

The Sociological and Linguocultural Aspects of Uzbek Weddings

Jonikulov Abdullo Ziyodullo O`gli¹, Kamalova Dilorar Azatxanovna²

¹Student, ²Scientific Advisor,

^{1,2}Masters Department, Uzbek State World Languages University, Tashkent, Uzbekistan

ABSTRACT

This article examines the hypothetical and strategic ground works of the impact of public customs on society. The job of ethno cultural values in the profound existence of Uzbek society is shown. The creators inspected weddings in the wording of customs and applied the methodology of E.Durkheim, A.R.Radcliffe-Brown, C.Levy-Strauss, and E.Lich. The wedding service of the people groups of Central Asia is one of the most complex edifices of customary family culture. It reflected the social and lawful relations, family structure, convictions, and religion. The ceremony has generally been associated with the highlights of the far off past, the close past. New peculiarities were brought into it with extraordinary trouble, regardless of whether the state and religion were keen on changing the ritual. The fundamental construction of the wedding function in Central Asia was the equivalent and incorporated the accompanying stages: matchmaking - wedding - post-wedding functions. The review uncovered the fundamental qualities of ethno cultural values, comprising customs, customs, ceremonies and ceremonies. As per the creators, the act of holding weddings with Uzbeks demonstrates that the most widely recognized factor is the dull bias "so everything is like individuals have. Individuals attempt to have "while possibly worse, then basically at the degree of others". The principle attributes of the ideas "wedding", "festivity", "custom", as well as customs and customs of the Uzbek individuals it is investigated to during wedding occasions. Preventive measures to diminish and change the methodology of Uzbeks to weddings are thought of.

KEYWORDS: wedding, celebration, tradition, wedding ritual and ritual, "cousin" marriages, sociocultural standards, family, kitsch culture

Introduction

Family and marriage are social organizations in which all individuals on earth are involved. Every individual is remembered for them somehow, or possibly has a connection to them. Being one of the most established human social developments and a basic part of the everyday existence of current individuals, family and marriage all through mankind's set of experiences have been important to masterminds, researchers, and analysts. That's what history shows, for quite a long time, unique ethnic gatherings and countries have been fostering their strategies and procedures for moving components of their way of life to new ages, fixing them in public personality. In this cycle, ceremonies and customs, customs and customs, as a rule, sharpened for a long time by filigree and nuance, possess a significant spot. Ethno's social qualities in the otherworldly circle are limitless scholarly riches and hold of current

society. Information on public practices, the cycles of their collaboration with the socio-political, financial, and ethnic social parts of the existence of people groups is as of now important for the country in a democratized society, the development of a law and order. In this unique situation, a hypothetical and systemic investigation of relational, interethnic, and social what's the more, civilizational connection of individuals is by all accounts a worldwide issue.^[1]

In Uzbekistan, profound changes are being completed in the whole region. They want to fabricate a popularity based state and a fair society, where the need is the execution of a basic furthermore, clear rule - "Human interests most importantly." At the equivalent time, the nation values the customs of public culture, which is one of the circumstances for the coherence of the recorded insight of individuals, the recreation of the moral and ethnic underpinnings of a public person. At the present stage, the inquiry emerged of considering the customary way of life of ethnic networks, which involves the need to foster new public projects that most enough reflect their social attributes. The practices and customs of the Uzbek public have advanced throughout the long term. They are exceptionally unique, energetic also, and various, tracing back to various times and religions. Custom culture is one of the major parts of people's culture. The developing requirement for the investigation of people's culture invigorates the need to understand the elements and examples of the advancement of custom culture and possesses the main position in the design of social examinations. The historical backdrop of the investigation of ceremonies goes far into the past. In specific, Confucius trusted that the groundwork of schooling ought to be the investigation of the practices and intelligence of the progenitors, because "Assuming an individual is polite, however, doesn't notice ceremonies, he squanders his energy to no end; assuming an individual watches out, however, doesn't have a clue about the traditions, his mindfulness becomes meekness; a shrewd individual who doesn't have the foggiest idea about the guidelines of conduct becomes crazy, and a clear one becomes inconsiderate". As for Herodotus, "If I somehow managed to give every one of the people groups of the world to pick the best traditions and habits, then, at that point, every country, having painstakingly analyzed them, would pick its own. Along these lines, every country is persuaded that its traditions also, way of life are somehow or another the best". In tafsirs and hadiths, particularly in the progress of major scholars of

¹ Antonova, L.I., Tsvetkova, N.A. The role of family traditions and rituals in the representations of senior preschool children about the family // Modern Humanitarian Studies. – 2006- No.1. pp. 22-25.

Central Asia, Imam Ismail al-Bukhari, Imam Muslim ibn al-Hajaj, Abu Isa Muhammad At-Tirmidhi and others, alongside strict perspectives contain humanistic and moral thoughts concerning schooling and preparing, avoidance of internecine hardship, horrendous conflicts, the foundation of tranquillity on earth. Furthermore, they give incredible consideration to family and homegrown relations, the way of life of correspondence, good cause, the obtaining of information and dominance of the art, people's customs and customs, and so on. The investigation of customs, customs and ceremonies is completed by rationalists, students of history, sociologists and other delegates of philanthropic information. Hence, the German thinker G. Hegel gave a lot of consideration to the job furthermore, the meaning of social customs and rituals in the existence of society: "The creation made by every age in the field of countries and otherworldly movement is a legacy whose development is the aftereffect of the investment funds of every past age, a safe-haven in which all human ages thankfully and cheerfully put everything. what assisted them with going the lifestyle, what they found in the profundities of nature and soul. This legacy is simultaneously both the receipt of a legacy and the passage into ownership of this legacy. It is the spirit of each resulting age, its profound substance, which has become something natural, its standards, biases and riches ". Logicians of the Enlightenment - Russo, Diderot - emphatically assessed society customs, customs, and ceremonies. Also, they are thought of, as in the past, all together, as one entirety. In functionalism, the ceremonial was thought about basically as an image, a declaration of social relations. E. Durkheim [Durkheim 1998] fostered a definite grouping of ceremonies, partitioning them into negative, or plain, and positive. A.R. Radcliffe-Brown [Radcliffe-Brown 2001] created the idea of custom worth, which he applied to socially huge items. The imagery of the ceremonial has become one of the fundamental subjects of the French Structuralism K. Demand Strauss [K. Demand Strauss 2001], who considered it as a sign framework. E. Lich [E. Lich 2002] considered the custom as an exit into the sacrosanct circle, where other existence act furthermore, where the standards of mainstream, regular daily existence lose their importance. In ethnology, ceremonies are considered as ways of behaving that fill an open role, as well as the elements of controlling forcefulness, bunch union furthermore, and the arrangement of an arrangement of social images. E. Hoffman [Hoffman 2009], V. Turner [Turner 1983], M. Eliade and other unfamiliar creators likewise made a significant commitment to the investigation of the custom. In the compositions of M. (Weber 1984), J. Fraser [Fraser 1983] G. Spencer, E. Taylor [Taylor 1989], the ceremonial was thought of as a sociocultural peculiarity.^[2]

The investigation of culture according to the perspective of customs, customs and ceremonies is considered according to the perspective of different disciplines of human science, humanities, brain research, and ethnography. According to a humanistic perspective, most scientists consider the ethnocultural parts of customs and ceremonies. Underway of S.N. Ikonnikova, M.S. Kagan, E.S. Markaryan, Yu.V. Bromley, E.A. Hotshot, Yu.P. Averkiev, S.A. Arutyunov, L.N. Gumilyov,

² Aptukhina N.G. Traditional ritual culture in the context of cultural studies: a review of approaches. CyberLenink: <https://cyberleninka.ru/article/n/traditsionnaya-obryadovaya-kultura-vkontekste-kulturologicheskikh-issledovaniy-obzor-podhodov>

VB Iordansky V.P. Levkovich, A.P. Sadokhin, M.O. Mnakatsanyan, S. A. Tokarev concentrated on chronicled and social methodologies and hypothetical and systemic parts of ethnocultural processes in the practices and customs of different people groups. With regards to globalization, societies of different people groups go through unification, inspiring uniform guidelines of conduct in regular daily existence, framing general human, widespread societies, which depend on joining processes. At the same time, the course of public recovery of youthful free states, including Uzbekistan, is portrayed by the craving to save a unique culture and uniqueness. Customs and customs are legitimately viewed as the social legacy of every country. They are the premise of the life furthermore, development of any country. These two ideas mirror the propensities and groundworks of individuals, their personality and uniqueness, and fill in as a memory of the historical backdrop of their precursors.

Every country has its own extraordinary story, which is more clear, knowing the practices and customs that have shaped since antiquated times. As indicated by E.L. Golovleva, "customs and services are the main types of the guideline of the way of behaving and exercises of an individual and a group in customary culture". Lavish festivals, tomfoolery and merriments have long gone with family instruction. The festival is representative, since alongside the emotional appraisal of social reality, a goal and socially critical peculiarity happens - the proliferation of the social construction of society. A wedding is an old practice communicated in the festivity of a marriage between a man and a lady. The wedding, its quality and size of association can now be considered a mark of the social renown of a youthful couple. Today, not customs acquired from antiquated times make a wedding socially huge. A wedding, specifically an eastern one, is a long and genuine cycle, which is being ready for well before the festival. A productive endeavour to concentrate on chronicled layers in an intricate set of wedding customs is crafted by N.A. Kislyakov. In "Papers on the historical backdrop of family and marriage among the people groups of Central Asia and Kazakhstan", he laid out that a conventional wedding comprises two huge occasions: commitment (occasion 1) and the wedding itself (occasion 2) of the principle occasion, which included strict service of marriage and finishing with the move of the love bird to her better half's home. He believes the first of them to be "a reminder of a marriage from the time of the mother's loved ones," "a remainder of the marriage celebration during the matrilineal marriage in the time of mother regulation". Occasion 2 (wedding) is hereditarily a result of another recorded period when man-centric relations emerged and marriage occurred solely after paying kalam, and the actual festival was devoted to the move of the love bird to her better half's house, as the marriage became patrilineal. With the coming of the second, the principal occasion started to endure, transforming into a commitment, and the matrilineal settlement of two or three was to some extent saved in the custom of "secret" visits by the husband to the lady in the pre-wedding time frame.

Conclusion

Weddings and family festivities as significant elements mirroring the way of life, profound level individuals play a significant job in open life and are essential for the customs of the individuals of Uzbekistan. Notwithstanding this, the recorded exercises in ongoing years are portrayed by

abundance, squander and other negative peculiarities. This situation is associated with the current stable generalizations of most of the populace who generally accept that an enormous number of visitors is a mark of liberality, regard for the traditions and customs of individuals. In the meantime, such "traditions" and "customs" lead to unnecessary inefficiency, disregard for the requirements of individuals around them and, at last, extending the social definition of individuals. Subsequently, incidentally, families spend tremendous assets, frequently not relating to their earnings, to consent with laid out customs. Holding a wedding festivity on credit prompts the way that families pay for a long time. The most intense issue is holding outlandishly eminent weddings and burial services in customary social orders, where, along with strict standards, nearby traditions are likewise solid. Given the present conditions, during the conversation of this significant issue for the country, agents of the scholarly local area and the general population, supporting the need to smooth out weddings, family festivities, family burial service functions, proposed: - to frame a conscious mentality of individuals towards public traditions and customs, otherworldliness, culture, keeping public control, safeguarding the privileges of residents, forestalling pretentiousness, wasting during family occasions; - the presentation of limitations on the holding of wedding occasions, to forestall the change of weddings into kitsch; - layout a restriction on the direct of different related occasions that antagonistically influence the public practices of individuals, requiring additional waste, time and cash; - to concentrate on global involvement with holding wedding and different occasions; - to frame popular assessment through the media about the need for a cultivated relationship in comparable occasions, to talk about with well-known figures of culture, science and people in general about the history and types of festivities in the nation of the West what's more, the East. Simultaneously, considering the global structure of the nation, don't lay out restrictions on public customs and customs, types of weddings, and different related occasions considering the sociocultural custom of agents of all ethnicities living in Uzbekistan.

REFERENCES

- [1] Antonova, L.I., Tsvetkova, N.A. The role of family traditions and rituals in the representations of senior preschool children about the family // *Modern Humanitarian Studies*. – 2006- No.1. pp. 22-25.
- [2] Aptukhina N.G. Traditional ritual culture in the context of cultural studies: a review of approaches. *CyberLenink*: <https://cyberleninka.ru/article/n/traditsionnaya-obryadovaya-kultura-vkontekste-kulturologicheskikh-issledovaniy-obzor-podhodov>
- [3] Bekmuradov M.B. The historical roots of the study of public opinion. *Methodology for the study of public opinion in Uzbekistan*. - Tashkent: Center "Ijtimoi Fikr" – 2004.
- [4] Bibikova O. From the book "Arabs. Historical and ethnographic essays". 2008. <https://secrethistory.su/226-obryady-perehoda-v-arabo-musulmanskoj-kulture.html>.
- [5] Weber M. Sociology of religion (types of religious communities). / Weber M. Favorites. The image of societies. Moscow: Lawyer. – 1994- p.704.
- [6] Gegel G.V.F. Encyclopedia of Philosophy. Volume 3. The philosophy of the spirit. Moscow: Thought. - 1977- 471 p.
- [7] Herodot. History: In the 9th book. Leningrad: Science. 1972- p. 600.
- [8] Golovleva, E.L. Ritual culture as a source of the formation of a country image. *Humanitarian Information Portal "Knowledge. Understanding. Skill"*. - *Culturology*. – 2009- No.4. *Cyber Leninka*: <https://cyberleninka.ru/article/n/traditsionnaya-obryadovaya-kultura-vkontekste-kulturologicheskikh-issledovaniy-obzor-podhodov>.
- [9] Gofman E.G. Ritual of interaction: Essays on face-to-face behaviour. Moscow: Meaning. 2009- p. 319.
- [10] Durkheim E. Elementary forms of religious life. / Mystic. Religion. The science. Classics of world religious studies. Moscow: Canon. 1998- 432 p.
- [11] Emelyanov V.V. Ritual in ancient Mesopotamia. St. Petersburg: "The ABC Classic"; Petersburg Oriental Studies, 2003.320 p.
- [12] Ibrakhimov B. B. Features of the development of socio-ethical thought in Central Asia and Iran in the XIV-IV centuries. *Young scientist*. – 2017- №14. P. 745-748.
- [13] Kislyakov N.A. In "Essays on the history of family and marriage among the peoples of Central Asia and Kazakhstan. – Leningrad- 1969.
- [14] Kitsch and Parakich: The Birth of Art from the Prose of Life. The artistic life of Russia in the 1970s as a systemic whole. (2001). St. Petersburg: Aletheia. pp. 252-263.
- [15] Bakirova H. Typology of methodological and linguistic difficulties in the formation of lexical competence. *ACTA NUUZ*. 1/5/1 2021. 44p. <http://science.nuu.uz/uzmu.php>
- [16] Bakirova H.B. "Development of lexical competence based on content -based approach in ESP teaching, "Mental Enlightenment Scientific-Methodological Journal: Vol. 2021: Iss. 5, Article 19. Available at: <https://uzjournals.edu.uz/tziuj/vol2021/iss5/19>.
- [17] Bakirova H. The role of foreign language of specialty in the development of professional competence of the future ESP specialist. *Til va adabiyot ta'limi. O'zbekiston respublikasi xalq ta'limi vazirligining ilmiy-metodik jurnali*. 6-son 2021. 616. www.tilvaadabiyot.uz
- [18] Bakirova H.B. Formation of lexical skills in learning foreign language terminology in a non-language university/ *Emergent: journal of educational discoveries and lifelong learning (EJEDL)* ISSN 2776-0995 Vol. 2, Issue 5, 2021, Indonesia.
- [19] Bakirova H.B. Formation of terminological competence in ESP education. *Novateur publications. Journal NX- A Multidisciplinary Peer Reviewed Journal*, ISSN No: 2581 – 4230 VOLUME 6, ISSUE 11, India. -2020. P 63.
- [20] Bakirova H.B. Teaching foreign language terminology at non-language universities. *International journal of*

discourse on innovation. Integration and education.
Volume: 01 Issue: 01. 2020
<http://summusjournals.uz/index.php/ijdiie>

- [21] Bakirova H.B. Terminological competence of the specialist in training vocabulary of specialty/ Web of scientist: International scientific research journal. ISSN 2776-0979 Vol. 2, Issue 5, 2021, Indonesia.
- [22] Bakirova H.B. The role of terms of specialty in professionally oriented education. Journal of Hunan university (Natural sciences) Vol 48. No.11.2021. 1430p.
- [23] Bakirova H.B. The content of teaching foreign languages. Eurasian Journal of Learning and Academic Teaching. Vol.2 www.geniusjournals.org. ISSN: 2795-739X. Belgium. 10-14p.
- [24] Bakirova H.B. (2021). Some techniques of working on professional vocabulary. & quot; online – conferences & quot; PLATFORM, 91–94. Retrieved from <http://papers.online-conferences.com/index.php/titfl/article/view/101>
- [25] Bakirova H.B. (2021). Selection of lexic material for terminological dictionary minimum of energy specialty. & quot; online – conferences & quot; platform, 108–109. Retrieved from <http://papers.online-conferences.com/index.php/titfl/article/view/156>
- [26] Bakirova H.B. Difficulties in working with technical terms in ESP education International Conference on Scientific, Educational & Humanitarian Advancements Hosted online from, Samsun, Turkey www.econferenceglobe.com July 15th, 2021. 65-67. Retrieved from <https://papers.econferenceglobe.com/index.php/ecg/article/view/605>

