

DINIY ANTROPOLOGIYA

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“Tarix va filologiya” kafedrasida tarix fani o'qituvchisi

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Annotatsiya. Ushbu maqolada Antropologiya — (“antropo” “logos”) — odamning kelib chiqishi va evolyutsiyasi, odamzod irqalarining paydo bo'lishi, odamning tana tuzilishidagi normal farq-tafovut, o'zgaruvchanlik haqidagi fan ekanligini va diniy antropologiya nima va uning turlari, belgilari odam morfologiyasi, antropogenez, irqshunoslik, antropometriya, osteometriya, kraniometriya, sehr, din haqida ma'lumotlar bayon etilgan.

Kalit so'zlar: Antropologiya, odam morfologiyasi, antropogenez, irqshunoslik, antropometriya, osteometriya, kraniometriya, sehr va din.

RELIGIOUS ANTHROPOLOGY

Abstract. In this article, it is explained that Anthropology - ("anthropo" "logos") - the origin and evolution of man, the emergence of human races, the normal difference in the structure of the human body, the science of variability, and what religious anthropology is and its types, signs, human morphology, information about anthropogenesis, ethnology, anthropometry, osteometry, craniometry, magic, religion is presented.

Key words: Anthropology, human morphology, anthropogenesis, ethnology, anthropometry, osteometry, craniometry, magic and religion.

РЕЛИГИОЗНАЯ АНТРОПОЛОГИЯ

Аннотация. В данной статье объясняется, что Антропология – («антропо» «логос») – происхождение и эволюция человека, возникновение человеческих рас, нормальное различие в строении человеческого тела, наука об изменчивости, и что такое религиозная антропология и ее виды, признаки, морфология человека, представлены сведения об антропогенезе, этнологии, антропометрии, остеометрии, краниометрии, магии, религии.

Ключевые слова: Антропология, морфология человека, антропогенез, этнология, антропометрия, остеометрия, краниометрия, магия и религия.

Odamning paydo bo'lishida faqat tabiat olamining qonuniyatlarigina emas, balki ijtimoiy va diniy omillar ham muhim rol o'ynagan. Odam paydo bo'lgandan hozirgi holatigacha uning butun hayoti ijtimoiy jamiyatning rivojlanish qonuniyati bilan chambarchas bog'langan. Antropologiyaning fan bo'lib rivojlanishida tabiat va jamiyat to'g'risidagi fanlar ijobiy rol o'ynadi. Zamonaviy fan nuqtai nazaridan aytganda, Antropologiya quyidagi uchta katta bo'limdan iborat: 1) odam morfologiyasi; 2) antropogenez; 3) irqshunoslik (etnik antropologiya)-Morfologiya odamning jismoniy tuzilishidagi belgilarning yosh, jins, kasb va tashqi sharoitga qarab o'zgarishini tushuntirib beradi. Irqshunoslik odamzod irqalarining kelib chiqish davri va sabablarini, ularning Yer yuziga tarqalishini izohlab, etnogenez muammolarini yechishga ham o'z hissasini qo'shadi. Antropologiya o'zining turlicha tekshirish usullariga (antropometriya, osteometriya, kraniometriya) va ko'p xil asboblariga ega. Bu o'lka, xususan O'zbekiston xalqlarini

antropologik jihatdan o'rganish 20-yillarda rivojlandi. Bu ishda O'rta Osiyo davlat universiteti antropologiya kafedrasini asoschisi va doimiy rahbari L. V. Oshaninning xizmati katta bo'ldi. Uning rahbarligida Turkiston bo'ylab 29 antropologik ekspeditsiyalar uyushtirildi. L. V. Oshanin va uning shogirdlari (V. Ya. Zezenkova, Q. N. Najimov)ning sa'y-harakatlari natijasida Turkiston antropologik jihatidan 3 viloyatga ajratildi. Amudaryo va Sirdaryo oralig'ida yashovchi o'zbeklar va tojiklar yer yuzidagi mavjud uch irqning (yevropeoid, negroid va mongoloid) biri — yevropeoid irqining „O'rta Osiyo ikki daryo oralig'i tipi“ga mansub deb topildi.

Moskvalik antropolog A. I. Yarxo bu irqni „Pomir-Farg'ona tipi“ deb atadi. Farg'ona vodiysidagi Selung'ur va Surxondaryodagi Teshiktosh g'orlaridan topilgan qadimgi ajdodlarimiz qoldiqlari tufayli O'zbekiston Afrika va Old Osiyo hududlari bilan bir qatorda, hozirgi zamon odamlarining paydo bo'lishi jarayoni yuz bergan hududlar tarkibiga kiritildi va bu xulosa fanda uzil-kesil isbotlangan. O'zbek xalqiga xos „O'rta Osiyo ikki daryo oralig'i tipi“ ning shakllanish davri, makoni va tarixi masalalarida fanda yaqinlashgan yagona fikr yo'q edi. Bir guruh olimlar bu irqiy tip bundan 6 — 8 ming yil ilgari shakllandi desa, boshqa bir guruh mutaxassislar bu voqea bundan 3 ming yil ilgari sodir bo'ldi deyishdi. Uchinchi guruh olimlari esa uni XVI asrda shakllandi deb hisoblar edilar. O'zbek antropologlari (T. Xo'jayov)ning uzoq yillik izlanishlari natijasida, juda boy antropologik materiallar asosida bu tip bundan 2200 — 2300-yil ilgari shakllana boshlaganligini isbotladilar.

Din antropologiyasi - dinlarning inson bilan aloqasining turli jabhalarini o'rganuvchi soha. U din psixologiyasi va sotsiologiyasi bilan chambarchas bog'liqdir. Uning asosi qadimgi miflarga borib taqaladi.

Jumladan, barcha dinlar va diniy tasavvurlarda birinchi odamning paydo bo'lishi Xudo yoki xudolar tomonidan yaratilish g'oyasi bilan bog'lanadi. Masalan, qadimgi Bobilda yaratilgan „Enum Elish“ dostonida dastlabki inson xudolar o'rtasida bo'lib o'tgan urushdan so'ng loy va qondan paydo bo'lgani, Qadimgi Misrdagi afsonalardan birida esa Xnum nomli iloh odamni kulolchilik charxi yordamida loydan yasagani aytiladi. Shu bilan birga, islom, xristianlik va yahudiylik dinlarida ham insoniyat yagona Xudo tomonidan tuprokdan yaratilgani aytilib, ilk inson Odam yoki Adam deb nomlanadi. Umuman olganda, din antropologiyasi barcha dinlardagi inson haqidagi g'oyalarni o'rganib, tizimlashtiradi.

Din antropologiyasini o'rganishda qator metodlar mavjud bo'lib, falsafiy, materialistik maktab vakillari dinshunoslikning bu sohasini ham evolyutsion nazariyaga moslashtirishga harakat qilganlar. Jumladan, ko'plab adabiyotlarda Jahon dinlari o'zlarining aksar e'tiqodlarini qadimgi Bobil, Misr, Mesopotamiya, fors va hind afsonalaridan o'zlashtirgani aytib o'tiladi. Bu, bir yoqlama yondashuv bo'lib, teologik metod tarafdorlari dinlardagi bu o'xshashlikni ularning bir o'zakdan kelib chiqishi bilan bog'laydilar. Dinshunoslikda esa, barcha dinlarning antropologik qarashlari, hech qanday shaxsiy fikr bildirmagan holda, boricha o'rganish nazarda tutiladi

Din antropologiyasi dinni boshqa ijtimoiy hayot bilan bog'liq holda o'rganadi.

XII asrning boshlarida Abu Rayhon Buruniy (973-1048), dinlar va madaniyatlarning antropologiyasi bo'yicha batafsil qiyosiy tadqiqotlar yozgan O'rta Yer dengizi havzasi (shu jumladan „Yaqin Sharq“) va Hindiston qit'asi. U Hindiston yarim orolidagi xalqlar, urf-odatlar va dinlarni muhokama qildi.

XIX asrda madaniy antropologiyaga bo'lgan qiziqish ustunlik qildi madaniy evolyutsiya; eng antropologlar “ibtidoiy” va “zamonaviy” dinlar o'rtasida oddiy farqni qabul qildi va birinchisi qanday qilib ikkinchisiga aylangani haqida ma'lumot berishga harakat qildi.

XX asrda antropologlarning ko'pchiligi ushbu yondashuvni rad etishdi. Bugungi kunda din antropologiyasi kabi nazariyotchilar ta'sirini yoki ular bilan aloqani aks ettiradi Karl Marks (1818-1883), Zigmund Freyd (1856-1939), Emil Dyurkxaym (1858-1917) va Maks Veber (1864-1920). Din antropologlari, ayniqsa, diniy e'tiqod va amallar siyosiy yoki iqtisodiy kuchlarni qanday aks ettirishi mumkinligi bilan bog'liq; yoki diniy e'tiqod va amallarning ijtimoiy funktsiyalari.

1912-yilda Emil Dyurkgeym, ishiga asoslanib Feyerbax, dinni “jamiyatning ijtimoiy qadriyatlarini proektsiyasi”, “yaratish vositasi” deb hisoblagan ramziy jamiyat haqidagi bayonotlar”, “ijtimoiy buyurtma to'g'risida bayonotlar beradigan ramziy til”. Qisqacha aytganda, “din bu o'z-o'ziga sig'inayotgan jamiyatdir”.

Antropologlar taxminan 1940 -yil din bilan muttasil edi, deb sehrli fikrlash va bu madaniy mahsulot ekanligi taxmin qildi. Orasidagi to'liq uzluksizlik sehr va din kamida 30-yillarning boshlaridan beri zamonaviy antropologiyaning postulatiga aylandi.

Zamonaviy antropologiyaning dinga bo'lgan munosabati proektsiya g'oya, har qanday dinni inson yaratadi deb taxmin qiladigan uslubiy yondashuv jamiyat unga sig'inadigan, “Xudoga berilgan ijodiy faoliyat inson tomonidan rejalashtirilgan”. 1841 yilda, Lyudvig Feyerbax birinchi bo'lib ushbu kontseptsiyani dinni muntazam tanqid qilish uchun asos sifatida ishlatgan. Ushbu proektsion printsiptni shakllantirishda taniqli kashshof bo'lgan Giambattista Viko (1668-1744) va uning dastlabki shakllanishi qadimgi yunon yozuvchisida uchraydi Ksenofantlar v. 570 – v. Miloddan avvalgi 475 y.), “Efiopiya xudolari muqarrar ravishda tekis burunli qora, frakiyaliklar esa ko'k ko'zli sariq rangda bo'lishgan”.

Dinning ta'rifi. Din antropologiyasining asosiy muammolaridan biri bu dinning o'zi ta'rifidir. Bir vaqtning o'zida antropologlar ba'zi diniy urf-odatlar va e'tiqodlar rivojlanish davrida biron bir davrda barcha madaniyatlar uchun ozmi-ko'pmi universal deb ishongan, masalan, ruhlarga yoki arvoqlar, foydalanish sehr nazorat qilish vositasi sifatida g'ayritabiiy, foydalanish bashorat yashirin bilimlarni kashf etish vositasi sifatida va marosimlar kabi ibodat va qurbonlik turli xil hodisalarning natijalariga g'ayritabiiy agentlik orqali ta'sir o'tkazish vositasi sifatida, ba'zan shaklini oladi shamanizm yoki ajdodlarga sig'inish.

Bugungi kunda diniy antropologlar ushbu toifalarning madaniy asoslanganligi to'g'risida bahslashmoqdalar va rad etishmoqda (ko'pincha ularni Yevropa misollari sifatida ko'rishadi).

Antropologlar dinni aniqlash uchun turli xil mezonlarni ko'rib chiqdilar - masalan, g'ayritabiiy narsalarga ishonish yoki marosimga tayanish - ammo ozchilik bu mezonlarning umumbashariy kuchga ega ekanligini ta'kidlamogda.

Entoni F. S. Uolles dinning to'rt toifasini taklif qiladi, har bir keyingi toifasi avvalgisini o'z ichiga oladi. Biroq, bu sintetik toifalardir va barcha dinlarni qamrab olishi shart emas.

1. Individualistik: eng asosiy; eng sodda. Misol: ko'rish vazifasi.

2. Shamanistik: yarim kunlik diniy amaliyotchi, dinni davolash uchun, odatda mijozning nomidan ilohiy ilhom uchun foydalanadi. The Tillamook shamanning to'rt toifasiga ega. Shamanlarga misollar: spiritizmchilar, imon tabiblari, palma o'qiydiganlar. O'z mablag'lari bilan olingan diniy hokimiyat.

3. Kommunal: e'tiqod va amallarning aniq to'plami; nasl-nasab, yosh guruhi yoki ba'zi diniy jamiyatlar bo'yicha urug'larga ajratilgan odamlar guruhi; odamlar bilim va ajdodlarga sig'inishga asoslangan rollarni bajaradilar.

4. Cherkoviy: qishloq xo'jaligi jamiyatlari va davlatlarida hukmronlik qiladi; davlatlarning tashkil etilishi bilan parallel ravishda markazlashgan holda tashkil etilgan va tuzilishi bo'yicha ierarxikdir. Odatda raqobatdosh individualistik va shamanistik kultlarni rad etadi.

Diniy antropologiya vakillari Gans Eduard Xenstenberg va Feliks Xammerlarning fikricha inson tabiatda ruh muhim rol o'ynaydi, bu olimlar ruh tushunchasini insonning psixik faoliyatidan alohida o'rganishdi va ruhning faoliyatini ilohiy kuch bilan bog'lashadi.

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