

TRANSFORMATION OF LOCAL BELIEFS AND SHAMANIC RITUALS DURING THE TIMURID PERIOD

Kenjaev Sardor Nurmurod o'g'li

independent researcher of the Department of Social Sciences of the Bukhara State Pedagogical Institute, Doctor of Philosophy (PhD) in Historical Sciences, Associate Professor.

sardorkenjaye46@gmail.com

+998931445555

Annotation: *This article analyzes the historical development of folk beliefs and shamanistic rituals during the Timurid era, as well as their transformation processes. The article highlights how ancient Turkic shamanistic traditions changed as a result of the establishment of Islam in Central Asia, and how certain customs and rituals adapted to the new religious and cultural environment. It also analyzes shamanic views preserved among the people, elements of nature worship, the role of fortune-telling, bakhshi and ritual practices in social life.*

Keywords: *Timurids, shamanism, kam, faith, transformation, Islamization, ceremony, bakhshi art, fortune-telling, syncretism, tradition.*

In the folkloristics of the Turkic peoples, certain work has been done to collect and study the folklore of shamanic rituals. In particular, in the work "Dīwān Lughāt al-Turk" by the famous 11th-century linguist Mahmud al-Kashgari, the phrase "qam arwash arwadi" is cited with the word "qam" meaning "shaman," meaning "the shaman cured by means of seduction." In the 1894 edition of the "Book of References of the Samarkand Region," an article by L. Simonova (Khokhrakova) was published regarding the "chorchiroq" ritual of Samarkand fortune-tellers. L.P. Potapov of the Institute of Scientific Research, who participated in the State Expedition of Uzbekistan, recorded samples from Shamanic legends. These materials were published in 1995 by J. Taube.

In the research of G.P. Snesarev, who headed the Khorezm ethnographic expedition of the Institute of Ethnology of the Russian Academy of Sciences in 1954-1961, the pre-Islamic beliefs and rituals of the Khorezmians were analyzed, including the rituals of "alas," "suk chiqarish," "chorsuv," "chilla kesish," "folking," "porkhonlik," "kuchirma." The works of B.R. Kholmurodov on the analysis of field materials related to the "hand-taking," "alas," and "kuchuruq" rituals are of great importance. Karakalpak folklorists K. Palimbetov identified traces of Shamanic beliefs in the essence of the epic. A. Bekimbetov investigated the genre characteristics and classification of Karakalpak legends.

In addition, this source provides information that barren women give birth to a son if they worship Umay. This information also drew our attention to the shamanic ideas of the ancient Turks, the fact that Umay is the patron of midwives in Turkic mythology, and the

mythological ideas associated with the cult of ancient grandmothers. Interest in the shamanistic legends of Turkic peoples was not recorded by any researcher or traveler until the end of the 19th century. In our view, during this large period, the ideological and political processes associated with the Islamic faith seem to have limited the interest of the intelligentsia in shamanic legends and shamanic adventures. At the end of the 19th century, Ch. Valikhanov collected legends of Kyrgyz shamans and published them under the title "Legends of the Friendship of the Dead and the Living." This mainly consisted of legends about the conversations of Kyrgyz shamans with the spirits of the deceased, the mythological patrons of the shaman, and the adventures that took place with their participation. At the beginning of the 20th century, the legends of the Turkic peoples living in Russia, particularly the Yakut shaman, were first recorded by G.V. Ksenofontov. N. Pantusov published an article dedicated to the analysis of the "pari uynatmak" ritual of taranchi bakhshis. This article cites a shamanic legend describing the process of a taranchi bakhshi's adoption of shamanism.

In 1910, V.G. Bogaraz, in his study of the shamanism of the peoples of Northeast Asia, cited the text of a legend related to how a shaman named Tinet adopted shamanism. Subsequently, legends dedicated to the shamanism of Turkic tribes and the adventures associated with them were recorded in S. Malov's research on the remnants of shamanism among the Yellow Uyghurs. A.L. Troiskaya, who studied the shamanistic beliefs of Uzbeks in the vicinity of Tashkent, cites in one of her articles the text of a legend depicting an old midwife and her struggle with an evil spirit. In 1930, L.P. Potapov recorded folklore materials of Uzbek shamanic rituals from Khorezm. In the mid-20th century, the renowned Turkish scholar Abdukadir Inan studied the Shamanic beliefs of Turkic peoples and the concepts associated with them. The scholar's work "Shamanism in History and Today (Materials and Research) " was first published in 1954. O. Murodov records stories describing supernatural events that occurred during the ritual of shamans named Kori Kulmurod Sadriev and Zumrad. In the 1990s, the ethnographer A.O. Bulatov, studying the characteristics of shamanism in the beliefs of Dagestanis, also expressed his views on shamanism and shamanic legends. The monograph "Ritual and Folklore in Siberian Shamanism," published in 1984 by the renowned Russian folklorist E.S. Novik, played an important role in the scientific study of shamanic ritual folklore. It is also known that the folklorist scholar E.S. Novik created a study in 1978 dedicated to the poetics of shamanic legends.

By 2010, M.V. Purbueva had studied the image of the shaman in Buryat folklore. The object of his research was shamanic legends. By 2011, E.N. Duvakin, under the scientific supervision of Professor E.S. Novik, defended his candidate's dissertation on the topic "Shamanic Legends of the Peoples of Siberia: Composition of Plot-Motives and Areal Distribution." E.N. Duvakin analyzed about 500 texts of shamanic legends of the peoples of Siberia and developed a catalog of motif indicators. In Uzbek folklore studies, sayings that artistically express the details aimed at explaining the shaman's arrest began to be

recorded by the folklorist O.Kayumov in the 1990s. In 2020, he defended his doctoral dissertation on the topic "Uzbek Shaman Ritual Folklore."

Legends are of great importance as one of the most popular and ancient epic genres of oral folk art. Legends are considered an important object of research in determining many issues of secular science, such as determining the epic thinking of our ancestors, clarifying the artistic evolution of the epic plot, coming to a clear conclusion about the genesis of various mythological motifs in the epic plot, researching views related to mythological representations and ancient beliefs. Folklorist E.S. Novik writes that the term "shamanic legends" refers only to stories where the protagonist is a shaman. As for their genre characteristics, they are represented by the style of narrating a wide range of events, from memoirs and blichkas, to myths and legends. This makes the text corpus a convenient laboratory material, as the genre category plays a major role in the field of oral storytelling.

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