
WEDDING CUSTOMS OF THE PEOPLE OF JIZZAKH OASIS

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DOI: [10.5958/2249-7315.2021.00240.9](https://doi.org/10.5958/2249-7315.2021.00240.9)

ABSTRACT

This article discusses the preservation of ancient religious beliefs and the modernization of Islamic traditions in the customs, traditions and ceremonies associated with the wedding of the people of the Jizzakh oasis. The idea of moving to another social group was also reflected in such rituals as "opening the door", "opening the door", "opening the hole" in connection with the preparation of the bride for a new activity. The first ceremony that initiates a wedding ceremony is a gift. The first information about the matchmakers can be found in the Orkhon-Enasoy inscriptions of the VII-VIII centuries.

KEYWORDS: *Historical ethnographic space, customs and traditions, wedding, matchmaker, groom nawkar, bride greetings, face opened chilla.*

INTRODUCTION

One of the most attractive ceremonies of the Uzbek people is the wedding, which combines ancient traditions - customs, worldviews, beliefs, lifestyles, centuries-old life experiences and skills. Wedding ceremonies are important in studying the ancient beliefs, cultural history, dreams and hopes of the Jizzakh oasis, their attitude to life. One of the best days for Uzbeks has always been the wedding day. That is why the elderly always: "Let him bring everyone to the wedding, let them dream", they pray. One of the main and structural issues of a wedding is, of course, the family and marriage relationship. The word "nikoh- marriage" has two lexical meanings in the Uzbek language. *Nikoh* (Arabic - marriage, reunion of a couple) - a ceremony of legalization of a couple in accordance with the Shari'a and the contract recited by the domulla (Imam) in this ceremony [7, p. 38]. That is, it is an Islamic form of marriage between a man and a woman, which regulates family relations in the Shari'a, and treats marriage primarily as a contract based on the obligations and rights of both parties [1, pp. 139-140]. Nowadays, marriage has two meanings - secular and religious. In a secular sense, a marriage is a legally formalized family union with the mutual consent of the couple; couple [7, p. 38]. In other words, in a secular context, a marriage means that a married man and woman are registered with the Civil Registry Office (CSO).

The Main Findings And Results

The word family has five different lexical meanings in Uzbek. A family is a set of people living together, consisting of a couple, their children and their closest relatives; apartment [7, p. 97]. Its other meanings are close to each other, and can be said to be groups of people, peoples, countries, or groups of plants and animals, a group of sister languages, united in a common sense. In addition, the dictionary also means wife in the colloquial language [7, p. 97]. In the encyclopedia "Islam" [2, p. 313] no information is given on the concept of family as opposed to marriage. In

general, the family is a small group based on marriage or birth, which has long been held as a separate ceremony in our nation. That is, after two years of marriage, a group of relatives and neighbors gathered to announce that they were married. Like many other ethnographic regions of the country, the weddings of the people of the Jizzakh oasis are distinguished by their variety of ceremonies, richness of traditions, and diversity of ethnographic sources. Weddings of Uzbeks in the Jizzakh oasis are an integral part of family life and spiritual culture, and its participants have long performed complex customs and traditions. The first ceremony that initiates a wedding ceremony is a gift. The first information about the matchmakers can be found in the Orkhon-Enasoy inscriptions of the VII-VIII centuries. In the inscription of Tunyuquq (VII century) the word “sov” - the word sab - is used in the sense of speech. In the book of race (fortune-telling), “sab” is a word; “sabchi” is a messenger, a word-bearer. Mahmud Qashqari, a famous medieval linguist, described this as “the bridegroom - the messenger between the bride and groom” [4. 1960, 169 b].

So, we can be sure that the custom of giving birth to a new family has been formed in the distant past. In the Jizzakh oasis, men used to marry. They sent the women to the girl's house after getting the consent of the girl's parents. After the women came to the girl's house and obtained her consent, they wrapped a “white handkerchief” (a white handkerchief in the form of a symbol) over her head, after which the first ceremony was the “Fatiha wedding”. Although the Fatiha wedding (Engagement wedding) ceremony is held in the same way as in other regions of the country, however, in some of its customs it is possible to find a peculiarity of the Jizzakh oasis. For example, the bridegroom first brought “fresh water” to the guests of the bride's house. At the heart of this tradition are the noble intentions that the end of the good work started by both sides should be like fresh water, and that the life of young people should be sweet and sweet. Especially among the residents of the oasis, one of the fathers of the Fatiha wedding, which has survived to this day, from this day on, the future bride and groom try to avoid encountering each other's parents, family members and close relatives.

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 observe this from the process of preparing the future bridal dowry. Usually, the sewing of the bride's bed by the bride and groom, that is, the “bed-laying” ceremony, was started by older women. Before the ceremony, our mothers sew love (sheep's love) in the corner of the first bed with the intention that the bride and groom will fall in love with each other. It embodies the positive intentions of enlightened women with many children - to pass on to the future bride - the groom. On the evening of the wedding day, the groom and his friends go to the bridegroom's house to receive the blessings of the elders at the wedding.

Along the way, the grooms carried claims to announce that the groom was going to the bride's house. After the bridegroom arrived at the bride's house, they entered a specially prepared room. The threshold (white cloth and silk cloth) is laid on the threshold of the house. After the groom enters the basement, his friend's wish that we would have the same groom, - the bride and groom's young men quarreled and tore the basement, which was touched by the groom's feet. We see in this the peculiar sanctity of the foundation. Eggs are laid on the bridegroom's table with various delicacies in order to have a future family, and at the same time dishes are served in nine bowls (plates). These include a mother-in-law's plate for a separate groom, a sister-in-law plate, a dating plate, and so on. As they sit around the table, the old man of the house blesses. After that, the bridegroom brought the bridegroom a dessert and gave it to the bridegroom first (the peculiarity of this process is that the bride had to return the bridegroom's tea until the bridegroom stopped saying so), and then his friends drank it with the intention of making their lives sweet. While the bridegroom is sitting around the table, one of the hosts burns incense to protect the bridegroom from the evil eye and evil spirits. In turn, the groom and his partners gave money to the incense

burner as a token of gratitude. A handkerchief or belt will be distributed to the groom's friends after the reception. On the evening of the wedding, the bridegroom is brought to the bridegroom's house with a special "caravan" of women. The "bride's caravan" was required to have a young boy in front of it, and the bride's entire body was covered with a dress or shawl.

As the bridegroom approaches the bridegroom's house, a large fire is lit in front of the gate, and the bridegroom's sister-in-law are taken out of the pan to make bread, sweets to make the tongue sweet, and cloth to make weddings. After that, the "bride's caravan" was demanded "hourly money" by the bride's younger brother or nephew, who accompanied the girl. The bride was then turned around three times around the fire and led inside. This practice is widespread not only in the Jizzakh oasis, but also among Uzbeks living in other regions of the country, as well as among Tajiks, Kyrgyz and Turkmen [6. 1999].

When the bride was brought into the groom's house, one by one, the sister-in-law tied a chimpanzee in the upper right corner of the house. Chimildiq (tabernacle) was a unique means of magic that protected the bride from evil forces and evil eyes. It is for this reason that the chimpanzee served as a symbolic protection of the bride. In addition, the chimpanzee, like a cradle for a newborn baby, is the bride's new home, the world of the groom. Therefore, in the Jizzakh oasis it was customary to hang a wooden spoon on the chimpanzee of the bride and groom. By the way, the sister-in-law, who tied the chimpanzee in the oasis, were themselves considered to be symbolic patrons who protected them from evil forces and human beings, who were thought to be a threat to the bride and groom. For this reason, from the beginning to the end of the wedding, the sister-in-law had a lot of responsibilities. In the Jizzakh oasis, the sister-in-law was called yanga, checha, kelinoyi, ayi. There is a certain procedure in the selection of yangs. Young people usually have only one marriage, many children, but at the same time they are resourceful, eloquent, eloquent, and rich in life experiences.

The bride was prepared for the wedding by the bridegroom, and the bride and groom were treated by the bridegroom at the first acquaintance. To this day, yangs practice brushing their hair, holding hands, pointing in the mirror, and drinking the water of marriage. The reason for this, according to folklorist A. Musakulov, is a man close to the shaman between the new spirits and the new world. The idea of moving to another social group was also reflected in such rituals as "opening the door", "opening the door", "opening the hole" in connection with the preparation of the bride for a new activity. It tested the bride's readiness for household chores, her ability to read, work hard, be agile, and cook. At the wedding, the bride and groom move to a new social status (for example, "girl" – "bride", "wife", "boyfriend" – "groom", "man"). According to our correspondents, during the marriage ceremony, a table is set in the middle and a bowl of water is placed. After the marriage, the bride and groom drink a sip of water from the cup and give it to others. Writing a table in the middle, when we ask the reason for putting water [5, p. 28], we have learned that the lives of young people, their lives are always full, full, and so that the water is as pure and sweet as possible. By the way, it should be noted that the custom of putting water in front of the bride and groom during the wedding ceremony is widespread not only among the peoples of the oasis and the Muslim population, but also among different peoples. There is information about this in the scientific literature [3, p. 182]. Researchers interpret this habit as a symbolic act of uniting young people.

In addition, Uzbeks in the Jizzakh oasis were required to keep the locks on their houses locked during the marriage ceremony, and it was strictly forbidden for participants to join hands and "lock up." This is because it has been observed that two young people cannot have sexual intercourse if such prohibited cases are not taken into account. According to the wedding tradition, the day after the wedding, all the relatives of the groom, relatives, and neighbors brought gifts to the bride. On this day, the bridesmaids, led by the bride's mother, came to the groom's house for the "Yuzochdi" (Bride's greeting) ceremony. This ceremony is held in the Jizzakh oasis under

such names as “Betochar”, “Yuzochar”. The ceremony began with the bride throwing a white handkerchief over her face with the help of sister-in-law. After that, the young boy of the house opened the handkerchief on the bride's face with the house arrow (oklov) and took her away.

In the Jizzakh oasis, the custom of “supra achdi” was performed at the “Bet ochar” ceremony after the wedding. This custom is widespread throughout the Jizzakh oasis. A circle of participants of this event is filled with a plate of flour by writing a supra. The mother-in-law takes a handful of it from the supra and pours it into the bride's hand. The bride pours the flour on the supra. This is repeated three times. This movement is also carried out because the Uzbeks consider flour to be white and light. Then the fatty meat is cut on the bride's plate on the supra. The reason for this is that the goal is to keep the hand always oily. So, the ritual of “supra achdi” was performed with the hope that the bride - the groom's life will be bright, and they will be able to live in the abundant lake. In the Jizzakh oasis, as in a number of other peoples in the region, the first forty days of the life of a young bride and groom are a period of "chills". During this period, the house lights are not turned off in order to protect young people from evil forces. During the Chilla period, both the bride and groom were required to be extremely cleaned, pure, chaste, kind-hearted, and extremely kind to each other and to those around them. Because these days, there is a widespread belief that what they are accustomed to can be like that for the rest of their lives. During this period, it is strictly forbidden for the bride and grooms to go out in the evening and not to walk alone. In the traditional wedding ceremonies of the Uzbeks of the oasis, special attention is paid to the symbol of colors. The whiteness (white color) in the ceremonies was considered a symbol of the future life of the youth. That is why those who went to the bride's house to give gifts were also acquitted. The bride's wedding dress was also white. The symbolic meaning of the color white can also be seen in the fact that after the wedding, the bride is placed on the supra of the house and her hand is touched with flour and collar.

CONCLUSION

In general, the traditional wedding ceremonies of the Uzbeks of the Jizzakh oasis consist of a set of ancient traditions and ceremonies, many of which are intertwined with Islamic traditions and continue to this day. It is these rituals and customs that are the main reason for their survival, their main content and the highest goal is to ensure the continuity of future generations.

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