
Tajiks of jizzakh oasis: traditional way of life, customs and traditions and rituals

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Abstract: This article discusses the traditional lifestyle of the Tajiks of the Jizzakh oasis, and their customs and traditions and rituals. The article also provides examples of customs and traditions and rituals of the Tajiks in the Jizzakh oasis, as well as brief information about their lifestyle and rituals. It is no coincidence that the first president of the Republic of Uzbekistan said, "Uzbeks and Tajiks are the only bilingual people," because the customs of the Uzbek and Tajik peoples have always been similar to each other, whether it is wedding ceremonies or the culture of dress.

Keywords: Tajik people, traditions and customs, Jizzakh oasis, wedding ceremony, bridegroom.

INTRODUCTION

Tajiks are one of the most ancient peoples in the world. Archaeologists believe that the first settlements on the territory of Tajikistan appeared in the early Paleolithic era, 15-20 thousand years ago. The traditions and customs of this people have evolved over hundreds and hundreds of years, and through all this time its representatives managed to carry their foundations, practically preserving them in their original form. One era succeeded another, it has always been and will always be so, but even in spite of this the Tajik people did not reject what their ancestors had created for generations. Traditions created sometime in ancient times have now become not just a part of the life of this ethnic group, but have penetrated their very consciousness and formed their eastern mentality. Tajik traditions affect a significant part of people's lives: from everyday and festive clothing to the rules for holding ceremonies and festivals. Both in the capital and in the regions, they follow traditions and rituals related to everyday life, which means their preservation in the current era of globalization. In villages and small towns, you can often see people wearing traditional dresses and headscarves, weddings and other events are held with national dances and music, and houses are decorated with carpets and suzane, everything has been preserved as it has been for centuries. Tajik traditions are the key to the way of life of Tajiks, their cultural values, aesthetics, and one of the ways to get to know this amazing culture better.

THE MAIN FINDINGS AND RESULTS

Among Tajiks living on Jizzakh oasis, the wedding ceremony is very unique in nature, in contrast to the wedding traditions observed among other Central Asian peoples. Many Central Asian ethnic groups begin the wedding ceremony with the betrothal of the bride and groom and various activities prepared by the senior family members of both sides. But the Tajik wedding is completely different. The fact is that it lasts for seven whole days! On the first day of the ceremony, the bride and groom announce their marriage publicly, and solemn dinners are held separately in both families, which in turn last three days. On the fifth day, the groom, accompanied by friends and relatives, goes to the bride's house. There, the newlyweds take an oath before the imam, after which they must drink a cup of water and eat some meat and bread with salt. This ceremony means that the desire of the bride and groom to become spouses is secured by higher powers, and only now they have the right to be together. After that, a great celebration begins. People sing and dance until midnight. Then the newlyweds leave the guests and go to the groom's house on one horse. On the sixth day, members of the bride's family visit the groom and spend the night there, which, according to Tajik tradition, means the end of a long wedding ceremony. The next stage is the so-called honeymoon period, which lasts for 40 days. All this time, the young spouses spend under the same roof with the parents and relatives of the husband. All this is done so that his relatives could, if something happens, protect the bride and groom from various kinds of problems at the very beginning of their married life.

In Tajiks in the Jizzakh oasis, the wedding ceremony is also performed in several stages. The following steps are among them.



Fig.1:

Bread-breaking ceremony: In the composition of 3-5 people (relatives of the groom) go to the bridegroom with bread, halva and other sweets. In this ceremony, in the presence of representatives of both parties, all the bread on top of each other is divided into two equal parts and distributed equally on both sides (halva and sweets). The bride and groom taste the broken bread and sweets, saying, “Blessed are you,” “May their lives be as sweet as these sweets,” and hand out pieces of bread and halva to tell their relatives that the two young people have gotten married.

Send small and large blessing wedding: The bride is sent to the bridegroom in a composition of 3-5 people (relatives of the groom). In this ceremony, with the participation of representatives of both parties, the wedding day, the order of its holding and other aspects will be determined. Existing tasks and problems are mutually agreed. The event will be attended by a total of 10-15 people from both sides. The purpose of the ceremony is to receive the blessing of the elderly, to agree on the existing tasks and work to be done, to determine the date of the wedding and the order of its holding. It is advisable to hold the wedding blessing by two quda, in coordination with the ceremonial council, which is organized under the mahalla citizens’ assembly. At the same time, the work of cleaning, whitening, and marking the wedding day is carried out at no extra cost. The results are reported by both couples to their close relatives and neighbors. In this case, all existing problems will be solved without unnecessary delays. The mutual respect of the parties is maintained and the bonds of spiritual closeness between them are strengthened.

“Giving a wedding” or “Sending a wedding” to the bride: 4-5 representatives from the groom’s side bring the bride to the wedding. Various issues will be agreed upon in the presence of the couple. On the basis of the values, the representatives of the groom’s party wear sarpo from the bride’s side. During the ceremony, the contributions to the bride and groom should not exceed the norm, and the family gifts given to the young people should be sufficient only until the new family is formed independently. As a result of this ceremony, not only do the two brides agree on the wedding expenses, but between them there is a moral responsibility to the future family.



Fig.2: “Giving a wedding” or “Sending a wedding” to the bride

Girl party: The holding of this ceremony is in fact voluntary. The ceremony is held at the bride’s house before the wedding. The bride’s friends, relatives, neighbors are invited to the girl’s party (in recent times it has become a tradition to hold it as a small party with the participation of artists). As a result of this ceremony, spiritual values such as respect and honor for parents are further inculcated in the minds of young people. Young people develop a sense of respect for the values of our people, their families and the older generation. Social relations are further strengthened. It was decided to hold the party without any extravagance.

The groom’s navkar: Before the wedding feast, the bridegroom and his friends go to the bride to the sound of trumpets and horns. In the bride’s house, a table is set for them. The bridegroom and his friends are entertained,

soup is served, and the bridegroom is dressed in a gold robe. The marriage of the bride and groom is registered by the teacher-imam (after the legal registration of the marriage, according to the marriage certificate). After the groom's friends get up from the table, the bride takes the porcelain dishes from the house with good intentions.

Poyondo: After the wedding feast, the groom's friends wait for the groom to come out of the wedding ceremony with the young men, who are close relatives of the bride. The satin fabric, prepared for the elderly floor, falls at the feet of the groom. After the groom presses his right foot, he is taken and carried by the bridegroom and the bride to the young men who are preparing to pull the floor. This is followed by a two-way "struggle" to tear at least part of the floor. During this fun and hilarious game, the guys take away the good-natured shit they "earned" during the base ceremony. These pieces of fabric are used by women to sew handkerchiefs, talismans, or as quilts for quilts sewn for the bride and groom. As a result of the ceremony, spiritual values such as marriage and ensuring the continuity of generations will be further inculcated in the minds of young people.

Wedding: The wedding party is attended by friends, relatives, acquaintances, neighbors. The wedding table is decorated with various delicacies. The celebration is based on national traditions. "Marriage" is one of the national spiritual values that have come to us, polished in the process of historical development of our people. It is necessary to ensure that weddings are organized at a high cultural and artistic level, in a concise manner, in coordination with the ceremonial councils organized in the mahallas. The use of folk traditions, folklore genres (olan, lapar, yor-yor, ceremonial songs), dances, games and other national traditions and values, which are passed down from generation to generation, plays an important role in the spiritual development of young people.



Fig.3: Wedding

The "You can't" ceremony: After the wedding feast, the bride is dressed in the national dress prepared for the chimpanzee by the bridegroom and the bridesmaids who escort him, and he is transferred to a chair in the corner of the room opposite the chimpanzee and covered with a veil. The groom is then led into the chimpanzee, covering his head with a cloak. The groom is on one side and the bride is on the other side. From the sister-in-law on the groom's side, the dexterous ones will have to come to the bride's seat and quickly scratch her head. Then the lower part of the chimpanzee is paired with a palak and the groom turns towards the bride. Under the sound of "yor-yor" and the young men, the bride is introduced to the chimpanzee. Where the bride and groom reach each other, the ceremony of "Footsteps" is held. At this point, the groom usually gently presses the bride's foot and leads her into the chimpanzee while lifting the handle.

"Kelin salom" ceremony: The next day, the bride will be introduced to the groom's close relatives and neighbors. The use of folk customs, folklore genres and other national traditions and values passed down from generation to generation will be the spirituality of the youth is of great importance in the development of perfection. From this ceremony, the bride is introduced to her new neighborhood, neighbors, and the groom's relatives on the basis of national values and national traditions.



Fig.4: “Kelin salom” ceremony

Quda call: The wedding ceremony is conducted by the groom and is attended by 15-20 people from the bride’s side. The expected goal of this tradition is to introduce new wells to the neighborhood, neighbors and relatives. This ceremony is scheduled to take place only after the wedding in a family setting. It is known that the neighborhood is a historical community formed on the initiative of citizens. In the past and now, the mahalla has been a center of education, a place of national values, and a unique institution for the protection of intangible cultural heritage. Undoubtedly, the Tajik people also rely on the mahalla to carefully preserve the Uzbek national identity, traditions and ceremonies. According to historical ethnographic literature, a mahalla is a large family or a community with a territorial unit that includes several families.

The neighborhood is a historic community founded on the initiative of citizens. The neighborhood has a very ancient history its roots go back to the Bronze Age. Archaeological sources testify that it dates back to the Bronze Age. From the 3rd century BC to the beginning of the 5th century AD, all issues in the ancient state of Fergana (Parkana) were decided by a council of elders. The Uzbek mahalla is a cradle of goodness, a center of education, a place of national customs, traditions and traditions, and has played an important role in educating people in a mutually loving and generous manner, in the formation of a unique community and community traditions. In the nineteenth century, all vital problems in Uzbekistan were dealt with by mahallas in the city, rural and communities in the countryside. The mahalla and village community was led by an elder (in Khorezm-old) elected at the community meeting. Social life was concentrated in mosques, teahouses, and bazaars, which were mostly attended by men, and the community was made up of people living in a particular neighborhood, a village. Regardless of one’s beliefs, nationality, or social status, the fact that one lived in the territory of a particular community was the only sign that belonged to that community. People in the community, regardless of their profession and position, had to participate in community work (hashar) and ceremonies otherwise such a person would be left out of the public eye. The Tajik people are aware of the parties involved in the marriage tradition, in the selection of the bride or groom, and take into account their social background, their place in the community and their prestige. If the mind, manners, and beauty of the bride and groom are a part of it, then their relatives, the position of the generation in the community and public opinion in this regard are the second, and often the decisive factor. Adding children to the good, the community, public opinion, the council opinion of the majority plays an important role in not making mistakes in this regard. Therefore, the priority of public opinion in determining the lifestyle and destiny of the individual is incomparable. That is why there is a saying among the people, “Western laws are governed by Eastern customs.” Indeed, in the East, including in the way of life of Uzbeks, many traditions are above the law. In particular, in all our ceremonies, which are held in the family circle or among the general public, the neighborhood is the head of the neighborhood, our neighborhood traditions, many traditions of our family and marriage ceremonies are practiced at the level of law and the community is the main focus. Widespread public traditions among Uzbeks have deep historical roots. The beginning of this order is described in the book “Avesto”, which is considered the oldest written source of the peoples of the region. Written and archeological sources state that there were communities among the inhabitants of the ancient cities of the region, not only in marriage but also in production. In the middle Ages, the community established and maintained an irrigation system only on a community basis, thus retaining its former importance for both rural and urban residents who could engage in farming, and all rituals and ceremonies were initiated by rural and urban neighborhood communities conducted.

In the Jizzakh oasis, Tajik weddings are similarly multi-stage. The wedding ceremony of Uzbeks and Tajiks is almost the same.

Tajik cuisine Traditional Tajik dishes start with sweet dishes such as halva and tea, then move on to soups and meats before finishing with pilaf. The Tajik national dish is Kabuli Pulao, a rice dish with chopped yellow turnips or carrots, meat, olive oil or drops. Every meal is a ceremony. Tajiks treat food with great respect, especially bread, which is considered sacred. The bread should not be thrown away or dropped to the floor, it

should always be set upright and gently smashed carefully, not cut with a knife. Women wear bright clothes and long skirts. When going outdoors, they wear headscarves. Older women are usually dressed in white and the younger ones are yellow or green. The men's hats look like small barrels, and are lined with black lamb skin. The bottom edge is folded up revealing a fur lining that is both decorative and practical.

Jizzakh region plays an important role in the production and cultural development of the republic. In particular, cotton, grain, vegetables, fruits and livestock products are grown. Attention is paid to the development of horticulture. The share of enterprises producing construction materials and consumer goods has increased. The population of Jizzakh region is mainly Tajiks engaged in animal husbandry. The southern part of the Jizzakh oasis is occupied by the branches of the Turkestan ridge (Molguzar ridge), the west by the eastern part of the Nurata ridge. The ancient and main economy of the population of Jizzakh oasis was cattle breeding. The presence of deserts, hills and mountain pastures in the oasis created a good opportunity for him. The desert and semi-desert pastures of the Kyzylkum also played an important role in the development of livestock, especially sheep breeding. It is known that in the cities and villages of the Jizzakh oasis there has always been a shortage of irrigated land for growing fodder. Therefore, it was difficult to keep large horned cattle in the mountain and foothill villages. There were three types of pastures for grazing cattle in the oasis: The pastures around the village are designed to allow the cattle to graze during the day. Intended for grazing cattle in spring and late autumn, in snowless winters; When dairy cows are milked on mountain pastures for late spring and summer grazing, women with cows from the village take turns preparing butter and worms for the winter; The ancient location of the present-day Jizzakh region on the Great Silk Road contributed to the rapid development of trade culture in the region. In the early middle Ages, wool and leather products were in high demand in the world market in Jizzakh. The existence of mahallas in the 8th and 9th centuries, such as pottery, jewelry, and carriage-making, testifies to the development of national handicrafts at that time.

In a sense, it is not easy to separate Uzbeks from Tajiks. Dress, culture, food, music, mentality and lifestyle are the same. What actually separates these two nations is language. Tajiks in Uzbekistan are the second largest ethnic group in modern Uzbekistan. Official statistics estimate the share of Tajiks in the population of Uzbekistan at about 5% (1.6 million people). Meanwhile, the Tajik language is the native language for many of the country's inhabitants. At the same time, many Tajik-speaking citizens of Uzbekistan are registered as Uzbeks on their passports, especially in such regions as Jizzakh, Samarkand, Bukhara, Fergana, Surkhandarya and Kashkadarya [1] [3]. This phenomenon is explained, firstly, by the peculiarities of Soviet nation-building, when, when the Uzbek SSR was created, the Tajik-speaking population was massively registered as "Uzbeks", and the subsequent policy of "Uzbekization" continued in independent Uzbekistan. On the other hand, this reflects the vagueness of Tajik self-identification outside the corresponding national state formation and a pragmatic approach to defining one's nationality. According to unofficial data, the number of Tajiks in Uzbekistan can vary from 8 to 11 million people.

CONCLUSION

In short, it should be noted that each region and district of the republic has created micro-farm cultural types based on the characteristics of the geographical area in which it is located. The Jizzakh oasis has a special place in this regard. In it, the population created a farm in the form of a combination of irrigation and dry farming, animal husbandry, horticulture in various quantities. This economy is expanding in the XX-XXI centuries. It is also very difficult to separate the Tajiks in the Jizzakh oasis from the Uzbeks, because, as noted above, it is the language that distinguishes the Uzbek and Tajik peoples from each other. The customs and traditions of the Tajik people, the culture of dress, religion, and all the rituals do not differ from the Uzbek.

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