossroads of ethnic relations due to its geographical location. Also, peoples of different religions have lived in Uzbekistan since ancient times. This article analyzes the formation of religions that have existed in Uzbekistan from ancient times to the present based on historical stages.

KEYWORDS: *Early Religious Ideas, Fetishism, To Temism, Animism, Shamanism, Magic, Theism, Zoroastrianism, Buddhism, Judaism, Christianity, Islam.*

INTRODUCTION

Uzbekistan has always attracted various peoples and tribes with its territory irrigated by the waters of the large rivers of Central Asia - Amudarya and Syrdarya, climate, lands rich in minerals and precious stones. As a result, the territory of Uzbekistan served to establish mutual relations between Eastern and Western civilizations. As a result of this exchange of cultures, we can see that various religions, customs and traditions were formed in the social life of the people and changed historically.

Religions in our country can be divided into the following historical stages:

1. Beliefs related to early religious ideas;
2. Religions that existed before the introduction of Islam;
3. Introduction of Islam;
4. The religious situation during the invasion of the Russian Empire;
5. Reforms in the field of religion during the period of independence.

According to the researchers, among the population living in the territory of Uzbekistan, it is possible to observe elements related to the beliefs of the first religious imaginations, such as fetishism, totemism, animism, shamanism, magic and sorcery.

In Uzbekistan, we can see that incense sticks are hung above the entrance gates of houses. In this case, frankincense was seen by some people as a plant to burn to protect against "eye contact". These indicate that elements of fetishism existed in the territory of Uzbekistan in ancient times.

In ancient times, some birds were also considered auspicious in the territory of Uzbekistan, for example, rooster, peacock and pheasant were considered "sun" birds and they were believed to bring fertility. The national headdresses of the Uzbek and Tajik peoples have images of birds, including the musicha.

Among them, the images of the Dragon and the snake as totems of the creation of the world and its protection are widespread in our country, and some of their symbols have a synthetic essence.

In the first century AD, there was a belief in the worship of the spirits of ancestors in the regions of Uzbekistan. This was reflected by decorating the walls of temples, palaces and houses with images of the ancestors of nobles and their bravery.

Shamanism developed in the territory of Uzbekistan from the time of the Turkish khanate to the end of the 1st half of the 8th century. In Uzbekistan, shamanism was manifested in various forms. For example, the "chilla yasin" healing ceremony was performed by "hitting" the patient with willow branches.

Asfugar paintings and traditions are reflected in fine arts, graphics, music, and dance. For example, the monuments of the Zarautsoy culture of the Surkhondarya region are considered a universal unique wealth. (Before 12-5 millennia BC). These are about 200 pictures of hunting, and it can be understood from the stone inscriptions that they considered the claw to have magical significance.

It should be noted that the idea of monotheism in Uzbekistan before Islam had an independent basis in Central Asia. During the period of the first Turkic khanate (551-630 years) in the territory of Uzbekistan, the main religion was pantheism, worshiping God (sky) and Zamin (earth-water).

Zoroastrianism emerged in Central Asia in the 2nd and 1st millennia BC. In particular, the people of Bukhara have preserved this tradition to this day. In the center of Bukhara, on the west side of the Labi pool ensemble, there was a Zoroastrian temple on the site of the Mag'oki Attar mosque. In fact, there are 63 monuments of Zoroastrianism in the whole world, including Iran, India, Afghanistan and Pakistan, and 38 monuments have been preserved in the territory of present-day Uzbekistan, of which 17 are located near the Khorezm oasis.

Buddhism appeared in the southern regions of Uzbekistan at the beginning of the new era. The introduction of Buddhism from India to Central Asia is usually associated with the rule of the Kushans. During the reign of Emperor Kanishka (end of the I century - beginning of the II century), the Kushan kingdom became one of the centers of Buddhism. In particular, the image of Buddha appears on the coins minted by Kanishka.

In 1926, A.S. The Zurmala Tower east of Old Termiz, identified by Strelkov, is the first discovered Buddhist structure of great importance in Central Asia.¹

It is known that Jews immigrated to our country since ancient times. Jews appeared in Uzbekistan during the period of the Sugdian state, i.e. in the 2nd century BC. They came to Marv

through Iran, and then spread to Bukhara, Samarkand, Shakhrisabz and other cities. The history of their arrival is very complicated. According to some researchers, their appearance here is connected with the "Great Silk Road" that was created in the I century AD.² During the time of Amir Temur and the Timurids, many Jewish communities moved from Iran to Movarounnahr region, some of them lived in Bukhara.

Christianity entered Uzbekistan in two ways. This process was, firstly, through the missionary activities of the Christian communities to the East and South, and secondly, the conquest of Central Asia by the Russian Empire and the large migration of the Christian population to the region. Activities of Christianity began to appear in our country.

According to scientific sources, Christianity entered Uzbekistan through Iran in the III centuries AD. The first Christian communities were formed in the cities of Khorezm, Termiz and Samarkand, and they consisted mainly of Nestorians and Melkites.³ A bishopric and missions were established in Samarkand in 310.

Today, Islam, which is one of the main religions in our country, entered Uzbekistan in the early Middle Ages. Arab conquests in the VII-VIII centuries caused the spread of Islam in the region. The introduction of Islam to our country is connected with the name of Qutayba ibn Muslim Bahili (704-715).

Islamic sciences entered Movarounnahr through Khorasan in the 8th century, and these sciences began to develop in the region itself from the IX century. It was from this period until the invasion of the Mongols that Movarounnahr became the center of Islam and various sciences flourished.

During the rule of Tsarist Russia and the Shura system, there was an attempt to distance Islam from people's life, Islamic values and activities of religious scholars were restricted. During the Soviet period, the secular character of the authorities acquired fanatical and atheistic significance. Religion was removed from public life and the state.

According to information, as of January 1, 1900, 12,733 mosques were operating in Uzbekistan. 1503 of them were mosques, 11230 were neighborhood mosques and prayer halls.

According to the 1936 Constitution of the former Soviet Union, freedom of religion was recognized, but in practice, atheistic ideology was forced and instilled in the society, and the rights of religious people were violated.

During the Second World War (1941-1945), the attitude towards religion softened a little. In 1943, the religious office of Muslims of Central Asia and Kazakhstan was established in Tashkent. At the congress, Eshon Bobokhan was unanimously elected as the "Mufti of the five allied republics of the region (Central Asia)".

During the years of independence, the number of religious organizations in Uzbekistan increased. In 1990, there were 119 religious organizations and 2 religious educational institutions in our republic.

According to the Decree of the President of the Republic of Uzbekistan dated March 7, 1992, the Committee on Religious Affairs of the Republic of Uzbekistan was established. On May 1, 1998,

a new version of the Law "On Freedom of Conscience and Religious Organizations" was adopted.

Currently, in the field of religious education, the Tashkent Islamic Institute, 9 secondary special Islamic schools, as well as Orthodox and Protestant seminaries are operating.

In summary, today there are 2340 religious organizations belonging to 16 denominations in our country, of which 2144 are Islamic, 178 Christian religious organizations, 8 Jewish, 7 Baha'i communities, 1 Krishna Consciousness Society, 1 Buddhist temple. and 1 Bible Society of Uzbekistan. Also, representatives of all confessions are living together as a single family in our country on the basis of equal rights guaranteed by our Constitution, in order to build a democratic, legal state and a strong civil society.

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