

BRIDGING CULTURES A COMPARATIVE STUDY OF UZBEK AND RUSSIAN WEDDING TRADITIONS

Turdialiyeva Elnura,
Andijan state university
bturdialiyev@bk.ru

Annotation. This article explores the wedding traditions, rituals, and matchmaking customs in Russian and Uzbek families. Uzbek wedding traditions, which have evolved over centuries, are renowned for being among the oldest in the world. In Uzbekistan, a wedding is far more than a festive occasion; it encompasses a series of traditional ceremonies conducted in a specific sequence. This intricate process can span from a month to an entire year, reflecting the importance of selecting a suitable bride for young Uzbeks. Families meticulously investigate the prospective bride, her background, and her environment to ensure she is a worthy life partner.

The initial ceremony, known as "Hatim", takes place at the bride's residence, where close family and friends gather to bless the couple and exchange gifts. Following this is the "Nikah," the official wedding ceremony, which is held either in a mosque or at the groom's home. After the "Nikah", a grand feast is hosted, bringing together relatives and friends to celebrate the union. The festivities continue the next day with the "Kelin Salom" ceremony, marking the bride's first visit to her husband's home.

Keywords. Wedding, matchmaking, matchmakers, groom, bride, parents, tradition, rituals, ceremony, family, friends, nikah, kelin salom.

MADANIYATLARNI BOSHISH O'ZBEK VA RUS TO'Y AN'ANALARINI QIYOSIY O'RGANISH

Turdialiyeva Elnura,
Andijon davlat universiteti

Annotatsiya. Ushbu maqolada rus va o'zbek oilalaridagi to'y an'analari, urf-odatlar va sovchilik urf-odatlarini o'rganiladi. Asrlar davomida shakllangan o'zbek to'y an'analari dunyodagi eng qadimiy an'analardan biri sifatida tanilgan. O'zbekistonda to'y bayramdan ko'ra ko'proq; u ma'lum bir ketma-ketlikda o'tkaziladigan bir qator an'anaviy marosimlarni o'z ichiga oladi. Bu murakkab jarayon bir oydan butun yilga cho'zilishi mumkin, bu o'zbek yoshlari uchun munosib kelin tanlash muhimligini aks ettiradi. Oilalar kelinning munosib turmush o'rtog'i bo'lishini ta'minlash uchun bo'lajak kelinini, uning kelib chiqishini va atrofini sinchkovlik bilan o'rganadilar.

"Xatim" deb nomlanuvchi dastlabki marosim kelinning qarorgohida bo'lib o'tadi, u erda yaqin oila va do'stlar er-xotinni duo qilish va sovg'alar almashish uchun yig'ilishadi. Shundan so'ng masjidda yoki kuyovning uyida o'tkaziladigan rasmiy nikoh marosimi bo'lgan "Nikah". "Nikoh" dan so'ng, ittifoqni nishonlash uchun qarindoshlar va do'stlarni birlashtirgan katta ziyofat uyushtiriladi. Bayram tantanalari ertasi kuni kelinning turmush o'rtog'ining xonadoniga ilk bor kelishini nishonlaydigan "Kelin salom" marosimi bilan davom etadi.

Kalit so'zlar. To'y, sovchilar, sovchilar, kuyov, kelin, ota-ona, urf-odat, marosim, marosim, oila, do'stlar, nikoh, kelin salom.

KÜLTÜRLER ARASINDA KÖPRÜ: ÖZBEK VE RUS DÜĞÜN GELENEKLERİNİN KARŞILAŞTIRMALI BİR ÇALIŞMASI

Turdialiyeva Elnura,
Andijan devlet universitesi

Özet. Bu makale, Rus ve Özbek ailelerindeki düğün geleneklerini, ritüellerini ve eş bulma adetlerini incelemektedir. Yüzyıllar boyunca evrimleşen Özbek düğün gelenekleri, dünyanın en eski gelenekleri arasında yer almakla ünlüdür. Özbekistan'da bir düğün, şenlikli bir olaydan çok daha fazlasıdır; belirli bir sırayla gerçekleştirilen bir dizi geleneksel töreni kapsar. Bu karmaşık süreç bir aydan bir yıla kadar sürebilir ve genç Özbekler için uygun bir gelin seçmenin önemini yansıtır. Aileler, potansiyel gelini, geçmişini ve çevresini titizlikle araştırarak onun değerli bir hayat arkadaşı olduğundan emin olurlar. "Hatim" olarak bilinen ilk tören, yakın aile ve arkadaşların çifti kutsamak ve hediye alışverişinde bulunmak için bir araya geldiği gelinin evinde gerçekleşir. Bunu, bir camide veya damadın evinde düzenlenen resmi düğün töreni olan "Nikah" izler. "Nikah"tan sonra, akrabaları ve arkadaşları bir araya getirerek birliği kutlamak için büyük bir ziyafet düzenlenir. Şenlikler, gelinin kocasının evine ilk ziyaretini işaret eden "Kelin Salom" töreniyle ertesi gün devam eder.

Anahtar kelimeler. Düğün, çöpçatanlık, çöpçatanlar, damat, gelin, ebeveynler, gelenek, ritüeller, tören, aile, arkadaşlar, nikah, kelin salom.

ОБЪЕДИНЕНИЕ КУЛЬТУР СРАВНИТЕЛЬНОЕ ИЗУЧЕНИЕ УЗБЕКСКИХ И РУССКИХ СВАДЕБНЫХ ТРАДИЦИЙ

Турдиалиева Эльнура,

Андижанский государственный университет

Аннотация. В этой статье рассматриваются свадебные традиции, ритуалы и обычаи сватовства в русских и узбекских семьях. Узбекские свадебные традиции, которые развивались на протяжении веков, известны тем, что являются одними из старейших в мире. В Узбекистане свадьба – это гораздо больше, чем просто праздничное событие; она охватывает ряд традиционных церемоний, проводимых в определенной последовательности. Этот сложный процесс может длиться от месяца до целого года, что отражает важность выбора подходящей невесты для молодых узбеков. Семьи тщательно изучают будущую невесту, ее происхождение и ее окружение, чтобы убедиться, что она является достойным спутником жизни.

Первая церемония, известная как «Хатим», проходит в резиденции невесты, где собираются близкие родственники и друзья, чтобы благословить пару и обменяться подарками. Затем следует «Никах» - официальная церемония бракосочетания, которая проводится либо в мечети, либо в доме жениха. После «Никах» устраивается грандиозный пир, на котором собираются родственники и друзья, чтобы отпраздновать союз. Празднества продолжаются на следующий день церемонией «Келин Салом», которая знаменует первый визит невесты в дом ее мужа.

Ключевые слова. Свадьба, сватовство, свахи, жених, невеста, родители, традиция, ритуалы, церемония, семья, друзья, никах, келин Салом.

A wedding ritual within traditional cultures represents a multifaceted sequence of ceremonial actions that officially signify an individual's transition to a new social and age-related status. The traditional Russian wedding exemplifies a complex cultural phenomenon, encompassing diverse elements of varied origins, characteristics, and functions. Alongside ancient customs such as handshaking and the symbolic unbraiding of the bride-to-be's braid, the ritual also integrates Christian traditions, including pilgrimage and the matrimonial ceremony. Similarly, wedding traditions in Uzbekistan, with roots extending back several centuries, are among the most ancient globally. Uzbek weddings are celebrated with grandeur, incorporating a rich array of rituals and meticulously preserved traditions. These ceremonies hold immense significance, not only for the bride and groom but for their extended families and broader community.

The study of Uzbek folk wedding rites and rituals has garnered attention from numerous scholars, including M.Alaviya, B.Sarimsakov, M.Zhuraev, S. Davlatov, and O. Ismonova. Despite

this scholarly interest, the genre structure of folklore within the wedding ceremonies of specific Uzbek regions remains underexplored. Notably, the matchmaking process is regarded as the foundational stage of the wedding sequence. Linguistic and cultural analyses suggest that the etymology of the term "matchmaker" is rooted in notions of benevolence and the conveyance of auspicious news.

Uzbek weddings unfold through a series of traditional ceremonies performed in a predetermined order. The selection of a bride is undertaken with considerable deliberation, often extending over several months, and occasionally lasting up to a year. This process underscores the cultural emphasis placed on familial harmony and the social responsibilities associated with marriage.

Marriage represents a lifelong commitment, making the selection of a life partner a matter of considerable significance. To understand the cultural perspectives surrounding this union, it is important to examine the similarities and differences between Russian and Uzbek wedding rituals.

Both Russian and Uzbek weddings share the foundational tradition of matchmaking, wherein the groom's family formally approaches the bride's family to express their intentions. Matchmaking serves as a formal proposal, seeking the parents' blessing for marriage. Traditionally, matchmakers – often close relatives such as the groom's father or godparents – are entrusted with this task. Their responsibilities extend beyond proposing; they also investigate the bride's family background, dowry, and personal attributes. Occasionally, professional matchmakers are enlisted to identify suitable candidates.

During matchmaking visits, representatives of the groom's side present gifts and request permission for the union. The process is considered a pivotal stage in both cultures, setting the groundwork for subsequent wedding preparations.

In Uzbekistan, the matchmaking process is typically led by senior female relatives – grandmothers, mothers, or older sisters. The selection criteria emphasize three main aspects:

- A complete and united family structure.
- High regard within the community.
- Elevated social status.

Education holds paramount importance in selecting a bride. Unlike immediate decisions, Uzbek tradition encourages patience; the bride's family refrains from giving an immediate response to avoid premature conclusions. The groom's family often makes several visits while the bride's family gathers information about the prospective groom. Upon favorable findings, the bride's family signals consent by presenting a piece of white fabric to the groom's representatives—a ceremony known as *oklik oldi*.

In Russian tradition, matchmaking, though less prevalent today, was once central to the wedding process. Historically, it was imperative to select auspicious days for proposals, avoiding fast days, even-numbered dates, and especially the 13th. Despite its modern symbolic nature, many couples revive the ritual to honor familial customs.

Traditionally, matchmaking was conducted discreetly after sunset to ward off ill fortune. Matchmakers used coded phrases like "You have goods, we have a merchant" to initiate discussions. The bride remained silent throughout, occasionally showcasing her skills in sewing or embroidery to demonstrate her diligence. Both families aimed to present the bride and groom in the best light, highlighting virtues and material stability.

This structured approach to matchmaking in both Russian and Uzbek cultures underscores the cultural importance placed on careful consideration, family involvement, and community approval in the journey toward marriage.

In Uzbek culture, the matchmaking ceremony is a significant tradition where representatives of the groom formally request the bride's hand in marriage. The future of the newlyweds is closely tied to the involvement of the groom's family, relatives, and matchmakers. Consequently, matchmakers carry a considerable responsibility, requiring comprehensive knowledge of both

families. In cases of limited information, they consult neighbors, relatives, or friends to avoid potential future complications.

Matchmakers demonstrate persistence, repeatedly visiting the bride's family until consent is granted. Upon successful negotiations, the "breaking the cake" ritual signifies the engagement. Unlike Russian weddings, Uzbek matrimonial customs emphasize extensive preparatory stages and cultural nuances. The selection of a bride involves experienced family members – typically a grandmother, mother, or elder sister – focusing on the prospective bride's family background, moral upbringing, and social status. High regard is given to candidates from respected, prosperous households, reinforcing familial and social ties.

While personal affection plays a minor role, the groom retains final decision-making authority, contingent upon his parents' approval. Once consent is granted, matchmakers arrange a pre-scheduled visit to the bride's home. During this meeting, guests engage in polite conversation over tea, while the bride attentively hosts, ensuring guests are well-served and comfortable.

Key factors assessed by matchmakers include:

- Household organization and cleanliness
- The bride's etiquette and demeanor
- Her domestic skills
- Family harmony and parental relationships
- Interaction between the bride and her elders
- Hospitality toward guests

A final decision is traditionally reached after the third visit, culminating in the ceremonial sharing of cake, symbolizing the bride's acceptance into the groom's family. This is followed by the *Fatiha-Tui* - a lavish engagement ceremony featuring gift exchanges and festive celebrations. The subsequent wedding is a grand event, reflecting the cultural emphasis on joy and community participation.

Both Uzbek and Russian weddings are vibrant, meaningful occasions deeply rooted in tradition. These customs, passed down through generations, embody the cultural heritage and social values of each nation.

The wedding traditions of Uzbekistan and Russia, while distinct in certain customs, share fundamental values centered on family, respect, and social harmony. Both cultures emphasize the importance of matchmaking as a critical first step in forming marital unions, highlighting the involvement of elders and the broader community. The Uzbek matchmaking process is marked by persistence, detailed family assessments, and the symbolic sharing of cake, while the Russian tradition underscores ceremonial etiquette, auspicious timing, and formal proposals.

These rituals not only facilitate the union of two individuals but also strengthen relationships between families, ensuring social cohesion and cultural continuity. The careful consideration of factors such as family reputation, upbringing, and hospitality reflects deep-rooted societal values in both cultures. Despite modern influences, these time-honored customs remain integral to wedding celebrations, preserving cultural identity and fostering generational connections. Ultimately, Uzbek and Russian wedding rituals exemplify the enduring significance of tradition in marking life's most important milestones.

References:

1. Sumtsov N.F. "About wedding rituals, mainly Russian".
2. Sakharov I.P. "Tales of the Russian people about the family life of their ancestors".
3. Muradova M. Sh. Genre composition and artistry of Uzbek wedding folklore (based on the materials of Orta Zarafshan oasis).
4. Zhirnova G.V. Marriage and weddings of Russian townspeople in the past and present. M., 1980.
5. Mardonova G.A. "The image of a matchmaker in the folklore of a wedding ceremony and customs associated with matchmaking"Internet resources: <https://sunmag.me/svadby/svatovstvo>