



## Aesthetic Significance Of Holidays

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### ABSTRACT

Holidays have the power to reflect the nation's views, imagination, vision and national values about the scientist and man through artistic images. In addition, holidays form and strengthen feelings such as national pride and national pride, which are composed of such principles as nationhood, popularity, heroism, beauty, grandeur, as well as aesthetic pleasure, aesthetic interest, aesthetic taste and formation of aesthetic ideals – forming a composition of aesthetic perception that distinguishes people from other life events.

In this article, the stages of development of holidays and their artistic and aesthetic features will be studied and studied on a scientific and theoretical basis. Also, the philosophical-aesthetic analysis of the concept of the holiday, the history of its development and scientific-methodological aspects are studied.

### KEYWORDS

Aesthetics, holiday, "national holiday", aesthetic vision, aesthetic pleasure, aesthetic interest, aesthetic taste and aesthetic ideal, mood, traditions, customs, rituals.

### INTRODUCTION

Based on the results of modern philosophical and aesthetic studies, the structural semantic analysis of the concept of "holiday" and "national holiday", their moral-aesthetic essence, classification, functions, genesis of the national holidays of the Uzbek people, the features of religious, moral-aesthetic

development, the research of the transformation features and aesthetic evolution of the national holidays of the Uzbek people in the years of independence. Therefore, we begin with my article to pay attention to the concept of the holiday and its philosophical-aesthetic aspects.

The concept of a holiday means a significant event or date in life in all peoples as a community, celebrating in a uplifting spirit, with joy. Since it is able to bring a spiritual-emotional mood, aesthetic pleasure into the body, the holiday passes in a state of shodu khurramlik than in other days. Indeed, on the days of the holiday, he can play freely, laugh, joke, say as much as he wants, regardless of his participant – nationality, race, and Race[1], he argues that the festionists. The fact is that no one forbids this. Because the task of the holiday is to bring an uplifting mood into the body than usual. On such days it is necessary to be all cheerful, free and joyful. Just like a holiday-a holiday, it fully manifests its spiritual-aesthetic power.

## MATERIAL AND METHODS

The National Encyclopedia of Uzbekistan describes the holiday as follows: – " holiday (in Turkish – a big meeting, a wedding) - a tantanal day, which is widely celebrated. In the course of socio-economic development, traditional, religious, national and other holidays came into being according to their origin, meaning, decision-making in social life. Holidays that pass from generation to generation by inheritance are called traditional holidays. For example: Navruz holiday. Traditional holidays will not be directly related to the social stagnation of a nation or nation at the same time, the way of life. Religious holidays celebrate the rites prescribed in the beliefs of each monetistic religion"[2]. "A holiday is a specific social phenomenon that reflects the life of every citizen and society as a whole " [3] – described D.M.Genkin. It further clarifies his thoughts and writes, "celebration is a unique antique phenomenon that harmonizes art with reality, indicating that he or she decorates fiction in this or that Real-life event"[3.1]. "The holiday

combines the most valuable assets accumulated in World Culture" [4] - thinks A.I.Arnoldov. K."The types of holidays will be different," zhigulsky said. 1. According to the nature of the holidays and the frequency of celebrations davriy and non-public holidays. 2. According to the context of historical development: old and New. 3. In terms of attitude to religions: religious and non-religious. 4. According to the destination and scale: regional, within the state. It is divided into international holidays " [5]. V.A.Habudaeva says that " according to the practice of modern socio-cultural conditions, holidays can be classified as follows: 1. Officially organized, holidays dedicated to important events (Dalat)"; 2. Informal holidays, which are not officially accepted by the state, but are celebrated by the people ("student's day", etc.); 3. Professional holidays; 4. Family holidays; 5. Religious holidays; 6. National holidays[6].

National holidays are an aesthetic reality in its essence, which Ars osha has accomplished in its essence such tasks as solemnity, Rite, rest, diydor görüşmiş. Therefore, the scientist Jesus Jabbarov, who studied the peculiarities of national holidays, said: "in the cultural heritage of the Uzbek people, various public holidays, Mass Games, seasonal and professional ceremonies, which are of great social importance and are created by the people, occupy a special place. Holidays and rituals: covering all aspects of social and personal life; manifested in different aspects and forms of interaction of people; it is a historically formed sum of certain customs, traditions, moral printouts and legal procedures,"[7] states. When it is called the national holidays of the Uzbek people, it is understood that cultural-mass forms, which are integrated into the life and life of our people, passed from generation to generation in the course of historical development, are

organized regularly in order to ensure the identity of the nation and raise its mood, according to the dictates of a certain period. Among such national holidays of the Uzbek people, we can give examples such as "Lola sayli", "grape sayli", "melon sayli" and others. When it is called the national holidays of the Uzbek people, it is understood that cultural-mass forms, which are integrated into the life and life of our people, passed from generation to generation in the course of historical development, are organized regularly in order to ensure the identity of the nation and raise its mood, according to the dictates of a certain period. Among such national holidays of the Uzbek people, we can give examples such as "Lola sayli", "grape sayli", "melon sayli" and others. As reported, Aysha is making a game against the backdrop of our mother's household rattling girls, the Prophet (s.the a.v.) and they were lying on the wall. Abu Bakr Siddiq entered and told The Girls – "Are you doing Satan's play in the Houses of the messenger of Allah?" they said. Our Prophet (SaaS) the a.v.)- "O Abu Bakr, put them in their condition, there will be a festive day for every people, today is our holiday," they said[8]. So, literally, a holiday is a day of joy, permeated with moral criteria in a person's everyday life and enriched with aesthetic content.

In fact, the well-known scientist M. We fully agree with the idea that happiness is the following- "holiday, the initial form of human culture"[9]. Because, the historical roots of the holidays, which are an artistic expression of the pleasure and likeness that has arisen as a result of the successful labor of mankind, go back to the period of "infancy" of mankind.

Judging by the information given by archaeologists, historians, ethnographers, artologists, cultists about the first forms of solemnity that arose in the primitive period, holidays were of great importance in the life of people. Also, the ancient Greek thinker

Epicurus- "when one speaks of joy, it means not life of loss, of life, of hornbeam, but of getting rid of physical crush and spiritual anxiety, understanding of freedom"[10],-says. It is known that the more rational a person struggles for a comfortable life, the more he achieved so much success.

The struggle for a comfortable life and the successes achieved in labor, the publication of victories naturally embodied joy. Such processes began to occur in periods when primitive people were seeing the day with hunting and manifested themselves in various forms. Because, in simple images drawn in primitive times, the landscapes of hunting mainly animals and the dance of hunters are reflected from imitation. They testify that ancient people celebrated the results of their labor solemnly. Because, "imitation is a feature inherent in a person from childhood. Man is also different in that he has the ability to emulate from other living beings, he even takes the initial knowledge from that analogy, and the effects of this process bring enjoyment to all," says Aristotle.

It can be said that the effect of Primitive Man Labor was due to his daily biological need – to find prey, to feed the belly and to say thanks to satiety, that is, to be associated with rest. The return of hunters from hunting with prey created a Joyful, joyful mood in the members of the whole clan and tribe. Returning with prey, hunters tried to express their joy in the means of gestures and actions. Such expressive actions gave them pleasure.

In the process of evolutionary development, mankind began to discover an important omillarni that satisfies both their biological needs and their aesthetic needs. The aesthetic needs of a person, in turn, were able to also solve the issue of describing what he felt, how to reflect and what to express. "This is also evidenced by the following evidence," says Aristotle, and we-with pleasure feed on what

appears to be unpleasant in reality, for example, the image of a disgusting creature and a corpse. This is due to the fact that the acquisition of knowledge is very pleasing not only to philosophers, but also to other people, the difference is that ordinary people do not watch to know, they look at the image with pleasure. Because they learn to reason with him, "that's the kind of spiritual thing." If the analogy has not seen what is described before, it is not an analogy, but an appetite to enjoy a physique, paint or something else like that " [11.1].

Based on the theory of imitation, Aristotle, The Thinker of antiquity, interprets "evasion, analogy" in reality as a link to the principle of pleasure of aesthetics. Hence, a vivid manifestation of the similarity, which is the result of pleasure, is an artistic expression – the initial form of human culture. Because, "people have the ability to resemble nature from ancient times, they have made it little by little progress, and badikha has made a real train out of the poems," says Aristotle [11.2].

In historical sources and research of culturologists scientists have been given a lot of information about the important role of "hunting games" in the life of primitive hunters [12].

Academician Mamajon Rahmonov exposes a number of points in this regard [13]. In connection with the emergence of the division of Labor, the gradual transition from ancient hunting to livestock and farming began to bring into being new customs, rituals, traditions and holidays related to the fields. That is, the evolution of the occurrence of holidays and the formation as a ritual can be explained by such stages as – labor factor, family factor, religion factor.

Based on the above points, we can say that holidays are a social phenomenon that occurs in the form of rituals, which are devoted to

the result of the struggle between man and nature.

After all, the spiritual and aesthetic needs of ancient people were as simple, simple as their own, and having a specific artistic and philosophical essence. They were able to bring about mass exuberance through the organization of performances in harmony with team-mates. In this simplicity there is greatness – glory. Only in conditions of harmony of singularity, simplicity and sincerity can achieve mass exuberance. The first mass festivity gradually formed seasonal holidays.

While the ideological basis of the seasonal holidays, which received a national character among the peoples of ancient Central Asia and Iran, consisted in receiving rewards by uniting the people, achieving their joy and sharing donations, the ancient Greeks also paid attention to the very solemnity of the performances of the holidays dedicated to Dionysus, the goddess of fertility and companions. "It's a holiday," says the Culturalist A. I. Arnold, - synthesizes the most valuable wealth accumulated in World Culture " [14], says. It is possible to understand the National originality of this elate only if one observes the viability of this idea from the outside the holiday of another nation. Respect for this nation arises when we see synthesized, understandable artistic instruments on national holidays. Hence, holidays represent the originality, cultural level of the nation. Therefore, at a high level, solemnly celebrated holidays, in turn, bring up national pride.

In the life of society, holidays have generated the following factors in the influence of transformational circumstances: firstly, to ensure harmony between people in the life of society, to aesthetize a healthy lifestyle; secondly, to strengthen mutual trust between people, to create an atmosphere of mutual love, harmony, to enjoy such noble feelings as

grandeur, beauty, to help each other; thirdly, to be in; fourthly, in the justification that national holidays are a high example of the material and spiritual culture of different peoples, nationalities and nationalities; in addition to the fact that national holidays include important aspects that preserve the past of the nation, as well as give people a uplifting mood, as a result of which they adhere to the best traditions, through these holidays.

Therefore, national holidays are a phenomenon that not only manifests the social, cultural and spiritual life of society, but also has its own magical power, which positively affects the education of young people on the basis of these achievements.

## CONCLUSION

In conclusion, in the socio-cultural life of each nation there are holidays, in which the traditions, customs, rituals of the times are concentrated. In this respect, the beginning and completion of large-scale work in the Uzbek people usually became a holiday. The beginning of the new harvest season and the process of fertilization of the first also passed in a festive mood, as an important event in the life of the peasants. It means that the holidays are celebrated because they help to deeply understand the ways that people go through, to be proud of victories, to make plans for the future, to hope for tomorrow.

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