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MARRIAGE CEREMONIES IN BUKHARA

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Abstract: Today we cannot imagine human life without rituals. From the earliest times when they began to live on earth, they performed rituals of various kinds. As people evolved and made various achievements in the field of science and technology, the rituals in their lives also improved. Family rituals accompany a person from birth to death. This article studies one of the ceremonies of the Uzbek people that fascinates the world is the wedding ceremony.

Keywords: ISESCO, culture, civilization, oasis, wedding, hospitality, traditions, ceremonies

Introduction. Bukhara, an ancient and timeless city with the status of a city that has achieved only a few cities in the world, was declared the “Capital of Islamic Culture” in 2020 by the authoritative international organization ISESCO. In fact, Bukhara has been the capital of Islamic culture for centuries. It is no coincidence that it is called the “Qubbat al-Islam”, meaning the “Dome of Islam”. The recognition of this city as the capital of Islamic culture by the organization is another confirmation of the contribution of this city and its scholars to Islamic civilization over the centuries.

Discussion. The city of Bukhara attracts the world’s attention not only with its urban infrastructure, crafts, scientists, but also with its beautiful and unique family ceremonies. At present, family ceremonies are a little-studied object of ethnological research. Similar objects include the historically formed Bukhara oasis.

The Uzbek people, like other fraternal peoples in Central Asia, have been celebrating weddings since ancient times. A wedding is a family ceremony that many people gather and celebrate. There are many types of weddings. Cradle wedding, circumcision wedding, wedding, courtyard wedding, prophet’s wedding, etc [2]. Similarly, the customs and rituals associated with each wedding are many. In the Bukhara oasis, as in the rest of Uzbekistan, weddings consisted of bridesmaids, bread-breakers, blessings, weddings and invitations.

Usually after the bride is selected, the grooming process begins. Initially, the mother of the future groom goes to her daughter with the women. They took the bread wrapped around the table with them [3].

The women representatives of the Red House greeted them with open faces and invited them into the house. In some cases, the bridesmaids behaved as if they were guests, without immediately moving to the destination. If the girl did not like the housekeeping or any other feature of the apartment, she left the apartment without stating her purpose. The groom, who explained his purpose, said that if the bride’s mother knew the groom, he would consult with the heads of the family - grandparents, fathers, brothers and other close relatives, and then give the final answer. If, on the contrary, there is a negative opinion about the future groom or his family, the groomsmen are rejected without being disappointed with the arguments that they are not ready for the wedding, that the girl is young or etc. While observing the bridesmaids, they said welcome, come again, and two or three days later, one or two of the bridesmaids came back to the girl’s house. This time, the girl’s mother says that men can come to the wedding. If a rejection was chosen at the family council, the decision was also communicated to the attendees.

The next part of the marriage ceremony was when the groomsmen went to the bride’s house. Initially, two or three men went to the wedding. The bridesmaids who came to the girl’s house explained their purpose of coming to the bride’s father or grandfather over tea. If the girl’s father did not object to the event, the suitors agreed. Consent was obtained after the second or third marriage. Prior to the arrival of the bridesmaids at the girl’s house, they also discussed the successes and failures of the future groom and groom in consultation with relatives of the family. The meeting heard the views of senior members of the family. But the decisive word

was said by the girl's father (if not her mother or brother). If no consent was given after the first arrival, the suitors came to the table a second time. It brought patir, layering, sugar, halva and so on. A few dresses, a white cloth for the bride, a dress for her mother, and a scarf were all tied to the knot, all of which were called white [4]. White is considered a symbol of bright life and happiness. If the girl's parents open the tablecloths brought by the bridesmaids, take the items and return them with a pair of loaves of bread, a pair of handkerchiefs or handkerchiefs instead, it is considered a sign of consent to the wedding. The refusal was announced by the return from the table opening. The groomsmen gave the table to the young man's mother. In the presence of the bridesmaids, the mother untied the knots and, if she had not touched the items sent, gave her sorrow, and if she had been replaced, her joy, to the bridesmaids with a belt and a loaf of returned bread. Visits to the bride's house were negotiable until a definitive answer was received.

After the bread was broken, two or three more visits were made to the bride, each time a feast. After that, the bride was visited by 4-6 of the neighborhood or family dignitaries. Among them was the groom's father. A blessing wedding was held for the girl. The bridesmaids took food and sarpo with them. Sarpo had a dress fabric, a scarf, a cloak, a chase, a maxi, a white cloth for a wedding dress, and a mirror. The bride's parents and relatives also received sarpos. Foods included lamb, rice, flour, bread, sweets, fruits, and so on. Fatiha raised the expenses towards the bride at the wedding to the groom [5].

At the end of the hospitality, a bread-breaking ceremony is held, which is considered a symbol of the establishment of a good relationship with the two parties. Among those gathered participates an elderly man, a married man, who will brake bread. After a pair of loaves is broken, half of it will be given to the bridesmaids. The bread will be sliced on both sides and will be distributed to those around him with good wishes. At the end of the Fatiha wedding, each delegate will be given sweets such as bread, white parvarda, halva. The guests disperse, wishing the bride and groom happiness. After this ceremony, the girl will be called blessed.

Conclusion. After the blessing, the delegates determine the level of preparation of both parties before the wedding and set the date of the wedding. Since then, many ceremonies have been performed at weddings and subsequent ceremonies. In conclusion, it can be said that not only the historical and sacred sites of our beautiful and unique city, but also its traditions and ceremonies can serve as an object of pilgrimage tourism.

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