



## Historical and Theoretical Evolution of Family Phenomenon Concepts from the Point of View of Eastern Thinkers

Marat Allanazarovich Utepbergenov

Doctor of Psychology, Associate Professor, Head of the Department, National Center for Training Teachers in New  
Methods of the Republic of Karakalpakstan, Karakalpakstan, Uzbekistan

E-mail: [mutepbergenov@mail.ru](mailto:mutepbergenov@mail.ru)

<http://dx.doi.org/10.47814/ijssrr.v6i5.1272>

---

### **Abstract**

The article deals with questions about the phenomenon of the family from the point of view of Eastern and modern Uzbek scientists. The author considers the problems of education in the family, as well as relations between spouses. The author also emphasizes that the development and problems of the institution of the family in the Republic of Uzbekistan are of paramount importance for the state.

**Keywords:** *Family; Marriage; Society; Family Evolution; Childbearing; Upbringing; Family Conflicts*

### **Introduction**

Speaking of family and marriage, we touch on an extremely important area of human life, in which profound changes are taking place today.

From time immemorial, interest in marriage and the family has been stable and widespread. For society, the question of the development, sustainability and functionality of these institutions is of paramount importance, because the reproduction of the population, the creation and transfer of spiritual values largely depend on their condition.

More and more monographs are devoted specifically to the problems of family and marriage, the evolution of the family, its structure, which reflect such important issues as the motives for marriage, the causes of family conflicts and divorces, family functions, methods of family therapy, marital and child-parent relationships.

A large number of studies have been devoted to the family and marriage from antiquity to the present day. Even Platon and Aristotle talked about marriage and family. Family change has evolved from promiscuity, group marriage, matriarchy and patriarchy to monogamy. As society has evolved, the family

has moved from a lower form to a higher one.

The family can be viewed as a social institution that performs the functions of the reproduction of society and ensuring psychosocial development throughout life. The implementation of these functions occurs through the transmission of social values and norms, as well as through ensuring the development of the next generation. In some respects, each family is a unique system that provides its members with a unique environment.

One of the sciences that study the phenomenon of the family is the sociology of the family, this science gives several definitions to this concept. For example, “A family is an internal group of persons or a set of internal groups that are related by kinship from a common ancestor, marriage” [6, – p. 490]. And Article 16, Chapter 3 of the Universal Declaration of Human Rights states: “The family is the natural and fundamental unit of a group of society and has the right to be protected by society and the state” [8, – p. 5]. Or, for example, Doctor of Psychology, Professor Lidiya Bergardovna Schneider, in her book *Fundamentals of Family Psychology*, gives the following definition of the family: “The family is the most important of the phenomena that accompanies a person throughout his life. The significance of its influence on the personality, its complexity, versatility and problematic nature determine a large number of different approaches to the study of the family, as well as definitions found in the scientific literature. The subject of study is the family as a social institution, a small group and a system of relationships. Following this definition, we can conclude that the family is a complex multifaceted entity in which four characteristics are clear:

1. Family is a cell (small social group) of society;
2. The family is the most important form of organizing personal life;
3. Family – marital union;
4. Family – multilateral relations of spouses with relatives: parents, brothers and sisters, grandparents, etc. , living together and leading a common household” [28, – p. 420].

The family arises from the need to regulate marital relations, intra-clan relations and inter-clan relations. The family is the core of society, its first and primary core, a particle. Being conscious, the family is unique only to the human race among all sentient and living beings in the world.

It is said that the history of the family began with Adam and Eve. This is an old parable that is found in all sacred books and is confirmed by modern science. So the love story also follows this old narrative. “Love is also in the human blood left from Adam”, – wrote the poet E. Vakhidov, and he was right. According to the laws of genetics and biological sciences, each person is a universe, they never repeat each other. This is a new world, called a family from a voluntary union of people who are not like others, that is, a husband and wife, and in this world, in turn, “new people” are born–children.

Thus, society is established, develops and social development takes place. “A child lives in a family environment from the day he is born. Family traditions, values and customs shape a child’s personality. The most important thing is that through the school of family life, children understand and feel the demands of society” [5, – p. 4]. Here, perhaps, the concept of the family stands out in Eastern culture, where the main function of the family is the birth and upbringing of children. In Eastern culture, education, laying the foundations of ethics, worldview is given by a collective hostel, for example, mahallas. Children here are rather the realization of the whole society, and not just the father and mother. And society dictates to children the care of parents and the specifics of intimacy. In traditional China, the relationship between father and son is more valuable, and in traditional India, the relationship between mother and son is considered the most valuable [7, – p. 495].

Therefore, it can be noted that the degree of children falling out of society in such families is minimal even in “dysfunctional” (from the “Western” point of view) families, because the entire society

takes on the educational functions of children. Thus, the Eastern family may not be afraid of mistakes in raising children that lead to deviant behavior. And if, nevertheless, antisocial behavior takes place in the behavior of the child, then the responsibility for these falls on the whole society and only, in part, on the family. Therefore, perhaps, the concept of “cell of society” (in the sense of “part of society”) is most suitable here.

That is why family problems, educational issues that are being dealt with in it, have always attracted the attention of people of science and creativity. It would not be a mistake to say that such issues as the creation of a family, what are its natural, economic, legal and spiritual foundations, what are the laws of family education, have been relevant in all periods of human history.

## **Main Part**

If we talk about relations in Eastern families, they still have a patriarchal character, because for them it is so deep roots that it is even enshrined in the language. So, for example, in Karakalpakstan, the concepts of “brother” and “sister” are absent, but there are words *azhaga* (“elder brother”) and *inim* (“younger brother”), *azhapa* (“elder sister”) and *karyndas* (“younger sister” with on the part of the elder brother), and *sinlim* is the “younger sister” on the part of the older sister, that is, we can say that in relations between family members, the concept of elder and younger is dominant. In such a family, each member has a role that corresponds to his rank, and cannot go beyond this role, since in this case the system of relations suffers.

Speaking about the relationship between spouses, we can say that among the Karakalpaks, a man and a woman have equal social status, but still a woman remains dependent on her husband. Speaking again from the point of view of the language, one can find such words as “*qatyn*”, although it sounds a bit rude in Karakalpak language—an address that is used in relation to the wife. True, it should be noted that in modern Karakalpak families, a wife or spouse is often addressed by name, and in some families, wives are treated affectionately and diminutively. In ancient times, they practically did not turn to their husband, but if they happened to turn, they said “*atasy*” or “*Akesi*” (literally “grandfather”, “father”) – the address adopted in our country. Therefore, respect for elders and obedience has always been the most important feature in relations between relatives, since the main value for a person is the family, which, as a rule, consisted of several generations.

When studying historical sources about family and marriage, about family education, it is necessary to emphasize the advanced ideas of the written monument “*Avesta*”, which teaches the lessons of ancient culture and the rich spirituality of our people and the people of 3000 years ago, glorifies good thoughts, kind words, good deeds affairs. “This is a rare book, this is the spiritual and historical legacy of our ancestors who lived on this land between two rivers 30 centuries ago”, – said First President I.A. Karimov, in his conversation with historians, – “*Avesta*” is a historical document testifying to the existence of a great state, great spirituality and great culture in this ancient land, which no one can deny” [11, – p. 5].

In this work, describing the teachings of Zoroastrianism, philosophical understanding of the world, spiritual purification, deep penetration into the spiritual and moral world of man, human duty, understanding of beauty and goodness are raised to the level of the main theme. Therefore, some scientists of Uzbekistan write: “In order to make the younger generation confident in the future, it is necessary to deeply study the spiritual and moral heritage of our generation, coordinate their activities, talents and abilities with the goal of the motherland, country, people” [27, – p. 270].

In the advice and recommendations of the *Avesta*, we see the points of spiritual exaltation of our ancient ancestors, the times when they lived in harmony with nature, felt one with the body and soul with

the environment, times when they passionately felt this nature and the internal order of man was created according to the same rules.

This work expresses various aspects of the life of society, discusses collective work, interests, ideals, the essence of family life is revealed in wonderful poetic comparisons with the profession of a farmer, which is a symbol of creativity and creation: “Just as a young bride gives her husband a baby, so the husband gives abundant harvest to him who takes care of it with his left and right hand. An uncultivated and unsown land is just as miserable as a wild girl without a husband and children. As a girl dreams of a good husband, so a husband is attached to a good partner” [14, – p. 38].

“Avesta” describes in detail the rules for maintaining the stability of the family, marriage procedures, duties of spouses, conclusion and dissolution of marriage. In special chapters of the work, the appeals of Ahura Mazda or Zoroaster to the grooms and brides are presented. It also contains valuable advice on starting a family, avoiding haste in choosing a partner, and heeding the advice of parents and elders. According to the customs of the Turkic peoples, the values of the marriage union are formalized on the basis of strict rules; during the marriage ceremony, the advice and instructions of the family, relatives, elders, old men and old women are observed. According to Zoroastrianism, celibacy is frowned upon. For example, if a girl of legal age does not follow the opinion of her parents or society, does not want to leave offspring, does not intentionally marry, she is put in a bag and beaten 25 times. Men were allowed to marry at the age of seventeen. If a man had the opportunity to procreate, but did not marry, he was branded and forced to wear a chain around his waist to disgrace himself.

According to the advice in the Avesta, first of all, a man must be well-fed and strong from a material and spiritual point of view, in order to marry, he needs to eat his fill at the right time, otherwise the man will not be able to fulfill his service and moral duties. Also, in this book, one of the golden rules of Zoroastrianism is that the family is considered sacred, and marriage annulment is not allowed for any reason, such as incitement, slander, disagreements between husband and wife, inability to compromise with parents [1, – p. 3–20].

Speaking about the historical foundations of family life, family education, it can be emphasized that the sources of religious values and folk pedagogy are of great importance. The culture of the peoples of Central Asia, having gone through very long stages of development, entered a new stage of maturity in the 9th–12th centuries. This historical period is called the Eastern Renaissance, and its essence is Islamic culture.

The religion of Islam created spiritual criteria for family relations based on the realities of life, a sense of justice and humanity, defined the rights of a woman in the family and society and, in this regard, paid special attention to her duty as a mother and her mentoring activities for her children. According to the Koran, Muslim women have equal rights with Muslim men and should not be discriminated against because of their physical weakness. Because God created a man with traits that are characteristic of husbands, and a woman with traits that are characteristic of women. Therefore, based on their natural characteristics and needs, they have no right to glorify their own sex and despise the other sex. On the contrary, mutual respect and love of these two sexes is one of the actions prescribed by the Creator himself, and they are encouraged to live in harmony and love each other. Verses about this are mentioned in a number of suras of the Qur’an: “A husband should always consult with his wife about everything that concerns them and their family, because they are certainly equal partners” (3–sura, 159–oyat) [12, – p. 49].

“Men are the leaders of their wives. The reason for this is that Allah made some of them more than others (i.e. men over women), and men spent from their wealth (on their wives and families). Therefore, wives who are obedient and protect (the property of their husbands and their chastity) with the protection of Allah in the absence of their husbands are good wives” [17, – p. 59].

If we recall that in the days of Jahiliya (savagery, barbarism), i.e. In pre-Islamic times, there were great disputes about the role of men and women in the family and society, and women were often looked down upon, it is not difficult to see the great significance of these divine judgments contained in the Qur'an.

The above verses define the Sharia position of the husband and wife in the family. According to Sharia law, the husband is primarily responsible for all financial and spiritual affairs of the family, as well as the person who protects her from various encroachments. Because of these duties and responsibilities, and because of the qualities of enterprise, restraint, and seriousness that are considered virtues for men, the head of the family is the husband, and a good wife is a chaste and pious wife who improves her husband's well-being household and faithful to him for life.

The Qur'an also mentions that sometimes inappropriate disputes or disagreements can arise between men and women. In such cases, every man and woman should use the full potential of their talents given to them by Allah Almighty and try to prevent such situations as much as possible. Because conflicts, quarrels and disagreements eventually lead to the decline of such a sacred unit as the family. Naturally, not only this family suffers from this, but also society, the breakdown of family relations also breaks or weakens family ties with other families, endangering the fate of children.

Thus, the issue of marriage and divorce is given serious attention in Islamic teachings and Islamic jurisprudence. For example, in Burhoniddin Marginani's encyclopedic work "Khidaya", which is considered a masterpiece of Islamic law, all family issues are presented in two large sections called "The Book of Marriage" and "The Book of Divorce" [13]. An important place in these hadiths is occupied by the role of the family in society, family education, the relationship between parents and children, as well as valuable thoughts about the purity and stability of the family: "Whoever is blessed with a pious wife, Allah helped him with half of his religion, and let him practice piety with the other half". "Wives are blessed with easy wedding expenses"; "A woman is made of a rib. You will say that you will straighten the rib, break it, compromise it and you will live with it"; "The most correct person for a woman is her husband, the most correct person for a man is her mother"; "If a local woman in a city one day goes out into the street of debauchery and commits adultery, forty years of grace and blessing will be taken from this city"; "Women are respected only by great people. Only a low person humiliates them" [2, – p. 231–237].

These hadiths show the norms of humanity and justice characteristic of Islam, emphasize the divinity of marriage, the sanctity of the family, glorify the sense of duty, purity, chastity and mutual respect between husband and wife. We see spiritual wealth in these noble hadiths, which do not recognize the boundaries of the nation, nation, language and country and are measured by universal criteria.

The family and everyday way of life of the people, life guidelines that call for morality, exemplary, meaningful samples of oral creativity – these are also true examples of art, passed down from generation to generation, from mouth to mouth. It should be emphasized that, from the point of view of popular enlighteners, a person does not come into this bright world as a bad person. His formation as a bad or good person is due to family upbringing, neighborhood, in other words, the prevailing environment in society. Therefore, the child will grow up with the right upbringing from the very beginning. If we take a deeper look at the organization of various rituals, customs and traditions in the life of our people, we will see that the ultimate goal is to educate a comprehensively developed person using such pedagogical methods as persuasion, proof, example, influence, confirmation. Even in the prayers and blessings done to many people in various crowds, ceremonies and weddings, there is a will directed towards great educational purposes, and the greatness of their influence must be emphasized [21, – p. 11–28].

For example, Farabi in his works created a philosophical doctrine about the tasks, the role of human communities in society, the state and the family, created a system of scientific knowledge about



their management [24, 25]. In his opinion, human communities and society arose as a result of a person's desire to satisfy the material and spiritual needs necessary for survival and development. Therefore, a person can never be truly happy alone: "Each person is so arranged by his nature that he needs a lot to live and reach the highest stage of maturity; he can't get these things alone, he needs a group of people to get them" [24]. The advice of the great scientist has not lost its significance and value even now.

## ***Results and discussions***

In general, the issues of man and society, the place of man in nature and society, the role of education and training in the formation of a perfect personality, raising the moral culture in the family were widely comprehended not only in scientific and theoretical teachings, but also in philosophical, didactic and artistic works. For example, in the work of Yusuf Khas Khazhib "Kutadgu Bilig", the son of Aytoldi gives a number of advices to Ogdulmysh: "My only concern", he says, "is your future life. If the actions of the father are accepted by the son, then his behavior will become righteous. Child control illuminates the parent's face. An unruly child falls into debauchery and mischief. Spoiled boys and girls by their dissolute behavior bring pain and grief to their parents" [29, – p. 32]. Therefore, the duty of parents is, first of all, to bring up a good person.

The fact that family education is one of the most important and sensitive aspects of the educational process in society is more clearly seen in the content of historical sources dating back to the time of Amir Timur. Today, many people know sources confirming that Timur, who created a large centralized state, followed an honest path in managing it reasonably and fairly, ensured the rule of law in a country with an extremely large territory, and attached great importance to improvement [16]. Amir Timur deeply felt that the family is an internal factor that leads and develops society. Caring for the country and ordinary citizens, loyalty, kindness, maintaining peace and tranquility within the country and abroad, establishing good-neighborly relations occupied central places in the management of the ruler. Many examples of Amir Timur's attitude to his family, children, relatives and friends can be cited as clear evidence of these thoughts. He pays special attention to the issues of the purity of the family, the continuity of generations, the upbringing of children by the righteous. For example, in one of his instructions, he speaks of the loss of happiness, power and order of the state, built not on the basis of a religious order, but similar to a naked man, and compares such a country without a leader with "a house without a roof, without doors and walls, in which people they go in and out without finding anything" [4, – p. 18–19].

Amir Timur considered the peaceful life of the region, the inviolability of houses, the construction of a newly created family based on impeccability and purity in all respects to be a matter of national importance, and he understood well that a healthy generation is the main factor ensuring the future of the country. Therefore, during this period, science and culture advanced to an unprecedented level, scientists, poets, historians and artists emerged who became famous in almost all areas, an end was put to wars and conflicts in the country, and the path to cultural progress was opened.

Thus, at the turning points of our history, there are many examples of attempts to create such generalizations and studies about the family, which is the basis of society, and its fate. For example, representatives of Jadidism deeply felt the inextricable link between the fate of a person and the country, their future successes or misfortunes, the rise or fall of the family environment, and began to explore the position of the family in society, family education and spirituality, and paid special attention to this topical issue in their works of art [23]. In a series of articles published by representatives of Jadidism Mahmudhoja Behbudi, Abdullah Avloni, Abdurauf Fitrat, Abdullah Qadiri and others, it was emphasized that the spiritual image of society depends on the quality of the family. Proceeding from this, the Jadid enlighteners posed the right question: if the fate of society depends on the environment of the family, then

on whom or what does the spirituality of the family depend. In their opinion, if a healthy lifestyle is a priority in a family, and a child has received the right upbringing in all respects, then he will undoubtedly transfer his positive qualities into the service process, use them in social activities, and as a result, this will affect all relationships in society. Therefore, it is very important that the family be built on the basis of good manners, courtesy, sincerity, diligence, respect for knowledge and become the only factor influencing social relations and giving them strength. The behavior, cultural behavior and good behavior of an educated person influence the nature of social relations in society and, as Farabi said, prepare the ground for the formation of a community of virtuous people.

Jadid enlighteners believed that it was necessary to start the struggle for a new era and a new system first of all with the reform of the family. In their opinion, it is impossible to reform society, to direct its development towards progress, without properly building the foundation of the family and educating the younger generation on the right path, and, in the end, the fate of the nation depends on the state of its family [3, – p. 4].

Serious study of the forms of family life began in the 19th century. According to the work of Yu.I. Semenov “Marriage and the origin of the family”, “At the historical stage of the formation of the family, in order for production activity to be good, it was necessary not only to have a certain system of production relations, that is, private property relations, distribution, but also sexual relations between members of the production association” [19]. That is, agamy is considered one of the most necessary conditions for industrial development in a manufacturing community. Due to complete agamy, the offspring could not exist alone. The appearance of the breed coincided with the formation of a two–line organization. A certain organization of social relations between the sexes arose. With the advent of lineage and dual organization, relationships took on a messy meaning. Promiscuity was replaced by marriage, and relations between groups, rather than between individuals, began to prevail. That is, the first form of marriage was a group, two–generation marriage. According to S.Ya. Wolfson, “the transition from unstable sexual relations to certain forms of marriage is the process of the disappearance of primitive sexual association” [9]. This process is accompanied by the emergence of traditions that distort these associations [19].

The first scientific questions about the family were raised in the works of I. Bahoven, L. Morgan, M. Kovalevsky. For example, Morgan in his book “Ancient Society” (1877) shows the following historical periods in the evolution of the family and marriage:

Promiscuity–disordered sex life of wild men and women (40–50 thousand years ago). Any relative can have sex.

A monogamous family is a family built on the condition that separate couples live together. Origin, inheritance is determined by the father. The monogamous family is based on the dominance of the husband with the main goal of having children. Children should not doubt their origin, for the management of the father's property was left to the children by inheritance. Monogamy is considered stronger than the union of a married couple. Only the husband could break these marital ties, he also had the right to commit adultery.

The closely related family is the first stage of the family, based on the group marriage of brothers and sisters. Marriage groups are divided by origin: all grandparents are married to each other, as are their children and their children's children. Marital ties are limited only between ancestors and descendants. This type of consanguineous family has completely disappeared.

Punalua family–several born and adopted sisters who are married to or with the wives of each of the brothers. It is also possible that wives or husbands are not related to each other. At this stage, sexual relations between siblings are limited.

Pair family—an organization of permanent couples for a long or short (perhaps long or short) period, but not cohabitation. Both husband and wife could have multiple husbands or multiple wives. At this stage, sexual contact between relatives is prohibited. According to L.A. Feinberg, “double marriage ensured quality reproduction” [22, – p. 116].

According to M. Kholmatova, an important aspect of self-determination of young people is the creation of a family and marriage. It is important for young people to join communicative groups that form the personal environment of a person’s life. The personal environment is the home environment, which is the basis of the life of the individual. The spatial and property characteristics of a household become the material basis for subsequent personal life, attracting and educating subsequent generations. This aspect of a person’s self-determination of his life allows him to determine his purposeful rules of life [26, – p. 170–184]. From this point of view, “the family is one of the important social factors of worldview education. Because the family is the basis of society and has strong centuries-old spiritual foundations. First, the first concepts characteristic of our national ideology is laid in the minds of children in a family environment. This process is carried out through the upbringing of the grandfather, the example of the father, the love of the mother. A healthy environment for the family is a source of the formation of a healthy ideology” [15, – p. 66]. It should be noted here that such concepts as land, family, parents, children, relatives, in general, devotion to the independence of the state, respect for a person, trust, memory, conscience, freedom have a wide meaning in the life of the peoples of the East. If a person considers himself a part of the people, thinks about the people and works for their benefit, then he is related to morality.

### **Conclusion**

In general, our country is addressing the issue of creating the necessary conditions for the formation of a healthy family and the establishment of a high spiritual and moral situation in the family, preparing young people for creating a family, ensuring the strength and interests of the family, raising healthy children, bringing them to adulthood, was elevated to the rank state policy. First of all, special attention is paid to changing the thinking and consciousness of our young men and women, who will create a family in the future, regarding the sanctity of the family and the responsibility of marriage.

A set of measures aimed at forming the responsibility of motherhood in the minds of our daughters and fatherhood in our sons, preparing them for this, radically increasing the legal literacy of young families, protecting the rights and legitimate interests of the child in the family is expanding. After all, the well-being of the family is the basis of the well-being of the nation. Life, development is constantly going up, moving towards new milestones. Mature professional youth, able to take responsibility for the future development of our country, is a powerful force that makes good efforts for the development of our country.

Thus, it should be said that the family, first of all, is an important unit of society, ensuring the normal development of society, population growth, physical and spiritual education of the younger generation, natural human needs – love, affection and communication.

Secondly, valuable information is collected in sacred religious sources, Uzbek folk oral art, great thinkers of the East and enlightened intelligentsia, which reflect the family life of the Uzbek people, the relationship of husband and wife, their duties and responsibilities, qualities and dignity. They can be used effectively in preparing young people for family life and the practice of family life.

Thirdly, today the family—in the direction of its upbringing, national and universal values have reached mutual harmony. This is a family that has built its traditions on the basis of the rich experience of generations and is used to enriching them regularly; as a result of having a healthy spiritual and moral



environment, it does not lose its identity even in any social and living conditions. In economic conditions, he always keeps up with the times and the partner. Usually in such a family, family relations are built correctly, the principles of mutual understanding, mutual understanding, respect, mutual assistance, kindness between parents and children, grandparents and grandchildren are harmonious. In the modern family, as well as in a mature and virtuous society, there will be no one-sided, dogmatic habits and aspirations that are contrary to truth and progress and hinder development.

### **References**

1. Avesta is a historical-literary monument. – T.: “Sharq” NMAK, 2001.
2. Al-Bukhari, Abu Abdullah Muhammad ibn Ismail. Sahih Bukhari: Al-jami’ as-sahih: (Reliable collection): 2 books / Abu Abdullah Muhammad ibn Ismail al-Bukhari. – Tashkent: National Encyclopedia of Uzbekistan State Scientific Publishing House, 2008.
3. Alimova D. Treatise on the foundation of the family (preface to the second edition of the work). Phytate. Family or family management procedures. – Tashkent: Spirituality, 2000.
4. Amir Temur fertilizers. – Tashkent: Navroz, 1992.
5. A perfect generation is the foundation of Uzbekistan’s development. – T.: Sharq, 1998.
6. Bolshaya sovetskaya encyclopedia: v 51 t. / Gl. ed. S.I. Vavilov, B.A. Vvedensky. – 2-e izd. – M.: Sov. encyclopedia, – p. 1950–1958.
7. Vasiliev L.S. History of Vostok: v 2 t. M.: Vyssh. Shk., 1994. T. 1. – p. 495.
8. Vseobshchaya declaration prav cheloveka: prinyata i provozglashena resolution 217 A (III) of the General Assembly on December 10, 1948. Article 16. Chapter 3.
9. Wolfson S.Ya. Semya i brak v ix istoricheskom razvitii. – M., 1937.
10. Ibn Arabshah. History of Amir Temur. Volume 2. – Tashkent: Labor, 1992.
11. Karimov I. There is no future without historical memory // Dialogue. No. 5. – Tashkent, 1998.
12. Qurany Kerim. (Translation and annotations by Alauddin Mansur). – T.: “Shepherd”.
13. Marghinoni B. Hidayah, Volume 1. Marriage book. B. 645. Divorce book. B. 763. – Tashkent: “Adolat”, 2000.
14. Mahmudov T. About Avesta. – Tashkent: “Sharq”, 2000.
15. The idea of national independence: basic concepts and principles. – T.: Uzbekistan, 2000.
16. Mominov I. Amir Temur’s place and role in the life of Central Asia. – Tashkent: Science, 1993.
17. Surah “Nisa”. Oyat 34.
18. Oyina. – Tashkent: Academy, 2001.
19. Semenov Yu.I. Proishkhojdenie braka i semi. – M., 1974.
20. Timur’s rules. Tashkent: G. Ghulam Literature and Art Publishing House, 1991.

21. Anthology of Uzbek pedagogy. Two volumes, 1 vol. –Tashkent: “Teacher”, 1995.
22. Feinberg L.A. U istokov sociogenesis / ot stada obezyan k obshchine drevnih lyudey. – M., 1980.
23. Fitrat A. Family or family management procedures. Tashkent: Spirituality, 2000.
24. Pharoah. Pamphlets. – T.: “Science”, 1974.
25. Pharoah. City of virtuous people. – Tashkent: Publishing House of People’s Heritage named after A. Qadiri, 1993.
26. Kholmatova M. Culture of family relations and education of a healthy generation. – T.: Uzbekistan, 2000.
27. Kholmatova M. Problems of improving the culture of family relations and raising a healthy generation: f.f.d. dis. Tashkent State Agrarian University. – Tashkent, 1998. – p. 270.
28. Schneider L.B. Psychology family and relationship: course lecture / L.B. Schneider. – M.: April–Press, Izd–vo EKSMO–Press, 2000. – p. 512.
29. Yusuf Khos Hajib. Good knowledge. – Tashkent: Science, 1990.

### Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).