

THE ROLE OF WATER AND FIRE IN UZBEK TRADITIONS

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***Abstract.** This article discusses how important water and fire are in the traditions of the Uzbek people, their role in the values and scientific foundations of the Uzbek people. Opinions about appreciation are widely covered.*

***Keywords:** Avesta, tradition, value, water, fire, Zoroastrianism, Khorezm.*

From the creation of the world to the present time, the only source of life is water. As important as water is in the creation of life on Earth, its opposite element, fire, is equally important. These two elements are valued as a special value in all peoples living on our planet. We can see that they are highly valued not only today, but also from the traditions, ceremonies and holidays that have come down to us from history. In the Avesta, water and well-being, sustenance, source of abundant hair, source of life, the best of food, beauty, nurturer, healer, helper and supporter, giver of goodness, pledge of joy, giver of children, is described as a symbol of goodness, goodness. Ahura Mazda created water during the second gahanbar - Miyusham. Ahura Mazda is the creator of truth and goodness. The power that created the whole universe of goodness and purity. Supreme God of Mazda worshippers. Water was created by Ahuramazda, therefore it is considered a great, divine miracle, it is a source of strength to people, an end to human suffering, a purifier, a conveyer of intentions, a bringer of goodness, a spreader, a bringer of joy and glory. Formed through views that will come. Fire is also sacred in Zoroastrianism. Khorezm is the first place where the Zoroastrian sacred fire "Atar-Khurra" was lit and connected with Zoroaster in Ahuramazda. In the Avesta, which is considered the main source of Zoroastrianism, it is said: "the first sacred fire was lit in Atarhurra, Eran-vej (in some sources, Aryan vejja)". These two elements are considered sacred even today, despite the fact that Zoroastrianism has disappeared. Fire is primarily a source of heat in bitter cold and a source of light that illuminates the darkness. In addition, fire is considered to have the property of driving different genders. One of the rituals related to fire is to clean the baby with fire before putting it in the crib. In this, the sanctity of the fire and its ability to purify from various types of people are taken into account. In addition, if a suitor came to someone's house, they would definitely check the boiler room in this yard. Since fire is sacred, it is aimed to find out the level of respect and attitude to the values left by our forefathers. In addition, when a new family is built in our nation, it is said that they should be provided with a separate boiler room, and it is assumed that they should separate independently and have a separate house. From this it can be seen that the hearth or fire means independence and owning one's own home. Another ritual related to fire is the bride circling the groom around the fire. It is also intended to purify them from different genders. Taking into account the fact that both the bride and the groom should enter the new house and the house, both spiritually and emotionally, it is necessary to surround them around the sacred fire. In addition, one of the traditions passed down from generation to generation in our nation is the custom of rubbing moths on babies. Some see it as a mere mystery. Some people apply it to the child to protect him from the evil eye. For others, it's just a family tradition. They did this custom to protect them from various evil eyes. When you look at babies, the first negative look in people's eyes falls on those blackbirds. This practice does

not correspond to Sharia teachings. In our religion, it is not ordered to apply black on the face of a young child. This is not in our religion. That's right, something that meets the eye. Several hadiths clearly state this. One of the Companions, Uthman ibn Affan, may God bless him and grant him peace, saw a handsome boy and said: "Put black color on the face of this boy so that his eyes do not touch him." But these words of Hazrat Uthman were not said in the sense of "every young child born in our religion should be smeared on the face", but in the sense of recommendation. That's why it became a custom to apply black ink on the face of every born child. Moth is not just a color, but moth is applied because moth is created from fire and it has purifying properties despite being black. In some of our rural areas, ash is still used as a cleaning and sanitizing agent in everyday life. When talking about water, because it has many properties, its properties have been interpreted differently in different periods. In the course of various studies, when the local population was asked the question "What is water for you?", they said that this gift of nature is the source of life, the basis of the universe, the soul of the earth, nabodot (the world of plants) and the animal world, as well as being a drink for humans. that for people faith, purification, strength, power, energy, wealth, purity, light, medicine, profession and position (prosperity, water), and also sometimes in a negative sense, i.e. expressed an opinion that it is the source of calamities that cause various disasters and catastrophes. This means that water should be treated with extreme caution. In our nation, our religious scholars use the phrase "may they protect us from the calamities of fire and water" when they open their hands in prayer. This means that they are not only a source of life in human life, but also have disastrous consequences when mistreated. In agriculture, which has historically been the main source of livelihood of our people, there have been fires in the fields during harvest due to temperature rise or human factors. The destruction of the harvest in the fire caused poverty and famine. The water for extinguishing the fire is also more or less harmful to the farmers. They used to hold various ceremonies and customs to stop the rainfall when it increased, and to summon rain when it decreased. . In dryland farming, if a drought begins without rain in the spring, a ceremony was held to call for rain. This ceremony is called "Slow Woman", "Milk Woman", "Water Woman", "Chala Xotin". The rituals associated with summoning rain, although performed under different names, are essentially the same in terms of the function they perform. Traditions and rituals related to water have a long history, and in the Zoroastrian holy book "Avesta" they believe that Anakhita is the god of earth, water and fertility, and some experts believe that he is the god of rain. The "Slow Woman" ceremony was held in some villages of Uzbekistan's Jizzakh, Kashkadarya, and Namangan regions, with the participation of men in Sho'rchi and Koson districts Ten or fifteen women dressed up a specially made doll, one woman carried it, and the rest followed her into the houses of the village They sang the song "wife". The owner of the house gladly gave them what he called. "Is" was dedicated to the spirit of the departed on the Wednesday of the week, which is convenient for the ceremony in Namangan region. long, cooked pilaf. It was tried to have more young children in the ceremony, because it was believed that they are innocent and their prayers will be answered well. In the valley, there was also a belief that if a turtle is turned upside down, it will rain.

Sust woman, sultan women,
The shadow field is a woman
What does Sust woman need?
We need heavy rain.

and sprinkled water over the doll. Rituals associated with the summoning of rain are the result of perceptions of the spiritual world associated with natural phenomena, and until now, in a

slightly modified form, traditional customs mixed with religious views. preserved in the core. The process of research shows that water played the role of a "great educator" in Central Asia and still fulfills this role with honor. For centuries, Uzbeks have formed a unique national, truly Uzbek culture based on the relationship between man and water. The most important thing is that due to the high demand for water in the region for many years, this divine blessing was always appreciated by the local population, and based on it, professions (mirobs) whose activities are related to water were formed. In other words, the struggle for water and the history of the water problem in the history of the region are one of the topics that have not lost their relevance from the past to the present. To sum up, preservation and continuation of water-related values of Uzbeks, as well as respectful and careful treatment of water, is today an important ecological, political and ethnological problem.

Conclusion. Ethnological studies and researches show that various traditions and religious views related to water and fire in our people go back to the times before the establishment of statehood in the territory of Orat Asia. Water and fire are revered as values not only in Central Asia, but also in the peoples of the whole world. At a time when the water problem is becoming a global problem, the attitude towards water is rising to the level of state policy. This shows how important it is to preserve, continue and pass on to the next generation the values that have come down to us over the centuries.

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