

THE PLACE AND SIGNIFICANCE OF THE SONGS SINGED IN CEREMONIES

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Annotation: In this article, an opinion was given about the ritual statements, the songs that are sung in it, and what is the purpose of singing them. Also, the practical importance of the order of the ceremony and the execution methods was analyzed.

Key words: Ceremony, importance of the ceremony, sayings.

Ritual is one of the most important forms of human culture as well as an effective tool for its development. The ceremony is a public event that attracts the largest audience among the forms of folk art and culture. Ceremonies are of great importance in the education of young people in terms of embodying, preserving and developing the best traditions, customs, and moral rules of the people, making them polite and moral. The ceremony is a vital event aimed at celebrating important events in a person's life, held in an official and spiritual situation, with its own symbolic actions and special sayings and songs. Rituals are among the values of spiritual life that serve to satisfy the spiritual needs of people.

Uzbeks are a nation rich in rituals. Rituals do not occur without reason or reason. They are specially organized. "Customs related to the birth of a child, practiced by our ancestors, form an ancient layer of the folklore of family and household ceremonies of the peoples of Central Asia." .page 15.]A wedding is a large-scale ceremony in which many people participate. Uzbek weddings are divided into several types according to their genre structure, the composition of the participants, their duties, and the poetic folklore that makes up the verbal part of it. lib can be learned.

Speaking about the ceremony, we will tell you about the celebration of this ceremony in the land of Khorezm. After a woman gives birth to her first child, the godparents from both sides organize the Cradle Wedding together. The parents bring a cradle, a swing and other things because of their joy and responsibility. after a day, white flour soup food is distributed to five neighbors, saying that he saw five evenings in good health. will be held. After the birth of the child, there will be a period of chilla of 40 days. After 7 days of these 40 days, the mother washes the child, takes it out of the chilla, calls the mullah to the house, the mother looks at the baby in the direction of the Qibla, the mullah says the call to prayer in the baby's ear, and then says his name. A baby is born, and after 7-10 days, after the umbilical cord drops, it is cradled. Relatives and clans take part in the process of rocking the cradle, and old mothers rock the cradle by saying.

Bavak - bavak bak bavak,

His mother's soul is alive.

Father's wealth

A cave of grapes in the garden

A goat kid on the mountain

Whose grandson is this?

Grandson of

..... grandson.

The purpose of saying this saying is that it is the baby's first wedding and his future is great, his life is long, he will grow up to be a follower of his parents and a righteous child. - customs related to the protection of sex are carried out.

Songs and sayings performed during the ceremony, spells recited, applause and prayers form the folklore of the ceremony, and they are considered the verbal part of the ceremony. Therefore, we will pay attention to the sayings that are said when the bride comes down, which is rich in such sayings.

First of all, before the girl becomes a bride, a blessing wedding is held in the girl's house, and the future groom's mother and relatives come. passes.

This is the shack zone, this is the shack zone

Moon gods have arrived, golden gods have arrived.

As if my husband was dead, my body came to life,

Moon gods have arrived, golden gods have arrived

The golden gods have arrived, give way, the gods have arrived.

My head is a victim on your way, I hope they kill me.

Hur lali lips waved, the true light appeared.

Moon gods have come, flower gods have come,

The golden gods have arrived, give way, the gods have arrived.

After the ceremony, flour is smeared on their foreheads and the bride and groom are blessed. Atir and novvot are smashed together and the women sitting here are given a patir and a layer. The purpose of giving these is so that the children of the women here will be happy in the future. On the day after the girls' party, at noon, a new bride has arrived at the groom's house, saying "Kelin Salam". specially mentioned. In this, the bride stands at the foot of the house and bows down, special sayings are also said in this ceremony. The yor-yors, which are sung in the ceremony, are sung by a soloist or by many as a chorus. The poetics of yor-yorar is very rich. They stand out among wedding genres due to their wealth of subtle metaphors and symbols.

First, let's remember God.

Let's rejoice the souls of the prophets.

First of all, let's send God a line of manners,

Let's remember all the saints.

Who saw the Prophet's daughter?

Who is fed up with his parents?

Ali took the Prophet's daughter with him

The girl who doesn't get married is left alone.

Yusuf and Zulayha were side by side

They could hardly see each other.

The scissors on the shelf were covered with rust,

This traveling girl was overcome with grief.

Uzbek weddings, which embody the national values of the people, are colorful, and differ from each other in terms of the procedure, tasks, composition of participants, performed sayings and songs, in certain periods of each person's life, is a ceremony held in order to determine the social status of a person by recording the period of transition from one age class to another.

In conclusion, the ritual is one of the most important forms of human culture, and it is also an effective tool for its development. The words and songs that are said in the rituals are of great importance. "In the national development, social, economic and spiritual growth of our people, folklore and the art of artistic words in general have always been the mainstay. Because folklore is the strength, vitality and greatness of this nation." [T .Mirzayev, SH. Turdimov, M. Jorayev, J. Eshonkulov, A. Tilavov. Uzbek folklore. Stone-2020, page 13]

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