



## Family is the Cradle of Values That Ensure the Eternity of Life and Continuity of Generations

**Kakhkhorova M.M.** - Professor of the International Islamic Academy of Uzbekistan, doctor of philosophy.

**Farfiyev B.A.** - International Islamic Academy of Uzbekistan  
professor v.b. doctor of sociology.

### ABSTRACT

The family is considered the oldest among social institutions, and its stability has always been studied as an urgent social issue. In social sciences, this issue is studied in both theoretical and practical aspects. The scientific article analyzes the importance of Islamic religious values in ensuring the strength of the family institution, and the mutual relations between family and marriage institutions

### ARTICLE INFO

**Received:** 24<sup>th</sup> September 2023

**Revised:** 24<sup>th</sup> October 2023

**Accepted:** 28<sup>th</sup> November 2023

**KEY WORDS:** Family, Islam, social institutions, stability, marriage, monogamous and polygamous marriages, value.

**Introduction.** The role of the family in the life of each individual, especially the education of children, is an important factor, and President Shavkat Mirziyoev said about it: "...in today's rapidly changing conflict era, it is difficult to find answers to many complex questions in social life without a deep study of family issues on a scientific basis"[1.69.], emphasizes that. Family, school, neighborhood and public organizations are the main means of forming moral values of a person.

We put forward the hypothesis that the family, which is considered an important institution of society, is one of the most important issues for the stability of the family, and the events that threaten its stability are manifested in the following:

First of all: under current conditions, the number of polygamous marriages in the regions of our country is increasing. As a result, due to the destabilization of the spiritual environment of the family, the number of children growing up without the love of their father or mother is increasing. First of all, women and minor children suffer from family separation, the financial support, morale, education, fate, and future of dependents remain under question;

Secondly: in our society, the cases of celibacy (both secular and religious) of some citizens are increasing. This marriage also has a serious negative impact on family stability. As a result, it causes the emergence of unconscious phenomena in the implementation of children's upbringing.

We conducted a sociological survey in a number of regions of our country, among different strata of the population, in order to find practical proof of the theoretical conclusions we have put forward above. We processed and analyzed the obtained results using a modern mathematical and statistical program. If we analyze the results, we will witness the following situation: 119 men and 551 women participated in our research. After all, many men did not want to participate in sociological research. Because they did not want to make their problems known to the public. But it turned out that women were able to boldly put forward

their independent opinions on this issue. Information about the marital status of the respondents was reflected in the following diagram.

After getting to know the marital status of the respondents, we suggested to them the question of which purpose is preferable to start a family. 39.4% of them answered that because of love, 43.4% based on parental consent, and 5.1% because of material and financial interests. Also, 12.2% of the respondents indicated various other reasons, most of them expressed the attitude of the tribe to have a child and continue the generation.

From the above results, it was found that 43.4% of the respondents reported that they got married based on their parents' consent. As we know, in this case, the Sovchik Institute takes an active part. Based on this idea, we presented them with the question "React to the importance of courtship in the formation of new families" and asked them to give 3 important answers.

**Table #1**

№	Answers Male Female General	Answers		
		Male Female General	Male Female General	Male Female General
1.	Represents national values that ensure family strength	66,4	60,8	61,8
2.	The older generation is able to show young people the right way in family matters	42,9	36,5	37,7
3.	Young people deeply feel their responsibility to suitors	22,	17,9	18,8
4.	Due to active courtship, young people will have a life partner worthy of them	19,3	27,7	22,9
5.	Matchmaking strengthens ties between the older generation and the younger generation	38,7	44,6	43,5

The results show that most of the respondents approach the institution of marriage as a national value that ensures family stability. However, a minority expressed the opinion that due to active courtship, young people will find a suitable life partner.

After learning about the marital status of the respondents, they were asked, "What do you think is the basis of family strength?" and 32.4% of those who participated in the survey said "Mutual respect and esteem between husband and wife", 19.1% "Parental approval and their prayers", 18.2% "Sufficient financial support". they showed the factor. The rest of the answers were not seriously significant. So, in this case, the influence of the religious factor was almost not felt.

It is known that family stability is a priority issue for any society. The stability of this institution does not happen by itself. A number of factors are important for this. In our research, we asked the respondents "What do you think is the basis of family strength?" We referred the question and asked them to mark 3 important answers for it. The overall results obtained are reflected in the diagram below.

Of course, a unique difference in the opinion of the men and women who participated in the research on this issue was also noticed, and the results are shown in the table below.

The results show that most of the respondents approach the institution of marriage as a national value that ensures family stability. However, a minority expressed the opinion that due to active courtship, young people will find a suitable life partner.

After learning about the marital status of the respondents, they were asked, "What do you think is the basis of family strength?" and 32.4% of those who participated in the survey said "Mutual respect and esteem between husband and wife", 19.1% "Parental approval and their prayers", 18.2% "Sufficient financial support". they showed the factor. The rest of the answers were not seriously significant. So, in this case, the influence of the religious factor was almost not felt.

It is known that family stability is a priority issue for any society. The stability of this institution does not happen by itself. A number of factors are important for this. In our research, we asked the respondents "What do you think is the basis of family strength?" We referred the question and asked them to mark 3 important answers for it. The overall results obtained are reflected in the diagram below.

Of course, a unique difference in the opinion of the men and women who participated in the research on this issue was also noticed, and the results are shown in the table below.

**Table #2**  
**Factors of family strength**

№	Answers Male Female	Answers	
		Male	Female
1.	Adequate material supply	22,0	78,0
2.	Mutual respect and esteem between husband and wife.	16,3	83,7
3.	To follow the duties and obligations prescribed by religion.	24,1	75,9
4.	Parental consent and their blessing.	17,7	82,3
5.	Sincere and friendly relationship between family members.	12,1	87,9
6.	Follow national customs.	22,7	77,3
7.	Serfdom.	47,1	52,9

Marriage is based on the traditional family values of the people of Uzbekistan, voluntary consent and equal rights of the parties. Traditional family values of the people of Uzbekistan mean traditions of citizens that do not conflict with the Constitution and laws, including the Family Code. It is recognized that all citizens living in the Republic of Uzbekistan respect traditional family values.

**Analysis Of Literature On The Subject.** The Uzbek people have a high family culture and a thousand-year heritage. We live following these ancient and sacred national traditions, as well as universal human values" [2.3.]. The relationship between a man and his woman is coordinated through a system of norms specifically introduced by the institution of marriage.

Here it is necessary to emphasize that marriage has a secular and religious form. Although secular marriage is introduced in all countries, religious marriage is strictly required in some societies, mainly Muslim countries based on clerical system. In our society, official registration of a secular marriage in a special organization of the state - registry office is mandatory, while a religious marriage is optional.

But in recent times, polygamy has been found in the countries of the world, as well as in our society. We know that polygamy is a religious marriage of one person with several (up to 4) spouses. However, polygamous marriages have a negative effect on women's psychology.

The Russian specialist - Doctor of Sociology T.A. Gurko announced the following important scientific information about this in his research. "In countries where polygamy is officially allowed (Algeria, Saudi Arabia, United Arab Emirates, Egypt, Kuwait, Jordan), men can usually start a family with 4 women. However, unlike women in monogamous marriages, women in such marriages often experience psychological stress (depression), mental depression, phobias, enmity, and lack of satisfaction with life. There is a possibility that this condition will be passed on to their children" [3.78.].

By the way, in some cases, it is possible to observe secret polygamous marriages in our society. Therefore, this type of marriage is completely contrary to the requirements of a secular state. If we analyze

any period of our country's history, we will come across such a situation that polygamous marriages were the basis for the emergence of various conspiracies that seriously hindered the rational implementation of state administration. For example, if we refer to the history of the Timurid era, it is known that Sahibqiran appointed his grandson Pirmuhammad as heir to the throne after him. But he died prematurely due to family conspiracies in the palace. This situation led to a huge state management failure.

Or if not, the contradictions between Husain Boykara and his son Badiuzzaman, including the tragic death of his son Mominmirza, as well as the betrayal of Zahiriddin Muhammad Babur's brother, who had one father and another mother, towards him in the fight against Shaybani Khan, caused the palace servants to make their children the heirs to the throne. There is every reason to believe that selfish efforts towards appointments played a major role. These events later "contributed" to the disintegration of our centralized state.

However, even today, as a result of not being able to draw appropriate lessons and conclusions from historical events, we are witnessing the occurrence of polygamous marriages by some people in our society due to "desire for satiety" and "sexual appetite". In this matter, the President of Uzbekistan Sh.M. Mirziyoyev put forward the following sharp and concrete opinion: "Sometimes in life, without going through the "ZAGS", i.e., the body for writing civil status documents, secretly teaching sharia marriage for money, marrying a wife, unfortunately, is encountered. All of us should be concerned about the ugly consequences of cohabitation and bigamy, which life itself once rejected" [4.245].

In addition to the increase in polygamous marriages in our society, it is a worrying situation that there are also people who start a family without registering a secular marriage in FXDYO. After all, those who start a family in our country must go through the state registration through FXDYO, and after that they can voluntarily perform a religious marriage. However, it is dangerous that in recent years the number of people who refuse to observe both the first and the second is increasing. At this point, we will focus on the analysis of the symptoms and consequences of single women's problems identified within the framework of the project "Mechanisms to prevent living without legal marriage and informal sharia (religious) marriage" carried out by the "Family and Women's Research Institute" of the Republic of Uzbekistan.

**Research Methodology.** In peoples affected by "mass culture" there are situations where marriage relations are losing their importance, indifference to family values and transformations in the types of marriages based on the ideas of "freedom" and causing demographic problems. Also, in the social environment, it was observed that some of the young people and those belonging to the middle generation began to deviate from the traditions and rules of marriage. This causes religious values to be trampled on, religious and moral values begin to disappear from people's minds.

In the context of globalization, the erosion of family-marriage relations, its immoral causes and consequences, social significance in society is also related to the transformation of marriage relations, i.e. the change of customs and rituals, acquiring a different essence, and some of them are newly or regenerated.

**Analysis And Results.** The occurrence of extramarital relations depends primarily on the education of men and women, the environment they are formed in, the attitude of the people around them, and their personal psychology.

First, the causes and consequences of immoral behavior such as sexual-emotional relationship with a stranger or betrayal of a married couple who have been living together after registering in the prescribed manner. Extramarital relations have a negative impact on the deviation from social norms, the destruction of morality and the development of national-religious values.

Second, the reasons for extramarital affairs: firstly, it is the Norsmi sharia marriage between the parties, as a result of which people are quickly fed up with family, family relations and spouse, and deviant behavior is formed in them, prone to extramarital affairs;

Thirdly, the bride and groom get married without knowing each other well. Their perceptions of pre-marriage family relationships do not match the reality of post-marriage life;

Fourthly, various changes in human life, positive and negative effects, mental, financial, spiritual depressions, career growth or decline, loss of loved ones, or various illnesses cause stress or excitement. A person in such a situation is looking for a partner who can really listen to him, understand his pains and

sorrows, and help him when he is in trouble. Telling your spouse about ongoing problems can also cause family conflict. For this reason, it looks for pairs outside of these cases;

Fifthly, as a result of the birth of children in the family, the main attention and love of the bride and groom are focused on the child. As a result, the couple spends less time together and becomes cold. Unrequited love is sought in extramarital affairs;

Sixth, due to the fact that the husband or wife is deeply immersed in physical and mental work, he devotes less time to his family partner. He does not find time to talk with him, laugh, feel moments of joy, share his sad and happy feelings. As a result, emotional separation occurs between them, and the other party looks for another "caretaker";

Seventh, does not match the ideals of the spouse. As a result of the conflicts that have arisen, there is a gradual cooling of the relationship.

**Conclusions And Suggestions.** In the conditions of our country, the interrelationships and relationships of family and marriage institutions have a direct positive effect on the level of well-being of people's lives, and serve as an important moral factor in raising the growing young generation to be kind, compassionate and loyal to their parents and relatives.

### List Of Bibliography.

1. Mirziyoev Sh.M. The pillar of family and society, interest and pride of our life. // The approval of our people is the highest assessment of our activities. 2 volumes - T.: Uzbekistan, 2018.
2. Sultanmurad Olim. Family and society or Microsociety and macrofamily. -Tashkent: Republican center of spiritual promotion. 2017.
3. Gurko T.A. Blagopoluchie mujchin i genshchin razlichnogo brachnogo status: Rossiya v mejdunarodnom kontekte.// Sotsiologicheskiy zurnal. 2018. Volume 24. No. 1.
4. Mirziyoev Sh.M. Let's be more united and resolutely work towards the fate and future of our country. //We will resolutely continue our path of national development and raise it to a new level 1.tom. - Tashkent.: Uzbekistan, 2018.
5. Qahharova Matlyuba Manofovna. (2021).The role of moral education in the problem of personality activity. EPRA International Journal of Research and Development (IJRD), 340-344.
6. Qaxxarova, M. (2021). Social-spiritual environment of society and spiritual ideal. *Oriental Journal of Social Sciences*, 30-36.
7. Qaxxarova, M., & Tuychieva, H. (2019). Spiritual-moral environment and its basic indicators. *The Light of Islam*, 2019(4), 24.
8. Qaxxarova, M. (2021). Social-spiritual environment of society and spiritual ideal. *Oriental Journal of Social Sciences*, 30-36.
9. Kakhharova, M. (2018). Question of studying personal spiritual and moral development. *Eastern European Scientific Journal*, (6).
10. Qaxxarova, M., & Raximshikova, M. (2020). MORAL CONTINUITY IS A SOCIAL-PHILOSOPHICAL, HISTORICAL PHENOMENON. *The Light of Islam*, 2020(3), 103-112.
11. Kakhharova, M. M., & Holmirzaev, H. D. (2014). UNDERSTANDING THE COLORS IN PHILOSOPHICAL AND PSYCHOLOGICAL-AESTHETIC WAY. *НОВЫЙ УНИВЕРСИТЕТ*, 52.
12. Qahhorova, M. (2021). SOCIO-PHILOSOPHICAL FOUNDATIONS OF THE SOCIO-RELIGIOUS SPIRITUAL AND MORAL ENVIRONMENT. *Theoretical & Applied Science*, (6), 135-138.
13. Qaxxarova, M., & Raximshikova, M. (2023). ПРОБЛЕМА ВОСПИТАНИЯ И ФОРМИРОВАНИЯ СОЗНАНИЯ И МЫШЛЕНИЯ МОЛОДЕЖИ. *Farg 'ona davlat universiteti ilmiy jurnali*, (1), 169-174.
14. Qaxharova, M. (2023). BIOETHICS AS A PRACTICAL PHILOSOPHY OF HUMAN LIFE ACTIVITY. *World Bulletin of Social Sciences*, 23, 24-29.
15. Каххарова, М. М., & Каххаров, С. Х. (2019). ПОЧИТАНИЕ СВЯЩЕННОЙ ПАМЯТИ ПРЕДКОВ, ГЕРОИЗМА И ДОСТОИНСТВА НАРОДА–ВЫСОКАЯ ЦЕННОСТЬ. In *Эшелоны идут на восток. Эвакуация в Узбекистан в годы Великой Отечественной войны* (pp. 238-242).



16. Туйчиева, Х. Н., & Каххарова, М. М. (2020). ПОВЫШЕНИЕ ПРАВОВОЙ КУЛЬТУРЫ В СИСТЕМЕ ОБРАЗОВАНИЯ РЕСПУБЛИКИ УЗБЕКИСТАН. In *Общественные и гуманитарные науки* (pp. 51-53).
17. Qaxxorova, M. L. THE ROLE OF MUSIC IN THE AESTHETIC EDUCATION OF MAN.
18. Urmonalievich, Y. S. (2023). Views on Socio-Cultural Technologies in the Transformation of Society. *Eurasian Journal of Engineering and Technology*, 18, 15-19.
19. Yuldashev, S. (2023). НОВЫЕ СОЦИОКУЛЬТУРНЫЕ МЕТОДЫ ПРЕОБРАЗОВАНИЯ ОБЩЕСТВА. *Farg'ona Davlat Universiteti Ilmiy Jurnali*, (1), 186–189.
20. Yuldashev, S. (2020). Socio-Cultural Technologies in Uzbekistan: History and Now. *International Journal of Progressive Sciences and Technologies*, 18(1), 171-173.
21. Yuldashev, S. U. (2019). THE ROLE OF SOCIO-CULTURAL TECHNOLOGIES IN SOCIETY. *Scientific Bulletin of Namangan State University*, 1(10), 187-192.