

## THE ROLE OF NATIONAL TRADITIONS IN THE FORMATION OF FAMILY VALUES OF FERGHANA VALLEY

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***Abstract:** The article describes the influence of national customs and traditions on the formation of the family system of the Ferghana Valley. The role of nature and religion in marriage, parent-child relationships in valley families is based on scientific and artistic sources.*

***Key words:** family, value, tradition, couple, marriage, child, household Ferghana Valley, mentality, people.*

### INTRODUCTION

Traditions and values passed down from generation to generation play an important role in the formation of the Ferghana Valley family system. National mental characteristics of the family and value system in the valley were formed under the influence of the folk oral creativity of the inhabitants of the region, their unique views, their connection with nature, religions that came in at different times, and political processes. Nowadays, the transformation of family traditions and values is observed. In today's globalization processes, it is time to preserve family values formed on the basis of the national mentality of the region and thereby preserve the mentality of the nation.

### RESEARCH METHODS

The family system, as the main unit of the state, is important in the development of every state. From this point of view, many researchers and

philosophers paid special attention to the family system. Aristotle describes that the family is not only a biological structure, but also a social group. He divides the family into 3 groups from a historical point of view. It is divided into periods of 1. Wildness, 2. Barbarism, 3. Civilization[1.]. Plato describes the family as a small state. In the speech of the Ferghana Valley, families form a small state. This situation is also reflected in the Constitution of the Republic of Uzbekistan. That is, based on the Constitution, it is stated that "Family is a link of society and it is under the protection of society and the state".

### **RESULTS AND DISCUSSIONS**

According to the teachings of Islam, God commanded people to live as a family in order to live in an honest and pure way and leave descendants in an honest and pure way. In fact, the majority of the valley is made up of Muslims. The rules of Islam are important in the organization of family relations. From this point of view, living in the valley as a family is considered a commandment of God and a sunnah of the Prophet Muhammad. Abdurauf Fitrat defines a family as living in one house headed by one person [2.8]. As in all families, valley families live in one family and live together with family members. That's why the proverb "Your own home is your bed" is probably not said for nothing.

Over the years, family types have changed in accordance with structural changes in modern cultures. According to Together (Southwestern Pennsylvania), a nonprofit organization, families are divided into 6 types. It is divided into 1. Nuclear families, 2. Incomplete families, 3. Extended families, 4. Families without children, 5. Stepfamilies, 6. Families of grandparents. Among the families of the valley residents, extended families and families with grandparents are common. The reason is that for the inhabitants of the valley, the long-standing dreams of serving their parents and receiving their blessing, having many children, and seeing them fulfill their dreams have been preserved.

Elderly members of the family are respected in the families of the valley residents. Grandparents' advice and advice are important for family members.

Grandparents tell the stories of their past and the stories they grew up hearing for their grandchildren. Having big people in the family is a pride for the people of the valley. That is why the saying "The old house has a fairy" is popular among the people. In this regard, great attention is paid to the relationship between grandparents, parents and children in the family. In the Valley, children are important in parents' lives, while children respect their parents.

Among the inhabitants of the valley, there is a saying: "A house with children is a market, a house without children is a grave." This saying is not used in vain, because for valley families, having children is one of the main tasks of the family.

Najmidinova Karimakhon divides families into 7 types according to their structure: 1. Big patriarchal family, where parents, children, grandchildren live in the same family; 2. A family consisting of two generations - parents and children; 3. Irregular, that is, the absence of a father or mother in the family for some reason; 4. A family consisting only of husband and wife; 5. Mixed family, where close or distant relatives live in the same household; 6. An international family made up of representatives of different nationalities. 7. Reconstructed family[3.37]. All such families can be found in the valley population. But from such families, you can find the largest patriarchal families.

In one household, all siblings lived together with family members. This situation was also observed in other regions of Uzbekistan. In the film based on Said Ahmed's "Brides Rebellion", it is difficult to explain that several people live in one family.

The living conditions of the Fergana Valley are reflected in the works of the artists of the valley. For example, the destructive factors in the family system in the Ferghana Valley in 1882-1919 are revealed through Hamza's "Secrets of Parangi". It can be seen that polygamy, low role of women in the family and society, family rights were not properly regulated. "O God, why did you create women, if you do not care about flying birds? Is this also birth? O my God, is this also a way to live?"

[4.132] The painful suffering of Tolakhan in the sentences means that women have no value in society and family. These ideas are explained in many works that reflect the processes of the disintegration of the Khanate and the penetration of Soviet politics into the valley region. As a result of the system of Soviet politics in the valley, transformation processes were observed in many family values. In particular, the mixing of women and men at weddings, the continuation of weddings with entertainment until dawn, was one of the efforts of the Soviet policy to destroy the national mentality of the people.

In the Ferghana Valley, the national mental characteristics of the family and value system are the structure of living quarters, the roles and responsibilities of family members in the family, marriage, marital relations, relations between parents and children, mother-in-law and daughter-in-law, god-in-law, passed from generation to generation through family rituals. formed on the basis of customs and traditions. In the formation of family values of the valley, the people's way of life in harmony with nature and religions play a big role. Basically, family values are based on religious images.

Marriage of girls is done through courtship. Usually, the bridegroom's mother and aunt or aunt from close relatives go to the marriage ceremony. Of course, courtship also has its own procedure. Women who go to matchmaking are greeted with special respect. The suitors pay close attention to the houses as well as seeing the girl. Households with girls of marriageable age must be saranjan. At the same time, special attention is paid to the social origin, religion, economic status and beauty of the girl in courtship. As Abdurauf Fitrat, one of the exponents of Jadidism, said, "In order to get married, you should pay attention to four things; wealth, lineage, good deeds and faith [2.23]". When these four aspects are compatible, families are strong and long-lasting, otherwise many problems may arise in the family. When going to matchmaking, it is also aimed to get to know the girl's mother and family closely. That's probably why the proverb "Take your daughter after seeing her mother" probably originated. In the family, the neatness and intelligence

of mothers have a great influence on the upbringing of children. The reason is that mothers are mainly engaged in raising children in valley families. Before the arrival of the Russians, brides and grooms married almost without seeing each other before the wedding. This is more common in girls. There was no opportunity to choose a future husband, because when the girls became adults they wore burqas and it was considered a sin to show them to strange men. Most of the young men knew which girl they married because they had seen the girls before they were veiled or met them in the cotton fields[5.199].

If the parties agree to the marriage, the betrothal ceremony takes place. Usually, during the engagement ceremony, gold jewelry (zirak, ring), sarpo, patir, sweets, toys for children are sent to the bride. The bride sends clothes and grave goods for the future groom and his parents. A "mazar edi" is held in the groom's house for his friends and close relatives, relatives in the neighborhood. With this, the bride is announced to be engaged to the groom. In the valley, there are also cases of engagement of children of close acquaintances from childhood. Among the ethnic groups of the valley, it is also called "marriage of babies".

Marriage is determined based on the agreement of the parties. Wedding ceremonies are conducted according to religious rules. Dowry must be given by the boy for the girl. For Kumush, Otabek gave "three hundred gold coins, a yard the size of Margilan, a cow to milk, basic livelihood..." with the promise of giving it away. This issue of dowry mentioned in Abdulla Qadiri's work "Utkan Kunlar" means that the dowry given to women in the valley is high and every woman is given enough opportunities to live. Nowadays, it is customary to give gold jewelry for dowry. On the wedding day, the bride is wrapped in a burqa and taken from her home to the groom's house by the bride's and groom's close relatives.

The meaning of "Yor-Yor" is in the spirit of parting, such is the fate of girls, the weight of leaving the parents' house, the silence in the place where they go [6.190]. Most yor-yors are performed by women in the valley. But in the town of Yozyovan, Fergana region, the bridegrooms come saying "yor-yor" and there is a

footstool made of new fabric laid in front of the threshold of the house they enter, and as soon as the groom steps on this footstool, the groomsmen jostle and pull the footstool with loud shouts and laughter. The meaning of this udum must be in the meaning of bringing the bridegrooms to such days with good intentions[6.190]. The wedding ceremony is held with entertainment and dancing.

The people of the valley wait for death calmly. Because he believes that the time of death is predetermined in fate and no one can change it. Burials are held according to religious beliefs. Only men attend the funeral. As a rule, women rarely go to the cemetery. When a person dies, food is not prepared in this household for three days. Neighbors and relatives prepare various dishes in large dishes for the guests who come for condolence. On the third day of the burial ceremony, the "Uchi" ceremony of the deceased is held. "Maraka" ceremony is held on 7 days, "twentieth" on the twentieth day, "forty" on the fortieth day, "fifty-two" on the fifty-second day, and "year" after a year.

### **CONCLUSION**

In the regulation of family relations, the determination of the status, duties and obligations of each family member in the family helps to ensure family stability. Historically, the rights and obligations of family members have been formed in the relations formed in valley families. Due to independence, family law was created. In particular, relations between spouses, parents and children, brothers, sisters, close relatives were strengthened. The legal basis of the family was created. The sense of responsibility in family values was reflected in legislation.

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