

WEDDING CEREMONIES HARMONIZATION OF RELIGIOUS AND
NATIONAL VALUES

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Annotation:

In this article, the information on the traditional wedding rituals of the Uzbeks living in the territory of the Khorezm oasis is analyzed based on written sources, scientific literature and field materials. In addition, the authors have considered pre-wedding and post-wedding ceremonies.

Key words: tradition, ceremony, custom, wedding, “oqsuyak”, “non yopor”, “eshik ochdi”, “kelin ko’rdi”, “o’qlov sanchar”.

In “Avesta”, the first written source of the history of our nation, there are important comments on not to be in a hurry when choosing a halal partner when starting a family, and to act with the advice of parents and relatives [1]. These advices are still in use today, and the traditions formed under their influence have survived to us. One of the common customs among the Uzbek people is related to the marriage of a son or a daughter. This is such a sensitive issue that even in some villages it is forbidden to send a girl child to remote areas. For example, in the village of Beshuy, Gurlan district, it has become a custom to marry and give a girl only from this village. It is not for nothing that the saying “a good girl does not leave the neighborhood” is said among the population, and in most cases this rule is strictly followed [2]. It is not a secret that it is not considered appropriate from a medical point of view to exchange daughters only within one village for many years, and it has a negative effect on the strength of heredity. This situation is observed not only in humanity, but also in the animal world, and it has found its scientific confirmation in science.

There is another peculiar aspect related to family marriage relationship. Although there is no instruction on this in the Islamic religion, only exchange of girls among the Khojas, Saids and Eshans, who considered themselves to be white, became the norm. Until recently, sons of these categories were allowed to marry the daughters of the “black” people as an exception, but the transfer of daughters belonging to the “oqsuyak” category to “black” ones was completely forbidden. The rise of this form of marriage to the level of an unwritten rule and national tradition is explained by its social nature.

It is known that the emergence of marriage is considered a huge positive event in the history of a person, and the improvement of rituals and traditions related to the ceremony, the development of procedures related to their implementation, is directly related to the social environment and the development of society, of course [3].

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It is known that traditional forms of marriage have been studied by many scholars, and there are different opinions on this matter. Some scholars refer to group marriage, pair marriage, monogamy, polygamy, and polyandry as forms of marriage [4]. Another group of scholars [5] include “levirate”, “sororate”, “qiz olib qochish”, “qalinlik nikoh”, “beshik ketti”, “qarshi quda” (exchange of daughters) and “ichkuyovlik”. In the words of N.A. Kislyakov [6], “forms of marriage” should mean the conditions of marriage.

Like many other peoples of the world, Uzbek weddings are distinguished by their various rituals, wealth of rituals, and diversity of ethnographic sources. The customs and rituals of the Uzbek people’s weddings are not only about joy and happiness, but also have a specific purpose. In fact, the traditional marriage ceremony of Uzbeks, which is practiced until now, consists of a set of unique traditions aimed at building a strong and prosperous family with many children.

The wedding ceremony first started with courtship ceremony. A matchmaker is one who is called upon to tie the ties of kinship to two households. As noted in the previous seasons, the visit of the matchmakers is scheduled for special days of the week - Thursday or Friday. In the oasis, men went to courtship at first. In Khorezm, it is said that “a door opened by a man will be characteristic”, and in the Kipchaks of the Fergana Valley, the suitor went to the house where the girl lives on a white or red horse. The suitors never used a black horse to accomplish this noble goal. Because it was believed that riding a black horse will cause the work not to be completed [7]. The suitors visit the girl’s house three or four times. Usually, the mother of the young man brought a table with various sweets to the house of the bride-to-be. On the third visit, if the girl agrees, the patir is lit and the white cloth brought by her mother is taken by the girl’s mother, and this custom is considered a sign of consent. After that, rituals such as “o’g’ri patir”, “eshik ochar” and “ulli (big) patir” were performed, and preparations for the wedding ceremony began in both households.

In Khorezm Uzbeks, the groomsmen, consisting of the boy’s mother, older and younger relatives, carry a white table with 9 oiled patirs to the girl’s house. If there is a slight inclination, two women from the girl’s relatives come to see the guy’s house for a long confession. This product was called “Uy ko’rdi” among the population. On the day before the wedding, “non yopar” ceremony is held with the participation of neighboring women. Bread is distributed to the young man’s relatives and relatives from afar. There is also a custom of those who have tasted the bread throwing money on the platform near the oven. After the wedding, after the end of the prayer, the women who share the bread are given gifts as a “gift from the wedding”.

It is known that in the marriage and family relations of our ancestors, the traces of ancient religious traditions and historical traditions related to the Zoroastrian faith are preserved even in the current information age.

In Zoroastrianism, marriage and family relations are given serious attention. In particular, in “Avesta” special attention is paid to the family as the main link of society. Therefore, the issue of starting a family was up to the parents, and they chose suitable future brides and grooms with the advice of the community. Boys were considered adults at 17 and girls at 15 and had the right to marry. It is forbidden to build a family with people of other religions, and it is also forbidden to marry two or more women [19].

If a man was able to leave offspring, but did not marry, he was branded with an iron heated in a fire or forced to wear a heavy iron chain belt around his waist. Similarly, if a girl who has

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reached the age of puberty was unmarried, she was put in a sack and beaten 25 times. After all, in Zoroastrianism, it was considered that such young men and women are not fulfilling their duty by opposing the increase of human offspring [8].

“Avesta” describes in detail the reasons and conditions for maintaining family integrity, marriage procedures, marital obligations, and annulment of marriage.

According to Uzbek traditions, it has become a tradition to perform marriage ceremonies from the beginning to the end with the advice and guidance of family, relatives, neighborhood and village elders [9]. In this regard, the “maslahat oshi” events held before every wedding ceremony can be a vivid example of this [22].

According to custom in Uzbek families, after the eldest son gets married, he is allowed to live in a separate house in order for him to taste the bitterness of life, walk independently from the paths of life and gain experience.

Marriage ceremonies and customs have their own characteristics among the inhabitants of different districts of Khorezm. The traditional marriage ceremony consists of a set of pictures and customs of a colorful nature in terms of origin and historical period, and has reached the present day as the customs of the Islamic religion. However, there are many traditions that have been practiced in weddings and are still being practiced today.

The concepts of “kuyov sovg’asi” and “sut haqi” which are widespread among the Uzbek people, are still present in the family rituals of Khorezm Uzbeks. According to the conclusion of psychologists, it will take 15 years for a newly arrived bride to get used to home conditions. During this period, the oldest man from the groom's relatives advised the bride as “burunduq”, that is, second father, and the groom's mother was “burunduq mother” or mother-in-law - second mother [11]. However, these terms, the antiquity of which is clearly visible, can be found only among the Uzbeks of Northern Khorezm.

Chimildiq is considered one of the wedding ceremonies, and it can be said that the pictures and rituals performed by the bride and groom are a world in itself. In short, in this process, the bride and groom “oyoq bosdi”, “soch siypatar”, “oyna ko’rsatar”, “qo’l qisar”, “o’qlov sanchar”, “bet siypatar”, “chakib urdi” and “taxga tashlash” it is possible to observe the execution of drawings. Each of these has its own meaning and history of origin related to antiquity.

Among them, we will analyze the “oyoq bosdi” and “o’qlov sanchar” customs. According to the meaning of the term “oyoq bosdi”, it is widely believed that the first person from the bride and groom to step on the feet of their spouse will have a higher position in the family. It is known that the Uzbek family was always headed by a man. But, despite this, among the brides of today, there are those who openly strive to step on the groom's feet first and thus gain the upper hand in the family. At this point, it is impossible not to recognize how instructive the wisdom of the ancient Greek philosopher is: “A wise woman submits to her husband and leads him” [21]. Also, “o’qlov sanchar” is performed so that the bride and groom will have sustenance in the oasis.

Among the rituals related to marriage, a custom found only in Hazorasp district attracted our attention. This custom is to turn the cart in which the bride is sitting or the cow that gave birth around the cart when the bride is brought to the groom's house. In this case, the groom's friend turned the cow by its rope, and the groom drove it behind. According to informants, the proverb “sigir-buloq” is widely popular in Khorezm, according to which the cow is considered a symbol of abundance, prosperity and good luck [11].

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Currently, this ritual is not performed due to the concern that the bride will arrive in an expensive car and the cow will damage the car with its horn. Instead, it is becoming a tradition to hold two “cho’rak” (kulchas) in the hands of the groom and his friend, and spin them around the car where the bride is sitting [11]. In this, of course, it can be considered that bread is a symbol of sustenance, like a cow.

At weddings in the Khorezm oasis, jid, sugar, and coins are scattered over the chimildiq [12]. This tradition is preserved in modern life. According to the information of the informants, this ceremony is performed with the noble intention that the future young family “serfarzand bo’lsin”, “may become a state”[13]. In the villages of Hazorasp district, this custom is called “sochuv”, and in the mountainous districts of Samarkand region, a similar custom is called “chachala”. In the generally accepted Uzbek culture, this udum is called “sochqi”.

In addition, on the day of the wedding, following the custom of bringing a “lamp” to the groom’s house with the bride, this lamp was placed on the head of the bride and groom and was lit for three days. The most interesting thing is that this fire had to be lit by the girl’s father. The father lit this lamp with the intention that the light of the family would not go out and that his marriage would last forever. The historical roots of this tradition go back to the belief that our ancestors worshiped fire as a source of heat and light, and its protection from evil spirits [14]. In its place, it should be noted that the bride enters the new house in a basket filled with rice and wheat. Such rituals are performed with the intention of one thing, namely, that the bride and groom’s sustenance should be complete, and the table should be full of wheat, rice, milk and yogurt [15].

In addition, “ko’shayana”, “ko’shagana” (go’shanga) is drawn to the bride’s house. The “ko’shayana” covered over the bride’s head is held in the middle of the room. For “ko’shayana”, special nails are hammered into the wall in advance, and in some places a white scarf is tied on one side of it and a red scarf on the other side. This means that it is intended that the new family should first have a good boy and then a girl [16].

In some places, they tie the cord of the ko’shayana to the boy. Grandmothers say that the person who ties the string of the ko’shayana will be happy [17], and sometimes this work is done by mothers who have seen a lot. The bride and her closest friends and relatives sit behind the ko’shayana. However, during field research, another interesting custom was encountered in Hazorasp district. That is, the bride goes behind the ko’shayana and stands up, then the groom’s mother comes in and begs, “Take away my son”, “Take away my riches”, “Take away my chest”, “Sit down, my child, please” the bride sits last.

A similar custom is called “tiztayoq” in the oasis of Zarafshan, and it is performed by the father. This custom, which is of ancient origin, is mixed with Islamic dowry. Another interesting situation recorded by the informant in this place is that after the godfathers come and sit down, they are given bread, salt and cow’s milk before tea. This custom is performed with the aim that the path and life of the incoming bride will be as white as milk, and that the bride and groom will mix like milk and cream. After that, “sut fotihasi” is recited [11].

According to the information given by Elshunos scientist G.P.Snesarev, dressing of the bride was entrusted to an enlightened woman with children and a reputation. After dressing the bride, he takes off the headscarf (manglaycha in Khorezm) that he has tied on his forehead, wraps it around the bride's head and wishes, “When your son is born, you will wrap me in a headscarf”[18].

In the course of field research, it became known that there is another custom in the village of Mukhamon, Hazorasp district. According to him, a five-seven-year-old boy takes the veil from the bride's head with a half-meter long stick, turns it around the house, and brings it again. Then the boy was encouraged by the bride's sister-in-law for this work. This ceremony is called "yuz ochdi" [11]. Informants explain this situation by the fact that a white scarf is a symbol of purity. After that, the bride was able to walk without covering her face in front of her new family members.

In addition, in Hazorasp, after "kelin salom", an elderly mother fills her skirt with apples and puts it on the bride's skirt. The bride spills the apple on the floor. A fight begins between the women to retrieve the spilled apples. Women fighting for apples perform this act with ceremonial enthusiasm [11]. This ancient custom refers to the fact that the bride's hand will be open and blessed, and she herself will be the head of the family and the head of state.

After the wedding, a white tablecloth brought from the bride's house was laid, and the bride took a large piece of breast meat, which was placed between the bread on the new table, cooked in soup, and served it first to the groom, and then to the two attendants next to him with her own hands. It was during these paintings that the agility of the bride was tested. Because, while the meat was being prepared, the grooms tried to bite the bride's finger. Young people were not left out of the grooms in exile. Tea bags for the groom and his friends were also given here, and a table with meat was also given to the groom.

However, this ceremony, which is almost the same in all regions of Khorezm, has acquired a special meaning and form in Mukhamon village of Hazorasp district. In this village, the bride cuts the meat on the new bread into large pieces and stuffs it into the groom's mouth. The pieces of meat left by the groom are called "kuyov sarqiti", and the women participating in the ceremony give them to themselves and their children, make intentions, and argue about them [22]. In addition to good intentions, according to informants, a person who eats this meat will not have headaches, toothaches, and grief [20]. This last conclusion is undoubtedly a relatively modern interpretation of an ancient virtue that was added later.

Based on the historical evidence mentioned above, this paragraph can be concluded with the following conclusions.

The roots of the customs of marriage ceremonies of the people of Khorezm oasis go back to the traditions of our ancient ancestors. Marriage has long been considered sacred and understood as the only means of serving the continuity of future generations.

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