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## SOME COMMENTS ON RITUALS ASSOCIATED WITH BELIEFS

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### ABSTRACT

This article deals with rituals and traditions related to ancient religious beliefs, texts related to the archaic layer of sacred characters related to ancient mythology.

### KEYWORDS

Ritual, goddess, religious belief, sacred mythological imagination, tradition, patroness, cult.

### INTRODUCTION

The scientific analysis of ceremonies and customs related to the ancient religious beliefs in the traditional lifestyle of the Uzbek people will help to identify the oldest layers of the imagination of the peoples living in this region about the external world and nature, the first religious beliefs of the ancient ancestors. allows to

observe his religious views, thinking and ideology. In the texts of the archaic layer of sacral (latin "sacralis"-holy) characters in Uzbek folk prose, which are directly related to ancient mythology, the worldview, thoughts, views of our ancestors who lived in the past, nature and society , religious views and beliefs are

reflected. Although most of the traditions of the traditional way of life of our people have been forgotten, it has been confirmed that they have been living as customs and traditions in the form of Islam or in harmony with it. It is advisable to carry out special studies to define a clear border between Islamic customs and rituals and customs characteristic of ancient religious beliefs. On the one hand, this indicates that the national customs and traditions of our people have a long historical basis, on the other hand, researching the traces of traditions and values is one of the important problems of today. creative experience was accumulated, especially M.S. Andreyev[1], Ye.V. Antonova[2], O.V. Gorshunova [3], G.P. Snesev[4], V.Y. Basilev[5], Levi Strauss[6], O.P. Valyanskaya[7], R.M. Mustafina[8], O. Murodov [9] have put forward serious scientific views in this regard.

M.S. Andreyev's "Central Asian version of Cinderella (Sandrillons)", published in 1927, and O.A. Sukhareva's [10] works devoted to the study of Muslim saints and sanctified female images, attempted to systematize information about the culture of the peoples of Central Asia. In the researches of the well-known folklorist G.P. Snesev[11], the beliefs and customs of the Khorezm Uzbeks, the cult of Saint Anbar, the most famous mother in Khorezm, and the agrarian, family-household, funeral rites of the religious life of the Khorezm people are focused on. The review also analyzed the elements of the cult of fertility, the sacred

Anbar Mother and other patron cults as a special part of the rituals with a certain autonomy.

According to Russian ethnographer M.S. Andreyev [12], there is information about the depiction of female deities in the form of birds in ancient times. B. Sarimsakov [13], M. Jorayev [14], U. Jumanazarov [15], J. Eshonqul [16], S. Mirzayeva [17], A. Ashirov [18], D. Orayeva [19], O. Kayumov [20] researches put forward serious scientific views. It is known that each ceremony has its own characteristics and character. In some regions of Central Asia, collective ceremonies and gatherings held with the participation of women are mainly dedicated to patron women's cults.

According to historical sources, Bibiseshanba is a symbol of the goddess by its origin, and its roots go back to the goddess Anakhita (Nahid), who was widespread in Central Asia and the Middle East before the arrival of Islam. Anakhita was considered the goddess of agriculture and animal husbandry, fertility and singing, and it was believed that people and animals, birds and all animals were subject to her power. In this way, she became the image of Bibi mushkul kushad, that is, the Mother who frees a person from any problem.

According to the Russian ethnologist O. Gorshunova [21], Bibiseshanba (Lady Tuesday) is the name of the goddess pir, i.e., the legendary patroness of women, Momo, who is the object of worship of

believing women in the Muslim religion. liq. Some authors consider the images of "Bibimushkulkushod" and "Bibiseshanba" to be inextricably linked with the teaching of Sufism - Muhammad Bahauddin Naqshband, and consider them to be guardians of the family hearth. According to the well-known ethnographer O.A. Sukhareva[22], since the "Muslim mythology" of Bibiseshanba and Bibimushkulkushad is based on pre-Muslim beliefs, these two cults of women were assimilated into the Islamic religion and raised to the level of saints. Today, Mushkulkushad and Bibi Seshanba rituals have been preserved among people living in many regions of Uzbekistan. This ceremony is common among many Turkic peoples. She was known as Bibi Seyshanba in Turkestan, Peishenbe-kari or Parshamba Fairy in Turkey, Bibi-Khur and Bibi Noor in Iran, Bibi Risinda, Bibi Charkhi in Afghanistan, and Bibi-Seyshanba among the Uighurs.

Rituals are taught mainly in order to ease the problem among women, to help pregnant women safely hold their children when the work does not go well, when there is no match for a girl or a boy. Also, Bibiseshanba is a symbol of family happiness in the mythology of the Uzbek and Tajik peoples and is considered the patron of spinners and tailors[23]. The word "Tuesday" in his name indicates the day of the week named after him. From time immemorial, weavers used to give away a certain part of their earnings by organizing a party in honor of their ancestors - Bibiseshanba, as well as

"renewing their hands" [24]. Since Bibiseshanba is considered the patron saint of weaving women among the people, it is strictly forbidden for women to spin yarn on the day of the ceremony. A legend similar to the Western European Cinderella tale goes back to the cult of the hearth, in which Mother Tuesday helps a poor girl in the guise of an old woman. The story of Bibi-Seshanba is told over a ceremonial table, attended only by women. Bibi Seshanba (Mother Tuesday) ceremony is usually held on Tuesdays in different regions of our country. The "Bibiseshanba" ceremony held in the Zarafshan village has its own ethnic-local characteristics. According to the story "Bibiseshanba", an orphan girl was humiliated by her stepmother. Every day, the stepmother gave cotton to the girl's hand and told her to spin the cotton and graze the cow. On the day of her twenty-first birthday, the stepmother gave the girl a lot of pain. One day, while the girl was going to feed her cow and spin cotton, the cow escaped into a cave. The girl followed her cow into the cave, and she saw a luminous mother sitting in the cave. Then the girl greeted mom. The grandmother greeted the girl and asked her how she was doing. The girl sadly told Bibi about her life and the pains in her broken heart. Then Bibi says: "I will bless you, your problems will be eased, and you will keep me away one by one at all times." The girl visits her aunt often. One day, the girl wanted to go to the wedding of one of the elders of the city where she lives. Because the girl was in trouble, Bibi reached out to heaven and gave her clothes from heaven. The

son of the y family says that he will marry whoever matches this kavush. Kovush matches the girl and the boy marries the girl. Bequeathing to the bride: your work has become pleasure, your hardship has become a state, remember me, pray for my rights, prepare food and tell this story. Bibisheshanba ceremony is usually performed before marriage of girls to ensure the welfare of their family[25]. In some regions, this ceremony is also held on the days after the wedding. During the ceremony, flour, two candles, two or four loaves of bread, umoch oshi (doughy food), 7 chalpaks (mules) are fried in oil in front of the otinoyi (who reads the history of the ceremony). thinly sliced, boiled and cooked holvaitar. Umoch oshi, which is prepared as a ritual dish, is mainly prepared by women only on Tuesdays and Wednesdays. A woman who wants to perform the Bibisheshanba ceremony wraps her face with a white scarf and goes around seven houses (without crossing the threshold) carrying a cup (bowl) of flour. According to research, women hid their bride's faces to protect them from prying eyes and water. From time immemorial, the people of the East had a special attitude to the threshold, which was considered the border between them and the whole world. For this purpose, the owners of the houses who held the ceremony also followed this tradition, that is, they did not cross the threshold of the house. While preparing for the ceremony, the people of Karmana do not ask their neighbors for flour, but they place plates with flour in the four corners of their houses. As a rule,

the dough of the ritual food is thickened with water (in some regions, basil is added). According to informants[26], the presence of flour in the ritual food is explained by the angels' preference for floury foods (therefore, the souls receive the food intended for them). One of the main symbols of the Bibisheshanba ceremony is the supra. Supra - special (usually leather), on which the flour is sifted. It is spread on the ground three times and sewn with the back to married women and guests in general. The ceremony is usually performed with the participation of three or four women. For the first time, supra is opened for wishes of success, luck and happiness. Mother Bibisheshanba is asked for protection and opening the way for the second time. The third time, this action is carried out by the housewife, she turns to Bibi for help in achieving her dreams and goals and solving all her problems. Only widows and unmarried girls sit around the spread Supra under the leadership of the otinoyi, and then the ritual food is served. One of the main conditions of the ceremony is to prepare treats only for widows and unmarried girls. In this case, it is strictly forbidden for married women and men to eat food, especially for a man to taste the ritual food. According to informants, people who taste the goodies brought from the house where the ceremony took place may suffer (colic, sore eyes).

It is believed that a person who has not been at home for a long time can taste the ritual food. In our opinion,

the participation of widows in the ceremony is considered as a help in a difficult matter. In Karmana, it is believed that the number of participants in the Bibisesanba ceremony is not limited, but the number of widows should be odd (three or five people). The main part of the ceremony begins after the first dish is weighed. In the past, old women used to light candles on the Supra to start narrations and instructions, but today, candles are lit only during narrations, and it is customary to extinguish them while reading the Qur'an. Then umoch soup is eaten on the table, and sweets are distributed to the participants of the ceremony. To maintain well-being at home, a little water is poured into the bottom of the bowl, then shaken a little and poured in four directions. The priest who conducted the ceremony wore a white scarf and gave bread. Participants of the ceremony who have a daughter will be given chavati. Then the supra is spread again and collected three times, after which the housewife puts it on her head and takes seven steps. Women ask: "Where are you going?" to the question: - "To the wedding", he answered and put the money on the bank. The money on the bank cannot be used immediately. "Bibi Suprasi" needs to spend some time on the platform. There are also opinions that sometimes turning to the spirit of Bibi Sheshanba for help is a form of polytheism. In our opinion, the vitality of this ceremony is explained by its direct connection with Sufism and its colorful interpretation by the otinoyi during the ceremony.

From the above opinions, it can be concluded that this ceremony is a form of collective communication between women, it is aimed at solving family problems, and therefore it gives them a certain spiritual satisfaction. we're convinced that looks matter.

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