

The Nature of Uzbek Ceremonial Folklore

Alimbekova Mavjuda Halimjon Qizi

Master's Degree in Folklore and Dialectology, Tashkent State University
of Uzbek Language and Literature named after Alisher Navoi, Uzbekistan

ABSTRACT

This article gives a brief overview of ceremonies, differences in customs, the origins of ceremonies, and the nature of Uzbek ceremonial folklore.

KEYWORDS: *ceremony, custom, ceremonial folklore, seasonal ceremony, family-household ceremony*

How to cite this paper: Alimbekova Mavjuda Halimjon Qizi "The Nature of Uzbek Ceremonial Folklore" Published in International Journal of Trend in Scientific Research and Development (ijtsrd), ISSN: 2456-6470, Volume-6 | Issue-2, February 2022, pp.1121-1123, URL: www.ijtsrd.com/papers/ijtsrd49388.pdf



IJTSRD49388

Copyright © 2022 by author (s) and International Journal of Trend in Scientific Research and Development Journal. This is an Open Access article distributed under the terms of the Creative Commons Attribution License (CC BY 4.0) (<http://creativecommons.org/licenses/by/4.0>)



Ceremony is one of the key factors in the formation of human culture, which has lived with humanity since its inception. The ceremony is a vital event of the human psyche, associated with the human psyche, which has its own symbolic character. The word "ceremony" is derived from the Arabic word "marsum", which means "drawn", "painted", "customary". Everyone lives in ceremonies from birth to death. Ceremonies as a social phenomenon are always born at the turning points of human life, often with the need to celebrate and legitimize these points.¹ Human life, as B. Sarimsoqov said, undergoes various changes with society, but the turning points of human life, such as birth, adulthood, employment, marriage and death, remain stable. Such places in a person's life are legitimized through rituals. Rituals are also the result of people's different perspectives and perceptions about natural phenomena and social realities. For example, animism, totemism, fetishism, and so on. The strong role of such ideas in the ritual provides the rituals with a long-lasting character. Because religious

beliefs are, in a sense, the driving force behind the ceremony. Over time, some beliefs and beliefs have not been substantiated, but they are still used in ceremonies. This was followed by rituals such as three, seven, forty, and fifty-two after the funeral, as well as rituals such as not lighting a fire for forty days in the house where the death took place. It is only because of these perceptions that such ceremonies have survived as part of mourning ceremonies. These rituals are still practiced at a time when religious beliefs about spirits are waning and disappearing. This is not because of its content, but because of its strong tradition. From this it can be concluded that man cannot live without ritual, any ritual can live as a social phenomenon. The ceremony has become a tradition among the people. Indeed, a girl's marriage begins with the groom's arrival at the girl's family. "Sovchi" means messenger, according to Mahmud Kashgari. This means that the groom informs the bride's family about the groom and takes the message about the bride to the groom. After that, a blessing ceremony will be held by mutual agreement. The wedding ceremony also consists of dozens of small scenes, such as bringing a wedding, sending an invitation, giving a party, saying goodbye, and

¹ Sarimsoqov B. Uzbek ceremonial folklore. - Tashkent: "Fan" publishing house, 1986.

arguing. From an artistic point of view, every wedding is based on a script that has been developed by the people living in a particular area for many years. Only its participants, some habits, causes, quality of organization, level, family and territorial conditions will be different. The traditions, customs, customs, mentality (nature) of the representatives of the nation in this scenario, that is, in the conduct of the ceremony, have their own characteristics. In ancient times, a young man had to show his physical strength by fighting or otherwise in order to marry a girl. Over time, this custom disappeared and was replaced by new ones. Ceremonies are divided into seasonal and family types, depending on the time, appearance, participation of people, purpose. There are also large celebrations, such as Mehrizhan, Ramadan Hayit, Qurban Hayit, which are held by one or more representatives of the people. ar, Sust wife ceremonies are held in a small village, neighborhood, or at least in the district. Family ceremonies are usually attended by relatives, friends and colleagues of the owner of the ceremony. However, regardless of the type and purpose of the ceremony, it is important to bring people together in the community, to form a sense of compassion, to educate everyone in the spirit of responsibility to perform the assigned task.² The fact that the ceremony plays an important role in human life and is one of the main factors in ensuring its sustainability is due to its social function. There is no such thing as a ritual that does not benefit society and does not perform any social function. IV Sukhanov pointed out the two functions of the ceremony - psychological and aesthetic. The psychological task of the ceremony is to mentally prepare people for the various twists and turns, important events that take place throughout their lives. Rituals that have diminished their psychological function are gradually facing a crisis. As for the aesthetic function of the marsoim, we can observe the aesthetic aspect in any ceremony. Ceremonies include music, drama, or rhetoric. B. Sarimsakov includes a third function in these two functions of the ceremony, which is the organizing and directing function. Because the psychological, psychological and aesthetic function of the ceremony is to organize and guide people in different situations.

The terms "ceremony", "tradition", "tradition" are used interchangeably in our everyday speech, and there are cases when they are used interchangeably. These terms are closely related, but do not mean the same thing. A ceremony is a life event dedicated to the celebration of important events in a person's life,

² Sarimsoqov B. Uzbek ceremonial folklore. - Tashkent: "Fan" publishing house, 1986.

held in a formal and spiritual atmosphere, with its own symbolic actions and special ritual songs. The concept of tradition is a very broad one, covering all aspects of people's lives - simple everyday customs, rituals, rituals, all rituals. Tradition is also a set of behaviors, rules of behavior, and skills that are ingrained in people's lives and that are repetitive over a period of time. The concept of a ceremony is a relatively narrow concept, it is a special event that is accepted by the public, has a symbolic nature and is organized by certain people. NI Kravsov describes the ceremony as follows: "The ceremony consists of specially organized actions aimed at bringing happiness, health and well-being to people by influencing the forces of nature and society"³. A custom is a rule that must be performed by one person or a group of people at the same time, but it is an act performed only by the designated persons, that is, the participants in the ceremony. For example, greeting the elders, respecting the elder, honoring the younger is one of our traditions and it is appropriate for all, but to say hello, to greet the bride is a verbal part of the family ceremony, and some participants in the wedding ceremony is done only by. The ceremony consists of symbolic actions, and the ritual includes both symbolic and non-symbolic actions. If the custom applies equally to an entire nation, the ceremony may differ depending on the location of a particular nation or people. Ceremonies are an integral part of a nation's customs. Therefore, if you want to differentiate the customs of one nation from the other, you have to compare their customs. Every ceremony belongs to a certain people and is an integral part of the customs of that nation. Any ritual is a ritual, but not every ritual is a ritual.

- Tradition is a unique social phenomenon, a set of rules and regulations that have found their place in the minds and lives of people, passed down from generation to generation, repeated, adopted in all spheres of life. Ceremonies and celebrations are sometimes confused. Ceremonies and celebrations are separate events, and the differences between them are obvious:
- A holiday is a celebration of an important date or event in life with high spirits and joy. For example, "Independence Day", "New Year's Day", March 8 - "Women's Day". These holidays are celebrated by people in a high mood, in a festive mood. This is not always the case at public ceremonies, when weddings are celebrated, mourning ceremonies are not held, or ceremonies such as "Tea Momo", "Slow Wife" are not held in a festive mood.

³ Кравцов Н. И. Славянский фольклор. М., 1976, Р. 42.

- "If the holiday is celebrated nationwide on a certain date, the ceremony will be held only in a certain place, depending on the needs of the people and the needs of life."
- According to European folklorists, the holidays grew out of the ceremonies and gained a special meaning. Every holiday first appeared as a ceremony, but over time, the holidays lost their ceremonial features in a sense and rose to the national level.

The concept of "ceremonial folklore" is divided into two parts. One is the plot of the ceremony, the other is the verbal part of the word, that is, the songs and sayings sung at the ceremony... Our research object is to study the verbal part of the ceremony. The ceremony is a syncretic event. In it, action, play, dramatic performances, and words are so intertwined that it is difficult to determine which is more important for the ceremony, or which is secondary, and they always complement each other. . When

rituals are studied ethnographically, the action part is the main part, and the word part is the auxiliary part that further reveals, complements, and reveals the symbolism in it. If the ritual is studied as a source of folklore, the opposite is true, that is, the movement acts as an auxiliary component. In folklore and ethnography, the ritual of each nation and the folklore genres associated with it are unique to that nation and the folklore genres associated with it are unique to that nation, but this idea is not unique to that particular folk ritual folklore. the system of genres, the nature of the performance, and the manner in which the ceremony is conducted.

References:

- [1] Sarimsoqov B. Uzbek ceremonial folklore. - Tashkent: "Fan" publishing house, 1986.
- [2] Суҳанов И. В. Обычай, традиции и преемственность поколений. М., 1976.
- [3] Кравцов Н. И. Славянский фольклор. М., 1976.

