

People's views Related to the Mirror Symbol

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Abstract:

In this article the thoughts of Uzbek people in Fergana valley about the symbol of mirror have been described depending on the imaginations in the nations of the world.

Key words: Central Asia, Ferghana valley, the Uzbek, customs and traditions, shamanism, animism, bahshi (singer of epic tales), attributes, symbol of mirror, sufism, islam

It is known that shamanism was widespread in ancient Central Asia and played an important role in the history and way of life of the Turkic peoples (1, 324-330). Historical sources indicate that shamanism originated at a certain stage of animistic beliefs. The ancestors of the Turkic peoples strongly believed in the existence of auxiliary spirits, such as parishioners, ancestors and grandmothers, as well as giants and demons. People thought that "spirits serve shamans, they perform various tasks", that shamans have the power to communicate between humans and spirits. Shamans treat and repel various diseases, find lost people, animals and things, predict the future, learn about events and processes in different places and times, study natural phenomena, and the dead. believed to be capable of tracing his soul to the hereafter and even fighting evil spirits.

Like all ethnic groups in the world, the Uzbek people have their own system of ceremonies. Most of these ceremonies are related to a particular religion and belief. As in all religious beliefs, shamanism has its own set of rituals, none of which take place without ritual means. Shamans use a variety of external aids to increase their confidence in their psychic powers, to achieve their goals faster and more easily, or to maintain certain effects for a longer period of time. One such tool is a mirror.

The perceptions of the peoples of the world about the mirror are diverse. For example, in ancient China, a broken mirror was thought to bring misfortune, while in medieval Europe, the windows of a mourning house had to be covered (2, 146). The mirror is often used in witchcraft (especially for communication with spirits) and, according to its properties, resembles a crystal ball used for divination.

Folklore is compared to mirror magic. In the Vikings of northern Europe, the mirror was recognized as the gate of the afterlife, while in the Indians it was a symbol of truth and served as a symbol of the afterlife (2, 147). Views on the mirror are also present in Islam, and in Sufism the world and Allah are compared to a mirror that reflects each other.

The magical properties of the mirror have long been known among the peoples of Asia and Europe. Ancient Chinese sources also provide information about the ceremonial significance of the mirror. In the Arabs, the iron moon was seen as a force against misfortune (3, 101).

Like all ethnic groups in the world, Uzbeks have their own system of ceremonies. Most of these ceremonies belong to a particular religion and belief. Shamanism has its own system of ceremonies, none of which takes place without ceremonial means. Shamans use a variety of external aids in order to increase their confidence in their psychic powers, to achieve their goals faster and more easily, or to maintain a certain effect for a longer period of time. The ceremonial attributes of the Fergana

Valley shamans include a whistle, a whip, a rosary, a spinning wheel, a cell phone, ashes, water, a knife, a mirror, various threads, a human being, hair, willow twigs, etc. With the help of the named equipment, the shamans of the valley carry out the treatment of the sick.

Uzbek and Tajik bakhshis also used glass in the process of receiving and treating people. The glass is an ancient ceremonial item and has been revered as a sacred item by many peoples of the world (4, 501; 5, 42-43).

The fact that the Uzbek people have a mirror at their weddings means that their way of life should be as clear as a mirror. According to informants, the bride and groom should not look at each other in the mirror, otherwise the eyes of their unborn children may be crooked (Field records. Namangan Kuchaboshi village of Uchkurgan district of the region. 2010). After that, the bride and groom looked in the mirror given by the yangs. This is called the "mirror view" ritual. A similar tradition can be found in the weddings of Tajiks, Iranians, and Vedic Hindus (5, 43).

In the custom of young people looking in the mirror together on the wedding night, the future life of the bride and groom is intended to be as clear, bright and clean as the mirror. Along with the symbolic features of the mirror, we can also see elements of magic in it. The custom of the bride and groom looking in the mirror together stems from the view of the ancient primitive people that the human spirit is reflected in their shadows, water and mirrors. Including, J. Fraser also acknowledged in ancient times that the soul could be in shadow, water, and reflection in a mirror (6, 142).

After the "Mirror Show", one of the yangs holds the hands of the bride and groom, and they hold hands for a while. This custom symbolized the acquaintance of the bride and groom. Then the members of the new family turned the black light three times to cleanse the head of evil spirits, put a new dress on the bride and put a young child in front of her. At the heart of this tradition is a magical movement aimed at young people to have children. After that, he gave sugar first to the bride and then to the groom. At the heart of this tradition is the idea that the future life of the bride and groom should be as sweet as sugar. After the bride and groom ate the blood, the bowl was brought from the marriage water. They drank a sip of the water brought. Normally, 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, have a ban on going to the big waters alone at night and looking in the mirror at night. In addition, our people used to tell the dream to the water, regardless of what it was. It is for this reason that looking in the mirror was of great magical significance.

Uzbek and Tajik bakhshis used glass extensively during shamanic ceremonies. The mirror is an ancient ceremonial object and has been revered as a sacred object in many nations of the world (8, 73-74). V. According to Litvinsky, if the Scythians, ancient Chinese, Russian and German shamans fortune-tellers looked in the mirror (9, 101), V. Dyakonova noted that Tuva poets believed that the mirror fell from the sky. The shamans considered this mirror to be a blessing shown to them by spirits (10, 148).

Due to field and ethnographic research conducted in the Fergana Valley, the use of glass in the treatment and shamanic rituals of the region's bakhshis and fortune tellers was rare. Only Uktamkhan Bakhshi, who lives in the village of Soyshildir in the Dangara district of the Fergana region, uses the window to predict the future of those who come to him. dir village. 2009.

In conclusion, it should be noted that the ceremonial tools and utensils used by Uzbek shamans are not radically different from the tools of shamans of other regions. Most of the ceremonial instruments are still used today. It is only under the influence of Islam that some items are being squeezed out and new ones are being introduced. These changes mean that the essence of shamanism

is disappearing. In turn, some of the traditions associated with Islam are intertwined with shamanism, and its roots go back to ancient times. This encourages researchers to do new research.

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