

EXPRESSION OF CUSTOMS AND CUSTOMS IN THE EPIC "ALPOMISH".

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Abstract: This scientific article talks about the Uzbek national psyche and some traditions, as well as the ideas related to our national-mental values in the "Alpomish" saga.

Key words: tradition, national spirit, value, udum, nation, saga, get a water bottle, give a name, let it be service, beshikkerti, nine plates, girl talk, old woman died, throw bagan.

The spirit, values and rituals of our nation, language, character, mentality, in short, the culture and spirituality of our nation are fully expressed in the ancient and ever-lasting traditions. This can be observed only on the example of the text of the epic "Alpomish".

1. The tradition of "taking suyunchi": According to some scientific sources, a number of specific national traditions related to suyunchi can be found in most of the Turkic peoples. For example, among the Kazakhs, Karakalpaks and Uzbeks, there was a large amount of water, and they did not spare their wealth because of their joy - they gave it as a gift [1:12].

In "Alpomish" the epic hero (Barchin) gave gold as a waterman for the interpretation of a good dream. In the following text of the epic, a moment of traditions related to the birth of a child in the family is expressed: The birth of the old man was near, and the old women were carrying the old woman like a fox moaning. At that time the Bilar returned from the hunt, and at that time the children descended to earth. He went to some biys and got a water bottle. In the text of the epic, water was requested and given by the epic heroes for good news, in particular, to hear about the birth of a child, to hear the news about the arrival of a long-awaited relative, and even for the interpretation of a dream. In fact, the act of asking for and receiving water to convey any happy news is considered a sign of Uzbek national culture and a bright expression of the spirit.

2. In "Alpomish" the epic hero (Barchin) gave gold as a waterman for the interpretation of a good dream. In the following text of the epic, a moment of traditions related to the birth of a child in the family is expressed: The birth of the old man was near, and the old women were carrying the old woman like a fox moaning. At that time the Bilar returned from the hunt, and at that time the children descended to earth. He went to some shops and got a water bottle. In the text of the epic, water was requested and given by the epic heroes for good news, in particular, to hear about the birth of a child, to hear the news about the arrival of a long-awaited relative, and even for the interpretation of a dream. In fact, the act of asking for and receiving water to convey any happy news is considered a sign of Uzbek national culture and a bright expression of the spirit.

3. "Let there be service" tradition. Among our people, it is the best tradition to celebrate a wedding and bless each other with good intentions. In fact, having a wedding, inviting people, and honoring them is considered a value specific to the spirit of our nation. There are many

reasons for a wedding: when someone has a child or a grandchild, when they bring a bride or give away a girl. Everyone has their place, their own joy. Especially, the custom of "congratulations" associated with the birth of a child, which is carried out at the first stage of human life, is the most enjoyable and interesting. On the one hand, the boundless joy and pride of each parent is the reason for starting the wedding ceremony, on the other hand, the tradition of "congratulations" is carried out in this ceremony, neighbors, neighborhood and relatives congratulate parents and express good intentions. This custom has existed since ancient times and continues today. We observe that this custom, which is characteristic of our nation's spirit, is also described in the text of the epic "Alpomish" in a unique style in the performance of bakhshi: gathered his dignitaries and advised him to have a wedding. Be the voice of the whole country, let the great and the small of the country come to serve, friends will be happy and enemies will be sad, even if they are sad, they will not be able to find a way out, and will not break their hearts to anyone, these are also went to work" (p. 42).

4. Beshikkerti (betrothal) custom. In Turkic peoples, including Uzbeks, Kyrgyz, Turkmens, as well as in Tajik people, a newborn child is a close friend, comrade and companion, relative, neighbor of the household. or the custom of betrothal to the child of a loved one has existed since ancient times, which is popularly called Beshikkerti. This name is called ethnography in linguistics, its historical basis is related to marking the cradle. The custom of making beshikkerti and the rituals related to it exist among all Turkic peoples and are preserved in the text of their epics to this day. At the initial stage of the plot of the "Alpomish" epic, Alpomish and Barchin, two of the epic heroes, are connected with the motive of betrothal to each other from their youth. "May no one be equal to Hakimbek, amen, Allahu Akbar," he said. Shohimardan stood up, left, disappeared from people's eyes (p. 43). Regardless of the fact that the custom of engagement has different names and is defined in different periods, their basis is the same: that is, to express the presence of the two parties in God's presence. encourages them to live. Through such behavior, the desire to strengthen the unity of the nation, mutual trust, loyalty, love, friendship, kinship, and neighborly ties is felt.

Among the Turkic peoples, including the Uzbeks, during the period leading up to the wedding, wrapping a headscarf, placing a matchmaker, going to the kallik instead, "wrapping a headscarf by fire", "matchmaker" to put, "to go bald", "the groom is a servant", "nine servants", "nine plates", "the girl is talking", "the old woman is dead", There are many traditions such as "dogs, dogs", "hair, hands", "groom's plate", "goat eye", "Irga showed", "say goodbye" and others. . In fact, the ritual of secretly meeting the bridegroom with the bride has a very long history, scholars say [2:42], this tradition goes back to the matriarchal marriage ceremony. Even in the "Alpomish" epic, the style of going to the grave is expressed in the speech of the epic heroes: "Everyone is waiting for you, //Go and see, zulfakdordi //Go to the grave //O "There was a painting in the Uzbek country" (170). In this text, the words "to go to the rest of the house" appear as "shame", "embarrassment", "hesitation", "to protect the girl's honor", in the use of the lexeme of the house "not to tell anyone ", it is observed that the meanings of "mystery" are expressed. The term "grooming" is sometimes used instead of the expression "to leave". Although their names are different, the state of preservation among the people goes back to the

long history.

5. The tradition of nine plates is also very widespread among the Turkic peoples, its historical foundations go back to ancient times, and most importantly, it has been preserved to this day. The historical basis, description of this udum, which is recognized as a national value performed in wedding ceremonies, and its strong place in folklore works, have been specially studied in some scientific works [3].

The specific epic description and definition of the nine-plate Udum is expressed to a certain extent in the "Alpomish" epic that we have studied: „// The women make nine dishes, //They go to the groom like this, //The maids eat the food that the bride went to, //They put a gold coin on the plate" (205).

It is worth noting here that there are nine tables, nine types of food and gifts, nine sidra sep, nine weddings, nine send traditions, as well as the historical-ethnographic basis of the name of the bridegroom's clothing items, various jewelry, head-to-toe sarpo, and sweets are all of our people's appeared on the basis of ancient mythological views. In addition, the fact that our nation observes the number nine in Uzbek weddings and strongly believes in the magic of the number nine, which has already been studied in science and proven in practice.

6. The tradition of "girl talking" has come down to us from ancient times and is still found in some regions today. The antiquity of this custom is confirmed by the following lines from the epic "Alpomish": He came and asked the girl's favor, // Out of shame, he refused to accept, // There is a picture that the girl will talk, // The girl who spoke gets new money (205). In this passage, it is expressed that human qualities such as shyness, thoughtfulness, and honor are characteristic of Uzbek girls.

7. The custom of "throwing vegetables" is still found in some regions of our country. In some dictionaries, the term bagan and its popular descriptions are explained as follows:

Bagan is a rope and when the ready bride is brought down, the path of the groom and the bride and the people accompanying them are blocked with sticks and ropes. After receiving Bakan's fee, you will be allowed to pass (O'TIL) There is also a reference to this udum in the "Alpomish" epic: My brother will meet // Many girls will find a bride in the middle. // He doesn't pass it, he puts a bagan on the way, // The bride of Sukhsur gives a headscarf (228). In this udum, there is a hint that the paths of a person's life are not even, that there are certain obstacles on the way, and that the bride and groom must overcome these obstacles together. Eastern human qualities such as tolerance and kindness, typical and suitable for our people, are embodied in this Udum.

In short, the culture and spirituality of the people are passed down from generation to generation through various traditions, their historical foundations and folk descriptions are preserved in folklore examples.

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