



THE STUDY OF FOLK CREATIVITY, TRADITIONS, CEREMONIES, CUSTOMS IN THE SYSTEM OF THE UZBEK PEOPLE'S INTANGIBLE CULTURE IS A NEW GATE TO REALIZATION OF IDENTITY

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Abstract: Although the expression "intangible cultural heritage" has entered recently, we traditionally use the expression "folk art", "folklore" and Great attention has been paid to the issues of preserving our national heritage, passing it on to the next generation, and making effective use of it in the education of young people. After all, every nation has its own language, customs, material and spiritual wealth. Our country also has a great heritage that is historically inextricably linked with the world community, and if we don't learn and use them ourselves, others will certainly use this great treasure for their own benefit. It can be used on the way. That is why this issue has become an important work of the state. This can be seen from the fact that research is being conducted using various methods at the level of the Republic under the leadership of our President. If you cut a single tree, you can see how deep and wide its roots are. In the same way, it can be said that the ancient culture and traditions of a nation and state are inextricably linked with the whole world. Studying them helps not only to understand one's identity, but also to improve relations with other countries.

Keywords: Ritual, inscriptions, culture, nation, folklore, epic, ICHKAP, bakhshi, matal, sister nations

INTRODUCTION

Every developed and cultured nation has its own language, customs, literature, artifacts, traditional, material and spiritual wealth. As one of the oldest cultural nations in the world, the Uzbek people have such a treasure. We should be rightly proud of this. For this, it is our human duty to know, preserve, and pass on that ancient culture and tradition to future generations. We must not forget that the customs, rituals, literature, and art that have been formed for thousands of years are inherited from other peoples. It is still not developed. On the contrary, it was created and developed with the direct participation and support of the brotherly Kazakh, Kyrgyz, Turkmen, Tajik and Azerbaijani peoples who have been living side by side with us since ancient times. Even representatives of many other peoples of the world have certain contributions in the formation of this ancient culture. Each nation has its own unique place in the world culture with these customs, traditions, and roots that are deeply rooted in the past. Unfortunately, during our glorious history, which lasted for many centuries, our priceless treasure remained under the soil. When ancient writings are studied and read by researchers, "History is like a language", after many centuries of stagnation, traditions, rituals, customs that reveal our identity, as well as bringing out our national creativity in every country in our country, is the sacred duty of man. After all, it is not necessary to use weapons and conquer by force to destroy a nation or state. It is enough to separate from language, culture and religion.

Literature analysis and Methodology

The President of the Republic of Uzbekistan I.Karimov in a number of his works, as the main task in solving the issue of raising national spirituality in all aspects, in-depth analysis of all factors and criteria that influence the formation of spirituality, their role in this process He emphasized that it is necessary to understand its role well. At the same time, it was noted that it is impossible to imagine any nation or nation without its spirituality, history, unique customs and traditions, vital values. In this regard, of course, spiritual heritage, cultural assets, old historical monuments served as the most important factors. In our country, special attention is paid to the protection, development and promotion of national culture, especially intangible cultural heritage. For example, in 1999, on the initiative of the head of our country, UNESCO celebrated the 1000th anniversary of the epic "Alpomish", a rare masterpiece of folk art. According to the Decree of the President of the Republic of Uzbekistan dated March 14, 2000, the title "People's Endowment of the Republic of Uzbekistan" was established. This is a vivid example of high respect for the cultural heritage of our people. On August 30, 2001, the Law of the Republic of Uzbekistan "On the Protection and Use of Cultural Heritage Objects" was adopted. The Resolution of the Cabinet of Ministers of the Republic of Uzbekistan dated July 29, 2002 "On measures to further improve the protection and use of cultural heritage objects" raised the protection of cultural heritage objects to a new level. helped in comprehensive study, popularization and promotion. The decision of the President of the Republic of Uzbekistan on April 7, 2009 to hold the "You are the only holy Motherland" republican competition in the field of singing is a proof of this. Since 2009, official organizations of our country have been working in the field of documenting examples of intangible cultural heritage in cooperation with the International Center for Information and Cooperation in the Field of Intangible Cultural Heritage in Asia and the Pacific (ICHKAP) under the leadership of UNESCO, established in the Republic of Korea. With the support of the ICHKAP organization, extensive cooperation is developing between specialists and organizations operating in the field of intangible cultural heritage in Central Asia.¹

RESULTS

Russian missionary N.P. collected and published folk tales, riddles, proverbs and proverbs of the Uzbek people, as well as examples of oral theater. Ostroumov's services are also significant. He published a number of articles on the ethnography of the Uzbek folk theater several times. At the same time, some samples of Uzbek folklore became known on the world level. In the twenties of the 20th century, the collection and study of Uzbek folk art began in earnest. In the summer of 1922, Ghozi Olim Yunusov went on a scientific trip to Tashkent, Syrdarya and Samarkand regions and collected tales, songs, proverbs, riddles, a lot of dialectological and ethnographic materials. In 1921-1922, Ghulam Zafari traveled to the Fergana valley, Elbek to the Bostanliq district of the Tashkent region and recorded various songs, lapars, and oral drama samples. Also, in 1923, a collection of "Uzbek words of fathers" containing five hundred and sixty-four proverbs and sayings collected by Bekjon Rahmonov from Khorezm was published. Since 1926, almost every year, folklore expeditions have been organized in different places of Uzbekistan. In the 1960s-1980s, many large-scale studies were carried out in the field of scientific and theoretical study of Uzbek folklore. By this time, researching the issues of the art of folklore became a first-class work. Muhammadnodir

¹ Karimov. I.A. Tarixiy xotira va inson omili – buyuk kelajagimizning garovidir. – T.: O'qituvchi, 2001. 144-bet

Saidov created monographs on "Malikai Ayyor" epic (1964), Tora Mirzayev on Uzbek versions of "Alpomish" epic (1968), and Malik Murodov on "Gorogli series". In the following years, such as K. Imomov's "Image of Nasiriddin Efandi in Uzbek folk anecdotes" (1979), B. Saeimsakov's "Saj in Uzbek literature" (1978), M. Alavia's "Uzbek folk ritual songs" (1974) works were published.

DISCUSSION

The past of the Uzbek people goes back to a long history. During this period, both material and spiritual culture of the people became immortal examples of world civilization. In particular, the intangible cultural heritage of the Uzbek people has been polished by centuries-old ancestors and has been valued as an important subject for the deepening of democratic reforms and the development of civil society, as well as being an invaluable property of the people. After all, intangible cultural heritage educates and glorifies a person. It reveals the beauty of nature and life. The Uzbek people have made a significant contribution to the development of the world culture and at the same time have developed by taking food from the universal culture. Of course, this is based on the cultural heritage of the Uzbek people and its immortal examples. The more we know, the more we realize how much we don't know, and the deeper we study cultural heritage, the more we understand its essence. Not studying the cultural heritage means that you have a ready-made treasure in your hand, but you don't use it. It is clear from this that any wealth is worthless if you do not use it, if you cannot use it. Therefore, studying our huge treasure and applying it to every sphere of life will be a blue ladder for us.

CONCLUSION

Folk art is the work of hardworking people. Thanks to the independence, an opportunity was created to develop the oral poetic creativity of the people, to publish and analyze the spiritual and cultural heritage created by the people, not from the point of view of class, but as true examples of art. The President wrote about the noble ideas in the core of folklore works, which are rare examples of folk wisdom: "Our ancient ancestors developed a whole set of moral requirements for a perfect person, or, in modern terms, an oriental code of ethics. In the heart of a person, there should be an uncompromising rebellion against uncleanness, impurity, and injustice." In my opinion, this upbringing is embodied in all of our cultural heritage. Therefore, if the issues of spiritual education in the higher education system of Uzbekistan are approached from the point of view of the principles of today's requirements, the examples of oral creativity, considered the source of folk wisdom, are considered the most important spiritual wealth in the education of a perfect person..

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