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Paradigm of Customary Names, Characteristics and Uniqueness of the Traditions of the Uzbek and German Peoples

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A B S T R A C T
In this article, the paradigm of traditional names, the characteristics of the national traditions, customs, and ceremonies of the Uzbek and German peoples, the Uzbek people are related to the performance of Muslim practices in the Islamic religion, and the birth of a child. Azan and aqiqa rituals are analyzed in detail.

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Lexical units representing images and customs have their own special sign. In turn, expressions related to traditions can be differentiated within a certain language, based on the customs of different nations. This is naturally reflected in their language.

Scientific sources emphasize the inextricable connection between the concepts of tradition, habit (custom), ritual. For example, in U. Karaboyev's work entitled "Holidays of the Uzbek People", the above concepts are explained as follows:

Tradition is a cultural phenomenon that arises on the basis of natural and social needs in the course of historical development, is inherited from generation to generation, and affects the spiritual life of people. Tradition, as a unique social phenomenon, is a set of procedures and rules that have been absorbed into the minds of people (generally or by a certain group), accepted.

Sources on ethnoculture also reflect on the concept of traditional folk culture: "Traditional folk culture is based on the historical and spiritual needs of ethnic groups, developed as a result of their intellectual and creative activities, and the thoughts, experiences, and dreams of ancestors over thousands of years. - it is an invaluable heritage that combines desires, traditions and values, passed from generation to generation, refined and complicated over the centuries, and is considered an important factor that serves the spiritual maturity of the people, which improves the moral health of our society and stabilizes its humanity.

Habit (custom) is a behavior that is ingrained in people's lives, repeated for a certain period of time, rules of behavior accepted by the majority, and skills.

A ceremony is an event aimed at celebrating important events in a person's life, taking place in a formal and spiritual atmosphere, following generally accepted procedures.

After our republic gained independence, attention to our national values and traditions increased. As a result of this, there was a need to deeply study concepts related to national customs and traditions. After all, "We must always preserve such feelings, which are our national value, and educate our dear children to be the owners of such noble qualities."

For example, according to the decision of the UN, Nowruz is widely celebrated internationally every year. This holiday has its essence, value, socio-cultural significance, and is a sacred holiday that can awaken good feelings in people.

As President Shavkat Mirziyoyev noted, "We all know that Navruz calls for valuing peace, health, and living with care. If we preserve peace and health, we will certainly achieve the rest."

The field of ethnolinguistics, aimed at the study of linguistic expressions representing national ethnoculture, is also important as an integral part of this topical issue.

Until recent years, linguistic units related to national traditions, customs, and rituals were the object of some researches in Uzbek linguistics. In these works, expressions related to rituals and traditions are studied at different levels. For example, M. Sattar in his work entitled "Uzbek traditions" divides the traditions of our people into 7 chapters and reveals their unique nature. In this book, M. Sattar groups the Udums specific to the life of the Uzbek people on a chronological basis and explains the national Udums specific to each period of human life. In addition, the book contains traditions related to religious beliefs.

In particular, the researches of A. Joraboyev and Z. Husainova are focused on the general study of expressions related to the wedding ceremony in the Uzbek language, and the research of F. Hayitova is focused on the issue of linguistic analysis of wedding songs, while O. Ismanova's scientific work is devoted to the poetic study of the bridal salam genre, and M. Kaharova's dissertation is devoted to the systematic study of Uzbek ethnographies.

In the candidate's thesis of A. Zhoraboyev, it is recognized that the LSG united under the theme "wedding", in turn, is divided into small groups based on certain differential signs, thus the lexical system of the language has a family structure. Names of wedding ceremonies are divided into nineteen thematic groups. In particular, 1) the names of the person who performs a task or task in circumcision and weddings; 2) names representing the engagement of a girl and a boy; 3) some names representing the relationship between the bride and the groom, etc.

It is known that tradition is always observed in everyday life, and ritual is characterized by its emergence when important events occur in a person's life.

Despite this, all the concepts related to the customs and traditions of different peoples are important in the manifestation of certain national customs and traditions. Accordingly, in our study, the linguistic units representing traditions in the Uzbek and German languages are cross-analyzed from a lingucultural point of view.

It is known that in the Uzbek and German peoples, various ceremonies and rituals are held to determine whether their children belong to a certain religion. Along with such ceremonies, in Muslim nations, including the Uzbek people, rituals such as calling the call to prayer or holding a circumcision wedding have become customary in order to ensure that the children born belong to the Muslim religion. The Uzbek people have formed traditions related to the performance of Muslim deeds in the Islamic religion. One of these actions is the aqeeqah ceremony. Aqeeqah is a ceremony associated with the birth of a child, and it has its own requirements. The conduct of this ceremony is closely related to Islamic culture and teachings.

In the "Annotated Dictionary of the Uzbek Language" the word azan is explained as follows: Azan

1. religion. A call to prayer. The evening call to prayer was heard from the mosque. SH. Toshmatov, Erk Kushi. Sufi Shukr went to the mezan and said the call to prayer. A.Qadiri. A scorpion from the altar
2. The dawn, dusk; early morning - He cried all night long, and then, like you, until he touched the ground, he ran away in a hurry, close to the call to prayer, - said Davlatyar. P. Tursun, Teacher

Calling to his ear Ethn. Reciting prayers for the ears of a newborn baby. His great-grandfather called out to him and raised his palate. Mirmukhsin, Architect Sufi without saying adhan Very early in the morning. What are you doing without calling the Sufi call to prayer?

It seems that a small ritual of "calling to prayer" is performed by a teacher who is knowledgeable about religious knowledge nearby. Through this ritual, from ancient times, people expressed that the baby

belongs to the Muslim religion by saying its name and reciting certain religious prayers.

Linguist scientist M.I. We can see that Umarkhodzhayev gave a more precise definition of the lexeme of call to prayer:

Azan 1. Announcing the time of the five daily obligatory and Friday prayers in a loud voice and in a pleasant tone through special words and words.

2. Call to prayer, invitation.

In one place, Alisher Navoi states that the muezzin should call the adhan with a beautiful voice, because this call will also invite bad people to the mosque. The poet says that this situation is similar to a person taking a snake out of its nest with a kind word (Hidayat. T., 2009, p. 30).

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