



SCIENTIFIC AND THEORETICAL BASIS OF THE ESSENCE OF MARRIAGE RELATIONSHIPS OF THE UZBEK PEOPLE

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Article history:	Abstract:
Received: 7 th July 2022 Accepted: 7 th August 2022 Published: 16 th September 2022	Today, the marriage relations established in the territory of Uzbekistan are built on the basis of national-religious traditions and customs specific to our people. The participation of relatives, clans and neighbors is important, starting from bride selection, courtship ceremonies, greeting the bride, "charlar". Every good day of an Uzbek does not pass without them. It certainly means being kind to people, standing by their side in good and bad days of life. The article analyzes the moral essence of the marriage relationship of the Uzbek people and the family rights and obligations of the bride and groom.
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Marriage ceremonies of the Uzbek people always show moral qualities in their essence. Biological needs and passions, one of several functions of marriage, are subordinated to morality. For this reason, living without marriage cannot be accepted by the society and Islamic religious rules do not allow it. Among people who do not want to take on financial, religious and legal obligations and duties, sometimes there are cases of living as a family without marriage. But it is more often observed that such "civil marriage" quickly breaks down and dissolves. There are also defects in the education of children born into the world.

"A person cannot bear the burden of loneliness, therefore he loves, so he needs to find a person who will give him love. Only a beauty can be such a source; since he himself is the abode of all divine things, he must find in his heart the model of attractive beauty that he is looking for. Everyone can find his signs in his heart if he has a desire. According to whether external objects conform to this pattern, people form for themselves the concept of beauty and ugliness for each object." [1: 11]

During the marriage ceremonies of the Uzbek people, the image corresponding to their ideal is embodied in the mind of the bride and groom. During the ceremonies, the two young people are spiritually and spiritually aligned. As a result of marriage relationships, a person realizes himself, his identity. Marriage is a covenant that brings people out of loneliness and socialization. On the basis of marriage, a person becomes another person and can turn another person into himself. Only then does the bride and groom feel a state of satisfaction and catharsis.

Brides and grooms of such quality develop a sense of loyalty and are loyal to their family. If we pay attention to the nature of the marriage ceremonies of the Uzbek people, from the beginning to the end of the ceremony, the positive qualities of the future bride and groom are mentioned, and their duties in the family are also listed. The fidelity of the bride and groom is trust in each other, the result of their moral education and the level of responsibility for their actions. The formation of the quality of loyalty in young people after marriage leads to the escalation of vices such as neglect of the family, indifference to the behavior of the spouse, and betrayal of the spouse.

One of the duties of young people who are getting married is that there should always be truth between them. It is also a human duty to give up any value in order to find the truth. "In the Avesta, it is said that truth is the highest honor. Indeed, mankind has always sought the truth. After all, the truth is a great power that leads to justice and honor. According to Aristotle, the truth is the correspondence between the reasoning and the actual situation. Truth has been interpreted as an 'economy of thought', a process that allows us to achieve useful results, a form of ideological definition of human experience as a convenience in the image of our thinking." [2: 206-208]

During the study of the research topic and data collection, we witnessed that all the customs and traditions of the Uzbek people related to marriage relations are directly related to the human factor. If we pay attention to the essence of the ceremonies, all the intentions of the bride and groom to live well, to be healthy, to achieve high positions, to be a father and a family man, to diligently fulfill their duties, to be faithful, were the basis for bringing traditions and rituals.

The peoples who lived in the territory of Uzbekistan had very strong relations of neighbor-neighborhood, family-kinship, and kinship. In order to further strengthen family ties, our people established the "Belquda" form of marriage. In this case, the families, especially the men, made an agreement that their unborn children would marry and become relatives and live in constant close contact. According to the custom related to such a marriage, when the young man and the girl born in both families grew up, they got married to fulfill the covenant and word of the

elders. This is a manifestation of the moral character of our people, such as straightforwardness, keeping promises, not going back on one's word, honesty of words. Young people agreed to protect the pride, honor and dignity of their parents. There have also been situations where the intended children did not want to start a family in the future. Such cases had very bad consequences: either the parents acquitted the children, or the son or daughter killed themselves.

If we pay attention to the essence of the marriage ceremonies of the Uzbek people, we can see that the moral maturity of the bride and groom is described, that they are compatible with each other, and that justice always prevails between them. "The main difference of justice from goodness and evil and good and evil is that justice itself does not mean any value, but determines the ratio between values, has the status of evaluating them. Therefore, it has the characteristic of regulating society; it embodies both moral and legal requirements. In a certain sense, it can be called a quantity measurer in the field of ethics: it is a scale that measures reward and demand. Where there is justice, there is no way for social suffering and poverty." [3:250]

Justice, as a moral category, includes the relationship between the bride and the groom, the criterion of relations between them. Our youth should not forget the justice of marriage. The bride and groom should be fair during the marriage and should avoid injustice and injustice to each other. During the marriage ceremony, the younger and older young people praise the maturity and justice of the bride and groom and emphasize that their opposite should be free of evil and defects. This, in turn, will be imprinted in the lifelong memories of young people who are on the threshold of a new life.

The qualities of equality, justice and courage are considered important in family-marriage relations of the Uzbek people. Due to the fairness of the bride and groom, they can find solutions to problems in their personal and family life. In difficult situations, they can set a moral example without oppressing others, and with their virtue, they have a positive effect on others. "The moral aspect of justice is reflected in the interaction of people, their conduct, their actions are evaluated from the point of view of morality".[4: 114]

In our opinion, we refer to the category of justice a lot in order to prepare young people for family and to deeply understand and preserve the moral essence of the Uzbek people's marriage ceremonies. Awareness of justice develops the qualities of bravery, equality, and prudence in future brides and grooms.

Justice develops in the bride and groom moral qualities that lead to happiness for themselves and their spouses. Discernment is the quality that separates man from the totality of creatures, realizing the advantages of monogamous marriage. Young people develop their own independent thinking and insight during education. A person who has not understood the essence of national and universal values, and who has not received family education, will remain at the initial stage even after marriage.

At the same time, all spiritual, ideological and scientific resources are sufficient to prepare our young people for a family, to form a feeling for the divinity of marriage in their hearts. According to the nature of the marriage relationship of the Uzbek people, our future young brides who are getting married should have the following moral qualities: to be polite and polite, to be self-aware and respect themselves, to be obedient to the words of their spouse and family elders, to be able to keep the secrets of their family and spouse, to always speak sweetly. to be, not to demand that her husband bring things that she cannot afford, not to praise the conditions in the girl's family in a flattering manner, to always be respectful to her husband's family. Our young men who are getting married should also have moral qualities such as prudence, tact, kindness and good manners.

The equality of the rights of the bride and groom is promoted in the essence of marriage ceremonies of the Uzbek people. When reading the Islamic religious marriage, the rights and rights of the bride in front of the groom and the groom in front of the bride are listed by the domulla. Equality in marriage means that the bride and groom respect each other's rights. The fact that the groom has rights over the bride and the bride over the groom is reflected in the marriage relations of the Uzbek people. In this, young people understand that they have to limit their freedom when it is necessary for the common family good. When we are preparing the growing young generation for family-marriage relations, we must explain that in an egalitarian family, there will be no vices such as betrayal, deception, treachery, infidelity.

The brave qualities of the bride, especially the groom, are emphasized a lot in the wedding ceremonies of the Uzbek people. We can clearly witness this in the oasis of Bukhara, which has become an etiquette, when the "hazor alik" ceremony is performed when the groom enters the bride's room on the wedding day. Courage is a moral activity that restricts one's own feelings and desires and seeks the interests of family members. Courage is a condition of always being on the side of justice. Through courage, a person shows courage in every activity. It is clear from the essence of marriage ceremonies that the bride and groom who have acquired courage take care of their family and earn a living with honest work, accumulate honest wealth and spend it properly, and do not spare the help of their relatives.

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