

Application of "Secret Knowledge" of Folk Medicine in Uzbekistan: Semantics, Status, Functions of Treatment Centers

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Abstract:

This article presents a scientific study of the existence, semantics and status of treatment centers in Uzbekistan through the "secret knowledge" of folk medicine. Uzbekistan is a multi-ethnic country and representatives of more than 130 nationalities live in it. The topic is considered by the example of treatment centers through the "secret knowledge" of folk medicine of the Khorezm oasis, a unique historical-ethnographic region of Uzbekistan.

Keywords: Ethno medicine, "secret knowledge" of folk medicine, treatment centers: Grandfather Sultan Uwais, Grandfather Kechirmas, Yusuf Khamadoni, magical powers and imaginations, classification.

Introduction

In the 21st century, humanity has achieved cosmic results in the field of technology, but it has not been able to remove its original beliefs and beliefs from the spiritual world of man. Especially in the most difficult moments of life, in the life of the people of the whole earth, the appeal to the first experiences is increasing. We witnessed this in the example of COVID-2019, which took the whole world by storm in 2019-2021. This phenomenon has forced humanity to use all kinds of healing methods and facilities (modern medicine, all types of traditional and non-traditional medicine, medicinal plants and magical healing experiences that affect the human psyche, spirituality and body) in the matter of health between life and death. This issue was also observed in the most developed, developing and underdeveloped countries of the world.

Anthropogenic, that is, holy places created by human hands and work as places of healing.

In Khorezm oasis there are about 500 shrines created by local residents on the basis of cemeteries.

35 of them (15 under the control of the republic, 20 under the control of the region) are holy places that function as shrines. People seek healing from all of them.

These places belong to 4 major periods in terms of historical-architectural formation.

1. *Belongs to the architecture of the 8th century-* Tomb of Sheikh Qasim Baba (Hazorasp).
2. *Belongs to the architecture of XII-XIV centuries-* Sheikh Darvesh Muhammad Amin (Khazorasp), Sheikh Mukhtar Vali (Yangiariq), Said Alovuddin (Khiva).
3. *To the architecture of the XV-XVIII centuries* It belongs to Qironchi Baba (Hazorasp), Muzrobshah Khorezmi (Hazorasp), Sheikh Sharaf (Old Urganch) mausoleums, Imarat Baba complex (Koshko'pir), Uch Avliyo, Yunus Khan, Said Shafat Aziz (Khiva), Usman Saidbabo (Gurlan), Shavodikhoja Baba (Urganch).), Aq Sheikh Baba (Khiva), John Horos Baba (Urganch), Niyasit Baba (Shavat), Said ata (Honqa), Obdal Baba (Khiva) and Rahmonquli Aziz Tanobli (Hazorasp) are the mausoleums.
4. *Belongs to the architecture of the XIX-XX centuries-* Shahi Mardon Dahmasi, Said Mohiroi Jahan (Khiva), Sa'd Ibn Abu Waqqas (Pitnak), Dashkin Baba Complex (Urganch Sh.), Sheikh Odina Muhammad Khorazmi (Bogot), Voyangan Baba (Shavat), Hazrat Ismail Eshon, Shahid Baba, These are the mausoleums of Sheikh Husain, Hazrat Abul Marjan, Shahpir Baba (Hazorasp) and Yusuf Hamadani (Shavat).

According to the name of the places of treatment through the "secret knowledge" of folk medicine, it is possible to classify them as follows.

a) *Called by the names of the prophets whose names are mentioned in the Holy Qur'an*, b) related to the names of the companions and their followers, who are famous in the Islamic world, c) treatment centers related to saints and their merits, g) related to the names of martyrs, d) related to chiltons ("Forty chiltons" in Mukhamon village, Hazorasp district, Qironch Baba cemetery on the south side is the place of "The Army of Forty Chiltons"). (An explanatory dictionary of the Uzbek language. 2008.), e) treatment centers associated with the names of various famous women who lived in history (Gullibibi, Mushkulkushad, Bibi Fatima, Anbar ona and Bibi Hajar), j) treatment centers associated with the names of various professional patrons.

Such places in Khorezm can be classified according to their specialization.

- a) Magic places that cure mental illnesses
- b) Magic places that cure infertility.
- c) Places of magical treatment for occupational diseases

a) Mental illness treatment facilities. The main ones are Yusuf Khamadoni Shrine (Shavat District), Gulli Bibi, Muaz Ibn Jabal (Ghurlan) and Sultan Uwais Shrine, Kechirmas Ata Shrine (Korkal Pakistan Republic) and Sally Baba Cemetery in Khanka District.

Among them, 2 are specialized in the treatment of mental diseases - Yusuf Hamadoni and Kechirmas father shrines.

Yusuf Hamadoni-About 40-50 patients with severe, moderate and mild schizophrenia come to his clinic every month. Quranic verses are read here to the sick for 40 days (there is a belief among the people that sick people are chained and every day one chain is untied as a result of reciting one Quranic verse and the patient can recover in forty days).



Figure 4. Yusuf Hamadoni shrine and healing efforts there (Photos were taken by Mamlakat Jumanyozova during field practice. 2022)

Shrine of the Unforgiving Father—here they are also treated for schizophrenia, just like in Yusuf Hamadoni Shrine, the patients live in this place for 40 days, only here the patients are treated through labor training (for example, they make crafts and work on the waqf land allocated for the cemetery). The large area of the shrine has farm land and a wood carving workshop. Today, Father Tokhtaboy, one of the successors of Kechirmas Baba, treats the sick here. Every day, regardless of the season or the weather, people from all regions of Uzbekistan and neighboring republics come to him. Atto from Russia too hundreds of people come for treatment.



Fig. 5. Shrine of the Unforgiving Grandfather, a queue for treatment, a magic column with scarves tied to it (Photos by Sid Yanishev. Karakalpakstan: Tukhtabay-ota - the last hope for thousands of patients in Central Asia. 08.12.2015 12:18 Moscow time, Fergana)

Grandfather Sally's Cemetery—here they treat magical diseases such as "eye contact". "Eye contact" is an obvious cause of the disease. People of Khorezm say that if a person's work does not go well, if he suddenly falls ill, or if his family members increase, he is "struck by the eye". In order to get rid of it, they are treated in Grandpa Solly's cemetery.

b) Infertility treatment facilities: In the peoples of Central Asia, childlessness is considered a great misfortune, which seriously affects the way of life of women. For this reason, women in Khorezm start looking for measures before starting a family. Of course, modern medical services are also used, but various traditional rituals are performed more often to prevent childlessness. In the imagination of the people of the oasis, there is a concept that childless families can have children by visiting all the holy places with devotion. One of the main criteria of pilgrimage is sincerity, and there are views that whoever visits with sincerity will be given a child from the unseen. Currently, the most important of such treatment centers is the P. Mahmud complex. Today it is under the management of UNESCO, always under the control of the state. However, every day about 30-40

Aranchi (Orolcha) grandfather shrine in Hazorasp district is also a place where mostly infertile women visit for treatment in order to have children. In addition, visits to Sheikh Mukhtar Vali shrine located in Yangiariq district and Shahimardan mausoleum located in Khiva district are performed on the last Wednesday of the month of Safar. they visit for

c) Places of magical treatment for occupational diseases.

It is a strange phenomenon that it is necessary to acquire a profession in order to encounter and cure a serious illness. However, it is possible to witness such events in Khorezm. I write this opinion as an ethnographer, based on my personal observations.

In Khorezm, we can witness that the owners of difficult professions, such as singing, blacksmithing, blacksmithing, butchering, are exceptionally talented people. Long-term conversations with such professionals can prove our word. According to the informants, it becomes clear in their dreams which profession they will be the owner of. The patron saint of this profession presents or shows the most basic working tool of this profession to a future singer, ghassol, butcher or craftsman in a dream. Such dreams last for months. People with unique talents suffer from not being able to express their talents. Strong mental stress is observed in them. Then their parents or relatives take them to designated cemeteries. Such patients live in these cemeteries for several days, even months, and are treated there by labor. they perform the services of religious scholars in charge of the cemetery. And they return to their homes only after assuming the designated profession. Professionals are obliged to make offerings to these places every year (for life) (Field records. 2022).

It should be noted that in the Muslim East Prophets mentioned in the Qur'an and famous scholars of Islamic sects were turned into patrons of this profession by the people after their death due to the activities they conducted during their lives. He writes about this: "Just as there is a leader of the sects, in the futuvat organization, every professional figure has a leader of prophets." Usman Turar (Usman Turar. 1999). In the brochure "Old Margylan shrines" it is written that "for this reason, every craftsman visited the grave of his patron at least once a year and made offerings to these shrines." (Abdulahatov N., Eshonboboev O., 2007. – P.99–100). The same pirs played and are playing an important role in the social life of Khorezm as patrons of various professions and craftsmen. Their sphere of influence is wide and surrounds all aspects of everyday life like a spider's web, and its permeability and viability are ensured by rituals.

The place where blacksmiths are treated is Hazrat Dawood shrine in Kunghirat district of the Republic of Qarqalpakistan and Qal'ajiq castle (also known as Dawood castle) in Bogot district. Among the people of Khorezm, "Dawood, peace be upon him, blacksmithing and refrigeration." there are opinions that he mastered his trades perfectly, had deep knowledge of blacksmithing. According to the traditions among the people, "Dawood, peace be upon him, with the power of God, could make the iron as soft as dough, put the iron in the fire, and make whatever he wanted with his hands, without putting it in the fire or hitting it with a hammer" (Field notes. 2017). For this reason, the blacksmiths took David as their own piri, they worshiped sincerely. Those who are skilled in coppersmithing, jewelry, tinsmithing, and other crafts related to blacksmithing live in the aforementioned fortresses for a few days and acquire their profession. Then they slaughter animals for sacrifice in these fortresses every year for the rest of their lives.

He was treated at the Mizdakhkon cemetery in order to become a butcher. In Central Asia, Jo'mard (he is mentioned as Govamard in the book "Avesta") is considered a butcher's priest. There is an idea among the people that Jomard slaughtered the first cattle in Mizdakhkon.

Ghassols live in Hazrat Ali (Shahi Mardan) cemetery for a few days and receive occult-magical treatment in order to acquire their profession.

And the silk workers are treated in the monastery of Sheikh Mukhtar Vali (in the sources it is called "silking" and "attorlik" pyri). In past centuries, a silk market was organized every Friday near this cemetery.

Singers, musicians and dancers are treated for a long time in Ashiq Aydin Pir shrine and get their profession. Ashik Udin Pir XI—He was a well-educated, talented, unique person who lived in Khorezm in the 12th century. Also, Doshqinjan Baba's shrine is a place of treatment of diseases caused by various mental stress due to its unique abilities.

Project research methods. Almost all methods of ethnographic field practice were used to shed light on the "secret knowledge" of folk medicine and the state of treatment centers through it in the 21st century. From 1992 to 2022, an ethnographic field expedition was organized every year with students of the Faculty of History of Urganch State University, and information was collected from informants in all districts and villages of the region. Photos, videos and audios have been collected. The collected data were compared to each other through the method of using written sources and analyzed on the basis of materials in the scientific literature. Using the method of direct observation, in several healing pilgrimage places such as Sultan Uwais Baba, Kechirmas Baba, Pahlavon Mahmud, Astana Buva, which are famous in Khorezm, The treatment methods and results of those who were healed by directly participating in rituals and healing processes in private homes or ordinary cemeteries were studied for years, the processes were deeply analyzed. Materials sufficient for scientific research were obtained from the informants through a non-standard interview method about the types of diseases, treatment results, treatment methods and tools. The experimental method clarified a lot of problems and questions during the research. The author personally tried several types of magical treatment. Conclusions based on experiments are given at the end of the project. enough materials were obtained for scientific research about treatment results, treatment methods and means. The experimental method clarified a lot of problems and questions during the research. The author personally tried several types of magical treatment. Conclusions based on experiments are given at the end of the project. enough materials were obtained for scientific research about treatment results, treatment methods and means. The experimental method clarified a lot of problems and questions during the research. The author personally tried several types of magical treatment. Conclusions based on experiments are given at the end of the project.

During the research of the project, it was necessary to use the comparative-functional (or cross-cultural) method of comparison, which made it possible to identify commonalities in the development of the religious worldview of peoples. The method of linguistic analysis was used to determine the extremely ancient and complexity of the names of the terms, methods and tools used in the treatment, as well as the words defining the status of the healers through the "secret knowledge" of folk medicine. The method of statistical analysis was used to study the results of the questionnaires and interviews.

Application of "secret knowledge" of folk medicine: semantics and functions of treatment centers

Scientific studies conducted over the years show that by using the "secret knowledge" of folk medicine, it is possible to classify them in different ways depending on the formation of treatment centers, the characteristics and tasks of treating diseases, the rituals performed, and the gender of healers and patients.

In general, such places are divided into 2 types according to their origin:

1. Naturally occurring occult-magical healing sites.

2. Anthropogenic, that is, sacred places created by human hands and work as places of healing.

1. Naturally occurring occult-magical healing sites. We conditionally divide it into 3 groups 1) Salt water lakes 2) Hot springs with mineral water erupting from underground. 3) Wells associated with magical imaginations. 4) Places of occult-magical healing in flora, fauna, soil and fire

1) Salt water lakes. Today in Khorezm, the sanctified salt mines of Kalajik, Lake Eshonkhoja (Bogot district), "Sultan Sanjar Moziy", "Kironch Eshon Baba" (Hazarasp district), Kumlik, Chikirchi, "Aq Masjid" and "Karajik" (Yangiarik district) and There are several natural healing places, such as "Polvan Ota" (Khiva), Kaynarbulok (Qarakalpakstan AR) spring. These springs and salt deposits are healing and are widely used in both modern and traditional medicine to prevent and

treat various diseases. Since ancient times, residents of Khorezm and the neighboring republics have been bathing in salt water springs, burying their bodies in salt in salt mines, and using it to treat various diseases such as backache, back pain, and body wounds. The local population sanctified the healing properties of salt water springs and salt mines as the blessings of the saints. and this caused various myths and legends to appear among the people. The people of Khorezm mainly take care of themselves in these lakes during different periods of the summer months (often during the chilla of summer, i.e., the hottest period). Only in Kaynarbuluk, the treatment season is September and October. In these lakes, people are mainly treated for rheumatism, skin and nervous diseases. In fact, they are places of natural healing. Lakes do not have any magical properties. Most of them have been investigated by scientists. The lakes contain high levels of salt water and various minerals. And salt water quickly heals any wounds on the skin, it has a healing property. Today, some of the lakes (Khiva, Yangariq, Kal'ajik) have been bought by entrepreneurs, tourism routes and health centers have been established in these places. The people of Khorezm mainly take care of themselves in these lakes during different periods of the summer months (often during the chilla of summer, i.e., the hottest period). Only in Kaynarbuluk, the treatment season is September and October. In these lakes, people are mainly treated for rheumatism, skin and nervous diseases. In fact, they are places of natural healing. Lakes do not have any magical properties. Most of them have been investigated by scientists. The lakes contain high levels of salt water and various minerals. And salt water quickly heals any wounds on the skin, it has a healing property. Today, some of the lakes (Khiva, Yangariq, Kal'ajik) have been bought by entrepreneurs, tourism routes and health centers have been established in these places. The people of Khorezm mainly take care of themselves in these lakes during different periods of the summer months (often during the chilla of summer, i.e., the hottest period). Only in Kaynarbuluk, the treatment season is September and October. In these lakes, people are mainly treated for rheumatism, skin and nervous diseases. In fact, they are places of natural healing. Lakes do not have any magical properties. Most of them have been investigated by scientists. The lakes contain high levels of salt water and various minerals. And salt water quickly heals any wounds on the skin, it has a healing property. Today, some of the lakes (Khiva, Yangariq, Kal'ajik) have been bought by entrepreneurs, tourism routes and health centers have been established in these places. Only in Kaynarbuluk, the treatment season is September and October. In these lakes, people are mainly treated for rheumatism, skin and nervous diseases. In fact, they are places of natural healing. Lakes do not have any magical properties. Most of them have been investigated by scientists. The lakes contain high levels of salt water and various minerals. And salt water quickly heals any wounds on the skin, it has a healing property. Today, some of the lakes (Khiva, Yangariq, Kal'ajik) have been bought by entrepreneurs, tourism routes and health centers have been established in these places. Many of them have been investigated by scientists. The lakes contain high levels of salt water and various minerals. And salt water quickly heals any wounds on the skin, it has a healing property. Today, some of the lakes (Khiva, Yangariq, Kal'ajik) have been bought by entrepreneurs, tourism routes and health centers have been established in these places. Many of them have been investigated by scientists. The lakes contain high levels of salt water and various minerals. And salt water quickly heals any wounds on the skin, it has a healing property. Today, some of the lakes (Khiva, Yangariq, Kal'ajik) have been bought by entrepreneurs, tourism routes and health centers have been established in these places.

We focus on the semantics of these lakes.

Kalajik Lake: A small saltwater lake. There are castle ruins near the lake. There are conflicting legends about the lake and the castle among the people. Known as David's Castle, this ruin was once a luxurious medieval city stopover for Silk Road caravans. According to one of the legends, Prophet Dawood, who was a blacksmith, settled here. The history of the construction of David's castle is based on the legend of Prophet David. It is said that when honest and sensitive people come to the castle in the middle of the night, they hear the sound of David's iron instruments from the castle. Informants say that people never drown in this lake. After all, David lifts the drowning man from under the water with his big hands and keeps him on the water level as if he were praying. During the field practice, I fell into the water of the lake for an experiment. It's not that deep, but the water under your feet pulls you up with a lot of force. And the ripples of the water will give you a feeling of dread as if the water is rushing over you. Informants say that when there is a drought in Khorezm, the lake's water increases, and when there is a lot of water, the lake's water decreases. An example of this is the situation of Lake Kalajik in the period of water shortage in 2000 and in 2008 (Field note. 2022). Some informants said that the lake swallows one person every year. An example of this is the accident of a bus that sank into the lake in 1998. And the ripples of the water will give you a feeling of dread as if the water is rushing over you. Informants say that when there is a drought in Khorezm, the lake's water increases, and when there is a lot of water, the lake's water decreases. An example of this is the situation of Lake Kalajik in the period of water shortage in 2000 and in 2008 (Field note. 2022). Some informants said that the lake swallows one person every year. An example of this is the accident of a bus that sank into the lake in 1998. An example of this is the situation of Lake Kalajik in the period of water shortage in 2000 and in 2008 (Field note. 2022). Some informants said that the lake swallows one person every year. An example of this is the accident of a bus that sank into the lake in 1998. An example of this is the situation of Lake Kalajik in the period of water shortage in 2000 and in 2008 (Field note. 2022). Some informants said that the lake swallows one person every year. An example of this is the accident of a bus that sank into the lake in 1998.

The Kalajik monument we are talking about is located in Bogot district of Khorezm region. It is 21 km from the district center to the west. Its area is 5 hectares and it belongs to the IV century BC. A small part of this fortress, which flourished and fell into ruins several times during its history, has been preserved. We can find information about him in many historical sources. For example, the name of the fortress is mentioned as "Kardarankhos" in the works of the 10th century authors Maqdisi, Istakhri, as well as "Hudud-ul-Olam" written by an unknown author. The authors say that there were 3 farsakhs from Khozarsp to Kardarankhos, and 5 farsakhs from Khiva. So, it was on the main road from Khiva to Khozarsp. According to Magdisi, it was not a city, but a fortress with gates and moats (Ya. G'. Ghulomov. 1959.-p.136-139). In Abulgazi, the Kal'ajik fortress is mentioned under the name "Karden Hayot" (Abulghazi. 1992). Local historians Munis and Agohi also confirm this information in their works and write as follows: "Kardan Khayat Lake, which is called Nukuz Lake in our time, is located in the territory of Beshariq (now Bogot District)" (Firdavs ul-Iqbal. 2010). According to Ya. Gulomov, in the 9th-11th centuries, the area around Kalajik flourished and agriculture developed. In order to protect against the external enemy, a new bastion of straw is built on top of the old wall of the Kalajik fortress (Sh. Matrasulov. 2002). It is written that the last time around Kalajik was during the period of Muhammad Amin, that is, in 1787, the rebels were moved, and that's why the lake here was called "Nukusko'l". Until the 1930s and 1940s, a small population lived here (Snesarev G.P., 1969, p. 30).

Today, the castle has been bought by businessmen and turned into a tourist attraction. The reason why the castle has become a tourist attraction is the healing water of the lake and the large number of local residents who come here for treatment. You can see its previous and present state in the pictures below.



Figure 1. Kalajik Castle and Picture 2. The castle and the lake view of the lake.2000new design view. 2022

Sultan Sanjar Mozi salt mine. The water of this salt mine, located near Hazarasp, has also been used as a cure for certain ailments since ancient times and has been given a divine connotation by the people. The locals attributed its healing power to the name of the Seljuk ruler Sultan Sanjar (1118–1157) and called the great hill in Pitnak "Bandi Sultan". According to legends, Sultan Sanjar changed the direction of the Amudarya, i.e. turned it to the Karakum, as a result of which salinity (salt water lakes) and salt (mines) appeared in its valleys. According to another legend, lakes were formed in honor of Prophet Abraham when he gave a wedding ceremony in the desert area, and in these lakes, salt that heals people appeared with his "charity" (Field inscription. 2020). Along with other lakes, people used this place to treat rheumatological diseases. In the 80s of the 20th century, when the Tuyamoyin hydroelectric plant was built, the main part of the salt mine remained under water. But the rest of it is still serving Khorezm residents for treatment.

Kumlik, Chiqirchi, White mosque and Karajik lakes are located in Yangariq district of Khorezm. It means that it is located between sand and desert (in the Karakum desert). Chiqirchi- in the Khorezm dialect, "chiqir" is a device that releases water, with the addition of the suffix "chi" it means a person who draws water. In the Karajik-Khorazm dialect, it means black place. Aqmachit, one of the oldest and largest Muslim shrines of Khorezm, is located near the White Mosque lake. The lake is named after him. "Kironch Eshon Baba" (Hazarasp,) and "Eshonkhoja Lake" (Bogot) are small lakes with salt water.

All these lakes are located in the southern part of Khorezm. After all, this part of the country is very close to the Amudarya, where there are dozens of artificial irrigation facilities. Also, exactly in southern Khorezm, there is Sho'rkol (in the sources it is mentioned as "Ulli Deniz" or "Khorazm Sea"). The southern part of this lake, located 14 km south of Khiva and 6 km south of the village of Chikirchi, entered the territory of Turkmenistan. It is 86 m high, the area of its basin is 14.8 km². The lake stretches 16 km from north to south. The width of the northern part is up to 4 km. It is fed by waste water flowing from washing fields and Ozyorny collector water. In general, a large part of southern Khorezm consisted of lakes. They were developed in the 20th century and turned into inhabited points. For example, Sultan Sanjar, Kumlik, Chiqirchi, Yangariq, Qal'ajik, Hazarasp, Khiva salt mines and remnants of old lakes were mentioned more in the works of Khan of Khiva Abulghazi Khan. By his time, this tradition will develop further, and the khanate will pay attention to the improvement of roads to these lakes and abandoned basins. Despite the fact that more than three centuries have passed, hundreds of patients can still be found in the summer months in the preserved lakes recommended by Abulgozi. According to the recommendation they heard from their grandfather, they are treated and cured in the same way as mentioned in Abulgozi's treatise (Sobirov R. 1968, Dec. 20). The spine, which is perfectly described in Abulgazi Khan's treatise, the methods of using salt, honey and red pepper in the treatment of diseases of salt accumulation in the joints of hands and feet (osteochondrosis) have not changed. This indicates that all the judges and

doctors of Khiva after Abulghozi used this work as a guide. It is only because medical knowledge is not common among the common people and doctors do not disclose their knowledge that lakes are deified.

2) Hot springs with mineral water erupting from underground. In Khorezm, the appearance of springs was attributed to saints in most cases. The springs were believed to have miraculous powers because they flowed under the feet of the saints. In many cases, it was believed that the springs appeared from the stabbing of the saint's rod into the ground. Sometimes the sanctity of the springs is that it is as if a great saint entered this spring and disappeared, so the springs themselves performed the function of not only a place of healing, but also a holy place of pilgrimage. In fact, gushing or bubbling springs or springs were also important in shrines. Rather, shrines were built around the springs. The water of springs is better and more useful than that of wells, because they are always flowing. The surroundings of the springs were kept tidy, trees and flowers were planted, venerated as a holy place. We will dwell on the most popular of them in Khiva.

"Polvon Ota" spring. This salt water spring is located 3-4 km south of Khiva. Its composition contains useful chemicals and has been used for centuries to cure certain diseases such as varicose veins, kidney diseases, and back pain. wrestler-wrestler) is formed as a result of Karomat. For this reason, there are opinions among the people that people who come to the spring for healing should donate some animal (sheep, goat, or chicken) and other things to the spirit of "Polvan Ota" before bathing, only then Polvon Ota can cure their pain. Since 1960, the spring water has started to decrease. Then, among the people, it was said that because the tomb of Polvon father in Khiva was turned into a museum, Polvon father was "angry" and reduced the water in the spring. rumors spread. But the main cause of this phenomenon was the "Bolshoy Ozernyy" trunk collector, which was launched in 1960 in order to improve land reclamation near the spring. There are many springs like Polvan pir in Khorezm. Among them are the springs located in the villages of Serchali and Irdimizon in Khiva district, in the sandy area of Koshkopir and Shavot districts.

Shahpir spring. According to the legend spread among the population, Bahouddin Naqshbandi, who was honored with the title of Balogardan (Averter of Calamities), visited Hazrat Shahpir shrine in 1375. According to popular legends, he stood on one leg for 40 days with his face turned to Shahpir's grave, offering prayers to the soul of Hazrat Shahpir. From the place where Bahauddin Naqshbandi stuck his cane, a clear spring gushed out and a pool appeared (Ahmedov A. 2014.– B.28). It is worth mentioning that this place is also called "Bahovuddin" step. To this day, residents of Khorezm visit this place for treatment of common diseases.

"Fountain"-It is located in the territory of present-day Karakalpakstan (an autonomous republic within the Republic of Uzbekistan. The old territories of the Khorezm region). Until the first quarter of the 20th century, it was included in the territory of the Khanate of Khiva. Hot water of 45 degrees gushes out from there. Experts said that this water contains the element rhodium. For this reason, it has been used as a cure for joint and gastrointestinal diseases. People talk about the migration of these springs. The move is said to be related to the honesty or purity of the visitors. Informants say that "if an unclean person comes to the spring, the spring disappears and gushes out from another place" (Field note.2022). Another informant says that the migration of the spring is "associated with bathing, and over a period of time the spring water acquires diseases (that is, the water loses its healing properties, becomes polluted) and disappears underground, the water is recycled underground and emerges from new places, freed from diseased elements". However, most of the informants connect the history of the spring waters with the Prophet David. It is said that healing waters gushed out from under the steps of the prophet. Therefore, the shape of the springs resembles footprints (Field note. 2022).

3) Healing wells associated with magical visions. Myths and legends about mysterious situations associated with wells are found in almost all peoples of the world. For example, in the spread of

information about the existence of a king of Alexander the Great or prophecies about the prophet Jonah being thrown into a well. However, in Khorezm, attention is paid to wells as places of healing. Such wells can be found in every cemetery or shrine in Khorezm. Since information about all of them does not fit into the scope of the project, we will dwell on and analyze the 2 most popular ones.

"Shahimardan well". The well is located in the shrine "Shahimardon" in Khiva district. According to informants, this shrine is mainly visited by childless women who seek healing from the saint so that they can have children. They signal about themselves to the saint by tying a piece of cloth to the birthmarks. The well next to the mausoleum served as the current UZI apparatus for women. If the moon is visible in the well water, it is a sign that a girl will be born, and if a star is seen, a boy will be born. This situation shows the strength of belief in the divine properties of celestial bodies among the inhabitants of the oasis until now. Ethnographer G.P. Snasaryov also connects with the divine properties of heavenly bodies and shows the importance of heavenly bodies in the cult of fertility (G.P. Snasarev. 1983. p. 43)

Polvan pir well. It is located in the Pahlavon Mahmud complex in the city of Khiva. It was consecrated by the population. A large majority of Khorezm residents use its water for medical purposes. Patients drink from water and take water bottles with them. Among the pilgrims, you can meet men and women of different ages, the elderly, and fathers and mothers who wish to save their sick children. For centuries, brides and grooms have drawn water together from this well (picture 3), recited the Koran to the souls of saints, and received happiness from its holy well. and those who asked for a child. That is, those who seek healing from childlessness. If the bucket is filled with water from the well, it means that the first child in the family will be a boy, and if it is half full, the first child will be a girl. it was considered a symbol of power and a full successor of the generation, a boy, and half a bucket of water was considered a symbol of humility, modesty, obedience, and a half successor of the generation, i.e. a girl. However, there is another world view, which is considered a sign of bad luck if the bucket is not full. This sign is the reason why the well is preserved only in a symbolic sense. Because, on the day of the wedding, there are more and more cases where this ritual, which has a negative effect on the psychology of young people and everyone, leads to family separations. In 2017, the well was restored, and the bucket was symbolically preserved. For the purpose of treatment, drinking water was pumped out from the northern side of the well in a modern way through taps. But, it was not possible to erase from the spiritual memory of the people the divine healing in advance to have a child. Even the symbolic well and bucket remain tools for this ancient method.



Figure 3. Polvan pir well and activities related to it (Photos were taken by Mamlakat Jumanyozova during the field practice. 2022)

4) Occult-magical treatment centers using flora, fauna, soil and fire. Divine healing places related to flora, fauna and four elements of nature are still operating in Khorezm. We need to highlight two groups of oasis flora here, the disease-causing flora and the healing flora. The flora that causes dangerous diseases for humans is jiida, walnut, sovit (willow), turangi tree and yulgan plant. On the contrary, people seek healing from cemeteries and shrines named after these trees and plants ("Yilginli Buva", "Tarang'i Buva" (Pitnak). Gujum (alder), mulberry and fruit trees (apples, apricots, figs) are part of divine healing trees.

In every district of Khorezm, in almost every three villages isolated trees (at least 100 years old, at most 300 years old) with sticks or pieces of cloth hanging on the ground can be found. People seek healing from all of them. However, large sanctuaries have emerged around the main trees that are considered to be healing. These were named after trees such as "Gulbazar Buva", "Zaytun Baba", "Yakkagujum Avliya", "Koromon Baba" (Koshko'pir), "Yakkatutgujum Avliya" (Bogot) and "Chinor Baba" (Sultan Uwais).

In Khorezm, the mulberry tree was considered a symbol of fertility. Residents perform actions related to the "hunting of souls" that live in them.

The center of Honga district (Gully Bibi Cemetery) is a 500-year-old 'Chilla Mulberry' tree, which informants claim has divine powers. Childless women try to get rid of childlessness by hugging the "chilla mulberry" tree with their whole body (in order to get pregnant by removing the chilla), apply tree sap on their body and take it with them, and cook under the mulberry tree for seven Fridays. If chilla (diathesis) appears on the face, mothers come and try to treat the child by rubbing the soil from the bottom of the mulberry tree on the child's face (Field records. 2017). There are a lot of such trees in Khanka district, and people do not dare to cut them, because the residents understand that cutting them means incurring serious diseases. Before cutting the trees, a sacrifice was made and verses of the Qur'an were recited. After that, the trees were cut down by specially designated people. Such concepts and beliefs among the people ensure the longevity of the tree. At the same time, it is the carrier of related rituals from generation to generation.

Gujum tree. A very precious and divine tree for the Khorezm people, it lives more than a hundred years. Among the Khorezms, there are views that the person who planted this tree is alive, the tree will not grow, after he dies, it will develop with lightning strikes. In general, in the climatic conditions of the Khorezm oasis, the gujum tree is useful in keeping the climate moderate, in addition to preventing sandslides, blocking the wind path, and protecting the soil from erosion. Especially in the heat of summer, it casts a dark shadow and does not let even the sun's light shine through. That is why until the 80s of the 20th century it was difficult to find a courtyard and a shrine in the oasis where no gujum was grown. However, in the 80s, Khorezm groups dried up. In most of the shrines Sheikh Mukhtar Vali (Yangiarik District), Said Ota (Honka District) and Yusuf Hamadoni, Father Ismamut (Shavot district) shrines. There are sacred shrines associated with the names of saints (Kadir Karim. 2016. p. 28). From these groups to this day, people seek healing to get rid of various diseases.

Even now, in Khorezm, animals are used in various ways to treat patients. For example, when medicine does not help in the treatment of very serious patients, the population uses this method of occult magic as the last hope, that is, replacing the death of a person with the death of an animal. In this, cattle (black cattle) are slaughtered for sacrifice. The blood of the sacrificial animal is smeared on the patient's body and the patient is wrapped in the skin of the animal. In this case, special people (eshons, mullahs, atin ("women who can read the Qur'an")) read the surahs of the "Qur'an" or some prayers. In some of these cases, it was observed that the sick were cured.

In Khorezm, the dog's bowl is still considered a magical healing tool. Children with autism and

dyslexia (disease of not speaking on time or delayed speech) were given water, bath or food in these containers.

The camel was also considered a magical animal. They used the camel to speed up the delivery of pregnant women whose delivery time had passed, that is, they tried to give birth by passing the woman under the camel. In cases where a camel was not found, they drew a picture of a camel and hung it on the door and passed it under it (Field writing.Honqa.2022).

Fire and earth were also magical remedies. Usually, when brides do not have children, they go through the stage of fire treatment. For example, they stand naked in front of a burning stove, bonfire or a simple candle. By doing this, they free themselves first of all from magic and witchcraft, and secondly, the principle "heat is creativity" is manifested here. The same condition is manifested through the soil. Childless women rub dirt on their bellies, or roll in it (in this way they hope to have a child without sin). Of course, a special place for such treatment is the "Forty Mullah" hill (present-day Kokhna Urganch, territory of Turkmenistan, former territory of Khorezm).

Summary

The analyzed literature and field studies show that demonological concepts play an important role in the attitude of the population of Uzbekistan to medicine, daily life and religious beliefs, and they are mixed with the dogmatics of orthodox Islam. Among the people, the use of the secret knowledge of folk medicine, such as treatment by magic, that is, the invisible influence of invisible connections and influences, the influence of anthromorphs on a person, treatment with the power of words, is still preserved. For this reason, many places are sanctified and turned into a place where people can search for a claim.

We have considered that there are about 500 shrines created on the basis of cemeteries in the Khorezm oasis, 35 of them (15 under the control of the republic, 20 under the control of the region) are visited by the population in search of healing. . For example, these places are divided into 4 major periods in terms of historical-architectural formation.

1. Belonging to the architecture of the VIII century -. Tomb of Sheikh Qasim Baba (Hazorasp).
2. Belonging to the architecture of the 12th-14th centuries - Sheikh Darvesh Muhammad Amin (Khazorasp), Sheikh Mukhtar Vali (Yangiarik), Said Alovuddin (Khiva).
3. Belonging to the architecture of the XV-XVIII centuries - the tombs of Kiranchi Baba (Hazorasp), Muzrobshah Khorazmi (Hazorasp), Sheikh Sharaf (Ko'khna Urganch), Imarat Baba complex (Koshko'pir), Uch Avliyo, Yunus Khan, Said Shafolat Aziz (Khiva), Osman Saidbobo (Gurlan), Shavodihoja Baba (Urganch), Aq Sheikh Baba (Khiva), Jon Horos Baba (Urganch), Niyasit Baba (Shavat), Said Ata (Honqa), Obdal Baba (Khiva) and Rahmonquli Aziz Tanobli (Hazorasp) are the mausoleums.
4. Belonging to the architecture of the 19th-20th centuries - Shahi Mardon Dahmasi, Said Mohiroi Jahan (Khiva), Sa'd Ibn Abu Waqqas (Pitnak), Dashkin Baba complex (Urganch district), Sheikh Odina Muhammad Khorezmi (Bogot), Voyangan Baba (Shavat) , the mausoleums of Hazrat Ismail Eshon, Shahid Baba, Sheikh Husain, Hazrat Abul Marjan, Shahpir Baba (Hazorasp) and Yusuf Hamadani (Shavat).

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