

**UZBEK MARITAL AND FAMILY RELATIONS AND THEIR SOCIO-
PSYCHOLOGICAL AND ETHNOPSYCHOLOGICAL CHARACTERISTICS AS
INTERPRETED BY EASTERN THINKERS.**

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Abstract: This article presents information about the study of Uzbek marriage and family relations and their socio-psychological and ethnopsychological characteristics by Eastern thinkers.

Keywords: family, marriage, family relations, family life, Hadith, Avesta, Zoroastrianism.

The family is a social institution that preserves the succession of generations, transmits national values from generation to generation, educates the younger generation as worthy citizens of our society and our Motherland, and lays the foundation for its formation as a harmonious person in the future. Raising a physically healthy, spiritually strong and mentally mature, healthy and harmonious generation is one of the most important socio-psychological tasks of the family. Therefore, great importance is attached to the strength of the family in our independent state, ensuring its strength and stability.

After our country gained independence, special emphasis was placed on the importance of strengthening family and marriage relations, and as proof of this, 1998 was declared the "Year of the Family", and 2012 was declared the "Year of the Strong Family". The President of the Republic of Uzbekistan, Sh.M. Mirziyoyev, signed the Decree No. PF-5325 of February 2, 2018 "On measures to radically improve the activities in the field of supporting women and strengthening the family institution" in order to ensure the reproductive health and demographic development of the family, increase its well-being and peace of mind, develop a modern family, conduct fundamental, practical and innovative research on the problems of internal relations in the family, interpersonal relations, a rich cultural and historical heritage and traditional family values, and, based on them, strengthen the family institution, prepare young people for family life and prevent family divorces, and strengthen the family institution, primarily by implementing the idea of "Healthy family - healthy society", and organize targeted assistance to troubled and problematic families. Decree No. PF-5938 of February 18, 2020 "On measures to bring the system of work with women to a new level" and Resolutions No. PQ-4602 of February 18, 2020 "On the organization of the activities of the Ministry of Neighborhood and Family Support of the Republic of Uzbekistan" were adopted.

According to historians, the 5th century AD, when the first class society began to form, was a turning point for the peoples of Central Asia - the period of transition from slavery to feudal society. The collapse of the large patriarchal family and the separation of the small family from it also falls on this period. However, this does not mean that the life of the large family has come to an end. The large family has also survived for many years in the feudal system. Its gradual elimination is associated with a fundamental change in the form of property (the transition from tribal-generic common property to private property).

In our holy religion, Islam, both men and women are encouraged to start a family. The path of

worldly life without starting a family is condemned, and marriage, which is the opposite of this, is elevated to the level of worship. Our Prophet (peace be upon him) said that getting married is not only their sunnah, but also the sunnah of all the previous prophets. In one of the hadiths narrated from our Prophet (peace be upon him), it is said: "O young men, whoever among you is able to start a family, let him get married. Marriage protects against looking at non-mahrams and committing adultery. Whoever is not able to do so should fast, so that it may be a barrier to him." (Imam Bukhari, Muslim, Abu Dawud, Tirmidhi, Nasa'i).

The sacred book of Zoroastrianism, the Avesta, and its special chapters contain the addresses of Ahura Mazda and Zoroaster to young men and women on the issue of marriage. It contains valuable advice on starting a family, avoiding haste in choosing a spouse, and listening to the advice of parents and elders. In ancient Turkic peoples, marriage was organized on the basis of strict laws and regulations. In family matters, young people listened to the teachings of the older generation. According to Zoroastrian rules, spending one's life without starting a family was strictly condemned. The age of puberty for girls was considered to be 15 years old. If a girl of puberty did not want to marry or have children, despite the opinion of her parents or community, and lived a life of celibacy, she was put in a sack and beaten 25 times. Men had the right to marry at the age of seventeen. If a man had the ability to have children but did not marry, he was branded and forced to wear a chain around his waist in order to disgrace him and humiliate him. Just as in Islam, starting a family is considered a Sunnah, in Zoroastrianism, leaving offspring and increasing one's lineage and tribe are encouraged.

Burhanuddin Marginani's masterpiece "Hidaya", which means "Guide to the Right Path" and "Reliable Guide", contains a separate "Book of Marriage" along with many issues related to Islamic law and jurisprudence. As stated in "Hidaya", "Muslim marriages are concluded in the presence of at least two witnesses. Both witnesses must be free, sane Muslim men or one man or two women." Burhanuddin Marginani writes: "Know that testimony is a prerequisite in the matter of marriage." Because the Messenger of Allah (peace be upon him) said, "Marriage without witnesses is not marriage." Islamic law prohibits marriage between close relatives. In "Hidaya" this rule is justified by citing verses 22-23 of Surah An-Nisa of the Quran.

Abu Ali ibn Sina expressed deep thoughts on moral culture, family rules, and customs in his works "Donishnama" and "Risolai ishq". Ibn Sina believed that love is the basis of family happiness and stability. He said, "The highest love is human love, and such love makes a person generous, turns him into a kind-hearted and charming person."¹», [6].

The famous "Qabusname" by Kaykovus ibn Iskandar, the grandson of the Western Iranian king who lived in the 11th century, also mentions the values of a healthy and harmonious family: "O child, if you want to marry a wife, protect your honor well. Even though wealth is dear, do not be shy about your wife and children. But keep your wife chaste, and your children obedient and kind, this matter is in your hands."

Amir Temur also paid very serious attention to the issues of family formation as if they were state affairs. The Great Sahibkiran expressed the following thoughts, in particular, about choosing a bride: "I paid attention to looking for a bride out of concern for marrying my sons, grandchildren and relatives. I considered this matter equal to state affairs. I inquired about the lineage of the bride, seven daughters-in-law. I determined her health and physical maturity through the help of good people. Only if the bride was free from all defects in terms of her

¹ Abu Homid G'azzoliy. Mukoshafot-ul Qulub (Qalblar kashfiyoti). Ikkinchi kitob.- T.: Minhoj nashriyoti, 2004 – 336 b.

lineage, morals, health, and strength, I gave her a grand wedding and gave her to the people and the country.²».

It should be noted that the opportunity to objectively study and analyze marriage, family forms, and the social and national characteristics of Uzbek families arose only during the years of independence. It is known that during the Soviet regime, family relations, along with other issues, were approached from the perspective of class ideology.

Abdurauf Fitrat, a prominent figure of his time, in his reflections on the foundations of the family, dwells on the issue of marriage. First of all, he says: "...A person has two types of existence. One is personal existence, the other is social existence." He includes the body and interests of a person in personal existence. Social existence is humanity, he says and notes: "...Sexual relations between people are the basis of the social existence of Bani

Adam (humanity). If it is completely removed from the world, it is clear that humanity will face a crisis" [132].

Fitrat explains marriage (marriage or getting married) not as a satisfaction of lustful instincts, but as a social custom that ensures the continuity of humanity. The correct idea, because the cultural nature of a person, unlike animals, is known in the cultural attitude to this issue of marriage.

While reflecting on this issue, Fitrat criticizes the vice of "living alone without getting married" that was widespread in the Islamic world at that time. He justifies the obligation of marriage in Islam with verses from the Quran and hadiths of the Prophet³ [126;42 b.]. This was the most suitable way for that time. One of the hadiths quoted by Fitrat is as follows: "The worst of you is the one who does not marry." If you pay attention, this hadith has the idea of preserving humanity. If a person has a family, he feels like a partner in the suffering of humanity. A lonely and lonely person becomes selfish. Therefore, Fitrat, based on the conditions of that time, fights with the most suitable method to prevent celibacy. In addition, Fitrat also draws attention to the scientific aspect of the issue and says: "...God Almighty gave people lust so that they would not leave their spouse (the person they are married to) due to the demands of lust, and He instilled it in their clients, so that people would desire each other and marry." Therefore, starting a family protects a person from vices and is the basis for culturally restraining the feeling of lust.

Fitrat's comprehensive promotion of family formation, that is, legal marriage, had the great goal of creating a "spiritually mature and civilized family" system and creating social development through it. Otherwise, he would not have spoken about the emergence of such a vice as a result of not having a family: "Those who are forced to remain unmarried (unmarried) will inevitably be unable to resist the demands of lust and will engage in the following three evil deeds: adultery, the practice of the people of Lut, and self-gratification (homosexuality). Adultery destroys the offspring. The practice of the people of Lut and self-gratification (homosexuality) mean the destruction of the seed⁴». So, almost a hundred years ago, Fitrat was able to correctly pose the problem and give a satisfactory solution to it. Fitrat explains his opinion on the issue of family formation (marriage) with strong arguments.

A study of Fitrat's thoughts on the foundations of the family shows that he intended to reform the Uzbek family system in a unique, enlightening way. Therefore, he separately touches on the most pressing family problems and expresses his views. If we follow them, we will be convinced

² Amir Temur o'g'itlari. Tuzuvchilar: B. Axmedov., A. Aminov. - Toshkent: Navro'z, 1992.- 64

³ Абу Ҳомид Ғаззолий. Мукошафот-ул Қулуб (Қалблар кашфиёти). Иккинчи китоб.- Т.: Минҳож нашриёти, 2004 – 336 б.

⁴ Каримова О. Оила, фарзанд, жамият: юрист мулоҳазалари, -Тошкент: Ўқитувчи, 1991.- 62 б.

that these thoughts have not lost their relevance today and that they can be used effectively today. In this sense, Fitrat emphasizes the importance of choosing a suitable partner in family formation; the compatibility of the spouses and the absence of excessive expenses during the wedding. These issues are extremely serious, and finding the right solution to them is the basis for a happy and strong family. Fitrat's⁵ According to him, in order to find a solution to these issues, young people who are on the verge of starting a family should pay attention to four things. These are: wealth, lineage, beauty, and faith. In fact, these four concepts have been emphasized by Eastern thinkers for centuries. For example, the 11th-century sage Yusuf Khos Khajib also emphasized this. Fitrat also adheres to this tradition and teaches that it is necessary to pay attention to these issues when starting a family. In this case, "wealth" means having enough money to support oneself, "lineage" means not having hereditary diseases and marrying an equal, "beauty" means that the couple is compatible with each other, and "faith" means being spiritually pure and moral. A man and a woman who are about to start a family must be compatible in these four issues, and only then will their marriage be happy.

In the East, serious importance has long been attached to preparing young people for family life, and many works primarily cover various educationally important ideas about the sanctity of the family and the need to protect and preserve it.

The socio-psychological factors influencing the strengthening of the family and family relations in Uzbekistan were studied by Uzbek scientists G.B. Shoumarov, V.M. Karimova, B.M. Umarov, R.S. Samarov, Z.A. Rasulova, M. Utepberg

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⁵ Фитрат А. Оила. Тошкент: Маънавият, 1998. Форс-тожик тилидан Ш.Воҳидов таржимаси. 112 б.

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