

# Uzbek Wedding Ceremony Concept

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**Annotation.** The wedding is one of the most important ceremonies for the Uzbek people. The wedding ceremony has been refined and enriched over the centuries and includes various customs and traditions. This article discusses the types of Uzbek wedding ceremonies and their meanings.

**Key words.** Uzbek weddings, marriage, ceremonies, culture, concept, folk lifestyle

A wedding is an important ceremony in Uzbek culture that has existed since ancient times in connection with the nation, includes the life and customs of the people, and has risen to the level of value.

In the analysis of the linguistic landscape of the world, a person cannot be imagined without national cultural elements related to thinking. A wedding is a national ceremony that has its own realities in different nations, has similar and different rituals and traditions, and has been formed from history and has reached this day. A number of works related to the wedding ceremony have been analyzed in Uzbek linguistics in traditional and anthropocentric directions. For example, A. Joraboyev "Terms related to wedding ceremonies in the Uzbek language" (1971), Z. Husainova "Onomasiological study of the terms of wedding ceremonies in the Uzbek language" (1984), H. Mirzayev "In research works such as Ethnographic lexicon of the Uzbek language" (1971), the concept of wedding and the structural-semantic and functional aspects of lexemes related to it are revealed in detail. However, it is relevant for today's linguistics that the wedding concept has not been studied in a separate and mixed manner in the linguistic and cultural aspect of the Russian and Uzbek languages.

A wedding is an important ceremony in Uzbek culture that has existed since ancient times in connection with the nation, includes the life and customs of the people, and has risen to the level of value. It has the following definitions:

- In the "Annotated Dictionary of the Uzbek Language": "Wedding is the general name of folk ceremonies, which are held with feasts, parties, spectacles, marriage, marriage, circumcision and other relationships. 1. A set of money, sarpo-suruk, material, etc. given by the groom to the girl in accordance with the agreement between the suitors. 2. It is indicated that "celebrations dedicated to an event with feasts and entertainment" [1, 229].

- In "Uzbekistan national encyclopedia": Wedding is the general name of folk ceremonies celebrated with a party and a feast (2, 824).

- In "Etymological Dictionary of the Uzbek Language": A wedding is a party, a ceremony with entertainment (3, 366).

Despite the fact that the definitions related to the concept of wedding in the Uzbek language differ in form and style, the meaning is common. A wedding is an event that unites the traditions, customs and traditions of the Uzbek nation, as well as the past and present of the nation. There are several types of Uzbek weddings:

**Fatiha** wedding is a small wedding held in connection with the engagement of a girl and a boy, and in some places it is also called an engagement wedding. This wedding is a ceremony that takes place after both parties have inquired about each other (where they grew up, who are their parents, origin, whether they are worthy or not), and after obtaining the consent of their parents. On the day of the "Fatiha wedding", guests gather at the bride's house, they are mainly the groom's family, some relatives and a representative of the local community or an old man-honorary elder. Representatives from the groom's side explain the purpose of the visit, and if they receive consent, an important ceremony called "Breaking the Bread" is performed. The loaves are divided into two equal halves, and they are considered to be betrothed and blessed. On this day, the bridegroom brings various clothes, blankets, jewelry and accessories for the bride. On the bridegroom's side, the bridegroom and the bridegroom come. Fateha's wedding ends with the appointment of the marriage ceremony and the wedding day. Each of the suitors is given two loaves of bread and a table covered with sweets. Also, gifts are given to the groom's parents from the girl's side. When the bridegroom returns home, the trays in their hands are taken away and the "sarpo koror" ceremony begins. The table is opened by a mother with many children with the

goal of having many children for the happiness of two young people. All the gathered will enjoy sweets and fruits brought from the bride's house.

V.N. In his research, Telia uses the concept of cultural-national connotation, which serves as a link between the semantics of natural language units and the cultural meaning of "cultural language" signs. The cultural-national connotation consists, on the one hand, of linguistic unity, and on the other hand, of concepts, stereotypes, symbols, mythology and other signs of national and universal culture accepted by the people who speak their native language [4, 214]. "Wedding" also has a number of connotative meanings that are passed down from generation to generation in ceremonies such as "breaking bread" and "sarpo koror" mentioned above: respect for the elder, honor for the younger. ; let the two youths reach these youths and be good friends. The essence of the concept is made up of cultural traditions, within which the worldview and perception of the people defined in the language system are understood. Therefore, the concept represents a separate part of the cultural and national connotation.

**"Marriage"** is considered a ceremony of legalization of a husband and a wife by means of Sharia, and it is held publicly. This ceremony has partially changed over time and differs in each ethnic group with its own characteristics. In this wedding system, a number of ceremonies and customs are performed, the basis of which is to predict the happiness and luck of two young people (hair combing, foot stomping, old woman died, greetings to the bride, to y came"). The wedding begins when the groom goes to the bride's house. On the bride's side, the groom and his attendants are welcomed with a rich table. Then the marriage ceremony will be held. Since Uzbeks have high religious faith, they prefer poetic marriage. That is why they are not recognized as husband and wife until the religious leader marries them. After the duties and rights of marriage are explained to the bridegroom and the bride, "Khutbai Nikah" (prayer about marriage) is recited. After that, the bride and groom return to the groom's house after receiving white blessing from the girl's father. On the way, they visit the matrimonial home to undergo a legal marriage and are declared both sharan and legal husband and wife. The wedding party will last until the evening. Nikah is an Arabic word and is a union formed based on the consent of representatives of two sexes. That is why it is based not only on the legal obligations of two young people to each other, but also on the love and great responsibility for the family, society, and, moreover, the country where they live. Because the family is the main link of the society, and the society unites to form the country. That is why marriage is considered the most important principle of humanity that serves beneficial purposes.

In the concept of a certain nation, the field of national concepts is formed from a complex of concepts characterized by universal value, that is, universal, national, class, individual, group concepts. That is why the worldview of a deaf people appears based on its own values and culture. . Marriage is also a ceremony that shows the complete national thinking of Uzbeks. Although there are differences in the conduct of the marriage ceremony in different local groups, in its essence, the existence of the interests of the family, society, and homeland means that they are conceptually common.

**Cradle wedding** is a solemn ceremony held in connection with placing a child (mainly the first child) in a cradle. This is the oldest and still preserved ceremony, which is usually held on one of the 7th, 9th, 11th days after the birth of a baby. At this wedding, the relatives of the baby's mother provide all the necessary things for the baby, such as clothes, toys, sweets, and bread. According to Anana, the baby's grandfather first puts the brought cradle on his right shoulder, and then passes it to his son's right shoulder. In the past, guests were smeared with white flour on their faces to make their intentions pure and good. Then the ceremony of wrapping and cradling the child is held. At the end of the ceremony, the guests approach the baby and exchange greetings, sprinkle sugar and parvar on the crib and leave wishing for happiness. This concludes the ceremony.

The concept is a unit designed to connect the processes in the field of culture, consciousness and language, because it belongs to consciousness, is defined by culture and objectified in language. In fact, during the "Cradle Wedding" ceremony, it is intended to give food to the mother for the happiness of the baby, because in the minds of the Uzbek people, the concept that the mother's prayer will definitely come true has been formed since ancient times.

**Aqiqa** is a ceremony held in connection with the arrival of a "new guest" in the family, i.e. a baby, 7, 14 or 21 days after his birth. Sometimes they spend the time before the child reaches adulthood. Aqiqa is a custom in Muslim families that involves naming a newborn child and clipping the "belly hair" (the baby's hair at

birth). Muslims slaughter a sheep as a sign of gratitude for the birth of a child. Aqiqah's wedding is basically a charity by slaughtering an animal in the name of the child in the hope that various misfortunes and incurable diseases will not befall the child. That is why in the Uzbek people's thinking, this ceremony was formed mainly from the point of view of religious knowledge and faith.

**Circumcision wedding** is popularly known as circumcision wedding. This ceremony is held in connection with circumcision. After the spread of Islam, it became customary to celebrate the completion of circumcision. The khatna wedding is the main condition for boys to be "honored", i.e. to convert them into true Muslims. Preparation for the wedding, inviting guests, entertainment in honor of the guests, holding a party are the components of the khatna wedding. This ceremony is held when boys are 3, 5, 7, 9 years old, rarely 11-12 years old. Before the wedding, the elders of the neighborhood, the imam of the mosque, and relatives read the Koran. This meant that the boy was a warrior.

Traditions are a product of people's lifestyle, and a certain concept is reflected in each of them. Although most of them are not reflected in the language, they show their essence in the process and tell about the past and present of this nation. Religious views also have an influence on this. The khatna wedding is one of such rituals, which has been performed by the Uzbek people since ancient times.

**Muchal's wedding.** In our nation, the celebration of the Muchal age has become a traditional ceremony. The celebration of the Muchal age is celebrated as a celebration of the transition from one period of life to another - from childhood to adolescence. Because after this period, serious natural changes occur in the child's body. He grows physically and spiritually. The day, month, season, and year affect human life. In 12 years, a serious change and development occurs in the body of a young child. From the age of 13, male elements begin to actively develop in the body of boys, and female characteristics begin to develop in girls. The ceremony dedicated to the age of the Muchal is performed in the family with the presence of two deities, trumpet-trumpet navos, wearing special white clothes for the wedding boy, measuring a white cloth equal to his height, sharing white food and sweets, burning incense, reciting prayers, etc. conducted on the basis of mothers. In ancient times, the ceremony dedicated to the age of muchal was added to the events of Navroz holiday. Because Navruz is the beginning of the new year according to the old year in the Uzbek people. When the young people celebrating their birthdays "in white" entered the place where Nowruz was being held, everyone greeted them. Young children presented them with spring flowers. At the end of Muchal's wedding, elderly people who lived 7-8 years old (about 70 years old) blessed the teenagers. Muchal's wedding also has a content that reflects the important material, mental, and spiritual aspects of human life, has its own historical roots, and reflects the common experience of the people.

In recent years, weddings such as silver wedding, golden wedding, diamond wedding are also celebrated. Such ceremonies are dedicated to the fact that the couple lived together for 25, 50, 75 years. All such weddings are considered the most important days for Uzbeks, and it is on these days that their biggest dreams come true. Because Uzbeks are humble people who only care about their children's happiness and fortune. This is proven by the actions performed at Uzbek weddings, especially at weddings. It is these wedding ceremonies that provide information about the entire culture of the people and the conceptual landscape relevant to this ethnic group.

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