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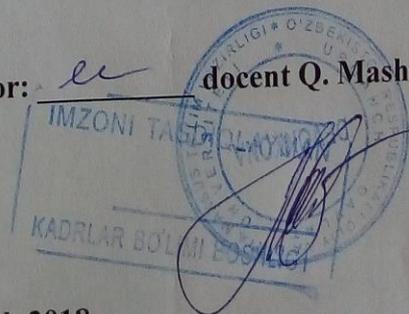
ETHNOLOCAL FEATURES AND TRANSFORMATION PROCESSES
OF THE TRADITIONS AND CUSTOMS OF THE UZBEKS IN
KHOEZM REGION
(XIX XX centuries)

5A120302 – History (through branches and countries)

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Introduction

Basics of master's dissertation and its novelty. Traditions, customs and ceremonies come from and take shape each people's lifestyle, social and religious conviction, world-view and thinking. If some of them extinct among centuries, others become rich their own sides and they show their periodic, social and economic appearance in lifestyle of people's and certain local territory. Uzbek people who have many thousand year-history created specific and different customs and ceremonies during centuries. They are immortal as they repeat and people obey them. New customs appear according to century and some of them which are liked by people inherit to generation.

Some factors effect directly or indirectly to appearance and development of national customs, ceremonies. One of them is lifestyle. All population's customs, traditions and ceremonies are products of certain historical period and they appeared in not only financial, but also spiritual and ethical limits and effect of lifestyle. Day by day they are becoming stronger and they inherit to generation. We may add bride in one of these kinds of customs. Bride is price paid by the groom's expenses.

It should be emphasized that traditions, ceremonies and customs are products of development which have been going on for many years. Therefore their specific signs and features are in lifestyle of each people. But these things appear during a lot of centuries and some of them disappear from way of the life. New ones achieve instead of them. Lines of people's financial and moral needs develop with satisfying. Abdurauf Fitrat said¹, “Traditions are treasures of many people' wisdom and people's customs”.

A lot of big works are being done in order to rebuild rich moral heritage, take care traditions and introduce their attractiveness to the world in 27 years in our country. Furthermore, successive politics are going on regarding fortifying mutual

¹ Fitrat A. Oila yoki oilani boshqarish tariblari. Mas'ul muharrir D.A.Alimova. Tarj. va izohlar muallifi Sh.Vohidov.-2 nashr.T., 2000. B.3.

belief and unanimity of all citizens regardless of their nation and race and trading national-cultural goods in our country.

More than 130 people and 16 representatives of confession live together in agreement and cooperation in Uzbekistan. All chances have been created for moral development of all nations. Just now different nation's representatives live loyally to their national ceremonies and traditions. That's why learning traditions and ceremonies of other people who live in our country and delivering to wide community are very important problem. Because ceremonies which are being forgotten are not only progress of history, but also moral power of future. One of the longest historical ethnographic lands is Khorezm in Uzbekistan. It has peculiar tradition and ceremonies. Acute, reasonable and thoughtful creative people of this town have invented these ceremonies for a long time. Comparative analysis of the approaches and scientific views reflected in the XX-XXI centuries of scientific literature, use ethnographic information as a historical source in the coverage of ethnical characteristics and transformation processes of the Uzbek traditions and ceremonies of Khorezm oasis and from historical point of view analyzing, reviewing scientifically insufficiently studied issues, and concluding conclusions with their relevance. This approach allows enriching the ethnography of the peoples of Central Asia with new scientific information, deeper study of the role, role and significance of ancient Khorezm in the development of the region's civilization. This dissertation is based on the development of scientific and research and innovation activities, defined by the Decree of the President of the Republic of Uzbekistan dated February 7, 2017, N UP-4947 “On Strategy for Further Development of the Republic of Uzbekistan” to a certain extent to accomplish their respective development goals.

The object of research. The subject of research is the ethno political features and transformation processes of the traditions and ceremonies of the Khorezm oasis. As an object of the research, the traditions and customs of the Uzbeks of the Khorezm oasis were selected.

The subject of research. The subject of research is the ethno-political features and transformation processes of the traditions and ceremonies of the Khorezm oasis.

Research Objectives and Tasks. The purpose of this paper is to study the ethno-local character and transformation processes of Uzbek traditions and ceremonies in the Khorezm oasis. The tasks of the work are:

- Firstly, scientific analysis of the issues of studying the traditions and ceremonies of the Khorezmian Uzbeks in Soviet and foreign sources from the point of view of history;
- Secondly, to analyze the problem of the problem of the Turkish historiography and to make scientific conclusions on this basis;
- Third; Rituals related to childbirth and different aspects of their place of residence (cradles, hairstyles, lunar diets) are based on comparative comparisons;
- Fourthly, study and analyze the characteristics of childbearing marriages in Khorezm;
- Fifthly, a thorough study of the Khorezmian variant of the rituals associated with the age-related (the most important, thousand months, etc.), thus defining the different aspects of the other regions;
- Sixthly, identifying, analyzing and analyzing the ethno-political characteristics of Khorezmian Uzbeks for sovereign and marriage ceremonies; and scientific analysis of the processes of these ceremonies up to now;
- Seventh, the study of ethno-political characteristics of Khorezm's Uzbeks' mourning ceremonies, and conclusions and conclusions.

Scientific research novelty. By scientifically studying and analyzing the ethno-local traits and transformation processes of the Khorezm oasis Uzbek traditions and ceremonies, the following news was proposed:

- Ethnographic data on the ethnographic information on the ethno-cultural features and transformation processes of the Uzbek traditions and ceremonies in the Khorezm oasis has been systematized and historically summarized;

- Information about foreign and Soviet historiography of Khorezm's Uzbek customs and traditions, research by local ethnologists was first studied comparatively and scientifically for the first time;

- Rituals related to the abandonment of children and their differing aspects from different regions (eg, cradles, hairstyles, lunar diets) have been analyzed, and the process of transforming these processes up to now and the process of these ceremonies transformation studied;

- Rituals from the childhood (Sunnat-tae) were scientifically analyzed and some scientific conclusions were made;

- The local and ethnic features of young people-related rituals (such as wealth, millennia, etc.) have been studied and new ideas have been put forward;

- Local features of Khorezm's Uzbeks were examined and differentiated from the ceremonies of different regions, and transformations of these ceremonies were investigated and new scientific conclusions were made;

- The previous approaches, views and comments on the history, ethno-local characteristics and transformation processes of the Uzbek traditions and ceremonies of the region were examined, a comparative analysis was made and some of the scientific views that had become traditional in history and theories have been re-evaluated and introduced into the scientific circles.

Periodicity of research. The chronological boundaries of this topic cover the end of the nineteenth and the beginning of the 21st century.

Review of the research topic (analysis). We categorically point out that the subject matter's source studies and the level of research are discussed in a separate section of our research. We refer to three groups of scientific literature and sources related to ethno cultural features and transformation processes of the traditions and ceremonies of the Khorezm oasis Uzbek

-The transition from the childhood to adolescence was analyzed scientifically and conclusions have been made

-Ceremonies relating to the features of the people`s age have been studied locally and ethnologically and on this issue new views have been made

-The local characteristics of the funeral, wedding, matchmaking ceremonies in Khorezm were compared to the other regions and the transformation process was investigated and scientific considerations were put forward

-The ancient ideas of the country and transformation were compared to others and new beliefs come out. New approaches have been covered in the debates and traditional concepts in the history have been revised and reevaluated, introduced to the science.

Periodic limits of the research. The chronological limit of the topic includes the end of the XIX century and the beginning of the XXI century.

Analysis of the literatures of this topic of the research. The study focuses on the nature of the study and the extent to which it has been learnt in detail in other separate chapter so now we will state in general. The literature and sources of the Uzbeks in Khorezm have been studied dividing into three groups by its customs and traditions and the features of the ethnology and the process of transformation.

1.The written sources by Russian scientists (memories, reports, writings and scientific researches)

You can get some valuable information from the books by N.P. Lobacheva², K.V. Zadixina³, G. Snesaryev⁴, E.S. Vulfson⁵, P.G. Bogatrev⁶, S.I. Polyakov, E.G.

² Лобачева Н.П. Свадебный обряд хорезмских узбеков. Краткие сообщ. (Институт этнографии им.Миклухо-Маклая), вып.34, 1960.-С. 39-48.; Лобачева Н.П. Формирование новой обрядности узбеков; Лобачева Н.П. Различные обрядовые комплексы в свадебном церемониале народов Средней Азии и Казахстана.-С. 298-329.// Домусульманские верования и обряды в Средней Азии.- М.: Наука, 1975.

³ Задыхина К.Л. Узбеки дельты Аму-Дарьи. Археологические и этнографические работы Хорезмской экспедиции 1945-1948 гг., т. 1. –С. 319-426. Задыхина К.Л., Сазонова М.В. Мужская одежда узбеков Хорезма конца XIX- начала XX в.. 159.

⁴ Снесарев Г. Реликты домусульманских верований и обрядов у узбеков Хорезма.-М., 1969.

⁵ Вульфсонъ Э.С. Какъ живутъ сарты. Москва. Владимир Чичерин, 1908. с-60-74.

Kagarov⁷, V.P. Nalivkin⁸. They did much in order to scientific research during their lifetime. For example N.P. Lobacheva gave information about the weddings in Khorezm in her book “Свадебный обряд хорезмских узбеков”, E.S. Vulfson`s “Как живут сарты” illustrates the ceremonies of the wedding of Turkish people. Especially during 1936-1976 complex expedition of Khorezm archeology and ethnology did a lot of researches and its members also tried to do their best. The content of the group was divided into two general groups. The first group – The northern group of Khorezm (the leader V. Zaxidina) and second group – Southern group (the leader Saranova). They both investigated the cc-ceremonies and rites and their evolutionary and transformational process. But taking into consideration their scientific activities, results and admiring them, we should emphasize that, the atmosphere of investigation of 1st time was suitable for the Soviet and communistic ideology so that research should serve to create The Soviet Nation. On the whole the researches which were made in the communistic period should be approached critically.

2. National historians` works

Scientists: T. Kilichev,⁹ A. Abdurasulov,¹⁰ M. Sattor,¹¹ ethnologists: I.M. Jabborov,¹² H. Ismoilov,¹³ O. Buriyev,¹⁴ Q. Nasriddinov,¹⁵ A. Ashirov,¹⁶ Sh. Nurullayeva, O. Safarov,¹⁷ M. Payziyeva,¹⁸ M. Ruziyeva,¹⁹ A. Doniyorov, S.T.

⁶ Богатырев П.Г. Вопросы теории народного искусства.-М., Искусство, 1971.-С.334-335.

⁷ Кагаров Е.Г. Состав и происхождение свадебного обряда//Труды АЭЛ., 1929. Т. VIII.-С.182.

⁸ Наливкин В.П., Наливкина М.В. Очерк быта женщины оседлого туземного населения Ферганы. – Казань: Типография императорского университета, 1886. – С. 219;

⁹ Қиличев Т. Хоразм халқ театри. Тошкент: Ғ.Ғулом,1998.

¹⁰ Абдурасулов А. Хива (тарихий-этнографик очерклар). – Т.: Ўзбекистон, 1997.

¹¹ Mahmud Sattor. O`zbek udumlari. –Toshkent: Cho`lpon, 2007.

¹² Жабборов И. Ўзбек халқи этнографияси.- Тошкент: Ўқитувчи, 1994;Ўзбеклар анъанавий турмуши ва маданияти. –Т., 2004:

¹³ Исmoilов Х. Ўзбек тўйлари. –Тошкент, 1994.

¹⁴ Бўриев О. ва бошқ. Ўзбек оиласи тарихи. –Тошкент, 1995.

¹⁵ Насриддинов Қ. Ўзбек дафн ва таъзия маросимлари.-Тошкент, 1996.

¹⁶ Аширов А.А. Ўзбек халқининг қадимий этикод ва маросимлари.–Т.Навой, 2001

¹⁷ Сафаров О., Ўраева Д. Маросим олқишлари ҳақида // Ўзбек маросим фольклорини ўрганишнинг янги тамойиллари мавзuidaги Республика илмий-назарий конференцияси материаллари. – Навой, 2007. – Б. 17.

Davlatova,²⁰ M. Jumaniozova²¹ have approached to this matter partly. For instance, “the theatre of Khorezm by Tura Kilichev gives facts about a day before the wedding party (“Yotoq tuy”, “qiz yigin”, “xina yopar”). I.M. Jabborov informs us about the secrets of handcraft, the way of life Uzbek people and their traditions.

Foreign scientific research and resources.

We can add M. Rivkin,²² Y. Bregel,²³ J. Harvey²⁴ to the third group which wrote about the Khorezm ethnology.

The Russian`s researches are one of the latest researches. For example, “Хорезм история открытий и исследований. По материалам архива Хорезмской экспедиции. Этнографический альбом” by I.A. Arjantseva which states about the archeological, ethnological, ethnographical expedition which was carried out between 1937 and 1957.

Besides that about other modern Russian ethnography was mentioned in our special chapters. Ethnograph Shills from America wrote “Traditions” about ethnographic researches and the people of Khorezm. We know that books which mentioned above are not perfect one. None of them illustrates the full, clear information. However, we can compare ours to others by means of these resources and make conclusions.

The statement of used methodology in research. During the research according to the archeological and historical sources and literature, the objective, historical and scientific approaches have been tried to carry out. So as to identify

¹⁸ Пайзиева М. Ўзбекларнинг мотам маросими хусусиятлари (Тошкент маҳаллалари мисолида) // O'zbekiston tarixi. 2005., №2. -Б.65.

¹⁹ Рўзиева М. Хурмат таълаб маросим // Фан ва турмуш. – Тошкент, 1976. – № 6. – Б. 23.

²⁰ Давлатова С.Т. Қашқадарё миллий қийимлари.–Т.: Янги аср авлоди, 2006.

²¹ Джуманиязова М.Т. Этнический состав и особенности материальной культуры населения Хорезмского оазиса в конце XIX-начале XX вв. Автореф. дисс. канд. истор.наук.-Т., 1998.

²² Housing in Central Asia: Demography, ownership,tradition. The Uzbek example. Conference journal by Rywkin M.Washington, D.C.December19, 1979.P-14.

²³ Bregel Y. Central Asia. VII. In the 12 th – 13 th / 18 – 19 th centuries / Encyclopedia iranica. V. V fas 2.

²⁴ Harvery Janet. Traditional Textiles of Central Asia. London: Thames and Hudson, Inc., 1977.

the current matter we used the logical, critical, chronological and comparative ways of analysis.

The theoretical and practical importance of results of the investigation.

The scientific value of the investigation`s result is visible in every branch of ethnography, history and historical regional studies and helped to improve the styles of comparative analysis, partial balance and to generalize.

The results of investigation and the dissertation can be used to illustrate and learn the history of Uzbekistan, to write handbooks for students of higher education, to organize new exhibitions in museums and propagandize the historical-cultural heritage.

Taking into consideration vast field of knowledge based on the new stylistic and theoretical approaches, the features of the ethnic ceremonies and Uzbek`s traditions and their process of transformation have been studied, analyzed and generalized.

The results of the dissertation, generalized summaries can be used for writing and preparing handbooks for higher education in order to use them in lectures. And along with this we can investigate the historical-cultural heritage of Uzbekistan and popularize them along the world.

The announcement of results. The plot of the dissertation and its results were reflected in three printed articles.

The statement of the research structure. The research consists of introduction, three chapters, conclusion, used resources and list of the literature and presentation.

CHAPTER ONE

HISTORY OF STUDYING CUSTOMS AND CEREMONIES OF UZBEKS IN KHOREZM

1.1. Studying customs and ceremonies of Uzbeks in Khorezm in Soviet and foreign investigations

The fact which means that every nation's roots are so ancient and that nation has its own role in the development of the culture of the peoples of the world is the customs, traditions and ceremonies of that nation.

In-depth study of our national values means understanding ourselves. From the birth to the end of his life, a person lives in certain traditions and ceremonies, all his life goes through them in connection with these ceremonies. Because, our ancestors have created, enriched and followed those customs and traditions for thousands of years.

It is well known that national values and traditions that have been inherited from centuries to our people have been formed in a long historical process. They were created by the Central Asian civilization. Our national values are characterized by the inherent features of this civilization: respect for the native land and homeland, devotion to the memory of the generations, respect for the elderly, respect for the dignity, Our national values have a peculiarity in customs, traditions, ceremonies and traditions unlike other nations of the world. We know that values are formed under certain conditions. That is why they exist in local, national, regional, and universal forms. Leading national values and national interests gradually climbed to the national level.

Before analyzing specific scientific studies on the traditions and ceremonies of the Khorezmian Uzbeks, it should also be noted that remarkable opinions were reported by many foreign researchers on the rituals that had faced the millennia-old history.

In the writings of many tourists visiting Central Asia, ambassadors, military guides, and the expedition participants for various purposes in the first half of the

19th century some initial ethnographic information about the region may be come across. Such sources include the memories of the British salesman agent Antony Jenkinson²⁵ in Russia, the information about the Alexander Bekovich-Cherkassky's military expedition²⁶, the details of the visit of military doctor Blankennagel²⁷ and Captain Nikolay Muravyev²⁸ and reports of the Colonel G.I. Danilevsky²⁹ and Colonel N.P. Ignatev's³⁰ expeditions.

After the Russian empire occupied Central Asia, it launched a series of scientific expeditions across the country. A number of scientific societies operating at that time published a number of scientific works on the history of Turkestan and the material and spiritual culture of the local population. The works of N.P. Lobacheva³¹, K.L. Zadihina³², G. Snesariev³³, E.S. Vulfson³⁴, P.G. Bogatryev³⁵, S.I. Polyakov³⁶, E.G. Kagarov³⁷, V.P. Nalivkin³⁸ are among them.

²⁵ Дженкинсон А. Путешествие в Среднюю Азию 1558-1560 гг. // В кн.: Английские путешественники в Московском государстве в XVI в. Перевод с английского Л.Готье. - Л., 1932. - Б. 167-215.

²⁶ Голосов Д. Поход в Хиву 1717 г. отряда под начальством лейб-гвардии Преображенского полка, капитана, князя Александра Бековича Черкасского // Военный сборник, 1861, т. XXI. – С. 303-364; Дело 1714-1718 гг. об отправлении лейб-гвардии Преображенского полка капитана-поручика, князя Александра Бековича Черкасского на Каспийское море и в Хиву. Документы и материалы Военно-ученого архива Главного штаба. Т. 1. – СПб., 1871. – С. 197-506.

²⁷ Путевые заметки майора Бланкеннагелья в Хиву в 1793–1794 гг. // “Вестник” Императорского Русского географического общества. Ч. 22. – СПб., 1858. – С. 87–116.

²⁸ Путешествие в Туркмению и Хиву в 1819 и 1820 гг. гвардейского Генерального штаба капитана Николая Муравьева, посланного сию страну для переговоров. Т. 1. – М., 1819; Т. 2. – М., 1820.; Записки Н.Н.Муравьева-Карского "Путешествия в Хиву" // Русский архив, 1887, № 3. – Б. 5-42; Муравьев Н. Хива тижорати. 1819-1820 йилларда Ўрта Осиёга сайёҳат // “Ҳаёт ва иқтисод”, 1993, № 3. – Б. 74-75.

²⁹ Данилевский Г.И. Описание Хивинского ханства // “Записки” Русского географического общества. Книга 5-я. – СПб., 1851. – С. 62-153.

³⁰ Миссия в Хиву и Бухару в 1858 г. флигель-адъютанта Н.П.Игнатъева – СПб., 1897.

³¹ Лобачева Н.П. Свадебный обряд хорезмских узбеков.Краткие сообщ. (Институт этнографии им.Миклухо-Маклая), вып.34, 1960.-С. 39-48.; Лобачева Н.П. Формирование новой обрядности узбеков; Лобачева Н.П. Различные обрядовые комплексы в свадебном церемониале народов Средней Азии и Казахстана.-С. 298-329.// Домусульманские верования и обряды в Средней Азии.- М.: Наука, 1975.

³² Задыхина К.Л. Узбеки дельты Аму-Дарьи. Археологические и этнографические работы Хорезмской экспедиции 1945-1948 гг., т. 1. –С. 319-426. Задыхина К.Л., Сазонова М.В. Мужская одежда узбеков Хорезма конца XIX- начала XX в.. –С.-159.

³³ Снесарев Г. Реликты домусульманских верований и обрядов у узбеков Хорезма.-М., 1969.

³⁴ Вульфсонъ Э.С. Какъ живутъ сарты. – М.: Владимир Чичерин, 1908.-С.-60-74.

³⁵ Богатърев П.Г. Вопросы теории народного искусства.-М.: Искусство, 1971.-С.334-335.

³⁶ Историческая этнография Средней Азии и Казахстана. –М., 1980.

³⁷ Кагаров Е.Г. Состав и происхождение свадебного обряда//Труды АЭЛ., 1929. Т. VIII.-С.182.

For example, in N.P Lobacheva's "Свадебный обряд хорезмских узбеков (Wedding Ceremonies of Khorezmian Uzbeks)", valuable information was given about the Khorezm-Uzbek weddings and ceremonies such as the "matchmaking", "bedroom wedding", "bride's wedding", "marriage wedding".

Turkic people's wedding ceremonies (rituals from matchmaking till the end wedding ceremonies), sums of money and orders of their payment, funeral rites were interestingly illustrated in the work of E. Vulphson "Как живут сарты (How the Sarts Live)". As the work states, after the engagement, the bride should try to avoid as far as possible the relatives of the bridegroom. Just like this, a bridegroom escaped from the bride's relatives³⁹.

The wedding time depends on the age of the bride and bridegroom and groom's paying time. If the bridegroom's family is wealthy and pays the agreed amount in time, the wedding is not far off. It is not a problem, though the average age of the engaged children of families is less. The fellow's family can pay the bride's payment separately time by time until the youth grow up. But if the bridegroom's family is poor and does not have time to pay for it, the wedding may take a long time. In this case, there is a conflict between the two families and even the two families will suffer in some cases.

Similar information is provided by K.L. Zadihina also quoted in his book "Узбеки дельты Аму-Дарьи (Uzbeks are the Delta of the Amu Draya)". She describes the process of the bride's going to the bridegroom's home: "As the bride leaves her house, her luggage is loaded to the cart. This cart was called "caravan" and consisted of four or six carts. In the first chariot, the musicians were sitting with musical instruments, and in the other, the bride and her friends and two sisters-in-law. The rich and "khalfa" women who participated in the "Bedroom

³⁸ Наливкин В.П., Наливкина М.В. Очерк быта женщины оседлого туземного населения Ферганы. – Казань: Типография императорского университета, 1886. – С. 219;

³⁹ Вульфсонъ Э.С. Какъ живутъ сарты. –М.: Владимир Чичерин, 1908. –С.-60.

wedding” were sitting in the next chariot. The young men neighbouring the bride gathered together and stopped the bride’s cart and took gifts”⁴⁰.

In his book “Состав и происхождение свадебного обряда”, Е. Когарев also contains valuable information about the ceremonies of the oasis⁴¹.

We will be able to compare with the villagers' rituals the Fergana valley through the works by P. Nalivkin and M. Nalivkina “Очерк быта женщины оседлого туземного населения Ферганы”⁴².

In the work of G. Snesariev “Реликты домусульманских верований и обрядов у узбеков Хорезма” it is possible to learn Khorezm Islamic traditions and rituals, ceremonies of the 19th and 20th centuries in comparison with their transformation processes⁴³.

The works of Russian orientalists and English authors who published the history of the Khiva khanate have their own place. These sources state that you can study in detail the history of political, social, economic, customs and tradition, but it is not possible to learn customs and traditions. Because it is necessary to understand and interpret them, or to live in that nation for at least 6 months, or to represent it in the same place. Therefore, the time it learned of such data with information collected as a result of intensive research and field work should be differentiated. Only then can the essence of the rituals be understood.

In the 20th century, the life, culture and lifestyle of the Central Asian nations have been studied and is being studied not only in this region, but also in many other countries in the United States, England, Germany, Turkey, Iran and so on. Foreigners came to this region for various reasons. Their information, journals, travel impressions served as the main source of information about Central Asia for foreigners.

⁴⁰ Задыхина К.Л. Узбеки дельты Аму-Дарьи. Археологические и этнографические работы Хорезмской экспедиции 1945-1948 гг., т. 1. –С. 319-426. Задыхина К.Л., Сазонова М.В. Мужская одежда узбеков Хорезма конца XIX- начала XX в.. –С.-159.

⁴¹ Кагаров Е.Г. Состав и происхождение свадебного обряда//Труды АЭЛ., 1929. Т. VIII.-С.182.

⁴² Наливкин В.П., Наливкина М.В. Очерк быта женщины оседлого туземного населения Ферганы. – Казань: Типография императорского университета, 1886. – С. 219;

⁴³ Снесарев Г. Реликты домусульманских верований и обрядов у узбеков Хорезма.-М., 1969.

In the first half of the 20th century, information on the history of Khiva and Bukhara kingdoms was little in the historical science of the United States and England and in the works of ethnology created during this period, it is possible to find information about Khiva Khanate and its population. In these countries scientific-investigational centers worked which were specialized to learning Central Asia.

A well known researcher of the history of the peoples inhabited in Khiva khanate, Yu.E.Bregel⁴⁴, in recent years worked as the director of the Central Asian Institute at Bloomington University in the United States. An article by the author published in the section “Central Asia” of Iranian Encyclopedia “Central Asia in the XII-XIII, XVIII-XIX centuries” also has an important role. In his article, along with Bukhara and Kokand Khanates, he shortly dwelled on the lifestyle of the Khiva Khanate population.

M. Rivkin’s “Housing in Central Asia: Demography, ownership, tradition. The Uzbek example” also provides an overview of the population, traditions and customs of Uzbeks⁴⁵.

Conclusion is that, in the 19th and 20th centuries, the historical works created about the Uzbeks in the Khorezm oasis, their historical lifestyle and traditions, as well as the works of foreign tourists and specialists visiting the area for various purposes, have lots of historical and geographical data about the territories of the Lower Amu-Darya, the Aral Sea and the Aral regions. Of course, it is important to analyze this information critically from the point of view of history.

1.2. Illustration of the problem in Uzbek history

Studying the customs, traditions and ceremonies of the Uzbeks of the Khorezm oasis is one of the important sources of research on the Uzbek culture,

⁴⁴ Брегель Ю.Э. Хорезмские туркмены в XIX веке. - М.: Наука, 1963; Документы архива Хивинских ханов по истории и этнографии каракалпаков. Подбор документов, введение, перевод, примечания и указатели Ю.Брегеля. - М.: Наука, 1967.

⁴⁵ Housing in Central Asia: Demography, ownership, tradition. The Uzbek example. Conference journal by Rywkin M. Washington, D.C. December 19, 1979. P-14.

spiritual life and lifestyle. The peculiarity of traditions and rituals is determined by the age, social status, outlook, natural conditions of people. It also serves to fill some gaps in the scientific reasoning of specific problems in modern science.

Studying the socio-economic, political and cultural life of the Khorezm oasis in the XIX-XX centuries is connected with the khanate historiography. The second half of the 19th century and the beginning of the 20th century was the period of Muhammad Rahimhon Soniy Feruz's reign.

During the years of independence the period of national self-consciousness and the revival of national values has begun. As a result, local ethnographers began to study the untested issues of ethnography of the region. Scientists I. Muminov,⁴⁶ T. Kilichev⁴⁷, A. Abdurasulov⁴⁸, M. Sattor⁴⁹, ethnologists I.M. Djabborov⁵⁰, H. Ismoilov⁵¹, O. Buriyev⁵², Q. Nasriddinov⁵³, U. Abdullayev,⁵⁴ A. Ashirov⁵⁵, A. Doniyorov,⁵⁶ G.Sh. Zununova,⁵⁷ M. Payziyeva⁵⁸, O. Safarov⁵⁹, M. Ro'ziyeva⁶⁰, M.

⁴⁶ История Хорезма с древнейших времен до нашей дней / Под редакцией И.Муминова. – Ташкент: Фан. 1976. – 316 с.

⁴⁷ Қиличев Т. Хоразм халқ театри. Тошкент: Ғ.Ғулом, 1998.

⁴⁸ Абдурасулов А. Хива (тарихий-этнографик очерклар). – Т.: Ўзбекистон, 1997.

⁴⁹ Mahmud Sattor. с. –Toshkent: Cho`lpon, 2007.

⁵⁰ Жабборов И. Ўзбек халқи этнографияси. – Т., 1994. – Б. 149-158; Унинг. Антик маданият ва маънавият хазинаси. – Тошкент: Ўзбекистон, 1999. – 221 б.; Унинг. Ўзбеклар: турмуш тарзи ва маданияти(этнотарихий лавҳалар). Т.: Ўқитувчи.,2003.188 б.; Унинг. Узбеки (Этнокультурные традиции, быт и образ жизни). Т.: Шарк.,2007.С. 285.

⁵¹ Исмоилов Ҳ. Ўзбек тўйлари. –Тошкент, 1994.

⁵² Бўриев О. ва бошқ. Ўзбек оиласи тарихи. –Тошкент, 1995.

⁵³ Насриддинов Қ. Ўзбек дафн ва таъзия маросимлари.-Тошкент, 1996.

⁵⁴ Абдуллаев У., Валихонова Г. Фарғона водийси аҳолиси этник таркибнинг шаклланиши ва этномаданий муносабатлар тарихи. –Тошкент: Наврўз, 2016. -250 б.

⁵⁵ Аширов А.А. Ўзбек халқининг қадимий эътиқод ва маросимлари.–Т.Навоий, 2001

⁵⁶ Дониёров А. Мустақил Ўзбекистон этнографияси тарихшунослигининг айрим масалалари. – Тошкент, 2003.

⁵⁷ Зунунова Г.Ш. Кистории узбекской национальной одежды (развитие и трансформации женской одежды г. Ташкенте в XX веке) // Ўзбекистон тарихининг долзарб муаммоларига янги чизгилар. – Т., 1999. – Б. 95-105; Ўша муаллиф. Из истории узбекских традиций (знаковая роль предметов материальной культуры) // O'zbekiston tarixi. – 2000. - № 3. С. 72-79.

⁵⁸ Пайзиёва М. Ўзбекларнинг мотам маросими хусусиятлари (Тошкент маҳаллалари мисолида) //O'zbekiston tarixi. 2005.,№2. -Б.65.

⁵⁹ Сафаров О., Ўраева Д. Маросим олқишлари ҳақида // Ўзбек маросим фольклорини ўрганишнинг янги таъмиллари мавзусидаги Республика илмий-назарий конференцияси материаллари. – Навоий, 2007. – Б. 17.

⁶⁰ Рўзиёва М. Хурмат таълаб маросим // Фан ва турмуш. – Тошкент, 1976. – № 6. – Б. 23.

Alaviya⁶¹, S.T. Davlatova⁶², M. Jumaniyozova⁶³, Sh. Nurullayeva⁶⁴ partly took part in this issue in their research. Important information contained in the fundamental collective co-operation of the Khorezm oasis, from the earliest times to the third quarter of the 20th century, was published by the academician I. Muminov.

Tura Kilichev's "Xorazm xalq teatri (Khorezm's Folk Theater)" gives information on "Yotoq Tuyi (Bedroom wedding)" – khina yakar, girls' gathering, a ceremony held a day before the wedding in Khorezm. I. Jabborov partially explains the peculiarities of the Khorezm craftsmanship in his scientific work dedicated to the history of the handicraft of the southern Khorezm in the late 19th and early 20th centuries. His scientific works were described in detail about the Uzbeks' lifestyle, traditions and ceremonies, and craftsmanship, but the traditions and customs of the Khorezm oasis are a separate research object, not published.

Ethnologist H. Ismoilov's work is called "O'zbek to'ylari (Uzbek weddings)", although he has little information about Khorezm wedding ceremonies.

Ethnologist Achil Boriyev's "O'zbek oilasi tarixi (History of the Uzbek Family)" talks about Uzbek family traditions. Q. Nasriddinov's research on "O'zbek dafn va ta'ziya marosimlari (Uzbek funeral and funeral ceremonies)" also provide with some information about the funeral ceremonies in Khorezm. The topic survey was used to compare data from some studies. Because every nation's customs and rituals were not formed in a day or in a year, but in harmony with the character, the outlook and the nature of the nation or nation that was living in that

⁶¹ М. Алавия. Лапар. "Шарқ юлдузи" журнали, 1974-йил, № 5.

⁶² Давлатова С.Т. Қашқадарё миллий кийимлари.—Т.: Янги аср авлоди, 2006.

⁶³ Джуманиязова М.Т. Этнический состав и особенности материальной культуры населения Хорезмского оазиса в конце XIX-начале XX вв. Автореф. дисс. канд. истор.наук.—Т., 1998.

⁶⁴ Нуруллаева Ш. История одного предмета одежды. Журнал Вестник Каракалпакского отд. Академии наук Республики Узбекистан. № 1. Нукус, 2011.—С.-75-77.; Унинг. Хоразм воҳаси эркаклари анъанавий бош кийимларининг этногенетик таҳлили. Журнал. ИЛМИЙ ХАБАРНОМА № 4. —Андижон, 2013. —Б. 61-65.; Хоразм анъанавий кийимлари.—Т.: Янги нашр, 2013. -167 б.; Нуруллаева Ш.К., Эгамберганова М.Ж. Традиционный головной убор женщин Хорезма (в конце XIX века и в начале XX века. Журнал НАУ. № 6 (22). —РФ.-Екатеринбург, 2016. —С.- 128-130.

area for centuries and would be enriched with new customs due to periodic changes.

The scientific research of an ethnologist M. Payziyeva, “O’zbeklarning motam marosimi xususiyatlari (Toshkent mahallalari misolida); (The Features of the Uzbeks’ Mourning Ceremony (Examples of Tashkent Mahallas))” was used in order for comparative analysis and it is possible to be acquainted with the seasonal ceremonies understanding mourning songs sung in the process of the ceremony and their contents by the article by O. Safarov and others, “Marosim olqishlari haqida (About the Appreciation Approach to Mourning)”. In the work of Makhmud Sattor “O’zbek udumlari (Uzbek customs)”, published in 2007, widely covers the Uzbek traditions and ceremonies, but their territorial characteristics were ignored. Through M. Alavia’s article “lapar”, we learn about lapars (choral folk song) sung at the wedding rituals.

During the years of independence, effective investigations were carried out in the field of modern ethno-cultural processes, traditions and rituals in the mahallas of Tashkent city⁶⁵. The Ethnologist scientist G. Zununova also studied the transformation processes of Uzbek ceremonies in Tashkent and highlighted the special peculiarities of the transformation processes of traditional ceremonies in the urban environment⁶⁶.

In the monograph “Qashqadaryo milliy kiyimlari: an’naviylik va zamonaviylik (Kashkadarya national costumes: traditional and modern)” by S. Davlatova, senior scientific worker at the History Institute of the Academy of Sciences of the Republic of Uzbekistan, the ethnologist S. Davlatova, the following issues were learned like the history of formation of traditional Uzbek clothes, traditions of producing textile, the Kashkadarya oasis traditional clothing and

⁶⁵ Современные этнокультурные процессы в махаллях Ташкента (этнографическое исследование). Под редак. д.и.н., проф. Ш.М.Абдуллаева. Ташкент: Фан, 2005. 176 с. Арифханова З.Х., Зунунова Г.Ш. Обрядово-ритуальная жизнь узбеков Ташкента в условиях независимости. Изд. гранта Committee for Central and Inner Asia (Cambridge). 2006. -С.92.

⁶⁶ Зунунова Г.Ш. Из истории узбекских традиций (знаковая роль предметов материальной культуры) // O’zbekiston tarixi. – 2000. - № 3. С. 72-79.

jewelry of Uzbeks: their classification and analysis, the formation of the Uzbeks' clothing in the oasis and it can be used in order to comparatively study customs and traditions of connected with ceremonial clothes of Kashkadarya oasis. For example, let's look at the wedding ceremony "Kiyim bichar (cutting clothes)", which takes place the day before the wedding, is called "Kushana bichar" in Khorezm, but it is essentially the same ritual. Consequently, though the ceremonies are called in different names, they are universal in nature and they own a common Uzbek peculiarity.

The 1st part of the collection which consists of two parts "Markaziy Osiyoda an'anaviy va zamonaviy etnomadaniy jarayonlar (Traditional and Modern Ethnocultural Processes in Central Asia)" of the International Conference organized by the Institute of History of the Academy of Sciences of the Republic of Uzbekistan includes some aspects of the mourning ceremony, "Ashura" ceremony, the traditions of child growing and the religion of Islam, the concepts of pregnancy and childbirth in the Uzbek family, traditions of traditional embroidery and its ethno-territorial peculiarities and rituals and transformation processes therein are based on scientific literature and field research materials.

In the years of independence, especially in the mahallas of Khiva, the study was carried out in the field of modern ethnocultural processes, traditions and rituals. For example, A. Abdurasulov's (1997) book "Xiva (tarixiy-etnografik ocherklar) (Khiva (Historical and Ethnographical Figures))" draws attention to some aspects of urban life at the end of the 19th and early 20th centuries, in particular, its topography, some aspects of its economic and cultural life and short information can be found on the topic in it. In the synopsis of the thesis by Mamlakat Jumaniyozova "Этнический состав и особенности материальной культуры населения Хорезмского оазиса в конце XIX – начале XX вв. (Ethnic Structure and character of material culture in Khorezm oasis at the end of the 19th and the beginning of the 20th centuries)" there were offered some information on the ethnic composition of the Khorezm oasis, including the features of their

material culture and also rituals. The scientific research work of the scientist also relates to the construction of houses. In Shoira Nurullaeva's monograph "Xorazm an'anaviy kiyimlari (Traditional costumes in Khorezm)" published in 2013, there were analyzed the history of Uzbek traditional costumes in Khorezm in the late 19th and early 20th centuries together with the ethno-territorial features of customs and traditions connected with them. This work is full of information about traditional clothes and jewelry-related rituals. However, in the above literature, the peculiarity of Khorezmian customs and traditions are not considered as a separate scientific research in the example of the Khorezm oasis, but it serves to highlight certain aspects of the issue. Most of these authors were mainly among people and profoundly studied their social order, family and community life, traditions, economic activity, material culture, and other ethnographic features.

During the years of Independence new textbooks on the subject have been published⁶⁷. These textbooks provide a new scientific approach to ethnography, ethnogenesis and ethnic history of peoples of Central Asia, as well as ethnology of the peoples of the world.

The collection "O'zbekiston etnologiyasi: yangicha qarashlar va nazariy-metodologik yondashuvlar (Uzbek Ethnology: New Views and Theoretical-Methodological Approaches)", published by the Institute of History of the Academy of Sciences of the Republic of Uzbekistan on the 80th anniversary of the academician K.Shoniyozov, organizes traditional Uzbek weddings, rituals related to the farming calendar in the Fergana Valley, traditional Uzbek funeral and mourning ceremonies in Tashkent city, hair witchering and related rituals, including archeological sources, museum exhibits and field studies. For the reason that Materials of the conference "O'zbekiston xalqi dini, madaniyati va urf-odatlari: tarix va hozirgi holati (Religion, Culture and Traditions of the People of

⁶⁷ Дониёров А.Х., Бўриев О., Аширов А.А. Марказий Осиё халқлари этнографияси, этногенези ва этник тарихи. –Тошкент: ЯНГИ НАШР, 2011.- 314-б: Ashirov A.A., Otajonov Sh. "Etnologiya". Darslik. -Toshkent, 2014.

Uzbekistan: History and Current Situation)”⁶⁸ in cooperation with the Tashkent Islamic University under the Cabinet of Ministers of the Republic of Uzbekistan, Institute of History under the Academy of Sciences of the Republic of Uzbekistan, Republican Center for Human Development in Tashkent covers the following issues like the traditions and ceremonies related to the memory of the deceased in the Uzbeks, the Islamization of the Bibi Seshanba and Bibi Mushkul, the modern forms of marriage, the traditional farming and material culture of the Karakalpak people, the ethnococcal of the mourning ceremonies of the Tashkent oasis, a combination of national and religious traditions in the Uyghur marriages, the role of national and religious values in the Armenian marriages, the rituals of dungons’ to traditional marriage, national and religious values and traditions of museums in the minds of young people, it is pof great importance in studying the ethnography of different ethnicities and few numbered nations living in the Republic of Uzbekistan comparatively with the ethnology of Uzbeks.

The materials of the 2 nd Scientific Conference on the theme “O’lmas an’ana va qadriyatlar (The Endless Traditions and Values)” organized on the occasion of the celebration of Navruz in April 2015 with the participation of members of the “Oykumena” circle under the leadership of the ethno-scientist M. Jumaniyozova at the Department of History of the Urgench State University also played an important role in studying this topic. The articles on topics such as marriage in Khorezm, Tajik people’s wedding, Uzbek folk festivals, games and rituals were discussed by the university teachers and students as well as on the topic of comparative study of the peoples of Central Asia had a great scientific significance. In addition, the scientific researches conducted by the specialists of the Republican Scientific and Practical Center “Oila (Family)” B.Umarov and F. Akramova “Current Problems of Family Psychological Service in Uzbekistan” are of great importance in understanding the differences between family ceremonies

⁶⁸ Ўзбекистон халқи дини, маданияти ва урф-одатлари: тарих ва ҳозирги ҳолати мас. муҳаррир: проф. Д.Алимова ва бошқ. –Тошкент: Ислам университети, 2011.-245 б.

and differences in different nationalities and ethnicities living in Central Asia⁶⁹. In particular, comparative data on the ethnopsychological features of the family of Uzbek, Tajik, Turkmen, Kazakh and Karakalpak peoples in this research have been of great importance in the coverage of the topic.

Field materials collected from the regions and villages of the oasis Khiva, Urgench, Khanka, Gurlan, Yangiarik, Khazorasp, Baghat, Kushkupir, Yangibazar, Shavat served as a main source during 2015-2018 in investigating the issues like ethno-local features and transformational processes of the customs, traditions and ceremonies of Khorezmian Uzbeks. The study materials were mainly collected on the basis of the interviews with the local population, personal observations and questionnaires. Ethnographic information contains data collected from more than twenty people aged 55-80, who are well aware of the traditional rituals of the Khorezm oasis. The analysis of the above mentioned studies shows that the theme of the ethnocultural characterization and transformation processes of the Uzbek traditions and ceremonies (19th and 20th centuries) was not studied as a special dissertation research. Therefore, this subject was selected and studied as a separate dissertation research.

⁶⁹ Умаров Б., Акрамова Ф. Ўзбекистонда оилавий психологик хизматнинг долзарб муаммолари. Тошкент, 2016.-б.-57-89.

CHAPTER TWO

ETHNO-LOCAL PECULIARITIES OF CEREMONIES OF UZBEKS IN KHOREZM

2.1 Ceremonies connected with child bearing and their different forms in other regions (eg, cradle party, haircut party, circumcision)

Rituals of the Khorezm oasis include the ceremonies connected with a special period or condition of a human's life, such as childbirth (cradle wedding, hair-cut wedding, "Tushok kasdi" - circumcision), passing from childhood to adolescence (circumcision wedding), reaching the age of puberty (marriage), moving from one epoch of one's life to the second (lachak (big headscarf) wedding), age-related weddings (eighty months silver wedding, golden wedding).

One of the rituals related to the birth of a child in the Khorezm oasis is the "Beshik Tuy – cradle wedding" ceremony. There begins joy in the house of older grandparents' who are delighted with the birth of a child. The child born, his mother, and the whole family are considered as "chillali – within a forty-day period after childbirth"⁷⁰.

First, they consulted with family members to name a newborn baby. There is a saying that our people are born with a child's name. The first duty of parenting is to give the child the proper name. In the past, our ancestors paid special attention to the age, place, health, body marks, and other factors of the child's family, the descendants of the dynasty. Today, many enjoy the names of the great people and kings who have gone through the past. Babur, Temur, Jaloladdin, Ulugbek. In addition, it is common to mention the names of the elderly who died and were highly respected during their lifetime. In Khorezm, children were named with the names of the old man who died in the family, both male and female, and this is a sign of respect for the elderly⁷¹.

⁷⁰ Dala yozuvlari. Bobojonova O'g'iljon. Xiva tumani Soyot qishlog'i 2015 yil.

⁷¹ Dala yozuvlari. Nurullayeva Gulbahor. Xiva tumani. Soyot qishlog'i. 2016 yil.

Choosing a name for the child is a very responsible job and in the future, this name would encourage the child to do great things, he should not be ashamed of his name and be worthy of his name.

When the name was chosen, the ceremony was held for the baby. The cradle is the home to live on until it stands up. This is an invention of our ancestors that can bring up three, four generations⁷², not only ten children in a single, cozy, well-groomed, cosmic family. Young mothers are eager to care for their children in such a noble, ancient, old cradle. The Uzbek people knew the cradle as sacred and had never left it even they didn't have a young child. It was always taken along with the family. This means that the Uzbeks are child loving and open-hearted nation.

Before the baby goes to the cradle, the oldest and most precious grandmother of this house washes the child in the "chilla" water and asks people sitting around "Is it right or not" and puts the baby to the cradle 3-4 times. When people around respond as "right" the child is caught in the cradle with an incense smoke and a song called "Bak-bavak" (baby):

Bavak-bavak, bak bavak,

Dur bavak, sak bavak.

Onasini joni bavak,

Otasini moli bavak.

To'g'da kiyikni bolasi,

Bog'da uzumni g'o'rasi

Bu kimni navarasi

Maxsum buvani navarasi.⁷³

Then some bread is put in the child's pillow so that he can get all his food. And black beads with white spots are worn to his hands in order to keep it safe from "the evil eyes".

⁷² Mahmud Sattor. O`zbek udumlari. –Toshkent: Cho`lpon, 2007. 13-bet.

⁷³ Dala yozuvlari. Vapoyeva Zubayda. Xiva tumani Soyot qishlog'i 2017-yil.

The baby and his mother are considered “chillali”⁷⁴ for up to 40 days. During the chilla period, it is impossible for people without an ablution to catch sight of them, because if a person without an ablution sees them, the child may have a chilla wound and the woman may become hurt. Two sheep were slaughtered at the cradle wedding, one of which was cooked and served in the form of “besh oshi” – five dishes and pilaf to the guests of the wedding. The other sheep was served to a woman who has given birth to the baby as soup, pilaf, “gumma”, “chuchvara” and other strong foods during the forty days chilla period, because the woman’s breasts were full of milk who was fed during the forty days chilla period and gave the baby the opportunity to breastfeed till the age of two.

The newborn baby is called “bavak” in Khorezm. In Khorezm, a plait was kept on children from the age of one to keep from “the evil eyes”. In the past there was a high rate of conditions of various diseases and even death among babies. For this reason, keeping and preserving the baby is also thought to be related to clothing, and baby clothes served for that purpose either. In addition to the aforementioned tasks, the clothes also meant the transition from one age to another. In turn, a series of rites and customs were fulfilled connected with it. Besides, a special cloth was worn on a newborn baby, a future bride at the wedding ceremony, a special dress for the deceased and these dresses had a distinctive feature⁷⁵.

The baby’s shirt is called “chilla guynak” – chilla shirt in the oasis and is worn to the baby after washing him on the day when his umbilical cord is dropped. When the chilla period ends, the shirt was removed and the baby was wearing new shirts such as adults. If the shirt would not be removed after forty days, it would have been possible that it would not be a means of protection, but would also be

⁷⁴ Chilla–o'zbeklarda yangi chaqaloq tug'ilgan uy, yangi kelin tushgan xonadon, o'lik chiqqan xonadon chillalik uy hisoblanadi. Xalqimiz fikricha go'dak 40 kun ichida insoniy ruhga ega bo'ladi, shuning uchun uni tashqi ta'sirlardan asramoq kerak. Yangi kelin 40 kun ichida yangi muhitga ko'nikib ketadi. O'lik chiqqan xonadonda esa 40 kungacha o'likning ruhi yashaydi. Shuning uchun marhumning savob ishlarini eslash lozim. Barcha holatda ham chillali uylarda doimo chiroq yonib turishi shart. Dala yozuvlari. Xiva shahri. Sangar mahallasi. Maryambibi Vapaeva. 2016- yil.

⁷⁵ Аширов А.А. Ўзбек халқининг қадимий эътиқод ва маросимлари.–Т.Навий, 2001.– Б.181.

able to harm the baby⁷⁶. If the baby comes out of the chilla period without the disease, this shirt is kept in the family and if the disease is caught, the shirt is brought and thrown to the cemetery. This means that the shirt is not only a protection but also a means of sacrifice to get rid of the disease. Also, if a child gets sores during chilla, the child's scarf is hanged on mulberry tree. This habit is called "chillali tut" – mulberry with chilla in the oasis and these trees existed in all cemeteries⁷⁷. Also black beads with white spots, thorns against evil eyes (pitanak), fish palate, snake's head bones, peppers and amulets are stuck into the top of the child's hat in order to keep children from evil sights⁷⁸.

When sewing a jacket (cotton cloth) for babies, it was also considered that what number child he is in the family. If the child is the first or second the lap of the jacket is not sewed. Because there was a thought that if his skirt's lap was returned, then there would be an obstruction on the way of his mother and would not have another child. In the garment, such symbols and signs are used to describe the thoughts of the bride's mother that she could not say to her child and her husband, in a garment that she sewed for her granddaughter. For example, when a woman with many children had given birth to another child, her mother, who did not admit to her another birth, sewed the lap of her baby's jacket. This meant that a young mother should stop giving birth to babies⁷⁹.

A few months after the baby was born, ritual connected with haircuts were performed. It has long been known that hair is not only beauty, but also a means of protecting people from external influences. At the present time, ethnologists have discovered that tradition is a means of protecting children from the evil eyes by studying customs. In cutting the child's hair, for the first time, there are certain

⁷⁶ Давлатова С.Т. Қашқадарё миллий кийимлари.-Т.: Янги аср авлоди, 2006. -Б.-141.

⁷⁷ Нуруллаева Ш.Хоразм анъанавий кийимлари.-Т.: Янги нашр, 2013. -Б.-106.

⁷⁸ Дала ёзувлари. Хива, Хонқа, Боғот, Шовот ва Янгиариқ туманлари. 2014-2015 йиллар. Бундай қараш Ўзбекистоннинг бошқа ҳудудларида ҳам мавжуд бўлган. Қаранг: Исмоилов Ҳ. Анъанавий ўзбек кийимлари.-Т.: Фан, 1978. 41-бет.

⁷⁹ Dala yozuvlari. Xiva, Yangiariq, Xonqa tumanlari. 2015-2016 yillar. Bu kabi irimlar O'zbekistonning boshqa hududlarida ham uchraydi. Қаранг: Давлатова С. Қашқадарё миллий кийимлари: анъанавийлик ва замонавийлик. -Т.: Янги аср авлоди, 2006 йил.

traditions related to the care of the shaved hair and there are definite historical foundations for the so-called “hair feast” ceremony. There are also some narrations connected with hair in Avesto, an ancient written monument.

In our nation, the hair and nail of a person is a direct member of the body, which after the cut continues growing; so there are such views that it shouldn't be dropped but buried⁸⁰. M. Jurayev, who studied hair magic and related rituals, mentioned that in some parts of Uzbekistan, the first hair of the child was put into an amulet and placed on a child's cap. The barber, who was invited to the wedding in Yangiariq district of Khorezm region, cut off the baby's “abdominal hair” and gave it to his mother. She made an amulet with the hair and kept it in her box till the wedding of her child. They believed that if the child would put that amulet on his neck on the day of the circumcision wedding no evil force might touch him. In Soyot village of Khiva region, a newborn baby's hair was called “abdominal hair” and it was cut as a special ritual. The barber, who first cut the baby's hair, left a bundle of hair on both sides of his head. The elderly people think that abdominal hair had the feature to prevent from the evil sights. Then the barber was served with a party and a gift; and he was satisfied. Every time the baby was shaved, these hair bundles were left and they were cut on the circumcision wedding when he was 3 or 5 years old. It also has a symbolic meaning that means that this child is going through infantness towards the world of adolescence. Hair connected habits also occur in the Caucasian nations. A scientist studying the traditions and customs of the population of Dagestan A.G. Bulatova writes that the laks living in Dagestan bind the baby's abdominal hair into a cloth and surrounded it with a cloth and some na6tions placed baby's first cut hair into a triangle shaped amulet and stick it on a child's cloth or cap. Moreover, in our country, there is a possibility of separating a young girl from a married woman, the elderly woman from the young woman according to the hair style. Even the headscarves (such as lachak – married women's headscarf) and bijouteries stick into hair also helped to explain such

⁸⁰ Dala yozuvlari. Nurullayeva Gulbahor. Xiva tumani. Soyot qishlog'i 2016-yil.

kinds of differences. Hence, hair is a means of beauty, protection against external influences, a sign of social differences and a magic.

The most joyful and happy day in the life of Khorezm is their wedding. Each Khorezmian makes a lot of weddings throughout his life. These are marriage wedding, cradle wedding, circumcision wedding and parties given once in twelve years which appeared recently, silver and gold weddings (age parties). In Khorezm, a ceremony called “tushok kasish” (cutting or removing the lace between legs) was held if a child was unable to walk in its time. At that time, the 9 breads (poignant bread) were baked for children and tied to the legs of the baby (wrapped up) in the crossroads (cross of three lines) and then it was unbound by elderly old woman or neighbouring old woman and she rolled the poignant breads between the babies legs. The children of this mahalla who were waiting for it came running to the breads. It was thought that tangledness in the child’s legs was eliminated. If the child could not move again this ceremony was held twice.

Consequently, ceremonies are held for a specific purpose and intention and all actions in this process are aimed at faster development. Rituals continue from the birth until the death of man, which is the essence of human life. Therefore, regardless of where and how the person lives, the main player and successor of the rituals, who are valued and cared for at the level of family, national values, which pass from generation to generation as a spiritual heritage.

2.2. Rituals of Passing to Adolescence from childhood (Circumcision wedding)

It is also possible to observe the rituals of circumcision, which is the occasion for the transfer of the children from childhood to adolescence. For example, one of the child’s close relatives “kidnapped” the child on the day of the ceremony and took some money for the kid. When the child was circumcised, the child’s parents put the child’s one hand into the oil and the other into flour in order

to facilitate pain⁸¹. A child's mattress is wounded with a rope to keep the child safe from evil eyes. Three days ago, a tree decorated with toys is hung in the house where the circumcision wedding takes place. This is called "chaman tuy". It means that there is a circumcision wedding in this house. Before the circumcision, that hair bundle tummy was removed, which indicated that childhood had gone into adolescence. Such children should be dressed with white light summer robe made of coarse calico and wide white slaps (breeches). The wedding ceremony may also be held after that. All this is a very important guide to the child becoming a perfect man.

When the child is circumcised, his mother and father have to put his hands into oil, as it is meant to relieve the child. When the wedding child was placed into circumcision, his supporters – uncles and relatives greeted him with gifts. Wedded women give them a handkerchief and scarf. And this ritual is called as handkerchief gifting in the oasis⁸².

Uzbek families are rich and with lots of children and houses are considered for the members of families not only as a shelter, but also as part of their homeland. Fellows were married in Uzbek families, who have been living in large and rich families. Girls who reached their marriage age were also married. As a result, a new family was organised. The Uzbek girls are usually brought up in the love and sensitivity of their "future" homes.

"The birth of a son is the happiness and glory of the family. It is the continuation of the family, the motherland, the defender, the family's fortune. With the birth of a son, fathers planted 100-200 poplars on the grounds of the yard according to the advice of elderly grandparents. These poplars are grown as raw materials to a new building until the child gets married. Before the marriage was

⁸¹ Dala yozuvlari. Vapoyeva Maryamjon. Yangariq tumani. Kattabog` qishlog`i. 2017-yil.

⁸² Dala yozuvlari. Xiva tumani. Shixla. Sayat, Ziri qishloqlari. 2016-yil.

often a new home or a renovation of the yard. There is also a special custom of the new house built with voluntary public mutual aid of relatives, friends⁸³.

In Khorezm, as heirs in many cases, little sons remained at home with their parents. Other sons have lived an independent life, building their inner courtyard with their own labor and *khashar* – voluntary public mutual aid. Once a comfortable place for a yard construction is selected, the master picks up the four corners of the house and is the first brick built by the prospective owner, and the masters were honored with it. When building construction was finished, family members moved to it. Sheep was slaughtered and served. This ceremony was also a special small wedding, where all the elderly people in the neighborhood participated. Traditionally, guests brought gifts for the new yard. In Khorezm, carpets are often gifted⁸⁴.

With good intentions, a big earthen pitcher or jug was buried under the yard even filled up with sand, sandstone. It means not to let blessings, treasure and wealth out from the house. In fact, in ancient times, such pitchers were used to keep gold, almonds, jewellery and gemstones. In its time this heritage wealth was very useful for the new generation in building a new house.

Its meaning was also expressed in the song of folklore sung for the new arrived brides:

Yig'lama qiz yig'lama, to'y seniki yor-yor,
Ostonasi tillodan uy saniki yor-yor.
Don't cry, hey girl, stop crying, wedding is yours,
The house with diamond threshold is yours.

The traditions associated with threshold are also exemplary. The daughters, the brides in the morning cleaned threshold as if mirror. Greeting or joining hands is considered as bad characterized. They met each other when the visitor came in, or on the contrary.

⁸³ Mahmud Sattor. "O'zbek udumlari".-T., "Cho'lpon-2007" b-121.

⁸⁴ Dala yozuvlari. Axborotchi Sherota Sapayev. Xiva tumani. 2016-yil.dekabr.

At the time of moving to a new home, the Uzbek people are still working on a number of traditions, even for their generosity. The first thing to do is to place the house in the visible places. This is what our people have to do with the phrase “keep away from bad”. In all ages, it has been said that people with “evil eyes”, black people, who envy the fullness of others. The sight of a person with a malicious intent was “burned” when he was in a state of exhaustion. There were those who earlier said that they were superstitious. Whatever the case, we need to preserve every aspect of the traditions of our culture and to bring it to future generations. Apart from that, when moving to a new home, a horse’s saddle stumbles were stuck on the courtyard door. It is intended to be a rich and wealthy property, such as a home-grown horse.

Inside the house there is a horn of a deer and a head, which indicates that the descendants were spread from Mother Bug. There may be rooms with wolf’s nails. It is also a sign that the descendants are spread from wolves and it symbolizes to live in a fertile land. The tradition of hanging an amulet with incense and prickles belonged not only to a new private home, but also to public places, public and private cars, such as public houses, public catering, household services, and various shops. This is a matter connected with a belief in each person.

Before moving to a new home, there was definitely a sacrifice of sheep, goats, chickens, cocks which was afforded by anyone who wanted to do it. This is also peculiar alms for the sake of god, which is a reflection of the plea of Allaahi Taala, in which he is praying to this house for happiness, illumination, evil eye, trouble and calamity. Pilaf or soup is made of that slaughtered animal and is distributed to neighbors, elderly and poor.

There are three things to do when moving to a new home. First, salt was brought from the threshold, and the house was intended to be with food. Second, bread and flour were brought from the threshold. In this way, the people of the new home are intended to be satisfied, hard-working and happy. That is why bread is dear to everyone as a symbol of living and sustenance. Thirdly, a mirror was

brought inside from the threshold of a new house. It is a well-intentioned purpose that the life of this family is bright and light-bearing. These symbols can be replaced with each other and they be entered in the new home together at the same time. The migration to the new home ends with the ceremonies of courtyard feast or the house party⁸⁵.

After the alms for god's sake, a special wedding was held in the courtyard of the house, after moving to a new house built by the villagers and relatives. This wedding is also held in autumn and winter. The yard was made more spacious and comfortable for a wedding reception. After the wedding, the new building was mastered and learned to live there. This wedding is the happiest, most festive occasion for the family as a marriage wedding. The young family with a shelter – a new housing gradually rose themselves. A house was considered as a sustainable stronghold for a tribe, village and nation. Each village was famous for its certain heralds together with an older man who knows everybody in the village, a skillful barber-master and a delicate handed cook. These heralds or messengers announced the time, place of ceremonies like weddings, feasts, parties etc. moving on donkey, bicycle, motorcycle or car, depending on the size of the village.

For example:

Ota-yo, bobo-yo,
Aka-yo, uka-yo,
Bola-yo, baqra-yo,
Ertaga azonda
Beshkaltaklik Halimboynikiga
Yangi hovli to'yiga,
Jamoajappa, oshga-yo- yo!!!

Meaning: Fathers, grandfathers,

Brothers little and elders,

⁸⁵ Mahmud Sattor. "O'zbek udumlari".-T., "Cho'lpon-2007" b-123.

Children running here and there,
Tomorrow is in the morning
Halimboy from Beshtepa
Is organizing new yard wedding,
Let's all go there and have pilaf!!!

In many Uzbek families, according to the tradition that has survived, an elderly son has been separated to a new house as new family. If there is no possibility to build a home, the grandchild has lived up until marriage. The head of the family is concerned about the future of his family by the birth of a son, and according to tradition, he thinks of his future. Because, the boy is a future labor force and a family head in the future. Many rich families begin thinking of having a new house from the day they had a son. And the mother cares for her daughters and collects the “sep” (properties, pots and pans) from her youth. Usually, the younger son lives with his father and after his death, the house and the farm become his heritage⁸⁶.

At the end of the 19th and early 20th centuries, large families were everywhere in Bukhara Emirate and Khiva khanate and it was impossible to sell the ground, although it belonged to the family. Working goods, agricultural weapons, and derivative farms were the property of the family. Although, the cows that came from the house of bride-groom's family were considered as personal property (“hereditary heritage”), its dairy products were commonly owned. In South Khorezm, where the family council was preserved, these large families lived in a large, multi-sized bedroom in the courtyards. In the courtyard, several married couples lived in some rooms and had a shared kitchen and a living room. The income of such families and everything in the yard, even the sum of money taken for the girl, are also common property.

The pot was general for everyone and bread was baked in one and the same tandoor. In a family, father is dominant and his reputation is decisive. Such large

⁸⁶ Жабборов И. Ўзбек халқи этнографияси.- Тошкент: Ўқитувчи, 1994. б-209.

families maintained their patriarchal traditions strongly. Younger adults wholly obeyed to the head of the family. If one of the boys separates as another family with their children, then if their children are married and have children, this smaller family will gradually become unseparated complex family⁸⁷. Such families did not have full independence. Family relationships became more complicated by the fact that some of the cousins of the same family worked together. “Making the pot separate” means that the great patriarchal families began to slow down.

At the end of the 19th and early 20th centuries social distinctions, injustice, social inequality were evident in the material life of the population, its place of residence, clothing, meals and food. Along with wealthy luxury houses of wealthy people in the cities, the cobblestone huts without windows were mixed with each other. According to the ethnographer N.P. Ostroumov, one of the leaders of the Russian colonial administration in the last century, large-scale households in Turkestan had large quantities of home-made and high-quality clothing and very rich dishes.

Typically, the honorary place in the house was for the guests and the homeowner or family head (the oldest person or homeowner). In Tashkent, the tradition of hospitality has been so strongly preserved that in almost every house the hotel is beautifully decorated and refined. The best rooms in the house are also allocated as a hotel.

It has always been a habit to decorate and equip the dwellings in local homes. On the walls of the most common two-laminated sintered houses, there are several rectangular or dome-shaped hinges, which include various household items, plates and beds. The wealthy houses are decorated with delicate and carnal ornamentation and the pavilions and boards are filled with precious vessels and other items. Carving of doors, gates and columns is common in Khorezm.

⁸⁷ Dala yozuvlari. Axborotchi Sherota Sapayev. Xiva tumani. 2016-yil.dekabr.

Historical-ethnographic analysis of such traditionally customary rituals and ceremonies has shown that the roots of these customs and rituals are linked to ancient beliefs. Some of them (Circumcision wedding) were more strictly legislated with the introduction of the Islamic religion and became a part of Islam⁸⁸.

2.3. Age-related rituals (twelve year-party, lachsk “big scarf” party, a thousand months, etc.)

As people grow older, they celebrate various occasions connected with age. In each 12th year of each person, there is a certain celebration in the light of his own year. Particularly, the first twelve year celebration was celebrated separately in Khorezm and the parents honored the whole nation on their child's first twelve year age.

Another of the joyful days in the life of Khorezm is their anniversary celebrations. The word “jubilee” - anniversary was derived from the ancient Jewish language and means “celebrated year in every 50 years”. In Khorezm, anniversaries are celebrated mostly at the age of 40 or 50 years for men and women. It is widely celebrated at the age of 40 and the elderly say that from that time on, the outlook and attitude of the person changes and he becomes more constrained. At the jubilee ceremony close friends and relatives of the jubilee's owner are invited. Guests give different presents and present their best wishes for the owner of the anniversary.

In Khorezm there is a ceremony of wearing a lachak. Lachak has been formed as women's headdress for centuries and has gained new essence with the effect of natural, economic and social factors.

The traditional headdress lachak of Uzbek women in Khorezm fulfilled two main functions:

⁸⁸ Mahmud Sattor. O`zbek udumlari. –Toshkent: Cho`lpon, 2007. – B.- 20.

1. In the cold winter of Khorezm and in dry heat (in sharp continental climate) in the winter, it prevents the head from cold and from the sun light in the summer.

2. The woman wearing a lachak had a special responsibility and honor in her neighborhood.

Dressing lachak is one of the rituals traditionally preserved in Khorezm women. There are several conditions for wearing lachak:

1. The woman who wishes to wear lachak must be an honest and clear woman with belief

2. Must be worthy of respect among the neighborhood.

3. She must married of course must have a child.

4. There must be consent of her father-in-law, mother-in-law and husband to wear a lachak⁸⁹.

It was considered that women should wear lachak when she was without any wonder i.e. when her sons and daughters had married. When Khiva women wear this head clothing for the first time, a special ritual – the “Lachak party” was held and a ram was slaughtered⁹⁰.

Lachaks were divided into “a rich lachak” and “a poor lachak” according to its material. It showed the economic status of women, their role and status in society. Because of its name, it is possible to say that “a rich lachak” was worn by mostly rich, elegant women. It is made of various colorful, original silk fabrics. The poor lachak was worn by women in the middle and the poorest parts of the population, mainly made of gauze (soft marley), white coarse calico and large scarves.

When asked about how old women can wear a lachak, two versions of answers were answered by Khiva’s elderly ladies.

⁸⁹ Нуруллаева Ш.Хоразм анъанавий кийимлари.–Т.: Янги нашр, 2013. -Б.-106.

⁹⁰ Dala yozuvlari. Bog'ot tumani. Sapayeva Anajon. I. Do'sov j/x. 2016 yil.

Some say that a woman of 20 or 24 years of age – double twelve years can wear lachak after having one or two children, and some say that women can wear it mainly when they are 50-55 years old after seeing four twelve years or 63 years old, that is, after the Prophet's age. In fact, both of these options were true, and at the beginning of the 20th century women wore lachak after having been married and given birth to a child; and this time corresponds to the second twelve years of a woman. Nowadays, however, only the elderly women wear the lachak.

In some districts (e.g. Khazarasp), masters of lachak were busy with preparing or mending some of the parts of the lachak. The lachak could only be worn by elderly honored women living in the mahalla, namely, who mastered and know the Karan, who has grown a pious child and who are respectful.

The lachak wearing ceremony was made in Khiva as follows: saying “First of all Bismillahir rahmonir rahim: we taking the devil’s shawl off and wear the skull-cap of the Rahman” a skull-cap was worn on a woman’s head. It means that now it is impossible for her to gossip or she turns up an elderly honored woman. She is wrapped around her neck and wrapped in a red, white cloth behind her neck. The red fabric reminds youth, white fabric (mattress) reminds oldness. The white scarf is covered on. A woman wearing a lachak leans to everybody and everyone greets her with presents wishing long life. Her husband, on the other hand, gives his presents to her and the elderly woman who has worn lachak on his wife. Handkerchiefs were delivered in the sense that let the participants of the lachak party reach such a day too. An old woman was singing the following song during wearing lachak:

Muboraklar bo'lg'ay atgan to'yingiz,

Juft patikli ko'shku ayvon joyingiz.

Mudoma izzatda o'tgay umringiz,

Shu uylarda lachak to'y muborak bo'lsin.

Meaning: Happy wedding,

Double-sided gown is your tent place.

After all,

Let the blessed weddings in these houses be blessed.

Lachak was worn at least for three days and it was worn forever if it was possible. Then it was taken off without breaking and kept till the last day of life and worn on that day when seeing her off to the last address – when she was dead. Traditionally, in Khorezm, all women (except for those who have no children, if they didn't adopt an orphanage and brought him up as a perfect person), were obliged to wear a lachak. If it was impossible for somebody to wear lachak or didn't manage it, a lachak was made up and put above her head when she died. If this is not possible, a piece of cloth for a single dress and drawers, a skull-cap, two or three scraves should be applied to the dead body washer.

At present, a lachak is worn only by old women as a traditional head wearing. Young women have replaced the old lachak with a variety of modern sheets. As we have above mentioned, lachak is a head wearing of not only Khorezmian women, but also other Turkic, Karakalpak kirgyzian and other nation's women. It shows that there has long been a sign of close neighborly relations between related nations.

Traditional folk art, which for centuries passed from generation to generation in Khiva khanate, was one of the most popular forms of art in Khorezm. It is impossible to imagine the wedding ceremonies, especially the lachak parties without it. Women in Khorezm region, who are called halfas, are well-versed in the literature, singing, playing dance, playing circles. At the end of the 19th and the beginning of the 20th century, the halfas were singing with a single lined plain accordion. The halfas like Hanimjon Saidahmad kizi, Anajon Sobirova, Onabibi kori (Ojiza) were masters of playing accordion and singing. Most of the halfas who were working either individually or as a group did not use a musical instrument, but sang tapping two cups or plates to one another. There were 3 people in the group – a halfa, tambouriner and dancer. The halfas mainly served among women in weddings, festivals and mourning ceremonies and from the sunset till the dawn

with gazelles, folk epics, songs, also they composed songs according to the character of the being ceremony. They raised the spirits of people making ceremonies, parties of girls and women and weddings lively⁹¹.

It is noteworthy that the Khorezm halfas sang not only the truth and justice, but also poems and gazelles reflecting the unsatisfied desires and sorrows of Uzbek women. Particularly, in the song “Kizlar xarob buldi (The Girls Fell)” about the horrible destiny of the poor girls brought into the kharam of Asfcendiyyer forcedly reflected the unsatisfied desires of poor girls who were harshly separated from her parents or from her beloved boy, it was a reflection of the innocent girls who were punished for resisting the khan and this was a great demonstration of courage to sing this song openly. The halfas, who had done this, found themselves under the pressure of officials and scholars. They even abused the halfas as “leaders of women astray” or “women without any belief of Islam”. Because of the dissatisfaction of some of the khanate’s policies in the halfa’s creativity, their creation would not only appeal to women, but also to men who would be able to listen to it aloud⁹². For example, in the weddings attended by Shukurjon halfa from Khiva, the men listened to the songs of the halfa and watched them play from holes and door of the women’s banquet hall and room.

At that time the following halfas were worth the respect and attraction of the Khorezmian people with their creation and execution in Khiva khanate like Shukurjon halfa, Sharifa halfa, Joni halfa, Anash Maryam, Bibijon halfa Kasimova, Durkhanim halfa Kurbondarozova from Khanka, Kish halfa Khasanova, Ayitjon halfa Safaeva, Guljon kari halfa, Oysha kulol halfa Iskandarova, Yokut halfa Vafoeva, Sharifa kugoy Otasheva, Ugil kugoy Kuryazova, Yokush halfa Seyitniyozova and others. They composed songs from poems by Navoi, Makhtumkuli and other classic poets and sang those songs.

⁹¹ Жалолов Т. Ўзбек шоирлари. К.1. Б.239—240.

⁹² Қобулнийёзов Ж. Хоразм халқ қўшиқлари. – Т.: Фан, 1965. Б. 25.

Khanimjan suvchi halfa was a prominent figure in the Khorezm, with poems that reflected injustice against women and served for some time in the palace of Muhammad Rahimkhon with the nickname “Suvchi”. She was famous for her songs like “O'lar bo'ldik bu xonlarning dastidan (We were tired of the khans)”, “Umring yig'lab o'tgay bevafo zolim (we wish crying all life, you tyrant)”, “Naylayin armonli ketdim (What should I do, I passed unsatisfied)”. Her student Anajon halfa Sobirova performed folk songs and was famous for playing accordion and dancing from the age of 16. As a result of the officials' slander, Asfendiyar khan ordered to put Onajon halfa who continued her teacher's traditions, Hanimjon Suvchi and Momo Talmin halfas into a sack and strike them with stick for hundred times. But after such insults and abuses, the halfas continued to show their art to the country.

Men and women, who are 80 years old, celebrated their 1000th month wedding in Khorezm. Their peers and relatives greeted them with gifts and carried out weddings making tables. In addition, families who have lived together for 50 years also celebrated their “silver weddings” and families who have lived together for 70-80 years celebrated their “golden weddings”.

CHAPTER THREE

WEDDING AND MOURNING CEREMONIES IN KHOREZM AND THEIR TRANSFORMATIONAL PROCESSES

3.1. Transformation processes of matchmaking and wedding ceremonies

As you know, traditional forms of marriage have been studied by many scientists, and there are different opinions on this subject. Some scholars refer to the forms of marriages as group marriages, couple marriages, monogamy, polygamy, polyandria⁹³. Denying these, other scholars⁹⁴ have included the following forms of marriage as levirate, sororate, bride kidnapping, calf marriage, cradles, opposite relative (sharing daughters), son-in-law (living together with his wife's parents). In N.A. Kislyakov's words⁹⁵, it is necessary to consider the conditions in the process of marriage as the forms of marriages.

Marriage wedding started with activity of match-makers. A match-maker is a person who has been called to bond a relation between two households. The visits of match-makers are targeted on Thursdays or Fridays – lucky days of the week. In our case, men go first as match-makers. Khorezm people say, “The door that opened by men will be fortunate”. The next time the match-makers contained three people, usually the elderly women are assigned to such responsible affair. The match-makers go to the girl's home three or four times. Usually, the young

⁹³ Каутский К. Возникновение брака и семьи. – СПб., 1895. – С. 21-57; Вольфсон С.Я. Семья и брак в их историческом развитии. – М.: Государственное социально-экономическое издательство, 1937. – С. 26; Семёнов Ю.И. Происхождение брака и семьи. – М.: Мысль, 1974. – С. 54; Энгельс Ф. Происхождение семьи, частной собственности и государства / Маркс К., Энгельс Ф. Избранные произведения. В 3-х т., Т. 3. – М.: Политиздат, 1981. – С. 247; Этнос в доклассовом и раннеклассовом обществе. – М.: Наука, 1982. – С. 21 ва б.

⁹⁴ Абрамзон С.М. О пережитках ранних форм брака у киргизов (К вопросу о генезисе институтов левирата и сорората) / История, археология и этнография Средней Азии (Под ред. С.П. Толстова). – М.: Наука, 1968. – С. 282-291; Кисляков Н.А. Очерки по истории семьи и брака... – С. 65-97; Аргынбаев Х.А. О некоторых пережиточных формах брака у казахов // Семья и семейные обряды у народов Средней Азии и Казахстана / Под ред. Г.П. Снесарева. – М.: Наука, 1978. – С. 94-105; Ёша муаллиф. Традиционные формы брака у казахов // Этническая история и традиционная культура народов Средней Азии и Казахстана. – Нукус: Каракалпакстан, 1989. – С. 244-259; Асфандияров А.З. Семья и брак у башкир в XVIII – первая половина XIX в. Учеб. Пособие / Башкирский ун-т. – Уфа, 1989 ва б.

⁹⁵ Кисляков Н.А. Очерки по истории семьи и брака у народов Средней Азии и Казахстана. – Л.: Наука, 1969. – С. 65.

man's mother brought a bundle full with a variety of sweets to the house of future daughter-in-law. For the third time, if the girl's side was agree, patir (thin Uzbek national bread) was served and the white cloth which had been brought by the boy's mother was received and it was considered the consent. After that, ceremonies such as "stealing patir", "door opening", "big patir" began and both houses began the preparation for the wedding.

When sweets were received, the joyous women got to work: they started preparing nine qatlama – a type of national bread but fried, nine patirs, (two nines in many places, we do not need to explain "nine", it means that the family of these young people will be forever as nine planets), and two little patirs baked joining to each other in the sense of that the family of the younger generation would be stable and women will arrive. This is called "ugri patir (stealing patir)". On that day the engagement which had still been kept secret from public was "sealed" in order that the opinion of the new relatives wouldn't change i.e. bread was broken, the lollipop was broken, the blessing was read and only then this good news reached the public

Now women's work got warmer. In the Khorezm villages, there began preparations for betrothal weddings named as "Kazan Palov (Pot pilaf)", "Eshik ochar (Door opening)", "Fotiha (Blessing)". Meanwhile, a ritual was held, which was called "Dasturkhan yigar (Collecting table cloths)"; it was arranged by the relatives the owner woman of the wedding party as part of a wedding ceremony.

In the northern regions of Khorezm – Gurlan, Yangibazar, eighty patirs, eighty qatlamas, sweets, fruits and garments were brought in the "Kazan palov". The relatives of the girls housing were invited and the engagement was announced. The patirs, qatlamas, sweets, coming from the house of the young man, were shared with neighbors and relatives. The kindergartens and schools in the neighborhood were not forgotten. The first passing – the engagement ceremony passed like this.

On the one hand, neighbor women, aunts gathered together in the “Kurpa yiyima (Quilt and mattress sewing)”, on the other hand, they were busy with a chest stuff, men were busy with the hope of fattening, though, the ram and calf which were aimed for gifting, some of them prepared flour and rice at mills and others were busy with the market. These are all for the “Tuylik”. “Tuylik” is the most important measure that gives full right to the bridegroom to take the girl from her house as his bride. All the expenses of the wardrobe in the girl's house, the ram with the white scarf, the calf – all this are looked through by the women’s eyes and then men's discussion begins. Men mark the wedding day with the sign of the women’s "Tuylik" reception.

Three days before the wedding, a ceremony “non yopar (bread baking)” is held and the closest relatives of this house (sister, sister-in-law, and neighbor) take this responsibility. There was a special ritual in this ceremony “rapida guydi”, which included relatives and neighbors who presented a gift to the baker.

In both houses, the elderly gathered to hold the “Kurpa yiyima” ceremony. At first, the elderly are praying for happiness for the young couple. Then the sweets, candies, coins are spread. They are picked by the kids there. This means that the bride and bridegroom's future children would play well on the beds and mattresses.

The day before the wedding, at the bridegroom’s home there takes place a “yigit yignar (guys’ gathering)” ceremony. The younger friends, neighbors, and relatives came here. After dinner, everyone sat down busy with cutting carrots. On the same day, all the women in the girl’s house were assembled for a ritual “khina yopar (henna)”. They were hennaing their hands with joy and fun. That day, the girl spent the last night in her father’s home. The girlfriends who had come to congratulate the girl on that day also stayed with her at night in her house. That is

why ethnographer T. Kilichev describes this ceremony as “Yotoq Tuyi (Bedroom wedding)”⁹⁶.

This wedding began with a late fall. It was attended by close friends of the bride, women, and little boys. The wedding party was also attended by the girls from the bridegroom’s side, who brought nine table bundles. It is set up on a terrace or in a large room. The bride was sitting in a separate circle with her daughters on the honorary place. The girls combed the hair of the bride, plaited her hair and made forty braids, paid attention to her eyelids “in general they were busy with beauty treatment. She was also worn a mahsi – a special national foot wearing like boots, a wide silk white marriage dress and her skull cap and attention was more paid to sitting up dressed.

Participants of the “Yotoq tuyi” are watching the action of the friends. After enjoying the wedding table, they start singing “yor-yor” songs with the participation of the wedding or with the permission of the elders⁹⁷. The halfas also provided the song with attractiveness in a loud voice, drew two cups into their hands and hit to each other. Here are some examples of some of the songs that are sung at “Yotoq tuyi”.

Tokchadagi qaychini zang bosibdi, yor-yor,

Chiqadigan bikani g’am bosibdi, yor-yor,

Yig’lama qiz yig’lama, to’y seniki yor-yor,

Juft patikli koshona uy seniki, yor-yor.

Shildir-shildir qamishga

Sirg’am tushdi, yor-yor.

Tanimagan yigitga

Singlim tushdi, yor-yor.

Osmondagi yulduzni,

Otgan otam, yor-yor.

⁹⁶ Қиличев Т. Хоразм халқ театри. -Тошкент:Ф.Ғулом,1998.-Б.150-151.

⁹⁷ Dala yozuvlari. Aborotchi Nurullayeva Gulbahor. Xiva tumani Sayot qishlog’i. 2017-yil. №1 daftar.

O'z qizini yot qilib,
Sotgan otam, yor-yor.

Daryoga tosh otmanglar,
Cho'kar ketar, yor-yor.
Uzoqqa qiz sotmanglar,
Olar ketar, yor-yor.

Uzoqqa ketgan qizning,
Rangi sariq yor-yor,
Ko'zidan oqqan yoshi,
Misli ariq, yor-yor.

Meaning: The scissors on the shelf got rusty,
The future hostess got sorrowful,
Don't cry you girl, wedding is yours,
A double-headed house is yours.

My earrings dropped
Into the reeds, yor-yor.
And my sister married,
A strange guy, yor-yor.

My father, who shot
The star in the sky, yor-yor
My father who sold his
Daughter as a stranger, yor-yor.

Do not throw stones at the river,
It will sink away, yor-yor.
Do not sell girl to a long distance,
They take her away, yor-yor.

The girl who went far,
Her face is yellow,
Her tears from eyes,

Will be like brook yor-yor.

Many fathers did not consider their daughters' sensual feelings and love, and sold them as a thing to any man for big piece of money⁹⁸. There are two girls on both sides of the bride. The bride sometime croed over the content of the song and sometime hardly she kept herself from crying. In addition, in "yotoq tuyi" there also sung lapars "choral folk-songs which describe love and affection between girls and boys:

Qiz:

Ota-onam yo'l bermas,
O'ynamoqqa sen bilan,
Ishqingda kuydim o'zim,
Alam bilan, g'am bilan.

Yigit:

Kelding ketma yonimdan,
Ko'ngillarni ochaylik.
Yur jonginam shu oqshom,
Bu yerlardan qochaylik.

Meaning: Girl:

My parents do not allow me,
With you to play,
I love you,
With suffer, with grief.

Young man:

You have come and don't leave me,
Let's open our souls.
Come on darling, tonight,
Let's escape from these places.

⁹⁸ S. Ro'zimboyev. Xalq qo'shiqlari davr in'ikosi, "Xorazm haqiqati" gazetasi, 1963-yil 9-noyabr.

In the “yotoq tuyi”, the lapar is spoken of as a young man, and from a girl’s tongue. Lapars, which were sung by girls and boys side by side in ancient times, began to be sung by only women side-by-side with the girl and the young man’s language on separate sides⁹⁹.

The father of the young man had to agree with the girl’s parents. In all Turkic peoples the value of the girl was high. Therefore, the bridegroom side certainly paid for the bride. This payment was in the form of money, gold and silver, sheep and carpets. The girl’s garments were different in each region. On the morning of the wedding, the elderly came to the bride’s house and held the ceremony “kushana bichar (cutting bridal curtain)”. The owners gave them presents.

Then one of the elderly women sang “yor-yor” and took the bride with her sister-in-law and friends to the bridegroom’s house on a cart with a bridal curtain on it. This cart was called “caravan” and consisted of four or six carts. In the first cart, the musicians were sitting with musical instruments and in the other, the bride, her friends and two sisters-in-law. The elder woman and halfas, who participated in the “Yotoq tuyi”, were on the next cart. The young men of the bride’s side came together and stopped the bride’s cart and took gifts¹⁰⁰. When the bridegroom’s side hears the bride’s arrival, they make fire on the way immediately. That is to say that the devils are burned in the fire and we know that our ancestors worshiped the fire and symbolized fire as purity. So, the bride burst into the fire with a view to bringing clean and loving to the house. The bride came and greeted people at the door after her arrival:

Avval boshlab xudoni yod atali yor-yor,
Payg’ambarlar ruxini shod atali yor-yor.
Yusuf bilan Zulayho yor adilar yor-yor,
Bir-birini go'rmaka zor adilar yor-yor.

⁹⁹ М. Алавия. Лапар. “Шарк юлдузи” журналы, 1974-йил, № 5, 233-бет.

¹⁰⁰ К. А. Задыхина. Узбеки делты Аму-Дарьи. Труды Хорезмской археолого-этнографической экспедиции, стр. 396.

Payg'ambarni qizini Ali oldi yor-yor,
Qiz olishib, qiz barmak shundan qoldi yor-yor.
Tokchadagi qaychini zang bosibdi yor-yor,
Chiqadigan ukamni g'am bosibdi yor-yor.
Yig'lama qiz, yig'lama to'y saniki yor-yor,
Ostonasi tillodan uy saniki yor-yor.

Meaning: Let's first remember the god,
Let's make the prophets' spirit happy.
Yusuf and Zulaikha were beloved,
To see one another was a hard necessity.

Ali took the Prophet's daughter,
Taking and giving girls is left with it.
The scissors on the shelf got rusty,
My little sister got sorrowful,
Don't cry you girl, wedding is yours,
A house with golden threshold is yours.

There were done interesting habits like “yanga salom (the sister-in-law's greeting)”, “belbog' yechdi (untying the belt)”, “taqa tashar (lifting the bride and setting her to the bed)” before the bridegroom came into the gushanga (a special bed for the couple covered with bridal curtain). According to the tradition of our ancestors it is not allowed to cross the bride's way when she is walking above the fire on the threshold and going straight to the house! Having entered the house, there take place the bride's wedding ceremonies very soon, such as presenting the bride with the wealth of the mother-in-law, making the gushanga and after the meals, the bride's sisters-in-law gets preparing for bending ritual. The most interesting tradition of the Khorezm wedding is “Bending” or “the bridegroom's entrance”. The most difficult thing to do for the sisters-in-law is untying the belt. Sometimes, the sisters-in-law, who are unable to do it, have to bow fifty or one hundred times to the bridegroom's friends. The belt is removed, the handkerchiefs

are delivered, meat is served, the gifts for sisters-in-law are taken from the bridegroom's pockets within loud noise and then the bridegroom must lift the bride and put her on the throne bed and quickly jump over her. If he can not do that, then the family will have a great advantage in the bride. The sweet water is drunk by the couple in order that their future life would be peaceful and sweet. The rest water is drunk by children there in order that they reach this kind of day. After that, the bride and groom go out and the wedding starts.

The next day of the wedding there was a ceremony "guyov barak" (where all ladies were busy with making little meat dumplings which will be served to the guests) and the third day was called the "Taz yengngar" and the last tradition was "Meeting the new relatives" and the wedding ceremonies ended with this.

Historian Vulfson writes that in many families, it was customary parents to engage their children even when they are in the cradle. If, usually, there is a friendly relationship between the young and the girl's family, they have decided to choose the fate of their children as a child. In such cases, it was especially useful for the young people's parents. There are a few years till the wedding and slowly you can pay your bills. But this ritual is out of date. Later, the couples have begun to be engaged when the girl is 13 or 15 years old and the young man is 16 or 18 years old. At this age, they are married if they have accumulated a large sum of money. The movement starts with match-making first. First, the family council meets and the bride selection begins. If there is chosen a girl of a familiar family, one of the bridegroom's relatives is sent to her home. However, if the daughter of an unrecognized family is selected, the match-maker will not only watch the girl closely, but will also pay close attention to the cleanliness of the house. There is consideration that daughters will be the same as their mother. If the girl's parents agree on that day, the girl's mother will give mach-makers a scarf towel as a gift. But there are cases when the girl's parents want to see the bridegroom and his home and ask to wait for the answer. They send one of their relatives to get information about the bridegroom's family and only then the match-makers come

to get the answer. When the matchmakers bring the consent of the girl's parents, the following day the men of the bridegroom side go to the bride's house.

They decide with the bride's father the payment, the bride's gifts, the wedding ceremony and other important issues. After these issues are solved, relatives of the bridegroom visit the bride's home again. This time, they bring food stuff and occasionally souvenirs to the bride. For example, mirror, cloth or fabric. Of course, if the bridegroom's parents are rich, the gifts will be worthwhile and they will spend a lot of money on it. Those who bring gifts will be treated with great respect. It's considered an engagement ceremony. Even though the bride and the bridegroom are not present at this ceremony, the girl's relatives send gifts to the groom so that they do not get ashamed. They also give valuable things in the bowls brought to the bride.

After the engagement, the bride should try to avoid the groom's relatives as far as possible. And the bridegroom escapes from the bride's relatives just like that.

The wedding time depends on the age and groom's paying time. If the bridegroom's family is wealthy and pays the agreed amount of money in time, the wedding is not far off.

It is not a problem, though the age of average families' engaged children is less. The boy's family can pay the payment for the bride until they come of age. But if the bridegroom's family is poor and does not have time to pay for it, the wedding may be delayed for a long time. In this case, there is a conflict between the two families and in some cases, even the two families will suffer. The girl's family asks for payment. Though the young man's family tries to do something, they can not do anything. But it is not easy for a girl's relatives either. Because, they partly had taken the payment and already used it for household affairs. Now the wedding is close and it will not be possible to buy garments for their daughter. Then the most difficult time for the girl's family begins. The following national proverb is not without reason "If you marry your daughter, there will not be a broom in your house". For some reason, the wedding cessation is rarely seen after

the beginning of paying the payment: it was very difficult to stop the wedding for those who wanted it. If this opinion comes from the bridegroom's family, they can not take the payment back. If the girl's family accepts such a decision, they must return the bridegroom all payments. Even if the bride or groom dies, this is left as the case. If the bridegroom dies, his family will not be given a return. When the bride dies, her parents return the payment. Usually weddings are often celebrated in autumn or winter. At this time people have more free time. They harvest things such as cotton and grain from the period of summer and spring.

Once the wedding fee is paid, the wedding day is set. A couple of days before the wedding, there is organized girls' gathering in the bride's house. The bride's friends and acquaintances are invited to it. This is a very enjoyable occasion. All guests have fun and enjoy holiday gifts.

The marriage ceremony takes place at the girl's home. It takes place usually in the evening and in a very simple way. The bridegroom comes with several witnesses. The bride sits behind the curtain at the same time. The invited mullah asks the girl, "Are you marrying of your own accord?" If the bride is a girl, it is possible for her not to answer that question on shyness. But if a bride is a widow or divorced woman, she should answer the question. After that, the mullah recites the marriage feast and the ceremony ends.

When the bridegroom visits the bride's home, he and his relatives leave there. The girl is taken to the groom's house later. It occurs in towns the same day and in the villages one week later. When the time comes for the girl to leave her home, her relatives are gathered at her home. There will be a farewell ceremony with the girl. She sits in the middle of the room. She is wearing a white dress and she has some white scarf over her forehead. All the women surround her and start strangely, crying sadly.

When they stop crying, the bride stands up and her face is covered with a black net. When she is ready to leave, his father takes hold of her hand and gives her his own blessings.

When everyone enters the yard, the noise stops suddenly. In the street, one or two carts stand in front of the house. The number of carts is increased, depending on the girl's property. There are plenty of children here, some of them have toy drums or surnays in their hands. The young bride sits on a cart, after which some women ride and the rest of the carts are smashed. Finally, when the wedding preparations are finished, they go on their journey. The poorest horse is barely able to escape the heaviest load. On the way, children are hanging on the wheel of a cart, some singing and playing their surnays. The cart is moving very slowly and when the cart stops, women who are unable to drive are able to catch up. Bringing the bride into the yard, everyone stops in front of the gate. One of the match-makers embraces the bride and takes her in. there will be greetings from all elderly to the youngest close people. Greeting will be on until all of the relatives gather in the yard. Finally, the bride's greeting stops on saying, "Greetings to each older and younger people". Then the women go into the room and the men go to the other side and start the holiday. Sometimes this wedding takes too long.

According to the traditions, the bride, who came to the bridegroom's house, sits at the back of the bridal curtain for three days without being seen by her close people. In some places, the bride goes to her home on the third morning and stays there the whole day. In the evening the new relatives – the bridegroom's parents are sent there. The bridegroom and his parents are invited to a dinner. There is a party organized there, and then the new couple goes back to their home. Then the young bride will not hide herself and come out to them. The bridegroom's house has a separate room for young people, and they talk to each other and consult. Food is prepared for everyone. The father buys clothing or is taken from part of their salary. If the groom is an orphan or the bride is richer than the bridegroom, the young people move to the bride's home.

At first the bride lives adjusting herself to a new home. At first, it seems that it does not have much to do with the bride, allowing her to adapt to the rules of the new home. A couple of months later, the mother-in-law gradually hands her the

housework. Then peace stops. Some brides start to disagree with the abundance and difficulty of doing houseworks. The mother-in-law is less likely to be involved in her work, she begins to fight, and her bride is insulted. The bridegroom protects his wife and tells his father to stop the scandal. In such a situation, the young bride and groom begin to build a separate home and begin to get away from their parents. There are many of these cases and the rich households give them a separate home one year later. Usually, a young couple who are separated from the home can be provided with home-based poultry and livestock, sheep or labor-taking equipment.

In wealthy or trader families, parents work consulting with their children, and do not separate them and live in a single yard. But after the father's death, this family divides into pieces.

After the wedding, brides do not speak loudly with their mother-in-law for a year in a new home. She serves to her mother-in-law, who brought up a son, performs her duties, does all the work, but does not say a word. The bride will have the right when she gives birth to her first child. She does not speak to her father-in-law until she gives birth to four children. It is one of the most beautiful traditions of our people.

Special attention was paid to the colors of dresses in the wedding ceremony. White color, dominated by wedding parties, is now characterized by joy, purity and cleanliness. But in the past, white items consisted of magical wonders to ensure the future of the young family, their success. The wedding dress is made of large white wool by an old woman. This dress in Yangiarik district is worn only on the wedding day and given to the oldest woman (grandmother) in the house. In Khiva district, the bride gives this dress to the old woman who sets her first child into the cradle after she gave birth to her first child. In Khanka, Shavat and Kushkupir districts, the dress is given to a mother-in-law. The superstition is the same here i.e. living a long life like these old women, having grandchildren, seeing the wedding parties of their children are considered as the main point.

Among women, khadim woman – executive lady is a leader in the management of ceremonies. She is the most active, poorest woman in the mahalla – village block and she is a woman who has many children, hardworking and fair, and she is the ruler of the rituals in the mahalla. The ceremonies which happen before the wedding like “ugri patir”, “eshik ochar”, “ulli patir”, “tuylik galdi”, “non yopar”, “yigit yengnor” and wedding ceremonies are organized with the participation of this woman. A week before the wedding (i.e. on the day when the wedding party day is marked), the khadim woman is given garments by a wedding hostess, lachak on her head, belt on the waist, a white cloth for her right hand and a red cloth for her left hand. This superstition is done in order that the bride's steps would be welcome, the homeowners would be healthy and their ways would be open and they would never be poor. The khadim woman is given a table-cloth with 4-8 pieces of bread and original cloth enough for a dress in it.

Traditions have a bringing up effect and with the help of them it is possible to set order and control the bringing up the youth in the mahallas. For example, at the beginning of the 20th century, in Khiva's neighborhoods there was such a ceremony: the father of a son, who had done a bad thing, was deprived of his head wearing – chugirma (a national head wearing in Khorezm made of sheep wool) as a penalty in the mahalla for the reason that he had been careful for son's upbringing and this was the reason for his being alone in the mahalla. The head wearing was considered as a state symbol and deprivation of hats in Khorezm was an offensive punishment. This type of punishment led parents to keep up with their children and give young people the chance to abandon harmful habits. Nowadays it is necessary to study such rituals and to have a positive impact on their upbringing. Such customs, traditions and ceremonies serve as a motive for the upbringing of young people today, the confidence in the future, the propaganda of respect for the rich spiritual heritage left by our ancestors, and the propagation of patriotism.

Wedding ceremonies are an outline of our cultural life. This tradition shows the hospitality of the Uzbek people. Indeed, our people are generous people. He

says that if I find something, I will put it in front of the country. Our people enjoy it; they feel spiritually pleased if they can see a smile on guests' face. That's why it is impossible to accuse our people of loving weddings. If we were to blame, we would be discriminating ourselves. One should look at wedding loving as one of peculiarities of generosity. There is no Uzbek who hasn't organized or participated in a wedding.

Over time, the wedding and its associated ceremonies have undergone a transformation. We can observe this in the process of marriage. It is known that in the Hanafi Mazhab in Turkistan until the beginning of the 20th century, only one marriage type "mikoh doim" (permanent marriage) was admitted. Muta, that is, the term marriage is considered unreal¹⁰¹. Religious marriages were legitimate until the Soviet government was established. Islam permits Muslims to take four wives at the same time. The permission is, of course, not a condition of obtaining. The number of wives at different times is not limited by Shariah. That is, if a man has four wives to marry again, he or she must divorce with one of his wives, and then marry another. Likewise, a woman can also marry unlimited marriages with divorces¹⁰².

It is said in the legend about Prophet Mohammed: "Whoever has two wives and doesn't care for them equally, on the Judgement Day he revives without half part of his body"¹⁰³.

According to the comment given in the third verse of "Niso" surah in the Koran, the reason why Islam permits polygamy is as follows: "First, as centuries ago experience shows that the number of women is more than men. Secondly, it is a fact that a woman can live longer than a man. Thirdly, various tragedies, in

¹⁰¹ Qarang: Otax'ujaev F.M. Nikoh va uning huqukiy tartibga solinishi. – Toshkent: Uzbekiston, 1995. – B. 35; Toхтаходжаева М. Утомленные прошлым. Реисламизация общества и положение женщин в Узбекистане. – Ташкент, 2001. – С. 35.

¹⁰² Наливкин В.П., Наливкина М.В. Очерк быта женщины оседлого туземного населения Ферганы. – Казань: Типография императорского университета, 1886. – С. 219; Хидоя. Комментарий мусульманского права / Отв. ред. А.Х. Саидов; Пер. с англ. под ред. Н.И. Гродекова. – Ташкент: Узбекистон, 1994. Т. I; Otax'ujaev F.M. Nikoh va uning huqukiy tartibga solinishi... – B. 43.

¹⁰³ Муҳаммад пайғамбар қиссаси. Ҳадислар. – Тошкент: Камалак, 1991. – Б. 58.

particular war and conflict mainly men are killed. For these and many more reasons, the number of women in the world of mankind is more than men. So, if it is said that a man can marry only one woman, then the rest women who are more than men will have been oppressed. That is, these women would be deprived of their right to marry and to become mothers. As a result, there appears debauchery and daily immorality in the community. Therefore, Islam permits those who have the material potential to marry more than one woman if they can afford to act justly, and that it is not permissible for men to justly pursue their sexual desires, and warns them that there is a severe torment in the Hereafter”¹⁰⁴.

After the overthrow of the Russian government, the Decree of the RSFSR of 18 December 1917 about “Carrying on Registration of Conditions on Citizenship Marriage, Children and Citizenship” Muslim code marriages marked as illegal and the prohibition on polygamy was adopted by the RSFSR on December 16, 1918, in the Code of Civil Procedure, the Code of Conduct for Marriage, Family and Trustees in the RSFSR Code¹⁰⁵.

Our weddings in the 19th and 20th centuries were similar to the present ones with some common peculiarities. However, some cases have changed in quality. This difference was related to the level of public living. “It is well known that at that time, the life of the people was simplistic and it is not wrong. For example, ordinary people wear clothing made from fabric or string without the ability to wear cloth (cotton or silk)¹⁰⁶.

It was natural for weddings to go normally without luxuries. When the bride comes to the groom's house, the trip is just not by cars as nowadays, but in the charter, if it's without a horse, in a donkey, and if it is not found, it is taken from someone and the bride brought from the her father's home to the bridegroom's.

¹⁰⁴ Куръони Карим / Таржима ва изоҳлар муаллифи Алоуддин Мансур. – Тошкент: Чўлпон, 1992. – Б. 55.

¹⁰⁵ Туркистон АССРнинг ҳуқуқий ҳолатига тегишли. Қаранг: Отахўжаев Ф.М. Никоҳ ва унинг ҳуқуқий тартибга солиниши... – Б. 59, 62.

¹⁰⁶ Dala yozuvlari. Nurullayeva Gulbahor. Xiva tumani. Soyot qishlog'i 2016-yil.

Her sister-in-law was a companion to the bride, and also her own property¹⁰⁷. "The girl from the richer room found her wedding dresses without difficulty, but a simple farmer could not afford and rented a wedding garment (without paying the rent) from rich families who had lately organized wedding parties. The bridegrooms were usually wore their wedding robes, some simply dressed in national style, wearing national caps on their heads – skull-cap. They wore mahsi as they wear for centuries. In their wedding parties, groom and bride did not participate. The wedding place was surrounded by a pair of old cloths, was covered with lamp oil, and it was covered with fire and lightened in this way. People were sitting around the wedding and watching musicians, singers, and merrymakers¹⁰⁸. So it was so.

At the end of the 19th and early 20th centuries, the jadid in the history of the nation were aimed at raising the moral and enlightenment level of the nation and the nation, in order to purge our religion from these superstitions, and on the basis of the Koran – We see that the political process is properly analyzed, and there is an explanatory work among the people. Jadids, through their publications, tried to correct the public-political processes of the early twentieth century, and tried to explain it to the public, but also seriously opposed the celebration of luxury weddings, extravagance and superficial rituals. In this regard, let's pay attention to a piece from the article titled "Bizni kemiruvchi illatlar (illnesses gnawing us)" by Mahmudhoja Behbudiy, the famous journalist of the Jadid movement: "If we say, illnesses gnawing us, may be you suspect it as oppression? Or you think that it is tuberculosis or unconsciousness? No, this illness is worse than them and it makes us worrisome, sad, stupid and poor.

I mean the two enemies of the wedding and the moth, which were spread all over over Turkish people, and directs us to bancruptcy and dangers and hell. Our merciful God Almighty and Allaah, kinder than our father, say in the Koran, "Va la

¹⁰⁷ Dala yozuvlari. Yangiariq tumani. DavletovaShukurjon (1951-yilda tavallud topgan). 2017 yil.

¹⁰⁸ Dala yozuvlari. Yangiariq tumani. Eshchanova Bibijon (1930-yilda tavallud topgan). 2017 yil

turqu biaydiyikum ila-t-tahluka” i.e. “Do not put yourselves in danger by your own hands””.

If we look through the history, in the years of famine and starvation (1920-40) we can observe the times that after the marriage, pilaf was poured into a bowl, and all the crowds tasted it, and the bride and groom were happy to hear it. Right now, there are all conditions for the well-being of people. But this can not be an excuse for excessive extortion. Therefore, it is important that young families do not suffer because of excessive luxury and costly rituals in every Uzbek dwelling, which has become a national treasure, but with pleasure and joy.

3.2. Ethnolocal features of burial and funeral ceremonies

Rituals related to memorializing dead people among the Uzbeks of the Khorezm oasis are still multistage and diverse as it was in the past. Moreover, traditional ceremonies, ethnos and religious views are of paramount importance in these ceremonies. Traditions and ceremonies associated with the memories of the deceased begin after the burial of the deceased in the cemetery.

Many scholars have done investigations on mourning ceremonies. There given information about the burials of ancient and medieval generations in the following works: “Древний Хорезм (Ancient Khorezm)”, “Qadimgi Xorazm madaniyatini izlab (Searching for Ancient Khorezm Culture)” by S.P Tolstov, “Из истории религии древнего Хорезма (From the History of Religion in Ancient Khorezm)” by Yu.A. Rapaport, “Хорезмские легенды как источник по истории религиозных культов Средней Азии (Khorezm Legends as a source of the history of religious culture in Central Asia)” by G.P. Snesevning.

Older people, who are about their end of life, believe that everyone has a lifetime. When the dead person breathes his last breath, the crying habits begin. The eye of the deceased is softened and his head is covered with a scarf (not to open his mouth). Neighbors, relatives, and relatives cry, and comfort the deceased's family. Usually, they call it fate and say, let him go into Paradise, where

it is appreciated. Special people come to wash the body. Then relatives and acquaintances begin to gather. Women go in, and men gather in the right direction. Washing ceremonies and crying ceremonies are held in separate rooms. When wearing body, they wear gloves because they say that when they grasp the body, the person is infected and damaged. After washing, they wear a shroud in a shape of a sack to the body, which is open from two sides. Then they cover the entire area. They bring a special mattress and put the body on it, cover the pillow with cloth, and take it to the street. There are only men in the street, and the imam makes duah. And then all say good-bye . The dead is buried on the next day or the day when they die. They take him to his grave lifting on hands or on a carriage. Only men are involved in this process. Usually transporters contain six people and they are silent until they reach the point. The grave is large and wide suitable to the height of the body. The cloth on the body is taken off and it is kept above the body pulling its corners until gravediggers put the body in the grave. The head of the body is raised upwards. The stones will be placed there and buried. Typically, graves are made of bricks or stone. The imam makes a special prayer and then everyone goes home. The next morning when the sun rises, women come to the grave and cry. If a woman passes away and she does not have a daughter, his husband sells what she has left behind and organizes funeral ceremonies with that money. Some things are distributed to relatives. After 3 days, a ritual will be organized again and relatives and friends will be invited. Here guests will be given a dinner table and will be crying over the dead¹⁰⁹.

After the burial of the deceased, men, their relatives and close acquaintances return to the house where the deceased person is taken out and pray for him. During the forty days from that day, his family members lit a candle in his late bath-house. For three days, his close friends, colleagues, neighbors, and close relatives come to pray. If earlier men came to the ceremony, at present women recite Koranic verses for the deceased, and representatives of other nationalities

¹⁰⁹ Вульфсонъ Э.С. Какъ живутъ сарты. Москва. Владимир Чичерин, 1908. с-74.

and religions also come here. To read the fatiha, imam of the community or a person who is aware of religious knowledge is invited. At the same time, there are applauses of such a family ceremony. It is a tradition that making sacrifice to evil spirits and applauding can be seen as a form of ritual. The applauding genre is called a duah or blessing among people. People say, “Let's get our duah in the goddess. Let its requitals be found in the spirit of our dear father and all who had lived in this place. Let them thank God”¹¹⁰.

In Khorezm every homeowner has kept a 20-meter of white cloth folding¹¹¹ and 2-3 meters “velvet”¹¹², as well as one new unused quilt and one pitcher¹¹³. The older people in the area called it “death stuff” with the intention “to do good and worse is a fate”. To put any kind of fabric on the deceased by women in the funeral ceremonies is a tradition and this custom is called as “a tradition of throwing cloth” in the oasis¹¹⁴.

In Khorezm, women of a mourning family wear white scarves. They are mainly wearing black or blue dresses from a colorless fabric. Only the closest relatives of the deceased— his mother, sister, wife or daughter and aunt wore such dresses. Old women wore white colored and young women blue or black colored dresses for three or seven days after the mourning opened. The mourning dresses could be washed within three days after the death and were not washed until the 40th day. The reason for this is that the spirits of the deceased walk for 40 days in their own home, and if the washing is washed these days, the view was spread among the people that the deceased’s mouth would froth¹¹⁵. The women wore those special mourning dresses up to a year or so till the deceased’s a year’s memorial service.

¹¹⁰ Сафаров О., Ўраева Д. Маросим олқишлари ҳақида // Ўзбек маросим фольклорини ўрганишнинг янги тамойиллари мавзuidaги Республика илмий-назарий конференцияси материаллари. – Навоий, 2007. – Б. 17.

¹¹¹ Xorazmcha buklam adabiy tilda oq mato, chit, ya'ni kafanlik hisoblanadi. 15 metrqa yaqin mato ketadi.

¹¹² Baxmal – duxoba (qizil, ko'k rangli yoki gullik).

¹¹³ Ko'ra bilan murdani qabristongacha o'rab boradilar, qumg'onda esa uni yuvishda suv tashiydilar.

¹¹⁴ Нуруллаева Ш.Хоразм анъанавий кийимлари.–Т.: Янги нашр, 2013. -Б.-110.

¹¹⁵ Dala yozuvlari. Bog'ot tumani. Sapayeva Anajon. I. Do'sov j/x. 2016 yil.

The blue, white, and black headwear was considered a mourning costume in the oasis. The costumes are worn without any ornaments and jewelry. The mourning dresses that were put on the funeral ceremony were taken off after a special period of time. In this district, this is considered as ceremonies “year is full” and “tearing the dresses” where the mourning women took off their clothes and put on a red flower scarf. The young women wore mourning dresses only for forty years and then removed. They did not take off these dresses themselves, but they were torn up on them and burned. Now that these days are not returned, these dresses are made to burn all the disasters and burns. The women at the feast brought four loaves of bread and cloth for new dress within their table cloth wishing weddings.

Unlike women, mourning men were wearing a skull-cap on the head from the day somebody died and up to seven of the deceased. Then they wore it only at the ceremonies for the deceased. In the winter, warm fur-caps or ferret caps were worn. The only difference between men's mourning wearing is their belts¹¹⁶. In Khorezm, the burial robes and belts have been abandoned, and only the headwear has been preserved.

The mourning for the men of Kungrad (Karakalpakstan district) was white robe and the blue turban on his head¹¹⁷. The women were wearing black or blue dresses and surrounded their heads with blue or green color. Young girls were required to wear a white scarf and then a red scarf during the year after the death of their father or older brother. If a woman's husband died, she was supposed to wear white headwear.

Different colors are available in different parts of the world. For example, in Europe and America, the black color of the funeral ceremonies, and white color in China. Syrians and Armenians wear blue clothes at the funeral. In the Far East the color of grief is yellow and red-yellow color is a symbol of mourning in Iran. If in

¹¹⁶ Пайзиёва М. Ўзбекларнинг мотам маросими хусусиятлари (Тошкент маҳаллалари мисолида) //O'zbekiston tarixi. 2005.,№2. -Б.65.

¹¹⁷ Задыкина К.Л., Сазонова М.В. Мужская одежда узбеков Хорезма конца XIX- начала XXв.. 159.

the Khorezm oasis the white color is mainly the color of mourning, red, green and yellow colors are the embodiment of joy and happiness¹¹⁸.

If the dead is a man in Khorezm his coffin was obliged to be closed up the blue velvet. Mourning families are not allowed to hold wedding ceremonies for up to one year. In this case, the age of the deceased is also taken into consideration. If the deceased is young you will follow this procedure strictly. If he is over 90 years old, most people will take part in his ceremonies and eat up meals. After the burial of the deceased, he was remembered for seven, twenty, forty, hayit serving, year serving ceremonies. In addition, in spring guk barak –dumplings cooked with clover leaves in it and pumpkin pies in the autumn are cooked and blessings are read for the spirit of the deceased. It is not possible to cook for 7 days at the deceased's house. During this period, homeowners used to eat foods brought from relatives of the deceased. Usually, such ceremonies are performed only if a dead person is married.

Over the years, the content of these rituals has increased and the aspects that do not follow the requirements of the time go out of the public order. When we examine traditions related to ceremonial dresses, it is important to understand the lifestyle, historical-ethnographic characteristics, national culture, mentality, and religious beliefs of the population. In addition, such mourning rituals have been shaped over a long period of time and are the evidence of the high material culture of the population.

Scientist of people M. Ruziyeva writes the following about wedding ceremonies, funeral ceremonies and gatherings held in the 70's of the 20th century in a special style: Sometimes these customs and traditions overstep and intentions not stay behind others turns into arrogance and sometimes such kind of situations gets some families into debts¹¹⁹.

¹¹⁸ Нуруллаева Ш.Хоразм анъанавий кийимлари.–Т.: Янги нашр, 2013. -Б.-110.

¹¹⁹ Рўзиева М. Хўрмат таълаб маросим // Фан ва турмуш. – Тошкент, 1976. – № 6. – Б. 23.

Meanwhile, the Central Asian and Kazakh Muslims' religious organizations also took measures to recall memorabilia. In some cases, it has been argued that in some cases there is no glorious reason for the rituals such as the 3, 7, 20, 40 rituals and that the memories of the deceased should be spent without big shoppings with close relatives¹²⁰ qabul qilindi.

Traditions and customs in mourning ceremonies refer to the philosophical concepts of time and space as well as a certain relationship between the universe and humanity, nature and human life. In the conclusion of ceremonies related to the memory of the deceased, it should be noted that in spite of the conservatism of the mourning ceremonies, many changes have taken place in the past few years. Earlier compulsory rituals are voluntary. New features of the ceremony are reflected not only in special rituals, but also in essence and content.

The characteristics of ceremonies is that if earlier rituals were related to providing the life of the deceased “in the other world”, many today have the essence of these ceremonies to be revealed to the deceased and, at the same time, family members of the deceased with respect and support.

In conclusion, it can be said that today's special attention is paid to the fact that the mourning ceremony is solemn and spacious, and that there is a great tradition among the masses, attitude towards returning to our values, we must conduct mourning ceremonies only in family circles, in accordance with our national traditions.

Funeral ceremonies are different among large ethnic groups, nations, ethnic minorities or even among minority ethnic groups. The difference between them is related to religious beliefs, mystical perceptions, and spiritual, mental state, habitat, climate, geographical location, and historical processes.

There is no definite form of law or rule of law for organising this ceremony for humanity since its inception.

¹²⁰ Ўз Р МДА, фонд 2456, ёзув 1, 589-жилд, в. 153-158 – Фетва духовного управления мусульман Средней Азии и Казахстана о несовместимости “ишанизма” и “мюридизма” с основными догмами учения исламского шариата.

As we look at the funerals of present day, we will try to cover this issue on the basis of the information we have gained in field research, Koranic verses and hadiths, as well as historical sources, literature and archeological materials.

Every Muslim should acknowledge that death is right and he must prepare for the day when he is alive. Indeed, in the hadis ash-Sharif it is said like this, “prepare for death before death comes”¹²¹.

In this respect, in each apartment In Khorezm every homeowner has kept a 20-meter of white cloth folding¹²² and 2-3 meters “velvet”¹²³, as well as one new unused quilt and one pitcher¹²⁴. The older people in the area called it “death stuff” with the intention “we wish happiness but if a bad thing happens it is a fate”. Our elderly are called “dead”. Because, the above items are good things that can be used in weddings either.

It is written in the hadis that the last word of the deceased should consist of the words of “Shakhodat” that must be repeated by everybody in the inner and outer speech. Pronouncing these words in the religion of Islam is to believe in Allah. This is both responsibility and duty for every Muslim. Because the Koran states that man should pass to the other world as a Muslim. Such a custom exists in many Muslim populations of Khorezm’s Uzbeks¹²⁵.

If the dying person in Khorezm is unable to return to the faith (the majority may lose consciousness, some may not speak at that time), the person standing next to him must repeat kalmia – words of Moslem faith. Conversations say that pronouncing these words will free a person from the “death drunkennes”¹²⁶.

Some people (80-100 years of age or those who have been ill for many years to cure) will be taught “Iman” by calling mullahs before their death.

¹²¹ Хадислар. Т. : Камалак, 1991, 58 бет, 108 хадис.

¹²² Xorazmcha buklam adabiy tilda oq mato, chit, ya'ni kafanlik hisoblanadi. 15 metrqa yaqin mato ketadi.

¹²³ Вахмал – духоба (qizil, ko'k rangli yoki gullik).

¹²⁴ Ко'рпа билан мурдани қабристонгача о'раб борадилар, қумг'онда еса уни уувишда сув ташийдилар.

¹²⁵ Дунё журнали. Хорижий Шарқ ва Гарб. 1993. №1, 22 бет. Анри лот. Туареги Ахагтраа, М., 1989, ст, 180.

¹²⁶ Хоразмда кишининг жон бераётган ҳолати кўзда тугилади.

A dead person's face is wrapped around his head and no pillow is put under his head. The muslin is put on the body in order that nobody surrounding will die and the pillow is not put in order that the soul will not be allowed to suffer in the throat of a human being.

According to the Muslim tradition, people should not cry beside the dying person. The eternal perpetuation of the Koranic verse¹²⁷ states that “death is a temporary divorce, and again the resurrection of the dead”. Also, people are often afraid that the Creator of the soul will give them soul when He wants and returns it when He wants and they are afraid¹²⁸ to bring about the wrath of Allah.

Of course, they do not cry because they do not have to worry about hurting dying person.

When a person dies, his jaw is bound with a white cloth and his eyes closed. Everything that is touching the dead body must be a white cloth. The white is a sign of purity. In Khorezm funeral ceremony begins with funeral¹²⁹. Everyone gathers to the funeral. When calling for funerals, the “Peykol (messenger)”¹³⁰ should not come inside the threshold and taste anything. This is because it is time to tell a funeral to a whole village until the dead end. This is done so that it does not have trouble in this house.

Calling for funeral differs depending on the age of the deceased person in Khorezm. If the deceased person is aged 9-11, then the peykol says that somebody’s son “shattered”¹³¹, if the deceased is younger than 60 years old people is called to funeral¹³² as somebody “returned back”¹³³. In the case of the deceased

¹²⁷ Куръони Карим . Қиёмат сураси. 1-9 бетлар

¹²⁸ Фано ёзувлари . Янгиариқ тумани Таган маҳалласи. Абдушариф маҳсум.

¹²⁹ Жаноза –киши вафот этган соатдан қабрга қўйилгунча бўлган давр.

¹³⁰ Пайкол- жанозага айтувчи киши. У халқ томонидан сайланади. У ўрта яшар камтароқ бўлирши ва пиёда ҳолда уйларга бориб жанозага айтиши керак.

¹³¹ Сичрабди- яшай олмади, бу Оллоҳдан келган ҳисобланиб, уларга Куръон ўқишмайди, марака берилмайди.

¹³² Жаноза айтишнинг ушбу турлари Хоразмда бир хил, барча туманлардаги ахборотчиларимиз бу ҳақда бир хил маълумот бердилар.

¹³³ Қайтиш бўлди- бевақт вафот эхтди. Шу ёшдан орқага қайтди.

is older than 60 they say that somebody “passed away”¹³⁴. The mourning period for the deceased who “passed away” is not so long. However, for all those who returned back, the whole village is mourning.

In Muslim, it is prohibited for women to cry so loudly during the funeral¹³⁵. It is written in some hadis that this cry will hurt the dead in the grave.

In Khorezm, women sit surrounding the deceased. Women’s hands are also naturally soft. In other respects, the divorce from a close friend is always crazy, so when the women tremble with tears and shake their heads, they will not say “Aytim (saying)” in poetry, in their hearts, from the depth of the pain and suffering. The family members and relatives of the deceased fell down losing their consciousness because of the intentions of the deceased when the mullahs silenced them fourteen years ago at the Haidarabad village of the Shofirkan district in Bukhara Province. Inside crying is harmful. If you cried and cried, it would be easy. Then they were allowed to weep again¹³⁶. If their father or mother dies, their children should cry out, saying “My heart, my Mackay Mother”, if children die, mother and father cry out, saying the following:

Bisimillahir raxmonir raxiym bandam degaysan, Muhammad ummatim degaysan 4 choryor do’stim degay.

Qulhu Ollohu Ahad, ollohu samad, lam yalid valam yuvlad va lam yakunlahu kufuvan ahad¹³⁷.

They ask Allah to purify their children and to wash their sins. And they cry out to Muhammad that He will come and say my ummat. The lamentation of such a statement does not ignore the feelings of others and force them to weep.

One hour later, when a person dies, he puts it in a “ruyi place”¹³⁸. The same ritual is held in Khorezm. For example, in some nations (Khiva, Urgench, Bagat,

¹³⁴ Қазоланди- умри тугади. Жонини топшириб вақти етди.

¹³⁵ Имом Бухорий . Ҳадислар. Т., 1991, 50 бет.

¹³⁶ Бухоролик Э. Очилов маълумоти. 1998 йил.

¹³⁷ Дала ёзувлари. Янгибозор тумани. Бобожонова Салима, 84 ёш. 2017-йил.

¹³⁸ Рўйи – жой- бу уч қават қилиб қатланган кўрпа ёки тоқ қилиб қўйилган 4 ёки 3 кўрпача бўлади. Тоқ қилиш ўша тоқ кетсин, изидан жуфтини эргаштирмасин деган маънода.

and Yangiariq), while the deceased person is alive, his head is placed in the center of the room where his head is facing Qibla – the side the Muslims face while praying. Around it, the relatives (mother, children) of the deceased sit and cry. All of the visitors throw over the body different fabrics (gray, velvet, satin, silk, and not only red)¹³⁹.

In the northern districts of Khorezm (Gurlan, Yangibazar, Shavat), deceased is placed in a separate room, his relatives and women sit in another room, collect the fabrics brought in the middle and cry. When you go to the funeral of another character, the fabric will not be thrown. At the same time, the host does not see off the guests of the funeral. This is a character of a ritual, and a person who has suffered begins to bustle and does not have time to do such things.

The deceased rests for a day in the ssuffered house as a “guest”. On that day “guest’s meal”¹⁴⁰ is cooked. This virtue sometimes comes from a natural cause. For example, after 5:00 pm, it is not possible to go to the graveyard or leave the dead person for those to see who are in distance until he arrives. Those, who die late in the night, will be kept home until the next day. Moreover the deceased person is considered as a guest in his home, i.e. a guest, from his death till he is put into the grave.

It is purified, washed before being put into the dead tomb according to Islamic law. This washing ceremony takes place in two different ways in Khorezm. In Urgench, Gurlan, and Yangibazar districts, deceased is washed by “body washers”¹⁴¹. Body washers are specially called for. The dead body is washed by closest friends and relatives in Shovot, Kushkupir, Bagat districts. In Yangiariq, Khiva, and Khanka districts, they are washed away by bone holders – close

¹³⁹ Қизил ранг Хоразмда байрам либоси ҳисобланади. Дала ёзувлари. Янгиариқ ва Урганч туманлари

¹⁴⁰ «Меҳмон оши» - сутгурунч пиширилади. Мархумларга бағишланган овқатни ейиш савоб келтирилади. Бу тўғрисида Хоразмда «сутгурунчи пишган уйнинг деворини ялаб ўт» дейишади. Бу удум жуда қадимий бўлиб, мархумлар руҳига атаб овқат пишириш, қабристонга олиб бориш зардуштлар даврида ҳам мавжуд бўлган. Бу ҳақда қаранг, Беруний : ТА. 1-жилд, 282 бет.

¹⁴¹ Ювғич -ўлик ювадиган махсус киши- ҳалол, ювғиғлик ҳам касб ҳисобланади.

relatives from the father's side and washing bodies like body washers is a great disgrace among people in their places.

Seven people are involved in washing the body¹⁴². Each of them has a role to do. One of them pours water from one pot into another. The latter brings the water in a pitcher. The third one pours water. The fourth holds the body. The fifth is washes. The sixth counts number of pitchers of water. The pitcher water should be 7 or 9 ones (Shavat, Urgench), in some places (Yangiariq, Khiva), 3 or 5 ones. Finally, the seventh person is a mullah (if the deceased is a man) or a halfa (if he is a woman). He or she reads dauh takbeer to prevent those who attend the washing period from fearing and giving a start from the dead body. For the last time the dead water is washed with aromatic herbs. After washing dead, the perfume is sprinkled. What for? The right question arises. Our informants¹⁴³ say that this is a very difficult question, so that they do not smell dead. The answer is virtually unnecessary because no perfume or aromatic herbs can prevent the body from smelling.

In our opinion, this ritual is a part of the Shia section of the Muslim world. Because this ritual does not exist in places where Uzbek people live (in some parts of Gurlan and Yangibazar). It does not even come in the style of Khorezm. This tradition is very common in the village of Haydarabad¹⁴⁴ in the villages of Yangiariq, Khiva, Shavat and Kushkupir districts where Iranian people live. In Bukhara's Iranians, pink is sprinkled when washing a dead body. When body washing is finished, the white cloth is sewn across. If the body is a woman her hair is wrapped in three trimmings, she is put on a lachak and then the tip of her legs and her head is removed.

The dead body is wrapped in a quilt after shrouding. In the northern districts of Khorezm (Yangibazar, Gurlan) and Urgench, money is spread on coffins. Often, some of this money is given to a ghost, and he gets what he chooses to pay for the

¹⁴² Дала ёзувлари Янгиариқ тумани Чигатой қишлоғи. 2016-йил.

¹⁴³ Дала ёзувлари Урганч, Шовот, Янгибозор. 2015-йил.

¹⁴⁴ Дала ёзувлари Қўшқўпир тумани, Хударбанд қишлоғи. 2015- йил.

service. Often expensive things are thrown, golden things, coats, scarves and various fabrics. In Yangibazar district, the foot wearings of the deceased are thrown¹⁴⁵. This tradition is also found among Uzbek Kungrads in Shahrissabz.

It is a work done by the body washers, which means the breaking of the movement i.e. living. In Yangiariq, Khiva, Bagat, Khanka, the deceased's clothing is worn by family members as "blessed". Often in these areas, a person can not tell which one of them belongs to which one before he dies.

The body of the deceased is taken out of the house putting at every threshold for three times (in Urganch, Yangibazar, Shavat five times). The informant, Abdusharif¹⁴⁶ says that a threshold is a holy, clean place. There's no one to drop his foot. The deceased have to say, "Oh, I'm dead". Kushnazar Nurullaev, an informatory from Khiva district says: "From the ancient times to the present day, it is usually wrong for a child to sit on a threshold born before the age of 9 months. For the reason that a threshold is not put a foot step on, the dead cleaned person is put till the threshold for three times". Rajabgul Jumaniyozova, our informant in the Khanka district, says that there are a few generations passed through the thresholds, it's a clean place, a new person who is entering the house bows down and drags his forehead to the threshold and then enters without touching the threshold¹⁴⁷.

The data collected in Khorezm on this issue indicates that this is a very ancient tradition and is related to the people's perception of "this world" and "that world". In the case of threshold, until now, we have considered the deceased as "araffat" between the worlds. On the one hand, because of these religious views, the inhabitants of Khorezm are holy to the threshold and say, "Do not sit on a threshold, do not stand on a threshold, do not lean on the door, do not step on the threshold".

¹⁴⁵ Дала ёзувлари . Янгибозор тумани. Ширинқўнғирот жамоа хўжалиги, 2016- йил

¹⁴⁶ Дала ёзувлари. Янгиариқ тумани Чигатой қишлоғи, Абдушариф Маҳсум 70 ёш, мулла. 2015-йил.

¹⁴⁷ Дала ёзувлари. Ҳонқа тумани. Жирмиз қишлоғи. Ражабгул Жуманиёзова, 77 бет. 2016-йил.

On the other hand, because of a dead body buried in the threshold, his spirit's respect and fearful emotions keeps from standing or stepping on the threshold. Thirdly, it is a unique tradition in the Khorezm people and is not found in Kashkadarya¹⁴⁸ and Bukhara.

When the coffin is removed from the house, it is placed in the middle of the yard and “janoza (funeral)”¹⁴⁹ is read. The funeral is the most important measure for the deceased. The existence of the other world is recognized; the living is wished for the dead and read in such a way: We have intention, I read, for the pleasure of the Prophet and God and for a four-body salâm to the deceased.

Shu o'lika da'vo uchun, o'zimizga Savob uchun

Aldim Ka'baga, Yuzim qiblaga,

Qullog'im tangriga,

Xolisallilahi taolo

O'qish shahodati momo¹⁵⁰.

When the funeral prayer is performed, women are not present. If a deceased is a woman her age is marked 9 years younger, if he is a man 12 years younger. That is because they are innocent at these ages. The funeral will be sent to those over the age of 12. The age of the deceased is repeated before the funeral. For this purpose, sieve is filled with wheat. An ax or a big knife or a dead's clothe with collar is put on it and the age is repeated¹⁵¹. If a deceased is 63 years old one age is removed, and if a man is younger than 63, a year is added.

When the funeral ends, the coffin is taken by men on their shoulders for seven steps turn by turn quickly to the grave. If the deceased is a woman and she has no brothers, then she should be put in the grave by someone with his wife.

¹⁴⁸ Дала ёзувлари Қашқадарё вилояти, Шахрисабз тумани, Дукчи қишлоғи. 2017- йил, Элбоев Ю. 67 ёш.

¹⁴⁹ Жаноза – Таборак сураси ўқилади.

¹⁵⁰ Дала ёзувлари. Шовот тумани, Бўйрачи қишлоғи, 2015- йил, Отажанов С. 70 ёш (лақаби туркман)

¹⁵¹ Дала ёзувлари, Урганч тумани, Эгам Раҳим кўчаси. Муҳторова Қ., 1951 йилда туғилган.

Here we have to clarify the structure of the graves. In contrast to other regions of the country, the body is placed on the ground in a tomblike building – grave, not underground (lahad). The majority of our reporters have responded to this question by saying, “The proximity of groundwater”.

We found this answer satisfactory. Of course, in Khorezm groundwater is close, and water flows from 2-2.5 meters deep. However, if you have a problem, cemeteries in Khorezm are at least 1-1.5 meters above ground level. This means that underground water is 3-3.5 meters deep.

In addition, the Russians, Tatars, Koreans, and Iranians who live in the oasis do not bury the body in the graves of Khorezm type, but are buried beneath the ground and flatten the ground.

In addition, Khorezm residents in Bukhara, Samarkand and Turkmenistan, put a body on a dome-shaped structure rather than underground. So, burying the body over the ground does not mean that the groundwater is too close, but its roots should be searched elsewhere.

There are also narrations in the Khorezm folk that pass from generation to generation. We will bring one of these narrations. “In ancient times, when one of the oldest people in Khorezm grew old, one of the boys raised his father and to the top of one of the highest hills of Sultan Uvays. After a while, the father or mother’s is cleared from meat by the birds wild animals and the bones are gathered and buried in the “big earthen pitcher graves”¹⁵². This account contains traces of historical truth. The evidence for this finding was found near Burgutkala in 1967¹⁵³. The findings contained large quantities of interconnected bones, which were found to be palate and rib bones of a human. Many of these species are found and they do not differ in terms of burial. Historical sources in archaeological

¹⁵² Дала ёзувлари, Янгиариқ тумани, 2016- йил, август.

¹⁵³ Қиличев Т. Кўҳна қалъалар диёри. 12 бет.

materials also confirm that this burial of the dead was left from Zoroastrian times¹⁵⁴.

Because the people of Zoroastrianism are holy, who regard the fire, the water, the air and the earth, and count it a sin to dirt them. That is why this religion, along with the death of the soul, admits Paradise and Hell, and prohibits the burial of the body. That is why ancient people put the body of a dead man in a higher position and cleared bones from meat by the help of wild birds and animals and then buried in big pitchers. This type of pitcher graveyard was found in the territory of Kuykirkilgankala belonging to the 2nd and 1st centuries B.C. and the soil¹⁵⁵ in pitchers found in 1967 near Khamza School¹⁵⁶ in Turtkul district, was located on Buddha's religious images. The rods are made of clay and red angoba, parallel lines. This technique is characteristic of Kushan period culture in Khorezm. In the middle of the 1st century, the Kushan Empire also occupied the territory of Khorezm. Emperor Kanishka implements the only religion Buddhism for all places within the empire. According to Buddha's tradition, the body was burned in the fire, buried and then thrown into the water. This type of burial was preserved until the Buddhist religion came into existence (though Khorezm was independent of the Kushan Empire in the early third century).

Thus, from the ancient times, the earth was considered sacred and in order not to dirt the ground dead bodies were left on a high hill, on wide areas and bones were then buried. This was the case during Zoroastrians.

The introduction of Islam in Khorezm did not eliminate the practice of abandoning the body. At present, graves are originally placed on the floor with wooden (or cemented) surface, and bricks were woven around it. The width of the grave is 1-1.5 meters and the height is 1.5-2 meters. A man in the grave has the ability to move freely. After the body was buried into the grave, he was questioned

¹⁵⁴ Толстов С. П. Древний Хорезм, стр. 400.

¹⁵⁵ Ҳок – мурдани тупроқа аралашганидан ҳосил бўқладиган тупроқ Хоразмда қабр маъносида ишлатилади.

¹⁵⁶ Ҳамза мактаби ўқитувчиси (Тўрткўл туманидаги) элшунос Т Қиличев томонидан ичига пул солинган оссуарийлар топилган.

by Munkar Nakir and he should meet him standing. The grave must be wide and high for this. Question-Answer can be read by halfas as follows:

Lahad ichra qo'yganda, Yetti odim otganda,
Farishtalar kirganda, Rabbing kim deb so'rag'onda
Rabbim Ollo! Degaysan,
Rabbim Ollo! Degaysan, Na qilg'aysan xudoyim¹⁵⁷.

Meaning: When I was in Lahad, When I moved seven steps,
When the angels go in and ask “who is your Lord?”
My Lord is Allah! You should say,
My Lord is Allah! You should say, what can I do?

Various rituals are held for up to one year after burial. Those who suffer headaches are considered as mourning people. It was said in hadis about the dead line of mourning: “It is prohibited for a woman to spend more than three days when a man dies, except for her husband, if he is dead, mourning period for her will be four months and ten days”¹⁵⁸.

But in Khorezm the mourning period contains a year. In some ethnic Uzbeks, the woman's – wives, daughters, and close women wear white or blue cloth dresses and wrap their hair in this color. Men wear skull caps. This is a sign of the mourning. In other nations, such fabrics (Yangiarik, Khiva, Khanka) are worn after the “seventh” day of death. The garment is not removed or washed until the “forty day” of the deceased. After the “forty day”, the wife and daughters of the deceased, except sisters, may take off mourning dresses, but even till the “year” it is not possible for them to wear red, floral clothes.

The first of the rituals are held three days after being buried (Yangibazar, Gurland), after a day in Yangiariq, Urgench, Khiva and women bring 3 pieces (odd number) of bread to the ceremony. Men and women remember the deceased. Bread, various dishes are served in odd number in the ceremony. The rice or “Plain

¹⁵⁷ Дала ёзувлари. Шовот , Бўйрачи қишлоғи., 2015- йил. Оломова Т ,76 ёш

¹⁵⁸ Ҳадислар. Тошкент., 686 ҳадис.

soup” is cooked. Mullah and halfa are called. On the third day, the halfa reads the book. The book is called “Qulmuhammedhoja” – the book about Prophet Mohammed, which is written specifically. On the same day a special food called “pussiq (fried thin dough)” is cooked. This meal is cooked by a woman close to the deceased on the day he is dead. The number of baked goods should be seven. After that, the woman cooks this food every day decreasing the number to one each day. The food is placed in front of the mullah. It will last until the “seven” of the moment. Those present at the feast tastes food and leave the Koran blessings to the soul of the deceased. You can go to the ceremony at any time of the day. Mullah will be given three loaves of bread and coins. That day, the laundry soap ceremony is held. The clothes of the deceased are washed. If one of his clothes left unwashed, he would say, “My clothes left unwashed” and be angree.

This is often the simple case in Islamic countries. For example, in Iraq, the ceremonies are held at the deceased's home or in the mosque for three days. They have a black table cloth and separate cigarettes. Every male comes to read the first Surah of the Koran. They have coffee, cigarettes and are sprinkled with parfume water.

In Saudi Arabia, Iran, Jordan, Egypt, and other countries, the condolence ceremonies are held likely that¹⁵⁹.

In Kashkadarya, Bukhara, people who came to condolence are given money¹⁶⁰. In Khorezm, those who come to the condolence give money to the host. In Bukhara, it is not possible to go to fatiha in the evening. In Khorezm, the ceremonies are mostly held in the evening. This, of course, depends on the end of the working day.

Seventh day of the deceased is held seven days after the day the deceased person died. On this day, the pilaf is cooked, breads and cookies are cooked. Mullah is called for, halfa comes. That's the last time a pussik is cooked (one

¹⁵⁹ Орифжонов М. Хорижий Шарқ ва биз, Дунё журнали, 2015- йил, 1 сон 22-бет.

¹⁶⁰ Дала ёзувлари. Қашқадарё, Шахрисабз, Дукчи. 2015 йил, Элбоев Ю.

piece). Mullah reads the Koran in the spirit of the deceased and halfa reads a special book called “Ibraîm Madam”¹⁶¹ to women. Women bring three loaves of bread to the ceremony and they honor the relatives of the deceased's family, encourage them and cry. Those present at the ceremony tasted food, read the Koran and go away. That day, both a mullah and halfa are given money when they are doing their duties.

On the fourth day of every week after the “seven” “jumalik” – weekly ceremony begins and lasts till the 40th, the relatives of the deceased gather at his house and recite the Koran in the spirit of the deceased. Those who come to the ceremony bring cooked gumma and every Friday they go to the cemetery. The arrival to a cemetery on Friday came when Islam entered. Friday is the best day for The Muslim world.

Allah Almighty addressed His slaves in the Koran as follows: “Oh, my slave, pray for the prayer on Friday, go straight to Allah's remembrance and it is better”¹⁶². In the “jumal”, the mullah is called, and it goes on to the 40th. After the deadly release, 39 days will be “sitting”¹⁶³, 40 days will be given and the above mentioned rites will be made. In contrast, “laundry” ceremony is held twice this day. Unlike in the past, not only the clothes of the dead, but of the mourning people are washed away. On the other hand, on this day, pilaf is cooked with together with milk rice. It means that we are reaching the light for days. Then there are “fifty-two”, which is made 52 days after the deadly release. This ceremony is not the same everywhere and it is one of the new rituals.

After 99 days from the dead “sitting” is organised, the “hundredth” is organized 100 days later. The 100th is also a ritual like the previous rituals – which is one of the newest emerging habits, mullah and halfa are called for. After these rituals are given the year of the deceased. If this happens, this ceremony is

¹⁶¹ Дала ёзувлари. Шовот тумани, 2016- йил.

¹⁶² Қуръони Карим. 62- сура, 9 оят, 431 бет.

¹⁶³ Ўтиришмаси- ўлик чикқан хонада яқинлари чироқ ёкадилар. Эрта қилинадиган ишларни маслаҳатлашадилар.

given after 9 months if he is young or female and the person who was older it will be given in 12 months. If the “year” of the deceased is given in 9 months then in 12 months there will be another “a nyear is full”. In the “Year”, the close people of the deceased remove the mourning dresses, the tradition which is called “tearing dresses”¹⁶⁴. At this, the relatives of the dead person abandon the mourning dresses and wear other flowery dresses. The mourning of the dress is not taken off, but it is torn on a body and burned and in hope that these days are gone; and the women want to have a wedding “in the year” in such a way that brings four loaves of bread, a dress or a fabric enough to sew a dress. This ceremony exists in Bukhara either. In them, the dress is removed and thrown back. A representative woman takes it and makes somebody else to throw it¹⁶⁵. In some societies, the so-called “tearing dresses” is organized on the 100th day.

In addition, dress rituals are held in Yangibazar, Yangiariq, Khiva¹⁶⁶. “Hayit osh” is served in the houses of the deceased on Hayit. The laundry is not washed at home of the deceased until 40 days. Un ashi, manti, khanim, kayish, kayish kurdik, tukhumbarak, kadibarak are not cooked. The food is cooked by relatives. Sumalak is not cooked at the dead home (for sumalak is a holiday meal). The mourner does not go to weddings or public holidays. All these are the laws of nature, historical truths. Human life is full of joy. A person must know how to behave in such situations and to observe what kind of traditions must be followed. He should be prepared for all the coincidences so that he will not be in a hurry to get rid of the grief and sorrow in the grave.

In order to do so, he must know and learn about the customs of the deceased in his own country. Because traditions associated with funeral ceremonies reflect

¹⁶⁴ «Кўйлак йиртар» шимолий Хоразмда (Янгибозор, Гурлан, Шовотда аза куйлакларини ташлаш маросими. Бу маросим Жанубий Хоразмда «тўй-тўй» маросими дейилади. Ва шу куни қизил рўмол ёки қизил куйлак кийишади. Қизил –байрам нишонаси.)

¹⁶⁵ Дала ёзувлари. Бухоро шаҳри, 2016- йил.

¹⁶⁶ Дала ёзувлари. Янгиариқ тумани, 2016- йил. «Кўйлак йиртиш» дегани азадор аёд кўйлаги халфа томонидан ёқасини йиртиб, ечилади ва тандирга ташлаб ёқиб юборилади.

the specific ethnography of the history of this country and create a basis for every nation to preserve its nationality.

In summary, funeral ceremonies are different in Khorezm. Here the formation and development of such ceremonies is related to historical and ethnic processes. Research has shown that funeral ceremonies are not only made of Islam but also the rituals derived from various historical events and phenomena.

In general, it reflects the peculiarities of every ethnic group living in the Khorezm oasis at funeral ceremonies. Traditions and rituals that are common in historical processes are considered to be traditions to the people who can withstand historical tests. It leaves behind traces in the human society. Many of the funerals of Khorezm's Uzbeks are due to the fact that all the genealogy is kept clean, and they have kinship. This is a sign of the strength of the seed relationship.

Ritual clothing. We know that clothes are ethnically divided into several types according to their nature.

1. Everyday clothes (in houseworks)
2. Work clothes
3. Wedding Dresses
4. Ritual clothes.

We will talk about ritual wear in this section. Initially, we will tell the story about the fate of the deceased person's clothes.

Of course, each person has some clothes. When the elder people are about to die, he or she will be able to share all the things they want with their close relatives. In addition to their loved ones, they have something in common for the body washer.

The next day after the death of a person, the ceremony will take place. Then his clothes are washed. When you wash, you should not forget even a handkerchief. If the clothes of the dead are not washed, they say, “The clothes of the deceased's man have not been washed away”.

The dead's dresses are displayed to the body washer. A body washer can take any wearing or thing he likes.

“Mourning dress” – These dresses are usually worn by relatives, sisters, wives or daughters, cousins, and aunts. The “mourning dress” is worn seven days after the death of the deceased and designed for a special faster pull. “Mourning dress” will not be washed for forty days. Because the elderly believe that the spirits of the deceased will walk at home for forty days. (He does not believe he is dead and can not go). It is said that if you wash your clothes these days you will be seen by him. The dresses are washed after forty days. On the 40th ceremony, the young women take off the mourning dresses on the day when 40 days are over and these dresses will be torn and burned in front of the eyes of nation. It is also called the “tearing dresses” ceremony.

After the ceremony, the elderly will continue to wear this garment until “the year is over”. There is no order in wearing such clothing in Islam. The mourning period is only 3 days. It was only commanded to be worn by his wife or mother. In our day, all relatives have come to wear the “mourning dress”, so that they can sympathize with the poor.

“Mourning scarf” – The cover is white, blue or black. In contrast to the dress, she will use it until the “a year is over”. The “wedding-wedding” ritual is held on the “a year is over” ceremony. At the ceremony, “mourning scarves” and “mourning dresses” will be completely removed. Those wearing red-colored dresses and scarves will be fit for the graduation ceremony. This color is actually a celebratory dress and is intended to be a wedding.

The mourning clothes consist of dresses and scarves for women.

Mourning men's clothing. “Skull cap” is a head wear. The suffered man certainly wears his head wear to indicate his mourning. Men usually wear the Uzbek national “Takhya”, “Sherozi Dappi” or “Ferret cap” – types of skull caps. Unlike women, men wear their head wear on the day of death till the “seventh day” ritual. Only then it will be worn on the day of the ceremonies.

“CHOPON” is a robe on somebody. This wearing is worn till the fortieth day from the day of burial and I is everyday.

There is no mourning kind among the shoes, and they do not accustom themselves to wearing it. There is no ritual clothing for children as well.

It is also impossible for the mourning women to wear different jewelry.

Ceremonial dishes. Whether it is a wedding or a funeral ceremony, meal is cooked, a table is served. Indeed, the table is an object combining people.

As we have seen, people have had a strong respect for the deceased since ancient times. Because of this, they prepared special dishes dedicated to the deceased. At this point, we focus on the meals, the reasons for cooking.

How to write our theme is different in different nations, for example, on the day of the deceased in Russia, people drink beer, wine or vodka for the sake of the deceased. Bread is consumed. It is related to their religion, “wine” is considered as “blood” and “bread” is as “soul”. In many Muslim countries such as Iraq, Saudi Arabia, Iran, Jordan, and Egypt, a black table is spread and cigarettes are put on the table. Everyone reads the Koran and recites coffee, cigarettes and is sprinkled with perfume water¹⁶⁷.

The meals cooked in funerals in Khorezm have its peculiarities and sense.

If someone dies one day, he rests at home as a “guest” and nothing is cooked on the first day. The next day, one of the close relatives of the deceased cooks the seven pieces of pussik before the dead is taken away, and the food was given to those who came to the funeral after the dead is taken to the cemetery. With this meal is cooked decreasing the number to one and is cooked by the same person every day until the “seventh day”.

“Pussik” is a very sacred meal, even though Abu Rayhan Beruniy writes: “Khorezmians cook food for the sake of the spirits and take the food to the graves”¹⁶⁸. This meal is also cooked at present if something tragic or unhappy

¹⁶⁷ Орифжонов М. Хорижий Шарқ ва биз, Дунё журнали, 1993 йил, 1 сон 22-бет.

¹⁶⁸ Беруний «Қадимги халқлардан қолган ёдгорликлар». Т. А. Т- 1, 420 бет.

happens. According to the people's dialect, it is considered as "creating smell" i.e. donating to hungry spirits.

So, there is nothing to do with a pot for three days in the deceased's house. Those who come here will cook food. This food contains "Gomma" i.e. "Pie".

These traditions are not mentioned in Islam. However, it has been preserved since ancient times because it is popular. Because the people have also made obscure customs in Islam. Of course, all this is done to comfort a person. Only three days in Islam are marked as the mourning day of the deceased. Three days later people were not allowed to mourn.

The Prophet (peace and blessings of Allaah be upon him) said that in the house where a person died, three days anything could not be eaten. That's why, three days are days of mourning. Those in the deceased house are unable to cook food for the past three days. For this reason, the prophet has ordered the owners of the households to suffer the disaster for three days.

Because of this, close relatives and neighbors take food to the suffered house.

On the third day of the dead, in "third day" ceremony a sheep or a ram is slaughtered and soup is cooked. We will hear different information about this ceremony.

It is customary for a person to slaughter a soul when he dies. There is no such thing as a tradition in Islamic teachings. The history of slaughtering animals reminds an event.

In the time of the Prphet, a young man's son died. His heart was so stubborn. Every time he remembers his son and goes to the Prophet and tells the story. When praying for the son of the prophet, you suffered so much. You should slaughter a sheep so that your heart can be comforted and share it with your close ones, and then commemorate the deceased. On the third day of the deceased, the day when the sheep slaughtered. This is the day when the deceased dies. However, this is not

commanded in Islam. This generation is passed on to the offspring and is slaughtered on the day of the death. So, it does not mean that you do it in Islam.

Baking bread and cooking pussik – these traditions are not shown in Islam, but someone has done it, and it has survived to this day. On the day of death of the deceased, 7 of them are cooked, one of the deceased's neighbors do this and decreasing the number to one day by day. It ends with cooking one last piece of pussik on the seventh day. Bread and patirs stops to be baked. They are also baked on the day of death.

Our Islamic religion is distinguished by its uniqueness. But at present, ceremonies not mentioned in Islam are held. In Isalom, 3 days were marked as a day of remembrance, after 3 days of mourning. They say that it is not permissible to spread food for three days from the house where the misery of the Prophet (peace and blessings of Allaah be upon him) Why are they mourning for 3 days? Those in the deceased house are not able to cook them for the day. For this reason, the prophet has ordered the owners of the households to suffer the disaster for three days. For this reason relatives and neighbors make food for the host family.

At present, on the third day of the deceased the soup is cooked as food. The table is served. On that day everyone will go and pray for his late memories. Likewise, neighbors, close relatives visit and memorize the deceased, bless him and they are served with soup. Bread, sugar, fruit and desserts are served at the table.

Ash (pilaf serving), that is, on the seventh day, is known in its name, in which the pilaf is cooked. A day before the seventh day men organize “sitting” and prepare carrots. On this day pilaf or milk rice is cooked. Separate preparation for the deceased's ash ceremony. They prepare to cook pilaf from early morning. Traditionally, the wedding ceremony is usually held in lunch. Here are some customary rituals. They remember the deceased. They pray for the spirit of the dead. But as mentioned above, this is not commanded in Islam, but on the seventh day the pilaf is cooked in memory of the deceased, with the participation of close

relatives and neighbors. So although it was not commanded in Islam, we will eat it as a ritual. It has passed on to generation from generation and it will be carried out in the future.

The question is whether our Prophet is commanded in Islam. If we do not answer the question, we can not clearly state its history. As the prophets have ordered, some customs are still celebrated for a long time as a ritual. For this reason, a person who does not know Islam may think that it is commanded in Islam. But as we have already mentioned, this is also done as a tradition to memorize the deceased. Thus, the “jumsaliks” are not mentioned in Islam. The tradition of this custom, that is, Thursday, is related to the same narrative in the period of the Prophet's life. The same host will slaughter sheep and sit with his friends, and all his friends will sympathize with him. That day, the host will be lightened for some reason, and will lighten a little. Only a short while later, that host went to the Prophet and said that he was in deep darkness. The Prophet (peace and blessings of Allaah be upon him) reminded the hosts every Thursday that they would take care of their relatives and neighbors, so that they could rest in peace. Read the Koran for the memory of the deceased. It has been said that suffering affects you, and since then this tradition has been preserved as a tradition. “Jumalik” is held four times on Thursdays. Every Thursday, close relatives and neighbors gather and recite the Koran in memory of the deceased.

“Jumalik” is considered the deceased’s ceremony as handout. This Thursday soup is cooked and the table is served in medium level.

On the first, second, and third Thursday only soup is cooked and done in such a way. On the fourth Thursday a bit different, that is, there is cooked “shavla (meal like pilaf but a bit liquid)” or milk rice on that day. It has also a special peculiarity. This ceremony– the fourth Thursday, is organized on the day of “sitting” before the 40th day.

The 40th day is served as a special ritual after the third Thursday. In this ceremony, the deceased is remembered and prayed to him. At this point, there is

money paid by comers and the pilaf is cooked. Some close friends and neighbors gather together. The food is served in medium level. Only the deceased is remembered in ceremonies.

The “Forty is over” is again in the process of cooking, and the pilaf is cooked and distributed to visitors. At this point, the term “let the suffer cut on the day when forty days are over” is used. So it is impossible for guests to come to the forties.

Indeed, every tradition requires a specific rule. One of these traditions was a tradition “forty is over”. According to the above narration, as the Prophet said to give handout and recite the Koran every Thursday morning. So the suffer of the hosts was weakened. After that all the descendants of the Prophet (peace and blessings of Allaah be upon him) used to make the Thursday afternoon reciting the deceased in their close relatives. Throughout the centuries, this tradition has been chilling the hearts of the owners of all the houses. The same is true for “forty is over”.

“52 Days” is also a tradition dedicated to the deceased memory. However, if you are in such a state of Islam, you will not even recall such a tradition. In our present life, this ceremony is held for every deceased person. This tradition takes place at the very end of 52 days after leaving the world. As we have seen above, this tradition has a unique history. This is where religion and their harmony are concerned.

It is one of the centers of civilization in Central Asia. For many centuries our people have created a wonderful culture. This culture has opened the eyes of powerful countries. Now, if I go to the original goal, “our nation is a wonderful culture master”. Even though Muslims live in our area, other religions, such as Buddhism and Christianity, also live. Hence, they were intertwined with one another, and the other was confused with other religions for centuries. For centuries it has been mixed and mixed.

In Buddhism, after 52 days of the death of the human being they made monuments of deceased. This ceremony is a great tradition. They are honored by the sacred pole. In this way, the most important aspects of this tradition are bundles to our ritual, and the “52-day” march of the deceased. But this does not mean that we have received this tradition from the whole of the Buddhist, and we have this ritual in a special spirit. They have all the sculptures in our tablecloths – all the flavors and desserts on the table. The dishes are greatly discreet, and close relatives and neighbors spread the meat. As always, prayers read in memory of the deceased, and the good deeds of the deceased are remembered. So, only the last surviving mark remains.

The custom “year is over” is celebrated on the occasion of the 9th month of the deceased's death. This tradition is characterized by its unmatched qualities. The annual ritual is symbolic. The reason is that the person is born nine months after birth. And this is done in 9 months. During the year's funeral, another sheep should be slaughtered and all relatives, neighbors come and are served with pilaf. A day before the year, the pilaf ingredients are got ready, the carrots are sliced, and the next day the pilaf is cooked in big pots. The table cloths are filled with sweets from all the ingredients. In this ceremony, they say, “The end of the year should be weddings”. The depressed women come out of the mourning dresses.

CONCLUSION

Traditions and ceremonies are one of the most important components of the culture. They reflect the lifestyle, economic activity, outlook, ethnic identity of the people. Therefore, specific types of ceremonies have been formed in specific historical and ethnographic areas.

The Khorezm oasis we are studying is one of the most ancient historical and ethnographic regions of Central Asia, and its population is different from ethnogenetic, material and spiritual sides. Up to date, the Uzbeks of Khorezm have well-preserved their cultural traditions, such as the birth of a child (beshik tuyi, soch tuyi, tushoq (in the sense of circumcision), from childhood to adulthood (sunnat tuyi), reaching the age of puberty (marriage), moving from one stage of life to the second (lachak tuyi), and ceremonies associated with the age-related wedding (eighty-month-old silver coins, golden plumage).

Our weddings in the 19th and 20th centuries were similar to the ones they are today's. However, some of them were different with their quality indicators. This difference was related to the level of public living. Especially, after the Russian Empire occupied the Khiva khanate, major political, economic and social changes took place in the Khorezm oasis, and it was reflected in ceremonies and traditions.

In the late 19th and early 20th centuries, the Jadids who came to the stage were promoting the spiritual and enlightenment level of the nation, in order to purge our religion from these superstitions, and on the basis of the Koran, – We see that the political process was properly analyzed, and there was an explanatory work among the people. Jadids, through their publications, tried to correct the public-political processes of the early twentieth century, and tried to explain it to the public, but also seriously opposed the celebration of luxury weddings, extravagance and superficial rituals.

By covering the subject of the traditions and ceremonies of the Uzbeks of the Khorezm oasis, the following scientific findings have been identified:

Firstly, comparative analysis of the traditions and ceremonies of Khorezm's Uzbeks in foreign sources;

Secondly, in the history of Turkish historiography, the coverage of the problem has been demonstrated on the basis of sources;

Thirdly; Rituals related to childbirth and their differing aspects from other regions (cradles, hairstyles, tushoq kasdi rituals) were explored with field research rituals;

Fourthly, studying from the childhood to adulthood (sunnat tuy) was studied;

Fifthly, the study of age-related rituals (much health, thousand months, etc.) and their transformation;

Sixth, the transformation processes of sovereignty and marriage ceremonies are covered by sources;

Seventh, ethno-local features of mourning ceremonies are examined.

Taking into account a wide range of scientific data, the features of the traditions and customs of the Khorezm oasis on the basis of new methodological and theoretical approaches have been summarized.

Traditions and rituals are significant in terms of their educational, teamwork and aesthetic character.

Firstly, the role of the collective shows that traditions, ceremonies, shapes spiritual and moral qualities in people, unites the people's lifestyle, social relations among people, and unites all layers of the people.

Secondly: As a child of the people's well-being, educational importance is often the same as those of adults, but in the process of implementation, it also shapes individual characteristics of the younger generation

Thirdly, the aesthetic significance of the Khorezm oasis provides for the unity of the members of the community, regardless of the rituals and customs of the Uzbeks, not only the older generation, but also young people, culture.

Traditions have a traumatic effect, which helped them to be able to organize their mahallas. For example, at the beginning of the 20th century, in Khiva's

neighborhood, there was a ritual: the child was deprived of his head wearing a penalty because he was attached to his child by the eldest brother (mahalla) The reason for this is that the The chugirma was considered a state symbol, and the deprivation of hats in Khorezm was a severe punishment. This type of punishment has led parents to keep up with their children and give young people the chance to abandon harmful habits. Nowadays it is necessary to study such rituals and to have a positive impact on their upbringing. Such traditions, traditions and ceremonies serve as a motive for the upbringing of young people today, the confidence in the future, the propaganda of respect for the rich spiritual heritage left by our ancestors, and the propagation of patriotism.

In general, based on the findings of the Khorezm oasis on the traditional traditions and customs of Uzbeks, the following suggestions and recommendations can be considered practical:

The issue of the traditional customs and ceremonies of ethnic Uzbeks of Khorezm oasis, ethno-cultural characteristics and transformation processes is still unclear and requires further research in the future. In this regard, it is necessary to carry out a profound scientific analysis of the issues of evolution, transformation and modernization of existing traditions and traditions, with particular emphasis on practical field research.

- Creating photo slides, showing slides, showing them in history classes in schools and colleges, as well as through the Internet, the traditions and customs of the Khorezm oasis Uzbeks traditionally celebrate traditions and ceremonies, their ethno-local features and transformation processes, it is necessary to carry out wide-scale work on propagation of the world nations.

- The rise of Russia and, in particular, the transformation of our national customs and traditions during the Soviet totalitarian regime, the increasing emphasis on the upbringing of the younger generation and the emergence of many new modern-traditional rituals, and in conjunction with educational institutions it is desirable to explain the essence of our traditional ceremonies and to improve them.

With the participation of ethnologists, historians, and members of the Youth Union to assist in the creation and promotion of customary rituals and ceremonies.

There is still a lot of unusual sources and information about traditions and rituals, and they need to pay attention to further research. In particular, the burial in Khorezm is unique and different from others. Therefore it is evident that each tradition has a special and complex analysis of traditions and traditions, and the need to produce scientific conclusions on each of them.

In today's world of globalization, giving more and more attention to national traditions and customs remains one of the most important and urgent issues. To pay special attention to the fact that today's celebration and celebration of wedding and mourning ceremonies are a great tradition amongst the public, to respond to new traditions of different nationalities, our wedding should be based on our national traditions and not on Europe.

In fact, the study of the traditional traditions and ceremonies of the Uzbeks in the Khorezm oasis are an important source of study of the Uzbek culture, spiritual life and lifestyle. The peculiarity of traditions and rituals is determined by the age, social status, outlook, natural conditions of people. It also serves to fill some gaps in the scientific reasoning of specific problems in modern science.

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**EXAMPLE FROM TRADITIONS AND CUSTOMS OF THE UZBEKS IN
KHOEZM REGION (XIX XX centuries)**







