



Spectrum Journal of Innovation, Reforms and Development

Volume 05, July, 2022

ISSN (E): 2751-1731

Website: www.sjird.journalspark.org

JIZZAKH OASIS IS ABOUT THE TRADITIONS ASSOCIATED WITH THE MARRIAGE WEDDING OF UZBEKS

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Abstract

Uzbeks, like other peoples, are covered with various rituals from the beginning to the end of human life. Events that are held in connection with important turning points in human life are called family rituals. Family and family rituals are transmitters and successors of ethnic cultural and household traditions. Birthdays, namings, cradles and first belly hair removal, first steps, boys and girls going to school for the first time, birthdays, graduations, weddings, silver, gold and diamond weddings, retirement celebratory celebrations such as observances are unforgettable events in human life.

Keywords: wedding, Uzbek, birthday, Jizzkh, dream.

Introduction

The wedding is one of the most attractive ceremonies that embody the ancient customs, worldview, beliefs, lifestyle and life experiences and life skills of the Uzbek people. Wedding ceremonies are important for us in studying the ancient beliefs, culture, dreams and attitudes of the population of the Jizzakh oasis, which is one of the largest regions of our republic. Wedding days are considered one of the best happy moments of the Uzbek people. That's why our elders always say "Let everyone get to the wedding, let them dream!" , they pray. In fact, everyone knows how important it is for everyone to start a family. But is it necessary to get married to start a family? Is there a difference between family and marriage? To find answers to such questions, let's dwell a little on the concepts of marriage and family. The word "marriage" has two different dictionary meanings in our language. Nikoh (Arab.-marriage, union of a couple) is a ceremony of formalizing marriage by Sharia law and a contract read by a teacher during this ceremony. That is, the Islamic religious form of marriage between a man and a woman. Sharia regulates family relationships and treats marriage primarily as a contract based on the obligations and rights of both parties. At present, marriage has two types, i.e. secular and religious. According to the secular meaning, marriage is a legally formalized family union of a couple by mutual consent; marriage In other words, in the worldly context, marriage means the registration of a man and a woman at the Civil Status Registration Authority (FHDYo). A. Fitrat stated that "...marriage is a union in which a man and a woman who want to be friends in life, partners in happiness and unhappiness, sympathizers in times of sorrow, and who want to be there for each other in happy moments, must fulfill their personal and social duties together."



Marriage is a contract between a couple based on equality and mutual desire, it means sharing life with love and affection. At the same time, marriage represents a socially approved form of offspring and relations between the sexes, that is, the arrangement of sex and procreation. One of the most attractive ceremonies that unites two young people is the wedding, which embodies the images, worldview, beliefs, lifestyle and philosophical views of our ancestors, life experiences and life skills accumulated over the centuries. The purpose of this is to make the marriage known to the public and for parents and relatives to share with the community. In different places of our republic, the wedding is called "wedding", "proper wedding", "house wedding", "big wedding". There are a number of rituals in the marriage ceremony: house korar (girl sees), courtship, dowry, nine dishes (nine plates), girl's oshi (girls' gathering), bride-dropping, balkan holding, face-opening, bride-greeting, chors and other ceremonies. pictures related to them. They are still preserved and practiced. Among the Uzbeks of the Jizzakh oasis that we are talking about, weddings stand out in the region with their various ceremonies, rich in rituals, and the diversity of their ethnographic sources.

In fact, the traditional marriage ceremony practiced by Uzbeks until now is made up of a complex of traditions and customs aimed at building a strong, prosperous family with many children. Sovchilik is the first ceremony that starts the wedding ceremony. It should be noted that the information about sovchik is also preserved in the Orhun-Enasoy inscriptions of the VII-VIII centuries. In the inscription of the great statesman Tonyuquq (VII century), the word "sov" - sab - is used in the sense of word, sentence. "Sab" means "word" and "sabchi" means "messenger". Mahmud Kashgari, a famous linguist who lived in the Middle Ages, commented on this and described it as "a matchmaker - someone who conveys messages between the bride and the groom". It can be seen that the courtship system, which plays an important role in the formation of the family, was formed in the distant past.

In the oasis of Jizzakh, men first came to court. After obtaining the consent of the girl's parents, they sent the women to the girl's house. Then the women "wrapped" the girl in white. The participation of elderly people with many children in wedding ceremonies was considered necessary and very important. They performed specific functions at certain stages of the wedding ceremony. We can see this from the process of preparing the dowry of the future bride. Usually, the sewing of the future bride and groom's bed sheets, i.e., the cutting and sewing work was started by the old women during the "blanket laying" ceremony. It embodies the positive intentions that the qualities of enlightened women with many children will be transferred to the future bride and groom.

Before the ceremony, our mothers sew a love (sheep love) in the corner of their first blanket with the intention that the bride and groom will fall in love with each other.

During the Fatiha wedding ceremony, the groom first brings "sweet water" to the guests who come to the bride's house. This custom is intended so that the end of the good work started by both parties will pass like sweet water, and the life of young people will be sweet and sweet. Especially starting from the blessing wedding, the future bride and groom try not to meet each other's relatives and keep away from them.

In Uzbeks, groomsmen are divided into small and large groomsmen. After the "junior suitors" (mostly women) returned from work, the "senior suitors" determined the wedding expenses



and, in some cases, the sum of money. In many lands, the groom's uncle and the well-respected "elder" of the people went to the marriage ceremony. The girl expressed her displeasure to the suitors with various symbolic gestures (putting water in her bowl, filling her bowl with water), and expressed her approval in the fatty, greasy food placed in front of the suitors. One of the most visible ceremonies in the Nikah wedding system was the blessing wedding (a small wedding, in some places, a blessed wedding). The day of blessing is set for the last march of the suitors. Respectable elders and elders of the community are also invited to the wedding ceremony held at the house of the bride-to-be. Among the people in the circle, an old man with many children, who is monogamous, recites a blessing for the strong connection of the destinies of the boy and girl, takes one of the breads brought by the girl and placed on the table by the boy, and breaks the bread evenly, facing the surface side. The intention of the betrothed young people to become as dear as bread and not lose their dignity is embodied in this *udum*. In breaking the bread in two, the magical desire of the bride and groom is embodied. At the end of the Fatiha wedding, the wedding and marriage day are determined by mutual agreement of both parties. During the period from Fatiha's wedding to her big wedding, ceremonies such as the return of a dish, "blanket laying", "kiz oshi" (girl's meeting) were held. The young man used to send Eid gifts to the bride during the holidays. On the day of the wedding or a day before, the wedding soup is sent to the girl either cooked or raw. Soup is served to the team in the girl's house. Soup is often served at the groom's house on that day. On the wedding day or the day before the wedding, the marriage ceremony is performed at the girl's father's house. The groom went to the future bride's house with his close friend and uncle. After explaining the duties and rights of marriage to the future groom, the imam read the "Khutbai Nikah" after obtaining permission from the girl's wife.

In the traditional wedding ceremonies of the considered oasis Uzbeks, special attention is paid to the symbols of colors. Whiteness (white color) in ceremonies was considered a symbol of the future life of young people. Therefore, those who went to the bride's house for marriage were also given whiteness. The bride's wedding dress was also white. We can also see the symbolic meaning of white color when the bride is taken to the upper room after the wedding and touches the flour and oil with her hand.

In conclusion, the traditional wedding ceremonies of the Uzbeks of the Jizzakh oasis are based on a set of ancient traditions and rituals, most of which are combined with Islamic traditions and continue to this day. The main reason for the viability of these rituals and customs is that their main content and purpose is aimed at ensuring the continuity of the future generation.

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