



UZBEK WEDDINGS: TRADITIONS AND MODERN APPROACHES

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ABSTRACT

This article describes weddings, which are one of the most important parts in the spiritual culture of the Uzbek people, and their role in society in a social, economic and everyday life. It focuses on the public terms related to Uzbek weddings, their usage, current issues of Uzbek weddings and historical and modern approaches to their procedure of celebration.

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INTRODUCTION

The first president of the Republic of Uzbekistan "to our fathers... many years have passed since he stressed that" being a worthy successor" is an incredibly difficult task. The further development of life itself and the events that have taken place is evidenced by the fact that the first head of our state, the head of state, saw how far away he was and to what extent he was right.

There is a situation in the Uzbek language, which is characterized by the invasion of "had". Without ignoring it and exceeding it, in practice, humanity and the border of the state are inexorably broken. The border guards immediately seize those who have violated the existing border, completely ignoring the existing laws, and hand over to the discretion of the "relevant" bodies, if, having crossed the same wall, our mother, sister or daughter, the violator who is about to violate the existing law opposes it... you know what will happen to yourself is also incredibly good... If there are those who have exceeded their limits and have become overrun, now our great people are trying hard to play "mouse – cat" with

the law, which is truly the original will.

In the decree signed by the first president on 28 October 1998, such nonsense was also emphasized that "such nonsense led to the fact that the rest of our ancestors undermined our national traditions and discredited our sacred traditions", and in one decree about 20 negative qualities such as "vanity", "bravery", "let's go to extravagance", "self-eye", more precisely, were forced to speak illusions. Any document signed by the first president of our country in the last 26 years of our national independence did not cause such severe pain, suffering, and so much embarrassment.

MAIN PART

In the past years of national independence, there have been very drastic changes in the social life of the Uzbek people, spiritual, political and moral-legal life. Although the pace of changes that are happening in the "top" and "bottom" also do not correspond to each other, if we look at the existing life in the label in real terms. It is also possible to change to a certain extent the negative features of crime, non-compliance, in the "upper" by law, decrees and orders, by means of the application of decisions. If the "lower" is the argument that it is living on the basis of traditions, rituals, customs, and not on more laws, then the changes in its consciousness are relatively slow, sluggish. Therefore, one of the wise wrote that "the struggle against people's conservatism is much more difficult than the struggle against throne conservatism."

It would be worthwhile if we could clarify for ourselves what the traditions, habits, rituals and other concepts mean before we talk about the main issue.

Tradition is a means of transferring the spiritual values of ancestors accumulated over a long history to the next generation, occupying one of the most basic places in the life of all ethnos. Tradition is a cultural phenomenon that occurs in the process of historical development on the basis of natural and social needs, inherited from ancestors to generations, has a positive or negative impact on the spiritual life of people. It is a set of procedures and rules adopted by a general or a specific group of people, which, as a specific social value, are integrated into the minds of people. Approaches to tradition in the scientific literature are called traditionalism. It is also often expressed by the concept of traditionalism, that is, traditionalism, in order to emphasize the importance of traditions, to evaluate them beyond the norm. Separated from time and space, only traditionally thinking and perceiving on the basis of persuasions existence make up the mindset. Although traditions arise on the basis of a vital need, it is also possible to prohibit and eliminate them sometimes. However, if the need for them is preserved, others will appear instead. For example, at a village wedding in men friendly and amicable turns out conflict. This is because at previous weddings, young people demonstrated their strength in various competitions – wrestling, racing and other games. Due to the fact that games like this are not held at weddings, young people drink spilled drinks and begin to spend their strength quarreling, which previously took nymoya in game fights. This means that the disappearance of the habit can also lead to various, including negative consequences.

Tradition is an incredibly broad coverage concept. Its composition includes skills, qualifications, customs, habit, convention, superstition, painting, ceremony, wedding, celebration, picnic etc. The concept of tradition acquires a clearer and fuller meaning. Among the concepts of custom, superstition,

ceremony, celebration, which are part of the traditions, the custom is an irreplaceable important place.

Habit is a component of tradition. The tradition covers a very wide range as a phenomenon inherent in all spheres of social life, Labor, culture, while the habit manifests itself in the way of life, behavior, behavior, communication and interaction of certain people. Habit (or tradition) is a phenomenon that is absorbed in the lifestyle of people. For example, on the eve of the holiday, such virtues as greeting small people to adults, getting up in the morning, sweeping the courtyard, knocking on the door, bringing order, paying special attention to the guests, receiving messages from the situation of nuronians, umrbakids and patients, helpless, tormented people, facilitating the affairs of Aries-troops, going to insects are typical habits of the traditions form a unique system in every nation and are perceived by the nation as a very necessary condition of their way of life. The tradition is formed under the influence of history, lifestyle and other factors of the nation and is considered one of the features that determine the specific appearance, mentality of the nation. For example, in Uzbeks, great respect for the well was expressed in vain, "the groom was urinated by the prophets," the father fell from the horse and passed on to the paw, passing through the neighborhood where his daughter-in-law had fallen.

In this regard, since came, we will not be harmed if we give a small explanation to the terms "bride" and "groom", which we mentioned above. The question of the bride actually came from the verb "come", and at the very beginning it meant "came". It is also known to yourself that according to the patrilocal family procedures (according to the matrilocal family procedures, the bridegroom came to the bride for several thousand years), the bride is transferred from one house to another. You can also box yourself from the question "bride" in relation to the newly married either outgoing girl.

Mahmud Qashgari gave the word "groom" in the form of "kuzagu". There are also hypotheses that this word means "beautiful". The term "kuzagu", which our grandfather brought, stands very close to the word "kuzash" in our language. In ancient times, the way of the horse or a person beautifully straightened his hair-beard was expressed in our native language by the "autumn" suffix. This word goes very close in meaning to the adjective "beautiful". In the dictionary formed by Erwand Sevortyan, it is noted that the root of the word groom is close to the meanings of "ascension", "storage", "protection", "shepherd"...

Superstition-is a word, phrase, act that is spoken in order to influence various natural phenomena and life events. On the floor of the superstition lay the intention, purpose, interest. When the superstitions began to become a habit in ancient times, they were given a mythological feature, so that everyone could understand. In particular, it was believed that positive superstitions are helped by angels, and negative ones by insu-jins. Superstitions actually had a household-practical meaning. At night, hair is not taken. The reason is that during the night the person's soul also penetrates into the hair. Since the fact is light at night, the head can be injured while the hair is being pulled, and the hair-beard can be taken uneven. At night, the house is not swept away and the waste is not thrown away. Reason-if the demons at the tip of the broom touch the person, the person is called an incurable disease . The fact is that even the House does not sweep clean because the night is dark, the impurities in the broom touch the human body. As a daughter-in-law daughter-in-law, a stone is thrown behind her while she is transferred to another household. The reason-happy at the place of departure, let it harden like a stone, and let it not return to the father's house, separated from her husband, that it will be magnified.

Ritual is a vital activity aimed at recording, celebrating important events in the life of a person, group, Family and society, passing in a state of official and spiritual upliftment, following generally accepted procedures. For example, to put a name, to go through marriage, to bury, to commemorate, to start sowing (seedling), to enter the grain harvest, etc. Rituals appeared in the most ancient times on the basis of a person's natural need. Different traditions are formed on the basis of life experience .

And deeply spiritual and cultured species gradually became habits. Rituals were formed on the basis of habits of great importance. Some people try to flaunt their wealth, position, increase their reputation by conducting lavish rituals. Whereas, various vices, such as depravity, extravagance, reduce the value of the ritual, break its norm, create the ground for our lives to come up with false, unnecessary new habits (for example, to scatter money over people). In the conduct of various rituals, symbolic and official traditions, rules, passing from generation to generation, are observed. People are called to the ceremony as "witnesses" to the important event that is happening. They share someone's grief or joy, make good intentions for the future. Each ritual will have its own universally accepted structure (beginning, middle, culmination and end). The volume of expenses made by the organizer of the ceremony also bears witness to his social status, wealth, income. As a result, people begin to perform the ceremony not only because of necessity, but also for the purpose of demonstrating their position, wealth, false reputation. For example, it was noted in some historical sources that at the wedding of some officials, pistachios and silver almonds were made from gold, and guests were tortured or six coins were scattered over the brides.

If the habit is observed in everyday life, the ritual is held only when important events in human life occur. The difference of the ritual from everyday practical activity is its solemnity. He records and formalizes the most important events in people's lives (for example, birth, marriage, death). A system of rituals and ceremonies (Чақалоқ дунёга келиши, "Исм қўйиш", "Чақалоқ чилла", "Бешик тўйи", "Соч тўйи", "Тиш тўйи", "Биринчи қадам", "Суннат тўйи", "Мучал ёши" "Никоҳ тўйи", "first step", "circumcision wedding", "muchal age", "marriage wedding", etc.) came into existence in Uzbek families, which serve as a special spiritual "staircase" for the development of the younger generation, recording important events in life from the birth of the baby to the beginning of the growing up, until the formation of a family.

CONCLUSION

It is becoming increasingly difficult to follow the same traditions, customs and rituals, taking into account the modern requirements of complex, fragile, globalized.

In today's over-accelerating era, "being a worthy successor" was truly incredibly "heavy." But, all that is left to us from our ancestors is exactly what the inheritance is. He lies in hiding in a golden crate, which is cautiously buried in the bosom of the native land and is not visible to the eye. What does that inheritance itself actually consist of? Can we call it all a national value for ourselves and for the future? Perhaps we should give up the part of the inheritance that remains from the ancestors that can not meet the modern requirements? Without giving everyone a satisfactory answer to this difficult chain of questions, is being a "successor" actually really heavy or engulfed, how much is it actually measured in scales, and how does the folk dialect, if expressed in our own dialect? - we can not even answer the

questions other than that.

This is a true teacher of life – history science testifies that to some extent our ancestors worked "stretch the legs towards the bed", "turn the leg towards the neck", who did not play in the race like us in regard to the coup...

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