

## Impact Factor:

ISRA (India) = 4.971  
ISI (Dubai, UAE) = 0.829  
GIF (Australia) = 0.564  
JIF = 1.500

SIS (USA) = 0.912  
ПИИИ (Russia) = 0.126  
ESJI (KZ) = 8.997  
SJIF (Morocco) = 5.667

ICV (Poland) = 6.630  
PIF (India) = 1.940  
IBI (India) = 4.260  
OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

### International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2020 Issue: 07 Volume: 87

Published: 30.07.2020 <http://T-Science.org>

QR – Issue



QR – Article



**Ikromjon Ibragimovich Umarov**

Termez State University

Researcher

Termez city, Barkamol avlod street, №-43

[lochun-umarov@mail.ru](mailto:lochun-umarov@mail.ru)

## HOUSING CEREMONIES IN SURKHAN OASH

**Abstract:** In this article, the author provides information about the rituals and traditions associated with housing in the Surkhandarya oasis, based on field research and scientific sources.

**Key words:** star, tax, tandoor, potter, bibimushkul.

**Language:** English

**Citation:** Umarov, I. I. (2020). Housing ceremonies in Surkhan Oash. *ISJ Theoretical & Applied Science*, 07 (87), 343-345.

**Soi:** <http://s-o-i.org/1.1/TAS-07-87-67> **Doi:**  <https://dx.doi.org/10.15863/TAS.2020.07.87.67>

**Scopus ASCC:** 1202.

### Introduction

When we scientifically study the settlements in the Surkhandarya oasis, we see that our ancient ancestors took into account the environment, which is compatible with nature and climate, protects from various harms, considered housing as a means of protection, upbringing and protection of generations. In particular, our people, who consider the home sacred, sought to live away from cemeteries, shrines, and the like, and did not want to disturb the spirits of the past. They tried not to demolish the old buildings as much as possible. In the course of research conducted in Boysun, Sherabad, Sariosiya, Kumkurgan, Muzrabat districts, demolition of old houses and construction of new ones it became known that during the construction of houses, rituals such as "is" dedicated to the spirit of the ancestors, reciting verses and praying were performed. According to the population, if such ceremonies are not held, accidents can occur during demolition or construction [1]. Until the middle of the twentieth century, if the people of the Surkhandarya oasis were determined to do good deeds, whether they wanted to travel, get married, build a house or move from another place, they would come to a knowledgeable person and ask him where the lucky star was. Knowing the location of the star was a very delicate and complex matter. Because the star cannot be seen with the naked eye. It was determined only by the rising of the moon. According to Hayitkul Bobo Rakhmonov (born in 1938), a

resident of Khatak village, Sherabad district, local astrologers have taken into account the 24 days of the rising star. The star is guided by the three-day appearance of the new moon. From these three days the first day of the month is determined. If the moon is three days old, for example, it appears on a Wednesday, then the first day of the month is considered a Monday. Accordingly, the end of the month can be calculated. Three times a month: 1, 11, 21. On these three days the star is in the east. Three times two: 2, 12, 22. On these three days the star will be in the southeast.

There are three. 3, 13, 23. These days the star is in the south. There are three to four: 4, 14, 24. These days the star is in the southwest. There are three to five: 5, 15, 25. These days the star is in the west. There are three sixes: 6, 16, 26. These days the star is in the northwest. There are three sevens: 7, 17, 27; these days the star is in the north. There are three eights: 8, 18, 28. These days the star will be located in the northeast. A total of 24 days were accounted for separately. The star rotates every eight days. And three times a month. During this period, it was considered expedient to walk towards the back of the star, not against it. For example, if you want to move or walk south, the star should be north.

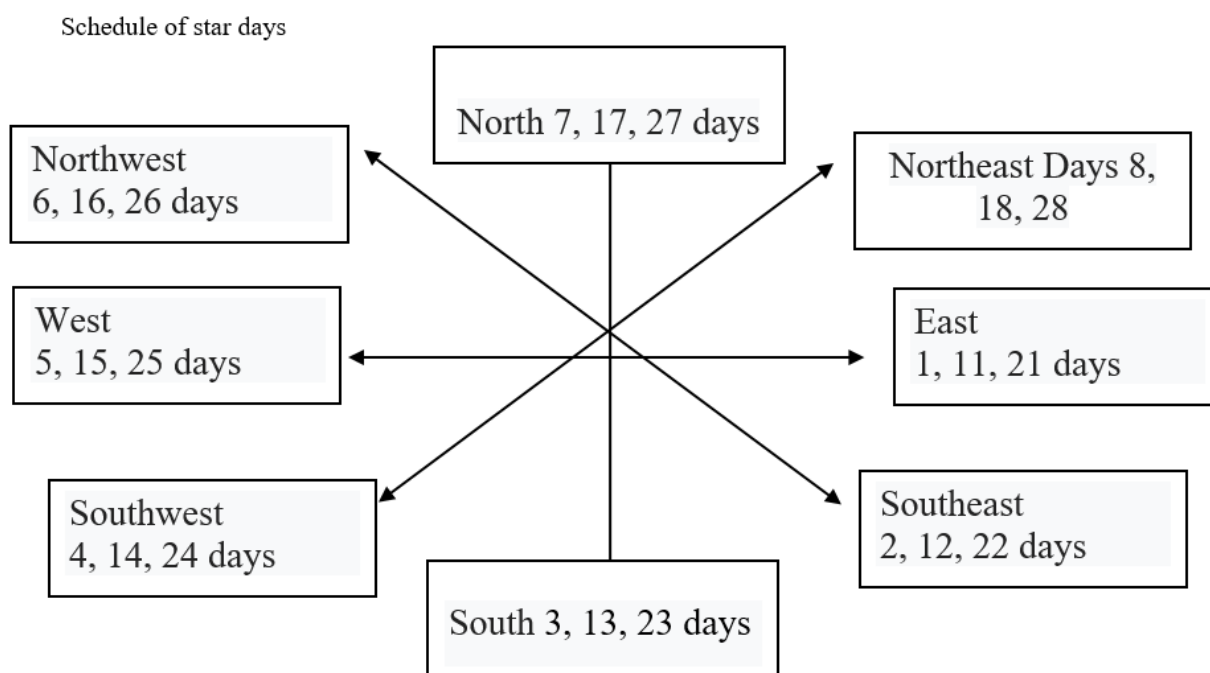
Three to nine - 9, 19, 29 days the star will be on earth. These days, the star is nowhere to be seen. Three ten - 10, 20, 30 days, the star will be in the sky. During these six days, that is, three, nine and three dozen

**Impact Factor:**

<b>ISRA (India)</b> = 4.971	<b>SIS (USA)</b> = 0.912	<b>ICV (Poland)</b> = 6.630
<b>ISI (Dubai, UAE)</b> = 0.829	<b>ПИИИ (Russia)</b> = 0.126	<b>PIF (India)</b> = 1.940
<b>GIF (Australia)</b> = 0.564	<b>ESJI (KZ)</b> = 8.997	<b>IBI (India)</b> = 4.260
<b>JIF</b> = 1.500	<b>SJIF (Morocco)</b> = 5.667	<b>OAJI (USA)</b> = 0.350

people could easily travel, move, and get married wherever they wanted. The star will be on the east side on the first day of the month. The second and third rounds will also be on the east side. The Gregorian calendar is not suitable for determining the star. To do this, use only the lunar calendar. In the lunar calendar, the beginning of each month falls on a Wednesday where the three-day moon appears, and from that day the star detection begins. This star, which is associated with human destiny, is called zuhal. He is said to be sharper than a bullet. People who want to move somewhere, such as those who plan to walk south, need to turn their face south and raise both hands to their side if they want to get the star days right. He

should look to the right or left with his eyes without moving his body and head. The back of the hand must not be visible. Even if it is not visible or barely visible, the star will be calculated correctly. If the position is visible, then it is necessary not to walk in that direction. If this star doesn't pass through its two wings, what it wants to do will fall right. He thought it could hurt if he walked against the star. Therefore, if the day of the walk of the person who wants to move does not correspond to the star, they put a sign (felt, bed, bed, pillow) from the house as a tax on the destination. After that, although the star days did not coincide with the day of migration, they were able to move freely.



Picture 1.

Adolat momo Kungratova (born in 1932), a resident of Angor district, said residents of Kohitangtog villages had, of course, bled before demolishing any part of their homes, such as walls, shops and even toilets. The ceremony was to be presided over by elderly people - grandparents. They slaughtered a goat, brought the scribes, grandparents, and received blessings from them as guests. He thought that if he did that, my work would go well. If a sheep or a goat is not strong enough, a rooster is slaughtered. Because the rooster was considered equal to a sheep. Before building a house in the Sherabad area, sheep were slaughtered on special days of the week and neighbors were called. The first to stone the wall of the house after the hospitality the rest were left by the rich, the old, and the rest by the young. In the

villages of Sherabad district, such as Vandob, Poshkhurt, Maydon, Khatak, Sherjon, Karabakh, Zarabog, Kallamozor, Laylagon, all those invited to build a house brought a stone to the wall of the house on the first day, and then dispersed as guests. The construction of the house was started by the landlord with his family members, the first row of the house foundation was laid by the landlord and the rest was organized by the landlord [5].

In other parts of the Surkhandarya oasis, when the foundation of the house was laid, before entering the house under the concept that "a snake enters the house, a snake is a sign of wealth, vigilance," the walls are sprinkled with flour. When the house was ready, a woman was the first to enter it as a symbol of purity, kindness, any living thing was slaughtered and

## Impact Factor:

ISRA (India) = 4.971  
ISI (Dubai, UAE) = 0.829  
GIF (Australia) = 0.564  
JIF = 1.500

SIS (USA) = 0.912  
PIHII (Russia) = 0.126  
ESJI (KZ) = 8.997  
SJIF (Morocco) = 5.667

ICV (Poland) = 6.630  
PIF (India) = 1.940  
IBI (India) = 4.260  
OAJI (USA) = 0.350

donated as payment for a new home, and verses were recited to cheer the spirits of the past. Before dismantling the oven, of course, a new oven had to be brought. Only then could he break the oven. He thought that if he did not do so, the family would suffer. Destroying the tandoor was considered tantamount to destroying the state. It is said that inside the oven was the spirit of a potter. If the tandoor broke down, it would take the form of an ant and cry, saying, oh, drive me naked, through the doorway. For this reason, first bring a new oven, and after three days installed. As the potter entered the oven. After the new house was built, the first incense was brought and rested on it. Then they hung it on the doorstep of the house. Then he would slaughter a cow, a kid, a rooster that he couldn't, and he would cook a soup. Pati for boiled soup, and those who are strong, cooked katpatir. Then came one who was married, whose child was not dead, who was happy, who was whole, who had many children, and who could not find such people. They first brought a large box into the new house. They walked straight ahead and went in without a hitch. The ark was considered the greatest wealth of the nation. They brought in a large rug after the box. When this is done, the two go outside and write the surpa. He puts the surpa from it in a sack with a bowl made of willow. He takes the flour from the first bowl and puts the flour in the bowl, saying that this is the husband, the flour in the second bowl is the

wife, and then several times these are the children. Eventually the surpani closes. He puts two loaves of bread on the table. Grandpa and Grandma gave the table to the host with a surpa and stood at the door to pray. When this was done, the idea was that the family table would always be full of bread. Then grandpa and mom smoke incense with a pot or a loaf inside the house.

Normally, the incense should be lit until the host enters. The incense had to be lit even before the box was brought in. It was thought that incense would drive away all the filth from the house. Only after these measures were taken did the landlord move into a new home. A similar ceremony was held at the new black house built for the groom. People who had an old black house did not hold this ceremony when they were moving somewhere. Instead, the women held a bibimushkul ceremony, cooked shirguruch, and invited the women as guests. They then demolished the house and moved it to another location. [7]

In conclusion, the peoples of Central Asia since ancient times one part was settled, the other part was nomadic and semi-nomadic. In this regard, in the late 19th and early 20th centuries, the semi-settled population of the Surkhandarya oasis built their homes based on the region's natural and geographical, climatic conditions, traditional lifestyles and occupations, and mastered the positive aspects of millennial housing traditions.

## References:

1. (2012). Field records. Surkhandarya region, Boysun, Sherabad, Muzrabat, Kumkurgan and Sariosiya districts. August 2012.
2. (2018). Field records. Khatak village of Sherabad district, Surkhandarya region. May 2018.
3. Umarov, I., Rakhmonov, H., & Khudoiberdiev, E. (2014). Ethnic history and ethnocultural processes in the Surkhandarya oasis (on the example of the seeds of error). (p.198). Tashkent: Alisher Navoi National Library of Uzbekistan Publishing House.
4. (2014). Field records. Surkhandarya region, the center of Angor district. June 2014.
5. Tursunov, S.N., Tursunov, A., & Togaeva, M. (2014). *Excerpts from the history of Sherabad*. (p.206). Tashkent: New edition.
6. (2018). Field records. Surkhandarya region, Angor district, Karasuv village. May 2018.
7. (2019). Field records. Surkhandarya region, the center of Angor district. January 2019.
8. Numonjonov, S. D. (2020). Innovative methods of professional training. *ISJ Theoretical & Applied Science*, 01 (81), pp. 747-750.
9. Farxodjonqizi, F.N., & Dilshodjonugli, N.S. (2020). Innovative processes and trends in the educational process in Uzbekistan // *ACADEMICIA: An International Multidisciplinary Research Journal*, T. 10, №. 4, pp. 621-626.
10. Abduraxmonov, A.A. (2020). Strategy of Action - the methodological basis for the construction of civil society in Uzbekistan// *EPRA International Journal of Research and Development (IJRD)*, Volume: 5, Issue: 2, February 2020 SJIF Impact Factor: 6.260| ISI I.F.Value:1.241| Journal DOI: 10.36713/epra2016
11. Farxodjonova, N. F. (2018). Modernization and globalization as historical stages of human integration. *Teoriya i praktika sovremennoj nauki*, №. 3, pp. 16-19.