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TRADITIONS AND CUSTOMS OF WEDDING AMONG UZBEKS

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Abstract

This article presents some thoughts on the traditions and customs of the wedding, which is considered one of the ancient rituals of the Uzbek people, and the customs that occur before, during, and after the wedding.

Keywords: Wedding, magic, "Salomnoma", chimildiq, beshikkertti, unashar/bolishar.

Introduction

O'ZBEKLARDA NIKOH TO'YI AN'ANASI VA URF-ODATLARI

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tarix yo'nalishi 2-bosqich talabasi

Annotasiya:

Ushbu maqolada o'zbek xalqining qadimiy marosimlaridan biri hisoblangan nikoh to'yi an'anasi va urf-odatlari, nikoh to'yigacha bo'lgan, nikoh to'yida bo'lgan va nikoh to'yidan keyingi hayotida bo'ladigan urf-odatlar haqida ayrim fikr-mulohazalar keltirilgan.

Kalit so'zlar: Nikoh to'yi, magiya, "Salomnoma", chimildiq, beshikkertti, unashar/bo'lishar.

Wedding is one of the ceremonies that is considered an important event in the spiritual and social life of the people. This beautiful, ancient ceremony combines all types of folk art - artistic, musical, choreographic and dramatic elements.

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Such harmony - artistic integrity: a direct connection with the life of the people, its everyday and social aspects, traditions.

Uzbek weddings consist of: cradle wedding, sunnat wedding and wedding, and differ from each other in their tasks, style and means of conduct, and the composition of participants. Among them, the wedding wedding stands out for its richness in various images and folklore materials, and its leading place in the everyday life of the people. The wedding wedding is the most ancient ceremony of the Uzbek people. This is evidenced by the fact that it contains the remnants of the early stages of human society, including the beliefs of the era of maternal and paternal rule (matriarchy and patriarchy) (for example, magic, belief in the power of words, worship of fire, etc.). The wedding, which was considered the happiest and most unforgettable ceremony in the lives of young people, which completes the lives of a young man and a young woman, was formalized by religion in the Islamic era. It is considered a sunnah to hold a feast at this wedding, even if it involves slaughtering a sheep. Because it is natural that the solemn celebration of the creation of a new family, which is considered the foundation of society, and the acceptance of the people and the homeland, imposes a special responsibility on the two young people getting married. The wedding is considered a sacred event in our people. This sacredness is expressed both in wedding folklore (including the reading of "Salomnoma" with the recitation of the Quran, the glorification of the bride and groom), and in the manner of the wedding ceremony (including the placing of the Quran and bread on the heads of the bride and groom during the ceremony). The first sincere thoughts about the wedding, which is considered an integral part of folk life, are reflected in unique masterpieces of folk oral art - fairy tales and epics. Some information about the wedding is also provided in the works of Navoi "Mezon ul-avzon" and Babur "Mukhtasar". Also, in the memoirs or works of some travelers and participants in the invasion campaigns, information about the marriage and family relations of the inhabitants of Central Asia until the 19th century is found [1, 9-10 p.].

Folklorists note that the traditions and folklore of the Uzbek people related to the wedding ceremony can be described in three stages.

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The first stage is called wedding preparation or wedding eve. It includes rituals such as beshikertti, doppi sevardi, door sevardi, choosing a girl, sovchilik, breaking bread, wrapping aklik, sharing handkerchiefs, giving sweets, fatiha wedding, kalkin eli, malashal osh, building a tandoor, kari chorlov, dowry, and sewing a blanket, which are performed before the wedding. This stage covers all the rituals from choosing a girl to the wedding day.

The second stage consists of the wedding ceremony itself, which includes the bride's marriage, the fatiha ceremony, the dressing of the bride, the bride's delivery, the saying of the yor-yor, the saying of the lapar, the groom's delivery, the bride and groom's entrance into the wedding hall, the bride's sitting, the groom's sitting, the setting of the table, the mirror showing, the sweet tea drinking, the egg laying, the old woman's death, the dog's howling, the hair combing, the child's birth, the heart's eating, the laying of the stone, the millet laying, the foot stepping, the belt untying, the greeting at the threshold, the burning of incense, the giving of salt sticks, the saying of the fatiha applause, and other rituals.

The third stage includes the rituals that take place immediately after the wedding. At the heart of this stage are traditions and rituals such as the bride's greeting, the groom's greeting, the groom's calling, the oil laying, the calling to the fire, and the old men. Each element of the wedding has its own verses and songs [2, 12-13 b].

When observing the traditions of family formation, when choosing a bride or groom, the Uzbek people are aware of the future spouse, taking into account their social background, position in the community, and reputation. If the intelligence, decency, and beauty of the groom or bride are one factor, then their relatives, the position of the generation in the community, and public opinion on this matter play a second, and in most cases, decisive, factor. The community, the opinion of society, and the consensus of the majority play an important role in raising children for the good and avoiding mistakes in this regard. Therefore, the priority position of public opinion in determining the lifestyle and fate of a person is incomparable. At this point, it is worth remembering the expression "The West is governed by laws, the East by customs." Indeed, in the East, including in the lifestyle of the Uzbeks, many customs are at the level of laws.

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For example, in all our ceremonies held within the family circle or among the general public, the neighborhood gathering, our traditions of neighborliness, and many customs in our family and marriage ceremonies are performed at the level of laws [3,192-b].

One of the rituals before the wedding is tying the hem.

The name of the custom of naming a boy and a girl by their mothers when they were babies. According to A.Juraboev, in Andijan, a woman who wanted to marry a girl to her husband tore the hem of the dress the girl was wearing. In Dekhkanabad, two babies were also placed on a platform and their back hems were tied together. In other parts of Uzbekistan, a similar ritual is called tying the hem. According to G.Tasheva, in the Kashkadarya region, the back hems of both baby dresses were tied together, and the parents kept this knot until the children reached adulthood. One of the similar rituals is nyashar/byashar. The name of a small wedding held in the bride's house in connection with the engagement of a young man and a girl with the participation of future godparents. The reason for the name "Bolyshar" is that the young man and the girl agreed to be engaged. In Andijan, this ceremony is called "boldi-boldi". In Tashkent, it is called "fatiha". Only after the fatiha is performed, the girl's suitors stop coming. Breaking the fatiha was not considered a sign of good, therefore, the proverb "Fatiha is half a marriage" appeared. This example, taken from P. Kadyrov's "Starry Nights", emphasizes the sanctity of the fatiha: If you are a Muslim, do not touch my daughter! Someone else's trust! Someone else's fatiha is given [4]. Bread-breaking is considered one of the wedding ceremonies and is widespread among the peoples of Central Asia, including Uzbeks. The bread-breaking ceremony expresses the father's agreement to hand over his daughter to the family sent by the matchmaker, the firmness and sacredness of the promise, as well as the expressed desire for the families of the bride and groom to be united. The custom of breaking the bread has some local variations. For example, among the Uzbeks of the Fergana Valley, the bread-breaking ceremony is performed after the girl's father agrees: the table brought by the matchmakers is opened, the bread is broken, and then the wedding matters are determined. Previously, in the Surkhandarya Valley, the bread-breaking ceremony was held after determining the amount of the dowry - the bread was

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divided equally into two and distributed to the relatives of the bride and groom. The extent to which the bread-breaking ceremony was held depended on the economic situation of the groom and bride. Previously, the bread-breaking ceremony and the fatiha wedding were organized as separate ceremonies, but in recent years, the bread-breaking ceremony has been condensed and is being held together. During the breaking of bread, the engaged girl tries to avoid the groom's side, and the groom tries to avoid the girl's close relatives out of respect [5].

In conclusion, the Uzbek people are one of the nations rich in their own traditions, rituals and values. These rituals have been passed down from generation to generation. In particular, the wedding rituals and public events of the Uzbek people have been the main means of educating our younger generations as highly humane individuals for centuries. It is for this reason that our rituals have become lifelong and have been passed down from generation to generation.

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