

The significance of family in the Uzbek community

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Abstract: This article depicts how the term family is important in society and the role of the family in the improvement of the individual. Then this article says about the factors of the relationship of its members.

Keywords: family, behaviour, strength, intelligence, bring up.

In the Republic of Uzbekistan's policy on building a civil society and strengthening the family in this process, the stabilization of the spiritual environment in it is of great historical importance in the reform of the social sphere. For, the role of the family - a small holy monastery, considered a small homeland for each person - is huge in the development of the country, in reaching great heights in any area.

The Uzbek family is such an environment where spiritual values are formed from time immemorial and the strengthening of this social institution is an important factor in the development of society. The role of the family is invaluable in the improvement of the individual. The spiritual environment and the relationship of its members are the decisive factors that ensures the formation of personality. As President Islam Karimov notes in his book "High Spirituality Is an Invincible Power", "it is easy to understand that under the influence of the spiritual environment and upbringing in the family, a child will grow up either kind and merciful, or selfish and cruel."

No prospect of the development of society is presented separately from the interests of the family since the family for each person is the beginning of all beginnings. Any person associates his happiness and well-being with his family, that is, a person feels completely happy only when the family is prosperous.

The family, first of all, is a developing system and age patterns are inherent in it. As family members develop and grow older over the years, so the family is constantly changing and developing.

Whatever conditions and psychological environment prevail in the family, women often play a major role in shaping a healthy lifestyle. A healthy lifestyle is the development of the spiritual, intellectual, mental and physical aspirations of each person. As you know, our future is in the hands of the younger generation. Consequently, healthy, strong, intelligent, morally educated children are not only a national dignity, but they also form the basis of a stable state. The family is the cell of society, a huge social force of the state. It reflects the heritage of our ancestors, and present and future hopes. Family education creates a solid foundation for the future worldview, attitudes towards traditions and the way of society, at the same time it forms

the psychological prerequisites for future parents, that is, a child raised in a family on a subconscious level perceives the attitude of adults, analyzes their behaviour. Becoming a parent subconsciously reflects the behaviour of his parents, so a healthy lifestyle and the psychological climate in the family will be reflected in many generations.

Family values, traditions, and customs strengthen the moral basis of the child. It must be emphasized that it is through the family prism of upbringing that the child is aware of the norms of society. If peace, tranquillity and comfort reign in the family, then a child brought up in this environment believes in the great prosperity of his state.

The birth and upbringing of a healthy child largely depend on the woman. In his book called "Oila", Rizouddin Fakhridin draws our attention to the fact that "if a woman is brought up, then the people will be brought up if she is dissolved, then the people will be the same; if women are enterprising, have aspirations and will, the people will not live in misery, but if a woman is lazy, carefree, wasteful, the people are threatened with poverty and misery.

In the original manuscripts of "Avesta" special attention is paid to the problems of the family, and reproductive behaviour in the family. "Avesta" highlights 5 types of behaviour of women housewives, as well as types of creating a family.

1. Padishah-Khotin, i.e., a female ruler. This means that a guy and a girl create a family, only with the consent of their parents. At the same time, the family is very prosperous, and the status of the family is stable.

2. Ayukhotin, i.e. "the only one." If a guy marries his only daughter, he must promise that he will not leave her parents without an heir. The groom must register his first child in the name of his grandmother or grandfather, in which case he will provide them with old age with an heir. It must be admitted that such cases occur to this day.

3. O'zboshimcha khotin, i.e., an AWOL woman. According to the principles of Zardushtism, boys and girls under the age of 21 should not choose their own partner or a life partner. If the lovers decided to get married without the consent of their parents, the public celebrated their wedding, but during the wedding ceremony, mubad, given that there was no parental consent to the wedding, warned the couple that they were disinherited. And the bride at the same time was recognized as "AWOL", i.e., not recognizing the norms of the public.

4. Chokar khotin. A divorced man or woman is looking for a companion or life partner. According to the principles of Zardushtism, for a widow or widower, the first marriage is considered sacred. Hence, the second marriage is considered "chokari" for them. Also, if a husband, with the consent of a wife who cannot become pregnant, marries another in order to have a child, then in this case the second wife for the first is considered "chokar khotin"

5. Sittar hotin. If a husband and wife lived for a long time, but did not have children, or adopted someone else's child, the woman was considered "sittar hotin".

It should be noted that in Avesto, special attention was also paid to genetic characteristics. First of all, the physical and psychological fitness of the bride and groom was required to create a family. Since it is the psychological and physical fitness that creates the basis of a healthy generation.

From ancient times to this day, the problem of family education, a healthy lifestyle has been of interest to people of different generations. Our families feel the connection of different generations, as they are united by a common goal - to create a strong family, and raise healthy children. In the hadiths, describing the attitude towards women, it is emphasized that a woman obeys her father from childhood, after marriage - to her husband, in old age - to her son. This example clearly demonstrates that a woman, even after her children come of age, should not be left alone. In general, in Uzbek families, parents, even after their children come of age, live with the problems of their children, take care of them, and protect them.

People always emphasize that children are above all, parents, having raised their children, accept grandchildren, and great-grandchildren. Introducing family traditions and values into the educational process of their descendants, each adult generation comes from their ethnicity.

In conclusion, I would like to note the following, family education is the key to the future of the state. Family and marriage, being an integral part of society, are a constant object of research. It is important to emphasize that the features of harmonious relations in the family can be the equality of the parties in rights and obligations, mutual respect and love, responsibility for a partner, the creation of a strong family in the future, the birth and upbringing of children. It must be remembered that the relationship between a man and a woman is of a special nature, worthy of this society and this era.

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