



E-ISSN: 2706-9117
P-ISSN: 2706-9109
IJH 2020; 2(2): 59-60
Received: 01-05-2020
Accepted: 03-06-2020

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Calfian traditions and rites typical for the khorezm oasis

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Abstract

This article describes the national traditions and rites of the Uzbek people on the example of the Khorezm caliphate, as well as the activities of religious caliphs at weddings and family events.

Keywords: National mentality, Khorezm califacy, family rites, "call" caliphs, seasonal rites, religious caliphs, customs at the level of laws, family rites, mahalla

Introduction

It is known from history that every nation in the world, including the Uzbek people, has a mentality formed in its historical, ethnic, cultural, natural and climatic conditions. After all, national identity is determined on the basis of long-term socio-economic, political processes, natural and geographical location, mutual ethnocultural ties, religious affiliation, as well as ancient traditions, customs and rituals formed on the basis of the spiritual and psychological views of people.

Another characteristic feature of the Uzbek national mentality is that public life and the way of life of people are subject to a greater number of traditions.

In the way of life of the Uzbek people, many traditions are above the level of laws. In particular, at all ceremonies held in the family and among the general public, the head of the district, the traditions of good neighborliness, many customs of family and marriage ceremonies are carried out at the level of the law.

Rituals can be divided into the following types:

1. Family ceremonies-that is, they occur when important events occur in a person's life and in his records, formalize the most important events in people's lives (for example, birth, marriage, death).
2. Seasonal ceremonies-Uzbek seasonal ceremonial folklore consists of ceremonies held during the seasons. That is, the rituals of the spring season are mud, anointing the horns, Navruz, a call to rain, the holiday of sumalak, dervish; summer momo tea ceremonies; autumn ceremonies are called the wind; Winter rituals consist of mourning.

It should be noted that most of the family ceremonies are directly related to the activities of the halves in the Khorezm region. The art of the khalf, which is an integral part of the Uzbek musical culture, is unique for Khorezm, has a deep philosophical content and has become a simple and popular form of mass art.

It is known that calfa is a typical local oral tradition in the Khorezm oasis, and khalfa is divided into two directions depending on the conditions of their activity: "sozi calfa", which sings at weddings and parties, and "khalfa book" - a woman who reads books in condolences and ceremonies, otin (otinoi), They both served women "from within."

Since ancient times, the calfa school has been widely developed in the oasis. Weddings and celebrations in Khorezm are impossible without musicians. halfa Said Akhmad kyzy, Anashzhon Sobirova, Anorzhon and Shirina Dzhumaniyozova, Onabibi Otazhonova (Ojiza), Rohata Khodzhaniyazova, Nazira Yusupova, Kholzhon Yakubova, Nazira Sobirova, Anabibi Akhuratova Madumova Zumara, Zumov Zumov, Zumov kyzy, Anashzhon Sobirova, Anorzhon and Shirina Dzhumaniyozova, Onabibi Otazhonova (Ojiza), Rohatoi Khodzhaniyazova, Nazira Yusupova, Kholzhon Yakubova, Nazira Sobirova, Anabibi Akhuratova Madumorova Zomatova.

In particular, in the art of "Sozi halfas" there is a choral and solo performance, the ensemble consists of three people: a khalfa (plays the harmonium and sings),

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doirachi (accompanies songs, sometimes dances) and a player (dances and lapar). At the weddings of our people, they won the applause of the people, performing folk songs and sayings that were passed down from generation to generation.

Onabibi Otajonova, who worked under the pseudonym Ojiza at the beginning of the twentieth century, occupies a special place in the history of Khorezm halfian. During his career, he brought up many students, such as Shukur halfa, Onabibi halfa, Ruzibek halfa, Onabibi Zhumaniyozov, Nazir Sobirov, Robiy Akhmedov, Ullibibi Boyzhonov. As a musician and singer, Onabibi sang almost all of her poems and sang among the people. Many of his songs, such as "Where did you get this flower?" is still one of the country's favorite songs, not falling out of concert programs.

The first student of Onabibi Otajonova was Kholzhon Yakubova, who worked under the pseudonym Ojiza. From the age of 15 until the end of his life, he was engaged in calfation, delighting those around him with his pleasant voice in different circles of women, at weddings, "hot". He died in 1979.

Onabibi also diligently taught Nazir Sabirov the secrets of halfaism. He even gave his own hormone to his student.

In the activities of calfas, songs were mainly performed, and dances were rare. If he was a dancer, it was customary to tie a scarf to his hand, and those who gave money made their living in this way.

The calfs who took part in the wedding also demonstrated their skills by participating in family ceremonies such as sunnat tuy, fatiha toy, anniversary, lachak toy, beshik toy.

The Lacak wedding is an ancient ritual performed on the heads of women aged 12, 24, 25 and 63. He is currently 63 years old. The ceremony was attended by religious leaders who read the sermons of Yilli Pir and Gavsil Azam Pir. In it, religious education is given on morality, good, evil, good and evil. The Lachak ceremony was preserved in the Khazarasp, Khiva, Yagarik and Khankov regions.

The participation of the calf in religious ceremonies embodied religious traditions, customs and views, and their performances, often in the form of instructions, also contributed to the increase of the worldview, knowledge and creativity of women ^[2].

At the funeral, people are encouraged to be patient, compassionate, and possess other human qualities such as reading the Risalai Ruhnama and Food for the Hereafter.

Also discussed are the relationship between parent and child, comments on moral issues, advice. Religious caliphs also offer advice on topics such as pleasing the mother.

For example, Mu'awiyah ibn Haidah (may Allah be pleased with him) said: "I asked the Messenger of Allah (peace and blessings of Allaah be upon him): "To whom should I do good? "They say, " Your mother". Although I repeated this question three times, the Messenger of Allah (peace and blessings of Allaah be upon him) said: "To your mother." When I asked him four times, he said, "To your father." Our religious leaders, with their invaluable advice, encourage many families to live in peace, tranquility and harmony.

Funeral services were carried out mainly in the Khorezm oasis, as well as in the Turtkul, Berun and Ellikkala regions of the Republic of Karakalpakstan. encourages homeowners to be patient. From the teachings of Islam, we know that when a person leaves this world, his relatives who come for him cannot shout and be upset, because they are prohibited in religion. If the rules of this index are not followed, the

idea that "the soul of a person who died will suffer in this world" is reflected in religious books. Condolences should comfort the bereaved, remind them that there is a reward for never-ending adversity, and encourage them to make people's decisions. His solution is mustahabb for man and woman according to the following hadith".

In addition, the reciters take part in the Mawlid ceremonies, recite the precepts of Muhammad (saas) and perform the ceremony.

According to the Islamic faith, the birthday of our Prophet Muhammad (saath) is celebrated as the Mawlid ceremony. For this reason, this day is called Mawlid (Arabic, birth of Mawlid), or Mawlid al-Nabi (Mawlid of the Prophet), or Mawlid ash-Sharif (blessed Mawlid).

The Mawlid ceremony also reflected a certain historical and social reality.

In addition, religious leaders hold the Mushkul-Kushod ceremonies. The meaning of "difficult" is "let the difficult be easy, let the work be successful."

In general, religious caliphs make a worthy contribution to the Khorezm Caliphate with their advice on preserving national values and religious traditions, as well as morality.

In order to preserve our ancient traditions and rituals that reflect the national mentality of our people:

1. To preserve the mentality of people in the regions where our ancient traditions and folklore have been preserved, it is advisable to create ethnocultural foundations, organizations and provide them with all-round support.
2. Strengthening the spiritual and moral education of young people, educating them in the spirit of national values, the wide dissemination of the most ancient traditions and rituals of the national mentality of our people through the mass media remain vital.

In conclusion, we can say that the process of globalization allows us to study the Uzbek national mentality, to see how it corresponds to universal values. It also demonstrates that our people have a unique and appropriate national mentality, along with ancient traditions, ancient customs and rituals.

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