

SYMBOLIC SIGNS OF SPIRITUAL CULTURE

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ABSTRACT

In this article, the views of Fergana Valley Uzbeks related to the symbol of the mirror are explained in connection with the imaginations of the peoples of the world.

KEYWORDS: *Central Asia, Ferghana Valley, Uzbeks, Ritual, Shamanism, Magic, Bakhshi, Attribute, Sufism, Mirror Cult, Islam.*

INTRODUCTION

Shamanism belief was widespread in Central Asia in ancient times and played an important role in the history and lifestyle of the Turkic peoples (1, 324–330). According to historical sources, shamanism appeared at a certain stage of animistic beliefs. The ancestors of the Turkic people strongly believed in the existence of helping spirits, that is, parikhans, fathers and mothers, as well as in the existence of giants and demons. People imagined that "spirits serve shamans, they perform various tasks", shamans have the power to communicate between people and spirits. Shamans treat and ward off various diseases, find lost people, animals and things, predict the future, be aware of events and processes occurring in different places and times, study natural phenomena, and the deceased after death. believed to have the ability to follow his soul to the afterlife and even fight evil spirits.

Like all ethnic groups in the world, the Uzbek people have their own system of rituals. Most of these rituals are related to a particular religion and religious belief. As in all religious concepts, shamanism has its own set of rituals, none of which is complete without ritual tools. Shamans use a variety of external auxiliary means with the intention of increasing confidence in their spiritual powers, reaching the goal faster and more easily, or maintaining a certain effect in the long term. One such tool is a mirror.

People of the world have different ideas about mirrors. For example, in ancient China, a broken mirror was thought to bring misfortune, while in Europe in the Middle Ages, it was necessary to cover the windows in a mourning house (2, 146). The mirror is often used in witchcraft (in particular, for communication with spirits), and according to the properties attributed to it, it resembles a crystal ball used for divination.

In folklore, it is compared to mirror magic. In the Vikings who lived in the northern part of Europe, the mirror was recognized as the door to the other world, while among the Indians, it was considered a symbol of truth and served as a symbol of the other world (2, 147). Views on

the mirror are also present in the Islamic religion, and in Sufism, the world and God are compared to a mirror that reflects each other.

The magical properties of mirrors have been known since ancient times in Asian and European nations. The ritual significance of the mirror is also mentioned in ancient Chinese sources. In the Arabs, the iron moon was regarded as a force against misfortune (3, 101).

Like all ethnic groups in the world, Uzbeks have their own system of rituals. Most of these ceremonies belong to a certain religion and religious belief. Shamanism has its own system of rituals, none of which is complete without ritual tools. Shamans use a variety of external aids in order to increase confidence in their spiritual powers, to reach a goal faster and more conveniently, or to maintain a certain effect for a longer period of time. Ceremonial attributes of the shaman-bakhshi of the Fergana Valley include a whip, a rosary, a spinning wheel, a mobile phone, ash, water, a knife, a mirror, various threads, a person. includes hair, willow branch, etc. The valley shamans-bakhshis conduct the treatment of patients on the basis of the mentioned devices.

Uzbek and Tajik bakhshis also used mirrors in the process of receiving people and treating them. The mirror is an ancient ritual object, which has been valued as a sacred object in many peoples of the world (4, 501; 5, 42-43).

Showing a mirror to the bride and groom at the wedding of the Uzbek people means that their life paths will be as pure as the eyes. According to the informants, the bride and groom should not look at each other crookedly in the mirror, otherwise there is a possibility that their unborn children will have crooked eyes (Field notes. Namangan Kochaboshi village, Uchkurgan district, 2010). After that, the bride and groom looked together at the koz-gu (mirror) given by the grooms. This is called a "mirror" trick. We can find a similar ritual in Tajik, Iranian, Indian wedding ceremonies of the Vedic religion (5, 43).

On the night of the wedding, young people look into the mirror together with the intention that the future lives of the bride and groom will be clear, bright and pure. Along with the symbolic properties of the mirror, we can also see elements of enchantment in it. The ritual of the bride and groom looking into the mirror together originates from the ancient primitive people's view that the human soul is reflected in their shadow, in water and in the mirror. Including J. Frazer also recognized in ancient times that the soul could exist in shadows, water, and reflections in mirrors (6, 142).

After the "mirror show", one of the youths holds the hands of the bride and groom and they stand holding hands for a certain time. This udum symbolically represented the introduction of the bride and groom. After that, the representatives of the new family turned the black lamp three times in order to rid the house of evil spirits and dressed the bride in a new dress and seated a young child in front of her. At the root of this custom is the act of magic aimed at making young people become sir-children. After that, he gave sugar first to the bride and then to the groom. This custom means that the future lives of the bride and groom will be as sweet as sugar. After the bride and groom ate the sugar, a cup of marriage water was brought. They took a sip of the water that was brought to them. As a rule, this water never spills on the ground. Because pouring water on the ground is considered to bring misfortune (7, 144).

The Uzbek people, like the rest of the world, are forbidden to go to large waters alone at night and to look in the mirror at night. Besides, there was a custom in our people to tell the dream to water, regardless of what it was. According to this evidence, mirror gazing had an important magical significance.

Uzbek and Tajik Bakhshis used mirrors extensively during shamanic rituals. The mirror is an ancient ritual object, which has been valued as a sacred object in many peoples of the world (8, 73-74). V. According to Litvinsky, Scythian, ancient Chinese, Russian and German shamans used to tell fortunes by looking at the mirror (9, 101), V. And Dyakonova noted that there is an idea that the moon has fallen from the sky among the Tuva Shomons. Shamans believed that this mirror was the blessing shown to them by the spirits (10, 148).

In the field-ethnographic studies conducted in the Fergana Valley, there were few cases of use of mirrors in treatment and shamanic rituals of the Bakhsh and fortune-tellers of this region. Only Oktamkhan Bakhshi living in the village of Soyshildir, Dangara District, Fergana Province, used the mirror to predict the future of people who came to him (Field Notes. Soyshil, Dangara District, Fergana Province). Dir village, 2009.

As a conclusion, it should be noted that the ceremonial tools and items used by Uzbek shomoners are not fundamentally different from the tools of other regional shomoners. Most of the ritual instruments are still in use today. Only under the influence of Islam, there are cases of suppression of some items and introduction of new ones. These changes mean that the original essence of shamanism is disappearing. On the other hand, some traditions associated with Islam are compatible with shamanism, and its roots go back to ancient times. This encourages researchers to do new scientific research.

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