

CONCEPT OF CUSTOMS-TRADITIONS AND THEIR PLACE IN LANGUAGE

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Annotation. Traditions are an integral part of every nation, a way of life. Folk traditions with their linguistic aspects occupy an important place in the language. This thesis discusses the importance of customs in language. Some grammatical and linguistic aspects of traditions are also studied.

Annotatsiya. Urf-odatlar har bir millatning ajralmas qismi, hayot tarzidir. Xalq an`analari o`z lingvistik jihatlari bilan tilda muhim o`rin egallaydi. Ushbu tezisda urf-odatlarning tildagi ahamiyati muhokama etiladi. Shuningdek an`analarning ayrim grammatik-lingvistik jihatlari o`rganib chiqiladi.

Аннотация. Традиции – неотъемлемая часть каждого народа, образ жизни. Народные традиции с их лингвистическими аспектами занимают важное место в языке. В этой диссертации обсуждается важность обычаев в языке. Также изучаются некоторые грамматические и лингвистические аспекты традиций.

Keywords: Language, tradition, tradition, method, grammar, linguistics, teaching, linguistics, people, translation.

Kalit so`zlar: Til, urf-odat, an`ana, metod, grammatika, tilshunoslik, o`qitish, lingvistika, xalq, tarjima.

Ключевые слова: Язык, традиция, традиция, метод, грамматика, языкознание, преподавание, языкознание, народ, перевод.

The main attention is drawn to the study of the process of continuity and renewal as a factor in the development of a system of customs and traditions. The main goal and objectives of the study within the framework of the chosen topic and the given methodology is the analysis of the content and forms of folk customs and traditions.

As part of the study, an analysis of the existing literature on the selected topic is carried out. Fundamental monographs and articles on the research topic are

characterized. In the article, along with the traditional descriptive method, the modern method of content analysis is used, which makes it possible to study the semantics and structural-stylistic analysis of ethnic cultures.

Uzbek customs involve the provision of hospitality. No wonder the old proverb said: "Hospitality is higher than courage." In our time, the laws of hospitality have turned into good and useful traditions that help in mutual communication and behavior of people. Some of them are expressed in aphoristic form: "It is better to arrive on time than to arrive early", "Whoever calls for dinner should take care of the lodging for the night." Uzbeks usually live in large families, consisting of several generations, where respect for the elders is traditional.[1.34]

It has become a tradition that men shake hands, as a rule, only with men. During the handshake, they are mutually interested in health and the state of affairs. It is customary to greet women with a slight bow, pressing the right hand to the heart.

It is considered impolite to refuse an invitation to lunch or dinner, or to arrive late. Usually guests come with souvenirs for the hosts and sweets for children. When entering a house, it is customary to take off your street shoes. According to an old custom, men and women should sit at different tables, but it has been fully preserved only in the village. The head of the family himself seats the guests, and for the most respected places are reserved away from the entrance.

The head of the family himself seats the guests, and for the most respected places are reserved away from the entrance. After the oldest of those present at the table reads a short prayer with good wishes to the hospitable house, the host offers the guests a traditional bowl of tea, and then everyone starts the meal. The traditions and customs of the Uzbek people living at the crossroads of the Great Silk Road developed over many centuries as a result of the interaction of the Zoroastrian rituals of the Sogdians and Bactrians, on the one hand, and the customs of nomadic tribes, on the other, later Islamic traditions and rituals prescribed by the Koran.[2.87]

A special role in the life of Uzbeks is given to the customs associated with the birth and upbringing of children, weddings and commemoration of deceased relatives.

The wedding is necessarily preceded by the engagement "Fatiha tui". On the appointed day, guests gather in the house of the betrothed girl. After the matchmakers state the purpose of their visit, the rite "Non sindirish" - "Breaking the cake" is performed and the wedding day is appointed. The bride's relatives present gifts to the groom's relatives and matchmakers. From that moment on, the young are considered engaged.

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The wedding has in the life of the Uzbeks consists of a number of rituals that have survived to this day. In the bride's house, her parents dress the groom with a sarpo - a wedding robe-chapan. After the prayer for marriage "nikoh", the young are registered at the registry office. At a wedding, a festive table is considered an indispensable attribute of the celebration. Numerous guests gather at the feast. It has become a tradition that the groom's parents should provide the newlyweds with a house or a separate apartment, and the bride's parents furnish the house with everything necessary. The central event of the wedding is the transition of the bride from her parents' house to the groom's house. In some regions of Uzbekistan, the oldest ritual of purification, dating back to the Zoroastrian tradition, has been preserved - the newlyweds go around the fire three times before the groom brings the bride into his house. In the new house for the newlyweds, "chimildik" is being equipped – smartly decorated canopy.[4]

The next morning, the bride performs the rite "Kelin salomi" "bow of the bride", which means the acceptance of the bride into a new family. The groom's parents, elderly relatives bless the bride and give her gifts, the bride greets everyone, bowing low.

The appearance of a baby in a young somey is accompanied by the ritual festival "Beshik tuyi" - "The ritual of swaddling a child in a cradle." On the fortieth day from the child's birthday, the young mother's relatives bring a richly decorated cradle - beshik and everything necessary for the newborn and cakes wrapped in a tablecloth, sweets and toys. According to tradition, while the guests are having fun and eating at the festive table, in the children's room, elderly women perform the ceremony of the first swaddling of the child and laying him in the cradle. and joyful. In Uzbekistan, the holiday of the spring equinox, Navruz, is widely celebrated. Round cakes made from wheat, barley, millet, corn, beans, peas, lentils, rice, sesame and beans were folded on festive tables. In Novruz, dishes are prepared from seven, mainly vegetable, products, the most famous holiday dish is sumalak - a dish of germinated wheat germ.

The results of the study show that folk customs and traditions reflect the centuries-old process of spiritual development and are being improved along with the system of spiritual values of the people. The process of continuity and renewal as a factor in the development of a system of customs and traditions contributes to the enrichment of this system of spiritual values.

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