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## THE PLACE OF UNIVERSAL HUMAN VALUES IN THE FAMILY

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### Abstract

It is no exaggeration to say that the topic of this article is one of the most pressing issues of renewal in the era of globalization. Because in the period when every democratic and civil society is being built, universal human values, morals of parents, affection for children, faith, belief, and universal values of traditions are highlighted in the family.

**Keywords:** tradition, habit, faith, belief, dowry, aqeeqah, inheritance, communicative, integrative, compensatory, value, madhhab.

### Introduction

Based on the essence of universal human values in the family, it has a special role in the formation of the culture of family relations, especially in enriching its spirituality. Common values in the family are unlimited, and the main criterion for this is high spirituality. Uzbek traditions, faith, trust, manners, some customs - these are values. Eastern national values, which are the basis of the Uzbek family, have similar and different aspects to the values practiced in the lives of other nations. In the spirituality of the Uzbek people, such qualities as respect for parents, respect, kinship, loyalty to one's faith, care for one's nation, hospitality, and kindness have a great place. Young people brought up under the influence of such values in the family not only continue the traditions of our national mentality, but also enrich them on the basis of more universal values.

According to the views widely spread in the scientific literature, national and Islamic values in organizing the culture of family relations are implemented by performing the functions of the family: reductive, educational, recreational, economic, communicative, integrative, regulatory, compensatory and worldview tasks. Sociologists believe that the problem of family strength requires a structural-functional analysis in many ways.<sup>1</sup> Some sociologists express family functions in three directions: demographic function, social function, economic function.<sup>2</sup> The functions of the family, based on national and religious values, are not disputed.

Aspects contributing to the development of the culture of family relations: " custom "1, " max "2, " thick"3, " aqeeqah4, " heritage" are like. For example, dowry is obligatory in Shariat to declare that the "mahal" (that is, the woman) is honorable. Since the marriage is valid, there is no need to mention it (i.e. the mahr). , according to our sect, the husband

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<sup>1</sup> See: Umurzokova R.A. Social factors of family independence in Uzbekistan. Sots. science. name ...dis. autoref. -Tashkent, 2006. -P.12.

<sup>2</sup> See: Borieva M.R. Family demography in Uzbekistan. -Tashkent: University, 1997. -P.42.

gives the wife ten dirhams as a dowry. Zufar rahimullah: "(In such a case) a woman's dowry is like a dowry, because to designate an amount that cannot be mahr as dowry is as if no dowry had been determined." Our argument is that setting the mahr at less than ten dirhams is wrongful (i.e. not permissible as a dowry) because the mahr is a right of the Shariah. Then it will be judged that this marriage was concluded with ten dirhams. That is: There is no dowry less than ten dirhams. Also, dowry is obligatory in Shari'ah to express that the mahr is an honorable place. There are cases of determining "dowry" and "thickness" in order to build and maintain a family. In Islam, dowry is the property of a woman, its use is only with the consent of the woman. In Uzbek families, it is customary to give a large amount of money to the bride's family when starting a family. The concept of "custom" existed even before Islam<sup>4,3</sup> The thick money, which has been preserved until now, is actually one of the common customs among the Turkic peoples<sup>4</sup> has been. However, as many researches try to justify, it is not "milk fee" or "groom's gift", but in most cases, it is spent on wedding expenses.

In the family, religious values have been instilling the feelings of honesty, faith, patience, honest work, and morals into people's hearts. In today's era, religious values help to get rid of the bad vices in life, hypocrisy, and help people develop spiritual virtues.

Universal values require a careful attitude to the cultural heritage of our people, to restore spiritual and moral values, and to adapt it to the needs of today. Muomala culture has a special place in this process. From this point of view, the importance of kindness in family education is also great. In this regard, Husayn Voiz Koshifi said: "We know that a person who does not respect the honor of the people with his speech and manners of speech does not enjoy this honor. Words should always be used correctly and legitimately. If not, it's better to stay."<sup>5</sup>.

In increasing the culture and spirituality of family relations, parents show their culture and their value with beautiful and sweet words. In the family, the more beautiful the child's speech is, the more his education increases, the more his spiritual level will increase.

In general, first of all, family ceremonies, customs and traditions are values that have a deep place in the hearts of the people. Because they have always been appreciated. But if they are ignored, the values, customs, and traditions that define the meaning of the nation will be destroyed; secondly, no matter how much the established regime tried to remove national values and Islam from the minds and hearts of the people, it could not succeed; thirdly, the morals, purity and honesty, conscientiousness and honesty, which are the immortal values of the national and religious values that have been practiced for many years, have a deep place in the human heart.

Enjoying such heritage of our ancestors is one of the most important tasks of the present day; Fourthly, in the current conditions where a legal democratic state and civil society

<sup>3</sup> See: Saifnazarova F. Uzbek family: social and spiritual values. -Tashkent: Jurist-media center, 2007. -P.42

<sup>4</sup> Jabbarov Isa. Uzbeks: lifestyle and culture. -Tashkent: Teacher, 2003. -P.90.

<sup>5</sup> See: Husayn Vaiz Koshifi. Futuvvatnomai Sultani or Javonmardlik sect. -Tashkent: Golden Heritage, 1994. -P.58.

are being built in our country, creative use of national and Islamic values will not be without benefit.

Especially in the Uzbek family (as well as in other nations), the birth of a child is considered a joyful event not only for the parents, but also for the entire family and community. According to A. Munavvarov, one of the ancient customs that has been preserved until now is to throw mewali on the new baby. With this, they not only made the birth of a new child a traditional ceremony and instilled love for nature, but also aimed at enriching the lives of future generations.<sup>6</sup> Instead of some rituals in family relationships, including the "birthday" ceremony, it has become a revived tradition of the Uzbek people to perform the "Aqiqa" ceremony on the 7th, 14th or 21st days after the birth of a child, which has been harmonized with the national and Islamic customs of our people.

According to Imam Ghazzoli: Sacrifice is called ``aqeeqah" in connection with removing hair from the mother's womb ("scissoring"). Instead of sacrifices to various gods and goddesses during Jahiliyyah, it was introduced to slaughter a sheep (if possible) as a thank you for the birth of a child in a Muslim family.

"If the child is seven days old, perform aqiqah and make a good bonfire. If the child is a boy, two sheep, and if the child is a girl, slaughter one sheep and eat the meat, and do not break the ustihon. Give it to the school when the child reaches the age of eighty.

Don't sit on the other side when you enter your teens. When he reaches the age of thirteen, he should marry if he does not pray, and when he reaches the age of ten, he should take a wife. After that, holding the child's hand, he said, "I taught him science and literature, and I got him a wife."<sup>7</sup> There is enough information about family education in Islamic sources. Today, this value has become an integral part of the spirituality of our people.

According to scientists, "Each nation has its own customs, traditions, and traditions, and they are of great value to that nation. The emergence of these respectable concepts is closely connected with the formation processes of human society. Therefore, these national concepts associated with value are very old. - rooted from ancient times, absorbed into our hearts and minds, our national morals and education have become an example for other peoples and nations.<sup>8</sup>

National and religious values are always connected to each other. Islamic values are important in strengthening our spiritual values and in developing and improving moral virtues in people.

National and Islamic values play an important role in the development of family spirituality. Our national customs also serve to guide children to the right path. Family customs and traditions are passed down from generation to generation.

<sup>6</sup> See: Munavvarov A. Family pedagogy. -Tashkent: Teacher, 1994. -P.14.

<sup>7</sup> Abu Hamid Ghazali. Chemical bliss (the truth of the soul). -Tashkent: Adolat, 2005. -P.330.

<sup>8</sup> See: Uzokov H., G'oziev E., Oripova A. Family morals and manners. -Tashkent: Teacher, 1995. -P.12.

What is religion and customs? To understand these two concepts, first of all, it is necessary to study their deep roots directly. Religion is one of the forms of social consciousness that uniquely reflects existence, life, reality, and its events. Again, religion is a unique phenomenon that explains the events of nature and society, the existence of people and the meaning of life.

Customs are habits, rules, and practices that are ingrained in people's lives and that are constantly repeated. Like other nations, the Uzbek people's national values, customs and traditions related to Islamic religious traditions and rituals have passed the test and accumulated in the historical process and have reached us.

Nationality is a set of unique qualities and characteristics that have been formed in the process of historical development of family relations. Customs in national values are a form of national relations. According to E. Yusupov, "In order to evaluate the national morals, first of all, it is necessary to know and respect deeply the mentality, history, and traditions of this people. The fact that the chauvinist leaders who came to Uzbekistan from the Center in the recent past, when the local people came to visit the house, welcomed them with their hands on their chests as a sign of slavery and obedience. The chauvinists, who do not know the heart of the nation, do not know that there is a great moral culture in this culture."<sup>9</sup>.

The content of national and Islamic values essentially leads people to perfection. It is important for a person to appreciate not only his family, but also kinship. In order to strengthen the family, it is important to promote legal, national and religious education. In the culture of family and marriage relations, it is appropriate to use religious resources to help prepare young people to build a family both physically and spiritually. After all, according to national customs and religious traditions, it is important for people to greet each other, extend a helping hand to the needy, lift up the spirits of the poor, help orphans and widows, and be kind. These people are not only members of Islam, but also representatives of other religions.

For example, it is said in the zardushti that one should meditate on Ahuramazda, the god of wealth, and teach one's children to work hard. That is, if a child gives up arrogance, keeps himself low, respects elders and has good intentions, he will be free from bad deeds.

The main factor for the development of society is for parents to have mutual affection in the family and to understand the responsibility associated with raising children. Abu Isa Tirmidhi quotes the following words of the Prophet Muhammad: "There is no one greater than the one who spends on his family and children. Allah Ta'ala keeps him pure because of them and keeps him from need because of them."<sup>10</sup>.

The family ensures the continuity of the human race. When a child is born in the family, the parents wish for it to be physically strong and morally mature, to marry if it's a girl,

<sup>9</sup> Yusupov E. Spiritual foundations of human development. -T.: University, 1998. -P.40

<sup>10</sup> . Abdullaev A. Abu Isa Tirmidhi. Sahih Termizi. Selected hadiths. -Tashkent: Literature and art named after Gafur Ghulam, 1993. - P.50.

to marry if it's a boy; Real life begins when young people get married. In Islam, the main purpose of starting a family is to preserve the halal and righteous human race, to multiply it, and for two young people to mate with each other. A married person always wishes to live well in life, to leave descendants behind, and to pass on morals and manners to his children.

It is known that marrying an intelligent, moral and decent woman also forms the basis of family spirituality. It is difficult to understand the meaning of life and the essence of raising a young generation until you have a family. Because young people who come across family values appreciate them after applying them in their lives.

In the family, it is the wish of parents that children should respect their brothers and sisters, respect relatives, behave cleanly, have morals, and be professional.

To the newly married brides and grooms, they expressed their wish that our grandfathers and grandfathers should join us and be good friends. Family peace and a happy life have always been the main dream for mankind. According to Academician J. Tulenov, "The main virtue that makes a human being is not to eat, drink, procreate, or satisfy his natural needs, but to work hard, to have intellect and thinking, to think, to have culture and spirituality."<sup>11</sup>. But it is a wonderful situation that there are young people who understand the meaning of the institution of family and do not underestimate the value of family. The main reason for this is the lack of respect for morals among some married young people. Imam Ghazzoli: "Each person's izzati wa adiqi is birla ilm var maght birla or birla himmat birla or birla maholi wa suriti."<sup>12</sup> he writes. The wise words of these nobles are of great importance in the formation of the culture of family relations and the improvement of values in our nation. The following conclusions can be drawn from the above analyzed points:

- firstly, the declaration of years of independence as "Year of the Family", "Year of Mother and Child" and the creation of programs, through activities aimed at strengthening the family, the marriage divorce rate decreased from 1.5 to 0.6 in 2023 per 1,000 inhabitants. Or the 2001 rate of 12.2 per 1,000 registered marriages was 7.0 in 2005;

- secondly, children born out of wedlock as a result of those separated from their families or those who had sex outside of marriage are being identified day by day, that is, it can be cited as evidence. In the middle of 2006, there were 2,210 cases of child abuse of children born out of wedlock. "If there were 31,000 jobs in 2023, it would decrease to 19,760 in 2023<sup>13</sup>;

- thirdly, the causes of such situations are, on the one hand, non-observance of worldly and religious laws, and on the other hand, disregard for national and Islamic values, and insufficient factors for the formation of family spirituality.

<sup>11</sup> Tolenov J. Philosophy of values. -Tashkent: Uzbekistan, 1998. -P.240.

<sup>12</sup> Abu Hamid Ghazali. Chemical bliss (the truth of the soul). -Tashkent: Adolat, 2005. -P.63..

<sup>13</sup> See Family Social Protection Factors. -Tashkent: Scientific and practical center "Oila", 2007. -P.11.



In the family, men and women think first of all about the pleasure of having children. Zero, children - kelajak poidevori, the continuation of our generation. In the hadiths, it is said in this regard: "Cry and cry, because I will be proud of you in front of other nations on the Day of Judgment, even if it is only with one fallen child."<sup>14</sup>.

In the hadiths, how disciplined a person should be, it is required to obey the family members, including the wife in matters known to her husband, that is, not a sin. Prophet Muhammad said: It was narrated from Abu Mas'ud Badri (r.a.) that the Prophet said, "Whoever gives money to his wife in the hope of reward, that money is charity for him."<sup>15</sup> said.

In hadiths, it is recommended for a man to marry a healthy woman. Because a childless woman cannot make a family beautiful. The reason is that there are no children in the family. The future of a childless family is difficult.

Two young people who are starting a family set several goals for themselves. Conscientiously striving for a goal, first of all, they should be enlightened and educated, they should raise their children with faith, they should have the sacred book of the Uzbek family. It was one of the important conditions to give a suitable name to a child born in such a family and to say adhan in his ears. The meaning of this is to bring the light of faith into the hearts of the new arrivals in the world. Because, our people have looked at this as the first, permanent and most important condition of faith and humanity.

In ancient times, it was said that faith is brown in a brown place. The following facts can be said about the reasons for the instability of the culture of family and marriage relations: Nowadays, in many European countries, including Russia, some young people disregard and disregard the national and religious values about the nature and purpose of sexual relations between men and women and the responsibility of building a family. If young people go down this path, their animalistic desires and passions that arise based on their sexual needs cannot be limited by any laws or moral standards.

Even in our Uzbek families, there are people who defend this situation. Beparvodec's approach to this situation does not correspond to the moral and ethical meson of humanity, and this is the result of neglecting our national and religious values. This situation is one of the main signs of the spiritual crisis in society. This lack of spirituality is also passed on to children under the influence of family upbringing. It is also immoral for some young girls to show off their bodies. This is disrespecting national and religious values and customs in terms of morality and ethics.

The girls who walk in the streets will become women tomorrow. But can they do their duty? That's the main thing. S. Akmalova writes about good and moral mothers: "The power of our mothers is so great that they bring spiritual pleasure, beauty, comfort and fun to life. They enrich a person spiritually, purify him morally, and encourage him to do noble deeds. That is why they are "dear". They are suitable for words such as "munis",

<sup>14</sup> Abu Abdullah Muhammad Ibn Ismail Al-Bukhari. Authentic Bukhari. Al-Jami' as-sahih (authentic collection). 1 volume.- Tashkent: National Encyclopedia of Uzbekistan. 2008. -P.24.

<sup>15</sup> Imam Ghazali. Marriage etiquette. -Tashkent: Tashkent Islamic University. 2009. -P.5.

"kindness", "respect".<sup>16</sup> Many good thoughts have been said about Onas since ancient times. Ona is the main educator in the family. Due to the mother's faith, imagination, chastity, and good upbringing, her children also mature spiritually. A person who plays a big role in family spirituality - ona. His faith, integrity, charm and integrity are included in the system of national and Islamic values.

Islam has set an example of chastity and chaste women. It is also important for the society that women in the family do not remain childless and that they do not indulge in immorality. The practices recommended in Islam are related to the situation in society. In the Qur'an: "If you fear that you will not be able to treat the orphans fairly, then marry two, three or four women whose marriages are lawful for you. Bordini, (if you fear that you will not be able to be equal between them), marry one woman or the bridegroom in your hand (It is more likely that you will not deviate from this (righteousness))."<sup>17</sup> In Islam, the permission to marry four wives was related to the historical conditions of that time. It is said that it is possible to take care of the families whose safdosh died in wars and marry them to help the needy and widows. This was a way to raise and feed orphans and improve their lives.

In the Qur'an and hadiths, husbands and children are called to improve their relationship. There are even sayings in the hadiths that charity should start with your family. This also shows how sacred the family is. At the same time, Islam upholds the dignity of women, rejects the practices and ideas that demean women, put them at a lower level than men, as expressed in some state ideologies, both in the past and now. Iffatli, Oriyat, Ibo wa Hayoli, Soliha women are not allowed to be badnamed. In the Qur'an: "Put those who insult chaste women (as adulteresses) and then cannot produce four witnesses (to their claims) with the whip, and do not accept their testimonies forever! Those are wicked people"<sup>18</sup>, said.

Indeed, in the historical development and life experiences of the Uzbek people, exemplary situations have formed the content of the family; That is, in the family: a) humanism, compassion, oriyat, ibo wa hayo were visible as the spirituality of the family; b) family is one of the important life values for our people, which corresponds to the centuries-old traditions and spirit of the nation; c) in the current period of independence, national, Islamic, and universal values, customs and traditions are considered as factors of family spirituality, and they are considered the spiritual heritage of our ancestors and are widely implemented.

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<sup>16</sup> Akmalov S. My mother. -Tashkent: Uzbekistan, 1993. -P.17.

<sup>17</sup> Holy Quran. The author of the translation and interpretation of its meanings is Abdulaziz Mansur. -Tashkent: Tashkent Islamic University, 2007. Surah "Nisa". Verse 3. -P.77.

<sup>18</sup> Holy Quran. The author of the translation and interpretation of the meanings is Abdulaziz Mansur. -Tashkent: Tashkent Islamic University, 2007. Sura "Nur" verse 4. -P.350..

3. Translation and Tafsir of the Noble Qur'an by Abdulaziz Mansur. -Tashkent: Tashkent Islamic University, 2007. Surah 4, verse 19. B-80.
4. In that place. Chapter 24, verse 32. The command here is not strict, but mandub, that is, if you do it, there will be merit, and if you don't, there will be no sin. B-354.
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7. Holy Quran. Chapter 4, verse 127. B-98.
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