

THE AESTHETEC AND MORAL SIDES OF THE FAMILY AND WEDDING CEREMONIES

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Abstract: *the articles reveal the aesthetic, moral aspects of Uzbek families and wedding ceremonies. In encyclopaedic dictionaries, the world wedding is described as a family union between a man and a woman, which gives them certain duties and rights. In this description, more attention is paid to the legal characteristics of the problem, but the moral and aesthetic aspects are not covered. In another description, a wedding is seen as a continuous union of different sexes, which is aimed at satisfying the natural and moral needs of man.*

Keywords: *aesthetic, moral aspects of Uzbek families, wedding ceremonies.*

ЭСТЕТИЧЕСКИЕ, МОРАЛЬНЫЕ СТОРОНЫ СЕМЬИ И СВАДЕБНЫЕ ЦЕРЕМОНИИ

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Аннотация: *в статье раскрыты эстетические, моральные стороны узбекской семьи и свадебные церемонии. В энциклопедических словарях мировая свадьба описывается как семейный союз между мужчиной и женщиной, который дает им определенные обязанности и права. В этом описании больше внимания уделяется правовым характеристикам проблемы, но моральные и эстетические стороны не освещаются. В другом описании свадьба рассматривается как непрерывный союз разных полов, который направлен на удовлетворение естественных и моральных потребностей человека.*

Ключевые слова: *эстетические, моральные стороны, узбекские семьи, свадебные церемонии.*

Wedding being a social event in all the societies is held at the presence of witnesses. The reason is that it is considered to be a tradition in the society to announce the two representatives of two opposite sexes are building a family. It is considered to be important to take into consideration while describing these characteristic of the notion of wedding. There are some approaches from the points of view of law, sociology and philosophy about the wedding notion. From the legal point of view building a family is considered to be a juridical official, free and voluntary union between a woman and a man there is stressed the personal and property law and the duties of the both sides, it is clearly seen that in this kind of approach more attention is paid to the legal characteristics of the problem. For example, special attention is given to the property and duty problems, and to its being free end voluntary action. The moral norms in that of philosophic approach do not make the basis of the wedding. It is the legal norms, i.e. The legal rights and duties system that it mainly consists of and paid attention to. The wedding is a means of officialization of the family and the control of this process by the society and is approached as to how are the basis of these legal norms dealt with.

In our country the legal bases of the wedding have been created and they were adopted on the 8th of December 1992 in the Constitution and marked in the Family Code on April 30 in 1998. For example, it is stated in Article 63 in the Constitution of the Republic of Uzbekistan; “Wedding is based on the on the voluntary equal rights and agreement of the sides” [1].

The sociologic approach to wedding and family are taken as the basis for the formation of the social institution where the main stress is given to the strengthening of guarantees and bringing to order the relations necessity for the future union between the different sex representatives.

The wedding is described as the union which is marked within the law rules and has its own social orders and is made on the basis of equal rights between a man and a woman.

In this here approach a family is taken as a small society having its own orders. The wedding is just the first social agreement on the future small society between the two opposite sex representatives which is put forward. But the purpose of the wedding is not only to form a social union but it also covers each other’s respect and love with the problems based on the relations between them still remains opens.

In encyclopediac dictionaries the world wedding is described as the family union between a man and a woman that gives them certain duties and rights. In this description more attention is given to the legal characteristics of the problem but the moral and aesthetics sides are not lightened. In another description the wedding is dealt with as the continuous union of different sexes which is directed on meeting the natural and moral demands of man. If the

physical element of wedding lies in the fact of attracting a man naturally to the opposite sex to sexual intercourse then its moral features then its moral features call the two representatives of the opposite sexes for love between them and the appearance of love to meet each other in order to become a union, and another moral feature is that it depends on the governing of the stronger side over the weaker side.

The philosophic approach put center of attention the moral norms responsibility, reliance, respect and aesthetic norms, love, devotion on the first place. From the point of view philosophy wedding by its significance is a moral aesthetic phenomenon. Here passion is subordinated to morals. Simply living together and satisfying natural demands is on the first place, and in the wedding the moral and aesthetic values stand on the second place. Besides, wedding is the family's basic inner ground, with the wedding being cancelled the family breaks down. Actually wedding both from the points of religion and an earthy point of view shouldn't be broken down. But there may happen faithlessness in between or due to some other reasons the marriage may be dissolved only by a morally authoritative organs that are well recognized by law, for example by the court or authorized imam (the chief of them Muslim church) because as we mentioned above it is a moral phenomenon. Every society fights against the breaking down of the last type of families. The less such kind of families break down the more morally perfected the society will be.

The conditions of marriage is first and foremost the union between a man and a woman which means the two representative of the opposite sexes make a long and continuous unity providing agreements.

"The ceremony" had begun since the time when the social science were being formed and the traditions and customs, habits and ways like studying people's cultural ceremonial phenomena ways turned into one of the actual problems. Especially at the moment when great attention is being paid to our historical personalities and moral ceremonies on the state scale our specialist scientists are not only imitating while giving and describing the traditional moral ceremonies but also they are giving our ancient historical ceremonies, ways of the people's life and the role of the traditional culture, their genesis and their peculiar characteristics as well as the means of keeping them. The practical investigation and theoretical studies they are carrying out are of great significance. But those dealing with aesthetics and the ways of people's life with science, with the notions mentioned above, with the descriptions and definitions and their different characteristics haven't worked completely methodological outlook yet. Because of this fact in some separate studies we come across ceremonies, customs and traditions, holidays and ways like notions are given and used in synonymous way and the characteristic features of the ceremonies are not differentiated thoroughly. No doubt, naturally we ask: "what are the similarities and differentiating features of ceremonies, customs, and some holiday terms?". But there are some sharp discrepancies among the terms, too.

First, let's talk about the term 'tradition'. Tradition is a cultural phenomenon which comes existence during the process of historical development on the basis of people's natural and social demands becomes a heritage passing from generation to generation influencing people's cultural life. Tradition is a set of rules received by common or certain group of people with its peculiar way of social rules [2].

The nation of customs being a highly wide notion it covers all simple daily life's routines of customs superstitions with the way of problems as well as all the ceremonies wholly. By traditions is understood people's behavior and actions which are used to have been formed in people's mind repeated within a certain period of time and received by the majority a set of behavior rules and skills.

The notion of ceremony is comparatively being a narrower notions consists of demonstrating the received by the mass of people's life branches mainly having a symbolic characteristics and specially organized by certain group of people [3].

The ceremonies had become would be coming like the phenomenon from the needs and demands of man's material and spiritual way of life every. Ceremony comes into being and lives at a certain level of these or those people's historical development where the main factors of life are incarnated [5].

Saying it in other way ceremony is an accepted life activity by all the people which has symbolic characteristics. In these short present notes dedicates to ceremonies and customs one can see that if the notion of tradition covers people's all life branches then the notion of ceremony is only connected with a certain branch of life that's all. At one and the same time a tradition (or a customs) is an activity which must be fulfilled by one person or by many at one and the same time [3]. For example, the younger people greet the elderly once first or the few once greet the majority and the like scenes are peculiar to the Uzbek national traditions.

One can realize the differences between traditions and ceremonies by means of their level symbolic characteristics being used. For example, if a tradition fully covers both symbolic and non-symbolic activities whereas a ceremony covers only symbolic kind of activities.

If a tradition for a certain kind of people is mainly an identical unchangeable role or norm, a ceremony within the range of certain group of people has got sharp local differences. Equality every kind of ceremony is considered to be one of main parts which is peculiar to the people's customs. Due to this elements of traditions can be found in ceremonies. But the ceremonies cannot be looked for in traditions. Here we can formulate a little bit in a different way researcher B. Saromsoqov's expression as every ceremony is a tradition [3].

Uzbek ceremonies are divided by scientist researchers into two groups:

- Family every day ceremonies
- Seasonal ceremonies

We accept the above mentioned two groups of ceremonies and recognize that the classification is right and think that the religious ceremonies should be included in the classification. Because we are going to analyze the

significance of ceremonies and it is not difficult to acknowledge that the religious ceremonies make up a separate independent part. In the course of man's life the majority of ceremonies (rituals) which are carried out independently make up the family traditions and rituals.

Another large group of ceremonies are the ceremonies which are interdependent with the seasons of the year i.e, winter, spring, summer, autumn ceremonies.

Hayyit, Mavlud, Bibi Mushkul Kushod, Bibi Seshanba, Bibi Chorshanba are the religious ceremonies. The ceremonies that are held at the place of interest can be included to the religious ceremonies. Customs and ceremonies which are connected with everyday and family life are social phenomena. Traditions and ceremonies begin to form and develop from the very first stages of formation of the society development. People take part in many ceremonies during their life.

Every kind of tradition and ceremonies is one of the providing important ethnographic differentiating signs of one group of people from another people. At the present time at these customs and ceremonies are reflected the ethnic features too. Because, one group of people having their own culture got enriched at the result of long ethno-genetic and historico-cultural links. Because, groups of people having their own culture of the other people, at the result of long ethno-genetic and historical, cultural links and relations. Such current appears to be seen in both in traditions and ceremonies and in spiritual culture as well.

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