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**GENESIS OF THE DEVELOPMENT OF THE INSTITUTION OF FAMILY AND
MARRIAGE****Rahmatova Nargiza Akbarovna**

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Annotation. The article analyzes the genesis of the development of the family institution, its types and historical forms. The transformational changes in the family institution and their causes and consequences are analyzed. The historical foundations, religious and social foundations of family relations are studied.

Key words: Family, family relationships, family types, national values, social processes, social environment, social consciousness.

Аннотация. В статье анализируется Генезис развития института семьи, его типы и исторические формы. Проанализированы трансформационные изменения в институте семьи, его причины и последствия. Изучены исторические основы, религиозные и социальные основы семейных отношений.

Ключевые слова: семья, семейные отношения, типы семьи, национальные ценности, социальные процессы, социальная среда, общественное сознание.

Annotatsiya. Maqolada oila institutining rivojlanish genizisi, uning tiplari va tarixiy shakllari tahlil qilingan. Oila institutidagi transformatsion o'zgarishlar va uning sabab va oqibatlari tahlil qilingan. Oilaviy munosabatlarning tarixiy asoslari, diniy va ijtimoiy asoslari o'rganilgan.

Kalit so'zlar: Oila, oilaviy munosabatlar, oila tiplari, milliy qadriyatlar, ijtimoiy jarayonlar, ijtimoiy muhit, ijtimoiy ong.

Introduction. The philosophical interpretation of research on family issues, like any scientific theoretical hypotheses, is based on a system of objectively grounded knowledge about the world and man. As a rule, for any object of research, including the study of the family as a value, it is based on certain scientific and theoretical knowledge. In our opinion, the family and family relations, which are considered a social object, are historically well-formed in terms of their value dimension and are an object that needs to be studied.

Metodology. This topic is one of the most relevant and at the same time analytical problems. A number of scientists from around the world have studied various aspects of this topic. [Бьюкенен П. Смерть Запада.—Москва: Эксмо, 2008. С 38, 78-86], [Убайдуллаева Р.А. Семья в Узбекистане.—Ташкент: 2012 ва бошқалар], [Энгельс Ф. Происхождение семьи, частной собственности и государства. В связи с исследованиями Льюиса Г. Моргана // Маркс К., Энгельс Ф. Избранные произведения в 3 т. -М.: Политиздат, 1979. Т.3. 643 с], [Платон. Законы // Соч.: в 3 т. - М.: 1972. - Т.3. - 4.2 . - С. 148-150].

In the history of philosophy, the understanding of the family and its related problems has developed within the framework of various conceptual approaches. The scientific approach is based on the principle of historicity, which allows to observe the evolution of the family and its institutional forms. Therefore, the evolutionary approach as the initial approach to studying the family institution was formed in the middle of the 19th century. However, it would be a mistake to associate the formation of the family institution with this period.

As is known, the family is the institution that ensures the continuity of generations, the transmission of traditions, values, customs, as well as the spiritual heritage of our people, formed over centuries, from generation to generation, and their preservation for many years. Therefore, the institution of the family has been supported by political authorities at every stage of human development and created conditions for its development.

This issue is currently the constant focus of our state, which is undergoing the third renaissance. The President of the Republic of Uzbekistan, Shavkat Mirziyoyev, emphasized this by saying, “A family is a small homeland. If the family is peaceful and happy, the homeland will be peaceful...!”¹

At every stage of human historical development, especially from the time when people lived together in primitive tribes and communities to the present day, family and marriage relations have emerged and developed in accordance with the development of society. In turn, the family plays an important role in the advancement of society and creates conditions for future life. For this reason, raising family and marriage issues to the level of value, studying and analyzing how this issue was treated at each stage of development is very important and practical.

The family is one of the earliest forms of social unity of people based on marriage or blood relations. The family is one of the oldest social institutions, existing long before classes,

¹ Speech by the President of Uzbekistan Shavkat Mirziyoyev at an extraordinary session of the Surkhandarya Regional Council of People's Deputies on January 19, 2018.

nations, and states. The family is one of the oldest social institutions, existing long before classes, nations, and states. The family represents a complex social reality, embodying various forms of social relations and processes, and satisfying a variety of human and social needs.

For this reason, many scholars consider "Family and marital relations" to be a complex and comprehensive social phenomenon, and studying it and expressing an opinion on it requires great experience and responsibility. Although many studies have been conducted on the socio-historical, legal, sociodemographic formation of the family institution², its analysis from the point of view of ethnological, ethnosocial and axiological significance has not yet been carried out. True, materials related to such analysis are found in all studies, but they are not summarized and analyzed from the point of view of a certain scientific, philosophical concept.

In this part of the dissertation, it is planned to analyze the issue of forming the concept of family stability in the minds of young people. In our opinion, in order to achieve this goal, it is important to first analyze and clarify the essence of the concepts of the family, the initial manifestations of the family, the stages of its formation, the strength of the family and the stability of family relations.

The socio-economic model of understanding the family as a social value is based on F. Engels's work "The Origin of the Family, Private Property and the State." While analyzing production relations, F. Engels also studied family relations, which are part of these relations, and expressed the following attitude. "The objective-historical form of family change is associated with labor relations, and its transformation led to the transition from group forms of marriage to monogamy."³

In the early stages of human development, families were very different from the ones we see today, based on loose relationships. Gradually, the growth of social consciousness among people led to the development of society, the advancement of social relations to a new level, and the formation of the first social units. The most ancient form of human social organization is considered to be the clan-tribe stage, in which the clan unites people descended

² Havfland L.S. Womans Life Work Labors and Experiences, Chicago, Publishing Association of Friends. 1889; Gutman H. The Black Family in Slavery and Freedom. 1750 1925. N.Y. Pantheon Books, 1976; Семенов Ю.И. Происхождение брака и семьи.–Москва: Наука, 1974; Мид М. Культура и мир детства. Избранные произведения.–Москва: Гл. ред. Восточ. лит ры, 1988; Венингер О. Пол и характер.–Ростов на Дону, Феникс, 1998; Семья 1 2. Книга для чтения.–Москва: Политиздат, 1991; Убайдуллаева Р.А. Семья в Узбекистане.–Ташкент: 2012 ва бошқалар

³ Энгельс Ф. Происхождение семьи, частной собственности и государства. В связи с исследованиями Льюиса Г. Моргана // Маркс К., Энгельс Ф. Избранные произведения в 3 т. -М.: Политиздат, 1979. Т.3. 643 с.

from a single female lineage, originating from a matriarchal lineage (matriarchy is the initial form of the clan system, in which kinship is determined by the mother). In this type of family, there was group marriage, and it was impossible to determine the father of the children, so the origin of the children was determined through the mother. Thus, the clan - essentially a matriarchy - consisted of families, which intertwined all the generations that descended from the mother's lineage, creating a single, unified society. Although family and marriage relations were not fully developed or controlled by certain norms during the period we are analyzing, they did exhibit many of the characteristics and traits that formed the basis for the formation of today's family and family relations, such as living as a couple, protecting, helping, caring, showing affection, and continuing the lineage.

The rise of social life in human society also affected family relationships, leading to changes in relationships, an improvement in worldviews, and a renewal of the clan system. This new stage of kinship was called Patriarchal kinship (a form of kinship system in which, as tools of labor and forms of management improved, the leadership position in the community gradually began to pass to men and kinship was determined by the father) and the basis of the kinship was formed by patriarchal families.

Historically, families have been classified into several types based on their formation, relationships between members, and duration. The following types of families have existed during the emergence and formation of the family:

1. Group family: In the primitive communal system, husband and wife were common.
2. Patriarchal family: was an intermediate form between a couple's family and a monogamous family.
3. Monogamous family: a monogamous (current) family emerged.

The earliest form of the family was the group or clan family, which required the marriage of several sisters to a group of men from another tribe. At the same time, women could marry either a man from their own tribe or a representative of a completely different tribe. However, according to the requirements of the social system of that time, the origin of the generation was tied to the mother's lineage, and the circumstances of determining paternity were not taken into account. According to S. Golod (1998), the maternal lineages were preserved in many peoples at the end of the 19th and beginning of the 20th centuries.

A couple's family is a marriage between two people who are separate, not very close to each other, or completely strangers, and the relationship between them is not always strong. In

some cases, it can even break up due to minor problems and reasons, depending on the will of the parties. However, as people's level of consciousness increased, their ideas about family and marriage relations improved.

The patriarchal family is based on the marriage of one man to one or more women, in which the man's rights are greater than those of his wife, and this form of marriage was widespread in times when private property was developed. In such a family, the man naturally took precedence, and his position and opinion were considered superior in resolving family issues. Therefore, in matters such as the origin of descendants, the determination of kinship, and the spread of the clan, the male lineage was recognized, and men were also superior in matters of property ownership and inheritance.

Monogamous family - refers to a voluntary marriage relationship between a man and a woman. Their marital relationship is also considered long-term, that is, lifelong (derived from the ancient Greek words: "monos" - one, sole, alone; "gamos" - meaning marriage). This form of family appeared about three thousand years ago.⁴ By their nature, such families are considered a form of patriarchal family, and with the development of society and the growth of people's level of consciousness, this type of family develops in the form of equal rights for women, a certain freedom in raising children, an increase in the influence of the mother and child in family life, and an increase in their role in family relations. By their nature, such families are considered a form of patriarchal family, and with the development of society and the growth of people's level of consciousness, this type of family is developing in the form of equal rights for women, a certain freedom in raising children, an increase in the influence of the mother and child in family life, and an increase in their role in family relations.

We can find a solution to the researched problem and solve the tasks identified in the research by studying the researches of great scholars and famous scientists who have historically studied the concepts of family, marriage, the emergence and development of family relations and their modern manifestations within the framework of this problem.

One of the scholars who conducted research on the history of family and marriage was the ancient Greek philosopher Plato. According to Plato, "In all times and places, the patriarchal family is the basis of social relations and the life of society, and the state arose from the union

⁴ Алексеев В. П. Историческая антропология: учеб. пособие. – М.: Высш школа 1979. – 216 с.

of such families”⁵. Plato's views on the family were expressed in his work *The Ideal Republic* as follows: “...to ensure harmony in society, it is necessary to achieve a commonality of women, children's associations, and capital.”⁶ However, this idea was not actually a new one. The ancient Greek historian Herodotus, in his work *The Histories*, noted that women's associations were a characteristic feature of a number of tribes.⁷ We can find such information in many sources characteristic of the ancient era. In particular, Aristotle, in his thoughts on the “ideal state”, developed a new concept, advocating the patriarchal, that is, male-dominated, family model. In his opinion, families unite to form “dwellings”, and “dwellings” unite to form a unified state. Such views of Plato and Aristotle prevailed for a long time, and the family was perceived as the main foundation of society, as a kind of indivisible patriarchal institution.

The development of family and marriage relations in ancient times can also be found in the works of Chinese and Indian thinkers. In particular, the Chinese thinker Confucius analyzes social relations in society in terms of the system of family relations. In his view, Confucius likens society to a family with a strong system of relationships. Because, any society is undoubtedly formed by families and develops on the basis of family relations. He divides the system of relations between people into five types. 1. Father and child; 2. Husband and wife; 3. Siblings; 4. Different families; 5. Relations between rulers and citizens.⁸

The issue of family is of great importance in the socio-philosophical and ethnological heritage of the Indian people, as well as in that of other nations. In this regard, the work of Malanaga Vatsyayana “*Kamasutra*” plays an important role. First of all, it should be said that there is a widespread misconception that this work is about eroticism. “*Kamasutra*” encourages young people to love each other and start a family. In a society built on property relations (artha), no matter how important it is, it cannot be an obstacle for lovers to start a family.

M. Vatsyayana thinks as a supporter of monogamy, he sees the foundation of family building in love, young people liking each other. He sees in the union of the two sexes the source of love for life, of living in harmony, enjoying the beauty around them, of respecting and loving each other. “The Indians sought sensual aesthetic beauty, charm, and pleasure in the union of man and woman, considering it one of the decisive factors for stability, peace, preservation of traditions, and strengthening family life in society. “That is why studies in

⁵ Платон. Законы // Соч.: в 3 т. - М.: 1972. - Т.3. - 4.2. - С. 148-150.

⁶ Платон. Государство // Соч.: в 3 т. - М.: 1972. - Т.3. - 4.1. - С. 244-459.

⁷ Геродот. Истории. - Л.: 1972. - С. 232

⁸ https://vk.com/@h_a_m-konfucii-i-konfucianstvo

erotology and gender psychology show that intimacy between the sexes, whose psychophysiology of intercourse is structured differently, does not always satisfy both parties, which leads to a feeling of dislike between men and women. Dissatisfaction with intercourse has a negative impact on the psyche and exacerbates relations between the sexes."⁹

It can be seen that the strength of the family is reflected in family relationships. These relationships are natural (sexual), economic, political, legal and property, each of which is a factor in ensuring the strength of the family to a certain extent. It is important to instill this in the minds of each generation through education and upbringing. The issue of family and marriage relations can be traced back to ancient times in Central Asia, in the sacred book of the Zoroastrian religion, the Avesta. In particular, the Avesta expresses the idea that the family is a sacred place, that husband and wife are equally responsible for its stability, and that children should be raised. The following thoughts are given about what determines the peace and prosperity of the family. "It is written that if a person builds a house, allocates space for his family, his wife and children, if his house is furnished with all the necessities of life, his wife and children live in prosperity, if the fire of faith and steadfastness burns brightly in his house, and if he has other things in abundance, then that place is honorable."

The Vendidad section of the Avesta describes in great detail the rules for maintaining family integrity, marriage, and the reasons and conditions for annulment: "If two people, whether co-religionists, brothers, or friends, make a covenant with each other, one of them will choose a wife from the other's family, then his demand must be fulfilled, or: "With these words, I advise both you and the girls who are about to choose a husband. Listen to my teachings and truly remember them, and find your religion and put it into practice."¹⁰

Also, as written in the Avesta, it is said that it is desirable for the father to be the leader in family relations. Everyone had to observe these family relations. The most important thing is that husband and wife, which was necessary in all times, should be faithful to each other, caring for each other, and loving, and protecting women's rights was raised to the level of law in this era as well. This is an important basis for the strengthening of family relations, the main criterion for the upbringing of generations. We can see that the emergence and development of family relations in ancient times was equally important not only in Western countries, but also in the East, especially in Central Asia.

⁹ Алимасов В. Фалсафа Ҳаёт Ижод.—Тошкент: ЎЗР ФА Асосий кутубхонаси нашриёти, 2018. 203 б.

¹⁰ «Avesto». A. Mahkam tarjimasi. — T.: Sharq, 2001.

In the later stages of the development of the society, the issue of family and marriage was studied as one of the urgent issues. In particular, the French enlightener Jean-Jacques Rousseau expressed his views that "The family is the most ancient and natural unit of society." He also continued the philosopher's thought and said, "The family is, if necessary, an image that determines the political image of society, in which the leader, the leader, is like a father, and the people are like children."¹¹ In fact, this is a clear expression of the principle of paternalism in the life of society, which has prevailed for a long time in the history of mankind ("patern" means father, fatherhood, leadership). It can be seen that the leadership role of the father in the human society, especially in the family, has been going on for a long time.

Even in the Middle Ages, eastern thinkers, especially scholars of Central Asia, expressed their views on family and marriage relations from the perspective of the era. Abu Hamid Al-Ghazali studied the family as a social institution formed on the basis of marriage and performing important social tasks in the development of society. Al-Ghazali, studying the family as a small part of society that unites people on the basis of marriage, kinship, spiritual economic and legal relations, advocates that family relations be based on the principles of Islam. The thinker's views on family and marriage relations can be found in such works as "The Manners of Marriage", "The Reward of Qulub", and "The Chemistry of Happiness".

It is known that the family is the starting cell of every society. If the family is strong, peaceful, honest and pure, the society will be peaceful, strong and prosperous. On the contrary, if there is disorganization and disorder in families, if there is no difference between honest and profane, that society will be destroyed, peace will be lost, and in the end it will face a deep decline.¹²

Ghazali emphasizes the importance of marriage, which is the first stage of family life, and writes in his works that marriage ensures the health of the human body. For human health and reproduction: marriage should be within the framework of certain morals and manners. There are five virtues and characteristics of marriage for a person and society. "The first benefit is a child, four merits are generated from the cause of a child...

The second reward is that those who follow the Sunnah of the Holy Prophet (S.A.W.) will be praised by many of my ummah. For this reason, they are taken away from a barren woman.

¹¹ Руссо Ж.-Ж. Об общественном договоре, или Принципы политического права // Пед. соч.: В 2 т. - М.: 1981. - Т.2. - С. 170.

¹² Shayx Muhammad Sadiq Muhammad Yusuf, — Baxtiyor oila. — T: — Sharq 2011. 5-bet.

The third reward is that children will enjoy the blessing of their father and mother...

The fourth great reward is that if a child dies before his father, he will be his intercessor on the Day of Judgment. At the same time, the fifth reward is that men should be patient with the bad behavior of women and know that overcoming the nafs cannot be achieved without effort and hardship.

Conclusion. The solution to the issue of family and its strength is achieved by living according to centuries-old spiritual and moral values, customs, established norms, and strict rules. Confirmation of these ideas can be seen in the above-mentioned considerations about the firmness of marriage and its merits.

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