



HISTORICAL VIEWS ON THE FAMILY

Kasimov Tokhir Kasimovich

Independent Research Fellow of the Academy of the
Ministry of Internal Affairs of the Republic of Uzbekistan

Tel: +99898700-04-44

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Abstract. The article examines historical and philosophical views on the family, a social institution formed and developed under the influence of socio-historical processes. The role of the family in regulating interpersonal relations and ensuring the continuity of life is analyzed. The opinions of our great thinkers and examples from the works of researchers on family, family relations, and child-rearing are cited. Also, special attention is paid to the responsibility of young people in ensuring the strength of the family and improving their knowledge.

Key words: Family, family relations, child-rearing, values, harmoniously developed generation, education and upbringing.

In the essence of the reforms being implemented in the New Uzbekistan, the priority is the individual and their interests, and the family, which has become an integral part of our lives, plays an invaluable role in achieving this goal. Family is the foundation of society. So, what forms the basis of a family? Of course, the legal basis of the family is legal marriage. Because only legal marriage creates mutual rights and obligations between spouses and children in the family. If a healthy environment and healthy relationships are established in the family, there will be a healthy environment in the family, nation, and society. The family is the main link in human development, the most important institution of the state system, the core of our society.

Indeed, Article 76 of the Constitution of the Republic of Uzbekistan states: "The family is the basic unit of society and is under the protection of society and the state. Marriage is based on the traditional family values of the people of Uzbekistan, the voluntary consent and equality of the persons entering into marriage. The state creates social, economic, legal, and other conditions for the full development of the family"[1].

The role of the family in the formation and enhancement of the unique spirituality of each nation is invaluable. The family is a social institution formed and developed under the influence of socio-historical processes, and the natural, social, economic, and spiritual factors that caused its quantitative and qualitative changes are:

- a) family is a unity of people built on the basis of natural-biological (sexual relations, the desire to reproduce), socio-legal (marriage), spiritual-moral (love, affection between spouses, parents and children) factors;
- b) although the influence of natural and biological factors is strong in the formation of the family, social and spiritual factors are of decisive importance;
- c) the family is the initial foundation for the formation of human society from the point of view of the fact that spouses, their children, and closest relatives form the initial community living together.

We know from history that the nature of needs at different stages of development gave rise to different forms of family. The primitive forms of the family were based on kinship, and in the later stage, a punalual family emerged - a tradition associated with the marriage of sisters belonging to a community to men from another community[2].

Man is not only a social being, but also a biological one. Sometimes, like other biological beings, it is governed by certain instincts and feelings. These feelings primarily include a person's sexual needs. At their core lies the inherent instinct of each biological being to produce offspring. Family relationships are formed on the basis of satisfying these needs. Subsequently, they became more complex under the influence of changes in society and historical conditions. However, humans are fundamentally different from other beings in their ability to create and live in families and their conscious attitude towards family. The difference is that man consciously approached sexual relations, gave them a moral character, and, based on the laws of aesthetics, constantly improved them. Maternal lineage and paternal lineage are also stages in the evolution of family relationships. Later, endogamous marriage, which arose during the transition from a polygamous family to a monogamous one, i.e., in the primitive tribal system, the transition from intra-tribal group marriage to an exogamous marriage, based on the exclusion of marriages between a man and a woman of one tribe from the marriage of a girl from another tribe, is a long process[3].

Scholars have expressed various opinions about the lexical meaning of the word "family." For example, F. Kilichev concludes that in ancient times, our people called the strap that secured the saddle to the mount "ayil," and when marital relations began to emerge, their unity was expressed as "ayla," that is, "ayl" family[4]. According to other scholars, the word "oila" (family) comes from the Arabic word meaning "woman." In general, "family" meant the social unity that arose as a result of the union of man and woman. Views and approaches to the social, spiritual, moral, and legal foundations of marriage, which are the basis for the formation and development of the family, are also different. Marriage is an Arabic word meaning "union"[5].

That is, marriage is not only a physical union, but also a spiritual commonality. Marriage has always served as a spiritual and legal basis for the improvement and development of the family. Marriage is the official recognition of the newly formed family by the state and the public, and in all religious teachings, its form and goals are taken seriously. Based on the above scientific conclusions, the concept of family can be defined as follows:

Consequently, the family is a stable social unit based on the socio-economic, spiritual, and moral needs and cooperation of individuals, relying on the unity of natural and biological needs that ensure its continuity in the process of societal development.

Accordingly, the foundation of society is the family, the foundation of the family is the unity of husband and wife, the harmony of family members, and the spiritual level of the spouses is of great importance in determining the spiritual environment of the family. It is known from historical development that women have had their place in all periods of the development of human society. Also, historical sources created during these periods contain information about the active participation of both men and women in various processes. In particular, some information about the social status of Central Asian women in ancient historical periods and their lifestyle can be found in the works of the ancient Greek historian Herodotus in "History," Strabo in "Geography," Abu Rayhan Beruni in "Monuments of Past Peoples," and Mahmud Kashgari in "Compendium of the Turkic Dialects." It should be noted

that in the "Avesta" there are many thoughts related to women, family, and child-rearing. For centuries, the issue of family, family relations, and upbringing has been at the center of attention of our ancestors and great thinkers. Researcher K.U.Najmiddinova considers it expedient to study historical sources about the family, family upbringing, dividing them into the following stages:

the first stage - teachings that existed before the arrival of Islam in Central Asia (Judaism, Zoroastrianism, Buddhism, Christianity);

the second stage - in the 9th-12th centuries, that is, the teachings of the Islamic Renaissance (the Holy Quran, hadiths, teachings, the teachings of thinkers: Farabi, Beruni, Ibn Sina);

the third stage - the teachings that existed in the XIV-XV centuries, that is, in the era of Amir Timur and the Timurids;

the fourth stage - the teachings of the khanate period (16th-19th centuries);

The fifth stage - the doctrines of the period of conquest of Central Asia by Tsarist Russia (the doctrines that existed until the end of the 60s of the 19th century and the October Revolution of 1917);

the sixth stage - doctrines of the Soviet period (the doctrines existing from the October Revolution of 1917 to August 1991);

The seventh stage is the period of independence, that is, from September 1991 to the present[6].

Women, embodying the continuity and eternity of life, blessed mothers, are glorified in the spiritual heritage of our ancestors. In sacred sources, in the wise words of our thinkers: "Paradise is at the feet of mothers," the sacred mother is also revered. The woman Ash, praised in the Avesta, embodies these desires of the people. The description given to Asha in the Holy Book is distinguished by its uniqueness: "We honor and cherish the daughter of the Lord Mazda, the sister of the Eternal Saints, Through the wisdom of the Saviors, Asha leads to salvation. Who calls her from afar, Who calls her from nearby, Grants with generosity"[7].

In the eyes of humanity, Asha is a symbol of salvation, a savior who repels difficulties. He always, everywhere, always bestows goodness upon people. Asha's intentions are pure, her dreams and desires are pure. He thinks only of good, speaks truth, and his deeds are beneficial. Therefore, people glorify him and worship him. The Divine Asha lives in the hearts of people as a symbol of grace. The divine creature given in the interpretation of woman is the creator of all goodness, the protector of goodness. The abundance of harvests, the well-being of livestock, and the prosperity of the earth and sky are due to it. As noted in the sacred source, it makes the land flourish and makes pastures bloom. That's why people yearn for it, praise it, and cherish it. In the Avesta, the image of the goddess of good destiny and faith, Asha, is glorified, and all joy, tranquility, and goodness are interpreted in connection with her name. Moreover, as a divine angel, he is the guardian and protector of generations and lineages. He is a great symbol of humanity. The issue of family is also reflected in this sacred source. In Zoroastrianism, marriage is sealed for life. The family was monogamous. Infidelity between husband and wife is strongly condemned. In the "Vendidat" section of the "Avesta," consisting mainly of prose narratives, the following thoughts are expressed about maintaining family integrity, marriage procedures, and reasons for divorce: "O young men and women starting families, I want to warn you that each of you should strive for a pure life. May each of you achieve the strength and happiness of your family through good character and deeds!"

Zoroaster says: "To violate women's rights is a bad deed, it is a sign of ignorance." The religion of Zoroastrianism strived for equal rights for women and men in society and the family. The views of the Chinese philosopher Jin-Nin Sun on the characteristics of business acumen, leadership, and entrepreneurship inherent in women deserve attention.

In particular, he emphasizes that "a woman is the creator of beauty." Life needs a woman's hands. In her opinion, women's leadership and entrepreneurship correspond to Eastern traditions, in particular, Daoist philosophy. This wise woman teaches that no matter what activity an Eastern woman engages in, she remains a symbol promoting beauty and embodying moral ideals. According to Jin-Nin Sun, "a woman is the keeper of humanity," thus praising women's inherent love for family and children [8]. It is known from history that Sahibkiran Amir Temur, after returning from his trip to India in 1399, ordered the construction of a mosque and madrasa in honor of Bibi-Khanym. Even now, this magnificent building adds to the beauty of Samarkand. Amir Timur himself participated in the selection of brides for his sons and grandsons. He paid serious attention to the family, lineage, and upbringing of the future bride. At this point, there are thoughts proving that Sahibkiran Amir Temur considered women and family sacred: "In the anxiety of marrying off my sons, grandchildren, and relatives, I paid attention to the search for a bride. I inquired about the bride's lineage and seven generations. Through special people, I determined his health and physical perfection. I gave a grand wedding and welcomed a bride to the people only if she was free from all flaws through her lineage, manners, health and strength." According to sources, during the Timurid era, separate schools for women were opened. Here, the female religious teachers worked as teachers. There are also schools that educate the daughters of ordinary people, organized in mahallas. Specially trained otinbibis taught girls in these schools[9]. From these thoughts, it can be said that the attitude towards women of that time was also high, since they were loyal, wise, and spiritual.

Rezauddin ibn Fakhriddin writes about women in his work "Family": "If the family is likened to a ship, the woman will be in command of the ship's stern. Just as a powerful ship in a river follows the movement of the stern, families in the country's example follow the movement of the woman within the family. A people whose wives are well-mannered will be well-mannered, a people whose wives are ill-mannered will be ill-mannered, a people whose wives are hardworking and enterprising will be rich, and a people whose wives are lazy or wasteful will certainly be poor" [10]. Based on the opinions of some of the above-mentioned sources, it can be said that the issue of the family occupies a very important place in the development of society. Today, our country has created the necessary social, political, legal, and spiritual conditions for strengthening the family, which has long been considered sacred, and raising healthy, harmoniously developed children.

In conclusion, it should be emphasized that creating a healthy spiritual environment in the family, fostering a spirit of mutual respect among family members, preserving our high moral and spiritual values, and instilling a healthy lifestyle in our children's minds should remain our primary task.

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