

Uzbek Family Ceremony Music and Its Description of Genre

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ABSTRACT

This article represents that many ideas and opinions about historical forming and developing of music, appearing of different musical genres, and their importance of teenagers' education. There are many information about the role and importance of musical education and significant tasks of The Higher Education of the Republic.

KEYWORDS: *Musical heritage, tradition, family ceremony, song, combined music, vocal duet with alternating male and female parts, pop music, national music*

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When it comes to family ceremonial music, there is no doubt that it is historically rich and varied, and that every genre of music is based on the rules of Islamic Sharia. It can be seen that the Uzbek folk music heritage has developed in two layers. One of them is folk music, while the other is undoubtedly known as professional music in the oral tradition [1,3,7]. This study discusses family ceremonial music and its genres as part of folk music.

Musicologists classify samples of Uzbek folk music in two main groups according to their role in social life and their functions [1,3,7]:

- Songs (family, seasonal, labor, religious rites), the performance of which is conditioned by certain conditions and circumstances;
- Any "situation" or free-themed melody - songs (song, team, lapar, yalla).

In this case, the composition of the first group depends on the creation of labor, while family ceremonies, seasonal ceremonies, and labor songs, the second group includes sayings such as song, national anthem, lapar, yalla. Each type of statement

in this group is a separate genre. This classification, developed by Uzbek musicologists, is the basis for the scientific systematization of the products of Uzbek folk singing. Accordingly, Uzbek folk music songs are divided into two main categories, one of which is classified as "situational songs" (or, more briefly, "situational sayings"), and the other as "songs with different themes" [1,3,7].

Statements of a certain situation In each sample of statements, the social life, customs, traditions, spiritual views and values of a certain stage of development of society are reflected in a very artistic way. This means that in folk songs we see a perception of a particular environment, directly or indirectly related to different situations and circumstances. In order to better understand such cases, it is advisable to classify both sections separately in our classification. Folk songs are multi-layered, purmano, serjilo, melodious. First of all, scientific classification methods play an important role in their full understanding [2,4,6].

Uzbek family ceremonial music has been formed for many centuries and has come down to us nourished

by the spirit of the local people who lived in different eras. Experts note that important social and natural events in the cultural life of the local people are celebrated in the form of unique traditions and ceremonies.

First of all, a word about the term ceremony. The term is derived from the Arabic word "marsum", which means "drawn", "painted", "customary". The word "ceremony" also means a large public event [2,4,6,7].

The origin, local characteristics, form of performance, purpose and functions of the ceremonial songs depend on the individual events. Many of these events are often celebrated in a family setting. That is why they are called "family ceremonies". One of the most important tasks of family ceremonies is to bring up generations on the basis of national values, traditions and customs. This, in turn, requires that the songs of this situation be divided into a number of types and categories according to the form of performance. Accordingly, the family rituals that accompany a person throughout his life can be conditionally divided into seven types. Of course, the melodies and songs that traditionally play a significant role in the high level of family ceremonies are extremely important. Whether it is a wedding ceremony or a mourning ceremony, it has become a tradition to express the melody (sayings) in certain forms.

God. In Uzbek families, with the birth of a new baby, according to Islamic law, he is given a name within seven days and says "Azan" in his ear. This is the first time a baby hears a musical sound. When called by name (appeal), the gesture begins to look in the direction of the sound. After forty days, the chilla (small (twenty) and large (twenty)) begins to feel different sounds (sometimes soft, sometimes sharp). If the child is disturbed, of course, the mother says "Alla" in a soft voice to soothe him. Sometimes, the mother sings "Alla" to suppress the priority emotion. During the musical folklore expedition, various performances of "Alla" were recorded, which can be seen in the local style of the Fergana Valley, Samarkand-Bukhara, Khorezm oases. aunt, but or sister also expresses her inner feelings through alla, sometimes expressing the pains of nostalgia. topics such as remembrance are also covered. These qualities are also manifested in the melancholy tones of the sayings of Allah. After all, the role of women's folklore is great. It is known from historical sources that the women of this region wore shawls instead of shawls. This had a positive effect on the upbringing of the child and played an important role in his upbringing, from cradle to cradle. The mother instilled all her feelings into the baby through the melody of "Allah." The "gods" greatly helped the child's spiritual development [2,3,4,6,7].

Алла

Алла десам юра – гим э – зила – ди ал – ла умрим ўтиб бормоқда ей

се – зила – ди ал – ла Ал – ла ай – тай жоним болам қу – лоқ сол – гин

ал – ла – ё бир кун чиқиш тор – ла – ри у – зи – ла – ди ал – ла

However, in musical folklore, the male deity is also found. It is known that from ancient times the people of Surkhandarya-Kashkadarya lived in a nomadic way, which led to their adaptation to certain conditions of life. For example, women left the baby in the cradle to their husbands and went to the neighboring village as a guest or guring (conversation). Because they stay so long, the husbands say "Men alla" alla [2,3,4,6,7] to rub the baby in the cradle.

Алла (эркаклар алласи)

Чик қан жо йим чу йин-чимин ган о-тимў - йин-чи Ўз бек ки-зи ул туғ-са чи-ро-кидўп-пису-йин-чи

5
Ал-ла-я бо-лам о-па-йин ус-тинг-га кўр-па ё-па-йин бир э нанг бордар ба-дар қай си уй-дан то-па-йин.

Cradle wedding(beshik to'yi). From time immemorial, their bonds have been strengthened by childbearing. With the birth of a new guest, new happiness, new dreams and hopes were built, and the people, relatives and friends gathered in a wide festive mood, celebrated in the form of a wedding ceremony. This ceremony is usually held after the baby's small or large chill comes out, according to the mutual agreement of the homeowners. This ceremony is called "Cradle Wedding" due to its character. In some regions of Uzbekistan, the cradle wedding ceremony is held on Wednesdays or Fridays, and the first stage of the ceremony is held from dawn to sunrise. . The essence of this visit is to name the "head" of the baby, who was buried there, in order to protect him from any calamity, calamity, calamity, disaster, untimely death. In the second stage, when he returned to the apartment, he put the baby in the crib and said, "The owner has come! Hey insu jeans, get out of the cradle-uuuv! This place is not yours, but this place (saying the baby's name), so-and-so! During the cradle, the participants sang the songs "Happy cradle wedding", "Welcome boy", "Our guest", "Cradle garden". The volume of such songs is usually within the quartet-quintet [2,3,4,6,7,8].

During the musical folklore expedition across the country, a group of women of different ages performed the song "Beshik toying muborak", which is rare in other regions, performed during the "Beshik toyi" ceremony. Eshmirzaev Achil Baba's granddaughter was also invited to the ceremony on the occasion of the cradle wedding. In the process of putting the baby in the crib, the kayvani women sing songs and have fun, along with the rituals that have become a local tradition. Then the song "Beshik toying muborak" will be performed.

Бешик тўйинг муборак

Тез

Бе-шик тў-йинг му - бо -рак кут-луғ - ку-нинг му - бо -рак шу - ги - на жо-ним шу жо-ним

7
бўй-ни - да - ги мар-жо-ним ху - до бер-са сиф-син деб тол бе-шик-ка сол-син деб

After the baby is placed in the crib, the women form a small circle and draw each other into the game. The song continued mainly in the form of a narration, with the participants accompanying the refrain. During the performance, the doyrada method was accompanied. From time immemorial, grandmothers have been the main "beneficiaries" of various ceremonies, holidays and folk festivals in the Surkhandarya region. This is also reflected in their songs. In particular, the song "O'ynang mom o'ynang" was performed in the form of jokes and jokes. In the refrain, all participants will be accompanied [4,7,9].

Although the circumcision ceremony is performed among the people with such phrases as “**circumcision wedding**”(hanta to'yi), “bolaning qo'lini halollash”, and in some areas “jangala toy”, it starts in the morning with the call of heralds. From ancient times, heralds rode horses, and in some places took the bridegroom with them, and in their appeals "informed" the people: In some cases, on the instructions of the owner of the wedding, men with 3-4 votes were selected and each of them was given a village. Sometimes, the herald was assigned to take the wedding child with him. Those invited to the wedding, in turn, gave the heralds a variety of gifts - greetings. They handed over the wedding greetings to the head of the wedding. Traditionally, wedding children are circumcised between the ages of 3 and 12. The circumcision ceremony was performed in two stages at a specific time. In the first stage, the bakhshis formed a circle in the early hours of the morning. ”And“ Gorogly”.

In this way, a big party was organized with the participation of all friends, relatives and neighbors. Folk songs such as "Kovushim" were sung. According to the intentions of the owner of the wedding (depending on the conditions of the bisot collected for the wedding), competitions such as "Kupkari - kid", "Kurash" were also organized. Famous riders and wrestlers competed in it. The winners received horses, camels, rams and other valuable prizes. Poets performed national epics to please the audience. The second stage of the circumcision ceremony began with the ceremony of "cleansing the child's hand" by a light-handed, professional master, who received the blessing of the people. The ceremony was performed from early morning until noon, and the child was circumcised. At the end of the ceremony, the child received various gifts from parents and relatives. Thus, the "circumcision wedding" was celebrated as a family ceremony with the participation of the general public [2,3,4,6,7,9].

Muchal wedding. The great scholar Abu Rayhan al-Biruni's Qanuni Mas'udi says of the muchal: Each year is named after a specific animal. It is known that the ancestors of the people have long been known by the names of 12 animals (mouse, cow, tiger, rabbit, fish, snake, horse, sheep, monkey, chicken, dog, pig). they held a muchal wedding ceremony, dedicating the count of years as a muchal to the children who had reached this date. A child born in one of these years is given the name of that year, and it is known in which muchal year the child was born. Each muchal rotates once every 12 years. In ancient times, a 13-year-old child was considered an adult and was included in the ranks of adults and allowed to marry. This ceremony is a great celebration among the people and is celebrated as a wedding feast. In the Surkhandarya oasis, the muchal wedding ceremony will be held in two stages. Since our ancestors considered Wednesdays and Fridays sacred, they took a child who had reached the age of muchal on the chosen day to visit the tombs of saints and sheikhs, and then sacrificed a healthy animal (sheep, goat) to the path of God. Lamps were lit on the boy's head and the "Hatmi Qur'an" was revealed to the souls of the saints. In some cases, including in Boysun district, the "wedding boy" was taken to shrines (cemeteries) to recite the Qur'an for the rights of the deceased in order to form a spirit of devotion to national customs, traditions and values. This situation is the main first stage of the muchal wedding ceremony, the second stage of which is held in the family. At the muchal wedding, relatives, neighbors and peers of the child who has reached the age of muchal wedding were invited to the apartment. The sheep were slaughtered and various dishes were served. After the meal, the participants of the ceremony circled the initiator of the party and sang the song "Muchal toying muborak" associated with the name of the muchal animals [2,3,4,5,6,7,9,10].

Мучал тўйинг кутлуғ бўлсин



While the positive side of muchal animals is sung in relation to the child being celebrated at the wedding, the negative side is condemned. The melody of the song consists of a small structure and is performed in the form of a narration by women and men of different ages. During the ceremony, various sayings were made on behalf of various animals in relation to the toybola. Among them are "Wedding today", "Happy wedding", "Peace and prosperity", "Incense", "Blackbird", "Growing up". The fact that this ceremony has been carefully preserved since ancient times testifies to the immortality of our national values. Muchal wedding is a family event [4,5,7].

Girl Seeing Ceremony. In the mountainous areas of Surkhandarya and Kashkadarya regions, as well as in some parts of the Republic of Karakalpakstan, the population has long been nomadic. This process is still observed in the mountainous areas of Surkhandarya region. From time immemorial, in order to marry a young man who has reached puberty, of course, he held an inter-village "girl-seeing" ceremony to select a bride in the neighboring aul and villages. When the grandmothers heard that "So-and-so has a grown daughter", they sent a "messenger" to the house where the girl was born and went to see her. The girl (future bride) was not informed about this. Despite the fact that the girl was busy waiting for a guest, the visiting grandmothers treated her very closely and tested her by doing various household chores. When the grandmothers were satisfied with the future bride,

"Ohuva" and other songs were sung and rejoiced after the consent of both parties. The ceremony is called the girl sighting [2,3,4,6,7].

О ҳува



Халгинчак учган о ҳу-ва ар - ча - миз - да о ҳу-ва



То кўриш гун - ча о ҳу - ва хуш денгиз - ла - р о ҳу - ва.

Today, this habit has become more modern. The song "Ohuva" will be sung only after the successful completion of the ceremony.

О ҳува



Ў-ра-лите-па ўй-рил-ди-ей о ҳу-вақўл-лар-гахи-на кў-йил-ди-ей о ҳу-ва Эт-ган э-линг



сар-кар-да-ей о ҳу-ва дар банд га бо - ribs су - йил ди-ей о ҳу-ва О ҳу-ва,



о ҳу - ва о ҳу-ва - ей дар банд га бо - ribs су - йил - ди-ей о - ҳу - ва.

Wedding songs. Those who go to every house with a grown-up daughter as a groom must know the "Groom's song". The groom entered the room singing. After the owners of the house, in consultation with their relatives, agreed to the wedding, a "bread-breaking" ceremony was held, and on the same day the groom was tested on a day (log, tree trunk). In the process, the song "Otin yorish" was sung. After the engagement, the ceremonies "Kiy kiyit", "Bezak iligi", "Kuyov kiyit" were held. There was a song of the same name at the ceremony of "Kyz kiyit", in which the groom sent "seb" (various clothes sarpos) to the girl [2,7]. This song was performed by the yangs. They examined the sarpos sent by the groom. The song of the same name was performed at the "Ornamental Bone" ceremony on the basis of its own secrets. It showcased the girl's sewing and weaving (handicraft rugs, skullcaps, gold eyebrows, etc.). The ceremony of "groom's dress" also has a special look, which mainly reflects the process of dressing the groom. Various songs were performed by the groom's friends. On the wedding day, the groom meets the bride at the bride's house. After that, the "Mirror Show" ceremony will take place. The bride and groom look in the mirror together. During the observation of the bride and groom's house, the song "Olan" is performed, and in the groom's house, the song "Yor-yor" is performed [2,3,4,5,6,7,8,9,10].

In this ceremony, songs directly and indirectly related to the theme will be performed. This wedding, which is the biggest celebration of the family, is held in Surkhandarya, as well as in each region. For example, a small group of close relatives of the family with the groom's friends appointed by the groom visits the bride's house at the appointed time in order to bring the bride down [2,3,7,8].

Upon arrival, the bride's house will be filled with songs "Yor-yor" accompanied by musicians. The hosts sprinkle wheat flour on the palms of those who accompanied the bridegroom as irim. At the end of the

ceremony, the groom enters the rooms with a special table set for his friends and relatives, and the bride invites them with seven different dishes called "seven plates". At this time, the bride's friends dress her up and prepare to observe. On the eve of the bride and groom's departure from the wedding hall, the song "Olan" is sung, and when they go to the groom's house, the song "Yor-yor" is performed. After the bride entered the new apartment, a big party was held, in which "Let there be weddings in my country", "Ohuva", "Yor-yor", "The girl ran away", "Yor Jamoli". "Mirror show", "Beauty", "Girl", "Separation", "Judolik", "Yangajon", "Yorim toni", "Kampir topaymi dadajon", "Hay yor-yor aylanay", "O zan-zan", "Ho-dorsi", "Yaqu - yaqu, yaqu - ya", "Kelgin yor oynaylik", "Kelin nidosi" and many other songs and sayings. The next morning, to introduce the bride to the groom's close relatives, the bridegroom dropped his belt on the ground the next day to prove that he was still the head of the family. let him be a slave "(note). According to the tradition, the song was sung by young and old in a wide circle, and first of all, the elders were given the opportunity to get a belt. When removing the belt, it was necessary to bite without bending the knees [2,3,7]. The song "Kim aldi-ya, shuginani-ya" is still performed. It is one of the ancient traditions of Surkhandarya region that after this ceremony, the "Kelin salom" ceremony is celebrated by women as the most responsible and valuable event in human life in the series of family ceremonies.

In the past, young girls were married only to men of different ages whom they had not seen or known, with the consent of their parents. Girls who went to distant lands as brides could not get used to the atmosphere and conditions in the groom's house. In the end, they faced many difficulties. These situations were known as "eternal destiny". Although they wanted to see their parents, they were unable to do so. These are the vital impressions they put into their songs. As noted, the young brides are said to have been relieved of their longing sufferings,

Mourning ceremony. Man unknowingly relies on music and is saved in the good and bad days of life in various bitter and sweet trials. As in all regions of the country, the people living in the Surkhandarya oasis - on the day of death or ceremonies of the deceased - were invited special mourners to mourn, mourn, mourn, in the vernacular, "to weep even those who do not cry." This ceremony is a proof of the fact that the family life style takes place at an unspecified time. The sayings of "mourning", "weeping" and "sadr" were recited by women and men from the day of the deceased's death until the end of other ceremonies. We heard some similar statements made by Gulandon Rahimova, a resident of Munchok village, Boysun district [2,3,4,5,6,7,8,9,10].

ЙўқЛОВ



At funerals and condolences, qualified mourners are invited to create symbols of sympathy, sometimes various "marches" as a consolation of deep painful experiences. A "Sadr" ceremony will be held on the day of the funeral. If the deceased has a horse, he will take it out to the Sadr supporters who formed a circle in this yard. The horse snorts and even cries, leaving the participants of the ceremony in deep thought. Family members mourn and say all sorts of "Cry", "Separation" and "Disappearance" in a sad mood. In some districts, especially in Muzrabat, funerals are held with the participation of mourners invited by the relatives of the deceased. The mourners (due to the custom of coming to the funeral home voluntarily, there can be both male and female mourners in the same household) perform different poetic utterances in a mournful voice, depending on the gender and age of the deceased. The sayings are mostly uttered in a solo voice in the form of turn-by-turn transmission. At the end of each verse, it is customary for the participants of the ceremony to express their affirmations to the mournful cries of the speakers in their mournful voices [2,3,4,5,6,7,8,9,10].

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