

HISTORY OF UZBEK FOLK SPELLS

¹Norbekova Gulrukh Khusan qizi,

¹English language teacher,
Jizzakh state pedagogical institute, Uzbekistan

e-mail: gulruh.bonny@gmail.com

Article history:

Received: 10th January., 2022

Accepted: 11th January., 2022

Published: 12th January., 2022

Abstract: *The history of Uzbek folk spells is very rich and needs more research. With this regard, this article deals with the issues of how Uzbek folk spells and the words of pray originated and how they are classified according to their descend. The linguistic researches done in this field by some well-known scholars are also discussed and compared in terms of function with different points of view.*

Key words: *Spell, folk spell, spiritual therapy, spiritual wealth, spiritual world, kinna, dam, religious spells.*

Introduction. Everyone struggles to live their lives well and properly to make themselves happy. To do this, it devises measures against the forces of nature, their relentless onslaught, and seeks a variety of means and methods to prevent the impact and blows inflicted directly by humans. In this way, every measure devised will be tested for many years in the experience of the people and will be used by all. Spells, which have been used among the people since ancient times, are nothing but measures taken by our distant ancestors against various diseases, animate and inanimate natural shocks, as well as direct negative human interactions about which they thought that there is magic power in the movement.

They have been living among the people, sometimes openly and sometimes secretly. Different attitudes towards folk magic have prevailed at different times. If we look at the treatment of witchcraft during the Soviet era, we can see how disrespectful and cruel the treatment of witchcraft was, the product of folk wisdom, which has served as a spiritual therapy among the people for thousands of years¹. Many of our prayers, which appeal to the people with different attitudes, have been subjected to brutal repression. As a result, many of our spells were forgotten and disappeared. This is a sign that the spiritual wealth of the people is not valued, that it has been trampled on. However, by this time, many of our magicians had taken with them a large part of our spiritual wealth to the world of non-existence. Still, one thing to be thankful for is that the people are still a great force. He carefully preserves many things that existed and practiced in his life, especially in his own spiritual world. The same is true of witchcraft. As a result of many years of searching, the collection of about fifteen types of magic spells that we now claim to be extinct can be a proof of our opinion².

The relevance of the study of Uzbek folk magic is determined by two aspects:

First, to summarize the spells used in different aspects of the life of the people, to classify them in terms of function, and to acquaint the public with the unique, perfect examples of spells.

¹ Misayeva Salima, Genre characteristics and the art of Uzbek people's magics. Monograph, p. 5, Tashkent, Istiqlol, 2005

² Misayeva Salima, Genre characteristics and the art of Uzbek people's magics. Monograph, p. 6, Tashkent, Istiqlol, 2005

Second, scientists in various fields, such as medicine, biology, biochemistry, biophysics, and psychology, are now seriously engaged in the issue of magic and their effects on humans. This thing will definitely give good results. However, it should be noted that spells are formed primarily through words. Therefore, philology and its field of folklore should be closely connected with magic.

The first researcher to address the Uzbek folk spells as a folklore genre was Prof. B.I. Sarimsakov. The second half of the 70's Despite the fierce opposition of the Soviet government in the first half of the 80's, despite the fierce opposition of their ideological patrons, brought into the field of scientific analysis many sayings such as "Choy momo" recited at the wind stop ceremony, "Yo, Haydar" recited at the wind call ceremony. Due to the fact that the above-mentioned statements were sufficiently analyzed by B. Sarimsakov. The most important thing is that B. Sarimsakov, for the first time, considers genres based on the magical power of the word, such as badik, kinna, and evaluates them as a means of "mental therapy". We will also try to fully confirm his opinion³.

Rustam Obid is one of the second most popular scholars on folk prayers. He recited folk prayers in his pamphlet "The Power of Prayer". He tries to explain its biological, physical, mental properties based on the experience and observations of scientists such as G.M. Zadneprovsky, A.I. Veynik, V.I. Altukhov⁴. However, the author's personal comments on folk spells are not worth noting. In particular, it is challenging to say that Uzbek scholars have done nothing about folklore without knowing its views on folklore. In our opinion, if the correct solution of any problem begins with an in-depth study of its history, no misconceptions like the one above will arise.

The pamphlet "The Nature of Prayers" published by Mahmud Umar, Mahmud Hasani and Haydarbek Bobobekov plays an important role in the promotion of magic, especially popular prayers based on religious sources.

Among our people there are sayings with compound terms such as "afsun qilmoq", "duo o'qimoq", "dam solmoq", which are almost not studied in folklore. Before proceeding to the analysis of folk spells, it is necessary to dwell on the above terms. Because in some sources the above terms are misinterpreted. In particular, in the "Explanatory Dictionary of the Uzbek language" it is said that the term "afsun" is derived from the Persian-Tajik language, in fact, the term is derived from the Arabic language and means "magic". The term "duo" is also an Arabic word meaning to wish good or evil to others by worshiping God and other supernatural forces. "Dam solmoq" is a Persian-Tajik word that means breath⁵.

It is clear from the above brief comments that most of the sayings widely used in the life of the people are referred to by Arabic, Persian-Tajik terms. The main reasons for this, in our opinion, are:

Mirsayeva mentioned in her monograph that first of all, there are sayings that are widely used among the people and are read in special ceremonies, which are referred to by terms belonging to the pure Turkic language. For example, badik, burey-burey, etc., which are analyzed in detail in the research of B. Sarimsakov⁶.

Second, after the complete conquest of Central Asia by the Arabs, the dominant ideology of the indigenous people became Islam. For the same reason, the sayings between the people and the

³ Misayeva Salima, Genre characteristics and the art of Uzbek people's magics. Monograph, p. 7, Tashkent, Istiqlol, 2005

⁴ Peshreva E. M. Holiday of the tulip lola in the village. Isfara Kakand district. // Collection of V.V. Barthold //. Tashkent, 1927, p. 374-384

⁵ Farshchangi zeboni totsiki. T-1, M., 1969. Sashch.317

⁶ Sarimsakov B.I. Uzbek folklore, ego genre composition, genesis and poetics. ADD, Tashkent, 1987.-p. 27-35

sayings of Islam became intertwined. Along with the sayings that came into force as a result of this assimilation, the Arabic and Tajik sayings were also directly accepted.

As Mirsayeva Salima noted in her monograph that the third point is the fact that the Turkic peoples coexisted with the Tajiks in ancient times and in some places, as well as the fact that the Persian-Tajik language served as a literary language in the peoples of Central Asia for a very long time, led to the naming of some sayings among the people in Tajik terms⁷.

Conclusion. In general, the naming of folk sayings with words belonging to languages unknown to the local population is dedicated to these mysteries. That is why the people have not changed their names, no matter how many opportunities they have to pronounce these sayings in their own language. Of course, worshiping before the word and its magical power, looking at it with the eye of salvation, has been preserved to a certain extent from the distant past to the present. Directly because of this, various spells have been created. Based on this, it can be said that relying on the magic power of the word, the power of influence, is one of the features of spells as an independent genre of folklore which we think is another research field that needs a great deal of works to do.

References:

1. Farshchangi zeboni totsiki. T-1, M., 1969. Sashch.317
2. Mirsayeva Salima, Genre characteristics and the art of Uzbek people's magics. Monograph, p. 5, Tashkent, Istiqlol, 2005
3. Peshreva E. M. Holiday of the tulip lola in the village. Isfara Kakand district. // Collection of V.V. Barthold // Tashkent, 1927, p. 374-384
4. Sarimsokov B.I. Uzbek folklore, ego genre composition, genesis and poetics. ADD, Tashkent, 1987.-p. 27-35
5. Norbekova, Gulrukh (2021) "LINGUACULTURAL PECULARITIES OF INCANTATIONS OF THE UZBEK LANGUAGE," *Mental Enlightenment Scientific-Methodological Journal*: Vol. 2021 : Iss. 5 , Article 16.
6. Norbekova, G. (2021). SETTING GOALS ACCORDING TO STUDENTS'TRUE LANGUAGE NEEDS. *Журнал иностранных языков и лингвистики*, 2(2).
7. Norbekova, G. (2021). TEACHERS'AND STUDENTS'PERCEPTIONS ABOUT CLASSROOM-BASED SPEAKING TESTS. *Журнал иностранных языков и лингвистики*, 2(5).
8. Norbekova, G. (2019). MOTIVATION IN LEARNING GRAMMAR OF A SECOND LANGUAGE. *Theoretical & Applied Science*, (12), 190-192.
9. Norbekova, G. (2020). CHARACTERISTICS, SIGNIFICANCE AND ROLE OF MOTIVATION PROBLEMS IN FOREIGN LANGUAGE LEARNING. *Архив Научных Публикаций JSPI*.
10. Norbekova, G. (2020). Perceptions about Classroom-based Speaking Tests and their Washback. *Журнал иностранных языков и лингвистики*, 1(1), 80-84.
11. Norbekova, G. (2020). Perceptions about Classroom-based Speaking Tests and their Washback. *Журнал иностранных языков и лингвистики*, 1(1), 80-84.
12. Norbekova, G. (2019). MOTIVATION IN LEARNING GRAMMAR OF A SECOND LANGUAGE. *Theoretical & Applied Science*, (12), 190-192.

⁷ Misayeva Salima, Genre characteristics and the art of Uzbek people's magics. Monograph, p. 7, Tashkent, Istiqlol, 2005

124	ISSN 2277-3630 (online), Published by International journal of Social Sciences & Interdisciplinary Research., under Volume: 11 Issue: 01 in January-2022 https://www.gejournal.net/index.php/IJSSIR
	Copyright (c) 2022 Author (s). This is an open-access article distributed under the terms of Creative Commons Attribution License (CC BY). To view a copy of this license, visit https://creativecommons.org/licenses/by/4.0/

13. Norbekova, G., Safarova, D., Bazarov, B., & Yakubov, F. (2019). Interactive Learning Environment in the English Language Teaching with the help of Computer Technology. *Mental Enlightenment Scientific-Methodological Journal*, 2019(1), 5.