

## RELIGIOUS BELIEFS ABOUT THE WOLF AND ITS GENESIS

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### ABSTRACT:

This article reflects the different religious beliefs and their genesis of the Turkic nations to wolves. These beliefs are analyzed in direct connection with totemism. The roots of the totemistic view of the wolf are explained by the myth that the ancestor of the Turkic peoples came from the mother wolf. This legend is even confirmed by the historian N.Y. Bichurin in the first volume of his three-volume work "Collection of information about the peoples living in Central Asia in ancient times." The evolution of mythological notions about the birth of a particular lineage ancestor as a result of direct contact with the totem ancestor is analyzed on the basis of two different beliefs: totemistic beliefs based on the phenomenon of reincarnation and incarnation and their transformation into a symbolic ritual. Confidence and belief in the wolf also play an important role in Roman and Scandinavian mythology, and in the imagination of many peoples it is reflected in the symbolism of the community. The cult of the wolf is also analyzed through the epic "O'g'uznoma" and examples of folklore, excerpts from the "Devoni lug'otit turk". The function of the image of the wolf is studied comparatively in the "Qissasi Rabg'uzi" and in the medieval urban literature on the basis of the play-morality of a moral character, the differences and similarities are identified.

**KEYWORDS:** totem, reincarnation, incarnation, symbolic ritual, cult, mythology, "blue wolf", morality.

### INTRODUCTION:

Among the unique customs, rituals and rituals of our people, religious views related to the totemistic notions of the wolf play an important role. The tradition of our ancient ancestors, who thought of the wolf as a totem-creature, to rely on patronage, is more common in the rituals of childbirth and "chilla" care. The jaws of the shot wolves were kept in the houses. If a pregnant woman had difficulty giving birth, she was wrapped in a wolf's jaw like a bracelet on her hand. The baby was passed through the jaws of a wolf when he was seven days old, with the good intention that he would grow up strong and not be harmed. [1, 29]

Animal worship was one of the oldest religious rites. It is based on the belief that wolves possess mythical abilities, influence natural phenomena, predict human destiny or give him health. This belief, in turn, is associated with totemism. One of the reasons for believing in the wolf is his courage to chase the enemy, his cruelty, his cruelty and his concern for his own offspring. In Central Asia, many nation names have been translated as a "wolf" and are even revered as tribal ancestors. [2, 32]

The Turkic people have a famous "Legend of the Wolf Seed", which glorifies the wolf as an ancestor. It says the ancestors of the Turks living on the west coast were exterminated by neighboring tribes. Only a ten-year-old boy survived and stayed alive. The female wolf, who lives there, became his wife. To escape starvation and to hide from the enemy, the wolf took the boy and fled to the Turfan Mountains. There was a cave in the mountain. The female wolf gave birth to ten

cubs there. The children's father was a rescued Turk. [3,18]

There is a source for this legend that the Turkic peoples came from wolves. The famous historian of the XIX century N.Y. Bichurin quotes this legend in the first volume of the three-volume work "Collection of information about the peoples living in Central Asia in ancient times"... The myth that the Turkic peoples descended from the mother wolf was also well known to the ancient Chinese rulers, who used the words "Turkish king" and wolf as synonyms. [4, 67]

Another legend reveals the cult of the wolf: the ancestral tree of the Turkic tribe goes back to the so kingdom. This kingdom was located in the north of the Altai. The chief of the tribe, Abanbu, had seventeen brothers, one of whom, Ichasin Ishid, was called the "Son of the Wolf." The kingdom of So was overthrown by the enemies. The survivors perished. The wolf's son was a very enterprising man. So he took the opportunity to get his seed out of the predicament. One of his sons was the Swan, who ruled along the Abakan River. His second son founded the Tsigu kingdom. The kingdom was located on the banks of the Kama River. His third son ruled over the Chuzhou River. His eldest son, Nudulu Shad, settled in Western Sayan. Nudulu Shad had ten wives. His sons were named after his mother's tribe. The youngest wife's son was Ashin. After the death of Nudulu Shad, someone had to sit on the throne. So the brothers decided that whoever was stronger and more agile would be the leader of the tribe. Ashin won the competition. He became known as Asyan Shad and became the head of the tribe. [5, 14]

As a result of direct contact with the totem ancestor, the following two different beliefs emerged during the gradual development of mythological notions about the birth of the ancestor of a particular lineage: a) totemistic ideas about the resurrection of the

totem ancestor in the body of their descendants, and reincarnation; (b) totemistic beliefs about the incarnation of a totem creature, i.e., the birth of a seed ancestor as a result of the indirect participation of a totem ancestor.

Sitting with a child in a wolf's den or in its old nest is a magical way to get pregnant without direct involvement. The magical practices performed in the wolf's nest by childless women in order to have offspring are one of the manifestations of the totemistic views of incarnation that have become a symbolic ritual. [6, 35]

The wolf totem is also known for its creative, patronizing wolf cult and good luck qualities. These characters are the result of his extraordinary actions, voice, attitude, and character, which amazed primitive people.

The men of the tribe wore clothes made of wolf skin and performed religious rites. In their view, this gave them strength and fearlessness. The tribal chiefs claimed to be descended from wolves. [2, 32]

In Rome, the wolf plays an important role in the worship of Mars and King Odin in Scandinavian mythology. In the Hittites, Iran, Greece, and Germany, wolves symbolized community, and they often wore wolf skins. This means that these tribes believed that wearing wolf skin reflected their characteristics, and the wolf served as a symbol of war. That's why war heroes are compared to angry wolves.

On July 28, 1958, Hodi Zarif, a teacher of Uzbek folklore, interviewed 68-year-old Mikhli Norkozi ugli, who lived in the village of Tersak in the Samarkand region. The wolf eats a demon from dawn to dusk. There will be many demons at night, and if the wolf opens his mouth, the demon will enter by itself." "The rich man put a wolf's bone in his wallet." "The wolf's jaw was pierced by the girls' necks and pierced by women." "If every business is

profitable," he said. "Did you see the wolf?" "The wolf is chilling." "If a woman sees a wolf in her womb after giving birth, she will not give birth for many years." "If someone catches a wolf cub, the village will be damaged and there will be no livestock." "The wolf opens his mouth from the nest, and when he says 'Qarishqul,' he closes his mouth." If he say; "Qarish-qarish!" He can't open his mouth... [1, 29]

#### MAIN PART:

In "O'g'uznoma", the wolf is the main character who develops the plot of the work. He was seen as a supporter of the tribe, a caregiver, and a force to be reckoned with. This image is associated with the Ashin clan, which claims to be descended from wolves.

Forty days after the birth of Oguz Hakan, the image of a bull up to his waist, which in ancient myths was like a bull's, the waist resembles the waist of a wolf, reminiscent of the Turks who considered themselves to be descended from wolves. [3, 112-113]

Oguzkhan's weapon is a bow and shield, his seal is nobility, and his place (password) is a blue wolf. One day, a blue wolf comes to him and tells him that Urum, who does not want to obey, will walk on the kagan. The army is led by a wolf. There was a big battle near the Itil River, and Oguzkhan won.

Here the wolf is seen as a helper, a fortune teller and a guide. The motive for the wolf's role as a guide is also found in Bashkir legends. According to legend, the wolf led the Bashkirs around the Berele River in Bashkortostan. Therefore, Kokbori is considered to be the ancestor of the Bashkir Urmankudi tribe.

In his monograph "Uzbek folk lyrics" A. Musakulov notes that the following song clearly shows the complications of totemism:

Bo'ri degan bakovul,  
Bakovulga kim tegar?

Tulki degan yasovul,  
Yasovulga kim tegar?  
Ayiqlar degan otamiz,  
Otamizga kim tegar?  
Qashqir degan nemiz,  
Uni bosib yeymiz.

Scholars believe that in ancient times, members of different tribes from the same tribe joined the phratry. The head seed and the seeds close to it are also united by totems. Also, there is always a conflict between the seed union and other associations, and our concept is always opposed to them. In this sense, the bear in the song is the head seed totem, the wolf is the fratric totem, and the wolf is the enemy totem. [7, 60-61]

Confidence in the wolf totem is found not only among the Turkic peoples, but also among some peoples in Europe. In ancient times, the wolf appeared as a sacred animal. The legend of Romulus and Remus is an example of this. The ancient Romans believed that Romulus and Remus, the founders of Rome, were breastfed by a mother wolf. The divine ancestor of the Romans, Mars, is also described as a wolf. Chingiz Aitmatov says:

"I remember the legends and fairy tales of many nations: in most of them, the wolf helps a person or becomes one of the main parents. For example, the famous mother wolf with eight cubs takes care of Rome-Romulus-Rem, the founder of the eternal city... As they grow older, they show a lot of courage and eventually gain power. Legend has it that the brothers founded the ancient city of Great Rome. [8,147]

So, in this myth, the image of the wolf is the main link. That is, he becomes a parent to the children. For this reason, the Roman myth was based on the belief in wolves. A wolverines statue with mother wolf in Rome is proof of this. In "The White Ship", a mother deer rescues two children and in Romulus and Rem, a wolf rescues two children. Both the children in this

story and the legend were sentenced to death. That is why the wolf is respected by the Romans as much as the mother deer is respected by the Kyrgyz people.

The Turkic peoples saw the wolf as their patron in this world and in the next. Therefore, when the Turks died and separated from their loved ones, they died like wolves, turned into savages like wolves, and committed atrocities in order to hand over the deceased to the wolves. This is confirmed by the following a piece of poem verse from Mahmud Kashgari's "Devonu lug'otit turk":

Bo'ri bo'lib uldilar.  
Yirtib yoqa turdilar.  
Yig'lab-siqtab yurdilar,  
Ko'z yoshlari mo'l bo'ldi. [9, 120]

Folklorists Sh.Turdimov and J.Eshonkulov wrote in their book "Navruz nashidasi" that the goat - spring (summer), wolf - winter (autumn) is a zoomorphic symbol in the ceremonies associated with the change of seasons. [10, 23]

That is why the image of winter (autumn) as an alternative to summer (spring) is imagined in the image of a wolf.

G. Bogomolov proves his point by saying that the game of kupkari was originally a blueprint:

Fertility is intertwined with faith and magic, and is popular in Central Asia with the popular "Blue Wolf" or "Ulak" - the popular goat fighting game. The winner was presented with a wolf ("divine" wolf). It brought good luck and prosperity to the winner and his relatives. By the 19th century, the game of the "blue wolf" was slowly losing its value and was preserved only in wedding ceremonies. Nowadays, this folk game ("kupkari") has become an equestrian competition." [2, 33]

So the wolf is also revered as a symbol of fertility. Therefore, the Uzbeks believed that the presence of a wolf in the field of bells was a sign of good luck, it brought goodness.

According to the story of Rabguzi, his brothers, who did not like Yusuf, took him on a journey and wanted to kill him. But they threw him into a well and told his father that he had been eaten by a wolf. When they brought the wolf, by the grace of Allah, he spoke and said that he had not eaten Joseph and that the liars had put blood in his mouth. [11, 107-109]

In the medieval city literature, the moralite plays a similar role between the brothers.

A father has special affection for his youngest son. Intoxication hurts two older boys. Their conscience warns you not to go astray. The brothers begin to realize that they are wrong. And jealousy drives them to revenge. After that, Jean and Pierre conspire to take revenge on his brother Anatoly. One day in the field, they tied his brothers' hands and feet, took them off, threw them into a well, soaked their clothes in blood, and told their father that the beast had killed him. [12,83]

We consider it permissible to give our opinion in the following analogy:

In "Qissasi Rabg'uziy"	In Moralite
A father has a special love for his young son.	A father has a special love for his young son.
The younger son is envied by his brothers.	The younger son is envied by his brothers.
The little son is thrown into the well by his brothers.	The little son is thrown into the well by his brothers.
The participation of eleven brothers is reflected.	The participation of two brothers is reflected.
Yusuf's brothers tell their father that he has been eaten by a wolf.	The two brothers tell their father that their brother was eaten by a wild animal.

According to Rabguzi, five animals entered Paradise - the wolves of Ya'qub (as), the dogs of the As'habi Kahv, the camels of Salih (as), the donkeys of Isa (as), and the widows of Ali (as). In this play, too, we see the wolf as a sacred animal.

#### CONCLUSION:

Beliefs about the wolf play an important role in popular nation beliefs. The earliest roots of religious beliefs are directly related to totemism. Because the wolf is considered a totem animal, it appears as a patron, protector, and guide. It is also a symbol of war and productivity.

The influence of the image of the wolf on folk customs and values, the symbol of the spirit of the first ancestor, interpreted as a totem animal, reflects its importance in the cultural life of the people. [13, 7]

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