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## IMAGE OF GRANDFATHERS IN THE UZBEK SHAMAN FOLKLORE Kayumov O.S.

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**Abstract:** *it is well-known that the folklore, which is one of the most unique monuments of our spiritual culture, is a precious treasure of many monuments of artistic thought of our ancestors. The nation's history and oral tradition are closely connected to each other. The folklore of the Uzbek shaman ritual plays an important role in the evolution of our artistic thinking with its poetic features. Uzbek silhouette is a system of diverse folklore images and artistic functions of these characters in the poetic reality, but not only to the essence of the folklore, but also to the development of verbal creativity.*

**Keywords:** *myths, shaman folklore, legends, mythological image.*

Mythological images commonly divided into two main groups: 1. Women mentions as a mythological character of Shaman; 2. Images to be recorded as a sponsor of the mythological image of the patron grandfathers.

Grandfathers are called as fathers in some contexts. Grandfathers or fathers have the same semantic properties, assisting in carrying out the process of returning the functional, power, imagination spirits, according to the shaman interpreted as the spirit of the deceased saints. The famous scientist F.Khisamiddinova noted that in the mythological lexicon of the Turkic languages the fathers were interpreted as mythological sponsors. In the candelabrum rituals, the shaman turns to fathers and grandfathers when they invade their spirits [1]. The convent is usually fathers and the grandfathers will join the name of a particular person, like Bakhaudhin bobojon, Nurli Ata, Hasan-Husan, Karakhani, Kalkon, Father, Hodjagul ota, Chilla father, Lieutenant father, Gadoy Selkin father, Langar ota, Aftosh ota, Imam Bukhary, Shahi Zinda father, Dawood father, Sheep mother, Chopon father, Zangi ota. Sheikh Ilyas, who lived in the ancient Nur fortress located in the Nurota district of Navoi region, has been envisioned by the Nurli ota in the text. The local people call this Sheikh Nur as a Father. The sponsor of the candle, named after Hasan-Husan Fathers, is a symbol of the symbolic graves located in the Dehibaland village of that district. Similarly, Karakhani (original graves located in the Kalkan main cemetery in the Navoi region) and the Kalkan main are the original places of worship, but their names and original tombs are in another place. According to A.M.Malikov, the invasion of Central Asia by the Arabs and the arrival of Islam led to the sanctification of places where the Islamic propagandists spread the heroic history of Prophet Muhammad and his followers to enter the Islamic land [2].

In addition, S.N.Abashin noted that since the 14th century, the sanctification and worship of the saints has become a tradition [3]. In the context of Shamanic ceremonies, the general statistics of shaman worshipers and pherids, sometimes referred to are:

*Olti yuzi yetmishta avliyolarga sig'indim.*

*Etmish ikki pirlardan so'ng*

*Yigirma uch payg'ambarlarga sig'indim.*

In the Shaman interpretation, saints have their own world in the world of the unseen, and they have different ranks.

Shaman describes some of the saints he is worshipping as a sultan:

*Ruhiyatlar sultoni,*

*Men sizlarga sig'indim.*

*Avliyolar sultoni,  
Men sizlarga sig'indim.*

It is evident that Shaman folklore's art does not adhere to the historical criteria. The survival of images recorded as sponsors cannot be sorted out from a historic point of view, and their position in the theological world is more distinctive than the historical reality.

The names of the mythological philosophers are also unique. Sometimes, as the aforesaid, the "grandfather" is sometimes composed of circumcisions, sometimes as the shaman commemorates historic individuals as mythological as a patron or father. For example, the Kalkonota, the Nur father, and the Koshash Ata. It is clear that in the text of the Shaman gatherings mythological sponsors are Islamic scholars:

*So'zim boshi bismillo,  
Ishim boshi bismillo,  
Alham boshi bismillo,  
«Qur'on»boshibismillo,  
Ruhiyatlar sultoni,  
Men sizlarga sig'indim.*

This text addresses the great Islamic sheikhs, the great sheikhs, who are praised as the supreme ruler. Shaman worships the spirit of great sheikhs to fulfill his purpose. Islam states that people worship only Allah. In this regard, the relationship between Islam and Temple of Faith is overturned. The pyramids, the saints, the prophets, and the imams' statues from the shaman mirror also show that each shaman's fictitious interpretations are:

*Yetmish ikki pirlarim,  
Men sizlarga sig'indim.  
Besh vaqtnomoz o'qigan,  
O'n ikki imomlarimga sig'indim.  
Olti yuzi yetmishta avliyolarga sig'indim.  
Etmish ikki pirlardan so'ng  
Yigirma uch payg'ambarlarga sig'indim.  
Ruhiyatlar sultoni,  
Men sizlarga sig'indim.  
Avliyolar sultoni,  
Men sizlarga sig'indim.*

In general, according to S.N.Abashin's ideas, the tradition of saints and Islamic scholars in the repertoire of the Uzbek shaman began in the 14th century. Although we do not have the oldest texts of Uzbek candle holidays, there are reports of the reign of the governors at the ancient Urkhun-Enisey monuments.

In Uzbek legends, the grandfathers will meet before the candle will suffer from candida. The spirit of Shaman encourages him to take on the divine blessing. Shaman's myths say that the grandmother will cope with the sham. A memoir written by us from the memorial service Dilbar bakhshi said, "One day, when I was out of school, when I was coming home, the lady, who was a light-bearded lady whose face was lit by a white beard, came from my face. When I greeted with greetings, the old man said, "Daughter, give your ghosts a candlestick. If you do so, you will get better. "I was amazed. I went home with the thought that I had good health, so why did the old man say such a thing? A month later, I suddenly broke down and fell sick and frostbite. I did not see the unseen. I never recovered. One day my mother said, "My child will make you a fool!" And called the coward. I objected because I did not believe in the old one. That same night my grandfather came to my dreams and said, "Daughter, what have I told you? Do whatever I want! "He disappeared. When I got up in the morning, I agreed to let her call my cow. Kushnoch came and saw me. Then he drank in his palms. Then I became a bit lighter. After a while, my health improved and I went back to work. Soon afterward, I was disturbed again. This time I was lying down. They

even disabled. Finally, one day, I took a cocoon with a handful of Rakhima. When I did what Bobo had done, I began to work. My grandparents have overcome my pains.

In the legendary stories, the grandfather, who seemed to be a hero, was a prominent figure and a means of overcoming the dangers. Sofiya Ayganova from Fergana A shoemaker known for his good deeds from the Azizs (good-natured souls). The representatives of the Gibeon community give all the mysterious information about those who intend to visit or meet with the people of Sofia. When Sophia finds out what causes the health of the customer, they turn to their elderly parents and mobilize them to solve the problems of the client without any financial benefits. If the patient is praying, he will be cleansed by his ancestors and healed.

Here I find it helpful to give you some explanation so that you can understand the meaning of your prayer badly. What is wrong with prayer? Lately, our people have grown up with mullahs, bakhshi, fortune-tellers, who are old-fashioned people. They propagate the names of people in exchange for material gain and impress on their faces different objects (needles, knives), and utter Divine verses, using non-sacred words from their divine masters. Curses- applauded him – and bad - (Tajik) the meaning of the word bad, bad call. Those who neglected their prayers do not realize that when they begin to do evil, they begin to lead the wrath of Allah. The fact that Allah never allows his slaves to do evil to one another is recorded in the beautiful books of our holy Islamic religion. The science of the dajjir (*obedience to prayers for the use of the divine power of the word*), that is, the magic is a complex of knowledge that is bare and secret, which is extremely important and not universal. It is not possible for anyone to concentrate on doing so.

Therefore, each person should avoid the attempt to use the sphere to refer him to the above magicians. According to Sofia's request, the blessed person will be under the guardianship of the Almighty and Compassionate God since the day he addressed Sophia. No prayer does affect your prayer. The one who enjoys the pleasures of good life from the threshold of the world is demanding that he has benefited from the blessings of the Grandparents, thanking the Creator for his generosity, and making good choices in his own choir. If he comes to the fortune-teller, the king, and the claws, the good spirits of the man will be covered by evil spirits. As a result, there is a deterioration of health, a lack of work, and other problems.

Sophia tells the customer, "Let the Amen give to your work, and the saints support themselves!" After sunset in the client's house, the sun settled on the table with 100 gram of sugar, 100 gram of salt and water. He should put on the bed with an ablution, putting his dad (severely) *at the* bottom of his pillow. Before bedtime, he said: "Oh, my God, I put your trust in you. Dear grandpas, the pain would get healed!"- as intended. This situation should take at least one week to wait for spirits. Every morning, salt, sugar and water should be consumed. After two hours of lunchtime, the table should be re-written. However, the narcotics should be collected separately and one day Sofia should be brought to the foot. The Saliha will spend the night at the place of the Sacred Things of the Unseen, for the *good of the House of Mercy, the elderly and the saints' mausoleums*. It should be noted that Sofia has been forbidden to use the droppings from people (money, things). The use of such annealing for the shin is not observed in the practice of other candles.

It was correctly stated by S.Tokarev that one of the components of the magic is a part of the magic [4]. Also, in the practice of Sophia it is forbidden to go to the above-mentioned fortune-tellers, cousins, mullahs. The use of charm and customer satisfaction is a phenomenon that is experienced only in the practice of Uzbek shaman. The shaman legends about the Sofia moon also provide information on the various contemporary images of their grandfathers (white ghost healthcare worker). Interestingly, the grandfather diagnoses the patient as a modern physician and conducts a surgical procedure [5]. These legends show that the grandfathers have a great deal of functional functionality in the spirit of shaman legends.

The legends of the Uzbek shamans are also common in mass that tell stories about the adventures of the sham and the grandfathers. Unlike other myths, the phenomenon described in these myths is characteristic of what happened at the same time in the life of our contemporaries. It is unanimously noted by our well-known scientists that the world of folklore is a legend that tells about the events of ancient times [6].

The poetic reality of the actor, at the same time, the movement of mythological images through the mediation of a real world, the process of healing of the hero, the disappearance of the missing object, the artistic representation of the abstract phenomenon or phenomenon of the event are only poetic features characteristic of the shaman legends .

So, the grandfathers are a very popular mythological image of the Uzbek shamanic folklore. Grandfathers' repertoire is also used in the form of fathers. The grandfathers are the symbols of Shaman folklore, which are directly interpreted as representatives of the Gibeon world and are directly assisting in the practice of Shaman. In the shaman legends, the grandfather's functional duties are extensively expanded, such as treatment of the patient, driving the ghosts, solving the problem, and helping the child to be born without the help of the shaman lounges and chambers.

It does not characterize the appearance of grandfathers in the Uzbek lanterns and chambers. But the shaman legends describe the appearance and appearance of children. According to the legends, the grandfathers appear in white lingerie and a luminous old man with a light shining head on his face.

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## STYLISTICS FIGURES OF QUANTITY AND QUALITY

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**Abstract:** *trope is a rhetorical figure of speech that consists of a play on words using a word in a way other than what is considered its literal or normal form. Tropes come from the Greek word "tropos" which means a "turn". We can imagine a trope as a way of turning a word away from its normal meaning, or turning it into something else. Tropes include epithet, metaphor, metonymy, oxymoron, periphrasis, personification, and simile.*

**Keywords:** *trope, figures of quality and quantity, stylistic device.*

Despite works on stylistic devices are of its abundance, such image bearing devices have been studied by scholars insufficiently. This study to some extent seeks to fill this gap through dividing devices into two types; this is the exact scientific novelty of this article. *Hyperbole* is a stylistic device in which emphasis is achieved through deliberate exaggeration [2]. Hyperbole is a deliberate overstatement or exaggeration of a feature