

TRANSFORMATION OF MARRIAGE CEREMONIES OF BUKHARA OASIS (XX century)

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ABSTRACT

The article comments on the transformation of wedding customs and rituals, traditions and ceremonies in the oasis of Bukhara in the 20th century. From the beginning to the end of the wedding, which is considered a unique rich and complex process, the elements that have changed based on the demand of the time are listed.

The article also notes that marriage is a powerful tool for passing national heritage from generation to generation, and it plays a key role in forming a sense of community. In the minds of the residents of the oasis, marriage is considered a blessing, and the people associate happiness with it.

KEY WORDS: *oasis, marriage, ceremony, tradition, social life, transformation, “qalin”, “sarpo”, family.*

INTRODUCTION.

Marriage ceremonies are a process that regulates people's social life, relations, and strengthens family relations. Each nation expresses this ceremony in its own language with its own expressions. The weddings of the Bukhara oasis are explained by their several pictures and customs in every period. Its unique and period-appropriate costumes indicate the complexity of the wedding.

METHODS.

The forms of marriage recognized by many scientists at the end of the 20th century have partially or completely lost their importance today. Among them, the most preserved type is “*qalin*” marriage. However, the preserved forms of marriage no longer determine the primary conditions for marriage, today they live only as a tradition. During the research, it was shown that today the views and attitudes of the residents of the oasis towards marriage are changing. As a result, new types of marriages were formed among the population.

RESULTS.

The transformational circumstances of marriage ceremonies bring about several factors.

- first of all, getting married strengthens the family and makes life more aesthetic.
- secondly, to build the family on the basis of mutual love, trust and respect, solidarity, helping each other and create this environment;
- thirdly, it is to ensure that family members fully exercise their rights and that these rights are protected.

DISCUSSION.

The weddings that took place before the 50s and 60s of the 20th century, according to their character, are explained as a logical continuation of the weddings of the 19th century mainly by the form of marriage of the bride and groom and their wedding party.

By the 1960s, the traditional weddings of the Bukhara oasis had undergone gradual changes, which were evident in the parties and certain customs of these weddings. At weddings, the bride and groom wear European-style clothes, especially after the 70s. In the wedding ceremonies after 1991, we can witness that more people returned to national customs and traditions, but at the same time, they began to follow new customs and customs that were new for that time. Due to government decisions to

downsize weddings and prevent excessive spending, and the efforts of neighborhood activists, many ceremonies have started to shrink. In particular, “*patir to‘y*” and “*fatiha to‘y*” and later “*toyona*” rites began to be combined.

Until recent years, the custom of giving a bridegroom related to the transfer of a girl was considered the basis of the wedding ceremony customs of the inhabitants of the Bukhara oasis. “*Qalin*” is one of the customs that is not unique to the peoples of the Islamic religion [1]. When a girl gets married, she gets her share of her father’s property as a dowry. On the basis of this custom, after the death of the elders of the clan members, it is envisaged to strengthen the clan and not to break the relationship. Some researchers say that it is a custom associated with the assessment of the value of women in society as a labor force, while others express the opinion that it arose with the beginning of social inequality of women.

Tabishalieva A., expresses her negative opinion on the fact that the payment of the dowry clearly shows that women are treated as property, as the personal property of her husband and all his relatives [2]. With the change of society, the function and structure of the “*qalin*” also changed. On the other hand, Tosheva G.S., also comes to the conclusion that as a result of her scientific research, there was no need to fight so much against “*qalin*”. According to Lobacheva N.P., the residents themselves explained it as “wedding expenses go to the bride and groom’s retinue, home furnishings”.

Residents of the Bukhara oasis are people who tend to unite within the framework of collective interests, public opinion, and loyalty to traditions and customs. After all, traditions themselves are an expression of public opinion. Based on this, it is practiced as a tradition and custom [3]. This is where the stereotype comes from. The burden of the wedding will not fall on anyone, as long as it reduces expenses, not the tried-and-true traditions of weddings. It should be said that with the passage of time, unnecessary and redundant ceremonies, traditions and customs disappear by themselves. Marriage ceremonies of the residents of the oasis have their own aesthetic evolutionary development, separate periods of development. The comprehensiveness of marriage

ceremonies makes its functions dynamic, artistic-emotional and aesthetically pleasing. Marriage ceremonies have developed colorfully due to their freedom and love.

Modern marriage ceremonies, being a novelty, have developed various vices, which have overshadowed national values. Therefore, it was appropriate to introduce specific regulations in the development of national values in their original state. Wedding ceremonies performed a number of tasks in relation to their society, formed a healthy family environment for people, and on the other hand, created ethno-cultural and ethno-aesthetic phenomena [4]. The transformation of marriage ceremonies took place at the expense of the cultures of neighboring ethnic groups, which were considered a novelty at the time and took place in traditions and customs. Today, the transformation of wedding ceremonies can be attributed to the innovative environment [5]. The aesthetic analysis of wedding ceremonies of the Bukhara oasis showed that the ceremonial regulations, rituals, and ethno-culture of the show have preserved their identity for centuries.

CONCLUSION.

Some wedding ceremonies or some elements specific to them, which do not meet the requirements of social life, are gradually being forgotten, and new, modern ceremonies are emerging in accordance with the requirements of the times. Traditional traditions are a habitual form of behavior. It has become a habit for group members in a certain society. The customs that have been formed and spread widely among the population are considered to be customs. The procedure and rules followed in the ceremony are called “*udum*”. These concepts are very close to each other and complement each other [6].

It is necessary to ensure that wedding ceremonies are organized at a high cultural and artistic level in a condensed manner. The use of folk traditions, folklore genres and other national traditions and values passed down from generation to generation at a wedding is of great importance for the spiritual growth of young people.

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