



DESCRIPTION OF ECONOMICAL HOLDING OF UZBEK WEDDINGS IN HISTORICAL SOURCES

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“Rest on the development of our nation there are two things to be said: This is a wedding and a mourning.”

Mahmudkhuja Behbudiy

ABSTRACT

The explaining of the historical data which is about how to economically celebrate the Uzbek wedding and national feasts.

The scientific analyze of the historical information which are about how to economically celebrate the Uzbek weddings and national feasts.

KEYWORDS. *National, tradition, custom, ceremony, wedding, entertainment in birth of child in the family, marriage, enlightener.*

DISCUSSION

The sets of Uzbek national values also include wedding celebrations. It is known that our ancestors adhered to strictly defined customs and traditions for thousands of years, that is, they spent their good and bad days through various rituals. Information about these traditions is also brightly reflected in classical historical sources.

In particular, it was commanded in the holy Quran that "eat, drink, but do not let wasteful, after all, Allah almighty does not love wasteful". In this bible it is said that insurgency and extravagance will lead to the destruction of the entire ummah. Therefore, it is necessary to open a war against hashamats and their complications. Because not only the hashamatchi himself, but also the members of the society that has opened the way to him, all together fall into ruin[1.82].

The holy hadiths also provide the following thoughtful thoughts about the traditions and customs of our people: "giving a banquet at a wedding is the right thing", "even if a sheep is slaughtered, it is

necessary to make a wedding (feast)", "the blessing of wives is the light of the costs of marriage".

In the chapters of Abu Iso at-Termizi (824-892), the great scientist, such as "Жаноза китоби", "Никоҳ китоби", "Қурбонлик қилиш", "Ақиқа ҳақида" there are the following profound thoughts about the conduct of various ceremonies: "those who tear their collars and tear their faces and those who make the behaviour of ignorance are not among us" [2.20], "May Allah bless you, now slaughter if you are called to a wedding, then definitely go" [2. 22], "every woman who has faith in God and the day of resurrection is not subject to more than three days' mourning for the dead, but the dead wife of her husband mourns four months and ten days' mourning"[2.21].

Also, the scientist wrote about aqiqa. The messenger of aqiqa "the two equal-year-old sheep for the boy and those who ordered the slaughter of one sheep for the girl", rasululloh (s.a.v.) said: "make an aqiqa for the son of a child, "take out the blood of the sheep and take his hair" in his name[2.33], rasululloh



(s.a.v.) said: "the boy depends on his own agate, on the seventh day the sheep is slaughtered in his name, the name is put on him and the hair is taken" [2.34].

During the reign of sahibqiran Amir Temur (1336-1405), the conduct of family customs and rituals was at the level of public policy. Temurbek grandfather noted: "I paid attention to the fact that my sons, grandchildren and loved ones came and sought to marry. I saw this work on an equal footing with state chores. I asked the genealogy of the bride to be, seven feathers. Through specific people, I identified health, physical perfection. I let the bride down by giving a great wedding-performance to country without any defect with the lineage, decency, health of being a bride" [3.58].

Our master grandfather once again said: "I believed that my sons, grandchildren and loved ones would approach their wives by drinking any drops of wine. After all, under the influence of wine, I have taken this immaculate course of saying that the offspring of the child who came into being are affected by the breakage"[3.58].

Also, in Gulbadanbegim's work "Humoyunnoma", it is written that Humoyun Mirza falls in love with Hamidabonu in the Hindol palace and puts a matchmaker. But before persuading the girl, the matchmakers will have to attend for forty days. Even if our ruler Humoyun Mirzo abides by the centuries-old tradition, tolerates, patiently - keeps homage to Hamidabonu and respect for his household.

If we turn to the pages of the history of the next period of our homeland, the most important socio-political and historical phenomenon in Turkistan in the first quarter of the 20th century is the accelerated movement. The accelerated state system had embodied the ideas and concrete practical activities that set the objective of bringing society to a new level of development through the reform of governance and the development of the nation.

The enlightened intelligentsia-jadids, who grew up in our country, set the main goal of fighting against various superstitions and harmful vices in order to further increase the spiritual and educational level of our people. In particular, they exposed the conduct of flashy and luxurious wedding celebrations through their works without fail.

Articles related to this topic were printed in various publications such as "Sadoi Turkistan", "Sadoyi Fergana" of the progressive jadids - Abdulla Avlani, Ashurali Zahiri, Abdulhamid Chulpon, Is'haqon Ibrat and others. Scientists paid special attention to the household life of the people, in particular, expressed profound thoughts about national weddings and their conduct. In particular, articles on this topic of Abdulhamid Suleiman ogli Chulpon (1893-1937) and Is'haqon Ibrat (1862-

1937) in the newspaper "Sadoi Fergana", as well as the decree of the jadids' Shuroi Islamiya' organization on the regulation of wedding-celebrations in the fasting of salvation were printed.

Abdulhamid Chulpon in one of his articles in "Sadoyi Fergana" expressed such an opinion about the wasteful at weddings:"in recent days and in recent years, day by day, if it was good before, it would be a step back... There would not have been such wasted weddings in this times." In his opinion, in the nose peasants were eating during the winter with the child-tow of funds, which they developed during the summer, and in today's economic woes were added to the composition extravagant weddings.

Is'haqon Ibrat is a well-known presenter of Fergana jadidis the lesson the wasteful of weddings, excessive expenses, expressed in his thoughtful comments about the fact that young people are more inclined to various riddles than to receive knowledge: "still, if we find a whitewash without trying our religion, then will spend ten thousand wasted on hunting weddings... This condition is undeniable, it is the science... A person without knowledge means an unreasonable wall. The unreasonable wall is desperately. Read science, read, morally, modern science...". With these thoughtful thoughts, the scientist encourages young people to acquire their worldly knowledge.

For example, in the decision of the organization of "Shurai Islamiya", which was announced in the fasting of "Najot", about the regulation of wedding celebrations, such lines are written: "the s'ezd of muslims of Turkestan, taking this situation into account, is a kind of superstition and wastefulness, chunanchi, wedding-memoirs, junket... and it will be the day of the funeral, when georgon decided to end the wasteful bikullia (all)." Also, the procedures for conducting funeral, marriage, circumcision weddings are described in detail in this decree.

Such articles as in journal "Oyna", "A'molimiz yoinki murodimiz" („Oyna", 6-7 of 1913), "Hafizi sihati oila" ("protection of family health"), (Oyna 14 of 1914) "Bizni kemirguvchi illatlar" („Oyna", 13 of 1915) were published in the head of jadidism Makhmudkhuja Behbudi (1875-1919).

As the scientist writes in the article "Vices that bite us"... we, the city and village of Turkestan, have invaded until our semi-cultural, semi-brutal classes, wrapped up in all our lives and turned us into crisis and hell into a round wedding, and mourning the enemy of the two in Islam " [4.145].

Nationalist grandfather Mahmudkha Behbudi "Vices that bite us" in the article lavish wedding-memoirs, pictures and the costs of them are discussed in detail: "we need to make the wedding and bows



small and until we are in the procession, come to think of our time. For religion, for mosques and schools, you need oqcha, wealth, state, sumon (wealth). If we spend our wedding and mourning Turunians, knowledge and religion, ankarib (at a short opportunity) as a European development and self-image and religion, we will find the reputation and development. No, if we continue with our present situation, we will have no share other than the humiliation of religion and the world (ugliness) and misakanat" [4.148].

M.Behbudy also sharply criticized the excessive dabbles in wedding ceremonies in the article "A'molimiz yoinki murodimiz" (Oyna, number 6-7, 1913): "... let the wedding and blessing be done, but, as now, without wasting. And let it be made as small as possible. And let the children with excess money be well educated Muslim and Russian. To spend on mourning, let oqcha be spent on old madrasah and cemetery mosques and schools' injuries. Let the children from wedding and mourning be given to government schools, and let the students from these schools be sent to Mecca, Medina, Egypt, Istanbul and the Russian dorilfun and dorilsanat and make efforts to develop religious and secular and modern people" [4.157-158].

Based on the Qur'an and hadiths, the scientist understood the need for such rodent vices, which pose a risk of ruin to families, it was necessary to make effective use of the funds spent on excessive celebration in the field of education, with particular emphasis on the need for Muslims to rebuild their thinking.

M.Behbudiy was once more enlightened: "which nation makes us foolish? marriage, by the way, these two troubles will not be saved until they die. O people! O Muslims! We do not speak God and rasululloh for and follow ourselves passion? Are we foolish? We need to make weddings and obituaries smaller and in our case we are on the move and think of a modern day" [3.147-148].

In particular, it is worth noting the spiritual and educational views of Abdurauf Fitrat (1886-1938), the largest leader of the Bukhara jadids, who wrote the work "the order of the family or the head of the family," in 1914, and this book was published in 1915 [5.214-316]. This work was very quickly spread to central Asia and other regions at that time and fell into the eyes of the general public.

In this work, A.Fitrat thought of himself as an intellectual with extensive coverage and deep knowledge. The scope of the issues that the scientist interprets is quite wide, the need to build a family, the need to marry and not marry, what kind of mahr and wedding, the couple relations, the role of a woman in the family, the duties of parents, children

and the relationship between them, the upbringing of children, etc. are illuminated.

In his work, A.Fitrat noted that marriage is the agreement that the couple have a partnership in their lives and it is necessary to conduct it with place. If on the occasion of the wedding a number of devout and fellow countrymen gather together in one place and have a sincere conversation, then of course the love and kindness between members of one nation will increase. Between some, the cake and the grudge-the well disappears under this pretext. On top of this, how many poor and needy people will enjoy wedding favors for this purpose, and therefore the wedding is a useful ritual.

The scientist noted: "if on the occasion of the wedding a number of devout and fellow countrymen friend gathered together and had a sincere conversation, then of course the love and kindness between members of a nation will increase even more. Among some, the previous cakes and condiments were lost under this pretext, how many miskin and needy people could enjoy wedding favors with the same" [5.238].

According to A.Fitrat, there are also cases in our country that cause a lot of damage at weddings. There are such people who, in 10-12 years, collect thousands of sums with salt. In a week, they will lose weight, again become debtors and poor, losing weight with the name "wedding". On the day of the wedding, people who are dressed in a sarpo, eating, see the situation of the owner of the wedding, ridicule, do not even come and ask for his condition.

"In our country, there are cases when weddings cause a lot of harm," writes the scientist. In Bukhara, there are such people that for ten or twelve years they collect five or six thousand rubles with a fine. In a week they will all die under the name of "wedding", they will again become debtors and poor. On wedding days, people dressed in a sarpo, eating and drinking make fun of seeing the behavior of the owner of the wedding. They do not even come and ask for his condition. "You have paid for one black day by spending and spending so much money on something in vain. Which religion, which sect, which government and what law has forced you to work this foolishly? "If you ask, they certainly cannot answer. Such weddings are not in the Islamic Sharia, because they are extravagant, while the extravagant are haram in the Sharia.

What is more surprising is that the enthusiasts and the causers of extravagance of such weddings know their vain and harmful deeds. Even some of them have been wearing these weddings in order not to stay with each other, when kaysi is done with the same intention of solemnity, Prophet has forbidden their ummah to go to this wedding" [5.238-239].



In his work, A. Fitrat also cited the *iqtibos* in the scriptures: "Imam Bukhari and Imam Muslim narrate a narration from Malik with Anas: "when Abdurrahman ibn Avlor reports to the Prophet that he wants to marry, he says: "Blessed be you. Make a wedding even when a single sheep is spent. This means that each case will have a certain norm and limit. If the wedding passes the border, even if it is useful, then there will be nothing more than damage" [5.238].

Ibn Mas'ud (may Allah bless him and grant him peace) narrates: "the food of the first day at the wedding is true, the food of the second day is sunnah, but the food of the third day is *riyo*. Whoever acts hypocritically, God exposes his hypocrisy in the crowd" [5.239].

Abu Huraira (r.a) narrates: "Nabi alaihissalom said: "if two men go to weddings and banquets to pass each other, do not go to any one of them, do not eat their food" [5.239].

In Short, Abdurauf Fitrat "Oila" in his work, he was categorically opposed to those who sharply condemned the extravagant at weddings, did not think about the harmful or useful aspects of various customs and rituals and introduced him as a tradition.

Also, a witness from the *jadid* enlightener, Haji Muin (1883-1942) wrote this in his article (1919 year) titled "About wedding and mourning ceremony": "...because of our lack of knowledge, we are a nation that will be crushed above the burden of various rituals and habits and suffer a lot of moral and financial damage for *muning*. Our people will be indebted to, they will not be able to fulfill their debts, they will be indebted to, they will end up in the garden courtyards, they will "find the goods man, they will not find the goods man", they will give them to their debts, they will destroy the things they have in their hands 1-2 days in order to it turns out that holding weddings and funerals is an enlightenment that has caused many concerns in our ancestors.

Even at the present time, the life of our self-sacrificing *jadids* is an example for us, it is important to educate young people in the spirit of independence, patriotism and nationalism, and it is necessary to study the ways of their struggle deeply. After all, as noted by our esteemed President Shavkat Mirziyoyev, "we are well aware of how our great-grandfathers are also very fond of the extravagance in our wedding celebrations, flattery, bragging about the vice that leads our nation to moral degradation."

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