

THE STRENGTH OF THE FAMILY AS THE PILLAR OF SOCIETY

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Abstract: The article examines the sanctity of the family as the cornerstone of society, as well as the influence of social, economic, spiritual, and moral processes within the family on the upbringing of children. It is emphasized that marriage serves as the foundation of family stability and plays a crucial role in addressing demographic challenges.

Key words: Family, marriage, demography, society, land, social, morality, ethnography, neighborhood, democracy, citizenship.

The family has long been the solid foundation of society, a powerful center ensuring the progress of the community. The overall well-being of society depends on the stability, prosperity, peace, and harmony within families. Therefore, in the period of building the foundations of New Uzbekistan and the Third Renaissance, strengthening the institution of the family and ensuring its peace and stability has become one of the priority directions of state policy.

Although the family functions within society as a unit of people living according to its rules, family relationships remain relatively independent. Its internal affairs belong exclusively to its members, and no one has the right to interfere. In this sense, the family is a sacred and inviolable home of society, or, figuratively speaking, a sovereign realm of independent governance. In this realm, the father is the ruler, and the mother is the minister. While family relations exist within society, they are shaped and influenced by the broader social, economic, political, ideological, and moral relationships of that society, and they evolve and improve according to the changes inherent in these processes.

Historically, the family environment has played a key role in instilling national customs and traditions into the minds of younger generations, raising them as physically healthy, spiritually mature, and compassionate individuals.

Looking at the historical roots of the family, it has always been highly valued in our country as a sacred institution. Preserving it and preventing its disruption has always been a constant concern of society, and this value remains significant today. Notably, the history of the family is closely linked to another social institution – the mahalla (local community), reflecting our historical roots. In other words, a healthy family environment plays a central role in shaping the mahalla and the broader socially and spiritually healthy environment of the country.

Family and family relationships have long been among the social-historical phenomena that interest humanity. Therefore, fields such as philosophy, sociology, economics, law, ethnography, psychology, demography, pedagogy, and medicine have studied them. Each of these sciences examines the family from its own perspective. In academia, the family is regarded as a social institution that emerged alongside society. In the earliest historical stages, family relations in primitive societies were governed by customs and tribal traditions. With the emergence of moral codes, initial religious ideas, and later the state, these relationships became regulated by ethical, religious, and legal norms.



A human being is not only a social but also a biological entity. Like other living beings, humans are guided by certain instincts and emotions, foremost among them being sexual needs. These needs form the basis of the reproductive instinct inherent in all living beings. Family relationships emerged to fulfill these needs, later becoming more complex under the influence of social changes and historical circumstances.

With the development of social, economic, and political relations, formal marital relationships also appeared. The establishment of formal marriage relations was a long process. While all living beings naturally pair for reproduction, humans differ fundamentally because they approach family life consciously. Humans approach sexual relationships deliberately, imbuing them with moral and aesthetic values, refining them over time. In this way, economic, legal, and moral relationships gradually emerged within the family. As a result, the family became a social institution based on natural-biological, economic, legal, and moral relationships. Family members, living together, engage in economic, legal, moral, aesthetic, psychological, and other interactions. Marriage, like the family, is a product of certain social-historical developments, emerging at a specific stage of human social evolution. Historically, marriage is a form of relationship between a man and a woman established by society and regulated by social norms. Through marriage, society regulates sexual life, the rights and responsibilities of husbands, wives, and parents toward each other. The family represents a complex system of relationships, encompassing not only the husband and wife but also their children and close relatives. It is a complex set of social and psychological interactions that evolve alongside broader social relationships.

In the early stages of primitive communal society, when humans lived in large groups, relationships between sexes were not strictly regulated, and all men and women in the group were considered collectively as husbands and wives. During this period, families existed in forms such as kinship families, extended families, paired families, and monogamous families. The kinship family represents the first stage of family development. It included various layers: grandparents, their children (the parents) as relatives to each other, the next generation as third-layer families, and their children forming the fourth layer of households. In this family form, only marriages between direct ancestors and descendants were prohibited, while marriages between cousins and other relatives of the same generation were permitted.

In the later stages of social development, the evolution of family life and the normalization of moral concepts—such as the full freedom of women or their equality with men—have given rise to the modern form of the family. The development of the family can be divided into three main directions based on the functions it performs:

1. Social development of the family;
2. Economic development of the family;
3. Demographic development of the family.

Since its formation as an independent social institution, the family has gone through a complex and multifaceted path up to our period of independence. In each historical era, the interactions between family members became richer in meaning, and despite the challenges of time, the family retained its essential role as the foundation of society. Thinkers and scholars have offered exemplary perspectives on the significance of the family as an important social institution.

In particular, reflections on the family, society, and family upbringing are expressed in works such as Abu Nasr al-Farabi's *City of Virtuous People*, Abu Rayhan al-Biruni's *Mineralogy*,



Geodesy, India, Monuments of Past Generations, Abu Ali ibn Sina's Ethics, The Science of Ethics, Household Management, and Alisher Navoi's Hayrat-ul Abror and Mahbub-ul Qulub. It can be said that philosophical views on this matter have flowed in two streams. In the East, there have long been classical definitions and thoughtful ideas on the subject. For example:

"In Eastern countries, the dissolution of marriage has historically been rare, because our ancestors cared about strengthening the foundations of the family institution. Marriages were arranged after investigating seven generations, often carried out through the matchmaking system. The forms and reasons for dissolving marriage differed in each historical period."

Indeed, the family, as a small society within society, has its own internal structure and developmental system. In Islam, and in its primary sources—the Qur'an and Hadith – special attention is given to the establishment of the future family. The Qur'an, in Surahs *Al-Baqara* and *An-Nisa*, provides guidance on family, family relations, and education and upbringing within the household.

Everything in the world is created in pairs: the moon and the sun, night and day, earth and sky, male and female, positive and negative; essentially, all are interconnected and dependent. Beings remain stable in life only through these pairs. As the Qur'an states:

"And We created all things in pairs so that you may take heed."

According to Al-Biruni, no nation exists without family and marital relations, and forming a family is a natural condition for all peoples. In India, young people are married during adolescence. Only death separates husband and wife; divorce is not practiced.

Of course, historical ideas about family and society are not based solely on values and philosophical reasoning. In the rapid development of this process, biological factors and natural determinants also play an important role. For instance, a healthy family contributes to a healthy society, while a fractured family often ends in divorce, leaving children in orphaned or disrupted households—undermining societal development.

Islamic scholars have written numerous valuable works on this subject. One such scholar, Abu Ali ibn Sina, in his treatise *Tadbil ul-Manzil*, highlights the priceless significance of the family in human and societal life. He details the responsibilities of the head of the family, household management rules, child upbringing practices, and the careful selection of spouses by family heads. Ibn Sina's work serves as a practical guide for managing family relations and fostering virtuous individuals, contributing to societal development.

Philosophers have analyzed the family within the framework of the general axiological law regarding the relationship between the individual and society, suggesting that the individual is part of the broader network of social relations. From this perspective, child upbringing in the family naturally acquires a social character.

In the early 20th century, one of the founders of the Enlightenment movement in our region, Abdurauf Fitrat, in his work *The Family*, emphasized that a properly structured family, which provides children with physical, intellectual, and moral education, ensures stability and contributes to societal reform. He wrote:

"The fate of a nation depends on the condition of the families in which its people live... Wherever family relations are disciplined and strong, the country and the nation will also be strong and orderly."

At the beginning of the 20th century, the Jadid reformers, who were national liberation activists, earnestly engaged in societal reform through the institution of the family. Fitrat, one

of the leading theorists of the Jadid movement, lamented that in his time all spheres of life were in deep crisis: the khanates were in a dire state, lagging far behind global developments, and spiritual impoverishment had occurred. This was not accidental, as by the early 20th century, Western lifestyles had begun to influence Eastern families.

In his work *Family or the Rules of Family Management*, Fitrat emphasized that building the family on a proper foundation and providing physical, intellectual, and moral education to the young generation would enable society to overcome stagnation and reform itself. He wrote:

“The fate of a nation depends on the condition of the families in which its people live... Wherever family relations are disciplined and strong, the country and the nation will also be strong and orderly.”

He further stated:

“If the population of a country weakens family relations through immorality and ignorance, allowing disorder, the happiness and life of that nation will remain in doubt.”

Fitrat highlighted that family life has its own laws and regulations, and only adherence to these laws can save people from ignorance.

Although the family exists within society as a unit of people living according to societal rules, family relationships remain relatively independent. Its internal affairs are private, and no one has the right to interfere. Figuratively, the family can be seen as a sovereign realm of independent authority within society, with the father as the ruler and the mother as the minister. While family relations are part of society, they are shaped and influenced by the broader social, economic, political, ideological, and moral relationships, and they evolve according to the dynamics of these processes.

From a general scientific perspective, the family, as a social-philosophical construct, is a form of social society, a microsystem of social interactions, and an element of society's social structure. The family is the most important institution in socializing the individual and historically promotes cultural, ethnic, and moral values.

Demographic development of the family refers to its formation, size, and demographic composition (grouping according to the number of family members), as well as its activity (variations in the timing and number of children born in the family). Recent sociological research shows that the functions of the family are expanding, as democratic changes in society inevitably affect family life. From this perspective, the family can be seen as performing the following functions:

1. Ensuring the birth of children and the renewal of the population;
2. Socializing the younger generation and fostering physically healthy, morally upright, and spiritually mature individuals to maintain the cultural continuity of society;
3. Managing household affairs, providing living conditions for family members, and improving their material well-being;
4. Supplying family members with necessary tools and equipment, clothing, food, education, and the opportunity to develop their skills and talents, while materially supporting those unable to work (minor children, the elderly);
5. Exercising social control, monitoring the behavior and morality of family members, and increasing awareness of responsibilities between spouses, between children and parents;
6. Promoting the spiritual development of family members;

7. Creating opportunities for family members to occupy their positions within the household;
8. Organizing appropriate rest and leisure for family members;
9. Fulfilling the emotional function of the family, fostering love, care, and mutual respect among members;
10. Meeting the sexual needs of spouses and providing gender-appropriate upbringing for boys and girls to prepare them for family life.

By our century, in the West, what they themselves called a 'sexual revolution' took place. Scholars emerged in the field of sexuality. They propagated ideas such as: 'Until sexual freedom exists, a person cannot be fully free. If sexual impulses are restrained, psychological knots form within a person, which may lead to fearfulness and other traits.' As a result, cases of individuals with tendencies toward same-sex intimacy began to manifest openly. Recently, through foreign mass media, there have been increasing demands in Uzbekistan to declare the country undemocratic and to lift restrictions on free actions and lawful prohibitions.

This extreme moral corruption has led to the disintegration of families and society, the loss of interest in life, and countless other problems. In countries dominated by hegemonic powers as well as in developing nations, native populations are sharply declining as a direct consequence of the sexual revolution. Therefore, studying the family and family values, and investigating their role and essence in society, has become an urgent requirement of the time.

Thus, within the emerging open civil society, several factors must be noted, including economic, political, legal, social, household-family factors, as well as certain other aspects of the relationship between individuals and the state."

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