

"FAMILY AND MARRIAGE RELATIONS" AS A SOCIAL PHENOMENON

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ABSTRACT

This article analyzes the evolution of family and marriage issues in human history, the views of Eastern and Western scholars on these issues. The study of the stages of formation of the people as a social unit is the subject of ethnology. Studies confirm that polygamy, polygyny, group marriage or union, and endogamy were common in the early stages of the formation of human society.

KEYWORDS: *Man, Family, Institution Of Marriage, Strength Of The Family, Personnel, National And Spiritual Values, Transformation Of Values.*

INTRODUCTION

In ancient times, we can observe the issue of marriage and family relations in Central Asia in the holy book of Zoroastrianism, "Avesta". For example, in "Avesta" the opinions about the family being a sacred place, the equal responsibility of the husband and wife for its stability, and the upbringing of children are stated. It is thought as follows about what depends on the family's peace and well-being. "Parso, if a person rebuilds a house and allocates a place for fire, his family, his wife and children, if his house is filled with good things, his wife and children live comfortably, if his faith and steady fire are burning in his house, and if he has plenty of other things, then that place is respectable." written.« In the "Vendidod" section of Avesta, the procedures for maintaining family unity, marriage, the reasons and conditions for the annulment of marriage are described in detail: "When two people, whether religious, brother, or friend, make an agreement with each other, one of them takes a wife from the other's house." if he chooses, his demand must be met without a word¹ or: "With these words, I advise the girls who want to choose a groom, and you both. Listen to my teaching and commit it to your memory in truth and find your own religion and put it into practice."»².

Also, according to the Avesta, it is said that it is better for the father to be the leader in family relations in the family. Everyone had to follow these family rules. The most important thing is that husband and wife should be faithful to each other, take care of each other, be kind to each other, protection of women's rights was raised to the level of law in this period as well. This is an important basis for the strengthening of family relations, the main criterion for the upbringing of generations. We can see that the emergence and development of family relations in ancient times was equally important not only in Western countries, but also in the East, especially in Central Asia.

In the later stages of the development of the society, the issue of family and marriage was studied as one of the urgent issues. For example, the French enlightener Jean-Jacques Rousseau, in his views, thinks that "Family is the oldest and most natural part of society", and also, continuing the philosopher's opinion, "The family is an image defining the political image of society, if necessary, in which the leader is the example of a father, and the people are like children."³ puts forward the idea that. In fact, this is a clear expression of the principle of paternalism in the life of society, which has been dominant for a long time in the history of mankind ("patern" means father, fatherhood, leadership). It can be seen that the leadership role of the father in the human society, especially in the family, has been going on for a long time.

Even in the Middle Ages, eastern thinkers, especially scholars of Central Asia, expressed their views on family and marriage relations from the perspective of the time. Abu Hamid Al-Ghazali studied the family as a social institution formed on the basis of marriage and performing important social tasks in the development of society. Al-Ghazali studies the family as a small part of the society that unites people on the basis of marriage, kinship, spiritual economic and legal relations, and promotes family relations to be based on the rules of Islam. The thinker's views on family and marital relations can be found in works such as "Marriage Etiquette", "Mukoshafatul Qulub", "Kimyoi Saodat".

It is known that the family is the starting cell of every society. If the family is strong, peaceful, honest and pure, the society will be peaceful, strong and prosperous. On the other hand, if there is disorganization and disorder in families, if there is no difference between halal and illegitimate, that society will be broken, peace will be lost, and in the end it will go into a deep decline.⁴

Ghazali emphasizes the importance of marriage, which is the first stage of family life, and writes in his works that marriage ensures the health of the human body. For human health and reproduction: marriage should be within the framework of certain morals and manners. There are five virtues and characteristics of marriage for a person and society. "The first benefit is a child, four merits are generated from the cause of a child...

The second reward is that those who follow the Sunnah of the Holy Prophet (pbuh) will be praised by many of my ummah. For this reason, they are taken away from a barren woman.

The third reward is that children will enjoy the blessing of their father and mother...

The fourth reward is that if the child dies before the father, he will be an intercessor for him on the Day of Resurrection. and they should know that it will not be possible without hard work.

In Islamic teachings, family, marriage and couple relations are given a lot of attention. This issue has been raised to the level of fard and sunnah, and it is given a special place in the Holy Qur'an and Hadith Sharifs in separate chapters and verses and in the advice of the Prophet. Based on this, Imam Ghazali states that wives have many rights to their husbands. First of all, their physical weakness as a gender, their spiritual attractiveness, and good health require special consideration and mercy, to endure their sufferings and to forgive some of their sins.

The same idea is found in verse 19 of Surah Nisa, the holy book of Islam: "O believers, it is not lawful for you to inherit wives by force. Do not crush them in order to get some of your dowry, unless they have committed an open debauchery. Treat them well. Even if you hate them, be patient, it is possible that Allah has made many good things in what you hate.

Also, Abu Ali ibn Sina (980-1037), as a great scientist, tried to reveal the scientific essence of all phenomena. Alloma emphasized the role of the family in matters of moral education. The issue of family and family relations is described in his work "Tadbiri Manzil" in a unique way⁵.

In the works of philosophers of antiquity, scholars of the Middle Ages, as well as in the modern era, many researchers and scientists attached special importance to the institution of the family, and in their works and socio-ethnological views, they advocated the idea that the nature of social relations and the nature of its manifestation should be sought on the basis of family relations.

At a new stage of development, thoughts about family and marriage issues can be seen in the works of German philosophers I. Kant and Hegel related to the absolute idea. First of all, they emphasize that there is a direct connection between the concepts of "family" and "marriage". Therefore, these two concepts are often used side by side as synonyms.

However, the family scientists who formed the research center were able to show that not only there is a difference between these two concepts, but also that they actually appeared in different historical periods. For example, the Russian scientist A.G. Kharchev (1921-1987) clearly defined the differences between these two concepts in his books. In particular, in his interpretation, "marriage is a historically changing mutual relationship between a man and a woman, and through this social relationship, society regulates the sexual lives of representatives of both sexes, determines the relationship between husband and wife and the relationship formed with their children, the rights and obligations that arise in these relationships."⁶. And family represents relationships of a complex nature compared to marriage. Because it is not only the relationship between husband and wife, but also the relationship between their children, relatives, people close to husband and wife, as well as the task of transforming (transmitting from ancestors to generations) family traditions, customs and other values between ancestors and descendants. also includes

We can observe the historical approach to family and marriage issues in the works of the Swiss scientist I. Bachoven (1815-1887), especially in his book "The right of motherhood". In addition, the works of the American researcher L. Morgan (1818-1881) also describe evolutionary views on the family, and the book "Ancient Society" is a clear example of this. In these works, the idea that the institution of the family is directly related to the development of the society, that the improvement of socio-economic relations in the society depends on the strength of the family has been proven. It is also noted that these changes occur throughout history depending on the interaction between representatives of different sexes.

It is common to study the first stages of the formation of human society in connection with the Egyptian civilization, Chinese civilization, and Indian civilization that arose in the 4th-3rd millennium BC. It sheds light on the social relations, cultural-economic types, and family problems formed in these civilizations.

According to historical sources, there were inscriptions and inscriptions carved on bamboo and wooden boards in Ancient China as early as the 3rd millennium BC. One of such inscriptions is recorded in the songs and collections of "Shitzin" that the soldiers on the march long to return to their homes and families.⁷

So, in the 3rd millennium BC, the ancient Chinese had the concepts of "house", "family" and imagined them as realities. Home, family is a dear place for them, a place where the closest people live, a space that distinguishes their home and family from remote, foreign places, and

honors them. Unfortunately, historical sources do not tell how these feelings arose. The interesting thing is that the ancient Chinese considered themselves to belong to one or another "house", therefore they named their principality after "house". For example, "House of Shan", "House of Zhou", "House of Xu" in turn meant ruling dynasties and principalities. Shi (an employee who records events related to the house, a calligrapher) is responsible for writing down the affairs of the prince's, ruler's family, especially management affairs, mutual relations.⁸. Thanks to these inscriptions and chronicles, we can see that the ancient Chinese had a strong desire to live as a family, that their ideas about the homeland were related to "home", "family", and even principedom, state and political management were perceived through them.

These concepts were also included in the "ritual code" established in ancient China, that is, the concepts of home, family and homeland, the state, were viewed harmoniously, and it was not customary to contrast or differentiate them. This is how the communitarian way of life and the ideas of communitarianism, characteristic of the peoples of the East, arose. We observe the influence of this tradition in the formation of Confucianism in ancient China and its implementation as a state ideology. The concept of "noble land" in the political-philosophical and moral heritage of Confucius (1st-5th centuries BC) includes the triad of Heaven-Earth-Man. The "noble husband", that is, the ruler, the head of the family, the guardian of rituals and traditions, serves this triad.

The issue of the family is important in the socio-philosophical and ethnological heritage of the Indian people as well as other peoples. In this regard, Malanaga Vatsyayana's work "Kamasutra" occupies an important place. First of all, we must say that there is a widespread misconception that this work is about erotica. "Kamasutra" encourages young people to love each other and start a family. In a society built on property relations (arhi), no matter how important it is, it cannot be an obstacle for lovers to start a family.

M. Vatsyayana thinks as a supporter of monogamy, he sees the foundation of family building in love, young people liking each other. He sees the source of love for life in the meeting of the two sexes, their enjoyment of the beauty around them, finding pleasure, honoring and loving each other. "Indians sought emotional aesthetic beauty, charm, pleasure from the union of a man and a woman, they considered it one of the decisive factors of stability in society, peace, preservation of traditions and strengthening of family life. Therefore, research on erotology and gender psychology shows that intimacy between the sexes, which is specially structured by the psychophysiology of mating, does not always satisfy the parties, which causes men and women to dislike each other. Dissatisfaction with the relationship has a negative effect on the psyche, and it aggravates the relations between the sexes.

Thus, the history of the tradition of perceiving the family as a social institution and studying it scientifically dates back to the middle of the 19th century. From this period, well-known sociologists, ethnologists and anthropologists in different parts of the world (L. Morgan, M. Kovalevsky, B. Malinovki, P. Sorokin, later A. Kharchev, S. Golod, etc.) studied family problems as their specific research topics. they started Because the family is considered an integral part of society and an important foundation, research and analysis of the issue of family and marriage is extremely important in all eras, especially for the present era.

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