

## THE ROLE OF DOWRY AND KALIN IN MARRIAGE (IN THE EXAMPLE OF BUKHARA OASIS)

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**ABSTRACT.** The article expresses an opinion about “dowry”, which is one of the main conditions of marriage. In particular, comments are made on bride dowry, its amount and terms in the oasis of Bukhara. Also, the importance of kalin in the past and today, the different aspects between “kalin” and “dowry” are highlighted. The reasons for the preservation of the “kalin” custom until now, its positive and negative sides are analyzed. In addition, various views on the “fee of milk” existing in the oasis are explained. Based on the sources, the similarities and differences between “kalin” and “fee of milk” are analyzed. In some regions of the oasis, it is also stated that the “fee of milk” was included in the kalin, that is, a certain part of the “kalin” was given to the bride’s mother as a “fee of milk”.

In the article, it is stated that “kalin” was one of the traditional customs widespread among the Turkic peoples until Islam, and if we compare the past period from ancient times to today, “kalin” is losing its importance and value today due to formalism.

**KEYWORDS:** marriage, custom, shariat, dowry, fee of milk, kalin, sadok, ajr, charity.

**INTRODUCTION:** Customs, traditions and rituals are the product of a certain historical period, they appear as a result of the influence of material, spiritual and moral norms. Over time, they become stronger and are passed down from ancestors to generations. With the passage of time, some of them fall out of use, new ones appear in their place and mature.

During its long history, the Uzbek people have many customs, traditions and rituals. National traditions and customs acquire a new meaning over centuries. As the material and spiritual needs of the society are met, their number and quality also

increase and change. The customs of dowry have been preserved from ancient times to the present day.

**METHODS:** Restoration and development of national values, promotion of people's spirituality and culture are defined as priority directions of state policy. Wedding ceremonies also embody the spiritual culture of the people's life and show the past, social life, cultural and spiritual image of the nation. This creates a scientific basis for the identification of the forms of conducting wedding ceremonies, the universal and local identity preserved in them, and the restoration of some forgotten positive traditions. Methods such as historical-comparative, ethnographic observation were used in the description of the article.

**RESULTS:** The materials of field research on the wedding ceremony of the residents of the Bukhara oasis have been comprehensively systematized, and their traditional and modern aspects have been highlighted. The noble ideals of the ancient rites of marriage were expressed. Since many of the components of the wedding ceremony that have survived to this day are based on the archaic rituals of the ancestors of the inhabitants of the Bukhara oasis, there are evidences of the presence of magical and animistic imaginations, as well as traces of belief in superstitions.

The need to study, preserve, promote and use the rituals before the wedding on the basis of field materials collected from certain regions was explained.

**DISCUSSION:** "Mahr" is a payment for marriage, and it is a right of the wife aimed at protecting her material and social interests (especially when the marriage is terminated). Dowry can be given in the form of money or valuables [1]. In this case, it is necessary to distinguish between "dowry" and "kalin", which is part of the customary law of Muslim nations, including the people of Central Asia. Although "kalin" is similar to dowry, it is an ancient tradition of Islamic nations. One of the main requirements of the shariat for marriage was to give a dowry for the bride. If a dowry is not given at the time of marriage, the marriage is considered invalid. In particular, the Koran says about dowry: "Give your wives their dowry as a gift (that is, with all your heart, with pleasure)!" [2].

Houses, money, clothes, jewelry, livestock were given as dowry in Bukhara oasis. The amount of dowry and the kind of thing or things it was given were not important. The payment of the dowry is agreed upon during the marriage ceremony of the bride and the groom, that is, during the process of the imam asking the bride and groom for the dowry and their consent to this dowry. Sources give different names for "mahr". In the Koran, the names "sadaq", "sadaqa", "ajr", "fariza" are used in relation to it [3]. The shariat ruling was considered an important form of honoring and rewarding brides. Even if the husband died before giving the dowry, his heirs had to pay the dowry.

After receiving the dowry, the woman spent it at her discretion, or she could return it to her husband for household expenses. In case of widowhood or divorce at the request of the husband, the dowry remains with the wife. Unlike the dowry, which is paid to the bride's family, the dowry is paid directly to the wife and is part of her property. The payment of dowry raised the value of a woman, satisfied her needs, and showed the importance of marriage. Since dowry is a woman's right, the right to own these funds belongs only to her. No one had the right to use this property without the woman's permission.

Along with dowry, expressions such as "kalin" and "fee of milk" were also used in the oasis of Bukhara. The custom of giving fat is still preserved in some regions of the oasis.

Kalin is money, property, goods, etc. given by the groom for the girl. "Kalin" is a Turkish word that means "fee paid for a girl" or "material support given to the bride" [5]. The appearance of kalin goes back to primitive times. In the family, the woman was treated as a labor force, and when the family transferred her to another household, they demanded to pay a certain fee in return. As you can see, it is reasonable to say that the thicket appeared long before the religion of Islam. The introduction of Islam to Central Asia did not affect the disappearance or change of such primitive paintings and customs.

Since the middle of the 20th century, the custom of giving a dowry has been recognized as one of the main conditions of marriage. It is said that the reason for this is that there was a lot of talk about thick in the 19th and half of the 20th centuries [6]. The dowry should be something or an item that the bridegroom wants - it was determined by the bride and groom themselves, while in the case of the bridegroom, on the contrary, the desired thing was not given and its value was not determined by the bride and groom. If the dowry is considered the personal inviolable property of the bride, the fate of the dowry is decided by the parents, not the bride. So, the dowry is a gift, and the dowry is a fee paid to the bride's parents or guardians along with money and goods. If the dowry is given to a girl, it is given to the girl's parents [7]. In the Bukhara oasis, the survival of the custom of giving fat lies in the fact that it is considered a natural necessity. That is why, despite various criticisms, this custom is still preserved. Oasis also has different views on "fee of milk".

Some people say that fat and milk are the same thing, while others say that milk is not included in fat. In some regions of the oasis, the "fee of milk" was included in the kalin, that is, a certain part of the kalin was given to the bride's mother as fee of milk. "Kalin" or "fee of milk" is agreed not with the girl's father, but with their representative (a close familiar person).

In the following years, "Kalin" is manifested in the form of a gift, fee of milk. It

was considered one of the traditional customs widespread among the Turkic peoples before Islam. If we compare the period from ancient times to the present day, today it is losing its importance and value due to the kalin formalism.

**CONCLUSION:** Allah introduced the dowry to increase the value of women and girls, to reward their courage to leave their parents, the family where they were born, go alone to another home and start a new family [7]. In general, by giving a dowry to the bride, a way is opened for the groom - the future head of the family - to demonstrate his good intentions and his dedication to spending wealth on his family and his wife. It is not for nothing that Allah has made it obligatory for husbands to give dowry in marriage and gave women the right to receive dowry. The inclusion of this practice in the shariat with verses shows how important it is.

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