



MARRIAGE: AS AN OBJECT OF MORAL, RELIGIOUS, SCIENTIFIC RESEARCH

Ro'zi Rabiyeovich Komilov

Samarkand state foreign languages

professor of the institute

Doctor of Philosophy (DSc)

Article history:	Abstract:
<p>Received: July 14th 2023 Accepted: August 22th 2023 Published: September 20th 2023</p>	<p>In this article, first of all, we will try to do a comparative analysis of the concepts of the marriage ceremony, Uzbek national marriage ceremonies, its connection with other similar concepts, and reveal the connections and differences between them. At the same time, we choose the development of Uzbek national marriage ceremonies as a philosophical, moral and aesthetic object, and try to illuminate its social characteristics and the aesthetic functions and evolution of Uzbek marriage ceremonies.</p>
<p>Keywords: family, marriage, value, differentiation, estrus, promiscuity, monogamy, punalua, exogamy</p>	

People are interested in the question of family and marriage as a product of the development of moral thinking. In the everyday life of mankind, marriage is an ethno-cultural process that arose as a ritual in ancient (primitive) societies and developed as a universal, national value. Marriage, which embodies universal values, is made up of wonderful rituals, which are unique to all peoples and nations. The most important link of society is the family, and it begins with the marriage ceremony. The health and strength of the family depends on the correct implementation of these marriage ceremonies. Marriage ceremonies are as old as human history. Based on this, this value has been formed and improved for thousands of years. Researchers chose this topic as an object or subject of analysis and studied it from various scientific perspectives.

There are theoretical opinions that the first signs of life on our mother earth began four billion years ago, and the appearance of man began 3-4 million years ago. During the long period of the primitive herd in the history of mankind, personal societies were formed, and the first human relations and social customs began to appear. Historical sources show that for millions of years, men have been engaged in hunting, and women have been engaged in taking care of the hearth. It was an opportunity to save the species. A woman and a man instinctively felt this need. As a result, a man's activity is specialized in providing his family with the necessary blessings and food, and a woman is specialized in feeding her family and taking care of the hearth. This differentiation taught a man to hunt in the streets, fields, and mountains, and a woman to feed her family and ensure the healthy growth of her children. That is why the initiators of forcefully subjugating or changing the external environment are men, women who protect the family and worry about the well-being of their children.

During the emergence, reproduction and formation of a community, the initial relationship between a man and a woman, that is, sexual relations before the appearance of marriage, was regulated on the basis of biological factors. It can be compared that, as in the case of female animals, during the "estrus" period, women of the primitive age began to have sexual relations with any male of their group. In such a matriarchal period, there were no initial elements of marriage relations. Such cases of sexual intercourse led to social problems in the community: bloody conflicts between men, sexual tension of women. Social norms and taboos began to appear in order to curb biological instinct and zoological individualism. Women began to express their desire by choosing men, not by meeting them. This led to the emergence of monogamous marriage, the first root of moral categories such as love in the will of mankind. According to S. Wolfson's research: "The transition from unstable sexual relations to certain forms of marriage is the process of the disappearance of the primitive sexual union".[1: 77] By this time, instead of promiscuity, the first customs of marriage began to form. Monogamous marriage means that one man and one woman live separately or, if they live in a common clan or tribe, do not engage in sexual relations with other members. It was from this period that the first customs and forms of marriage began to take shape. The man and woman performed different symbols to show that they were a separate family in front of the community. For example, taking an oath in front of the fire, which is always considered sacred for mankind, or performing various actions, separating the bed of new monogamous family members in order to protect them from prying eyes, etc. The appearance of the bed (chimildiq) of two married people separately was the beginning of the first marriage customs.

In the history of mankind, marriage is a set of human values that arose during the regulation of social and inter-tribal relations within the clan. According to Yu.I. Semenov, who studied the formation of family and marriage:

"At the historical stage of family formation, in order for production to be good, it was necessary not only to have a certain system of production relations, that is, private property relations, distribution, but also production. The release also had an effect on the sexual relations between the members of the association".[2]

Morgan describes the evolution of family relationships as follows:

"Promiscuity is the disordered sexual life of wild men and women (40-50 thousand years ago). Any relative can have sex.

A monogamous family is a family built on the condition that separate couples live together.

Consanguineous family is the first step of the family, based on the group marriage of brothers and sisters.

Family-punalua - several born and adopted sisters married or with the wives of each of the brothers. Also, wives or husbands may not be related to each other. At this stage, sexual relations between brothers and sisters are limited.

Couple family - organization of permanent couples, long or short-term, but not intended to live together. Both husband and wife could have multiple husbands or multiple wives. Sex between relatives is prohibited at this stage."[3] According to L.A. Feinberg, "dual-group marriage ensured high-quality reproduction."[4: 116]

Marriage, in its early days, developed from primitive promiscuity and had its first restriction, that is, the older generation and the younger generation were excluded from marital relations. The second limitation in the evolution of marriage relations is the prohibition of marriage within one tribe, clan. This type of marriage is called exogamy (Greek. exo - outside, gamos - marriage) and is still common today. The initial stage of exogamy coincided with matriarchy, when men of one tribe married women of another tribe, and men of another tribe married women of another tribe. Sometimes members of one tribe are divided into two "pallas". People of the same age are forbidden to have sex. Even as a result of such a group marriage, the father of the children was not clear and the mother's rule continued. Humanity began to move from matriarchy to patriarchy with the emergence of monogamous marriage and the existence of one man and one woman as a family. At the initial stage of monogamous marriage, women had the opportunity to choose their partner, and the groom moved to the bride's family.

In the process of such formation of marriage, the stage of puberty of a person is important. In almost all nations, there was a custom of testing young adults - initiation. The main purpose of the initiation is to prepare young adults for marriage.[5: 189] But initiation has different forms in different nations, and sometimes it amazes people with its inhuman appearance. For example, ancient Spartan children were beaten, tested with hunger and fire, cold, and even had to kill a single slave to determine their maturity. In the Mandan tribe, adolescent boys were hanged from a tree by their feet, and when they lost consciousness, they were brought to a religious leader, who cut the children's heads off with an axe.[6: 494] Young people who passed this test could start marriage. Native Australian tribes used to test adults by starvation, burning their bodies, and pulling out their hair.[7: 188]

In our region, there was no custom of inflicting such physical and mental torture on young people. Initiation, that is, coming of age and standing on the threshold of a new life, was determined by highly humanistic methods. The Roman historian Elian (II-III centuries) writes about the practice of testing young adults in the Sakas: "If a man wants to take a girl as his wife, there will be a fight with her. He who wins, rules, and loses, submits".[8: 198] In addition, it is told in "O'giznoma" that in order to marry Beyrak Bonu Kecek, he fulfilled the conditions such as outrunning the girl in a race and breaking the arrow shot by the girl with a bow. In the epic "Alpomish", Oybarchin sets the same conditions for the young men.

"Researchers show that the conditions a girl sets for a guy go back to ancient traditions related to marriage, real events and incidents in social life. Also, the ancient roots of the traditional notions of the Bahadir girl are also related to the real attitudes of the matriarchal lifestyle".[9] It is interesting that the initiation is mainly present in our nomadic ancestors, and there is no information about the existence of such a custom in the sedentary farming tribes: Khorezmians, Sugdians, Bactrians.

So, the nomadic cattle-breeding tribes are often faced with aggression for grazing and to save their livestock, and in such competitive conditions, the need for strong clan members is significant, and they are given the opportunity to reproduce and leave offspring. , weak and vulnerable individuals are limited. Those who passed the test were given belts, accepted into adult groups and allowed to marry. "Do you have a belt on your waist?" It is noted that the meaning of the Uzbek aphorism is related to this custom.

USED LITERATURE

1. Вольфсон С.Я. Семья и брак в их историческом развитии. – М., 1937. С-77.
2. Семенов Ю.И. Происхождение брака и семьи. – М., 1974.
3. Morgan L. Ancient Society. 1877
4. Файнберг Л.А. У истоков социогенеза / от стада обезьян к общине древних людей. – М., 1980. – С. 116
5. Алексеев В.П., Першиц А.И. История первобытного общества. – М.: Вост. лит., 1990. – С.189.
6. Тэйлор Э. Первобытная культура. – М.: Гос. соц. экон. изд-во, 1939. – С.494.
7. Алексеев В.П., Першиц А.И. История первобытного общества. – М.: Вост. лит., 1990. – С.188.
8. История Узбекистана в источниках. – Т.: Фан, 1984. – С.198.
9. Норбўтаев П. "Алпомиш" достонидаги никоҳ шартлари тарихидан лавҳалар // <http://ich.uz/uz/materials/articles-books/415-article-1>

10. Комилов, Р. Р. (2020). ЎЗБЕК ХАЛҚИ НИКОҲ МУНОСАБАТЛАРИ ГЕНЕЗИСИНИНГ АХЛОҚИЙ-ЭСТЕТИК РИВОЖЛАНИШ ХУСУСИЯТЛАРИ. Интернаука, 15(144 часть 2), 95.
11. Komilov, R. R. (2018). THE AESTHETEC AND MORAL SIDES OF THE FAMILY AND WEDDING CEREMONIES. In INTERNATIONAL SCIENTIFIC REVIEW OF THE PROBLEMS OF PHILISOPHY, PSYCHOLOGY AND PEDAGOGY (pp. 10-14).
12. Komilov, R. R. (2017). THE AESTHETIC SIGNIFICANCE OF THE UZBEK NATION'S WEDDING CEREMONIES EVOLUTION. In PRACTICE OF COMMUNICATIVE BEHAVIOR IN SOCIAL AND HUMANITARIAN RESEARCHES (pp. 47-50).
13. Komilov, R. R. (2017). AESTHETIC COMPONENT OF WEDDING CEREMONIES OF THE UZBEK PEOPLE. Theoretical & Applied Science, (4), 87-89.
14. Rabievich, K. R. Philosophical and Legal Basis of Marriage Relations Between the Uzbek People. JournalNX, 525-528.