

## **The Specific Characteristics of Women in Religious Customs, Seasons and Customs in the Southern Regions of Uzbekistan**

**Turopova Mohidil Turdiyevna**

Termiz State University

Senior teacher of the Department of World History

Doctor of Philosophy in History

**Annotation:** This article reflects the attention to women and girls in independent Uzbekistan and their religious views related to their activities, activities of religious authorities, religious holidays and customs, traditions and rituals performed with them.

**Key words:** Family, woman, wives and daughters, social protection, baby, umrak, healthy mother, healthy child, mowing, slobber, old woman died.

The prosperity of the country is directly related to women. In particular, the service of mothers is incomparable in bringing up young people, who are the main link of society, in keeping them mentally and physically healthy, who will contribute to the development of the country in the future. Considering these aspects, women were socially protected by naming 1998 - the year of "Family", 1999 - the year of "Women", 2001 - the year of "Mother and Children", 2016 - the year of "Healthy mother and child". Also, March 8 was declared as International Women's Day holiday.

If we look at the history, the tradition of burying girls alive in Jahiliyyah period before our Islam was abolished in Islam. The use of the word woman in 35 chapters and more than 100 verses of the holy book of Islam, the Holy Qur'an, and the fact that one of the chapters is called "Nisa", i.e. "Woman", and the position of a woman, her role in life, and her rights are described in detail, is a vivid example of attention to women. Allah Almighty says in Surah Al-Baqara - "Mothers breastfeed their children for two full years. (This period) is for those who want to perfect breastfeeding" (Al-Baqara, 233). That is why our Prophet (pbuh) said - "Paradise is under the feet of mothers" or - "Whoever has three daughters and raises them in his hands, will not enter Paradise."

Women are glorified both religiously and secularly. Ceremonies such as Khursa, Valiima, etc. were held for women in terms of religious belief. In these ceremonies, during the Khursa ceremony, a woman who has a new child is given thanks for being free from pregnancy and childbirth.

During the Valiima ceremony, the bridegroom arranged a wedding ceremony in honor of the bride. When the time comes for the bride to have a child, when the baby is 3 days old, the call to prayer is called to his ear and dates are rubbed on his sole. When the baby is 7 days old, the aqeeqah ceremony is performed.

One of the rituals that continues in our nation today is the ceremony of honoring women, which is called "Soch orim" after giving birth to women in some regions of Kashkadarya region, and "Sallabandon" in Bukhara region.

In Surkhandarya, until the 40s and 50s of the 20th century, when a girl was blessed with bread, a headscarf was wrapped around her head by older women. This was a symbol of the girl's bread being

soaked. Opening the dowry for a girl is also assigned to women with many children. Rituals such as "blanket bichar", "cotton sorting", "blanket kavush", "weaving a web", "sewing chimildik" in the groom's house are performed by women in the bride's house. Before going out, the bride combed her hair and added cotton. Those who give sweets to the bride's mother-in-law when they see each other always have sweet words for each other. Another important ritual in the girl's house is "Tun Bichish", which is given by the bride to the groom and to the groom's father, uncle, uncle and brothers when they meet. On the other hand, the groom's side also gave the bride gifts. At the bridegroom's house, in the ceremony of "Making a carpet", after the verses of the Koran are read by women of special faith, the best wishes are made and the carpet is cut by a gracious, stately mother who has seen a lot. At the girl's house, during the "web weaving" ceremony, family members and closest relatives gather together and start weaving a web. The web was woven in three days until the web was finished. When girls get married, they wear a big headscarf for 40 days and then a fringed headscarf. When the brides have children, the bridegroom's mother braids the bride's hair in two and wears a small headscarf. When women have a grandchild, they take off a small headscarf and wear it on the head, where the previously braided hair is placed. Grandmothers are the mothers who come to the bride. In this case, when the bride and groom come to the groom's house, the mother appointed by the groom's family welcomes the bride and gives sarpo. From that moment on, she is considered a mother. This ceremony is called "The mother of the bride who comes to the bride". When the mother-in-law sees a grandchild, if it is a boy, it is night, if it is a girl, they give a shirt and a scarf and drink water from her hand. After performing this ceremony, the brides and grooms performed the "old woman died" ceremony at Nigoh weddings. During the ceremony "Kampir oldi" the mother lies on the door of the room where the bridegroom's bed is kept. is given. Among the traditions preserved in our people until the 70s of the 20th century, we can mention the ceremonies "Bosh Orar" and "Koshsha Eng". The ceremony of "Head wrapping" of our mothers has two different meanings. If, during the ceremony of "Bosh Orar" ceremony, mothers put small scarves on their heads, they indicated the number of their children, grandchildren, and great-grandchildren. In the second form, the age is determined according to the color of the shawls. The "double skirt" ceremony was performed by women who were over 83 years old and said that they had seen 1,000 (thousand) moons. The skirts of the dress were wide. The dress worn by momos after seeing a thousand moons had to completely cover her face when she raised her hand from the forehead. Momos always wear at least two shirts. The collars of their shirts were different. Momos were known from which tribe they belonged by the way their dresses were sewn.

Among the representatives of the Turkmen nation living in the southern part of our country, in the Nigoh wedding, the eldest maternal grandmother of the bride sits in a net in the most spacious room of the house. grooms are watched by their fathers and elders giving white blessing to the bridegroom.

Women have their place not only in weddings, but also in ceremonies related to nature. For example: "mulberry molasses" in the summer, "watermelon molasses" in the autumn, and "melon molasses" in which all the women gather together to pick watermelon from the field. and melons are removed from the pods, then separated from the seeds. Boiled in large pots until it reaches the point of boiling, the consistency is like honey. Eating these molasses is very beneficial for health in winter. In late spring and early summer, when the mulberry fruit is ripe, mulberry is plucked from the tree and crushed by hand. This mulberry molasses is also prepared by women in the kitchen. In medicine, the benefits of molasses for the health of the human body are mentioned. Incessant digging. Another important aspect is that in the preparation of all molasses, it loses its properties if it is not carefully prepared by older mothers. Therefore, it is necessary to prepare it very carefully. There are also natural phenomena in the traditions and ceremonies related to the spring season. , "Slow wife", "Darveshona" ceremonies. The "Darveshona" ceremony, which is a tradition related to agriculture, is held at the beginning of the spring season in the villages at the place where water is placed or at the highest place in

the village. The dishes prepared in this ceremony have long been national-traditional dishes. Boiled soup is also made. According to this custom, the people voluntarily collect a kilo of mutton at the price of the floor. Women prepare food or sweets that they can cook well. It is the national dishes - yopka, lochira, gilmindi, suzma, burgursok, kattama, katpatir, toshpatir, jazpatir, kadili bread, kholvaitar, shirguruch, etc., that are prepared by women. In this year, there were customs related to animal husbandry, when the sheep were sheared and the wool was taken, the women collected the wool and made beautiful flowers out of it. In the process of felting, women are required to be agile, strong, and have a fine taste to bring out flowers beautifully.

During the religious holidays, "Eid of Sacrifice", "Eid of Lent", women should mainly observe cleanliness. Women welcome the guests who come to recite the Koran in memory of their ancestors, decorate a beautiful table and put water or dates and sweet food for each of the fasting people to open their mouths. "Roza Hayit" - in the month of Ramadan, two kinds of food are served on the table, one is soup, one is soup with yogurt, and the other can be fried or soup. They talk about their fortune. Our wise people did not say for nothing that "every house with an old man has a fairy". Women of Vahomiz have had religious and worldly knowledge since time immemorial.

#### LIST OF REFERENCES

1. Mirziyoyev Sh.M. Buyuk kelajagimizni mard va olijanob xalqimiz bilan birga quramiz. - Toshkent.: "O'zbekiston", 2017. – B. 488.
2. X.Қирғизов.Аёл ислом нигоҳида.<https://religions.uz.news/detail>
3. Анвар Қори Турсунов. Инсон –мукарам зот.-Т.:2017.–Б.45.
4. Шайх Мухаммад Содик Мухаммад Юсуф. Исроф. .-Т.: 2014–Б.35.
5. Аҳмедов Б. А. Тарихдан сабоқлар. – Тошкент: Ўқитувчи, 1994. – Б. 428.
6. Бўриев О., Хўжамбердиев Т. Этнология атамаларининг қисқача изоҳли луғати. – Қарши: Насаф, 2003. – Б. 112.
7. Давлатова С. Қашқадарё миллий кийимлари: анъанавийлик ва замонавийлик. – Тошкент: Янги аср авлоди, 2006. – Б. 178.
8. Турсунов С., Пардаев Т., Махмадиёрова Н. Сурхондарё – этнографик макон. – Т.: Akademnashr, 2012. – Б. 232.
9. Турсунов С., Қобулов Э. Сурхондарё тарихи. – Т.: Tafakkur, 2020. – Б. 258.
10. Rahmonov, M. (2023). TRADITIONAL LIFESTYLE OF THE TOKCHI PEOPLE OF SURKHAN OASIS. *Modern Science and Research*, 2(4), 720-722.