

National Inventorying of Intangible Cultural Heritage 2024

Zaffa in traditional marriage

NO.	Element	Place and context	Details	Inventory information
-1-2	Zaffa in traditional marriage	This marriage ritual is widespread throughout the various governorates of the Kingdom, "its cities villages, and desert areas." It is inherited by children from parents and grandparents by practicing it in front of them at wedding parties. In Jordan, from north to south, you find yourself surrounded by customs and traditions related to marriage, and customs may differ from one city to another and from one region to another, and the practice of the element differs between Muslims, Christians, and members of groups and groups. Which represents an essential part of the components of the social fabric existing in Jordan, such as "Palestinians, Druze, Circassians, Chechens." This difference highlights the cultural distinction	<p>-Element practitioners and their responsibilities:</p> <p>The practice of this element is not limited to one group, but rather it is practiced by both males and females (young people, youth, and the elderly).</p> <p>Practitioners also have different roles from one person to another:</p> <p>Ladies: From the bride's family and the groom's family, they are the ones who perform songs, folk songs, chants, and ululations during the wedding.</p> <p>While the ladies from the neighbors participate by sprinkling salt, rice, and sweets, to rejoice at the wedding. mother of the bride offers the guests matabakiyyat, which are cups or glass or pottery containers, in which some sweets are placed.</p> <p>Men: The eldest man in the Farda is the one who asks the bride's father for permission to let the bride come with them to continue the wedding ceremony.</p> <p>The bride's father and brother: The bride's father or brother holds her hand and takes her out from among her gathered relatives to bid her farewell</p> <p>The bride's uncle is the one who dresses her in the abaya, and sometimes he takes her out of her father's house.</p> <p>The young men: carry the groom on their shoulders with the beat of songs and drums, women and men participate in singing, and making</p>	<p>This item is included in the national inventories of the intangible cultural heritage of the Hashemite Kingdom of Jordan, implemented and supervised by the Heritage Directorate of the Ministry of Culture/Jordan. It falls into the following fields:</p> <ul style="list-style-type: none"> - Oral traditions and expressions, including language as vehicle of intangible cultural heritage - Performing arts - Knowledge and practices concerning nature and universe <p>The element was listed for the first time on the national inventory in 2012 in Madaba Governorate, and the element was updated in the years 2023-2024. All information related to updating</p>



and diversity that exists in Jordan. However, Jordanian society agrees on common customs on the subject of marriage, but this participation relates to general issues, not partial ones. This ritual is also practiced by all segments of Jordanian society, led by the Hashemite family

Dabka.
The most popular Artistic bands: Ma'an Folklore Band, Jordan Band, and Kafr Jayez Folk Band)
Artists: (Omar Al-Abdlat, Nidaa Sharara, Zein Awad, Issa Al-Saqqar)

Description:

The zaffa procession travels throughout the neighborhood with the joy of the family, friends, relatives, and neighbors, men, women, and children.

The people of the neighborhood, especially women and girls, watch the zaffa from the roofs of their homes. Women are scattering "sweets on the zaffa in joy, and the children compete to pick it up and collect it after it fall to the ground. On its journey to bring the bride from her father's house, the wedding procession goes through several sequential technical stages, starting with the procession starting from the groom's house on the wedding day towards the bride's house to take her to the place of the celebration that takes place in the groom's house, in a wedding hall, or in a hotel.

The procession is called (KETAR) (FARDEH) and when it reaches the house of the bride's father, some singing rituals are performed by the groom's male and female relatives, such as singing, folk dabke, ululations, and others, while the groom's father or one of his relatives requests father's permission to take the bride from her family's house and covers her with the Abaya. The bride leaves her family's house with the sound of drums and ululations while the women sprinkle salt and rice to protect her from the evil eye.

The procession goes to groom's

the inventories with the participation of groups, groups, individuals and bodies is included in the previous periodic reports on the extent of application of the Convention for the Safeguarding of the Intangible Cultural Heritage 2003, in addition to being mentioned in the latest report submitted in 2022.



house or the place where the ceremony is held and make the (Samadah), where popular songs and dances are performed, specific to the rituals of this occasion, and the wedding ceremony is accompanied by a group of performances that highlight the diversity and originality of the Jordanian heritage, including poetry, singing, and chants.

The social function:

Zaffa represents one of the social manifestations that reflects family and social cohesion through feelings that express sympathy and people's participation in joys with each other, and highlight the harmony between families, and society.

It represents a symbol of joy for its participants, old and young, or its viewers from the local community, and neighbors, various rituals and social practices that have been passed down from generation to generation, becoming a recurring and inherited aesthetic behavior

It carries many human values, as it is considered a type of virtue and dignity that surrounds the marriage rituals. It is a procession of honor for the bride and her family, and it has social functions represented by the exchange of gifts such as Naqoot and matabakiyyat that enhances human relations and social solidarity. This ritual carries cultural importance: by highlighting the Jordanian cultural heritage of practices, rituals, gifts related to heritage, and the handicrafts associated with it, which the families of the newlyweds have come to offer as souvenirs to the invitees during the wedding



ceremony or the evenings that precede it.
It contributes to embodying the features of Jordanian identity, preserving popular heritage in Jordan, and consolidating the cultural values of Jordanian society.

Item status and transition:

This tradition is sustainable and inherited and transmitted between families and individuals.

Measures taken in the field of preserving the element:

Transmission:

Through transmission between generations within the family and the establishment of teams and associations concerned with zaffa.

Initiatives: Through initiatives that is organized and launched by government institutions.
Ministry of Education and civil society organizations
Individuals, awareness programs and activities.

Research, studies and documentation:

Through field studies, and related scientific research which documents these rituals and social practices?

Promotion:

Through TV shows and movies
Documentaries, newspaper articles, and royal family weddings.



The component contributes to achieving the following:

Comprehensive economic development:

The race is an essential source of income for many families generates financial income for individuals and empowers those concerned economically through

Purchasing and providing the necessary materials for preparation of the events accompanying the wedding

Participation in various special events and parties, including weddings, and graduations, in exchange for a financial reward.

The stores that sell supplies and raw materials used in the ceremony benefit financially from this element.

Purchase sweets served during wedding celebrations from a pastry shop

Car decorating shop and decorating the wedding hall and the bride and groom's home.

Gender equality:

The practice of this element is not limited to one group, but rather it is practiced by both males and females (young people, youth, and the elderly).

The practitioners of this element have different roles from one person to another.

