



GENESIS OF THE ORIGINS OF THE UZBEK PEOPLE'S VIEWS ON FIRE

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ANNOTATION

This article focuses on the mythological reflections of the Turkic peoples on fire, heat, the roots of ancient views.

KEYWORDS: *fire ash, Khizr, Avesto, ritual fire, Zardusht, grandfather peasant, Olouddin, Muqanna, afsona, Ibrahim, fireman.*

DISCUSSION

There are such traditions that are inherited from our ancestors, deeply immersed in the spirit of our people, and even having risen to the level of believe, no power can lose them. One such tradition is the belief in the cult of fire.

Mythological views of the people about the "flame sponsor" were the basis of the origin of the mythological image of fire. People imagine that the fire will always support people in their activities, their lives, the profession they are engaged in.

Reviews about the cult of fire are very ancient, they go to the pre-Islamic religious-mythological concepts. More precisely, its root is adjacent to the animistic imagination, which consists in trust in spirits.

Reviews about the cult of fire are one of the most common phenomena in the world mythology.

Ancient myths say that fire is formed from water. Especially the philosophers of the Indian Upanishad doctrine believe that fire circulates like water in the universe.

Again man was wounded from the fire, because his body was hot, when he died, his fire in his body was considered extinguished.

Khizr is one of the traditional images of Turkic peoples created not only on the basis of their mythological views on the water of life, fertility, greenery, fire, heat. The image of Khizr reflects the ancient views of our ancestors associated with the awakening of nature, the worship of water, fire, plants and the spirit of ancestors.

According to Azerbaijani scientist M.Seyidov, the etymology of the word Khizr is associated with the words "Fire", "Grass"(plant).

Some folklorists considered the God of Khizr summer (Capricorn), the source of all grass-fire, more precisely, historically this image is the goddess of the sun. The very basis of the fact that Khizr came to the hero as a sponsor in the "Gurugli" epics is also the fruit of this system of dilemmas. It is from this that in the beginning of the saga The Son of the Goddess of the sun with a beak is indicated.[1] some scholars consider the name of the Gurugli as "the son of the fire", that is, the son of the fire.

According to some scholars, the word "khiz", which means "heat", "fire power", was the basis for the origin of the term "Khiz", and the word "ar" was added to it, meaning "husband", "man", "human".[2]

In ancient Greek myths, fire is indicated as a piece of the sun. It is told that Prometej took him from the sun to the Earth.

In Avesto, Mitra is indicated as the god of the sun. He is a symbol of happiness.

In the legends about the "creation of man", it is told that the devil and the dev-fairies did not want to worship the one who was created from the Earth because they were created from the fire.

Ethnographer Y.V.Ivanova in the article "ceremonial fire" considered the sun – sky, lightning – the flames between the Earth and the sky for the ancient people, they always interacted. Some scientists write that the cross, which is a symbol of



the Christian religion, also came from an ancient artifact made for the appearance of fire.

Duck the fire, worship in it-the Zardusht religion, is also very developed in the life of the ancient Turkic peoples. For example, according to Narshakhy, Muqanna herself throws herself in a heated oven for three days. The reason is that he wanted to go out into heaven and bring the Angels of fire and defeat his enemies.

In the science of ethnography, it was found that the spirit of being the owner of the furnace was consecrated as a feminine gender.

The cult of fire is associated with cultism on trees and, most importantly, with the cult of fertility – about Allah in the surreptitious of Yasin of the Koran: "he is the one who has brought forth fire for you from a lush tree."

According to the interpretation of S. Sh.Chagdurov, the letter-fire, and the suffix of the letter-fire, is an ancient Turkish word – fire mistress.[3]

It seems very obvious in Uzbek fairy tales that a woman is a mistress of fire. In particular, the details of the magic candlesticks in many fairy tales and the fact that the hero (usually girls), who came to the front of the old woman, who was afraid of the flame, sucked blood under the pretext of paying attention to hair are traces of the cult of fire. This old woman is the goddess of fire in ancient tassels, the girl who came to her is a symbol of the burnt sacrifice.

They also use fire ash in farming a lot. Traces of this appear bright in the game "grandfather peasant", which is now preserved among the children. According to the game "grandfather peasant", in which children gather around the campfire in the spring and summer evenings and play with a round drying, they will come before them until the grandfather peasant boy, dressed in special clothes on the branches and leaves, raises another small child on the shoulders, asks for service. Children wish a blessed harvest from him. And the grandfather peasant bargains with the children for this. Until he bargains, the boy on his shoulders – his "son – will flee to fall into the symbol of the harvest". Grandfather farmer chases after the "harvest". He tries to look for it. But when he cannot look for his son, he will push him away from the children who are sitting and make a dagger for them. A stone to the flounder will throw all sorts of crutches, splashing his Sparks on all sides, trying to scare away those who sit down. But those who sit, raise their shoulders back and run to each side with laughter. Grandfather "dies" in the grief of the peasant son suddenly fell. But he a little later again, laughing is going to get up. In this way, it is pointed out that nature "dies" again – the peasant season is renewed every year.

In order to put the guilt of those suspected of theft on his neck, the buryats feared that the thief would be "burned in the fire of the red wolf". In finding the Thief, The Wolf's wool was put on fire and the azayimhan was made. From this, it was believed that the thief will suffer by keeping him in captivity, and he will return what he received. Even as a result of that those thieves are likely to gain irreparable suffering.

In the marriage, women clean the fat pots in the fire. It is difficult to say for sure how much it is vital or on a magic basis.

The ancient people called the flame red, dark yellow, the mountain visible from afar black. They did not say their original name openly because of the taboo. And, according to Russian fairy tales, the epithet "gold" expresses in itself the meaning of the color of the sun. There is also a soul in this opinion. Perhaps, during the reign of the religion of Zarathustra, people worshiped the fire and the sun, which was considered a high source of it, seeing in the embodiment of each creature its manifestation, one could have artistic expression of this state through the attributes of gold and gold.

In fairy tales, it is not surprising that the magic lamp is associated with the name of Olovuddin. It is known that this lamp brings happiness and luck to the hero initially. However, once the evil one steals it, The Flame will again remain in a difficult place. He will help the slave of the magic ring in getting the Magic Lamp back from the evil one. Olovuddin again achieves the capture of his cherished magic lamp, his wife-Queen, a beautiful castle.

The Olovpolvon in the fairy tale "Olovpolvon" also has a mysterious power.[4]

The fire served as one of the necessary magic tools in the treatment rituals that were held for patients from ancient times.

Paganism was a religion that made part of the people of Iran and India. The gentiles studied the views of the ancient philosophers about creation, good and evil, who saw how the heat of fire affects life and existence, as well as regarded it as divine power as a power that brought life to the field. In particular, the gentiles, who are a branch of the Brahman, widely spread in India and its environs, worshiped the fire, the cow, the crocodile.

The zardushtids accepted the flame as sacred. Even those who saw the fire directly as their Lord. After that, paintings of worship on the fire appeared. Since the fire-worshipping Gentiles accepted the flame as a symbol of the good God Hormuz, they made a place in every synagogue, which is called a firehouse and is constantly lit by fire. They did not extinguish this flame at all. Fire extinguished flames were considered very sacred.



Since no one can touch them, and even breathe next to them. It is for this reason that the fire-loving monk holds gloves on his hands and a mask on his mouth while walking. The Gentiles paid attention to the fact that the fire was burning without turning off, because they believed that the God of charity could not be defeated by the God of evil at the time of burning. According to legends, it is only said that on the night of the birth of our Prophet Muhammad, the fire of the Gentiles, which has been coming for thousands of years, has been strangely extinguished.

In the Legends spread among the Iranians, it is stated that Ibrahim alaihissalom burned in the fire, but the bonfire turned into Gulshan. The impossible people do not draw the right conclusions from the sayings of Ibrahim alaihissalom, but move to the use of force after they are engulfed by the persistent habits of the unbelievers, in a rational and logical dispute. About this, Sura An'am said in verse 97 that the guilty idolatry people said to one another, build a place where Abraham would have a great camp to punish him, and set fire to him, and throw Abraham into the camp. Indeed, the polytheists burned a great campfire and threw Abraham into that campfire.

"We said, 'O fire, be cool and health to Abraham, you!'" We said -- it is said in verse 69 of Surah Anbiyo. The fire was cool to Abraham alaihissalom, health, and did not cause him any contempt or harm.

In fact, Allah Almighty has given the character of burning to the fire. When a fire touches something capable of burning, it burns. People who saw it say that the fire burned something or something. In fact, fire is a cause, and in truth, God is burned. Because in this world everything happens by Allah's command. If the burning was the work of the flame, it would have burned everything. But even if the fire touches many things, it will not burn. Also, some things that are worthy of burning will not burn if Allah does not want to. Such supernatural circumstances have been emerging to be the right concept that fire burns Allah in place of the wrong idea that fire burns in humans.

Usually, fire burns a person, too. Therefore, the polytheists thought that if we set Abraham on fire, he would be burned, and we would be saved from him, and he threw the man into the fire. But he who gave him the feature of burning into the fire:

"O fire, you be cool and health to Ibrahim!" that will command.

Then the burning property of the flame disappears, and instead comes the coolness property. The fire gives not only coolness, but also health for Ibrahim alaihissalom.

The burning motivation of the man who entered the fire is "Alpomish" poem. When the Alpomish is burned Surhayl, it does not burn.

If a person dies in a burning fire in a dream and burns, he will have received a message of his own death.

There is also a wide spread of applause among the people that "let him save himself from grass ballads, water ballads, untimely accidents, slander".

The seizure of the flame also led to him being in a relationship with the taboo. The taboo on the fire led to the keeping of his name a secret. Therefore, the influence arose from various puzzles about fire, smoke, lamps and fuels among the people. For example, about the grass-fire "Will lick, will eat", about the grass-fire "take if the dish is full pomegranate", about the spark "will fly out of the skiing, look, will blind", about the smoke and the fire "black husky climbed, stayed in the house of the red husky", about the lamp "fills the house – a head", about the candle "flashes eyes, puzzles like "blue goat behind the wall" on the ashes are created. [5]

There is also a folk transplant, which is said about fire and its analogues. It tells the story: "the smoke is pouring into the fire and he says: "Mom, even if I'm your daughter, why do I always poke, and you are shining and burning, what is the reason for this?"

He replied, "My daughter, this business is not a new business, in the world a person shines with his own brilliance. In order for the child to be bright, it is not enough for him to have one bright parent as a child, that is, only a person with such beautiful qualities of a noble virtue parent will not be like them. The child himself must be able to earn virtue. Only then does he shine a child, burning like a drowning."

Contribution: it is not his lineage that causes the child to be noble, virtuous, his own enthusiasm and courage.

Сouple: Киши ўз шaмини ёндирмас эса,
Ёруғликнинг нишонини кўролмас.

It is known that in folk performances he shows fiery nags, that is, he shows people to swallow the fire in his mouth and watch him come out of his mouth again. Especially this watch is very fond of children. Taking into account this, the puppet theater "Kachalpolvon" presents the image of a fireman in the plot of performances. In it, the corfarman whistles the chirping and thus appeals to the firemen:

Otashxo'r-e, otashxo'r.

O'ynab, o'ynab chiqaz-e.

Otashxo'r-e, otashxo'r,

Kuyub qolma, hazir bo'l-e!

Otashxo'r-e, otashxo'r!

Well, fire is one of the four most important elements in nature. It is impossible to imagine life without fire. The life of all people is directly connected with fire. After all, a person eats his own



bread, his food cooked on the fire. So, fire is necessary for a person. Especially in winter you cannot live without fire. Similar life bases have been brought from ancient times to the fact that our ancestors understood the flame as a close companion, guardian, and glorified it. As a result, many traditions associated with the cult of fire arose. Many traditions, rituals and holidays, vital concepts of mankind are directly related to fire.

Both the one who has fire and the one who destroys. Therefore, from time immemorial there was a dualistic (two kinds: both positive and negative) attitude to the fire. He is a water-contrary element. Because water can extinguish the fire.

In conclusion, we must say that fire is one of the four most important elements in nature. Thanks to this, he has always been in the people's attention. In many folk songs, the image of fire manifested its unique facet.

2. It is observed that the fire rises from the metaphor to the level of the artistic image. It is one of the traditional images that reflect a specific meaning, a sign, a symbol, a philosophy.

3. Among our people there is a system of philosophical views connected with fire, and their origin goes back to the mythological concepts of primitive people. In Uzbek folk poetry, the poetic expressions of the fire cult are very strongly preserved.

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