



DOI: [10.5958/2249-7137.2021.02041.3](https://doi.org/10.5958/2249-7137.2021.02041.3)

## TRADITIONAL RELIGIOUS BELIEFS OF THE UZBEK PEOPLE Г. P. IN THE INTERPRETATION OF SNESAREV

Jasurbek Mamatov\*

\*Master's degree from Namangan State University,  
UZBEKISTAN

Email id: [jasurbekmamatov899@gmail.com](mailto:jasurbekmamatov899@gmail.com)

### ABSTRACT

*This article analyzes the extensive work of Gleb Pavlovich Snesev, one of the leading researchers in the 50s and 70s of the twentieth century, who thoroughly studied the ethnography and ancient religious beliefs of the Uzbek people. The main focus of the article is on the field materials collected by this scientist during the Khorezm archeological and ethnographic expedition and the issues raised in them, the tendencies of the ancient religious beliefs of the population of the Khorezm oasis.*

**KEYWORDS:** *Soviet Period, Soviet Society, Ethnographic Materials, Zoroastrianism, Ancient Religious Beliefs, Class Theory, Khorezm Oasis, Uzbek People, Demonology, Genesis, Cults Of Nature, Rituals, Customs.*

### INTRODUCTION

It is well known that the political changes that have taken place in society since the 1950s and 1960s have led to a class-based approach to the ancient religious beliefs and ceremonies of the Uzbek people. As a result, the national traditions of the local people were destroyed, and the religious and national customs of the indigenous people began to disappear. However, even these cases did not stop the interest in the traditions of the local people. During this period, a number of works were carried out by Russian and local researchers. In particular, during this period K. L. Задыхина, О. А. Суха-рева, Г. Р. Снесарев, К. Тайжанов, Х. Исмоилов, С. М. Мирхасилов, К. Ш. The research conducted by the Shoniyozovs is noteworthy. Although the above-mentioned authors provide interesting information about the shamanic beliefs in their works, the shamanic beliefs and rituals of the Uzbeks of the Fergana Valley have been overlooked by the authors.

Theoretical and methodological bases of the study of traditions and ceremonies associated with the religion of Zoroastrianism, the famous Russian ethnographer G. P. Snesev's research reveals much in detail. Therefore, we will focus on the work of this researcher in the ethnographic analysis of this issue.

First of all, it is noteworthy that the researcher carefully studied the works of both the former Soviet Union and foreign Eastern and Western scholars on Central Asian ethnography, and relied on them to evaluate all the problems selected for his research.

However, at that time no researcher had any information about the Avesta, the oldest monument in the Khorezm oasis. G. P. Snesev, on the other hand, studied the monument in detail and relied on it to solve problems in his monograph. In turn, this ethnographer was able to analyze some of the problems with the help of archeological excavations.

G. P. While fully acknowledging Snesev's services in this area, it is impossible to ignore the fact that there are no issues that have been left out of the scientist's attention and are not covered by his research. The results of the analysis of some folklore and ethnographic data obtained in recent years indicate the existence of such issues.

G. P. Snesev spoke about the genesis of Khorezm demonology and expressed good thoughts about ajina, monsters and other images. As a result of our observations and research, the existence of demonic characters, such as the blackbird, has been proven.

In our opinion, it is possible that the supernatural creature in the Avesta is associated with black. That is, it is true that this term is associated with Zoroastrianism. Alabuji, on the other hand, may be associated with the jackal. The Turkmens still call the jackal by this name. There are fears among the population that the animal lives in cemeteries and eats the dead, and that it travels through the countryside at night to harm animals and birds.

G. P. Snesev studies family rituals and describes the rituals associated with the birth of a child, as well as the preparation of magical dishes, and lists the foods associated with this process. However, the researcher did not pay attention to the widespread use of "roast beef" (people call it "bilamik") in Khorezm. This hot meal, made of fat and flour, which is soft, easy to digest, fattening and restorative, is the main dish that was given to a woman in those days and even today.

G. P. Snesev's work analyzes the beliefs about fertility, celestial bodies, animals and birds. However, some aspects of the beliefs related to the animal and bird world, which in our opinion are important, have been neglected. It is a matter of beliefs that are reflected in place names, names and names of peoples. For there are crows (chiyaburs), goats (goats), peacocks in Kushkopir, kurras (hawks) in Hazarasp, and bulls in Khiva, and the fact that they are based on primitive ideas and concepts does not arouse controversy. C. 32].

Therefore, G. P. Snesev and later the Khorezm Archaeological and Ethnographic Expedition, which operated in the Khorezm oasis. In contrast to Khorezm, ethnographers have already collected a large amount of material and published special research on ancient traditions and religious relics in various parts of Uzbekistan and Tajikistan.

Of course, the comparison of ethnographic materials with written historical sources and archeological data serves as an additional factor in solving the problem of formation of

Zoroastrianism. At the same time, the value of ethnographic materials is important. This is because there is no need to prove that ethnography plays an important role in the study of the history of religion. It is in the ethnography of the Khorezm oasis that we find pre-Islamic rituals and beliefs that are difficult to study and understand without resorting to Zoroastrianism. Many ethnographic rituals are genetically linked to Zoroastrianism, but in some respects they are associated with primitive religions.

By the mid-1960s, the science of ethnography was enriched with new information, and the findings were carefully studied by specialists. Among them are G. Snesev's research is particularly significant. He paid special attention to the Uzbek shamanism and collected interesting information about the spirits of the shamans and the traditions associated with them [2. C. 160]. G. Snesev analyzes the customs and rituals of Khorezm from the point of view of the pre-Islamic period. In particular, information is provided about the traditions of the Khorezm Uzbeks on shamanism, their views on fairies and demons, and their duties. However, this is mainly due to the fact that Shamanism is more divided in terms of religious beliefs.

In another study, the author describes the existing sanctuaries in Central Asia and their place in the traditional way of life, as well as the attitude of local bakhshis to these places [3. C. 36]. For this period, the author was not able to fully express his views, as this study was considered politically negative.

The researcher's monograph "Khorezm legends as a source in the study of the history of religious symbols of Central Asia" reflects the religious symbols and their functions in the ancient Khorezm legends. According to the author, each of the various symbols used in the ancient Khorezmian legends has its own characteristics. For example, some cults serve good, while others only harm people. Lekin, G. P. In his research, Snesev did not specify the extent to which these religious symbols were associated with shamanism [4]. C. 37].

In general, during this period, G. P. According to Snesev's research, the limitations of national values, in particular attitudes toward religious shamanism and rituals, were in line with the ideology of the time, which is a traditional medical tradition. It can be seen that the traditions of folk medicine and medicine are divided in a negative way. It is also undeniable that during this period, national traditions were transformed as a result of the introduction of new traditions into the way of life of the local population.

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