

THE ROOTS OF THE FORMATION OF BELIEF IN THE CULT OF FIRE IN UZBEK FOLKLORE

Karimova Feruza Muminovna

Associate Professor of the State Institute of Economics.

<https://doi.org/10.5281/zenodo.15294142>

Abstract. *This article provides an artistic and aesthetic analysis of the roots of the formation of views on fire in Uzbek folklore.*

Keywords: *fire size, intensity, speed, direction, color, place of origin, strength, water, soil, air, etc.*

КОРНИ ФОРМИРОВАНИЯ ВЕРЫ В КУЛЬТ ОГНЯ В УЗБЕКСКОМ ФОЛЬКЛОРЕ

Аннотация. *В статье дается художественно-эстетический анализ корней формирования взглядов на огонь в узбекском фольклоре.*

Ключевые слова: *размер огня, интенсивность, скорость, направление, цвет, место возникновения, сила, вода, почва, воздух и т. д.*

There are traditions inherited from our ancestors that are deeply embedded in the soul of our people and have even risen to the level of belief, so that no force can destroy them. One of such traditions is faith in the cult of fire.

It is said that the human body is made of earth, water, and fire, and it is noted that it cannot survive without them. Indeed, fire is extremely valued in nature as one of the four elements important for human life, survival, and survival, along with water, earth, and air.

Fire, as a natural phenomenon, has a state of gradation (gradation). In particular, fire is used in two different (strong and weak) senses:

1. Strong fire: fire, flame, flame, bonfire.
2. Weak fire: embers, sparks.

In this, the scale, intensity, speed, direction, color, place of formation, and strength of the fire are taken into account.

It is observed that the following factors formed the basis for the formation of the Uzbek people's belief in the cult of fire, as well as their religious, epic, and ceremonial attitude:

1. Mythological concepts related to the cult of fire. In this regard, the relationship between “fire and myth” initially attracts attention. Based on the system of mythological views formed regarding fire, the manifestations of fire are interpreted in various ways, such as “sky fire”, “fire hidden in trees”, “fire burning in fireplaces”, “lightning fire”, “fire that gives warmth, vitality, and life to the human body”.

Views on the cult of fire are widespread in mythology throughout the world. The images of Ogni, Hades, and Prometheus in ancient Greco-Roman myths attract attention because they are directly based on such views. In them, fire is shown as a part of the sun and it is said that Prometheus brought it to earth from the sun. Enraged by this, Zeus, the king of the gods, turned into an eagle and tore out the liver of Prometheus, who had given fire to people.

Semargl (a) or Firebog - the names of the Slavic god of fire and fire. He is considered the greatest god, the keeper of the eternal flame and the protector of all traditions associated with fire. It is believed that Semargl (Firebog) is in the Svarog Circle, that is, he protects the palace of the heavenly serpent. Semargl is the eldest son of the supreme god. The Slavs believed that he was associated with the Moon, fire. It is said that when a person has a fever, Ognobog moves into his body and soul, therefore it is forbidden to lower a person's temperature.

Semargl is a symbol. He is associated with the god of fire according to several signs. The main sign of Semargl is the rune of the Wolf, they use the banner of Prince Vladimir Svyatoslavovich - the image of a winged dog or Ra (the sun). Semargl Svarozhich is the embodiment of the original fire, because the tongues of flame are his symbol[1].

The role of fire in the creation of not only man, but also the universe is emphasized.

Fire is shown as an element that is at the center of life, like water, soil, and trees, in the creation of the universe.

2. Religious and mystical views related to fire. This focuses on the concept of "divine fire" and its purifying function.

The views on the cult of fire are very ancient, they go back to religious and mythological concepts that were formed before Islam. More precisely, its roots are in the animistic ideas of faith in spirits, astral (cosmogonic) myths associated with the Sun, which were absorbed into the content of the Zoroastrian religion.

The relationship between myth and fire is often reflected in epic creation in the image of a dragon. A dragon is a huge creature that spews unparalleled fire from its mouth. People believed that where there is treasure, there will be a dragon. They are supposedly the guardians of treasure. For example, in the legend of "Khorezm and Hurjamol", the appearance of the dragon is artistically described using the art of simile and hyperbole: "Its body is like a mountain, its mouth is like a large scroll, and each tooth is like the blade of a moon axe. The dragon, whose blood-filled eyes were burning, was spraying fire from its mouth, and it dragged its huge body with its paws, each of which was like a maple tree, on the ground. It was so long that it was impossible to know where its tail was. Its eyes, shining like fire, were as sharp as sunlight, and the wind that appeared with each breath buried the surroundings in dust."

In anthropogenic myths, a person's dream of "not burning in fire or drowning in water" is interpreted in a special way. This motif is one of the common motifs in the folklore of the peoples of the world, as can be seen from the fact that it is embedded in the content of the motifs of Odysseus crossing the river of fire alive, and Alpomysh not dying even though he was burned in the fire. This epic motif is also found in the plots of hagiographic legends.

Taking this into account, M. Rakhmonova specifically notes: "The expression of views related to the cults of fire, water, birds and plants occupies a special place in legends, in particular, views related to the cult of fire are clearly visible in the plots of legends in which the symbol of fire is personified." Indeed, the legend "Old Fire Khoja" shows that there was a sacred place in Khorezm called Old Fire Khoja. It says that Muslim hojas had such supernatural power that they did not burn even in fire. To test this, a king brought fifty cartloads of firewood, placed the master in the middle of it, and then ordered a fire to be lit.

Those who thought that the master would be left with nothing after the flames died down, were surprised to see that the master was still sitting there, unharmed, without a single hair on his head or burning in the fire. Then the fire-worshippers were amazed at this and acknowledged the power of Islam[2].

This legend suggests that the views of the pagan religion were gradually replaced by the ideas of Islam.[3].

In the Avesta, Mithra is depicted as the sun god. He is a symbol of happiness. After all, the veneration of fire, its worship - the religion of Zoroastrianism, is very developed in the life of the ancient Turkic peoples. For example, according to Narshahi, Mukanna threw himself into a heated oven for three days. The reason is that he wanted to ascend to heaven, bring angels of fire, and defeat his enemies. As A. Ashirov noted, not a single Zoroastrian ceremony took place without a symbol of faith in fire – fire[4]. The fire was kept unextinguished and protected from the gaze of strangers and non-believers. The ashes of the hearth or hearth were also considered sacred and buried in sacred places. In addition, in each dwelling there were family hearths (ovakhona, otashka, otsakhona), where the household lamp always kept its hearth and flame burning. They were often arranged in specially separated and kept clean rooms, and the fire was kept burning on a specially made hearth or a pedestal in the form of a chair (base, tagkursi). Even now, the tradition of building a tandir, an oven, is preserved in every household. When building a tandir and lighting it for the first time, an ox horn was added to the fire along with the firewood. On this basis, it was hoped that the family would be well-off and bread would be plentiful.

There are also proverbs related to the name of the tandir. They teach the following: "Watch at the beginning of the oven", "There is no flour on the top, there is a double oven at the

top”, “Do not light the oven without kneading the dough”, “Unripe dough does not stay in the oven”.

Basically, hearths were built to light the fire, store it and cook food. A hearth is a device closed on three sides on which a pot is placed. Based on archaeological excavations, it has been determined that the first examples of the hearth date back to the Paleolithic era. Due to religious and mystical views related to fire, the hearth or hearth was used to perform various rituals and ceremonies. The hearth (oven) was considered a sacred place in all peoples. In the Lower Paleolithic, hearths were made of stone, then of mud, brick and plastered with straw clay.

Nowadays, there are different types of kilns, such as earth kilns, clay kilns, iron kilns, and gas kilns, and they are also called large kilns and small kilns depending on their size.

REFERENCES

1. <https://naukalib.ru/uz/god-is-the-semlarge-of-fire-semargle-fire-god-of-the-slavs/>
2. Legends of the Silk Road. Compiled and published by M. Juraev. – Tashkent: Fan, 1993. – P.42.
3. Rakhmonova M.R. The Art of Uzbek Folk Tales: Doctor of Philology... Dissertation. – T., 2019. – P.160.
4. Ashirov A. Ancient beliefs and rituals of the Uzbek people. – Tashkent: Publishing House of the National Library of Uzbekistan named after A. Navoi, 2007. – P.69.
5. Ф.М.Каримова. ОЛОВ КУЛЬТИНИНГ ЭТНОГРАФИК ХУСУСИЯТЛАРИ ҲАҚИДА. Development and innovations in science 1(1).149-154.
6. Ф.М.Каримова. XALQ LIRIK QO'SHIQLARIDA OLOVNING AMZIY-TIMSOLIV MA'NOLARI. Международный журнал искусство слова 4(2).
7. K.F.Muminovna. GENESIS OF THE ORIGINS OF THE UZBEK PEOPLE'S VIEWS ON FIRE. Chiet Editor.
8. F.Karimova. PEOPLE'S VITAL NEED FOR FIRE. International Conference on Business Management and Humanities 1(1).130-133.
9. Ahmadovich H. H. Expression of Folklorisms in the Works of Ghafur Ghulam //European Journal of Life Safety and Stability (2660-9630). – 2022. – T. 14. – C. 101-105.
10. Ahmadovich H. H. et al. BOSHLANG 'ICH SINFLARDA O 'ZBEK QISSALARI TAHLILINING INNOVATION USULLARI //PEDAGOGS jurnali. – 2022. – T. 1. – №. 1. – C. 350-352.
11. Ahmadovich H. H. et al. O 'RXUN-YENISEY BITIKLARIDA TALIM-TARBIYA TO'G'RI SIDAGI FIKRLARNING YORITILISHI VA ULARNING TARBIYAVIY AHAMIYATI //PEDAGOGS jurnali. – 2022. – T. 1. – №. 1. – C. 349-350.

12. Ahmadovich H. H. et al. IJODIY TOPSHIRIQLAR O'QUV MOTIVLARINI SHAKLLANTIRISHNING SAMARALI VOSITASI SIFATIDA //PEDAGOGS jurnali. – 2022. – T. 1. – №. 1. – C. 293-294.
13. Ahmadovich H. H. et al. BOSHLANG 'ICH TA'LIMDA O 'ZLASHTIRISH JARAYONINING PSIXO-DIDAKTIK ASOSLARI //PEDAGOGS jurnali. – 2022. – T. 1. – №. 1. – C. 332-334.
14. Ahmadovich H. H. et al. O'QUVCHILARNING BILUV FAOLLIGINI OSHIRISHGA QARATILGAN DARSDAN TASHQARI ISHLAR VA ULARNI TASHKIL ETISH METODIKASI //PEDAGOGS jurnali. – 2022. – T. 1. – №. 1. – C. 343-345.
15. Шарипова Н. ИСПОЛЬЗОВАНИЕ АНГЛИЦИЗМОВ В РАЗНЫХ ЖАНРАХ СМИ //Development of pedagogical technologies in modern sciences. – 2024. – T. 3. – №. 1. – C. 57-59.
16. Sharipova N. IMPROVING THE METHODOLOGY OF DEVELOPING DESIGN SKILLS IN STUDENTS //Modern Science and Research. – 2023. – T. 2. – №. 12. – C. 578-583.
17. Asror o'g'li A. A. PRINCE OF AFGHANISTAN ISAK KHAN ORIENTALIST DN IN THE INTERPRETATION OF LOGOPHET //Web of Semantics: Journal of Interdisciplinary Science. – 2024. – T. 2. – №. 5. – C. 82-85.
18. Asror o'g'li A. A. History of Afghanistan-Bukhara Relations in the Process of Incorporation of Bukhara Emirate into Russian Customs System //American Journal of Social and Humanitarian Research. – 2022. – T. 3. – №. 11. – C. 339-342.
19. Akhmadjon A. HISTORY OF BUKHARA-AFGAN RELATIONS IN THE PROCESS OF INCLUSION INTO THE RUSSIAN CUSTOMS SYSTEM //International Journal of Philosophical Studies and Social Sciences. – 2023. – T. 3. – №. 3. – C. 39-46.
20. Ahmadov A. XX ASR BOSHLARIDA BUXORO VA AFG'ONISTON EMIGRATSIYASI VA REMIGRATSIYASI //Modern Science and Research. – 2025. – T. 4. – №. 1. – C. 842-845.
21. Ahmadov A. BUXORO AMIRLIGIDAGI AFG'ONLAR: HAYOTI VA FAOLIYATI XUSUSIDA //Modern Science and Research. – 2025. – T. 4. – №. 2. – C. 1304-1308.
22. Ahmadov A. DURRONIYLAR DAVLATI VA BUXORO AMIRLIGI O'RTASIDAGI DIPLOMATIK MUNOSABATLAR XUSUSIDA //Modern Science and Research. – 2025. – T. 4. – №. 2. – C. 58-62.
23. Ahmadov A. BXSRO VA AFG'ONISTON O'RTASIDAGI SAVDO-SOTIQ ALOQALARI XUSUSIDA //Modern Science and Research. – 2025. – T. 4. – №. 3. – C. 380-383.