



Wedding Theme in Uzbek Folklore and Written Literature

To'rayeva Iroda Sheramatovna

Independent student of Karshi State University

Abstract: *The system of genres of Uzbek folklore based on the art of words is epic, fairy tale, short story, narration, story, legend, myth, praise, anecdote, ritual folklore, children's folklore, oral drama, proverb and wise words, spell. , consists of shouting, cheering and cursing. Folklore is the spiritual wealth and great value of every nation. When it comes to the role of folklore in raising a person's spirituality, in fact, this process begins with the birth of a child. The stories, fairy tales, quick sayings, proverbs and songs told by our mothers and grandmothers are special in the formation of a child's language and worldview. becomes important. Folk games, which are of equal interest to representatives of all ages, are one of the important factors in the child's mental and physical growth. Also, the linguistic richness of each nation is first of all reflected in its folklore. This article talks about the incomparable role of wedding ceremonies in Uzbek folklore and written literature.*

Keywords: *Uzbek folklore, wedding, ceremonies, written literature.*

Ceremonies held in the family are family-household ceremonies. They are colorful, and most of them are wedding ceremonies. Every wedding event, called a cradle wedding, a boy (circumcision or khatna) wedding, a wedding, a yard wedding, a youth wedding, marks the most joyful and important turning point in a person's life. A wedding is a big ceremony in which many people participate. The style of conducting Uzbek weddings, the structure of the participants, their tasks, and the poetic folklore that makes up its verbal part can be studied in several ways according to the genre composition.

Folklore of the wedding ceremony. A wedding is a ceremony characteristic of all peoples of the world. The term "wedding" means an important turning point in the life of a certain person through the meanings of "to feed", "to give a feast to the nation". Therefore, a wedding is a ceremony of both material and spiritual nourishment. Uzbek wedding ceremonies are not limited to weddings, but also consist of khatna (circumcision) and cradle wedding. Due to the fact that these ceremonies are held with different relationships, the genres of folklore performed in them also become diverse.

Folklore of cradle weddings, as a rule, a cradle wedding is held for the first (eldest) child in the family and it is solemn. Sometimes, this order can change depending on the financial level of the family.

When the baby was forty days old, a "cradle wedding" was dedicated to him. Crib wedding is organized jointly by the godparents of both parties. The new crib is brought by the baby's maternal grandfather along with various gifts. There is a special procedure for sending a cradle. First of all, there are those who danced on wooden legs, and then there are trumpeters, followed by women carrying tables with gifts on their heads, and a baby carrier carrying a new cradle in a long line. These are called borkash.



Landlords greet visitors by smearing flour on their faces. This symbolically indicates that the baby's happiness will be white. Food is floated and a party is organized in honor of the guests. He dances. Songs are sung. After that, the baby begins to be cradled. Before that, special beds are placed in the crib. An onion (garlic), bread, a pebble or a knife is placed under the child's pillow. They are magical objects that protect the baby from different genders or harm. After that, cotton is burned in three places inside the crib and on the bed. The cradle was cleansed of various ins and outs through this udum, preserved from fire worship.

Folklore of Sunnat wedding. Our nation had its own folklore traditions of the ceremony of "sanctifying the hand" of boys. The word "Sunnah" is actually Arabic, and it means the actions that our Prophet performed and recommended to others. In many places, this ceremony is also called "Khatna wedding". Because the term "khatna" is derived from the Arabic word "khatnun", which means "to cut", "to shorten", the ritual of cutting the skin of the three parts of the genitals of boys is also called "khatna".

The historical roots of the tradition of child circumcision can be traced back to the test-initiation rituals of the primitive community, in particular, to the ancient rituals related to the transfer of children from one age-sex affiliation to another. The custom of circumcision was also observed in ancient Egypt, Indonesia, Australia, and African nations. Circumcision was also common among the Semitic peoples who lived in ancient Babylon. Although there are assumptions that circumcision has existed in Central Asia since ancient times, but it became widespread after the introduction of Islam (VIII century).

So, the genre structure of the folklore of Uzbek khatna weddings is colorful and unique and forms a certain system. A wedding is considered the biggest and most responsible of all weddings. Through it, the destinies of young men and women are sealed, and their covenant to start a family is celebrated. It is noted that the boy and the girl have publicly taken the covenant to continue the offspring and live according to the rules of the society. The issue of marriage as a social and moral phenomenon has been and is being strengthened by religion and laws in all countries. Even the age of marriage is fixed and legalized. A wedding has a three-stage structure:

The first stage. It covers the ceremonies leading up to the wedding day. This includes cribbing, choosing a girl, courtship, "breaking bread" or "sharing bread", "giving a scarf" or "wrapping a white one", blessing wedding, taking a thicket, consulting dinner, "Girl Gathering". An engaged girl is considered to be "dependent". In the past, this was also meant by the girl's hairstyles. Before the engagement, the girls used to comb their hair in a bun in the street, but after the engagement, they combed it in two bundles and threw it over their shoulders. This meant that they were occupied or owned, and that means that they should no longer be spoken to.

The second stage includes a ceremonial day of betrothal that paves the way for the bringing of the bride. It is the high point of the wedding and is distinguished by its wealth of folklore, various traditions and secrets. At this stage, applause, lapar, yor-yorar, let the bride sit down, let the groom sit down, greetings, hymns praising the bride and groom, lick the juice, show the mirror, burn incense are performed.

The third stage is after the bride is brought to the groom, that is, from the morning of the wedding day, various ceremonies such as "greeting the bride", "greeting the groom", "made the bed", "saw the bride" are performed.

So, the folklore of the Uzbek wedding ceremony is so rich and diverse that each of them differs according to its own function, place of performance and method of performance. Also, their performance methods in each valley and oasis are unique.



References:

1. T.Mirzayev, Sh.Turdimov, M.Jo‘rayev, J.Eshonqulov, A.Tilavov. O‘ZBEK FOLKLORI. Toshkent – 2020.
2. OXUNJON SAFAROV. O ‘ZBEK XALQ OG‘ZAKI IJODI. «Musiq» nashriyoti. Toshkent-2010
3. Otabek, G. (2017). The role of literature and art in the formation of aesthetic culture of personality in civil society. *European Journal of Arts*, (2), 35-41.
4. Muhammadievich, G. O. (2022). Methods Of Using National Ideas And Values In The Struggle Against Spiritual Threat In Society. *Journal of Positive School Psychology*, 6(2s), 326-332.
5. GAYBULLAEV, O. M. (2021). REFLECTION OF THE DEVELOPMENT OF AESTHETIC CULTURE IN UZBEKISTAN IN NATIONAL AND UNIVERSAL VALUES. *International Journal of Philosophical Studies and Social Sciences*, 1(2), 21-27.