

NATIONAL TRADITIONS AND CUSTOMS OF THE KYRGYZ PEOPLE

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Abstract

This article analyzes the national traditions and customs, which are considered an important element of the Ferghana Valley Kyrgyz culture, in particular, traditions related to mourning and mourning ceremonies, national handicrafts, as a factor of preserving national identity.

Keywords: Fergana Valley Kyrgyz, tradition, values, national identity, mourning ceremony, national identity, wedding ceremony, crafts

НАЦИОНАЛЬНЫЕ ТРАДИЦИИ И ОБЫЧАИ КЫРГЫЗСКОГО НАРОДА

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Аннотация

В данной статье анализируются национальные традиции и обычаи, которые считаются важным элементом культуры кыргызов Ферганской долины, в частности, традиции, связанные с трауром и траурными обрядами, национальные ремесла как фактор сохранения национальной идентичности.

Ключевые слова. Кыргызы Ферганской долины, традиции, ценности, национальная идентичность, траурный обряд, национальная идентичность, свадебный обряд, ремесла

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Annotasiya

Mazkur maqolada Farg‘ona vodiysi qirg‘izlari madaniyatining muhim elementi hisoblangan milliy an‘ana va urf-odatlari, xususan, tuy va aza marosimlari, milliy hunarmandchilik bilan bog‘liq an‘analar milliy o‘ziga xoslikni saqlash omili sifatida tahlil etilgan.

Kalit so‘zlar. Farg‘ona vodiysi qirg‘izlari, an‘ana, qadriyatlar, milliy identiklik, aza marosimi, milliy o‘ziga xoslik, to‘y marosimi, hunarmandchilik

The sense of national identity is the feeling of “the nation as a whole, represented by its own traditions, culture and language”. National identity can refer to a person's subjective sense of nationhood that he or she shares with a particular ethnic group, regardless of his or her legal citizenship status. National identity is considered psychologically as “awareness of difference”, feeling and understanding of “us and them”, and world researchers are particularly interested in this problem, and this can be explained by a number of circumstances. The problem of identity, with its ambiguous and contradictory nature, takes on a completely different meaning in the context of globalization. The ways of interpreting the concept of identity have also changed.

Some sources suggest that the girl was stolen because of the high price of the bridegroom. However, according to the Kyrgyz custom, the family of the abducted girl is informed, and the bride claims that this is disrespectful to them and will take the girl back. Before the wedding, according to Muslim custom, a young man and a young woman are not allowed to have sex, it is considered disrespectful.

The young man's clan apologizes, shows respect, and tries to solve all problems on the table. According to the Kyrgyz custom, it is considered respectful to taste salt and bread from the same table. If necessary, the girl informs that she ran away of her own free will, and then both parties agree on the girl (kalyň kesip). In this ceremony, the material capacity of both parties is taken into account. The second type is the wedding ceremony, in which a girl is given away on the basis of traditional courtship, women first organize a “girl-viewing” wedding (party) in the girl’s house. As in all Turkic nations, the hospitality of the Kyrgyz people has ancient roots, has become an immortal tradition and is still preserved today. Kyrgyz families are

usually large families consisting of several generations. Honoring the elderly is another main tradition of the Kyrgyz people.

By studying this problem, it is possible to determine the features of the crisis of modern civilization that affect the formation and change of national identity. The cultural crisis accelerated the reevaluation of the values that are the basis for defining the individual in society.

In particular, blessing and wedding ceremonies are held. According to Muslim customs, it is considered an obligation to make a boy's hand "halal", holding a chukron oshi or a circumcision ceremony is a family matter, and it is performed based on the financial possibilities.

In the process of cultural diffusion, the phenomenon of assimilation or integration occurs with the people closely related to each other. However, the process of cultural phenomena is said in relation to culturally dominant nation, assimilation of the people's culture, subjugation. The process of cultural diffusion occurs as a result of socio-economic development and the proximity of cultural contact.

The funeral ceremony is "Suuk maraka jana souk koyuu azemi" in Kyrgyz, the deceased is kept awake for three days, the reason is that distant relatives should come and say goodbye to the deceased, and the deceased should not be left for the doomsday. White grass is erected for the deceased, and the deceased is then followed to the destination. Unlike Uzbeks, food is cooked in the house of the deceased, on the day of mourning, animals are slaughtered, rich food is prepared, and mourners are fed.

On the fortieth day, the Kyrgyz "Kara shorpo" ceremony is held, and after a year, the "Kuday" soup is served and the deceased is remembered. Children are involved in every ceremony from a young age, because their direct participation makes them understand the essence of national traditions. However, these types of ceremonies are related to religion and are performed in almost the same way in all Muslim nations.

With the end of the need for identity, the formation of the personality finally begins. This childhood comes from the selective negation and mutual assimilation of identities and their assimilation into a new configuration, which in turn depends on society's process of identifying the young person and takes it for granted.



“According to Sanjira (Arabic: شجرة شازهرا), the common legendary father of Kyrgyz is Dolonbi. His three sons were the white owl (right wing), the kuu owl (left wing) and the red owl (drinking group). The descendants of white and kuu uul entered the union of thirty sons, and the descendants of red owl formed the union of ten sons. Mahmud Kashgari's work “Devonu lug'otit turk” is of great importance in determining the historical development of Turkish language peoples, tribes and nations, the union of clans and tribes in the past, and their linguistic characteristics.[1.]

Here, the ethnolinguistic aspect of the work “Devonu lug'otit turk” is the oldest source of the Turkish language, which is the basis of ethnoculture, ethnicity and identity of nations, and ensures the survival of national customs, traditions and rituals.

The national traditions and customs of the Kyrgyz people hide the ancient secrets of the nation's ethnogenesis and have been formed over the centuries. The Kyrgyz ethnic group is one of the oldest ethnic groups not only in our country, but also in Central Asia. Kyrgyz, their unique ethnoculture, ethnicity and national identity have been formed and developed since ancient times. Observance of customs and traditions, regardless of origin and social status, has been the duty of every person since time immemorial.

Some traditions and ceremonies are the tushov (tushov chechti) ceremony typical of the nomadic herdsman Kyrgyz. Or putting a boy on a horse (at minüü), this tradition is taught to the child by his grandfather or father.

The purpose of this tradition is to teach a boy to ride a horse, to control a horse and to teach horsemanship, to educate him in the spirit of loyalty to the customs and traditions of the Kyrgyz people. This old tradition, the obligation of generations, is also present in the Kipchak clan of Uzbeks, because the Kipchaks are ethnically and linguistically close to the Kyrgyz.

In addition, it is an obligation for a man to sort and select the material for the otov from among the shumtal kings, to restore the otov's skin, to make saddles and horseshoes, and to make horseshoes. The concept of identity is a famous English sociologist E. Giddens developed and offered a different interpretation of this phenomenon. He emphasizes the national identity as two poles. On the one hand -



absolute flexibility, lack of certain principles, on the other - isolation from the masses.

"...our identity reflects our common historical experiences and common cultural unity that provide stable, unchanging and permanent references and semantic frames as a people, a nation' under the changing differences and transformations of our actual history." [2.]

It is known that the people of Fergana Valley are distinguished by their handicrafts: the products produced by representatives of the Chust, Asaka, Margilan and Kokan handicraft schools have attracted the attention of not only the region, but also foreign tourists. Entrepreneurship developed in the field of weaving, which has popularized handicrafts, is widely developed not only among the Uzbeks, but also among the Kyrgyz of the valley.

Among the Valley Kyrgyz, weaving, embroidery and jewelry are common arts and crafts. Artisans create clothing, home furnishings and textiles decorated with colorful and patterned designs using the national design pattern.

In particular, the Kyrgyz people have their own traditions of leather processing and leatherwork, and traditional patterns and ornaments are used to make and decorate leather shoes (shoes), leatherwork, and saddle-harness. These types of applied arts not only reflect the cultural wealth and traditions of the Kyrgyz people, but also contribute to the development of industry and an important source of income for the Fergana Valley region. "In Kyrgyzstan, this problem, which has attracted the attention of some researchers, is devoted to the historical and socio-cultural relations of different ethnic groups living in the Ferghana Valley, including the Kyrgyz. He came to the opinion that under the influence of ethnic groups such as Uzbeks, Tajiks, Uyghurs and Karakalpaks, who lived in the same region for a long time, and whose language, religion and social lifestyle are close, the national identity of the Kyrgyz has changed". [3.]

National identity is related to the concepts of continuity, stability, identification and understanding of one's ethnic and national identity, ethnoculture and ethnicity, and is qualitatively defined. Its essence is that it goes beyond the personal boundaries and affects the self-understanding of the social system.



National identity is the most widely used category in the analysis of social interaction and social communication. This term is a concept that was finally accepted in social philosophy at the end of the 20th century.

The realization of national identity and national identity is defined as a complex, multifaceted socio-cultural phenomenon. By analyzing the psychological, cultural, historical, territorial, and political dimensions of national identity and ethnicity, it can be conceptualized as a deeply rooted symbolic space.

In the ethnic space, ethnic groups become a national ethnic group, which distinguishes itself from “foreigners” and is able to create its own ethnoculture, moral and socio-cultural values, cultural norms and ideals. The phenomenon of national identity as an existing, vital phenomenon is subject to various influences and changes. Sources note that the unique unity of the elements of national identity are the “essential attributes” shared by those belonging to a particular nation.

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