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MYTHOLOGICAL FEATURES OF CIRCUMCISION CEREMONIES AND DISHES IN BUKHARA OASIS

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Article history:	Abstract:
Received: April 2 th 2021 Accepted: April 17 th 2021 Published: April 30 th 2021	This article examines the dishes cooked by the residents of the Bukhara oasis, their mythological features, the order and rules of circumcision among the population.
Keywords: Oasis, wedding, ceremony, table, food, plov, dumplings, "Advice", "Recitation of the Qur'an", "Big wedding"	

CIRCUMCISION (SUNNAT TOY)

Considered as one of the saint, praised Uzbek ceremonies in Islam religion, also used under terminology as "sunnat", "qo`ni halolash", "chukron", "chukburron" among people. Muslims usually spend this ceremony when the boy is in odd age, i.e. 1 – 3 – 5 – 7 – years old, in rare cases when he is 9 – 11 years old. There is a superstition that it brings unhappiness when spent at the even age. Nowadays circumcision is spent usually up to child's going to school. The name of the ceremony is sunnah – that's to say the rule that should be followed by our profit Muhammad and other muslims. Circumcision The custom of circumcision was practiced in Turan in the 6th and 4th centuries BC, and was strengthened after the peoples of Central Asia converted to Islam. Circumcision is called sunnah because it is not mentioned in the Qur'an, but only in the hadiths.

There are a number of ceremonies from the beginning to the end of the circumcision ceremony, including "Advice", "Recitation of the Qur'an", "Big Wedding", "Circumcision", "Lining mattresses".

It is no coincidence that the phrase "bolaning qo`lini halolash (to clean a child's hand" is used among the people. Because in ancient times, uncircumcised children were not allowed to eat from the same plate as adults. The circumcision ceremony consists of three parts:

The first part is the preparation for the wedding. During this period, the construction of the tandir, baking bread, butchering, and making oysters are carried out.

The second part is the circumcision ceremony. This will prepare a place to welcome guests. The tables are set. The people of the village or neighborhood will be notified through special announcers (currently this work is being done by sending a list (a special invitation prepared for the wedding)). The circumcision ceremony performed at the circumcision fire is a special task. They serve as wedding invitations.

In the cliffs of circumcision, the bridegroom built kazans, slaughtered fat and many sheep, and organized a kupkari game in exchange for a valuable gift - greetings. Before the wedding, the Koran is recited in the presence of elders, elderly relatives and the imam of the mosque.

The table is set, the plov is cooked. That is why this ceremony is called "**MASLAHAT OSHI**" in Bukhara oasis, and the council has planned in advance the work to be done during the circumcision ceremony. Close relatives who came to the wedding used the phrase "We are going to Konak".

In order for the wedding to go well, for the souls of the ancestors who passed away to be happy and supportive, they performed the Hatmi Qur'an. During the ethnographic survey in Peshku district, Boboeva Durdona, commenting on the wedding ceremony, said that her children's circumcision (which dates back to 1940-1950) was based on the following traditions and customs:

"My son's circumcision took place when he was 5 years old. The circumcision ceremony was held at 1 - 2 - 3, that is, at an odd age. Before the start of the wedding, the owner of the wedding performed the following counseling ritual, following the saying "Advice wedding does not spread":

- On the first day of the wedding there will be a consultation with his brother and close relatives. Relatives attended the consultation with their grandchildren. The lamb was slaughtered, the kebab was cooked, and the first day of the wedding ended with a "Hatmi Qur'an"¹.

¹ Хаёт Исмоилов: Ўзбек тўйлари://Т."Ўзбекистон" 1992. - Б. 40

- On the second day of the consultation, which will be held under the leadership of the elders of the area (elders of the neighborhood). This was called a "big tip", and the guests together calculated the products and expenses of the wedding and gave the necessary advice. Given the age of the guests, pilaf (Qabili pilaf) was cooked.
- This pilaf is made by an old woman of the mahalla (in different parts of the oasis it is mentioned by different names: around Bukhara "Representative - a woman, Representative - a man", in Shafirkan, Vobkent, Gijduvan, Kagan districts - a kayvani - a woman, a preacher - a man) was responsible for baking, decorating the table, and serving dishes.
- Women and girls did housework and baked cakes for the wedding table. The men, the young men, set up tents, carried tables and chairs. The equipment needed for the ceremonies was kept in the mosques, and everyone living in the village (mahalla) obtained the equipment for the ceremonies from the mosque of their mahalla (village). There was no payment for it, but help for the wedding. ².
- Ceremony with women (women's party). The women gathered and built the rakht (also called Rakhzanon.) The sheep were slaughtered and the table was decorated and food was served. The first dish is dumplings, the second dish is soup. They brought sarpo for the wedding child and dressed the child for the wedding. Among the Tajiks of the oasis, this ceremony is called "Sarpoy Poshon". Preparations are underway for a big wedding.
- On the second day of the wedding, in the words of our people, it is called "Big Wedding Day", and in the morning the soup is called "Nahor oshi". The cook said that the ancient and favorite dish of the people of the oasis was "Sophie pilaf". A big wedding was held in the evening. All the villagers participated in solidarity. The table is decorated and juicy kebabs are cooked. Melodies, songs performed. The party lasted until dawn³.
- The next day the child was circumcised in the presence of men.

In some parts of the oasis, women also performed their rituals in different ways, and some women, in consultation with family members, performed the "Mushkulkusho" ritual in order to make any problems easier to solve. Only women attended the ceremony⁴. A room supra (tablecloth) was spread out, with seven loaves and seven different things placed. Seven women sit around the supra, wrap it in oiled cotton, put it on a special lamp (black lamp), light a fire, and place it in the middle of the supra. The women circumambulated the burning lamp and wished the wedding to go well, the child to grow up to be a good person in the future, and the hosts to be healthy, with good intentions.

The elders of the mahalla and the representative of the mahalla played an important role in conducting the circumcision ceremony, and the representative of the mahalla informed the wedding. After the announcement, the guests start pouring into the wedding one by one. When they taste the delicacies on the table, the soup is served. It's called "Nahoroshi". After the soup, everyone disperses. The owners of the wedding are preparing for the evening party. Then the big wedding begins⁵. On the wedding day, a big table is set and pilaf is served. The decoration of the wedding table, the weighing of the dishes is done depending on the level of opportunity (rich, middle class, poor) of the bride (homeowners), the owner of the wedding. The wedding was attended by the whole neighborhood (villagers). There is a saying among our people: "To the wedding with a wedding present". This tradition is one of our traditions that has been passed down from generation to generation for centuries. The reason for giving a wedding is that the person who makes the wedding gives a lot of pilaf to the people and it costs a lot.

The wedding present is the financial support of the wedding owner by his brothers. The wedding included money, sheep, cattle, fur, equipment, and so on, depending on the capacity of the guests.

Due to the above given, it can be concluded that the child is the happiness of the Uzbek family, rituals concerning to them make Uzbek families happy and joyful, parents have productive and rich life, and a special place in society because of their children. In this way, in Uzbek families, love for the child has become a love for man and a responsibility for the future.

It is noteworthy that ceremonial meals were often consumed not for the purpose of satisfying a person's biological needs, but as food to protect themselves from calamities - or as a ceremonial sacrifice. Ceremonial meals are prepared not only for family ceremonies - cradle weddings, circumcision ceremonies, weddings and mourning ceremonies, but also for special religious ceremonies with the participation of women such as Bibi Seshanba, mushkulkushod, ashur, mawlodkhanlik.

Also, during Ramadan and Eid al-Adha, Navruz and Sumalak festivals, public festivals (harvest festival, cotton festival) - the tradition of preparing dozens of special ceremonial dishes such as pilaf, soup, dumplings, shavla, holvaytar, halim, sumalak, atala continued. The cooking and joint consumption of these ceremonial dishes led to the intensification of friendship, social partnership and kinship between people, and in some cases the food itself led to the formation of friendship or kinship ties.

At Bibi Seshanba, Mushkulkushod, which is attended by Uzbek women, some dishes cooked at funerals prohibit men and women from eating the same food, and sexual taboos are a clear manifestation. So I tried to describe and analyze these rituals and the dishes that are prepared in this process on a scientific basis in detail. Most Uzbek

² Field research. Recorded conversation with Jalolova Mayram, Takhtikhon village, Gijduvan region, Bukara. 08.20.2017

³ Ҳаёт Исмоилов: Ўзбек тўйлари://Т."Ўзбекистон" 1992. - Б. 40

⁴ Mushkulkusho - during the ceremony, the family was asked for peace and harmony. They asked Allah to make their affairs quick and easy. The dishes are cooked according to this ceremony and the table is decorated in the same way.

⁵ Field research. Recorded conversation with Khalilova Oyijon, Shurobod village, Shafirkan region. 08.26.2018.

ceremonies have their own food. It has become a tradition to prepare a meal, whether it is a wedding, mourning, or a religious ceremony.

In particular, pastries from ancient times have a special place in Uzbek cuisine. Various products are made from the dough. Because wheat, barley, corn, corn flour used for dough form the basis of the diet of the population, and they are nutritious, caloric and tasty, retaining the necessary substances for the body. If we look at our history, not everyone has eaten meat before. Because only wealthy families ate meat. Flour and flour dishes were prepared and eaten by all families. Flour dishes could be prepared without meat. The most useful and important of the pastries is Uzbek bread. Weddings and penance ceremonies are unimaginable for bread, cakes (circumcision wedding, muchal wedding), patir (blessing wedding) and folding (baked during the forty ceremonies of membership)⁶. Also, soup at the wedding, i.e. pilaf; In Navruz, sumalak, halim, halisa, tukhumbarak, chuchvara from blueberries, manti, samsas of various kinds, bichak⁷ are one of the rituals of mourning. ", Mawlid, shirgurunch (this dish was also cooked at a wedding) when a child first had a toothpick, and the tradition of baking ugro on a baby's five nights has become widespread.

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⁶ М.Файзуллаева: Ўзбек таомлари билан боғлиқ анъаналар.//.Сурхон воҳаси мисолида. Б.24, А.Ш. Жумаев

"Бухороликларнинг болалик даври анъанавий урф – одат ва маросимлари". Б.171

⁷ Bichak – fried dumplings made of pumpkin. It can be fried, baked or cooked in tandir. This food is usually rich in vitamins and ate with pleasure.