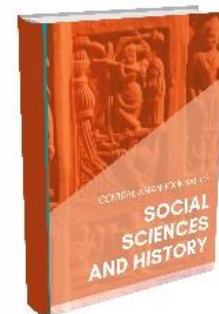




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History and Present of Wedding Traditions in Uzbekistan

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Abstract:

Every nation has its own historically formed traditions and customs. Among them, the Uzbek people have a unique ethnographic history that has been formed over the years. Among such traditions, the weddings of the Uzbek people are the main rituals that have been practiced since ancient times.

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Introduction.

The Uzbek people have had a rich history, spiritual values, and national traditions from the ancient past to the present day. They are coming. Along with the formation and development of human life and serving as the basis for the creation of the necessary needs for the future, history also requires the analysis of the way of life of our ancestors in the past in an honest, truthful and critical spirit. Islam Abdugyanovich Karimov, the first President of the Republic of Uzbekistan, expressed the following thoughts about the study of history and the truthful disclosure of historical events to the future generation in the work "High Spirituality - Invincible Power": "Our country has a centuries-old history. How many times have you seen terrible dangers and suffered from them. We all know very well how our language, religion and spirituality were once endangered due to such complications. This

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tragic past, the difficult path we have traveled should be a lesson for all of us, it should encourage us to deeply analyze today's reality and always be aware of existing threats. A nation that does not know its history and forgets its past has no future. This fact has been proven many times in human history." After our country gained national independence, it created an opportunity to convey the historical truth to our people in a way free from ideological pressure and influence, objectively and truthfully, from the point of view of justice and historicity.

Materials and Methods.

Historically speaking, Uzbekistan is definitely one of the most ancient countries. Its oldness is not only material, but also expressed in cultural values. Ethnographic scientists, historians and travelers have given a lot of information about this tradition and traditions in their works and diaries. As an example, we can cite Rui González de Clavijo's "Diary" and Herman Vambery's "Travel".

Also, K.Shoniyozov's scientific theoretical works contain valuable information on the ethnic history, material and spiritual life of the Uzbek people, in particular, on wedding ceremonies, focuses directly on wedding customs and post-wedding celebrations.

To the scientific works of specialists devoted to family-marriage issues, which are an important part of spiritual culture, which are among the theoretical problems of ethnography. A.Doniyorov, G.Zununova, K.Kubakov, M.Kosven, Haji Muin, N.Azimova, S.Davletova, M.Ibrahimova, H. Ismoilov, I.Jabborov, K.Shoniyozov, O.Boriyev, A.Ashirov, M.Fayzullayeva's scientific works help to determine the methodological basis of the article.

The main source of the article is field ethnographic materials. Field ethnographic materials were collected based on interviews and personal observations.

Descriptive and comparative analysis, historicity, systematic approach, semiotic-semiotic theory methods were used in the article. Independence has given us the opportunity to freely practice our traditions inherited from our forefathers since time immemorial. The traditions and customs of the Uzbek people related to wedding ceremonies are not only fun and joyous, but also aimed at a specific goal and have been observed for centuries. It is also considered a set of religious ceremonies. Marriage is a unique life form that was created on the basis of human intelligence, natural, spiritual, moral and legal needs and demands, passed through long historical development stages, reached our present day, and will be firmly preserved as part of our spiritual values in the future. is a set of rituals. In fact, since the ceremonies that are meant by the word "wedding" are held all the time and everywhere according to the demands and needs of people, studying the history, forms, and historically acquired features of this life event in different peoples and peoples and nations. preserving universal, national and local positive traditions preserved in its structure: reforming aspects that do not correspond to the requirements of the time, accustoming our people to low-cost, compact weddings is becoming one of the urgent issues today[2-65].

Results and discussion.

According to the information preserved in historical sources, the term "Toy" is a Turkic word, and it was widely used in the form of "toy" or "kurultoy" during the time of the Mughals and Chigatai Khans. According to the recollections of the Arab traveler Ibn Batuta, who traveled to Movarounnahr in the 14th century, a "wedding" is an annual gathering (kurultoi) in which Genghis Khan's descendants, emirs and Turkish begs, prestigious women and army chiefs participate. those who have According to

the information found in the historical work "Tavorikhi Khorazmshakhiya", which ended on May 5, 1864, the son of Minister Hassan-Murod Kushbegi, Muhammad Yusufbek, married the daughter of the Khan. the wedding) lasted for several days. On the basis of most of the researched data, it was determined that "wedding" has always been associated with a large community, high-ranking nobles, a large gathering, an unlimited number of feasts and luxury since ancient times.

Uzbek wedding ceremonies have partially changed over time and differ from each other with their own characteristics in each ethnic group. It is the result of the globalization of relations between nations that wedding ceremonies inherited from ancient times have been mixed with some magical customs before and after Islam with modern customs. Family relationships, which are the main link of society, begin with marriage. In this, it was announced to the people and neighbors that the two young people were starting a new life, and it was recognized that they were getting married. This wedding in the Uzbek nation is different from other weddings in that the wedding participants perform complex customs and rituals, many ancient beliefs and worships, such as fetishism, totemism, worshipping the spirits of ancestors, distinguished by the presence of traces of fire and a number of other demonological manifestations.

The first ceremony that starts the marriage ceremony is the sovchiki, and we can find it in the Orhun-Enasoy inscriptions of the VII-VIII centuries about the sovchili. In the inscription of the great statesman Tonyuquq (VII century), the word "sov" is used in the sense of speech. Irq bitigi (divination book) is used in the sense of "sab"-word, "sabchi"-messenger, bringer of words. The famous linguist of the Middle Ages, Mahmud Kashgari, wrote in this regard that "a matchmaker is a messenger between the bride and the groom". existed in the past.

Another wedding ceremony of the Uzbek people with a long history is the cradle wedding. This wedding is a product of marriage and is given in honor of the first child born in the family. In this case, the baby's relatives from the mother's side bring the baby a crib and all the necessary items to the sound of trumpets.

One of the ancient weddings of our nation is circumcision (khatna) wedding. Its purpose is to fulfill the Sunnah of Islam. The wedding is held at the odd age of boys, i.e. at the age of 1-3-5. Before the wedding, a khatmu Koran ceremony is held, and the wedding ends with a feast and best wishes for the child.

In general, the rituals and customs of the holidays of our people, which have passed the tests of history, reflect the national characteristics of our people, the spirit of nationalism, which has become a value, the qualities of honesty, purity, hard work. All the unique national and spiritual manifestations of the people are expressed in folk weddings. The main reason for the viability of these rituals and customs is characterized by the fact that their main content and purpose are aimed at ensuring the continuity of the future generation.

Conclusion.

But in recent days, among our people, the main focus of wedding ceremonies is not on the happiness of young people, but on the amount of money spent by the godfather for the wedding, which has a negative effect on the moral environment of the society. Observations show that among the majority of the population, the increase in expenses for wedding ceremonies, extravagance, the invitation of a large number of guests - rather than the fulfillment of the long-awaited wish in good faith, among the people "who "to each other" has turned into a fight for reputation. As a result, in recent days, they are

spending a lot of money, not according to their income, but taking loans, in order to comply with some customs that have nothing to do with our national wedding traditions. As a result of this, disagreements that arise after the wedding cause our young people to divorce or force the family to live in difficulty for several years. Taking into account the situation, religious scholars and imams are conducting clarification work among the population about the inadmissibility of extravagance in rituals, and in the Islamic religion, large expenditures on weddings and marakas are not justified. Taking into account the above situation, on September 14, 2019, the Parliament of the Republic of Uzbekistan adopted the "Improvement of the system of regulation of weddings, family celebrations, parades and ceremonies, events dedicated to the memory of the deceased" made a decision on In order to prevent all kinds of disappointments, the decision clearly defined the duration of weddings and other family events and the number of invited guests. Also, the decision touches on every part of the wedding ceremony that requires a lot of money, and the main attention is focused on making weddings compact and inexpensive.

Our people have always been generous and hospitable people. But considering that any situation that exceeds the norm can lead to damage, I think it would be appropriate to prevent weddings from becoming excessively lavish and the material difficulties and extravagances that arise as a result.

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