

THE WEDDING CEREMONY “GREETING” IN BUKHARA OASIS

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Abstract: Based on the ethnic analysis of Bukhara oasis wedding ceremonies, it is stated in the article that they are of great importance in the formation of feelings such as national identity, enjoyment of traditions, and pride. Also, the unique role of the greeting ceremony at the Bukhara oasis wedding is analyzed. The essence of the rituals performed during this ceremony is revealed. It is highlighted that the ceremony of “salomnomaxonlik” is of great importance in the social life of the oasis residents.

Key words: greeting, bibi khalfa, oyamullo, otinoyi, fire, candle, sarp, chimildik, mashal, jar.

BUXORO VOHASI NIKOH TO‘YI MAROSIMIDA SALOMNOMAXONLIK

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Annotatsiya: Maqolada Buxoro vohasi nikoh marosimlarini etnik tahlil qilish asosida ular orqali milliy o‘zlikni anglash, an’analaridan zavqlanish, faxrlanish singari hissiyotlarni shakllantirishda muhim ahamiyat kasb etishi bayon qilingan. Shuningdek, Buxoro vohasi nikoh to‘yida salomnomaxonlik marosimining o‘ziga xos o‘rni tahlil qilingan. Ushbu marosim jarayonida bajariladigan udumlar mazmun-mohiyati ochib berilgan. Salomnomaxonlik marosimining voha aholisi ijtimoiy hayotida muhim ahamiyat kasb etishi yoritilgan.

Kalit so‘z: salomnomaxonlik, bibi xalfa, oyamullo, otinoyi, olov, sham, sarpo, chimildiq, mash’al, jar.

INTRODUCTION

Bukhara oasis wedding ceremonies are a reality that embodies beautiful aesthetic values. Although marriage ceremonies originally appeared in archaic societies, they are one of the ceremonies embodying national and universal values, and moral and aesthetic feelings necessary for all nations are reflected in it. National wedding ceremonies have long been considered an example of faith in the strengthening of the family with their moral education and beautiful aesthetic aspects.

METHODS

Marriage ceremonies, acting as a tool in the society, formed a healthy family environment in people, and on the other hand, created ethno-cultural and ethno-aesthetic phenomena. It is analyzed on the basis of the evidence that marriage ceremonies have changed over time due to neighboring ethno-cultures, including traditions and food.

RESULTS

Marriage ceremonies have led to a systematic approach to social relations on the basis of ethical and aesthetic principles. Until today, marriage ceremonies regulate people’s socio-economic life and kinship relations. Wedding ceremonies also showed

the wonderful qualities of the people. In particular, it embodies human qualities such as hospitality, kindness. Also, a wedding is a means of strengthening relations between people and bringing relatives together.

DISCUSSION

The wedding ceremony of the residents of the Bukhara oasis consists of a set of traditions related to ancient beliefs and traditions. The main reason for the viability of these rituals and customs is that their essence is aimed at ensuring the continuity of the future generation. In the oasis of Bukhara, the greeting process is a ceremony organized to introduce the bride and groom to the “*chimildiq*”. Bringing the bride and groom into the marriage ceremony is actually a prelude to the future joint family life. Chimildiq is also known as “*go ‘shanga*” in the city of Bukhara and nearby areas. Elderly mothers have been sewing carpets as part of “*sarpo*” for a long time. The meaning of collecting chimildiq from the net of the house in forty days is to protect the new bride and groom from prying eyes, as well as to act as a boundary that malicious thieves cannot cross [1]. It is known that in ancient times, Bukhara weddings were not held without greeting, and this tradition continues to this day. “*Salomnomakhonlik*” takes a special socio-ethical place in the series of Bukhara weddings. This ceremony is a spiritual and religious lesson for young people who are building a new family, which represents the sanctity of family life. This, in turn, serves as a moral factor that ensures family strength [2].

In Bukhara, “*salomnoma*” is read mainly during the two times of the wedding, during the performance of two ceremonies, which are essentially the same, i.e., when the bride and groom are introduced in chimildiq to the bride house, and at the house of groom [3]. In ancient times, when the groom comes with “*jar*” in the bride’s house for the first time, the elders with religious knowledge greeted the groom. Now this tradition has been forgotten. On the way to the bride’s house, the gorses carry a “*mash’al*” in the presence of all his friends and observers. A group of gorses acted as heralds, they joined hands and circled around the bonfire three times. The second groups of gorses surrounded the groom and turned into a bonfire. The purpose of this custom is to protect

the bride-groom from all kinds of jealousy. The use of two torches at a wedding is believed to protect one of the torches from the bride and the other from evil spirits, and this tradition is still followed. The wedding torch is made of wood of a fruit tree, wrapped in a cloth and dipped in water and liquid fuel is poured into it and the groom is taken to the bride’s house [4].

In some areas of the oasis, when greetings were over, the women of both sides formed “*yor-yor*” with the people of the circle. “*Salomnoma*” is one of the traditional songs of the wedding ceremony, and with its larger size, content and artistic sophistication, it occupies a great place among other songs of the wedding ceremony [5]. Zehnieva F. believes that “*salomnoma*” was created in Central Asia during the time when Islam was ruling. If you pay attention, you can see traces of Zoroastrianism (Zoroastrianism, fire worship) beliefs that were widespread in Central Asia before Islam in the manner of the ceremony. In this case, the episode of the introduction of the bride and the groom under the protection of candles (fire) can be shown as evidence [6]. The bride was first introduced to the *chimildiq* after reading a “*salomnoma*”. The breads are placed on his head. Earlier, her close relative (a woman have many children was chosen) lit the bride’s path with two candles in a bowl full of flour. It is also noted that the matches used to light the candle are used in pairs and brought from the groom’s side. A candle was inserted into the candle before the bride, the reason for this is that fire is a symbol of clarity, light, and flour is a symbol of purity. A woman holding a candle and behind her a family of greetings, and then three or four women and the bride in the line of aunts, and around them their closest relatives were slowly walked. The process of entering the bride and groom into the “*go’shanga*” is organized in the same composition.

“*Salomnoma*” is mainly religious in content, and the first prophet Adam, Eve, Muhammad (s.a.v.), Bibi Fatima Zahra, Imam Hasan and Imam Husain, Bahauddin Naqshband are mentioned on its text pages, and symbolic greetings are given to them, while giving wishes were expressed for their positive qualities to be passed on to the bride and groom. In the oasis, the bride and groom are greeted by religiously educated

“*Oyamullo-Otinoyi*”. “*Salomnomakhon*” people are called “*bibi khalfa*”, “*oyamullo*”, “*bibi oyamullo*” in Bukhara. The “*Oyamullo*”s recited the greeting in a melodious manner, looking at the text written in arabic spelling. At the end of greetings bride and groom enter the *chimildiq*, “*Otinoyi*” recite a short prayer for their parents, relatives and the whole crowd [7]. Boboev S, a folklorist, has extensively researched the specific features of greetings in comparative-historical methods.

CONCLUSION

The first stage of Bukhara wedding ceremony is explained by its several ceremonies in each period. Its unique and period-appropriate costumes are evidenced by the complexity and sophistication of the wedding ceremony.

There are various episodes related to the “protective power” of fire in Bukhara oasis weddings: the groom comes to the bride’s house with a torch, candles are lit during the greeting ceremony, and candles are lit in the bride and groom’s room for 40 days until they leave the house. Adoption of hospitality as a value in the lifestyle of the residents of the oasis allows young people to create mutual harmony, pure intention, moral and aesthetic qualities. Marriage is considered sacred in the minds of the residents of the Oasis they constitute happiness that is, the Uzbek people associate happiness with these. In turn, the people associate happiness with having a family based on marriage, having a feeling of love and having children.

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