

**THE FAMILY AND ITS HISTORICAL ROOTS****Kurbanova Gozal Saidakhmatovna****Doctoral student of Tashkent State Pedagogical University****Specialization in history of Uzbekistan**

**Abstract:** The family did not exist in the history of society. In the first stage of the primitive community system, when people lived in groups, the relations between the sexes did not have a specific order, and all men and women in the group were considered common spouses. In the course of historical development, sexual relations began to be regulated gradually.

**Keywords:** parents, brothers and sisters, primitive community system, blood relatives, family relations, spiritual and moral ideas.

First, sexual relations between parents and children, and then between brothers and sisters were prohibited, and the group family appeared. However, in these families, married couples have not yet had a stable separate household. During this period, the natural factor completed its task, that is, blood relatives were excluded from the scope of sexual relations, and sexual relations became only one man and one woman. With the development of social production, animal farming, and agriculture, the value of men's labor increased, their share in production increased, and consequently, their social status also changed radically.

The existing rules and regulations - that children belong only to the mother, and that they are considered heirs to the mother's property - contradicted the new status of men. As a result, a patriarchal family based on father's rights was created. Thus, the predecessor of the current individual family - the monogamous family - was born.

Family education plays an important role in family relations. We can see that spiritual beliefs have been instilled in children since immemorial in the book "Avesta". Moral beliefs in "Avesta" - work, goodness, protection of nature, love for the Motherland, purification, being right, kindness, compassion, helping each other, harmony, solidarity, not being ignorant, being loyal, learning, spiritual and moral ideas such as religion, truth, and justice take an important place<sup>1</sup>.

Believing in the religious and moral philosophy of Zoroastrianism, which has existed in Central Asia for a long time, for this purpose, always to walk clean and pure, to act against demons, not to sin, to live with good thoughts, good words, and good deeds is the content and essence of

<sup>1</sup> Қаранг: Махмудов Т Авеста ҳақида. –Т.: Шарқ, 2000.

the daily life of every Zoroastrian. should be done. In the prophecies of Ahuramazda, hell was expressed as "the worst moments of life", and heaven as "the highest state of the soul". Evil and evil in the world are caused by people's unbelief. It is said that eliminating them is a prospective task, and believers should be active in eliminating them.

In the Zoroastrian religion, faith is based on three pillars: purity of thoughts, stability of words, and humanity of actions. It is said in the Avesta that "keeping one's word, being faithful to it, strictly following trade and contracts, paying debts on time, and being free from deception and betrayal are signs of faith"<sup>2</sup>.

Respecting women has been considered an honor in the Uzbek people since ancient times. After all, in the holy book of Zoroastrianism, "Avesta", it is legalized to praise a woman who has given birth and to encourage her with a camel every time she gives birth. On the other hand, it was ordered that a girl who reaches puberty and is deliberately unmarried should be put in a bag and beaten 25 times, and a young man should be branded and tied to a heavy chain around his waist. These demands did not go without a trace, in other words, they encouraged the people to have many children. As a result, the belief that "if it's ten - change the place, if it's forty - do it" shaped the upbringing of children in the Uzbek family. For this reason, Uzbeks have relatively more births, which should be considered as an expression of our nation's child-rearing tradition.

According to "Avesta", the holy book of Zoroastrianism, the rules of maintaining family stability, marriage procedures, commitment, and the rules of entering into and annulling a marriage are explained with examples. In the special chapters of this book, Ahura Mazda or Zoroaster's appeals to brides and grooms are presented. It contains valuable advice on starting a family, avoiding haste in choosing an honest partner and listening to the advice of parents and elders<sup>3</sup>.

According to Academician A. Askarov, "Avesta is the moral philosophy of the world's oldest religion - Zoroastrianism, this book is not only a religious, but also a historical and literary resource in a broad sense, an encyclopedic summation of the long past history and thought development of our ancestors"<sup>4</sup>.

<sup>2</sup> Аскарлов А. Қадимги Турон энеолит, бронза ва илк темир даври цивилизациялари тарихидан лавҳалар. /Монография/ Тошкент Ўзбекистон Республикаси Фанлар академияси "Фан" нашриёти, 2023. – Б. 283.

<sup>3</sup> Махмудов Т., Авесто ҳақида. – Тошкент: «Шарк», 2000, 32-38-бетлар.

<sup>4</sup> Аскарлов А. Қадимги Турон энеолит, бронза ва илк темир даври цивилизациялари тарихидан лавҳалар. /Монография/ Тошкент Ўзбекистон Республикаси Фанлар академияси "Фан" нашриёти, 2023. – Б. 283.

In "Avesta", one of the golden rules of Zoroastrianism - because the family is considered sacred, it is not allowed to annul the marriage due to some other reasons, such as provocation, slander, disagreement between the spouses, inability to reconcile with the parents<sup>5</sup>.

Until the time of Zarathustra, our primitive ancestors followed various tribal religious ideas. And now the period began when the primitive class society took the place of primitive relations. Because the local tribal religions became a force preventing the development of the society to a new level. In this difficult time, there was a need to unite the various tribes of the country and organize them around the idea of the first statehood. Zarathushtra entered the field of history as one of the leading men of his time who correctly understood this necessity<sup>6</sup>.

According to the Avesta, it is known that in ancient times, indigenous Sugdian, Bakhtari, Khorezm, Margush, Tur(Sak) tribes lived in the regions of South Turan. The Uzbek people have two roots, one of which is the Sugdians, Bakhtarians, Khorezmians, Choch and the indigenous inhabitants of ancient Fergana, and the second root is the Turkic-speaking ethnic groups who came from the northeastern regions of Syr Darya since the Bronze Age. The Uzbek people and their statehood were formed on the basis of their centuries-long intermingling and assimilation. The stone books of the Achaemenid kings inform about the Iranian-speaking peoples of these two roots, while the ancient Chinese hieroglyphs left more information about the Turkic-speaking peoples<sup>7</sup>.

In the past, the Uzbek family was divided into a large family (patriarchal family) and a small family (nuclear family). In marriage, mostly large families have a high position, they unite 2-3 or more families. It was a patriarchal family, i.e., in a family with men and a single family or clan head, sons and daughters, married brothers, and grandchildren lived together, the procedures typical of the military democratic system prevailed in the peasant and herdsman communities of that time. A child born in every family is brought up in the spirit of loyalty to the family, clan and tribe from a young age.

According to M. Filanovich, in the ancient cities of Uzbekistan, separate castles and fortresses were built for the agnates of several patriarchal families and clans connected by relatives.

<sup>5</sup> Авесто – тарихий-адабий ёдгорлик. – Т.: «Шарк» НМАК, 2001, 3–20-бетлар.

<sup>6</sup> Асқаров А. Қадимги Турон энеолит, бронза ва илк темир даври цивилизациялари тарихидан лавҳалар. /Монография/ Тошкент Ўзбекистон Республикаси Фанлар академияси “Фан” нашриёти, 2023. – Б. 284.

<sup>7</sup> Асқаров А. Қадимги Турон энеолит, бронза ва илк темир даври цивилизациялари тарихидан лавҳалар. /Монография/ Тошкент Ўзбекистон Республикаси Фанлар академияси “Фан” нашриёти, 2023. – Б. 285.

In particular, such family-clan communities as a form of socio-territorial location of the population of Uzbekistan historically go back to the period of the patriarchal clan community<sup>8</sup>.

Various issues of family life are also expressed in Zoroastrianism, the ancient heritage of the history and culture of the eastern peoples. It reflects the moral, philosophical and social ideas of the time in Zoroastrian family life, the thoughts on the relationship between children and parents served as the main source for the improvement of socio-philosophical views in the society during that period and after that<sup>9</sup>. After all, in Zoroastrians, the primary economic base, social structure of society was called family (nimana), clan-family (vis), neighboring family (vaeshvadata), a certain region or state (dakhyu), and they were called a certain region or state (dakhyu). and they practiced within a certain area. In the Zoroastrian community, people were divided into several categories according to their lifestyle, including economic relations, religious beliefs, and their social status in society was specifically noted in the Avesta<sup>10</sup>.

In Zoroastrian teachings, it is clear that honesty and truth are based on three spiritual and legal ideas, namely, good thoughts, good words, and good deeds. According to the sources, family and marriage relations are regulated in the Avesta as follows:

Among Zoroastrians, 16-year-olds are considered adults. At this age, as a symbol of Zoroastrianism, people were obliged to wear a belt (kurta) made of wool and silk around their waist and to participate in religious ceremonies held in the temple of fire worshipers. Religious education began from the age of 7 in the temple of fire worshipers.

First, religious and moral education; Second, physical education; third, teaching reading and writing. Serious attention is paid to educating children morally, intellectually, and physically, along with work, the qualities of honesty, patriotism, and generosity. Boys were required to learn how to wrestle, dress a horse, saddle it, feed cattle, drive it, take care of camels, control them, and use more than 50 military weapons to protect them from wild animals. Zoroastrians also paid special attention to the education of girls. Girls were required to acquire physical and military skills such as spinning yarn, sewing clothes, wrestling with boys, riding, fencing, swimming, and archery. After that, there is also information that girls were 15 years old and boys were 16 years old. In Zoroastrianism, it is recommended that a man should eat enough food to stay healthy.

<sup>8</sup> Филанович М. О Некоторых аспектах истории общины в древности и происхождении “махалла” //Ўзбекистон тарихи .- 2003 .-№2.-С 17.

<sup>9</sup> Махмудов Т. Авесто ҳақида. –Т.: Шарқ, 2000.- б. 13; Тоҳир Каримов . Муқаддас Авесто изидан .-Т., 2000., Ҳомидов Ҳ Авесто файзлари . –Т ., 2001.-Б 57-61 ; Авесто яшт китоби /Исҳоқов М .таржимаси -Т .; Шарқ , 2001; Авесто тарихий бадий ёдгорлик / Аскар маҳкам таржимаси .- Т .: Шарқ , 2001.

<sup>10</sup> Ўша жойда.

Parenthood is also supported<sup>11</sup>. It is strictly forbidden by law to build a family among relatives in this sacred source. Women with many children were given camels. Women who killed their children were sentenced to death. Also, the head of the family who lost his family and children, and the man and woman who committed adultery were punished with flogging. A woman who gave birth to 2-to 3 children at once was given a pair of dairy cows, and a yellow camel, and an allowance was paid from the state treasury.

It should be noted that the Zoroastrian religion is the cornerstone of any spiritual education process that calls all humanity to goodness, leads to perfection, and harmonizes nature, society, and man based on moral and aesthetic criteria. In it, as a result of teaching that the family and society, the human world are one and whole from time immemorial, he formed a feeling of confidence that if every person follows the principles of saving water from the blessings of nature, not polluting it, not polluting the soil, and always observing the rules of living in life, he will always be a winner. We witness that every person was brought up based on this principle<sup>12</sup>.

In fact, "Avesta" is valuable not only as an ancient historical monument but also as a historical document confirming that the roots of our nation and its unique values and culture go back thousands of years. The importance of this unique work for us is that it is a life-giving source that shows the family culture of our people even in distant times.

This sacred resource is a value that calls all mankind to goodness, leads to perfection, and harmonizes nature, society, and man based on moral and aesthetic criteria. It is one of the cornerstones of any spiritual education process.

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<sup>12</sup> Қаранг: Авесто. Тарихий-адабий ёдгорлик. Асқар Маҳкам таржимаси. — «Шарқ», 2001. — Т.: 384 б.

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