

Traditions Of Marriage And Marriage In The Karakalpak Folk Traditions And The Legal Educational Significance Of These Traditions

Tileov Erkinbay Muratbaevich,

Senior Lecturer, Nukus State Pedagogical Institute named after Azhiniyaz, Republic of Uzbekistan
Doctor of Philosophy in Pedagogical Sciences (PhD).

Annotation: This article discusses the traditions of marriage and matrimony in the Karakalpak folk traditions, their educational significance in the regulation of the rights of the shanarak..

"In the formation and development of the spirituality of each nation, the place and influence of the inhuman city is unequal. This is because the purest and purest feelings of a person, the first notions of life, are formed in the first place in the city. It is natural that the spiritual dimensions and cognitions that determine the character, nature and worldview of the child - the basis of such sacred concepts as goodness and morality, high virtue, kindness, honor and so on - are formed in the home environment.

Therefore, respect for parents, a deep understanding of the debt of life to them is the basis of human virtues and family relationships, the spiritual world of the family, which is inherent in each person.

"The order in the family, the interaction, the democracy in it is very important. However, the family must be led by a father, or a mother, or older children, and his word must be obeyed.

When the head of the family is just and leads the family members appropriately, he or she is dominated by discipline and mutual respect and responsibility in the family. Their children grow up to be well-mannered, kind, and caring. It also increases the family's prestige.

Every parent wants their children to grow up, to have a happy home, to have a happy family, to have a high family. It is the duty of every boy and girl to build such a family, to be mentally and physically prepared for it and to strive to preserve the unity of the family. "

The Constitution of the Republic of Uzbekistan has a special article on family relations. This is Article 14 and covers Articles 63, 64, 65, 66. This includes:

- The family is the backbone of society and has the right to be under the protection of society and the state.
- Voluntary consent and equality of the parties to the marriage is prohibited.
- Parents have to raise and educate their children as adults.
- Motherhood and childhood are protected by the state.
- Children have a strict view of their parents' ancestry and the status of citizens, they are equal before the law.
- The state and society provide care, upbringing and education of orphans.
- Adult, able-bodied children have to take care of their parents, - it is said.

The current Family Code of the Republic of Uzbekistan was adopted on April 3, 1998 at the 11th session of the Oliy Majlis of the Republic of Uzbekistan of the 1st convocation and came into force on September 1. This Code consists of Section 8, Article 30 and Article 238.

Article 1 of the Code stipulates that "the duties of family statutes are to strengthen the family, family relations are based on mutual love, trust and respect, solidarity, mutual assistance and a

sense of responsibility of all its members to the family. to prevent the interference of family members, to ensure that family members exercise their rights without hindrance and to ensure that these rights are protected. ”

The family is the result of a long period of historical progress and an objectively necessary integral part of the structure of society. In the social sense, a family is a group of people who are socially independent, spiritual, economic and other living conditions and individuals with the same goals. The family carries out important social tasks, the creation of the individual, the upbringing of children, the physical and mental development of people, their spiritual integration, ensuring socio-economic progress, improving demographic processes. In this family, the barriers of human character are formed, the relationship of duty, spiritual and cultural.

A family is a group of people or close relatives who work together on the same farm. A family of possible spouses, a family of sisters, a family of brothers. Legal and property relations between spouses, legal and property relations between parents and children, determination and recovery of alimony, determination of paternity in court, acts of paternity and parental rights. etc. teaches legal norms.

Society is a strong spiritual and moral family. Therefore, it is necessary to strengthen the family, to assist it in the performance of social duties, in the upbringing of children, to take care of the material well-being and living conditions of families with children and spouses. Measures aimed at caring for the family, protecting the mother and child, the well-being of the mother are an important tool for strengthening family relationships, including legal Turkmen.

The family is under state protection and is enshrined in the Constitution. These rules and clarifications shall be included in the regulations concerning duties, duties, economic and financial affairs, and in the regulations on social security, health care, public education, and other issues.

In this case, family law is very important.

There are the following basic principles of family law:

- 1) Equality of husband and wife in marriage and family relations
- 2) Equality of puhars in family relations
- 3) Equality of family members in family relations
- 4) Protection of motherhood, fatherhood and childhood of the family.

Regulation of family relations and the scope of voluntary marriage, equality of personal and property rights of husband and wife, the settlement of internal family issues by mutual consent, the upbringing of children in the family, their well-being and their well-being. This is done in accordance with the principles of the supremacy of the rights and interests of incapacitated family members.

All puhars have equal rights in family relations. During the marriage, it is not allowed to directly and knowingly restrict the rights in a certain way, depending on gender, nationality, language, religion, social origin, faith, personal and social status and other circumstances..

In family relations, the rights of puhars are restricted only by the rules and only the morality of other members of the family and other puharas. The protection of honor, dignity, health and the rule of law may be limited only by the principles necessary for the protection of human rights.

In the Republic of Uzbekistan, the family, fatherhood, motherhood and childhood are under the protection of the state. In the Republic of Uzbekistan, fatherhood and motherhood are worthy of honor and respect. The protection of the rights of mothers and children should be ensured through the protection of women's health, special work, the creation of conditions for women to carry out their duties in connection with motherhood, the legal protection of motherhood and childhood, and material and spiritual support.

A person reaches the age of puberty. Boys and girls will have the opportunity to get married at the age of 18. When a child is placed in the care of another person, he / she acquires the right to give his / her consent from the age of 10. The basic rules of family law are as follows.

- 1) equal rights of men and women in all family matters
- 2) equal rights of men and women and other members of the family, regardless of nationality, race or religion

- 3) protection and promotion of motherhood
- 4) care for the upbringing of minors and their care
- 5) a marriage
- 6) freedom and voluntariness of the marriage
- 7) freedom to dissolve the marriage under public control

spiritual and material support and care for each other by the participants of family relations.

The family is the only unit of society. Therefore, if the family is strong, the state is strong, and if the family is strong, the state is strong. When there is order in the family, there is peace in the society.

"Three-quarters of a person's happiness depends on the family. (N. Ostrovsky). Of course, these are long-standing issues. So, when getting married, we advise you to take your time and find the one you love.

The marriage is happy and a little sad. Because the fun and carefree days under the wing of the former parents are over. Yesterday's couple, today's bride and groom are responsible for the well-being, wealth and happiness of their family. "

The wedding and its joys will be remembered for a long time, and it will be associated with the prosperity of the family.

Weddings are a tradition in Karakalpakstan that my mother wore. The wedding highlighted the differences in family relationships of Karakalpak folk traditions. For example, to give a wedding to a newlywed, to open his face, to make a pilgrimage. All of this leads to the implementation of the legal norms arising from the marriage, the observance of the traditions of the newlyweds in family relations, marriage.

For example, one of the Karakalpak folk traditions is hauzhar.

When he began to recite the hymn at the wedding, after reciting the hymn, a group of young men and women returned to him, shouting "hawjar", "yar-yar". He joins the choir in a collective tour. There are traces of Hawjar's recitation in folk tales. For example, in the epic Alpamys Gulshin shory and Kultay's hauzhar aytysy will be a reflection of folk songs. Examples of the addition of hawthorn are as follows.

Жылама укем, жылама,
Той сеники яр-яр,
Тоқсан баслы ақ орда,
Уй сеники яр-яр,

Бағда бедеў киснейди,
Ат болдым деп яр-яр,
Узатқан қыз жылайды,
Жат болдым деп яр-яр.

Article 8 of the Shanarak and Marriage Code of the Republic of Uzbekistan is entitled "The use of local customs and traditions in family relations." It states that "in the absence of appropriate provisions of the charter related to the regulation of family relations, local customs and traditions that do not contradict the principles of the charter of the Republic of Uzbekistan shall be applied."

The basic principles of the Shanarak and Marriage Code are the equality of women and men in family relations, the equality of citizens in family relations, and the protection of the family, motherhood, fatherhood, and childhood.

Therefore, the extent of family ties depends on the fact that they bring up the tree of happiness, which is born from the words of a kind heart, the light of the eyes and the words of a just dream. Therefore, the young couple will have to be loyal to their love, to be patient in the hardships of life, and through a halal duty "Tubi one, a thousand coins" to give him a new emir.

Tolerance, patience, self-discipline, care, longing, yellowing, is one of the most important criteria of family harmony.

In the Karakalpak peoples, when a family is formed, the face of a young bride is revealed. This is done by opening the page. The importance of this presentation is to bring up a young bride, to honor her parents, to honor her husband, to honor her husband's relatives, and so on.

After the meal, the handkerchief was removed from the bride's face. The bride begins to engage in domestic service. Shamanic chanting, gures tutu, kokpar games will continue.

We need to make a point here. In the Karakalpak people, marriage is not allowed between relatives and cousins. This is enshrined in Article 16 of the Shanarak and Marriage Code of the Republic of Uzbekistan. It reads:

if one of them is in the midst of another married person,
among the brothers and sisters of the lineage, between the brothers and sisters, and between the adoptive parents and the adoptees,
if one of the persons has been declared incompetent by a court due to a mental disorder (mental illness or paid marriage). ”

Weddings unite people.

It is the duty of every person to look after the bride's hand, to make a contribution to its improvement and simplification.

Waste at weddings, "persecution", "abduction of a girl", "gulyanki" and drinking vodka in the parents' house, as well as gay people taking a "letter" from someone and insulting his honor, and so on. It is considered immoral to try to show one's illicit wealth.

Nowadays, it is included in the traditions of our people as foreign customs, such as "kidnapping a girl", "stealing the bride's shoes at weddings", "going to the holy places with a bouquet", "begging in sacred places", "extravagant weddings". wasteful spending ”and the introduction of other foreign traditions.

At the wedding, the fact that young people are among adults, sitting with them and hearing good words, allows them to learn politeness. In this way, young people will not be separated at weddings, but will sit at the same table with older people, celebrate with them by word of mouth, and bring them up as they see fit.

The proverb of our people "Let the bridegroom gather for the wedding" shows that the wedding is a sacred and honorable phenomenon, the preparation of which requires good intentions, kindness, responsibility, and thus nurtures a person to be gentle and kind.

The first few months that a couple spend together are a big test. At this time, the style of their relationship with each other and other relatives is determined, which forms the heart of family life. The character of young people is strengthened, the barrier of harmony is formed, the way of speaking to each other and relatives is formed, the roles are divided, the barrier of material wealth of the house is built.

Article 23 of the Marriage and Marriage Code of the Republic of Uzbekistan states that “property acquired by a man and a woman during the marriage, as well as property subject to marriage registration, future husband and wife's assets, unless otherwise provided by the charter or marriage contract their joint property.

The property of the husband and wife during the marriage (husband and wife's property) includes the income of each husband and wife from hard work, professionalism and intellectual activity, as well as pensions and other benefits received by them. cash payments (amounts paid in the form of compensation for damage caused by incapacity for work as a result of disability or other damage to health, etc.).

Movable and immovable property, securities, shares, deposits, shares in capital invested in credit institutions or other commercial establishments, as well as any other property that the husband and wife have increased during the marriage, which are taken into account in the income of the husband and wife, are inherited from the husband or wife. or the money is considered the property of the husband and wife, regardless of in whose name or by which party the husband and wife contributed.

A man and a woman shall have equal rights to property, even if one of them is engaged in household chores, raises children, or does not have an impartial salary or other income due to other circumstances. ”

Nature has created it in such a way that women and men complement each other in different ways. The decisiveness of the earth, the propensity to take risks, the virtues of the will and the rigidity of the man - the woman's high taste and ability to do housework ... These

differences are not only natural, but also in history, upbringing, traditions and customs. If a man is responsible for extracurricular activities, acts as a provider and protector, the woman completes the family's internal affairs with her gentleness, attentiveness, kindness and freedom.

As mentioned above, this meets the requirements set out in Article 23 of the Shanarak and Marriage Code of the Republic of Uzbekistan.

In general, our people have a lot of traditions of marriage, marriage, upbringing, inculcation of human virtues, and they meet the requirements of the Shanarak and Marriage Code of the Republic of Uzbekistan and other statutory documents. Because "Law is a set of rules of conduct established by the state and binding on all."

This means that our customs have become the rule of law.

In general, the law is a set of rules of conduct established by the state, which fully meets the requirements of the traditional norms and legal norms in force among our people.

Reference

1. IA Karimov. High spirituality is an invincible force. T., Uzbekistan, 2008
2. The Constitution of the Republic of Uzbekistan. T., □, 2017.
3. The Constitution of the Republic of Karakalpakstan. N., "Education", 2003.
4. Comments on the Family Code of the Republic of Uzbekistan. T., □Justice□, 2008
5. Family and Marriage Code of the Republic of Uzbekistan. T., □Justice□, 2017.
6. Zh. Bazarbayev, K. Davletova. Ethics, N., Education, 1994.
7. K. Aimbetov, Folk Wisdom, N., Karakalpakstan, 1988.
8. FM Atakhodjaev. Family Law of the Republic of Uzbekistan. T., 2005.