

# МЕДИЦИНА, ПЕДАГОГИКА И ТЕХНОЛОГИЯ: ТЕОРИЯ И ПРАКТИКА

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## ILLUMINATION OF THE SPIRITUAL LIFE OF THE KARAKALPAK PEOPLE IN RESEARCH

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**Abstract:** Over the past centuries, many historical researchers have conducted ethnological research on Karakalpaks. In our article, scientists provided valuable information about the ethnological composition of Karakalpaks.

**Key words:** Culture, spirituality, cultural studies, karakalpak people Ethnology, historiography, ethnological studies, Zarafshan oasis, clan, tribe, nation.

## TADQIQOTLARDA QORAQALPOQ XALQI MA'NAVIY HAYOTINING YORITISHI.

**Annotatsiya:** O'tgan asrlarda ko'plab tarixiy tadqiqotchilar qoraqalpoqlar bo'yicha etnologik tadqiqotlar olib bordilar. Maqolamizda olimlar qoraqalpoqlarning etnologik tarkibi haqida qimmatli ma'lumotlar berdilar.

**Tayanch so'zlar:** Madaniyat, ma'naviyat, madaniyatshunoslik, qoraqalpoq xalqi Etnologiya, tarixnavislik, etnologiya, Zarafshon vohasi, urug', qabila, millat.

## ОСВЕЩЕНИЕ ДУХОВНОЙ ЖИЗНИ КАРАКАЛПАКСКОГО НАРОДА В ИССЛЕДОВАНИЯХ

**Аннотация:** На протяжении последних столетий многие исследователи-историки проводили этнологические исследования каракалпаков. В нашей статье ученые предоставили ценную информацию об этнологическом составе каракалпаков.

**Ключевые слова:** Культура, духовность, культурология, каракалпакский народ Этнология, историография, этнологические исследования, Заравшанский оазис, род, племя, народ.

The concept of ancient religious beliefs is applied to the religious traditions that existed among the people before the adoption of Islam. According to R.M.

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Mustafina's definition, "domestic Islam" is not only the perception of pre-Muslim traditions by the Islamic religion, but it is religious life in its full size. The researchers who studied the Islamic religion of Central Asia have their own concept of "public Islam".

In the analysis of ancient religious beliefs, terms such as animism, zoolatry (terotheism, totemism), magic and other "pre-Islamic" religious ideas and cults are used.

The political method was used to study the traditional beliefs and ideas of the Karakalpaks in the 20th century. With the help of this method, the commonality and uniqueness of the traditional beliefs and imaginations of the Karakalpaks and their blood-related Uzbek, Turkmen, and Kazakh peoples were determined, and an opportunity was created to reveal their characteristics.

The functional approach and the use of U.L. Warner's concept of symbolism made it possible to consider culture as a total symbolic system divided into three subsystems: technological (interactions with the natural environment, i.e. labor tools, ecology, etc.), moral (social destruction) and the sacred (the relationship of believers with their gods; the natural world and the supernatural world).

U. L. Warner divided religious phenomena into the following categories: 1. beliefs, 2. rituals. It is for this reason that sacral images often mean the system of verbal and imaginary symbols expressed in folklore (myths, epics, fairy tales, etc.).

Rituals are symbolic systems consisting of interconnected words, actions and material symbols. These two groups act as a link between the believers and their gods.

Such a systematic-functional approach is one of the main methods used in research. Apart from these methods, the methodological and theoretical basis of research was created by Yu.V. Bromley, V.A. Tishkov, K.Sh. Shoniyozov and other scientists.

The interpretation of existing materials in terms of the mentioned methods, the wide use of special ethnographic methods made it possible to form a reliable basis for the fulfillment of research goals and tasks.

Among the early works that provide information about the traditional beliefs and ideas of the Karakalpaks, the works of authors such as D. Gladishev and I. Muravin, P. Richkov, A. V. Kaulbars, and A. Vamberi should be mentioned.

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Brief but extremely valuable information about the religious life of the Karakalpaks in the 19th century is mentioned in the works of Berdaq and Ajinyoz, representatives of the classic Karakalpak literature.

Information about the traditional beliefs of the Karakalpaks is rarely found in the literature of this period, because the life of the population of the region was not systematically studied at that time. But despite its fragmentary nature, this data is a valuable resource for researchers.

The second period in the historiography of the traditional beliefs and imaginations of the Karakalpaks is based on the study of the ethnic mentality of the Karakalpaks through customs, beliefs, and forms of social structure.

The works of the researchers of this period included materials related to all aspects of the life of the Karakalpak people. The most valuable work within this group is M.S. Andreyev's study devoted to the study of the culture of the peoples of Central Asia.

Imaginations related to the worship of the spirits of ancestors S.P. Tolstov, O.A. Sukhareva, A.K. Pisarchik, V.A. It was reflected in the works of researchers such as Chistyakov. The question of belief in the soul of a person after his death was studied by Central Asian scientists, in particular T. Bayaliyev

The traditional beliefs of the Uzbeks of the Khorezm oasis were the object of G.P. Snesarev's research. The information collected by the author over many years has made this work a valuable resource. In it, the genesis of the household life, customs, and religious beliefs of the population was studied.

Among the Karakalpak researchers, U.Kusekeyev was the first to conduct research on traditional beliefs and ideas.

Large-scale research related to the traditional life of the Karakalpaks began in 1945 with the establishment of the Karakalpak Ethnographic Detachment as part of the Khorezm Archaeological and Ethnographic Expedition of the USSR Academy of Sciences. S.P. Tolstov, T.A. Zhdanko, B.V. Andrianov, S.K. Kamalov, R. Kosbergenov and other scientists who took part in the expedition published a number of scientific works on the culture and everyday life of the Karakalpaks.

The works of the ethnographer H. Esbergenov have covered the traditional beliefs and ideas of the Karakalpaks several times. H. Esbergenov's research on the existence of spirits, belief in the afterlife of a person, and related customs and

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ceremonies was written based on field materials collected in the middle of the 20th century.

It should be noted that during this period, the problem of religion, especially Islam, was in the center of attention of a number of Western researchers. One of them is the widely known work of A. Bennigsen and E. Wimbush dedicated to the Muslims of the Soviet era. This work, based on the analysis of anti-religious literature, narrows the scope of the considered problem.

The work of Professor Devin Deviz, who is considered one of the greatest researchers of Islam in Central Asia, deserves special attention.

In general, the literature of this period was created under the influence of the atheistic policy carried out in the country, and most of it covered pre-Islamic beliefs and rituals. The traditional beliefs and Islamic rituals of the Karakalpaks are not sufficiently studied, and some works devoted to this issue do not fully reveal the problem.

The third period of the historiography of the subject is characterized by the active study of various aspects specific to the religious beliefs and rituals of the Karakalpaks by modern researchers.

Some aspects of the studied problem were reflected in the works of I.M. Sadgyan, R. Balliyev, M.A. Karlibaev, N.A. Tleubergenova, Z.I. Korbanova. In the scientific researches of R.S. Kamalova and S.Kh. Esbergenova, family ceremonies of the Karakalpaks, traditional ideas related to the veneration of animals were studied separately.

In general, the historiographical analysis of works published in the 20th century shows that they do not reflect transformational processes. Although research has been conducted on family ritual, imagination and beliefs related to the relics of animal cults, this problem has not been sufficiently studied.

Animal worship was strong in Karakalpaks, we can cite several examples of this

Snake cult occupies an important place in the zoology of the Karakalpaks. As in other Turkic peoples, the snake is considered a sacred animal in the Karakalpaks. In the materials in the manuscript of U. Kusekeyev, "There are two types of snakes: black cypress snake and white snake. The black cypress snake is poisonous, and the other is a snake."

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**Buri Cult.** In the traditional culture of the Karakalpaks, the traces of worshipping this animal are preserved in a number of traditions and customs. As in other blood-brother nations, a number of rituals are performed in Karakalpaks to protect babies from sudden death and various diseases.

**Swan Cult.** In the Karakalpaks, this dreamy imagination has been preserved mainly among the villagers. According to such views, it is impossible to kill a swan. Knowing this, it is said that if someone kills a swan, he may suffer damage and even die. According to the opinion of the inhabitants of Chimboy district, "a person who shoots and kills a swan may suffer damage or suffer from a mental illness (jin uriui)."

**Black bird (eagle).** In the traditional medicine of Karakalpaks in the 20th century, the black bird was of great importance in the treatment of infertility. After reciting the Qur'an, a black bird's tulum is placed on the ceiling of the room. This ceremony is still performed today. But since the black bird is rare, they used crow's or black chicken's tulum instead.

**Horse cult.** In many modern rituals of the Turkic peoples, the horse still occupies an important place. First of all, this applies to ritual practices within the family (birth of a child, burial). For example, the ceremony of "besik shabiu" performed by women during the "besik toy" ceremony when the child is cradled for the first time, as well as the naming of the coffin as "agash at" (wooden horse) in the funeral rites prove that it was a cult animal.

**Sheep cult.** Karakalpaks have many ideas related to the worship of sheep. During the "bet ashar" (opening of the way) ceremony during the wedding ceremony, a sheep skin is laid under the feet of the bride in order to be gentle like a sheep.

*Dog cult. Traces of religious views related to dogs can be seen in traditions related to the infancy of a child in Karakalpaks. In the ceremony held during Chilla, the child's first shirt is tied around the dog's neck. For this, they choose the dog that runs the fastest. Probably, that's why a child's first shirt is called "iyt kvylek" (dog shirt) in Karakalpaks. They put the first shirt on the dog to protect the child from evil spirits and various disasters, that is, to pass them on to the dog.*

*The belief in the existence of spirits is the basis of animistic imaginations, and they are divided into three categories: evil spirits; protective and guardian exo spirits; ancestral spirits. The tradition of worshipping the spirits of ancestors is extremely alive and is still preserved today.*

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*This tradition is based on the idea that after the death of a person, his soul lives on and has the ability to influence the lives of the living. According to the researchers, this view arose at the root of primitive patriarchal - clan relations, and despite the influence of world religions, it has reached our time.*

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