

O'ZBEKISTON RESPUBLIKASI
OLIIY TA'LIM, FAN VA INNOVATSIYALAR VAZIRLIGI
FARG'ONA DAVLAT UNIVERSITETI

**FarDU.
ILMIY
XABARLAR**

1995-yildan nashr etiladi
Yilda 6 marta chiqadi

1-2024

**НАУЧНЫЙ
ВЕСТНИК.
ФерГУ**

Издаётся с 1995 года
Выходит 6 раз в год

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IBTIDOYIY DIN UNSURLARIDA XALQ TABOBATINING AKS ETISHI (JIZZAX VILOYATI MISOLIDA)**REFLECTION OF FOLK MEDICINE IN THE ELEMENTS OF PRIMITIVE RELIGION (THE EXAMPLE OF JIZZAKH)****ОТРАЖЕНИЕ НАРОДНОЙ МЕДИЦИНЫ В ПЕРЕЖИТКАХ ПЕРВОБЫТНЫХ ВЕРОВАНИЙ (НА ПРИМЕРЕ ДЖИЗАКСКОГО РЕГИОНА)****Abdurakhmanova Kamolakhon¹**¹National University of Uzbekistan teacher of "Anthropology and Ethnology" department**Jurabekova Matluba²**²National University of Uzbekistan Ethnography, ethnology and anthropology student**Annotatsiya**

Mazkur maqolada ibtidoiy dinlarda xalq tabobatining o'rnini dala tadqiqotlar asosida yoritib berilgan. O'zbek elida uchraydigan urf-odatlar, diniy qarashlarda xalq tabobatidan foydalanib kelinishi Jizzax viloyati aholisining diniy qarashlari misolida tahlil qilingan. Ibtidoiy dinlarning ayrim unsurlaridagi tabobatga bog'liq jihatlari hanuzgacha yurtimizning ba'zi chekka qishloq hududlarida aholisining maishiy turmush tarzida saqlab qolingani va ular bilan bog'liq turli irimlarga ishonuvchilar ham mavjud ekanligini ko'rishimiz mumkin. Ilm-fan taraqqiy etgan bugungi davrda diniy qarashlarda tabobat unsurlari jamiyat hayotida muhim o'ringa ega bo'lmoqda.

Аннотация

В данной статье на основе полевых исследований объясняется роль народной медицины в первобытных религиях. Использование народной медицины в обычаях и религиозных воззрениях узбекского народа проанализировано на примере религиозных воззрений жителей Джизакской области. Мы видим, что аспекты, связанные с медициной в некоторых элементах первобытных религий, до сих пор сохраняются в повседневной жизни жителей некоторых отдаленных сельских районов нашей страны, и есть верующие в различные связанные с ними верования. В современную эпоху развитой науки элементы медицины в религиозных воззрениях занимают важное место в жизни общества.

Abstract

This article highlights the role of folk medicine in primitive religions based on field research. The use of folk medicine in the customs and religious views of the Uzbek people was analyzed on the example of the religious views of the residents of Jizzakh region. We can see that the aspects related to medicine in some elements of primitive religions are still preserved in the daily life of the inhabitants of some remote rural areas of our country, and there are believers in various beliefs related to them. In today's era of advanced science, the elements of medicine in religious views are gaining an important place in the life of society.

Kalit so'zlar: animizm, shomonizm, baxshi, tabobat, sog'lik, ekstaz, sinkretik, kasallik.**Ключевые слова:** анимизм, шаманизм, благословение, медицина, здоровье, экстаз, синкретизм, болезнь.**Key words:** animism, shamanism, blessing, medicine, health, ecstasy, syncretic, disease.**INTRODUCTION**

Animism is derived from the Latin word "anima", which means "soul", "soul". Animism is one of the first forms of religion that promotes the belief in the existence of a human spirit and soul, the spiritualization of the forces of nature, the existence of a soul or natural power in animals, plants and inanimate objects[2]. Animism as a characteristic of natural religion is divided into two parts 1. The doctrine of the soul 2. The doctrine of other spirits. The doctrine of the soul is intended to explain life and death, health and disease, ecstasy (the leaving of the body by the soul during sleep or vision) and visions[3]. Worshiping the ghosts of past ancestors, commemorating them, worshiping the forces of nature has resulted in the creation of many holy places and saints. The sacred places commonly found in the Uzbek people named "mazar" or "saint" are syncretic (mixed) religious beliefs that embody various religious ideas belonging to different times[4].

ANALYSIS OF LITERATURE ON THE TOPIC AND METHODS

The creation of literature on widely used and highly effective methods of treatment, strengthening of promotional activities, in turn, will help in the introduction of public health.

Researchers of primitive culture L.Morgan, E.Taylor, R.Soleski emphasize that the formation of folk medicine goes back to the appearance of humanity on Earth[5]. Supporters of the scientific materialist theory explain that medicine appeared as a result of the practical activities of people and vital necessity. In the researches of the scientist Jumanazarov Khurshid Sirojiddinovich, we see that the medicine traditions are divided into two groups, based on the differences in the factors affecting medicine, structural structure and work methods. According to him, medicine is divided into two: mystical medicine and empirical medicine. It can be said that the function of mystical medicine was formed on the basis of people's religious views, while empirical medicine arose as a result of observing the environment and entering into a relationship with nature. Doctors treated based on empirical and spiritual (religious) principles. Medical knowledge was accumulated through the empirical method, and treatment skills were improved. Folk medicine is a branch of traditional medicine that has been passed down from generation to generation. Thus, medicine appeared with the appearance of man. The period of disintegration of the primitive community system was combined with the understanding of the disease, the medical activity of representatives of religious cults, the activity of priests, and religious institutions. The book "Oriental Medicine" contains the history of Uzbek medicine, the hadiths of Muhammad, peace be upon him, about medicine, the lives and works of more than 60 Eastern doctors written in Arabic script, scientific researches, translations of medical works. Abu Bakr Razi conducted his medical experiments based on ancient Greek medicine. Abu Bakr Razi was one of the first scholars in the history of world medicine to identify smallpox and measles as contagious.

RESULTS AND DISCUSSION

Among the peoples of the East, worshiping ancestors, their spirits, expecting help from them, consecration of springs and springs that are useful for human health [6]. One of such places: "Govkhana" - a place where the inhabitants of Bakhmal district of Jizzakh region worship. It is said that this place has existed since the end of the 19th century, and there was a grave of a person called Khadji of Orol. During his time, this person did many good things to people, eased the hardships of many people and spent the money he saved for going on Hajj for the needy. After that, people began to call him Hodji of Ural, and his grave was buried in the place where he worked as a guard, "govkhona", that is, at that time, it was called "ogilkhona". Currently, the barn is mostly a cemetery, and the sick and the childless come to this place of pilgrimage to seek a cure for their ailments. There is also a spring in the Govkhana, and most people take the water from this spring into a bowl and drink it after relaxing it in the mullah. People who have a wound take it from the soil of the cowshed and put it on the wound, and after the wound heals, they put the soil in the place where they got it.

Giants, and ghosts had a strong place in the imaginations of the peoples of Central Asia, and the inhabitants of remote villages still believe in them[7].

These supernatural beings are conditionally divided into 3 groups according to the relationship of their characteristics to people.

The first group includes the spirits that patronize people or cause harm and illness, and can be saved from them by making sacrifices. They include ghosts, spirits living in graves, religious imagination and customs related to the hearth[8].

One of the animistic customs that is still preserved among the residents of Jizzakh region is "asking for help from the ancestors". to ask, to wish the game well, and to say that most people agree with the animations. This process continues until the end of the game. Also, entering the toilet with a greeting when an eye sore appears (according to field research conducted in Bakhmal district of Jizzakh region, local residents believe that there are various demons and giants in the toilets, to remove various wounds that appear in the eyes, "Boneless chicken" should be used in the toilet for 3 days in the morning My rich grandfathers, they said that you should enter with the words "Assalamu aleikum", and only after that it is possible to get rid of the sores in the eyes) if spots appear on the baby's body, bleeding into their soul saying that "the moles are pinched" are also animistic images. is related to

Fetishism - in Portuguese, "feiticho" means amulet, enchanted object, is another of the oldest primitive religions, expecting help from some supernatural power in the face of the

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superstitious fears of a person who is powerless in front of the terrible forces of nature, his means to rely on his protection.

Nowadays, in various regions of our country (Jizzakh, Samarkand, Khorezm), stones and amulets are believed to protect against future calamities. In Uzbeks, worshipping "sacred" trees and stones, various saints - prophets, asking for help from various prayers and charms, believing in the power of certain objects (scissors, axes, knives, incense, pepper) is related to fetishism. proved to be false imaginations.

Amulets and glasses are considered as items that protect people from the danger of "Eye contact" or "Look contact". This process is seen in people when they feel restless, have body pain, and become capricious. Amulets that ward off such calamities are also different depending on age. For example, in the Jizzakh region (Bakhmal district, Shodlik, Gulbulok neighborhoods), children wear glasses from a young age up to 8-9 years old, and children under 16 wear various amulets (including prayers, in some cases, wheat amulets or salt that repels evils). and wrapped in red cloth in a triangular shape). For those older than 16 years old, wearing a wolf tooth as an amulet has been preserved. Wolf teeth are not worn on young children because they are considered to be "heavy" on children. Such amulets can also be found in Khorezm (Pitnak, Yangibazar) and Samarkand (Jonboy, Kushrabot) regions. For example, in the Khorezm region, older women of the family sew such amulets with their own hands for their children and grandchildren. In contrast to amulets in Jizzakh, prickly thorn, hot pepper, snake skin, and various birds are put into the amulets (which means that these things protect people from "evil eyes").

Shamonism is a word derived from the word "caman" in the Tungus Manchu language and is usually applied to "crazy" and "crazy" people[9].

In Turkish legends, the word shaman is mentioned as chincha (Chinese) - "someone who overcomes desires"[10]. The main feature of shamanism is the belief in the communication with spirits, as well as in their divine power, of trained people selected by the help of spirits. Shamans communicate with spirits in the state of hysteria, in which the guardian spirit merges with the shaman as a whole or takes the appearance of the guardian spirit[11].

According to shamanic belief, Qams inherit power and authority from gods or various spirits that live on the earth and in the water. Shamanism traditions in the Fergana Valley have their own characteristics. In particular, in comparison with shamans of Kazakh, Turkmen and some other Turkic nations, Uzbek shamans perform "healing" rituals during the day, not after sunset[12].

In the Jizzakh region, people who heal people by performing various rituals are called "bakhshi". According to BB Barthold, this term was derived from the Sanskrit language and originally meant "bikshu" - a Buddhist ascetic, later a shaman priest and healer[13]. One such person, Munavvar Bakhshi, who lives in Bakhmal district of Jizzakh region, treats patients with severe headache and throat pain as follows: slaughter a white chicken and apply its blood to the top of the patient's head 3 times, behind the ears 3 times, and then to the throat 3 times. is pushed. After that, a red rectangular cloth is covered over the patient's head. At one end of the cloth wheat is born, at the other end is soap, at the third end is bread, at the fourth end is salt. The chicken is turned over the cloth 3 times. Bakhshi looks at the patient and shouts: "Get out", "Get out your patient". Then the patient should spit 3 times towards the chicken. The last action is to hit the patient's back shoulder hard 3 times. Only after that the patient is "recovered". Munavvar Bakhshi is also engaged in "improving people's work" and "alleviating their problems". This is called "increasing". The prayer is performed in the presence of the person to whom it is attributed, and if it is in a distant place, it is also performed by looking at his picture. First, the female member of the family should cut the chicken into 7 pieces and prepare the soup. The important point is that it is not possible to taste the food until it is prepared and served to the people who came to the ceremony. After the meal, the bakshi dips cotton in butter and makes round shapes (their number should be an odd number), the room lights are turned off, the room is darkened, and Supra is written in the corner of the room. Cotton balls soaked in butter are burned one by one on the Supra, and until it burns, the bakshi prays looking at the person or his picture.

Bakhshis, who treat people with these methods, suffer from the so-called "shaman's disease", which consists of a whole set of pathological conditions. Such a situation is experienced by people chosen by patron spirits. Shaman's disease often manifests itself in the form of sleep

disturbances, persistent headaches, and other pathological symptoms. The sick person hears the voices of different spirits and the guardian spirits in different forms appear in his eyes. Only after passing the chilla period of shamanism and embracing shamanism do these symptoms disappear and he is cured[14].

Shaman's disease was experienced by an old woman named Maqsad as follows: After Maqsad got married, 3 days after her wedding period, "blonde girls", according to her, stole them and tied them around their necks to a cave near the village. The old woman was found by her relatives 40 days after leaving the cave in a state where she was sitting with a white scarf on her head and playing the bell. After that he accepted the gift. The same thing happened to his mother-in-law.

Before starting fortune-telling, sorcerers-healers appealed to those supporting the spirits: my world, my grandfathers Eshan and Qambar, my Erand mothers, my great-grandmothers, my fathers, all those who are united with me should look at so-and-so (for example, Sabir). In the treatment of the patient, it is determined which evil spirits have exerted their negative influence and how they should be treated. As a rule, they slaughtered rams, chickens, and sheep. The purpose of this was to appease evil spirits and cleanse the patient's body of various diseases. Such sacrifices can also be found in ancient nations. For example, the ancient Sumerians sacrificed cows, rams and other animals as well as birds. The color of the sacrificed animal was directly associated with the evil spirit. If the disease was determined caused by a white spirit, a white ram was sacrificed[15].

In conclusion, we can say that some elements of primitive religions are still preserved in the everyday life of the people of some regions of our country (mainly in remote rural areas), and there are people who believe in various beliefs related to them.

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