

WEDDING RITUALS RELATED TO 'FIRE CULT' AT THE WEDDING PARTY

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Abstract: *The study of Uzbek customs and traditions plays an important role in today's scientific process. This article analyzes some of the rituals related to firefighting in the Khorezmian Uzbek weddings.*

Key words: *Weddings, wedding ceremonies, religious scenes, fireworks, burning lanterns, ovens, incense, sorrows, family fortitude, faith, beliefs, magic, eye contact, protection from anthropics.*

Introduction

Ancient concepts and traditions related to the belief in fire have played an important role in the formation of the family-household traditions of the peoples of Central Asia, including Uzbeks. The analysis of the historical sources and the ethnosociological observations made by us indicates that many traditions of the Uzbeks, especially the Khorezmian marriage, were influenced by antiquated ideas of the fire.

Literature review

It is known that the fire of Zoroastrianism was a very sacred and holy event. Therefore, in Khorezm, firefighting is actively used in family and marriage matters. These include the burning of the rider on the fire, coming to the groom's house with a lamp, and thus protecting people from the guts and burning them [Ruzimbaev, Sobirova, 2001: 10]. The festival interpretation of the flames is one of the oldest traditions in the wedding ceremony - a habit of putting the bride on fire near the bridegroom's house. From the ancient days in the village of Khorezm, on both sides of the bride on the road, the firefighters and the bride-haul "caravan" went through the fire and headed toward the bride's house. G.S. Snesev claims that this tradition "originated from the culmination of the fire of the people of Central Asia" [Snesev, 1969: 82]. Later, when the bridegroom approached the bridegroom's house, it was over the fire. Lots of cars in recent years have been filled with liquefied gas, safety is ignited before the fire, and then the bridegroom passes and stops before the bridegroom's house [Qutlimuratova, 2017: Field records]. Nowadays it is a

smaller piece of paper, and the bride itself passes over it. Conducting a bride or a rider on the fire is essentially the only thing to do – not approach the bridegroom's unbelievable sex or the like with magic. According to the information received, when the bride comes on the grass, the ghosts burn [Ibragimova, 2017: Field records].

When the bride leaves her house, she takes away the lamp that she and her father burned, and one of the bridegroom's luggage raises the lamp. The bride is put on the car and the bride is holding a lamp in front of the car and takes it to the groom's house without closing it. If so, the bride and groom's lamp will not be severed, and the good will be light [Ibragimova, 2017: Field records]. Lighthouse rituals are also found in other regions of Uzbekistan. In Urgut district of Samarkand region, Karakul district of Bukhara region, when the bride goes out of the house, the lamp lights out and takes it together with the groom's house [Snesarev, 1969: 191-192]. Then the bride's light will shine. The lamp was burned by the bride's father and attempted to not turn off the lamp until the bridegroom's home reaches the bride's house and was disconnected three days later [Khorezm Folklore, 2010: 44-49]. This is a fire-related phenomenon, and according to Zoroastrianism, the fire is no longer a good thing. According to the ethnographer G.Toshheva, in the cities of Karshi and Shahrizabz in the Kashkadarya region, a wedding lamp was set on the night of marriage, aiming at the marriage of the bride and the groom. Jesus tells Ernazar's son that the bulghurts are giving them a lamp at the wedding ceremony, "let the bride and the girl have a hot face" [Tosheva, 2002: 78].

In Khorezm, it was also impossible to sprinkle with water in the furnace fire because it was thought that the fire itself should be switched off. The reason is that if the weed had been deliberately removed from the oven, there would be a catastrophe. That is why it is the cursing that swings your eyebrow [Matyakubova, 2017: Field records]. According to people's opinions, the fire in the kiln is the spirit of the ancestors. The removal of the fire in the oven meant the deprivation of the spiritual help and spiritual support of the spirit of ancestors.

The incense against eye contact is one of the most popular means of protection. Wailing evil spirits. This plant is one of the oldest avant-garde tools in the Persian language, and it is called "spent" in avesta. According to K.Inostrantsev, incense is one of the primitive sacred things, as is the case with ancient Iran [Inostrantsev, 2018: 35]. Thus, the historical foundations of such traditional customs and traditions in the system of family-household traditions of Uzbekistan are directly linked to the Zoroastrian rituals and the system of religious beliefs connected with the fire culture reflected in the Avesto mythology.

G.P.Snesarev says that the Islamic tradition does not involve the wedding ceremony at all stages of marriage, and that all wedding ceremonies are filled with a variety of primitive religions, and the most active among them are beliefs about magic [Snesarev, 2018: 72] All the traditions of the bridegroom, and all the family-run relatives are regardless of all official religion and symbolize the signs of magic.

S.A.Tokarev says that it is more realistic to say that all wedding ceremonies should not be linked to magic, - G.Snesarev commented [Snesarev, 2018: 72]. However, if he analyzes

traditional Khorezm ceremonies seriously, magic-related scenes have a high priority [Snesarev, 1969: 72]. In our opinion, Snesarev's arguments are quite appropriate. Because during the execution of ceremonies not only in Khorezm, but also on the eve of this process, the instinct of self-defense from the negative influences in people's outlook and spiritual emotions is activated. It leads to their higher levels under the influence of their ancient faith in their bloodstream and leads them to believe in various irreconcilable beliefs and perform various rituals.

Conclusion

The magic-based method of wedding ceremonies is quite different in its essence. The main purpose of their use is to ensure the harmony and prosperity of a new family, to ensure the groom's and bride's groom's parents are in agreement. However, the most important of these magic methods is the desire to produce future generations. For this purpose, wedding ceremonies are applied to many magic-related traditions [Snesarev, 1969: 73]. Indeed, in Khorezm, there are so many rituals to keep a family safe and to prevent them from becoming sterile that it can be a topic to lots of researches so as to identify the meaning to the fact that they are living in the centuries-old way.

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