

**FAMILY RITUALS OF THE HISTORY OF KASHKADARYA UZBEKS: THE  
CONTINUITY OF THE TRADITIONS AND VALUE SYSTEM**

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**Abstract:** This article comprehensively analyzes the historical dynamic of the continuity of family rituals and amo's kashkadarya the uzbeks. Aim to identify mechanisms for preserving ethnocultural identity within the topic of the traditional custom of the system and the value of the region. The article examines the evolution of the main life cycles and associated rituals: the wedding ceremony "beshik" the circumcision ceremony "khatna" the engagement ceremony "fatiha" and rita, "the marriage".

**Key words:** Family-rituals, Kashkadarya of uzbeks, Continuity of traditions, Nativity scene, wedding, Khatna, wedding fatiha, marriage wedding, the cultural value of the neighborhood.

**Access**

An integral part of the cultural heritage of every nation of the family, the ceremony, and the specific mirror of his spirit bright. Especially, rich history and colorful traditions of uzbekistan kashkadarya region, which has a special role in this ceremony. A form for centuries in this area has begun, and the system of values and family traditions that kept his remaining continuous up to today's date in the case has the function of a spiritual bridge between the generations.

The southern regions of Uzbekistan, in particular, with the ancient and rich heritage of this region Kashkadarya etnomadaniy distinct. Oasis of the population of the ages of the family if it occurs during a ceremony at the people's worldview, beliefs and ethical norms was the incarnation of. The relevance of the topic is that of the process of globalization as a threat to cultural diversity at a time of national traditions deeply in our study, it is essential to realize future generations bezavol to deliver to their original essence. In the example to analyze the historical roots of Kashkadarya the family tradition, to mark their place in society will help.

The main purpose of this work is to research the history of the family of the ceremony of Uzbekistan Kashkadarya them in the stages of the formation of traditions and values, as well as on the scientific aspects of this system consists in providing the continuity of the main factors. This research is the national self, to realize our rich cultural heritage and strengthen the institution of the family will serve as an important step on the way of honor.

### Literature review and methodology

Kashkadarya, Uzbekistan to the history of how attention is given to the family of the ceremony?

Kashkadarya, Uzbekistan or how the evolution of the family of the ceremony, changed with the passage of time saved?

Family history and ethnography of the ceremony of the population of Kashkadarya region from the aspect of specific features. In this ceremony, along with Islamic traditions, the ancient religion of Islomgacha — **totem, animizm and shomon's** saved potent effects.<sup>1</sup>

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<sup>1</sup>Juraev, M. (1995). Uzbek folk celestial legends [Uzbek khalk samoviy afsonalari]. Tashkent: Fan, p. 56.

Visions of the ancient ancestors of the population of the oasis contact with totem animals and birds in the ceremony of the belief about the existence of the resonance-imaging saved as.

This totem of elements of the population of the oasis traditions, folk tales and oral intertwined issues in the creation as representing the spiritual heritage has been living with nature.

Animizm oasis of the population in the ceremony — everything's own spirit or soul to believe that there is — the forces of nature, fire, water and spirit is manifest in respect to the ancestors.

These visions in islamic traditions intertwined with the daily life of the population of the oasis, specific sincretik (mixed) system organizes the ceremony.

In remote villages Kashkadarya today this tradition is mainly **let folklorshunos, people dostonchilik the etnotibbiyot, national rites and rituals** (for example, isiriq fumigation, mushkulkushod, kelinsalom, chill the traditions of the period) in the structure of the symbolic in the sense that is being saved.

Kashkadarya, uzbekistan, of the ceremony of the family has centuries-old history, if the geographical location of the region at them, islomgacha the combination of the ancient religion and islamic values. This ceremony is preserved from generation to generation coming priceless national asset. In other regions of uzbekistan kashkadarya region, following the traditional family is preserved in the rites associated with the important stages of human life: *birth - Beshik wedding, circumcision, wedding - Xatna, the wedding fatiha - wedding and funeral ceremonies*, such as values of the include.<sup>2</sup>

### Discuss

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<sup>2</sup> Jabborov A. *O'zbek xalqi etnografiyasi*. — Toshkent: Sharq, 2007.

Ma'lum as, to'y terms of o'z into very also ko'plab picture-rituals, irim-secret and small-small ceremony set cover will. In fact, this term, professor b. sarimsoqov of scientific told about the look, according to "to'y moq", "el-country to give banquet", "diy dor to'y moq friends to" understand the meaning of as if man's age-sex category was conducted according to the traditional ceremony, historically passed from a stage to the second stage in the life of man and society is to form the official approval by the holiday. Noted scholars have noted, "the wedding" is not only the concept of the feeding of the abdomen, but, for example, to become a member of beshik wedding with the baby's family, with the transition from childhood to yigitlik xatna wedding with the wedding determined to be independent while the owner family, to give an account for the country the year before and served as the team to get the consent of the ceremony. In ancient times the power of the wicked and to protect it from every man wedding new life "purified" as magical transfer-functions mythology fulfilled. Professor b. Sarimsoqov his "**ceremony of the folklore of uzbekistan**" most important in the human life cycle the wedding in the book "transition ceremony" as tasniflang have<sup>3</sup>.

The life of the new man coming into the world the hope of everyone who is a huge happiness. The people of uzbekistan for kid's this thing as joy, gratitude is a special profession. Therefore, kashkadarya region between the population living in the pregnancy, the birth of the baby, his chill and some of the irim associated with a number of beshik wedding period, despite the fact that they historically is very ancient, is also currently by many, especially older, there comes to live in the household. The majority of such irim irim be prohibitive, they are the unborn baby from the attack of evil spirits, and the loss of sight hasadgo'y man-why bother to protect her from serving. For example, Kamashi district in the village near the birth of the baby Badaxshon meeting of the cloth

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<sup>3</sup> B. Sarimsoqov "O'zbek marosim folklori" — Toshkent: "Fan" nashriyoti, 1986.

of those who are aware of taken. Communication magiya affiliated with this thing according to its own essence. His essence, ro'molchasini tug'ilajak baby is sympathetic to the person who gave him no bad intention than in the absence of bad intention, if any, is given on those intentions through self anglatiladi can return to the wipes.

**Wedding Beshik**([leaving:besik toy](#);[English:toy beşik orbeşik töreni](#))—the middle east and the peoples of central asia, in particular in honor of the birth of the firstborn child in the family and conducted the opening ceremony. **Wedding Beshik**—beshik to look into the baby for the first time the ceremony is associated with. This is the most qadim and the ceremony is one of the most common in uzbekistan. Usually, this wedding is the birth of the baby, 7-, 9-, 11-is held on the day. This, however, are different from each other and Uzbekistan in the region with specific features will depend on the level of wealth of the family: the family is usually a big range of wedding dark holds of himself, while modest to poor families celebrate it.

Baby's mother Beshik relatives—grandparents, grandmother, uncle and aunt made by. Beshik rituals associated with the baby all the items you want prepared. The table bread, sweets anvor patyr and births, as well as more toys for him (girl doll) added. In many places, referred to the ground baby (a son) also yasatilgan toy. The baby's parents, his grandmother and grandfather also was put sarpo. Decorated beshik, speaker gifts-surnaychi under the sounds of the drum and to the house of the baby's parents sent them to the speaker-surnay, will be welcomed by playing the drum, are scattered over different sohqilar beshik, their children are picking up.

**Wedding Beshik** to celebrate the beginning of a new life, families and communities to strengthen the bonds between the prosperity and happiness of the baby and the first wish was aimed. Kashkadarya region very accurately reflects the rich cultural heritage and family values. Beshik to the surfaces this ceremony not only to the child, but two quda strengthening the bond of the side event. In some districts of kashkadarya region (e.g.,

Book, Shakhrisabz or authorized person) of this ceremony many **specific aspects** are there. In the case of the loss of this tradition, its importance in the present day, have continued in the modern spirit.

### **Results**

Kashkadarya region **Circumcision to‘participation (Xatna) ceremony, the history of** a very ancient root to be able to‘become, it is the region Islomgacha to‘present period, the tradition-habits and later of islam, the religion values with uyg‘unlab to have gone. This ceremony for boys, 3, 5, 7, enters the age of 9, which rarely is held at the age of 11-12. The stages of historical development:

**1.Islomgacha period (of ancient times)** Kashkadarya regions, including in central asia before islam came into xatna it is estimated that the ceremony are also available.

**2.After being accepted islam** after the advent of the arabs, and islam began to spread wide and important religious practice for muslims in the region of xatna guidelines — **Circumcision** is that.

**3.The twentieth century and the modern period** had pressure to the religious ceremony during the soviet period, despite the fact that circumcision were saved because of the wedding of specific national or even a part of it was hidden in the modified form. The ceremony in kashkadarya region in relation to the "circumcision of the wedding", "wedding xatna", "chupron wedding", "the hand halollab/to cleansing" as the local term is also used, suggest that this is his colorful ethnography. Today kashkadarya circumcision in ancient wedding traditions, embodies the islamic values and modern medical and social requirements for large family holiday. The wedding to congratulate all the children, sweets gives him money and then all of them on the inside of the women in the room takes over. Your woman at the same day, in the company of "taxurar" - the beds, the pillows, the ceremony is held to the level of, it usually performs many children

the mother. The abundant table of the ceremony, including holidays has graduated.<sup>4</sup> During the development of the traditions of this society have changed, but the basic gist — family new construction saved the desire to integrate into society and family.

The traditional customs of the population, including kashkadarya to the ancient period of the marriage ceremony, in particular, have roots which go back to holly and other local beliefs. With the coming of the religion of islam into central asia, it blends with the islamic rules of marriage ceremony. Religious marriage — "**marriage-the wedding of**" (or "the teaching of marriage") was introduced in the ceremony, according to him, mullah (imam) ask the consent of the bride and the bridegroom marriage, the blessing of reads. This has become the main part of the traditional wedding ceremony.

Conclusion words in kashkadarya region, the evolution of the wedding ceremony and the wedding fatiha long passed, and today the region-specific, colorful make up the complex embodies ancient traditions and islamic values. This rich to the official multi-stage ritual is made in various traditions. In particular, there are many rites in the system of your wedding: go into sovchi, engagement, emaciated home (skinny girl), the wedding fatiha, the sending of the wedding, the daughter of (girls session), teaching, marriage, wedding, bride hello, just called, called rites and rituals associated with them as quda.

### Conclusion.

Region kashkadarya family rituals and traditions of the people of ancient traditions is one of the most pure form are stored in the remaining areas. Conducted here **Beshik wedding, wedding Xatna, and the wedding fatiha of the party** does not simply, but also the legacy of the ancestors from generation to generation to generation transfer spiritualand cultural bridge function, defined the important stages of human life, strengthen the social bond, the duration of this ceremony traditions appears bright. This

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<sup>4</sup> **Pardaev M.Q.** *O'zbekistonning janubiy hududlari etnografiyasi*. — Qarshi: Nasaf, 2006.

ceremony related issues and maintaining cultural identity plays an important role in the generation of in between. **Beshik Wedding** - receive a new member of the family to find their place in society as a new member of the family and boys and is celebrated with joy in a first step has spiritual significance like to wish her prosperity. **Xatna (Circumcision Wedding)** - an important stage in the life of boys. If this ceremony is associated with islamic values, the son of "male" is represents the symbolic formation, gives him a sense of responsibility. **Wedding** - ceremony the main family life, and religious aspects from the united the two young legal reference event. The material in this ceremony also will reflect on spiritual values. Let oilaparvar this ceremony, mutual respect, take care of the young host and my host, as the solidarity of the community will promote universal and local values in the neighborhood.

Family kashkadarya ceremony – the living history of these people and spiritual wealth. Also come to the year of 2026, the process of globalization, despite this tradition lost their viability. They enhancing harmony in the society of young people in the spirit of patriotism and national pride nurturing serves as an important foundation. Kashkadarya, uzbekistan to research the history of the family of the ceremony shows that this simply is not the sum of the traditions of the ceremony, but the old life and the spiritual experience of our people, providing the necessary continuity in the system of values opportunity.

Shavkat mirziyoyev with the president out of his performance, especially during visits to the region kashkadarya, the great amir temur ajdodlardan rich history and heritage of the region, like the rest of patience, tolerance, and family values have noted the need for preserving a few. For the year 2026 in the program of spiritual and educational reforms also made a radical turn in the development of the sector made to order.

At the end of this research, president islam karimov, Shavkat mirziyoev at the following conclusion, I would cite as the basis of our opinion konseptual:<sup>5</sup>

**"We own rich culture of our people is gracious primarily in achieving our goals, we will rely on the traditions and values. Because family, healthy society, and, therefore, the stability of society – stable country."**

Region kashkadarya beshik saved in the wedding, the wedding and the marriage ceremony xatna preserve serves as a key factor in national identity in the era of globalization. This process is comply with the educational reforms of the head of state and spiritual. The ceremony is not the only event of the family, but the young generation, patriotism, respect for adults and is an important means of educating in the spirit of loyalty to the family. Today (2026-year, according to the position) reject excess dabdababozlikdan kashkadarya family in the ceremony, and their aspiration to increase the educational and humanitarian essence is increasing. This strategy established at the level of state policy of consolidation of the institution of the family is the result of doing. Conclusion words in Kashkadarya, uzbekistan ceremony the family of the history of this nation has to live the philosophy of if it will serve as the foundation of the new building of uzbekistan preserving the spiritual base.

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