

Interpretation of Family Relations in the Content of Values

Akhmedova Maksuda Lochinovna

Teacher of Turon Zarmed University

Abstract: The family is the basis and core of any society. Human qualities such as honesty, honor, kindness, loyalty, hard work, and patriotism, which are the ancient values and traditions of our people, are formed first of all in the family. In particular, the strength, stability, and longevity of Uzbek families is due to their reliance on these spiritual traditions. Taking this into account, "researching the spiritual foundations of Uzbek families" is important.

Keywords: Zoroastrian, Avesta, Turan, Eronzamin, Chista, Vendidad.

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In the "Avesta", which is one of the oldest sources of our spirituality, which is considered the common spiritual value of the peoples of ancient Turan and Iranzamin, imaginations related to humanity and its development, spiritual, spiritual and moral criteria, the need and desire to know the world and nature, the noblest man, along noblest of pure virtues, it is noteworthy that family foundations, structure, family spirituality, parents' positions in the family, women's will, duties and rights in the family are described on the basis of high spiritual and moral lines.

In "Avesta" it is said that the patriarchal family is the lowest level of society, and it is noted that it includes 4 generations and 9 groups.

In the center of the family was the head of the family. The husband and wife managed the farm, and the family included: parents, spouses, children, and grandchildren. The family also included: father's brothers and sisters, brothers and their children and grandchildren. But children of maternal relatives and paternal sisters are not included in the family. Because they were considered family members of their households. As an exception, the daughter of the father's brothers became a full member of the family¹.

The family doctrine of Zoroastrians is based on the longevity of life, ensuring the authenticity of the offspring, and first of all, the question of how the family is built. Establishing a family is primarily related to marriage. The Vendidad part of "Avesta" describes in great detail the procedures for maintaining family unity, marriage, the reasons and conditions for annulment of marriage: "– two people, whether they are co-religionists, brothers, or friends, make an agreement with each other about anything, and if one of them chooses a wife from the other's household, then his request must be fulfilled without a word ²". or: "with these words, I advise young girls who want to choose a groom,

¹ O. Makovelsky "Avesta". Baku. 1961. p. 90.

² "Avesto" A. Mahkam tar. T. Sharq. 2001. Vendidad 4-fargard 44.

and you both. Listen to my teaching and remember it in truth and find your own religion and put it into practice³”.

According to this, marriage unites two bodies with a common will to procreate. It is a union of a boy and a girl based on a deep respect for each other⁴.

In our ancient ancestors, the age of puberty was considered to be 15 years, and every young man who had the opportunity and ability to start a family had to start a family and leave his offspring. A young man who does not marry when he has the opportunity is condemned and tied with an iron belt, and if a girl who has reached puberty does not want to get married at all, she is put in a sack and punished with twenty-five lashes and is recruited to work in a drug manufacturing enterprise near a drug store. "He who has a wife is better than he who passes away without a wife and without children."⁵

But in the matter of family, the will of young people is not violated. Even if it is the parent's permission to marry a girl child, her consent was sought before the marriage. Also, "Kakhudo (husband), kadbonu (wife) does not have the right to marry his daughter without consultation and consent."⁶

In this place, family unity, warm relations between loved ones, mutual respect, especially respect for women and, the need to protect their freedom are honored as a high moral principle:

"Come, you girls who are eager for marriage,

Let them ask you about the days

you have been waiting for

The owner of the house is also worth it⁷"

In the process of preparing for marriage and starting a family, special attention is paid to the upbringing of the girl child. Before reaching adulthood, a girl had to know all the trades of her time, take care of livestock, take care of it, perform household chores perfectly, and walk cleanly and neatly. In this direction, the mental and physical health and well-being of the girl child, first of all, ensures the stability of the family and well-being of the household, and secondly, it creates a foundation for the birth of healthy children.

To Zarathustra's own daughter "...O Puruchista, .. O eldest daughter of Zarathustra!" Mazda will make the person who believes in good intentions and Ashah the truth the companion of life. Therefore, ask questions of your own mind and perception, .. Increase your vigilance!" exclaiming will be shown as an example to all girls.

It is not for nothing that Zarathustra's daughter is named Puruchista. Chista means "child" in Pahlavi. Meaning - knowledge, wisdom, awareness, filial piety. The goddess of knowledge. Sixteenth Yasht In the "Din Yasht" Chista is described extensively, praises and hymns are recited in her honor. The praise of Chista, the goddess of science, knowledge and wisdom in "Din Yasht" shows that Zoroastrian religious leaders and leaders emphasized the harmony and integrity of science and religion in the education of girls.

³ "Авесто" А.Маҳкам тар.Т.Шарқ.2001 й. Ясна 53-хот. 5. 32-6.

⁴ "Авесто" А.Маҳкам тар.Т.Шарқ.2001 й. Вендидод 4-фаргард 47.

⁵ Х.Ҳомидов "Авесто файзлари". Т. 2001 й. 59-бет.

⁶ "Авесто" А.Маҳкам тар.Т.Шарқ.2001 й. Яштлар.Ардвисур яшт. 21.100.177- 6.

⁷ "Авесто" А.Маҳкам тар.Т.Шарқ.2001 й. Ясна 62-хот.5. 90-6

In Mehr Yasht, Chista is characterized by the quality of "white dress". At this point, the fact that teachers and trainers of Zoroastrian religion always wear white clothes in programs and temples is interpreted as a symbol of respect and reverence for Chista and science.

Prof. H. Hamidov described 5 types of marriage and being a housewife in "Avesta" as follows:

- the king's wife
- beautiful woman
- wife
- arbitrary wife
- sita wives, and gives a brief explanation to each of them. It is worth noting that these comments describe legal situations, family structure and forms of marriage and family formation. Also, referring to the procedures for annulment of marriage, it is noted that breaking and annulment of marriage with insignificant excuses leads to weakening of the social order.

"Avesta" cares about the purity of the offspring, the health of the offspring, and as a way to achieve this, it is recommended to protect the environment, observe community, family, personal cleanliness, hygiene, as well as choose healthy brides who are flawless in all aspects during the process of family building. Currently, the basis of the reforms carried out in the education and health care system in our country is the issue of "educating an all-round mature, well-rounded and healthy person". are highly commendable:

"Give me children who are perfect and religious, patriotic and conscientious, harmonious, good-minded, who will save me from darkness and distress"⁸.

It can be seen that these teachings, which were created in ancient times and refined over the centuries, underwent certain changes under the influence of new teachings in later times, and their variants close in content appeared. For example, Kaikovus in "Nightmare": "if you get a wife, ask for a wife of great health and family... Be a mature wife, be intelligent... let it be"⁹ our great master grandfather Amir Temur said in his "Tuzuklar": "I paid attention to looking for a bride because I was worried about marrying my sons, grandsons and relatives. I saw this work as equal to state work. I inquired about the genealogy of becoming a bride, the seven roses," he said. It is clear that in all times our ancestors were concerned about the health, physical and spiritual well-being of the people and the nation.

It seems that our ancient ancestors were also well aware of the genetic aspects of reproductive health. For this purpose, they did not prevent the marriage of the children of close relatives, that is, brothers and sisters. Those who strictly adhered to the belief that such a marriage leads to the corruption of the offspring, blood, and the birth of defective children. "Vendidod" has special features dedicated to these cases.

In "Avesta" it is described that when a severe winter came and all living creatures were in danger of being destroyed, King Jamshid built underground cities under the orders of God and did not allow people and creatures with various diseases and defects to enter these settlements because "Ahriman's breath touched him": " ... please don't let the bukris, the poor, the gholis, the duyasana (parents of bastard children), the dayvak, the ghish, the vizborish (people with defects in the body and body), the fang-toothed, anyone who has left his mark of Ahriman, enter there!"

⁸ Кайковус "Қобуснома" Т."Ўқитувчи".1988 й 82-бет.

⁹ "Авесто" А.Маҳкам тар.Т.Шарк.2001 й.Вандидод. 2 –фарғард.110-б

Also, in the "Avesta," it is emphasized that one of the main beliefs that ensure the strength of the family is loyalty and mutual trust. witch woman, be gone! O wicked woman, disappear!".

It can be seen that the system of family relations, which became certain rules and regulations in the life of Zoroastrians, has not lost its importance even today. In particular, attention to family strength is important at all times.

The rich spiritual and cultural heritage of our ancestors serves as a valuable resource in various aspects of family and life, preparing the young generation for family and marriage, forming and improving their spiritual and moral qualities.

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