

THE CULT OF MOMO IS THE PATRON SAINT OF WOMEN

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Abstract: In the article, the cult of momo, which is widespread among all peoples living in Central Asia, is the patron spirit of momo, rituals related to the cult of the mother ancestor, a number of mythological images expressing belief in the cult of momo, the origin of legends about the patronizing power in Uzbek and Tajik mythology - Bibi Seshanba and Bibi Mushkulkushad, researched the information that during the period of Islam, the views of female guardian forces, that is, the cult of momo, were instilled in some real persons.

Key words: momo cult, momo patron spirit, rituals related to mother ancestor cult, mythological images expressing belief in momo cult, Bibi Seshanba, Bibi Mushkulkushad.

Among the peoples of Central Asia, in the system of Uzbek traditions, ceremonies related to the cult of momo have their place, and are more often manifested in the lifestyle of women. In Uzbek folklore, there are a number of mythological images that express belief in the cult of Momo, and they express the mythological belief of our ancient ancestors in the cult of mother, the guardian spirit, mother ancestor. In the concept of the Momo cult, the patronage of the spirit of female ancestors is assumed. The views about Momo vividly reflect the ancient shamanistic beliefs of the Turkic peoples, including the Uzbek clans. In particular, momo is the patron saint of shamans.

M.S.Andreev, O.A.Sukhareva, Yu.V.Knorozov, G.P.Snesarev include Bibi Seshanba, Bibi Mushkulkushad, Jomard the butcher, Ambar ona, Hubbi among the holy characters of Central Asia. O. Murodov shows that Bibi Seshanba and Bibi Mushkulkushod are cults and emphasizes that belief in them has been widespread among the peoples of Central Asia since ancient times. In fact, there are special traditions of worshiping them among our people, which have been preserved even to us.

Bibi Seshanba and Bibi Mushkulkushad are the patron powers (cults) in Uzbek and Tajik mythology. These ceremonies are common among all peoples living in Central Asia.

"Bibiseshanba" and "Bibimushkulkushod" ceremonies are ancient and traditional ritual events. They are directly based on ancient mythological ideas about the cult of Momo. These rites have survived to this day as a remnant of the ancient magic-shamanistic rites formed before Islam. In particular, through the poetic appeals performed in them, it can be understood that these rituals are among the ancient rituals related to shamanism.

Bibi Seshanba is interpreted as a supporter of women, as well as a spiritual helper, piri of women engaged in the crafts of spinning, sewing and weaving. The ceremony dedicated to him is unique due to its goals and tasks, the composition of its participants, the strictness of its time, a certain verbal part, and certain symbolic ritual food and attributes. "Bibiseshanba" ceremony is held on Tuesday of the week during the day in the circle of women only, one of its important features. It is important that widows and girls often participate in it. This ceremony is one of the collective religious-household gatherings of women.

Bibi Seshanba or Mother Seshanba in Uzbek and Tajik mythology is a patronizing force (cult) that supports women, gives them family happiness, and helps women's good intentions and dreams come to light. She is also interpreted as the spiritual helper, piri, of women engaged in crafts such as spinning, sewing and weaving. Weaving women considered Bibi Seshanba their patron saint, so they did not spin



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and weave on this day. On the contrary, they held a special ceremony in his honor and engaged in prayer. During the ceremony, people turned to Bibi Seshanba with applause and expected help from her. It is a tradition among the weavers to donate a certain part of the money earned by spinning yarn by organizing a special party in honor of the Pir Bibi Seshanba. Among the Uzbeks and Tajiks, in addition to Bibi Seshanba, Bibi Rasanda is considered one of the pioneers of the weaving profession. The well-known archaeologist R. Sulaimanov points out that these "momolar", considered patrons of the spinning and weaving profession, are related to the folklore memories of the ancestors of the Uzbek and Tajiks - the ancient powerful deities of fate of the Sogdians. According to the ethnographer A. Ashirov, in the imagination of ancient people, spinning yarn acquired a cosmogonic character in a certain sense and was semantically related to birth, marriage, and death. In this case, spinning is a symbolic expression of the fate of individual individuals, while weaving is associated with the cosmogonic act (the creation of the whole universe).

Uzbek and Tajik women imagine Bibi Seshanba in the form of a noble and kind old woman with divine power and ask her for good luck, happiness, peace of mind in family life; They ask for development for their professions and tell legends about him.

In this legend, it is said from the language of Bibi Seshanba: "If someone in need calls me, wants to have a child, or wants wealth, or wants eternal life in this world, I will fulfill thousands of wishes...". This invitation expresses the content of the ceremony.

It is noteworthy that in folklore, the image of Bibi Seshanba is also interpreted as a real historical person. According to the narrations, Hazrat Bahauddin Naqshbandi's aunt Komila Bibi was popularly known as Bibi Seshanba.

Bibimushkulkushod ceremony is also one of the traditional ritual events performed to worship the spirits of mothers. In the combination meaning the name of the ceremony, the word "bibi" means "mother" and the compound word "mushkulkushad" means "mushkul" - difficult, difficult, "kushod" - opener, overcomer of difficulties, solver of problems. Among the people, Bibi Mushkulkushad regained her place in the image of momo, who gets rid of any problems.

In the origin of the Bibimushkulkushad ceremony, traces of belief in the cult of momo were a genetic basis, which is confirmed by the fact that during the matriarchal system that humanity experienced, all good and evil spirits were imagined in the form of women. By the time of patriarchy, their parallels were formed on the ground of belief in grandfather cult. Because observations show that the task of Bibi Mushkulkushad often parallels the task of Khojai Khizr. That is, both of them support those who have difficulties and make their problems easier.

Bibimushkulkushad is one of the symbols of the mother spirit in Uzbek and Tajik mythology. People usually remember Bibi Mushkulkushad on Wednesday, when they have some kind of misfortune in their marriage or when their work is not going well. Uzbeks and Tajiks have legends about the origin of this ceremony. In it, Bibi Mushkulkushad is artistically interpreted in the form of an old lady, an enlightened magician who eases various difficulties. He is embodied in an image with magic and magical power. That's why the ceremony of worshiping him, praying for salvation from his power, is included in the religious and magical rituals.

Bibi Mushkulkushad Majlis is a type of charity given to widows. These rituals encourage a person to have the virtue of not giving in to arrogance when he gets rich.

In the legend of the Bibimushkulkushad ceremony, it is specified that it should be held on seven Wednesdays in a year. From this, it can be seen that the motive of worshiping certain numbers and days of the week was reflected not only in epic genres such as legends, narratives, fairy tales, epics, but also in rituals.



Bibi Mushkulkushad is said to have been one of the female relatives, or rather aunts, of the famous Bukhara saint Hazrat Bahauddin Naqshband. Hazrat Bibi Mushkulkushad's original name is shown as Bibi Musallam Khan. Among the people, she is called Bibi Chorshanba. It is said that Bibi Musallam Khan was one of the guardians and showed many blessings. In the course of our research, we observed that during the period of Islam, the views of female guardian forces, that is, the cult of momo, began to be instilled into real persons.

So, the Bibisheshanba and Bibimushkulkushad rituals were formed on the basis of mythological views and ideas about the guardian spirit of Momo, which was formed before Islam. After all, the necessary help and support is asked more from the mother spirit. Deities - Bibi Seshanba and Bibi Mushkulkushad are worshipped. Therefore, Islam does not allow these rituals to be held and become widely popular. The legends told in the Bibisheshanba and Bibimushkulkushad ceremonies, as well as the ancient traditional epic motifs, poetic appeals, and poetic fragments taken from the songs and yor-yors make up their folklore and show their unique artistic and aesthetic nature. The performance of folklore samples in these ritual events means that the rituals appeared and developed mainly in the interrelationship with folklore, that the epic thought process took place in the ritual-folklore direction, and that this relationship continues to this day.

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