



## Legal Regulation of Marriage-Wedding Traditions in Modern Uzbekistan

*Dusnazarova Mavluda Ilyamonovna*

*Faculty of Law, Termiz State University, Senior lecturer of the Department of Civil law*

**Abstract:** In this article analyzed legal regulation of marriage-wedding traditions in modern Uzbekistan with some examples. In addition in this article analyzed legal history of Uzbek wedding tradition and regulation orders of its. Moreover, this article describes weddings, which are one of the most important parts in the spiritual culture of the Uzbek people, and their role in society in a social, economic and everyday life. It focuses on the public terms related to Uzbek weddings, their usage, current issues of Uzbek weddings and historical and modern approaches to their procedure of celebration.

**Keywords:** Uzbek people, wedding, ceremony, tradition, customs, ritual, holiday, national mentality, groom, bride, ancestors, spirituality, ambition, luxury, extravagance, national values.

### INTRODUCTION

The Uzbek people have a rich history, spiritual values, and national traditions from the ancient past to the present day, and over time they have preserved it in their hearts and spirituality and passed it on from generation to generation. is coming Along with the formation and development of human life, and serving as a basis for the creation of the necessary needs for the future, history also assumes the responsibility of analyzing the way of life of our ancestors in the past in an honest, truthful and critical spirit.

There is a situation in the Uzbek language, which is characterized by the invasion of "had". Without ignoring it and exceeding it, in practice, humanity and the border of the state are inexorably broken. The border guards immediately seize those who have violated the existing border, completely ignoring the existing laws, and hand over to the discretion of the "relevant" bodies, if, having crossed the same wall, our mother, sister or daughter, the violator who is about to violate the existing law opposes it... you know what will happen to yourself is also incredibly good... If there are those who have exceeded their limits and have become overrun, now our great people are trying hard to play "mouse – cat" with the law, which is truly the original will. [1, 25p]

In the decree signed by the first president on 28 October 1998, such nonsense was also emphasized that "such nonsense led to the fact that the rest of our ancestors undermined our national traditions and discredited our sacred traditions", and in one decree about 20 negative qualities such as "vanity", "bravery", "let's go to extravagance", "self-eye", more precisely, were forced to speak illusions. Any document signed by the first president of our country in the last 26 years of our national independence did not cause such severe pain, suffering, and so much embarrassment.

### LITERATURE ANALYSIS AND METHODOLOGY

Historically, Uzbekistan is one of the most ancient countries. Its old age is expressed not only in material but also in cultural values. Ethnographers, historians and travelers have given a lot of information about this tradition and traditions in their works and diaries. For example, we can cite Rui González de Clavijo's "Diary" and Herman Vambery's "Travel Diary". [2-3, 56p]

Also, K. Shoniyozov's scientific theoretical works contain valuable information about the ethnic history, material and spiritual life of the Uzbek people, in particular, about wedding ceremonies. , directly focuses on wedding customs and post-wedding celebrations.

To the scientific works of specialists devoted to family-marriage issues, which are an important part of spiritual culture, which are among the theoretical problems of ethnography. A. Doniyorov, G. Zununova, K. Kubakov, M. Kosven, Haji Muin, N. Azimova, S. Davletova, M. Ibrahimova, H. Ismoilov, I. Jabborov, K. Shoniyozov, O. Boriyev, A. .Ashirov's scientific works helped to determine the methodological basis of the article.

The main source of the article is field ethnographic materials. Field ethnographic materials were collected based on interviews and personal observations.

Descriptive and comparative analysis, historicity, systematic approach, semiotic-semiotic theory methods were used in the article.

## MAIN PART

In the past years of national independence, there have been very drastic changes in the social life of the Uzbek people, spiritual, political and moral-legal life. Although the pace of changes that are happening in the "top" and "bottom" also do not correspond to each other, if we look at the existing life in the label in real terms. It is also possible to change to a certain extent the negative features of crime, non-compliance, in the "upper" by law, decrees and orders, by means of the application of decisions. If the "lower" is the argument that it is living on the basis of traditions, rituals, customs, and not on more laws, then the changes in its consciousness are relatively slow, sluggish. Therefore, one of the wise wrote that "the struggle against people's conservatism is much more difficult than the struggle against throne conservatism." [4-5, 85p]

It would be worthwhile if we could clarify for ourselves what the traditions, habits, rituals and other concepts mean before we talk about the main issue.

Tradition is a means of transferring the spiritual values of ancestors accumulated over a long history to the next generation, occupying one of the most basic places in the life of all ethnos. Tradition is a cultural phenomenon that occurs in the process of historical development on the basis of natural and social needs, inherited from ancestors to generations, has a positive or negative impact on the spiritual life of people. It is a set of procedures and rules adopted by a general or a specific group of people, which, as a specific social value, are integrated into the minds of people. Approaches to tradition in the scientific literature are called traditionalism. It is also often expressed by the concept of traditionalism, that is, traditionalism, in order to emphasize the importance of traditions, to evaluate them beyond the norm. Separated from time and space, only traditionally thinking and perceiving on the basis of persuasions existence make up the mindset. [6, 52p] Although traditions arise on the basis of a vital need, it is also possible to prohibit and eliminate them sometimes. However, if the need for them is preserved, others will appear instead. For example, at a village wedding in men friendly and amicable turns out conflict. This is because at previous weddings, young people demonstrated their strength in various competitions – wrestling, racing and other games. Due to the fact that games like this are not held at weddings, young people drink spilled drinks and begin to spend their strength quarreling, which previously took npmoya in game fights. This means that the disappearance of the habit can also lead to various, including negative consequences.

Tradition is an incredibly broad coverage concept. Its composition includes skills, qualifications, customs, habit, convention, superstition, painting, ceremony, wedding, celebration, picnic etc. The concept of tradition acquires a clearer and fuller meaning. Among the concepts of custom, superstition, ceremony, celebration, which are part of the traditions, the custom is an irreplaceable important place. [7-8, 10p]

Habit is a component of tradition. The tradition covers a very wide range as a phenomenon inherent in all spheres of social life, Labor, culture, while the habit manifests itself in the way of life, behavior,

behavior, communication and interaction of certain people. Habit (or tradition) is a phenomenon that is absorbed in the lifestyle of people. For example, on the eve of the holiday, such virtues as greeting small people to adults, getting up in the morning, sweeping the courtyard, knocking on the door, bringing order, paying special attention to the guests, receiving messages from the situation of nuronians, umrbakids and patients, helpless, tormented people, facilitating the affairs of Aries-troops, going to insects are typical habits of the traditions form a unique system in every nation and are perceived by the nation as a very necessary condition of their way of life. The tradition is formed under the influence of history, lifestyle and other factors of the nation and is considered one of the features that determine the specific appearance, mentality of the nation. For example, in Uzbeks, great respect for the well was expressed in vain, "the groom was urinated by the prophets," the father fell from the horse and passed on to the paw, passing through the neighborhood where his daughter-in-law had fallen. [9-10, 3p]

In this regard, since came, we will not be harmed if we give a small explanation to the terms "bride" and "groom", which we mentioned above. The question of the bride actually came from the verb "come", and at the very beginning it meant "came". It is also known to yourself that according to the patrilocal family procedures (according to the matrilocal family procedures, the bridegroom came to the bride for several thousand years), the bride is transferred from one house to another. You can also box yourself from the question "bride" in relation to the newly married either outgoing girl.

Mahmud Qashgari gave the word "groom" in the form of "kuzagu". There are also hypotheses that this word means "beautiful". The term "kuzagu", which our grandfather brought, stands very close to the word "kuzash" in our language. In ancient times, the way of the horse or a person beautifully straightened his hair-beard was expressed in our native language by the "autumn" suffix. This word goes very close in meaning to the adjective "beautiful". In the dictionary formed by Erwand Sevortyan, it is noted that the root of the word groom is close to the meanings of "ascension", "storage", "protection", "shepherd".

Independence has allowed us to freely practice our traditions inherited from our forefathers since time immemorial. In this place, from time immemorial, the wedding-spectacle tradition of the Uzbek people related to wedding ceremonies and rituals are not only joy and happiness, but also aimed at a specific goal and have been observed for centuries. It is also a set of religious ceremonies. [11, 20p] Marriage is a unique life form that was created on the basis of human intelligence, natural, spiritual, moral and legal needs and demands, passed through long historical development stages, reached our present day, and will be firmly preserved as part of our spiritual values in the future. is a set of rituals. In fact, since the ceremonies that are meant by the word "wedding" are held all the time and everywhere according to the demand and need of people, studying the history, forms, and historically acquired features of this life event in different peoples and peoples and nations. preserving universal, national and local positive traditions preserved in its structure: reforming aspects that are backward, incompatible with the requirements of the time, accustoming our people to low-cost, compact weddings is becoming one of the urgent issues today.[2-65]

According to the information preserved in historical sources, the term "toy" is a Turkic word, and it was widely used in the form of "toy" or "kurultoy" during the time of the Mongols and Chigatai khans. According to the recollections of the Arab traveler Ibn Batuta, who traveled to the region of Movarounnahr in the 14th century, "toy" is an annual gathering (kurultay), which was attended by Genghis Khan's descendants, emirs and Turkish begs, prestigious women and army chiefs. According to the information found in the historical work "Tavorikhi Khorezmshakhiya", which ended on May 5, 1864, the son of Minister Hassan-Murod Kushbegi, Muhammad Yusufbek, married the daughter of Khan, and the party was lasted several days. On the basis of most of the researched data, it was determined that "wedding" is a habit that has always been associated with a large community, high-ranking nobles, a large-scale gathering, an unlimited number of feasts and luxury since ancient times.

Uzbek wedding ceremonies have partially changed over time and differ from each other with their own characteristics in each ethnic group. Wedding ceremonies inherited from ancient times are the result of

the globalization of relations between nations that some magical customs before and after Islam have been mixed with modern customs. [12-14, 13p] Family relations, which are the main link of society, begin with marriage. In this, it is known to the people and neighbors that two young people are starting a new life, and it is recognized that they are getting married. This wedding in the Uzbek nation is different from other weddings in that the wedding participants perform complex customs and rituals, many ancient beliefs and worships, such as fetishism, totemism, worshipping the spirits of ancestors, distinguished by the presence of traces of fire and a number of other demonological manifestations.

The first ceremony that starts the marriage ceremony is the matchmaking, and we can find the first mention of matchmakers in the Orhun-Enasoy inscriptions of the VII-VIII centuries. In the epigraph of the great statesman Tonyuquq (7th century), the word "sov" was used in the sense of speech. Irq bitigi (divination book) is used in the sense of "sab"-word, "sabchi"-messenger, bringer of words. "He who conveys messages to each other between the bride and groom". [4-169] It can be seen from this that the practice of courtship in the creation of a new family existed even in the distant past.

Another wedding ceremony of the Uzbek people with a long history is the cradle wedding. This wedding is a product of marriage and is given in honor of the first child born in the family. In this case, the baby's relatives from the mother's side bring the baby a crib and all the necessary items to the sound of trumpets.

Another one of the ancient weddings of our nation is the wedding of circumcision (khatna), the purpose of which is to fulfill the sunnah of Islam. The wedding is held in the youth of boys, i.e. 1-3-5 years. Before the wedding, a khatmu Koran ceremony is held, and the wedding ends with a feast and best wishes for the child.

Superstition-is a word, phrase, act that is spoken in order to influence various natural phenomena and life events. On the floor of the superstition lay the intention, purpose, interest. When the superstitions began to become a habit in ancient times, they were given a mythological feature, so that everyone could understand. In particular, it was believed that positive superstitions are helped by angels, and negative ones by insu-jins. Superstitions actually had a household-practical meaning. At night, hair is not taken. The reason is that during the night the person's soul also penetrates into the hair. Since the fact is light at night, the head can be injured while the hair is being pulled, and the hair-beard can be taken uneven. At night, the house is not swept away and the waste is not thrown away. Reason-if the demons at the tip of the broom touch the person, the person is called an incurable disease . The fact is that even the House does not sweep clean because the night is dark, the impurities in the broom touch the human body. As a daughter-in-law daughter-in-law, a stone is thrown behind her while she is transferred to another household. The reason-happy at the place of departure, let it harden like a stone, and let it not return to the father's house, separated from her husband, that it will be magnified.

Ritual is a vital activity aimed at recording, celebrating important events in the life of a person, group, Family and society, passing in a state of official and spiritual upliftment, following generally accepted procedures. For example, to put a name, to go through marriage, to bury, to commemorate, to start sowing (seedling), to enter the grain harvest, etc. Rituals appeared in the most ancient times on the basis of a person's natural need. Different traditions are formed on the basis of life experience . [15-16, 2p]

And deeply spiritual and cultured species gradually became habits. Rituals were formed on the basis of habits of great importance. Some people try to flaunt their wealth, position, increase their reputation by conducting lavish rituals. Whereas, various vices, such as depravity, extravagance, reduce the value of the ritual, break its norm, create the ground for our lives to come up with false, unnecessary new habits (for example, to scatter money over people). In the conduct of various rituals, symbolic and official traditions, rules, passing from generation to generation, are observed. People are called to the ceremony as "witnesses" to the important event that is happening. They share someone's grief or joy, make good intentions for the future. Each ritual will have its own universally accepted structure (beginning, middle, culmination and end). The volume of expenses made by the organizer of the ceremony also bears witness to his social status, wealth, income. [17, 36p] As a result, people begin to

perform the ceremony not only because of necessity, but also for the purpose of demonstrating their position, wealth, false reputation. For example, it was noted in some historical sources that at the wedding of some officials, pistachios and silver almonds were made from gold, and guests were tortured or six coins were scattered over the brides. [18, 20p]

If the habit is observed in everyday life, the ritual is held only when important events in human life occur. The difference of the ritual from everyday practical activity is its solemnity. He records and formalizes the most important events in people's lives (for example, birth, marriage, death). A system of rituals and ceremonies ("Chaqaloq dunyoga kelishi", "Ism qo'yish", "Chaqaloq chilla", "Beshik to'yi", "Soch to'yi", "Tish to'yi", "Birinchi qadam", "Sunnat to'yi", "Muchal yoshi" "Nikoh to'yi", "first step", "circumcision wedding", "muchal age", "marriage wedding", etc.) came into existence in Uzbek families, which serve as a special spiritual "staircase" for the development of the younger generation, recording important events in life from the birth of the baby to the beginning of the growing up, until the formation of a family.

## CONCLUSION

It is becoming increasingly difficult to follow the same traditions, customs and rituals, taking into account the modern requirements of complex, fragile, globalized.

In today's over-accelerating era, "being a worthy successor" was truly incredibly "heavy." But, all that is left to us from our ancestors is exactly what the inheritance is. He lies in hiding in a golden crate, which is cautiously buried in the bosom of the native land and is not visible to the eye. What does that inheritance itself actually consist of? Can we call it all a national value for ourselves and for the future? Perhaps we should give up the part of the inheritance that remains from the ancestors that cannot meet the modern requirements? Without giving everyone a satisfactory answer to this difficult chain of questions, is being a "successor" actually really heavy or engulfed, how much is it actually measured in scales, and how does the folk dialect, if expressed in our own dialect? - we can not even answer the questions other than that.

In addition In general, the rituals and traditions of our people's holidays, which have passed the tests of history, reflect the national characteristics of our people, the spirit of nationalism, which has become a value, the qualities of honesty, purity, hard work. All the unique national and spiritual manifestations of the people are expressed in the folk weddings.

But in recent days, among our people, the main focus of wedding ceremonies is not on the happiness of young people, but on the amount of money spent by the godfather for the wedding, which has a negative effect on the moral environment of the society. Observations show that among the majority of the population, the increase in expenses for wedding ceremonies, extravagance, the invitation of a large number of guests - rather than the fulfillment of the long-awaited wish in good faith, among the people "who "to each other" has turned into a fight for reputation. As a result, in recent days, they spend a lot of money, even though they borrow money, not according to their income, in order to comply with some traditions that are not related to our national wedding traditions. As a result of this, disagreements that arise after the wedding cause our young people to divorce, or force the family to live in difficulty for several years. Taking into account the situation, religious scholars and imams are working to explain to the population that extravagance in ceremonies is not allowed, and that large expenditures on weddings and marakas are not justified in Islam. taking into account that on September 14, 2019, the Parliament of the Republic of Uzbekistan adopted a decision on "Improving the system of organizing weddings, family celebrations, parades and ceremonies, events dedicated to the memory of the deceased". In order to prevent all kinds of disappointments, the decision clearly defined the duration of wedding receptions and other family events, as well as the number of invited guests. Also, the decision touches on every part of the wedding ceremony that requires a lot of money, and the main attention is focused on making weddings compact and inexpensive. [Decision of the 5th Supreme Majlis]

Our people have always been generous and hospitable people. But taking into account that any situation that exceeds the norm can lead to damage, it would be appropriate to prevent weddings from becoming excessively lavish and financial difficulties and extravagances that arise as a result.

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