

MAIN SUBJECTS OF FAMILY AND FAMILY RELATIONS

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Annotation: "Since the main subjects of family and family relations are man and woman, husband and wife, the characteristics inherent in ethno-traditions are manifested, first of all, in their relationship to each other, to their children, to their duties, to their surroundings." They believe that the basis for the union and coexistence of the two sexes should be love. Yes, this universal, noble feeling encourages the two sexes to strive for each other, complement and enrich each other. For this purpose, they start a family, perform complex, expensive, and sometimes confusing ethno-traditions related to starting a family.

Keywords: economic stability, demographic development, legal and regulatory framework, main directions of family development, spiritual and moral environment in families, family institution, international best practices.

INTRODUCTION. If we look closely at the processes of formation of family institutions, we see that love is not always at the heart of the genesis of marital relations. They come in the form of continuing reproductive ethno-traditions, building an independent family, fulfilling parental desires, showing oneself to be no less than others, and indulging in desires. It is in these desires and efforts that ethnospecific characteristics are most evident. However, the feelings of love that underlie the formation of the family institution are in the leading position, therefore this feeling is the main motive in marital relations. In the work "The Republic", Plato mentions love as the main motive that creates relationships between a husband and wife, a man and a woman. He writes from Aristophanes: "In my opinion, people do not know the true power of love, if they did, they would build great palaces for it and offer great sacrifices, but instead of doing these things, they would do nothing. After all, Eros is the most humane god, she helps people and cures diseases, which is a great happiness for humanity."¹.

The peaceful and prosperous state of society, free from evil and corruption, depends, first of all, on the peace of the family. Peace in the family and its strength are determined by the correct understanding and conscientious fulfillment of their responsibilities by family members.

At all stages of the social development of society, philosophers and creative people have expressed many ideas about the family and the values in it. Therefore, since our research is

¹ Платон. Диалоги. Апология Сократа. — Москва : Издательство АСТ, 2019. – С. 254.

aimed at determining the place of value transformation in ensuring the strength and cohesion of young families, we should get acquainted with the studies on the family, values, and the properties of value transformation, analyze the ideas put forward in them, and implement new views and ideas into practice. There are teachings that have left a significant mark on the subject in philosophy and social life, but due to the narrow subjective approaches of philosophers and family scholars who are under the influence of various ideological pressures, there are such thoughts and ideas that have remained out of sight. Analyzing them, on the one hand, provides an objective approach to traditions, values, and spiritual heritage, and on the other hand, forms a broader view and points of view on the subject.

Many studies have been conducted on the socio-historical, legal, and sociodemographic formation of the family institution.² However, its analysis from an ethnological, ethnosocial, and axiological point of view has not yet been carried out. It is true that materials for such analysis are found in all studies, but they have not been compiled and analyzed from the point of view of a specific scientific or philosophical concept.

ANALYSIS OF LITERATURE ON THE SUBJECT. Religious teachings have long considered the family sacred, and special attention is paid to family relationships. The issue of starting a family has been considered a practice that has been practiced since ancient times. We can see this in the teachings of the "Avesta", which is considered a historical religious source. "Avesta" provides valuable information about the ideas of our people about family and marriage in ancient times, as well as establishing family relationships. Although it does not specifically highlight the role of women in the family, it emphasizes the great role of women in starting a family, giving birth to and raising healthy children.

The Vendidad section of the Avesta describes in great detail the procedures for maintaining family integrity, establishing marriage, and the reasons and conditions for annulment of marriage: "If two people, whether co-religionists, brothers, or friends, make a covenant with each other, one of them shall choose a wife from the other's family, his demand shall be unconditionally fulfilled."³ or: "With these words, I advise the young women who are about to choose a husband, and you two. Listen to my teachings and truly commit them to memory, and when you find your religion, put it into practice."⁴

RESEARCH METHODOLOGY. Socrates and Plato consider love and affection to be the basis for the union of a couple into a family. Being whole makes this union divine. Building a family should be beneficial not only for the sexes, but first of all "for the state". Such a

² Harman H. A Woman's Work. – Penguin UK, 2017. – P. 416; Cheatham H. E., Stewart J. B. Black families: Interdisciplinary perspectives. – Routledge, 2017. – P. 402; Шнейдер Л. Б. Семья: оглядываясь вперед. – М.: Издательский дом "Питер", 2013. – С. 368; Венингер О. Пол и характер. – Ростов на Дону, Феникс, 1998; Семя 1 2. Книга для чтения. – М.: Политиздат, 1991; Убайдуллаева Р.А. Семья в Узбекистане. – Ташкент, 2012. va boshqalar.

³ «Avesto». A. Mahkam tarjimasi. — Toshkent: Sharq, 2001.

⁴ O'sha manba

cratological approach to family formation is not found in the heritage of other philosophers. It was Plato who put forward the idea that a man who had not married by the age of thirty-five, if he belonged to the highest class, should pay one hundred dirhams, if he belonged to the middle class, seventy, if he belonged to the third class, sixty, and if he belonged to the fourth class, thirty dirhams. He considered it necessary that this money should go to the treasury of Hera, the goddess of marriage. He established that the parties could invite their five closest people to the wedding ceremony⁵. These ideas reflect the traditions of those times. Taxation of unmarried people is introduced into the state system, a procedure is formed for inviting those who are married. It has become a tradition to view those who have entered into marriage as those who have come closer to the whole, to the divine, and who have established immortality through their children.

In the Avesta, the support of marriage by Ahura Mazda also has a divine meaning in the union of the two sexes. “Thanks to the Fravashis and the Grace of Khvarno, the Woman is on her side, with their help, the time, the moon day is full, and the eye of the Lord is clear”⁶.

What is noteworthy is that this divine foundation also interprets the relationship between a couple, love, as a divine reality. It becomes a tradition to celebrate the wedding night as a special reality, to prepare for it diligently by both parties, to convey all the best wishes to the new family members, and then to celebrate the birth of the fetus, first of all, the mother-in-law and the mother-in-law of the bride, and to celebrate this news in the family circle.

CONCLUSIONS AND SUGGESTIONS. The divinity of birth that Plato envisioned is exactly the same as the “Fravashilar and Khvarno sharofati” in the “Avesto”. If we proceed from the point of view of ethno-traditions, just as the ancient Greeks sought to deify the union between husband and wife and the birth of children, so did those who believed in Zoroastrianism, including the peoples of our region, Uzbek families, honor this union. According to Doctor of Philosophy, Professor Usman Khosil (Qaraboev), in addition to reflecting the philosophical views, dreams, and beliefs of our ancestors, the “Avesto” also pays special attention to customs, rituals, traditions, and holidays. Its Videvdat section is especially rich in such information. It describes the principles of freedom, purity, punishment for those who bury the dead and defile them, healing practices, raising dogs and caring for them, what days of the month to have sex with women, when to cut hair and nails and keep them clean, myths related to roosters, the healing properties of water, caring for babies, protecting people from disasters, and many other traditions and customs.⁷

⁵ Платон. Сочинения. Т.3. Часть 2.– М.: Мысл, 1972. – С. 248, 253.

⁶ Avesto Yasht kitobi.–Toshkent: Sharq, 2001. – B. 85.

⁷ Usmon Hosil (Qaraboyev). Odatnoma.–Toshkent: O‘zbekiston NMIU, 2016. – B. 53.

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11. Boboyev H., Hasanov S. “Avesto” ma’naviyatimiz sarchashmasi.–Toshkent: Adolat, 2001. – B. 102.