

CLASSIFICATION OF TRADITIONS UNDERGOING TRANSFORMATIONS WITH
THE PASSAGE OF TIME

Inagamova Feruza Xurshitovna

Dotsenti, falsafa fanlari bo'yicha falsafa doktori (PhD)

Tillar, aniq va ijtimoiy fanlar kafedراس

O'zbekistonTMC Tashkent Instituti

inagamovaferuza4@gmail.com

Tel: (97) 727-09-08

Annotation: Although these traditions have undergone transformations over time, they have not lost their humanistic significance. The Uzbek people have always respected the ideas of humanity, patriotism and glorification of life in them, and have sought to abandon everything that contradicts them. That is why the Avesta puts forward the idea that all negative events arise, first of all, from disobedience to customs and traditions. In particular, it states: "As a result of neglect of rituals, the attack of giants will increase on earth" (giants are shown as a symbol of evil). The Avesta also states: "As a result of neglect of religious customs and rituals, people will be overrun by lice, insects that destroy crops and wheat, and creatures that gnaw at houses and clothes."

Keywords: spiritual and moral environment in families, demographic development, legal and regulatory framework, main directions of family development, family institution, international best practices.

INTRODUCTION. The Avesta records that in those times, men had the right to have multiple wives. Men were married from the age of exactly 16. The first wife was always the head of the others"[Usmon Khosil (Qaraboyev). Odatnoma.–Tashkent: Uzbekistan NMIU, 2016. – P. 107-108.]. In these systems, the social functions of a woman are described in detail. She was considered not only as a giver of children or a "keeper of the hearth", but also as an active member of the community, a protector of herself and her tribe, a person who performs necessary actions for the family, for example, engaged in animal husbandry, farming, and making a living. In these systems, the influence of matriarchy is preserved, but at the same time patriarchal relations are established. No matter how much a woman is respected, it was natural that her rights and freedoms would be within the framework of these patriarchal relations. Ahura Mazda is the one who "expands the womb of women like the world, supports the twofold, saves in her womb, fills her breasts with milk", has the power zot[Avesta Yasht Kitibo.--Tashkent: Sharq, 2001. – P. 17.]. As the patron of women and families, he wishes everyone happiness. His prayers, calls and wishes are aimed at increasing the number of worshipers, making the country, people, and family prosperous and happy with good intentions, good thoughts and good deeds. According to ethnographers, ethnotraditions are supported not because they are a historical and cultural heritage, but because they primarily correspond to their own position and desires, and help establish their authority in the family. This may seem egoism and arrogance, but a man knows that it is difficult to ensure unity, peace and prosperity in the family without such autocratic rule. What is important for the family is not who and how it is managed, but, first of

all, the application of practical measures aimed at preserving it. Ethnotraditions This is a summary and expression of these measures and methods.

“The basis of the reforms currently being carried out in the education and healthcare systems in our country is the issue of raising a fully developed, harmonious, and healthy person. It is highly commendable that our ancestors, 3 thousand years ago, developed ways and rules for achieving this goal and laid them on the basis of the family, which is considered the foundation of the state and society” [<https://elibrary.ru/item.asp?id=48281763>.]: “Give me children who are harmonious and religious, patriotic and friendly, harmonious, with noble thoughts, who will save me from darkness and trouble” [Homidov H. Avesto fayzlari. — Tashkent, 2001. — P. 59]. “These teachings, created in ancient times and refined over centuries, have undergone certain changes in later times under the influence of new teachings, and similar variants in content have emerged. For example, in Kaykovus - Qobusnama: If you take a wife, ask for a wife from a noble family... May the wife be mature and wise...” [Kaykovus. Qobusnama. — Tashkent: O`qituvati, 2006. — P. 82.], our Great Sahibkiran grandfather Amir Temur expressed his instructive thoughts in his “Tuzuks: – I paid attention to looking for a bride out of concern for marrying my sons, grandchildren and relatives. I considered this work to be equal to state affairs. I inquired about the lineage of the bride, the seven daughters-in-law” [Safarov O., Mahmudov M. Family spirituality. — Tashkent: Ma’naviyat, 1998.].

The establishment of a family existed before Islam, but values are literally shown in Islam as a factor that ensures the rights and responsibilities of a husband and wife in the family, as well as the strength of the family. Our Prophet Muhammad (peace and blessings of Allah be upon him) has been an example and role model not only for the Islamic community, but also for human society in glorifying the name of a woman, raising her honor, and defining the rights of women. Even after the emergence of Islam, some systems that proclaimed equal rights for women and men urged women to do physical labor equal to men. As a result, it was common in our recent history to force women, who were equal to men not only in law but also in physical labor, to do various hard physical work in construction, road construction, and mines, even during pregnancy. After our country gained independence, the dignity and honor of women were restored. Women have gained their place, status and voice in society. This is guaranteed in our fundamental law - the Constitution. “The family is the basic unit of society and is under the protection of society and the state” [Constitution of the Republic of Uzbekistan // National Database of Legislative Information, 01.05.2023, No. 03/23/837/0241 // <https://www.lex.uz/docs/-6445145>.]

ANALYSIS OF LITERATURE ON THE SUBJECT. Religious sources discuss many issues such as the organization of the family, its strength, honesty, purity, and raising children. In particular, the main goal of the organization of the family in Islam also includes honesty and purity. In order for His servants to live honestly and cleanly, He revealed the following verse for their benefit: “Allah created for you mates from among yourselves, and from your mates He created for you sons and grandsons, and provides you with good things...” [Abdulaziz Mansur. “Translation of the meanings of the Holy Quran”. – Tashkent.: Tashkent Islamic University Press, 2009. (Surah An-Nahl, verse 72).]

“In the institutional formation of the family, a man and a woman, sexual, spiritual-moral and property relations between them play a decisive role. These relations are formed and take place in a certain cultural, ethnic and social environment”[Деструктивные секты сквозь призму духовного выбор человека.]. From this point of view, the formation of the family as an institution is a gradual product of these relations. Ethnological features give it nationality, local or national, universality, and the features characteristic of peoples become national values as an

integral attribute of historical and cultural development. According to family scholars, all scientific, philosophical and ethnological views on the family recognize the family as a union of two sexes, “a union, union of a man and a woman, their joint economic activity. Therefore, the core of the family institution is a man and a woman, economic relations between them” [<http://zikozlov.ru/collections/psychology-XXI-2025.pdf>.]. This axiom does not raise any questions.

“In historical sources, the role of family strength, marital fidelity, and unwavering adherence to values in the upbringing of children, especially in young families, is highly valued” [Social adaptation of a young family in Russia]. For example, Chinese sources say that the Chinese family is organized on the principle of “one wife, one husband.” In family relations, the wife was required to be faithful to her husband and unconditionally obey him. Depending on her social status, the husband could have “secondary” wives (if his wife did not give birth). Traditional Chinese law does not provide for serious restrictions on the dissolution of marriage. “A husband’s violation of his marital duty, insulting him, causing bodily harm could dissolve the marriage.” If the wife “fails to justify her trust,” that is, does not obey her mother-in-law and father-in-law, is infertile, has a frivolous nature, is jealous, is greedy, is sick, or uses family property without permission, the husband has the right to dissolve the marriage” [Bo‘riyev O., Usmanov M. Uzbek family.–Tashkent: Uzbekistan, 2012. – P. 16-17.].

RESEARCH METHODOLOGY. The attitude towards the family occupies a special place in the life of the Indian people, in particular in their religious sources, and acquires a unique character. There are many different, sometimes contradictory views on the formation and interpretation of the institution of the family in Indian civilization [Dhammapada.–Saint Petersburg, Izd. Chernysheva, 1993. – P. 121.]. “From a socio-philosophical and ethnological point of view, they express the historical and cultural life of the Indian people, their attitude towards women and the legacy of future generations, especially in matters of spiritual development” [<https://saarj.com/wp-content/uploads/ACADEMICIA-NOVEMBER-FULL-JOURNAL-2022.pdf>.] Negative views on women under the influence of Buddha (VI-V centuries BC) and Buddhism [Buddha.–Minsk: Современное слово, 1998. – P. 3.] spread, the Indian people did not deny the institution of the family. Buddha himself teaches, “Love people as a mother loves her child” [Ibid. – P. 21.].

Also, Egyptian civilization was built on class relations. The usual norms and traditions inherent in the patriarchal system affected the institution of the family, marriage and intergenerational relations. With the increase in the role of men, the management of the institution of the family, the establishment of traditions in it acquires a patriarchal character. In the “Code of Hammurabi”, articles 117-212 are devoted to the family, family relations, and relations between spouses. They prohibit a person from having sexual relations with his own mother, sister, or daughter [Ancient legal monuments: Code of Hammurabi. Inscriptions of Darius I on the Behistun rocks. Translation.–Tashkent: Adolat Publishing House under the Ministry of Justice of the Republic of Uzbekistan. 2016. – P. 46-52.]. However, it assumes that the head of the family is a man, this patriarchal approach is reflected in the articles of the law. It is stated that a man can marry a wife, have a slave woman, a maidservant, and divorce them at any time. This rule contradicts the rules of Islam.

CONCLUSIONS AND SUGGESTIONS. From the above sources, it is clear that Islam provides more sound opinions on the issue of family than other sources. In particular, it is appropriate to cite some more evidence from the Holy Quran on the subject. In verse 3 of Surah

An-Nisa, it is said: “So marry women of your choice, two, three, or four. But if you fear that you will not be able to deal justly, then only one.” [Abdulaziz Mansur. “Translation of the Meanings of the Holy Quran.” – Tashkent: Tashkent Islamic University Press, 2009. (Surah An-Nisa, verse 3).] It is clear that marriage and family relationships should also be based on the criterion of justice.

And also, “Marry the righteous among you, and your male and female slaves, and if they are poor, Allah will enrich them out of His bounty. Allah is All-Encompassing, All-Knowing.” [Ibid. (Surah Ash-Shu’ra, verse 32).] In this verse, Allah commands the believing servants to marry in a pure manner. This verse is a strong encouragement for marriage.

And indeed, He says: “We sent messengers before you and gave them lawful spouses and offspring.” [Ibid. (Surah Ar-Ra’d, verse 38).] In this verse, which is addressed to our Prophet, Allah explains that having a family, getting married, and having offspring are the Sunnahs of all the prophets (peace be upon them). It is evident in this verse that there is a strong encouragement for marriage.

In the narration of Tirmidhi (RA), the Prophet (PBUH) said: “Four things are from the Sunnah of the Messengers: Modesty, wearing perfume, using the Siwak and marriage.” These four things are the Sunnah of all the Prophets from Adam (PBUH) to Muhammad (PBUH). The Prophet (PBUH) said: “Women and perfumes have been made dear to me in this world. The apple of my eye has been made in prayer.” The Prophet (PBUH) said: “O young people, whoever among you is able to marry, let him marry. Indeed, he is the one who lowers the gaze and guards the private parts. I heard them say, “Whoever is unable to do so, let him fast, for it is a sacrifice for him.” Now, let us mention some other ways other than fasting that are mentioned in reliable books for those who are unable to get married. These include: keeping one's eyes off strange women, reading the Quran, not watching pornographic films, and not reading books about sex. In another hadith, the Messenger of Allah (peace and blessings of Allah be upon him) said: “Marriage is my Sunnah. So whoever turns away from my Sunnah is not from me.” These words of the Messenger of Allah (peace and blessings of Allah be upon him) mean that it is not the duty of a Muslim not to get married or to have a family even if he is able to do so.

References:

1. O‘zbekiston Respublikasi Prezidentining 2022-yil 28-yanvardagi “2022–2026-yillarga mo‘ljallangan Yangi O‘zbekistonning taraqqiyot strategiyasi to‘g‘risida”gi PF-60- son Farmoni.
2. O‘zbekiston Respublikasi Prezidentining 2022-yil 1-martdagi “Oila va xotin-qizlar bilan ishlash, mahalla va nuroniylarni qo‘llab-quvvatlash tizimini takomillashtirish chora-tadbirlari to‘g‘risida”gi PF 81-son Farmoni.
3. Жамолов, Д. Б. О. (2020). Национальная культура и идентичность в контексте глобализации. Достижения і перспективи науки, освіти та виробництва: 2020 [зб. наук. пр.], 108.
4. O‘zbekiston Respublikasi Prezidentining 2022-yil 1-martdagi “Oila va xotin-qizlar davlat qo‘mitasi faoliyatini tashkil etish to‘g‘risida”gi PQ-146-son qarori.
5. O‘zbekiston Respublikasi Prezidentining 2022-yil 7-martdagi “Oila va xotin-qizlarni tizimli qo‘llab-quvvatlashga doir ishlarni yanada jadallashtirish chora-tadbirlari to‘g‘risida”gi PF-87-son Farmoni.



6. Римский В. П. и др. Антропогенез, этногенез и происхождение сознания //Гуманитарные ведомости ТГПУ им. ЛН Толстого. – 2021. – №. 1 (37). – С. 19-35.
7. Usmon Hosil (Qoraboyev). Odatnoma.–Toshkent: O‘zbekiston NMIU, 2016. – B. 53.
8. «Avesto». A. Mahkam tarjimai. — Toshkent: Sharq, 2001. O‘sha manba
9. Платон. Сочинения. Т.3. Часть 2.– М.: Мысл, 1972. – С. 248, 253.
10. Avesto Yasht kitobi.—Toshkent: Sharq, 2001. – B. 85.
11. Boboyev H., Hasanov S. “Avesto” ma’naviyatimiz sarchashmasi.–Toshkent: Adolat, 2001. – B. 102.