

The Educational and Moral Essence of Marriage and Family Relations

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Abstract: The upbringing of a harmoniously developed generation begins with the family. It is impossible to imagine one's life without a family, and it is in this family environment that one is brought up as a member of society. When a healthy environment and a healthy attitude are established in the family, there will be a healthy environment in the family as well as in the nation and society. Scientists have differed on the literal meaning of the word "family." For example, F. Kilichev considers that in ancient times our people called the belt that attaches the saddle to the animal, "ayil", and when couples began to appear, they called their union "ayla", that is, "ail" as a family. According to other scientists, the word "family" comes from the Arabic word "family", which means "woman".

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Introduction

In ancient times, there were various forms of marriage, but today such forms as monogamy, polygamy, endogamy, exogamy, panalual and levirate have survived.

1. monogamy is a married family,
2. polygamy is a polygamous family,
3. exogamy is a form of marriage between strangers,
4. endogamy - consanguineous marriage,
5. panalual - formed by a stranger in a second marriage

levirate is a marriage entered into with his sister or brother (brother or sister) after the death of his wife (husband).

The causes of family conflicts that negatively affect the upbringing of children are:

1. Incompatibility of the spiritual culture of the husband and wife with the disintegration of the family;
2. Man's addiction to alcohol and drugs in the family;
3. Father's indifference to family life, inability to cope with economic difficulties;
4. Conflicts in the mother-in-law's relationship that still arise;
5. Lack of psychological unity in the family.

Legal and religious foundations of marriage

The Constitution of the Republic of Uzbekistan states that equal rights and obligations of husband and wife in the family are fixed in national legislation.

It follows from the constitutional norm that "all citizens of the Republic of Uzbekistan have the same rights and freedoms and are equal before the law, regardless of gender, race, nationality, language, religion, social origin, beliefs, personal and social status. "

Marriage is not allowed in the following cases:

1. If at least one of the parties to the marriage is in another registered marriage;
2. Between kinship relations with relatives (grandparents, parents, children, grandchildren and great-grandchildren), between brothers and sisters, half-brothers and sisters, as well as between foster parents and foster children;
3. If at least one of the parties to the marriage is recognized by the court as incompetent due to a mental disorder (mental illness or mental retardation).
4. The legislation of the Republic of Uzbekistan prohibits polygamy. According to article 126 of the Criminal Code of the Republic of Uzbekistan, polygamy is a crime of cohabitation with two or more wives.

In Islam, a marriage can be dissolved for the following reasons:

1. death or apostasy of a husband or wife;
2. loss of land;

3. the marriage is invalid or entered into incorrectly;
4. Husband divorces his wife

The Moral Significance of Advanced Ideas about Family and Marriage

In the Avesto, marital relations determine the place of the family, husband and wife in society. The great symbolic quality of the family is that the couple is loyal to each other. In Avesto society, loyalty to the family is so great that, on the contrary, the family is not betrayed, especially since the betrayal of a woman is equated with an encroachment on tribal pride. A woman like that deserved to die.

Polygamy is strictly prohibited in Zoroastrianism. At the same time, it is condemned to be lonely. If a girl who has reached the age of puberty lives the life of a deliberate unmarried marriage, ignoring the opinion of her parents, not wanting to leave offspring, she is put in a sack and punished with 25 lashes; a young man was always forced to wear an iron belt around his waist if he deliberately remained single, having the opportunity to leave offspring.

In addition, Avesto emphasizes the need to get married, take the time to choose an honest partner, and heed the advice of parents and elders. In the Avesto society, children over 15 years of age joined the ranks of men in the family, and in most cases after the age of 15 they could marry. Feedback was also received from them and verified in various ways. The age of marriage for girls is set at 12-13 years. The marriage took into account the physical maturity of girls, which indicates that much attention was paid to the formation of a healthy lifestyle. In "Videvdat" Avesto we see that the god Ahura Mazda called for marriage, childbirth, the collection of all material resources necessary for life, building a house for his family, his own existence and the accumulation of wealth.

Ahuramazda says: "O Spitamon Zoroaster! I respect married men more than unmarried men.

Whoever helps a young man to marry financially, I will reward him in this world and the next.

It is characterise that Zoroastrians usually asked the girl's consent upon reaching puberty, even if it was with the permission of the parents for marriage.

Rituals performed before the birth of a child.

Our people take care of a pregnant woman. This is a habit passed down to us from our parents. A bad statement about a pregnant woman is the greatest sin.

Nervousness, weight lifting, stress should not be allowed for pregnant women. From time immemorial, a pregnant woman was forbidden to see a corpse, walk in garbage dumps, walk on cut-down lands, throw brooms, sticks, ropes, and jump over water. In ancient morality, there is a great importance that a pregnant woman should follow. Modern science also confirms that they have their own base. All the ancient customs of our people are aimed at maintaining the physical and mental safety of a pregnant woman and her unborn child, ensuring a healthy birth of a baby.

Our ancestors then realized that raising a child begins in the womb. During the chilla period, the mother observed special hygiene, protecting her child from diseases, "evil forces" and "evil eyes." The mother laid the foundation for her child's adaptation to this vibrant world. According to medical experts, a child who does not get sick during chills will be healthy even when he grows up.

Naming habits.

Giving a name to a child is one of the most important events in a person's life.

Since ancient times, the name of the child has been a matter of responsibility. They say that if the name does not correspond to the character of the child, he will not come out of a good person or he will get sick. The task of giving a name to a baby is not trusted by everyone.

There is a popular saying that "the name corresponds to the body." It has been said that a child's name influences his or her mannerisms as they grow up. The desire to live up to your name has a profound impact on the spiritual growth of a person.

The age of the year.

The celebration of the age of chronology has become a traditional ceremony in our country. The celebration of the age of chronology was celebrated as a holiday of the transition from one period of life to another - the transition from childhood to adolescence. Because after this period, serious natural changes take place in the child's body. He grows physically and spiritually.

As our lives become more prosperous, new images of weddings appear. New ceremonies were held in connection with silver, gold and diamond weddings, marking the couple's 25, 50 and 75 years of marriage. The basis of such anniversary weddings was the ancient traditions of our people, such as respect for the elderly, especially the elderly, as well as the strength of Uzbek families.

All religions of the world have their holidays. Holidays play an important role in the development of any religion.

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