

# A Critical Analysis of the Enduring Nature of Family Relationships in Civil Society

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**Abstract:** The topic of this article is one of the most pressing issues of revival and renewal in the era of globalization. Because it is explained that during the period of building any democratic and civil society, morals, mutual attitude of parents and love for children are important factors in the stability of the family.

## 1 INTRODUCTION

In the ongoing process of building a legal, democratic, and civil society in our country, especially during the period of revival and renewal, the stability of family relations, morals, manners, and the mutual attitude of parents, along with love for their children, holds great importance. The responsibility of building a legal, democratic, and civil society in Uzbekistan, where the current renewal is unfolding, lies in the hands of the future youth and righteous children. The younger generation receives primary education and matures within the family.

As stated, "Every sane person understands that as long as there is life in this bright world, there is a family. As long as there is a family, there is a priceless blessing called a child. As long as there is a child, people always live with good dreams and aspirations" (Karimov I. A., 2008). Therefore, children are a blessing, and parents bear a high responsibility in their upbringing. Simultaneously, it is crucial that children bring joy to their parents. "Whoever pleases his parents will be blessed with Tubo (a tree in Paradise), and Allah will prolong his life" (Muhammad ibn Ismoil Al-Bukhari, Al-adab Al-mufrad, 2008).

In the family, the mother is considered a blessing, being the beginning of life and the main creator of the child's spirituality. Raising children is the most

responsible task for parents, and the child represents the heir of today and the future of independent Uzbekistan. Mothers endure any difficulties for their children, overcoming them with patience. The challenge of raising a mature individual from a vulnerable stage is formidable, and mothers tirelessly dedicate themselves to this task day and night, sometimes forgetting about their own needs. Showing kindness to their children, women, first and foremost, fulfill the sacred duty of pleasing their mothers.

The decrees and laws adopted in our republic underscore the importance of women and their appreciation, reflecting the significant work accomplished in this regard. When discussing women, it is essential to recognize that a woman is a teacher ensuring the eternity of life, the continuity of generations, preserving sacred traditions, and influencing future generations to become human beings. The esteemed poet Alisher Navoi, in his work "Hayrat-ul-Abror," emphasizes the vital roles of both father and mother, likening them to the moon and the sun. In "Arbain," he stresses the high value of mothers, stating, "The Garden of paradise is under the feet of mothers, if you wish, be the soil at the mother's feet" (Alisher Navoi, Nazmul-Javohir, Arbain, 1968).

An ideal life for a woman, according to Navoi, encompasses great moral qualities and avoidance of sensual vices. A woman's modesty becomes the ornament of human life. Modesty, faith, and a

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beautiful character make a woman the spiritual symbol of the family. Chastity is in faith, and faith leads to heaven. Chastity is a pure flower adorning the wisdom that manifests in a woman's heart, feelings, and appearance, enhancing her chastity and femininity. An illustrative anecdote reinforces the value of chastity: "There was a woman among those sentenced to death. When they were being taken to death, she asked to be given a thread and a needle on the way. 'What are you going to do with a rope?' the executioners asked."

## 2 THEORETICAL FRAMEWORK

The woman said, "There is a stitch near my knee. Let me sew it up." The guards responded, "After all, you will die now!" The woman pleaded, "I am a woman; save my shame. Even if I'm going to die, I have to appear like a woman in front of the people," (Haydarov N. A, 1993), said the woman.

"A well-bred woman is the honour of the family, the well-being of her husband, the love of her children, the precious jewel of people, and the prosperity of the house. She understands the family members and works calmly, enduring the bitterness of the family and living with love and trust. Our people consider such women well-bred and loyal, valuing them with respect. Men say that women should be treated like their biological sisters for a reason. The concepts of 'family' and 'woman' cannot be imagined separately from each other. Society's life cannot be imagined without women, who make a perfect family. An honourable woman is a force that brings blessings to society and the family, likened to angels in the East.

Mothers live in society following our national, Islamic values, and traditions, raising children and teaching them the secrets of life—the main bud of a child's spirituality. A mother's love lasts a lifetime, continuing even when a child stands on its own feet. Fakhr-ul-Banot Sibgatullah's daughter says, 'If a woman is a spendthrift in her administration, she will offend her husband and suffer hardships. Even when the husband is a spendthrift, the wife should learn how to treat him well, plan gifts and other things, and not leave things behind—the place should be locked' (Fakhr-ul-Banot Sibgatulloh kizi, 1993).

In fact, a good, intelligent wife, apart from her children, also brings up her husband with her upbringing, honesty, and livelihood. Since a man is the head of the family and is more likely to be at work, a healthy spiritual environment in the family is mainly created by women. This idea is also

mentioned in hadiths: 'Unhappiness is in the wife, house, and horse' (Muhammad ibn Ismoil Al-Bukhari. Al-adab Al-mufrad, 2008).

For this reason, there is a wise saying among the people: 'A good wife is happiness and gold.' A mother is incomparable and unique in terms of her love, beauty, and spiritual strength. As the sages say, in the matter of generosity, even the sun is powerless in front of a mother's kindness. The beauty of morning and spring cannot be compared with the kindness of a mother. After all, there is no other person in the world more loyal and kinder than a mother. Respect and love for a mother are formed by maternal love. A child owes his life to his mother, and this debt cannot be broken. Their education has a social content."

## 3 METHODOLOGY

Mother's love is reflected not only in the image of a child but also in the development of society. A mature spiritual mother raises a physically healthy and spiritually mature person. A mother's love is endless, selfless, and incomparable. In difficult times, a mother may forget herself, but she never forgets her child. The folk saying "Even when the world is narrow, a mother's love is wide" is great wisdom related to the deep understanding of the inner world of women. Comparing a mother to a gardener symbolizes the meaning of life. Just as a gardener cares for fruit trees day and night, a mother nurtures her child. It glorifies human personality and its qualities, considering it the highest among the creatures on earth. As written in the hadith, "A sweet word is charity" (Muhammad ibn Ismoil Al-Bukhari. Al-adab Al-mufrad, 2008).

Women lacking this quality do not deserve the honourable name of a mother. Some women cannot fully grasp the qualities of a great mother. They do not see the stability of the family, its harmony, and the upbringing of children as a task assigned by society, a sacred duty. Such mothers cannot provide a good education to their children or appreciate family stability. According to scientists, "The level of lifestyle in each family is directly related to the degree to which a couple, especially a woman, has formed ideas about family life, its essence, and the spiritual environment within it" (Karimova V, 2008). We agree with their opinion.

All children raised in the bosom of conscientious, believing mothers, brought up listening to their lullabies, are precious. Every mother approaches her children the same, regardless of their number: The duty and value of motherhood have been clearly

shown by scientists and virtues in their works. A mother is a true educator, healer, genius, generous, and prayerful. In the family environment, one child can be beautiful, another ugly, one capricious, another gentle and obedient. But for mothers, they are all one. Only mothers can deeply feel such spiritual wealth. A mother knows a mother's heart.

This duty consists of a combination of both natural and social-spiritual factors. The great qualities of mothers are clearly visible in Eastern women. In the Eastern family, the mother is distinguished by her honesty, modesty, chastity, honour, understanding of livelihood, kindness to her children, and loyalty to her husband. National and religious traditions and values are deeply embedded in the spiritual world of Uzbek women. Uzbek families adore children. As scientists say, "Each happy bride should know our values, traditions, the legacy left by our fathers and mothers, follow the teachings, and teach others what they know" (Hidoyatkhujayev T, 2000). There is a saying among Uzbeks, "Marry a girl after seeing her mother." If the mother is intelligent and content, this family can be stable, harmonious, and flourish. But if the mother is unchaste, shameless, and careless, the situation in the family will be difficult. According to Sharia, it is considered a high moral virtue for a woman not to show her ornaments to other men, not to flaunt her beauty to others, to have a good relationship with her husband, to greet him with respect, and to be considerate, honest, and imaginative. Thus, mothers must be thoughtful and imaginative. Sincerity is a divine virtue that protects people from bad words and deeds. Because Rasulullah (s.a.w.) said, "Modesty does not come without goodness (that is, where there is modesty, there is goodness)" (Muhammad ibn Ismoil Al-Bukhari. Al-adab Al-mufrad, 2008).

## 4 RESULTS

In Sharia, fostering a harmonious relationship with one's husband's relatives and respecting his decisions is considered a virtuous deed for a wife. The cornerstone of building a family is not haphazardly choosing a spouse but rather seeking an honest, intelligent, tidy, and virtuous life partner. Hastily selecting a bride without considering her lineage contradicts the criteria of both national and Islamic spirituality.

Islam views the family as sacred, discouraging divorce whenever possible. Even certain utterances of divorce may not be recognized in Sharia; for instance, saying, "Insha'Allah, you are divorced" is not valid.

Divorce is disapproved of by God, and even frivolous divorces incur divine displeasure. Both men and women are urged to approach family life with seriousness and commitment.

In Eastern families, women do not seek dominance over their husbands. This does not imply that women should lack opinions or blindly follow their husbands' whims, but rather decisions should be made in consultation to ensure family happiness.

While external beauty is acknowledged, a woman's intelligence, morals, and manners should take precedence. A woman who aligns her preferences with her husband's and values inner qualities is deemed spiritually mature. The Prophet Hazrat Uthman emphasized the consequences of a wife hurting her husband verbally, warning of divine and human curses.

Women play a pivotal role in ensuring family stability through hard work, patience, frugality, and providing livelihood. A proverb emphasizes that a good wife enhances prosperity, while a bad wife can sour even honey. The Qur'an underscores the rewards for those who persevere, suggesting that family life involves both challenges and blessings.

A virtuous and intelligent mother contributes to creating a familial paradise, nurturing her children with care. A woman's respect in society and the family stems from her character and morals rather than mere appearance. Family life is a mix of joys and hardships, and it is crucial for a woman to uphold her maternal responsibilities regardless of circumstances.

Mothers hold the key role in raising daughters to be virtuous, kind, moral, and skilled housewives. Uzbek tradition involves teaching girls the intricacies of life and national customs from a young age. Folk proverbs highlight a woman as a man's ornament, emphasizing the importance of a wife's respect for her husband in maintaining family harmony.

Trust, loyalty, and mutual respect between spouses are paramount in family life, influencing both the social fabric and the upbringing of children. The Family Code of the Republic of Uzbekistan underscores the responsibility of parents not to harm their children's physical, mental, and moral well-being while exercising parental rights.

## 5 DISCUSSION

The methods of raising children should be free from contempt, cruelty, rudeness, degrading treatment of human dignity, abuse, or exploitation of children. In Uzbek families, parents rely on each other to raise their children. In Uzbek families, there is a great

philosophical wisdom that mothers should teach their daughters from a young age: "compromise with others." The values that form the basis of family relations cannot be forgotten. According to scientists, a child is mainly brought up in a family environment and is shaped as a person. Education is the most important pillar of life. It is necessary to educate every young person in such a way that they can rise to the highest level by first reading well and then learning to write. In this regard, national and Islamic traditions and values should be passed from generation to generation as a great heritage and should remain an educational school for children. Obtaining the consent of the mother is more important and preferable than seeking the crown of life for the child. Every delight and pleasure of life is worth nothing in front of a mother's love and embrace. Intelligent children recognize these unique qualities of mothers. "Indeed, it is worth praising mothers as much as possible because she is the one who can sacrifice herself for her child, for her nation, for her religious beliefs, and faith! Words cannot describe the love, power, and patience of mothers" (Phazil Kari Yasin ugli, 2000).

It would not be wrong to say that the son's respect for his mother in the family environment forms the spiritual core of the relationship that is formed in his heart towards his future partner. A child who does not respect his mother will not be able to respect his spouse. A woman gets spiritual satisfaction when she feels that her husband has helped her in what she needs to do. This satisfaction is one of the main factors of a woman's health and good mood. Helping women and trying to ease their burden is one of the ancient traditions of the Uzbek nation. When women carry a heavy load, men take it from their hands, boys dig the ground, and girls water the plants, which is a manifestation of moral and moral culture and a sense of duty.

During the Mustabid regime, women were declared to have equal rights with men. But this equality was a weakness inherent in women, a complete denial of their place and duty in the family. In the family, the kindness, honesty, and integrity of the mother towards the children are the reputation of her husband, her children, and the entire Uzbek people. It is also an important moral virtue for women to pay attention to themselves in the family. To look good to her husband and be an example to her children, if a woman adorns herself modestly within the framework of morals, manners, and attitude, then this is certainly considered spiritual beauty. If the mother is happy in the family, this is also a sign of family joy, happiness, and harmony. As the wise say,

a mother's laughter is the laughter of the whole household. An example of a mother's love is the source of spirituality, a great feeling passed from generation to generation. Mother's love, loyalty, care, modesty, and consistency are also moral virtues formed in the process of upbringing in the family. There is a wise saying in our nation: "Do not seek the crown of honour; seek the approval of your mother." According to the hadith, a man came to Rasulallah (s.a.w.) and said: "Oh, Rasulallah, who has the right to treat me well?" asked, Mr. Rasulallah said: "Your mother!" He asked, "Who else?" Mr. Rasulallah said: "Your mother!" He said, "Who else?" The Messenger of God (this time) replied: "Your father!" (Muhammad ibn Ismoil Al-Bukhari. Al-adab Al-mufrad, 2008).

## 6 CONCLUSION

The replacement of respect for parents has consistently been glorified in national, Islamic, and universal values. Under conditions of independence, significant attention has been devoted to this issue, leading to the development of legal foundations for honouring parents and providing assistance in cases of exhaustion. This commitment has been expressed through special laws, particularly within the Family Codex.

Sages have asserted that a child's respect for parents constitutes the foundational basis of morality. This virtue transcends specific families; rather, it is a duty shared by all families and their children. The culture of familial relationships dictates that only individuals who respect their parents can extend that respect to others. These traditions have been passed down from our ancestors.

In a noteworthy narrative, two students of Hakim Termizi decided to embark on a journey with a scholarly friend to pursue knowledge. However, one of them had a mother who, in her vulnerability, implored her son not to leave her alone. The son, deeply moved by his mother's words, chose to forego the trip. Hakim Termizi reflects on this, stating, "I attained this state because of my mother's approval" (Omonturdiyev Jabbor, 2000). These words underscore the profound significance of parental consent in shaping one's decisions.

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