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Expression of Symbols Related to Idea of Fetishism in the Territory of Uzbekistan

Elyor Alimkulov

Abstract- **This article analyzes the representation of symbols related to the ideas of fetishism in the territory of Uzbekistan. It discusses the symbols and symbols of the ancient, pre-Islamic and post-Islamic religious beliefs of the ancient peoples and nations that historically existed in the territory of Uzbekistan. Examples from ancient sources are given in a new interpretation.**

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Introduction

Fetishism is differentiated according to the elements in various pictorial decorations. This distinction is related to the deification of man-made or naturally occurring objects and the belief in spirits that inhabit these objects. But these items have differences as well as commonalities. The interesting aspect of the matter is that despite the fact that the items were found in different regions of Uzbekistan, similar places are found in them. Researcher H. Karomatov mentions various idols and date symbols made by Roman and Azerbaijani sculptors at the same time as the works of Samarkand sculptors. [1].

"Actually, scientists believe that idols combine the beliefs of animism and fetishism. In this regard, the peculiarity of the only one symbol in the idols of Italy and medieval Samarkand and the Caucasus dating back to the 2nd millennium BC - an egg-shaped (U) shape directed at the top remains a mystery." If you look at the picture, you can see that the head of these symbolic figurines is drawn. It is especially noteworthy that the image of the idol from Samarkand is close to the original and acquired a local appearance [2].

Since ancient times, the skulls of the dead have been revered as fetishes in various nations and peoples. The ancient Jews restored the skull of the deceased using clay, while in Ancient Egypt, they tried to restore the face shape of the deceased by covering the skull with ganch. “Mummies and alabaster masks of the head were placed in the grave - if the original was lost, then the gods would look at the mask and restore it when they were resurrected. At the next stage, a statue of the deceased was made, and "resurrection" ceremonies were held in front of it. According to experts, there are about a thousand positions of the human body, such as sitting, standing, lying, reclining, slouching, walking, jumping, laughing, crying, etc. Dates made in those times are not only standing, but also sitting” [3]. According to Narshahi's information, the people of Bukhara bought sacred fire from the House of Fire, and bought new idols from the market where the king personally visited every year on the day of the special ceremony." Even in ancient Khorezm, the image of gods was represented by dolls-statues, and in colloquial terms, the names "god" and doll are expressed by the word FIG. In Khorezm, at that time, artisans who made "idols" with the image of a god, a special doll, were active in Khorezm. The image of Sravsha, which is more than three meters high, is among the remains of the Aqchakhan fortress located in Beruni district of the Republic of Karakalpakstan, and is the only one in Central Asia with its attractiveness. It is noteworthy that the image of this deity was depicted in front of the main temple of the capital of Khorezmshahs. Sravsha (literally “god of order”) is depicted in the Avesta as fighting against the forces of evil and overseeing people's worship of God through prayers. He is seen holding a mace and punishing the disobedient. Zarathustra says that he is “greatest of all” [4].

It is known that the image of the female goddesses (Sravsha) remained unchanged, while the image of the man on horseback (on the coins of Ancient Khorezm) changed in shape and appearance. After all, they were considered the founders of dynasties and deified heroes [3, 5]. For example, the image of a mural on the obverse (surface) of the first coins of the ancient Khorezm BC appears in two or three different attributes until the eighth century AD. On early coins, the figure is depicted with a spear. In the keys, the arrow is shown with a bow and a bow. These changes were related to social and political changes in the dynasty of the ancient Khorezm kings. However, the deification of these images indicates the presence of fetishistic elements in ancient Khorezm from very ancient times. Its roots are connected with the name of Kayhisrav, the founder of the first state in Khorezm, and his son Siyovush. Siovush was regarded as the "son of the sun" in ancient times. His image on Khorezm coins minted for almost a thousand years acquired a fetishistic significance. The portrait of Khorezm Shahs depicted on the reverse (back) of ancient Khorezm coins is no exception [6].

The reason why the coins minted by Khiva khans (ashrafi, manot) were worn on the headdresses of newborn babies, women's headdresses (lachak) and collars as a kind of charm was the appearance of

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elements of fetishism left over from those times. Even today, the above-mentioned elements are preserved as a tradition in the headdresses of Khorezm classical dance dancers. These are the recent reflections of the religious and religious views that arose in ancient Khorezm. In general, the observance of these rituals has one basis, the purpose of which is to protect those who follow it from the harm of "evil eyes" and evil spirits. According to the Russian ethnographer G.P. Snesarev, who was in Khorezm in the thirties of the last century, there was a special place in the front of the ships sailing in the Amudarya, where a doll with long hair was placed - a symbol of the god. According to the beliefs of that time, this place of the ship was considered holy. According to researchers, this form of the goddess was a symbol of Anahita, the goddess of fertility [7].

Elements of fetishism can be observed among the finds in the ruins of Tuproqkala, the ancient capital of the Khorezm Shahs, discovered by the Khorezm archaeological and ethnographic expedition. For example, in the remains of the hall of victories in the Tuproqkala Palace, there are statues of dates and goddesses on the wall shelves. Each statue performed a specific protector function. Similar statues and symbols can be found in other regions of the Aral Sea and Central Asia.

In the territory of Uzbekistan, in ancient times, stone-shaped dolls were used, which were believed to house the souls of the deceased. Even by the middle of the 20th century, the inhabitants of the Lower Amudarya region placed gender-matched dolls on the graves of men and women. In addition, there are items indicating the age, occupation, and condition of the deceased at the time of their death. For example, a cane of the deceased is placed in the case of an old woman, a doll is placed in the case of a young girl, an oil lamp is placed on the grave of a childless deceased, and the kings of various animals are placed on the grave of a martyred deceased. Each of these had its own reasons [8].

Themes of fetishism were also used in the form of amulets, in addition to various idols. According to myths, all kinds of amulets are considered to protect against various disasters, future calamities, genders, and evil eyes. They are made with special symbols for different age groups. Eyeglasses were believed to protect young children from the "evil" eye (callus, a pinch of salt, a piece of bread, hot pepper, onion) and various disasters. Magic is closely connected with the concept of talisman and turned into a spell ceremony. Religious traditions consisted of appealing to supernatural forces with the help of magic to achieve a desired goal. The spell was mainly used to ask for "help" from the spirits of the deceased and totem ancestors (avliya-pir-mazorot). According to Abu Rayhan Beruni, "attempts to determine some events are futile, they are referred to the science of the unseen, revelation, and science of astrology. He believes that it is a necessary thing for Khorezm people to perform work to ward off the harm of demons and ghosts [9].

In our country, soothsayers are referred to by the terms bakshi, parikhan (porkhan) and soothsayer: bakhshi, as a poet-singer, healed the sick, predicted the future with the help of parikhan (porkhan), and the soothsayer convinced people that he foresaw fate. In particular, patients were accused of being possessed by a demon. This process was carried out using a black or red chicken. Chickens of this color were selected based on the diagnosis of the patient's disease. The patient was beaten with a chicken. At the end of the ceremony, the dead chicken was considered to have taken the patient's pain. “In the second half of the millennium BC, it is also known that they used circle and stringed musical instruments from a stone statue found in Central Asia with a stringed musical instrument in the hand and a percussion instrument on the shoulder” [1, 3].

At the beginning of the 20th century, the damage of a person who fell into the clutches of evil spirits or harmful spirits was “expelled”. After that, the healer came, “rested” and recited a spell and released suq. Fortune-tellers, with a rosary or a book in their hands, invited the Qalandars or Eshans who were considered their patrons [6].

In Central Asia, there are cases of connecting witchcraft with Qalandars. They wore long hats, chanted with canes in their hands, and played cedar until they forgot themselves. In the 20th century, the women of Khorezm used to perform ceremonies of falling cedar. During the ceremony, the young man, whose husband died, was lifted from both sides and hit the ground, and as a result, the young widow’s heart stopped. "Sadr falling", or rather sadr, is to put the heart of a mourning woman in its sheath. The word “Sadr’ means “heart” in Arabic. That's why this ceremony is also called the “heart-making” ceremony [9].

Enchanting an object is important in the execution of a spell. For example, when Zarathustra asks Ahuramazda for a cure for a spell, he receives the following answer:

Wide-winged Varahn

The feather of a bird -

Pee with him

From the spell of the enemy

You will be completely free.

The use of bird feathers (gajak) as amulets against evil has been preserved to this day. Even today, it is believed that ukki, pheasant, and duck feathers placed in people's markabs (cars) protect against the evil eye and breath, as well as witchcraft. In particular, the portrait of the king depicted on the above-mentioned

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ancient Khorezm coins shows a headdress with the image of a bird. The bird and its feather were considered a symbol of the state, and the crown was a symbol of the throne [2, 8].

The theme of the bird is reflected in various clothes and valuables even today. In Samarkand, mohi gold worn on the forehead, and in Bukhara similar bibishak and sarsuzon ornaments had the image of birds. In particular, the theme of birds was widely used in the products of Ko'khan jewelers. The zirak worn on the forehead also represented a bird. These ornaments are believed to bring happiness to young people.

Khorezm dancers used ukki feather in some headdresses. Belief in the stars has existed since ancient times, and the bride wears jewelry (shawkal, zebigardon) with the image of the moon on her head and chest. The image of the crescent moon is believed to bring happiness and children. Among the Khorezm people, the crescent-shaped mount is common [4].

In H. Karomatov's research, the images of animals stamped in the shape of a cross in the shape of a cross, found in the Sopollitepa site of Surkhondarya, belonging to the second millennium BC, can be seen as symbols of totems and mystical beliefs. In Bukhara, bracelets with the head of a snake are sewn on the back of children's coats. The wide wrist rings of Khivaliks have the image of a frog. They believed that he protects from the evil eye and evil forces. It was believed that because the jinn and alvasti took the form of these animals, seeing their reflection in the gold bracelet would not cause harm. Badger skin, saiga king, wolf claw, snake head also served as talismans. "Relation to fish as a sacred and clean creature has been observed in our country since ancient times, this belief is also reflected in Avesta and used in various amulets." For example, the palate of a large carp fish is worn in the headdress of young babies with eyelets, pepper beads, musk, and silver coins, and old mothers are worn in the lapel and collar. In this case, they are strung together with other attributes [5, 9].

A rare shovelnose fish found in the lower reaches of the Amudarya is considered sacred since ancient times, and its totem is deified. Bakra is composed of the components of abikaraya and means water fish. The name of this fish is connected with the mythological carp in the Avesta book. Bakra fish was dried and stored in households as a symbol of fertility. Live meat was fed to barren and childless women. In Central Asia, the sacred animals include, first of all, sheep, mountain goats, and camels. In Khorezm, the ram king is considered an attribute that protects the household from various evil forces, evil spirits, and calamities. That is why the king of rams is hung above the gates of the house. In particular, amulets and talismans made of camel hair are widespread and are worn not only on people's necks, hands or headgear, but also inside the house. The sovkeli, the traditional headdress of the Karakalpaks, is embroidered with plaques depicting sheep kings, and the chest jewelry resembles sheep kings [3].

“Trees and bushes are also believed to have supernatural powers, and amulets were made from them and worn on clothes. Among the most sacred trees are mulberry, juniper, hawthorn, namatak, pomegranate and others. Triangular talismans are made of mulberry, patterns are printed on them, and necklaces are worn below them. Among the oldest amulets and jewelry are necklaces made of seeds of jiida, almonds, pistachios, pomegranates, and mulberries, and bags with onions, garlic, incense, and garmdori sewn into them. It is also believed that seeds of almonds, pistachios, mulberries and pomegranates give women fertility”. Most of the trees and shrubs listed above have thorns and thistles. According to the Zoroastrian doctrine, they formed a thorny, thorny, and thorny appearance in order to resist the cold air that entered the earth from the north and various diseases [1, 9].

In Khorezm, at noon on the wedding day, the chamanchi comes to the house where the ceremony is taking place, before the bride descends. He wishes the young bride and groom to the house owners. In order to protect the house from the evil eye of the bridegroom, the young bride hangs a chaman made by herself on the upper right side of the gate. Chaman is a local bush plant made from Ilyshtirik kingfish. It is rectangular in size, 40cm by 60 cm, with an X in the middle. The chaman will be decorated with various sweets. This amulet mainly serves to protect against the evil eye, because the word "chaman" means the eye in the ancient Khorezm language. Isfand is known and popular as a medicinal herb for thousands of years. This herb is used to ward off evil spirits and ward off their harm. Another name of incense is adrasmon, which is composed of the Avestan adr - "fire" and spenta - "holy" meaning "holy fire". In addition, the fruits of basil rose, pomegranate and fig trees were deified, and it was considered a sin to trample their leaves and fruits. According to Jumala, it is considered permissible to cut down a pomegranate tree only for old people. The reason is that pomegranate is considered a symbol of fertility, family and abundance. The names of these flowers and trees are mentioned in the books of Avesta and the Holy Qur'an [6].

Symbols related to fetishism representations are expressed through different functions and differences between regions. The inhabitants of the Lower Amudarya region have been engaged in fishing, irrigated agriculture and animal husbandry since ancient times. The spread of Zoroastrianism in ancient Khorezm shaped their ideas about believing in fetishes. The way of life of the Karakalpaks living in the region, especially the traditions of nomadism, formed the imagination and symbols of fetishism within their traditions [2, 4].

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In the oases of Bukhara, Zarafshan, and Surkhan, idolatry, worshiping stones and idols is widespread. With the introduction of Islam, as in the whole of Central Asia, in the ancient regions of Uzbekistan, ideas of fetishism acquired a new appearance based on the Islamic religion and belief. In the regions of Khorezm and Bukhara, syncretic, i.e., mixed forms of Zoroastrianism and Islamic ideas emerged. Imaginations of fetishism have developed not only on the basis of religion, customs or traditions, but also under the influence of natural processes and the environment [7].

To sum up, the ideas of fetishism in the territory of Uzbekistan have been embedded in the everyday life, customs and traditions of the population through specific symbols and symbols. Some of them are still occasionally found today. Widely dynamic symbols, attributes and symbols were forgotten as a thing of the past. Today, although the ideas of fetishism have taken their place on the pages of history, it is observed that the elements of these ideas are reflected in symbols. The examples analyzed above are proof of our point.

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