

AESTHETIC ESSENCE OF THE EVOLUTION OF MARRIAGE RELATIONS OF THE UZBEK PEOPLE

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ABSTRACT

In this article the important role of our people is brought up a question for discussion as of wedding ceremonies ethical and esthetic progressing, as spiritual heritage and importance of respecting, as the object philosophic investigation. Besides the important considered part of the society friendships of family the role of wedding and its ethical and esthetics.

Keywords: Family, wedding, spiritual respecting, custom, spiritual renicance, family of Uzbek, spiritual life, culture, morality, wedding party, weddings of Uzbek.

INTRODUCTION

As in many nations of the world, the marriage ceremonies of the Uzbek nation are distinguished by their moral and aesthetic aspects. Such ceremonies are considered the first great treasure in the process of realizing the national identity of each nation. For several thousand years, the cultural values and spiritual heritage of the Uzbek people have served as a powerful source of spirituality for the people of the East and the whole world.

In recent years, fundamental national and ideological changes have begun to take place in the spiritual life of the Uzbek people. We had the opportunity to objectively study our valuable scientific and spiritual heritage created by our ancestors from long ago. The ethical and aesthetic aspects of our marriage ceremonies, which have been ingrained in the blood of the Uzbek people for thousands of years, have had the opportunity to show their identity again in the world.

At all levels of society, national and spiritual values began to manifest their ideological manifestations with the high moral and aesthetic ideals created by our ancestors. Especially among our values that have been formed historically and served humanity, a wide path has been opened to universal values. Universal values actually include certain moral norms, advanced progressive cultural heritages. Universal values are composed of the national cultural, educational, spiritual, and moral wealth of peoples and peoples and include the best human qualities [1]. Today, our spiritual values embodying nationalism and universality reflect an important philosophical outlook in educating our youth to be perfect people, and in uniting all the nationalities and peoples living in Uzbekistan towards one goal.

The integration of Uzbek national marriage ceremonies with moral values is closely related to the history of nearly three thousand years. This process today includes rituals and traditions rich in moral and aesthetic ideals, from the Avesta to Islam. Especially, Uzbek marriage ceremonies, which are connected with the religion of Islam, show the moral aspects of our people, such as diligence, childishness, hospitality, nobility, humanity, and tolerance. Our people like to celebrate their weddings mostly in the community close to each other, in the community they belong to, in the corner where they were born and raised, which is historically formed in relation to the motherland. In the moral concepts of marriage ceremonies, good and

bad, duty, conscience, honor, happiness, justice, and ideals are put forward. In marriage, any behavior of a person realizing the interests of the family, society, and nation is evaluated from the point of view of the category of goodness. Duty expresses a person's sense of obligation and responsibility in relation to the Motherland, people, community, family, and loyalty to them [2].

The ethnic, cultural and religious unity of our people in marriage ceremonies is another inexhaustible source of spiritual awakening. For thousands of years, the peoples of Central Asia have been a center where peoples of various religions, cultures and lifestyles have lived together and lived in peace. Patience and tolerance characteristic of our people have become natural norms necessary for survival and development from the storms of life. Even the peoples who conquered these territories carefully accepted the precious traditions of our nation, the traditions of statehood existing in this region. The place that ensures the survival of our priceless values is definitely the family, on the basis of which lies human relations and the spirituality of the people.

In the peoples of Central Asia, the family is a social institution in which people of different sexes unite in a union called marriage and are related to each other by the commonality of marriage and mutual responsibility.

In every country, it is important to educate young people with healthy morals, spiritual maturity, spirituality and enlightenment, to ensure that they live a comfortable life, especially to value national marriage ceremonies. In this way, the nations of the world have always paid attention to inculcating their unique traditions and values into the consciousness of the future generation based on national values. In our country, first of all, the role and influence of the family, preschool educational institutions, school and neighborhood in this work is incomparable. Taking into account that the outlook, faith and character of young people, who are the future of the country, are formed first in the family, the legal and regulatory documents of our country have a special attitude to this issue. For this reason, special attention has been paid to the well-being of the family since ancient times.

It is worth noting that the relationship between parents in the family occupies the main place in the proper formation of family relations in the current era. Qualities such as harmony, kindness, mutual respect, kindness, caring for each other in the relationship between parents in the family are one of the methods that increase efficiency in raising the young generation in a way that is worthy of the goal, and imitation is a good example of doing. Because we must not forget that the family environment plays a big role in child education. This often affects the future of the family.

The family environment is the sum of high moral relations of family members and the result of the example of positive influence of adults, and the result of the educational work of adults from all sides. Family stability, harmony, mutual respect, love, agreement, etc., are the mental environment that is established between parents, children and other family members, and are factors that have a positive effect on their development.[3].

Building a family is based on marriage, its members are connected to each other by blood ties, family relatives, that is, all of them, living, dead, distant and near, known and unknown. 'combines the known.

One of the conditions for the existence of a family is mutual relations in the family. The birth and upbringing of children, management of the economy, how all family members satisfy their interests, mutual understanding, respect, support, understanding - all this forms the relationships within the family. Also, the health, character, and actions of relatives are considered factors that shape mutual relations in the family [4].

The family, considered the most important unit of society, begins with marriage. The more healthy, full and strong the family is, the more healthy, peaceful and prosperous the society develops. Therefore, marriage is a ceremony that is celebrated by the public from the time of the primitive society and aimed at the stability and strength of the family through a special tradition. The ancient ceremonies held at family and public holidays and entertainments are also focused on solving marriage issues, for example, meeting young people, introducing them to each other, and bringing them closer together. Spring games and games served to create a new family. Unfortunately, until recent times, we have associated marriage with Islamic customs from a socio-economic point of view, and belittled it only as an outgrowth of the feudal patriarchal system. Marriage is one of the most wonderful and beautiful rituals aimed at realizing the good intentions of every nation. Even though Islam has subordinated the father's right to authoritarian laws in matters of marriage, which legislates the social inequality between men and women based on the patriarchal system, in Central Asia, mutual meetings of young men and women, free love, which have been customary since ancient times, did not forbid national traditions expressing feelings of love. On the contrary, the traditional marriage and the related ancient traditions were forced to be Islamized a little. In Bukhara and Khiva khanates, where Islam fully reigned, among the Uzbek and Tajik population, young men and women were given a lot of freedom in the ceremonies related to the marriage ceremony, especially during the wedding[5]. Such national views should serve to make our youth work in compliance with high moral and aesthetic values.

Marriage is a historically changing social form of relationship between a man and a woman. In this case, marriage is not only a social institution that regulates their sexual life, but also a legal institution that defines the rights and obligations of conjugal relations and kinship in order to build a family, give birth to a child and raise it.

The Uzbek family has many similarities with the families of other peoples of the world. At the same time, it does not have its own characteristics. According to ancient concepts of our ancestors, marriage is a divine covenant, family is sacred. Based on this, it can be said that Uzbek national wedding ceremonies are distinguished by their aesthetic appearance. Because Uzbek wedding ceremonies are based on joy, and you can feel the mood of joy and happiness in it. Marriage is a wonderful family holiday, which is a symbol of youth, beauty, good hope for the future and good dreams. This very beautiful ceremony is performed with all kinds of folk art, singing and dancing. In fact, it is considered to be a well-thought-out ritual that has passed the test of centuries, and is celebrated on a national basis, but it has been improved and continuously enriched in every era. Of course, not only some ethnic groups, even each village, district or region can have its own elements of a traditional wedding. But Uzbek weddings are almost the same everywhere. However, different aspects of their traditions and rituals show their eternity by being honored as important spiritual values passed down from ancestors to generations.

Some customs and rituals that are followed in traditional weddings are not only joy and happiness, but also consist of pictures and ceremonies aimed at a specific purpose. For example, among the customs held in many weddings so far are the white wrapping of the gods, nine tartars, the bride giving the groom, the gods and relatives, the number of breads on the table, burning incense, and the bride's circling around the fire. (in Ferghana Valley, bringing the bride's cart over the fire, and in Tashkent and Khorezm near the fire, placing a boy on the lap of the groom, sprinkling money and sweets on the bride and groom, looking at them in the mirror and eating eggs, although they have lost their essence, are rituals that have been held for a specific purpose since ancient times. In many places (Fergana Valley and Tashkent region), after giving a big dinner to the village or neighborhood, the marriage party is held separately with the participation of friends, brothers, and relatives. Today's weddings (bazmi) are mostly celebrated in restaurants or cafes, specially designated marriage houses or courtyards[6].

In conclusion, conducting national marriage ceremonies of the Uzbek people is considered a spiritual value point for a family that is being built anew on the basis of traditions and ceremonies that have been formed since ancient times for every region and every household. Marriage processes embodying such a life-giving moral and aesthetic image always pave the way for high national development criteria that serve for the birth of future generations of our people. Therefore, we should pay attention to the harmony of the ancient and modern spiritual values of the Uzbek people, and in order to ensure their vitality, continuity and continuity, we should always call the youth to maturity with awareness and vigilance.

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