

THE FAMILY IS THE FUNDAMENTAL FOUNDATION OF THE STATE AND SOCIETY

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The family is the most important social unit in every person's life. The family is also considered the fundamental foundation of society. It plays a key role not only in personal relationships but also in preserving culture, traditions, and values.

The family is a sacred place where all human qualities, noble intentions, and values that form in a person's consciousness from early childhood are developed and where healthy beliefs are shaped. Creating a spiritual and moral environment within this sacred space and, through it, raising a person to become principled, independent-minded, and morally mature is a matter of state importance for Uzbekistan in today's era of reforms.

“Our greatest happiness—I will never tire of repeating this—is that our families remain peaceful! The family is a small homeland; if the family is peaceful and happy, the homeland will be peaceful. May we all be blessed to witness those happy days and the prosperity of our country and youth, just as we dream of today!” — emphasized our esteemed President Sh. M. Mirziyoyev [4;5].

Main Part As a result of consistent reforms in our country aimed at ensuring the comprehensive development, well-being, and interests of individuals, and at bringing the quality and efficiency of education to a new stage, opportunities have been created to widely implement the idea of

developing students' independent logical thinking skills in the general secondary education system. Based on such priority tasks as "further improving the system of continuous education, increasing access to quality educational services, supporting and realizing the creative and intellectual potential of the younger generation" [2], it is essential that we raise our youth to become independent thinkers with high intellectual and spiritual potential, individuals who will never fall behind their peers around the world in any field, and who will grow into happy and successful members of society.

It should be emphasized that the role of the family, first of all, in fostering belief and a healthy worldview is incomparable. Therefore, within the family, educational institutions, and the mahalla system, the key task of all upbringing-related activities is to study the principles deeply rooted in the essence of national traditions, especially those preserved in family relationships, and to apply them in practice. Today's demands require the study of these principles and the implementation of the gained results, as strengthening stable families, reinforcing enlightenment traditions, re-examining family customs based on modern requirements, and instilling strong belief in children regarding the most valuable traditions are among the key factors ensuring the stability of society's spirituality.

As the First President of Uzbekistan, I. A. Karimov, emphasized: "When speaking about the family, we must first of all acknowledge that the family ensures the continuity of life and generations, preserves our sacred traditions, and directly influences what kind of individuals the future generations will become" [3]. Today it is a pressing issue to foster belief in such values among children through the influential social institution of the family, and thus to create positive social attitudes toward the family.

In our independent state, nearly 50 laws related to the family, around 20

decrees, decisions, and orders of the President of the Republic of Uzbekistan, and more than 70 resolutions of the Cabinet of Ministers have been adopted. Chapter 14 of the newly revised Constitution of the Republic of Uzbekistan is titled “Family,” consisting of five articles. These articles reflect both national and universal human values. Article 76 states: “The family is the fundamental unit of society and is under the protection of society and the state. Marriage is based on the traditional values of the Uzbek people, the voluntary consent of the marrying parties, and equality of rights” [1].

The remaining articles of this chapter cover other significant aspects of family relations. Based on these articles, the “Family Code” was adopted, encompassing all legal aspects related to the family.

The phrase “The family is the fundamental unit of society” implies that the family is a sacred place that ensures the continuity of generations and rests on the voluntary consent of the marrying parties in accordance with the traditional values of the Uzbek people. This highlights the natural law of parity between the two opposite sexes. In today’s world, this reflects the idea of preventing same-sex marriages — an unnatural phenomenon widely spread in certain Western cultures. Additionally, the creation of all necessary conditions for the complete development of families by the state is an expression of Eastern humanism. The privileges and social guarantees provided to large families can be regarded as a humanitarian principle promoting the Uzbek people’s tradition of valuing children.

Article 77 of the Constitution states: “Parents and persons acting in their place are obliged to support their children until they reach adulthood, to care for their upbringing, education, health, complete and comprehensive development” [1]. This responsibility is assigned not only to parents but also to those who take their place. In addition to ensuring their upbringing and support,

it includes care for their education and overall development.

Based on this article, legal frameworks have been established in Uzbekistan for placing children who have lost their parents or have been left without supervision under the guardianship of their relatives.

Article 78 states: “Children are equal before the law regardless of their parents’ lineage and civil status. Ensuring and protecting the rights, freedoms, and lawful interests of the child and creating the best conditions for their physical, mental, and cultural development are the duties of the state. Motherhood, fatherhood, and childhood are protected by the state. The state and society foster loyalty to national and universal human values in children and youth, pride in the country and the rich cultural heritage of the people, patriotism, and love for the Motherland.” This signifies that ensuring the best conditions for children’s physical, intellectual, and cultural development is one of the most important priorities of state policy. The duties of parents toward their children, as expressed in the sacred hadiths collected by Imam al-Bukhari, echo these principles.

In the East, the family has always been regarded as a sacred institution, with great attention given to the upbringing of children. It is even emphasized that raising a child begins in the mother’s womb. However, human beings, by nature, are prone to errors; some mistakes can be forgiven, while others cannot, as they harm not only one individual or one family but the entire society. This often results from irresponsible upbringing. Indeed, the family entrusts parents with great responsibility, as the destiny of the nation, the future of the homeland, and the prosperity of the country lie within this responsibility. The family is a homeland within the homeland, and only a child who receives good upbringing there can grow into a true human being.

The family is a sacred fortress, a precious sanctuary, a source of

spirituality, and the foundation of the future. Under this vast sky, life continues relentlessly, and this ancient land, which feels the steps of our every day, has witnessed countless battles, monumental events, great creators—poets, scholars, kings, and common people. As Arthur Pope, a great European scholar, once said: “While Europe was still asleep, the thinkers of the East illuminated half the world with the light of knowledge.” In the works of Alisher Navoiy, great attention is given to educating a spiritually rich and morally mature human being. Indeed, spirituality is the immeasurable force that purifies the soul, elevates the heart, strengthens belief, and awakens the conscience. True spirituality begins with a strong and healthy family. In Navoiy’s interpretation, the family is the hearth of spirituality, and parents are its warm, illuminating source.

Parents, the guardians of the family, must be respected like the moon and the sun; sacrificing one’s life for them if necessary is both a moral duty and a sacred obligation for children. Just as the moon illuminates the dark night and the sun brings warmth to all existence, mothers nurture their children with their sleepless nights and boundless love, while fathers’ efforts help children grow into the pillars of the family.

Alisher Navoiy considered the foundation of high morality and noble human qualities as the essential factor in building a strong family and raising children. In Mahbub ul-Qulub, he wrote: “Good morals are the beautiful garden of human existence and the mountain rich in jewels of humanity. Manners and ethics can be compared to the weight that measures human dignity. Through good morals, one earns the respect of elders, and elders show kindness and affection to the young” [6].

Children are the pillars of the family and the continuation of generations. As expressed in the sacred hadith: “A parent cannot leave a more valuable

legacy to their child than good morals and upbringing.” To educate a child properly, the educator must themselves possess all human virtues—cultural behavior, respectful communication, honesty, and patriotism.

The family is not only the foundation of a nation but also the great policy of all humanity — state policy. Humanity’s survival and continuity depend on the family. Its primary and sacred mission is to ensure the continuation of humankind through healthy and capable generations. This is a noble duty shared by every nation, every state, and every people.

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