

Description of rituals in the prose works of the jadids

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Received: 26 October 2024; **Accepted:** 28 December 2024; **Published:** 30 January 2025

Abstract: This article contains an analysis of the rituals described in the prose works of the Jadids. It studies the customs and rituals of the Uzbek people reflected in the works of Jadid writers, their literary interpretation. The depiction of national rituals in prose works sheds light on the socio-cultural environment of that era. Also, the ethnographic expressions used in the rituals and their linguistic features are analyzed. The rituals are described and divided into groups.

Keywords: Ethnography, ceremony, value, aqiqah, procession, maraka, marriage, condolence, mourning.

Introduction: A ritual is often an integral part of tradition and customs, usually conducted in a formal and spiritually uplifting manner, incorporating universally accepted symbolic actions. Examples include the aqiqa (naming ceremony), wedding ceremonies, funeral rites, commemoration ceremonies, sowing rituals (seed planting), and harvest initiation rituals, among others.

Lexical ethnographisms are linguistic units that reflect the ancient way of life, worldview, and beliefs of an ethnos, as well as customary actions that have become ingrained in tradition. They encompass names of rituals organized within the family or community from birth to death, including customs, rites, superstitions, and beliefs. These lexical elements serve as a linguistic repository of cultural heritage. The following discussion presents an analysis of this subject.

METHODOLOGY

Since ancient times, traditions and rituals have not only fostered goodness in people's hearts but have also served as a unifying force, promoting solidarity, mutual respect, and compassion within society. Due to these attributes, customs and rituals have played a crucial role in social development. For this reason, every nation carefully preserves the rituals created by its ancestors and refined over centuries, ensuring their continued development as valuable cultural assets.

Folkloric rituals, as invaluable examples of intangible

cultural heritage, contribute to shaping the artistic and aesthetic taste of younger generations and strengthening the spiritual identity of a nation. From birth to the final moments of life, an individual grows and matures within the traditions and values of their ethnic community.

As B. Sarimsoqov states, a ritual is a natural behavioral expression, enriched with symbolism and meaning, that arises from the material and spiritual needs of human life. It can even be considered a "theatrical performance" embedded within daily existence.

Scholars have categorized Uzbek rituals into two major groups:

1. Family and domestic rituals
2. Seasonal rituals

While acknowledging the validity of this classification, we believe that religious rituals should also be included as a separate category. Upon closer analysis of rituals, it becomes evident that religious ceremonies constitute an independent classification of their own.

A significant portion of rituals associated with human life is composed of family customs and ceremonies, reflecting the deep socio-cultural traditions of Uzbek society.

RESULTS AND DISCUSSION

In the prose works of the Jadids, the rituals mentioned can be classified as follows:

<i>Ethnographisms Related to Birth</i>	AQIQA	<i>"Who is the midwife? How many sheep are needed for the aqiqa? On which day is the ceremony held? How many men and women are invited, and who are they?" (B-365)</i>
	Cradle Ceremony	<i>"By the grace and mercy of Allah, his second wife was blessed with a son, and the day of his cradle ceremony was approaching." (Mirmuhsin Shermuhammedov)</i>
	CHILLA	<i>"Anvar had never experienced the 'chilla' light, but it was unusual for him to remain nameless in the cradle for twenty days. Neither his father nor his mother had thought of naming the 'precious guest'." (Abdulla Qodiriy, "Mehrobdan Chayon", B-41)</i>
<i>Ethnographisms Related to Marriage</i>	SOVCHILIK	<i>Unexpectedly, matchmakers came on behalf of Komilbek, the son of Salim Sharbatdor, one of the wealthiest and most respected figures in the city." (A. Qodiriy, "O'tkan Kunlar", B-234)</i>
	Pre-Wedding Blessing Ceremony	<i>"These words reached Shohnazar's ears, wounding his pride. Without consulting anyone, he arranged the fotiha (engagement) of his daughter to a man named Omonboy." (Sadridin Ayniy, "Sudxo'rning O'limi", B-120)</i>
	Bride or	- <i>"What kind of celebration?"</i>

	Groom's Celebration	- <i>"It's Shamshodbek's celebration. Haven't you heard about his wedding yet?" (A. Qodiriy, "O'tkan Kunlar", B-184)</i>
	Wedding Ceremony	<i>"Having a wedding without a proper ceremony was out of the question," Odina firmly rejected the idea. (Sadridin Ayniy, "Sudxo'rning O'limi", B-66)</i>
	CHARLAR	<i>"There are no charlars (festivities) left, why don't you go visit your father-in-law? Or would you rather see him without the charlar?" (A. Qodiriy, "O'tkan Kunlar", B-16)</i>
Ethnographisms Related to Death	Funeral Prayer	<i>"Half-asleep, I asked, 'Did Dad go to the market?' My mother replied, 'He is at Esonboy's janoza!'" (Qodiriy, "ULOQDA", B-426)</i>
	Mourning Period	<i>"Why are we gathered here, just drawing lines in the dirt? Did we come here to open an aza (mourning gathering)?" (B-54)</i>
	Condolence Visit	<i>"One of her husband's apprentices, a young man, came to express his ta'ziya (condolences)." (Behbudiy, "Selected Works", B-52)</i>
Ethnographisms Related to Seasonal Traditions	SUMALAK	Zaynab Kholo and Jannat Opa, sitting by their doorsteps, were discussing Mehri Otin's sumalak from last year and recalling her greed." (Botu, "Yoz Kuni", B-190)
	Melon	"He only attends weddings, grand feasts, melon festivals, and fruit fairs together with

	Festival	Eshon Bobo (only with him!)." (K. VA K, 15)
	Fruit Festival	"He only attends weddings, grand feasts, melon festivals, and fruit fairs together with Eshon Bobo (only with him!)." (K. VA K, 15)
Ethnographisms Related to Religious Rituals	ARAFA	<i>"Today is a false arafa... Tomorrow Ramadan ends... The day after is Eid..."</i> (Botu, "Selected Works", B-106)
	Eid al-Adha	<i>"Eid al-Adha has arrived... How do you plan to perform the sacrifice this year, Haji?"</i> (Qodiriy, "Selected Works", "Qurbonlik O'g'rilari", B-583)
	Eid al-Fitr	<i>"On the fourth day after I had established relations with Saodat, the Ramazon Hayiti (Eid al-Fitr) arrived."</i> (Qodiriy, "O'tkan Kunlar", B-197)

CONCLUSION

The concept of a ritual is relatively narrow, referring to socially accepted practices within specific areas of a nation's cultural life. Rituals often carry symbolic meaning and are deliberately organized by specific individuals as ceremonial events.

A significant portion of rituals associated with human life stages consists of family traditions and customs, reflecting deeply rooted cultural and social values.

The terminology used to denote rituals is typically formed through compound expressions, which can be classified as multi-word conceptual units rather than single-word terms. These linguistic features illustrate how rituals are linguistically and culturally encoded, preserving traditional worldviews and ethnographic heritage in Jadid prose.

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