



**FOLK MEDICINE VAOILAIC RITUALS OF NATIONAL AND RELIGIOUS CHARACTERISTICS**

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A B S T R A C T	KEY WORDS
<p>The article provides a philosophical analysis of the national and religious peculiarities of the ancient family rituals and customs of our ancestors. The role of this ceremony and Customs in stabilizing the family environment is shown by the important characteristics of folk medicine.</p>	<p>Cauldron, huge house, relative, hand-taking, modern medicine, folk medicine, domains, strong family, National, Religious.</p>

**Introduction**

Family-is considered the smallest and, at the same time, the most important branch of society. The state in which there is a healthy family will be strong. Those who are brought up in a healthy and strong family are hardworking, yurtsevar, kind and have a whole faith. Therefore, in almost all religions, the family is treated as a Sacred Hearth. It has long been known that from the Holy Book of Zoroastrianism "Avesto" to the Holy Qur'an Karim, and looking at the works of all creative people, the issue of maturing high moral qualities and strengthening family values has occupied the main place. The Uzbek family has preserved and is coming to us our ancient spiritual values and traditions, udum and painting, spiritual, cultural heritage. To realize their identity, the peoples of the East will have a high spirituality, preserving their national values and national culture. In the Uzbek people, the family is the leader in the formation and elevation of their values and specific spirituality. The family plays an important role in the formation of the most pure feelings in the hearts of every child.

It is in the family that the child acquires the first life skills. President Shavkat Mirziyoyev said: "there are more and more divorces among young families for trivial reasons. Innocent children are orphans and are left out of parental care at the time of the most thirst for affection and attention... I would like to say with regret today another wrong situation: the fact that there are unhealthy relationships in families, quarrels between mother-in-law, spouses, suicides among our women makes me personally deeply anguished" [1],-expressed his opinion towards all families, instilled in the minds of the younger generation of our national customs and traditions from time immemorial, physically competent, spiritually mature, a healthy family environment has played an important role in human education.

From time immemorial, the existing historical conditions forced people to live as a large family. Various family rituals and customs were formed in the bosom of the family, playing an important role in the spiritual and spiritual state of mankind. In particular, in the villages of the remote gods of our country, large families were called cauldron. Large families were called giant house (big house) in Kazakhs, pocket cauldron (big cauldron) in Kyrgyz, irisigi one (common cauldron) in Turkmens, shangrak (house) in karakalpaks.[2] according to the practice of potting, smaller families are integrated into larger seeds so that they do not have to struggle economically. Each cauldron was governed by a separately elected elder. Weddings, guest waits, tax payments from families united to the boiler house were together. Families did not break their association even at a time of increasing numbers. In the area, the head of the family is considered the father. The work of the father consisted in managing the family, financially supporting its members. The mothers were busy with household chores. The upbringing of children was often on the neck of mothers. Children who lived in the same house and were born from the same parent were "born brother or sister", father one, mother one, mother one, father another, children "onadosh" ("enadosh" in English), parents were "suckled", children who sucked one mother were called uncle, sister's children were the children, uncle's son was called Uncle, uncle's son was called Uncle, uncle's son was called Loved ones on the father's side of the child were called Seeds, fathers, bones, and on the mother's side-relatives:

1. When a baby is born at home, the child and his parents;
2. When someone marries, the bride and groom;
3. All loved ones who lived in the same house with him when a person died. [3] such families were called the Kazan family.

In the family, the parents were preparing in advance, taking into account the fact that their children would grow up and marry or give them to the husband. Until the middle of the 20th century, parents made a new Hearth for their sons ( in the Gods Of The Oasis). Construction work was carried out on the House. People would certainly have to draw blood before they could break any part of their home, such as a wall, a store, and, even, a toilet. In this ceremony, older people—grandfathers or mothers—should be the head. One Capricorn was slaughtered and brought the scribes, grandfathers and moms, and received blessings from them as guests. When this was done, I thought my work would walk. If Aries or Capricorn do not have the strength, the Rooster will slaughter. Because the rooster was considered the equivalent of a sheep.

The first person after the construction of the new house will bring the heater and rest on it. It is then attached to the neck of the House. Then some mole, a Capricorn, a rooster that is not possible are slaughtered and, of course, a decoction of soup is cooked. A Patir is used for boiling soup, and those who have the strength make a snack. After that, a monogamous, child-undead, happy, tolerant whole, serfarzand bring Bobo and Momo. If it is not possible to find such people, only one will come. They bring a large chest into the new house at first. They walk straight ahead and go into nowhere without Alang-Jalang. The chest was considered the greatest asset of the population. Those who brought a large carpet after the crate. Since ancient times, people have been engaged in medicine in order to preserve their health, avoid disasters, troubles and various diseases that harm the body. In this area, large scientists of their time have grown up and recorded works on medicine for the treatment of people. Special schools for the science of Medicine were opened and the training of healers was established. In addition to treating El, the healers who graduated from him also continued to teach ways to avoid diseases.

Before the introduction of modern medicine in the Oasis villages, the population resorted to vaccinations, healers and mullahs in the treatment of diseases. It should be noted that when everyone wants to heal people, an apprentice is obliged to come before him and receive a blessing at the end. This ritual is called hand-taking. Only after that it was allowed to treat people. People involved in health care were divided into the following groups: Domla are educated people who treat people with Karim suras of the Quran. In this case, it was necessary to sit on Chilla with the blessing and permission of the master before proceeding to treatment on the basis of certain suras. In Chilla, a task is given based on the abjad's account. For example, a person who wants to treat with a Fatiha Surah must return this Surah 25 thousand times according to the abjad. Because the Fatiha Surah consists of 9 verses, each letter of which is equal to a certain number in abjad. The Chilla lasts from 5 days to 25 days, depending on the capacity of the person. If sitting for 5 days, 5 thousand times a day, and sitting for 25 days will return the surah of Fatiha from 1000 times. During Chilla sits in a room where no one enters. A bowl of water a day, a squeeze of raisins, nothing but half a slice of bread will eat and drink. At the end of Chilla's term, the master blesses his disciple and allows him to be treated with a Fatiha Surah. If one wants to heal on other suras, in the order above, one sits on Chilla with the same suras added to the abjad.

The one who leaves Chilla and gets permission to treat rests on people based on suras, or abjad and writes on paper, dipping it in boiling water or spring water and drinking it to the patient. According to the existing understanding, if the abjad is miscalculated, no result is obtained from the treatments performed

It is much easier to chew on mullahs who want to cure snakes, scorpions, spider bites. They can finish the task assigned to them by reading it in 1 or a few days and walk comfortably in the El at this time. Only then will they be allowed to enter the medical path. Such mullahs read one prayer at least 11 times in one breath, up to 33 times at most, and then rest. They require constant ablution and diet. Sour foods, Ma'raka soups, street food, raw onions, garlic onions do not eat. Keeps in ID every day. In this case, the task is to recite the given prayers in a certain number. Inside the task is constantly performed, as there are prayers that are read against the poison of various insects and snakes. Mullahs find it difficult to see such sick people, as IDDA has a blue scorpion and a calf ringing in it, as well as yellow sick and no reciprocal prayers against the fly. Therefore, often the sick are sent to doctors. Those who have recovered from the yellow fever are read back to lose the Bodi in their liver Cockroaches are the most commonly referred to by the population, which is considered a practice that comes from seven pussies. They are also sometimes called chiltoncash or MoMA.[4] according to the tradition that has been formed, if a bird has passed in the seeds of a person, that person must perform this action. In the absence, it is understood that it becomes tentacled or sick. If the bird gets sick, he will be told: is there any one behind you who lights a lamp? is asked. That is why birdholders prepare their daughter or granddaughter for this work during the resurrection. They give him a hand and let him see people . Not only the hereditary chiltonkash people were involved in poultry farming. When a person has an interest in birding, he begins to see people by teaching him a mentor and giving him a hand. Healers-this group of Emers use various herbs, waters, animal and vegetable oils in their treatment. Those with high qualifications are engaged in the application and restoration of broken, protruding bones, conducting smaller and relatively more complex surgical procedures, the treatment of eye diseases. [5]

Mullahs and cockroaches use methods such as repulsion, alasion, book opening, rubbing, throat pressing, groin, stinging in the treatment of the population. Let's dwell on them below. With this method, people with colds, severe illnesses, work did not walk, Kinna entered, became infected, ESI

entered-turned-out, feared, with everything visible to their eyes, affected by Magic were treated.[6] the reader must have been correspondence-literate, seated in Chilla, receiving a blessing from his teacher. Before reading the return, depending on the type of disease, mullah is approached by water, mole Charvis, needles, laundry soap, etc. When rested, the water placed in the middle is treated with healing properties. Charvi is awarded to the muakkals. The number of needles is 41, and the name of 41 things that harm a person is written on it and put it in laundry soap. Only then will the return be initiated.[7] these things are not used when repelling diseases such as colds and suffocation.

Yosin suras are often used in reverse reading. Some seriously ill people are taught chilyosin by 4 mullahs. This involves reading the Moss 40 times. This provides for a speedy recovery if seriously ill, or a quick and easy break if the soul is struggling without getting out.[8] Alaslash-this includes making a twig of cotton or various fabrics in the height of a sick person, lighting that, turning his fire over a person, passing it through a fire, or shaking it over him. This method can only be used by in the generation, chiltoncash is used only by passerine birds.[9] they say Alas – Deliverance. Book openers are one of the methods used to treat the sick. In this method, a person's patient is identified with the help of a book called "Kanzul husayniy", written on the abjad account. [10] in this book will be written the patient of the people and the prayers used to treat him. Before, the patient's eye is enriched and ordered to put it in a book with his finger. Then the eye is opened and the place where the finger fell is read. Rest is laid on the basis of healing prayers, which heal the sick as it is written. Azayimkhan mullahs and fortune tellers are engaged in this work. Azayimkhan is understood as those who do bad things, despite sitting in Chilla. The follies were divided into two groups. Having entered the first group of vaccines, they are engaged in finding only their disease, not predicting the fate, birth and death of a person. The second group includes predictors of the future.[12] Since the 1930s, interest in traditional folk medicine has waned with the widespread use of the achievements of modern medicine by the inhabitants of the country. Nevertheless, in the villages there are still people who are engaged in local medicine, and the population is turning to them in the restoration of their health. The treatment system, which now operates beyond modern medicine, is called the old-fashioned method.[13] In conclusion, traditional family rituals have been formed for many centuries, on which the lifestyle and economic life of the population depend. On the notable side, the main emphasis is on communalism. In this case, smaller families are added to other larger seeds so that they do not have to struggle financially.[14] the various rituals performed by the population served to Jeep people. In the mountain villages of kohitang, the inhabitants turned to duohan mullahs, Birchs and healers in the treatment of diseases. But related to infectious diseases, cancer, severe injuries, surgery their treatment did not benefit in cases of illness. [15] only with the introduction of modern medicine has an effective treatment of infectious diseases been established. Nevertheless, traditional folk medicine did not lose its importance. To this day, the population has been using the services of local healers to treat their patients.[16]

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