

## The Importance of National Values in Strengthening Uzbek-Family Relations

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**Abstract:** The following article deals with the role of national values in strengthening marriage and family relations in Uzbek families. Here is analyzed scientific works on the strengthening of marriage and family relations and the laws and decisions developed in the country. The positive impact of national values of the Uzbek nation on the improvement and strengthening of family relations is proved by examples.

**Key words:** marriage, family, relationship, Uzbek family, national values.

**Introduction.** The family plays the role of a social space and pedagogue, which ensures the eternity of social life, the continuity of generations, the continuity of education, and the impact on the future of the next generation.

The fact that the General Assembly of the United Nations on September 20, 1993 agreed to celebrate May 15 as "International Family Day" since 1994, testifies to the urgency of this issue at the international level. At all times, the care of the state and society has been the basis for the strength and peace of families. Therefore, the proclamation of 1998 as the "Year of the Family", 2012 as the "Year of healthy and friendly Family", 2016 as the Year of the "Healthy Child and Mother" and the adoption of the concept of strengthening the family in the country were approved by the President of the Republic of Uzbekistan on June 27, 2018 № PQ-3808. The approval of priorities and measures for its implementation, as well as the celebration of International Family Day in our country every year from May 15, 2019, is a clear example of the family environment in our country and the ongoing efforts to strengthen it.

As the President Sh.M.Mirziyoev said, "We must further strengthen the foundations of the family, which are sacred to us, create an atmosphere of peace and harmony, harmony and mutual respect in the home, and enrich the spiritual and enlightenment content".

Indeed, in the family relations, which have risen to the level of religious and moral values that have gained recognition over the centuries, it is important to develop honesty, hard work, child-rearing and social life. In Eastern education, a person's worldview begins to form.

The human child inherits genetically from the parents. He also has a share in the gene pool of his ancestors, of course. This is what geneticists call heredity. Dilbands, who have opened their eyes to the world of light, first enjoy the air, breast milk, and water, which are the highest material values.

The family is the basis and means of raising the "honor of the nation" to a higher level. Children are born in the family, their peculiarities, human qualities are formed, personality is formed. The scientific analysis of the culture of family and family relations and the influence of the individual on the formation and development of the general cultural and spiritual outlook of the younger generation is the object of study. Culture is the first factor influencing the development of an individual, and the fact that

the family environment is both physically and spiritually healthy inevitably has a positive or negative impact on the development of society, the solution of existing problems in it.

In our country, systemic reforms aimed at ensuring the strength of families, the stability of their socio-spiritual environment, improving the welfare of society are being implemented. It is no coincidence that our Constitution also has a separate chapter on the family, which protects the interests of the family and establishes and guarantees the principles of family stability.

Decree of the President of the Republic of Uzbekistan № GPF-5325 of February 2, 2018 "On measures to radically improve the activities in the field of support of women and strengthening the institution of the family" is also important.

PF-5938 of the President of the Republic of Uzbekistan dated February 18, 2020 "On measures to further strengthen the social and spiritual environment in society, further support the institution of the community and bring the system of work with family and women to a new level" in the field of further strengthening family and marriage relations The adoption of the Decree of the President of the Republic of Uzbekistan "On the organization of the Ministry of Mahalla and Family Support of the Republic of Uzbekistan" dated February 18, 2020 was also an important step in bringing reforms in this area to a new level.

What is the culture of family relationships? This is the creation of humane and appropriate conditions in the family, the complete fulfillment of family responsibilities, the correct formation of family life, ensuring the behavior, worldview, ideology of family members, the continuity of family life. A strong family is the foundation of a strong society. Therefore, the society pays special attention to strengthening families, shaping and improving the individual's cultural outlook in family relations.

We must begin the scientific study of the common cultural worldview of the individual in the family relations by expressing his development in accordance with the laws of social development that has been extensively analyzed in the scientific literature.

In contrast the change in the material conditions of society, the family, does not in itself lead to spiritual maturity. When a person who is culturally poor becomes rich, he does not suddenly rise to the level of spiritual maturity. Educators-scientists study the educational aspects of this topic, paying special attention to the role of the family in the upbringing of the individual, highlighting the aspect of family education as part of general education; Ethnographers also study the impact of family customs, traditions and rituals on the upbringing of young people, focusing on issues related to the origin of the family and the formation of a culture of family relations.

Our philosophers, in explaining the essence of the problem, based on the general anthropological law of the relationship between the individual and society, put forward the theoretical concept that the individual consists of a set of social relations. It is natural to draw another theoretical conclusion from the same concept that the upbringing of children in the family has a social character. Cultural scientists have been analyzing the impact of the culture of family relations on the upbringing of the younger generation.

**Literature review.** It should be noted that in the works of Central Asian thinkers and enlighteners Farobi, Beruni, Ibn Sino, Yusuf Khos Khojib, Kaykovus, Devoni, Alisher Navoi, Babur, Munis Khorezmi, Bedil, Behbudi, Abdulla Avloni, Qori Niyazi, Cholpon, Fitrat contains valuable insights into family relationships. In many of them, views on this issue have been regulated and raised to the level of doctrine. In particular, in Abu Ali ibn Sino's works "Ethics", "Family Economy", Alisher

Navoi's "Hayrat-ul abrur" and "Mahbub-ul Qulub" was paid special attention to the family and was considered as a key place in human perfection.

One of the founders of the Enlightenment movement in the early twentieth century, Fitrat, in his book "Oila" (Family) stated that it is possible to get rid of this stagnation, to reform the society by building the family, giving physical, mental and moral education to the young generation. "The fate of the nation depends on the family, where the family relationship is based on strong discipline, the country and the nation will be just as strong and orderly".

The skill of the culture of family relationships also occupies a special place in mystical philosophy. In the sects of Ahmad Yassavi, Bahovuddin Naqshband, Najmiddin Kubro, the great representatives of this philosophy, we see that the role of parent-child relations in the development of children, the attitude of children to parents was emphasized.

The great scholars Al-Bukhari and al-Termizi have also paid great attention to this topic in their hadith collections and works. In religious sources after the Qur'an, the Prophet Muhammad (peace and blessings of Allaah be upon him) said: "Allaah's approval depends on the approval of the parents, and the wrath of Allah depends on the wrath of the parents" (Reported by al-Bukhari).

It is the duty of the child to the parents not to hurt the parents, not to break their hearts, to talk politely, to do what they want in a timely manner.

F.Otakhodjaev, O.Safarov, M.Mahmudov analyze the issues of legal regulation of family and marriage relations in the period of independence from the point of view of the historical foundations of spirituality, traditions of Uzbek families, upbringing of children from the point of view of independence ideology. O.Musurmanova from the pedagogical point of view of the role of family members in the family, national and universal upbringing in the family, the essence of the family, the responsibility of parents in the upbringing of children, E.Yusupov, M.Khalmatova analyzed the preparation of young people for family life .

The division of family species according to demographic and social structures has its own peculiarities and its influence on the culture of family relations. Most of the families in our country are full families. A complete family is a family consisting of parents and children. This is a typical family trait. Such families, in turn, are divided into patriarchal, nuclear, mesalcans. Another peculiarity of Uzbekistan is that today there is a large patriarchal family farm in Uzbek families. In this case, the economy of 2-3 generations is common, and family property, which is the basis of their economic unity, is only in the hands of the head of the family, and everyone is subject to him. That is why the marriage of relatives continues. The marriage of close relatives is also included.

When we make a comparative analysis of the characteristics of Eastern and Western families, the peculiarity of European families is explained by the prevalence of free marriage, the increase in divorces, the decrease in births. Some Western scholars believe that by completely abolishing marriage, marriage restricts a person's freedom, which is contrary to human nature. Of course, this is wrong and contradicts human progress.

The second characteristic of modern families is their nuclear nature (derived from the Latin word nucleus, which literally means "nucleus". It consists of a couple and children). Today, under the influence of Western civilization, this type of family is on the rise. In such families, conflicting relationships between the mother-in-law and the bride or brides-to-be are prevented because they live separately, and in a way of life they have a more valued, compassionate cultural relationship with each

other. On the positive side of this issue, it leads to the formation of an individual's common cultural outlook in family relationships. The bride and groom, living separately from their parents, learn to live independently, to plan the family economy, to raise children independently. Nuclear families will have the freedom to relax on family matters, make the most of their free time, and so on.

**Discussion.** The third characteristic of modern families is the growth of mesalis. ("Mesalyans" is a French word meaning families with large differences between the social, cultural and economic positions of the couple). "Mesalyans" can be understood, for example, marriages between urban and rural people, intellectuals and workers and peasants, herdsmen and people of different nationalities. The increase in the number of mesalian families is also a genetically positive social phenomenon.

It is advisable to follow the following social, pedagogical, psychological, spiritual and cultural criteria in deciding on a comprehensively healthy environment in the family:

- Achieving the formation of a positive attitude of young people to sports, including family sports;
- Achieving the rational organization of life activities and the formation of reproductive culture in children;
- To study and widely promote the unique traditions and values of our people as a key factor in a healthy lifestyle in the family;
- Enhancing the responsibility, potential, literacy of parents in the upbringing of children, pedagogical and psychological capacity of parents, ensuring the unity of family and social upbringing;
- To bring up a spiritually and physically mature generation in the family, to prepare young people for family life, to equip them with the secrets of modern professions;
- Achieving the formation of a common cultural worldview of children in family relationships.

The role of our national and spiritual values in strengthening family relationships is also invaluable. For example, the majority of Uzbeks do not care about their personal well-being, but care about the well-being of their families, relatives and neighbors. Buesa, the highest spiritual value, is the jewel of the human soul.

While the idea that man is the greatest of all beings and that all things were created for him is the basis of Islamic spirituality, encouraging people to be mutually spiritual, consequential, and forming noble qualities in them is the foundation of Islamic Pedagogy and Psychology.

Islam has permeated the social life of the people, in particular, family relations, culture and national traditions, but this does not mean that the ancient, unique culture of the Uzbek people, including family values, would not exist without Islam. The sources of Islamic spirituality contain a system of views on the family, family relations, and family upbringing, which includes all aspects aimed at the formation, development, and strengthening of the family. Although these views were put forward from a theological point of view, they were also reasonable and relevant to everyday life because they stemmed from the demands of people's life activities, lifestyles, social needs, and finally family relationships. Peculiarities of family upbringing are shown in Islam. These features are related to the general ideas about the moral upbringing of the child, which stem from the demand of Islam, and they have a universal meaning because they call the child to humanity and goodness. Today, parents need to inculcate this universal content of Islamic spirituality in the minds of children.

The fact that religious values serve as an important factor in the spiritual and moral upbringing of the family in the new historical conditions is explained by the strong influence of religious consciousness on the human psyche. At the same time, it is the duty of parents to differentiate religious

heresy with religious values in the process of family upbringing and to prevent the child's mind from being poisoned by religious superstitions.

It is known that in the heritage of Eastern thinkers, the issues of education, especially family upbringing, are given a wide place. They considered the upbringing of children as the main criterion that determines the fate of society, the future of the nation. At the heart of their pedagogical views is the idea of a perfect man as a social ideal. They talk about the relationship between social and biological aspects in education, the similarity of genetic and environmental influences in education, the unity of physical and mental health. Their views cover many aspects of these problems, and they form a system of views on a particular pedagogy. These views are far ahead of their time, have enriched the thinking of our ancestors for centuries, and have not lost their value today as a spiritual value. They tried to solve the problem of social and family upbringing in a positive way, which is fully recognized by modern Pedagogy and Psychology.

In short, the family has a huge and necessary social mission. It is clear that raising a child is the most difficult social task. The personal and positive example of a parent is a guarantee for the maturity of righteous and virtuous children. When a child steps on the threshold and enters the outside world, the impact of the environment and society on the child becomes noticeable. Educational institutions and neighborhoods, in general, the social sphere, haunt the human child until the last minute of his life. Therefore, achieving the formation of a common cultural worldview in family relations, not only in personal life, but also in the socio-economic changes taking place in our country and their development plays an important role in the spiritual and spiritual development of society.

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