

CHARACTERISTICS OF THE CONCEPT OF THE CEREMONY

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Abstract: Ritual is a work of life "scene" with natural behavior, decoration and text, created and created by the demands and needs of a person's material and spiritual life. Therefore, there is not a single nation in the world that does not have its own rituals. It serves as one of the important ethnographic signs that distinguish a certain people from other peoples. Because any ritual is created and lives by embodying the main signs that indicate the level of economic, political and cultural development of a particular nation at a certain stage of historical development. That's why the ritual as an ethnographic criterion of the main characteristics of a particular ethnic group has always been the focus of researchers. It is self-evident that the ceremony reached the level of ethnographic criteria, first of all, through its social nature, domestic, moral and poetic functions.

The terms "ritual" and "custom" are used as equivalent concepts in our everyday speech. Such a situation can be found even in a number of ethnographic literatures. In that case, the question arises whether the concepts of "rite" and "custom" are the same thing or have different aspects. According to Bahadir Sarimsakov, they are closely related, but sharply different concepts.

First of all, it should be noted that the concept of tradition is very broad, it includes all aspects of the people's life - simple daily habits, customs, rituals, ways of interaction and all rituals. . The concept of ceremony is a relatively narrow concept, it consists of demonstrations that are accepted by the public in certain areas of the life of the people, often have a symbolic character and are specially organized by a group of certain people. It is known that any ceremony applies to a certain nation. Therefore, any ceremony taken separately is one of the components of the folk customs to which it belongs. So, it is possible to look for elements of tradition in a ritual, but it is impossible to look for a ritual in a tradition. In other words, any ritual is a ritual, but not every ritual is a ritual. At this point, we found it permissible to quote the opinions of Soviet ethnographer C. A. Tokarov in this regard: , and the ceremony corresponds to the concept of "kind" belonging to this type. We fully agree with the above conclusions of C. A. Tokarev, since the ceremony is an internal group that directly forms the tradition and defines it according to certain norms. In short, the ceremony is a certain part of folk customs, and the rest are customs, rituals and traditions that are observed without a ceremony.

The concept of "ritual folklore" has two meanings. Blar consists of elements related to the plot of the ritual (the manner of passing, performed actions) and its word (verbal) meaning.

Therefore, one of the main tasks of our scientific work is to study ritual folklore, analyze the religious layers, images and details of one or another genre of it from a materialistic point of view, and prove that they have an empty essence.

The ceremony is born directly due to different views and imaginations of people, which are based on the specific attitude of people to natural phenomena and social reality. To the extent that such visions and imaginations gain stability, to the extent that their influence is established in the ritual tradition, such rituals will have the characteristic of being extremely viable. In some cases, people know that the religious concept that directs and directs the content of the ritual has no real life essence, but such rituals, which have entered into a strict social tradition, have been in use for a long time. will come

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