

# **SOCIO-PHILOSOPHICAL FUNDAMENTALS OF STRENGTHENING THE FAMILY INSTITUTE**

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*Annotation: This article analyzes the socio-philosophical basis for strengthening the family in Uzbekistan. Factors that ensure the stability of the family have been studied.*

*Keywords: Family, society, personality, values, family relationships*

The family is a sacred place for man, the social foundation of human society. The main purpose of family life is to restore the population through childbearing, to ensure the succession and continuity of generations and ancestors, as well as the historical development of mankind on earth.

Indeed, the family is a place of upbringing, where the human qualities, virtues, values, which are formed in each person from an early age, are perfected, ensuring the development of the values and spiritual heritage of the Uzbek people formed over thousands of years. "All human qualities, such as honesty, truthfulness, honor, modesty, kindness, diligence, are formed, first and foremost, in the family." The first school of child formation is a set of parent-child relationships. "When we talk about the family, first of all, the image of the mother is formed before our eyes ... The first factor that ensures the sanctity of the family is the mother, the purity, wisdom, kindness, loyalty and devotion of all women." The highest values, such as mutual respect, kindness, honesty, purity, diligence, humanity, which are manifested in the relationship of parents, are gradually harmonized in their relationship, creating a rhythm of mutual relations in the family. This social process in the family reflects the young generation's perceptions, attitudes, perceptions, worldviews, and oriental etiquette about the material world, social life, and the correct guidelines for

following them in practice. The spiritual image of the younger generation, their behavior, behavior is initially formed in the culture of family relations).

Historical data testify that the culture of family relations is a social reality that has been developed in the eastern peoples since time immemorial. In the relics of ancient peoples, in sacred religious sources, in the masterpieces of Uzbek folklore, in the works of great thinkers of the East, you can find valuable information about the rules of morality, norms, expression of human qualities of the peoples of the East, especially in family relationships. The sources describe the unimaginable human life without a family, the upbringing of harmoniously developed children, the culture of couples and relationships in it, the ways of a happy and prosperous life, in the form of proverbs and advice with the help of life examples.

Due to the constant commonality of family life and the development of society, in all periods of the development of society, family problems have been in the focus of attention of its advanced representatives. Family life is so important for the development of society and the maturity of children that it cannot be ignored for a second.

This factor has not been sufficiently taken into account in the development of measures to overcome the complications of today's global socio-economic crisis, which has led to the emergence of various levels of problems. Therefore, the President of the Republic of Uzbekistan Shavkat Mirziyoyev said, "The first task should be to further strengthen the foundations of the family, which is sacred to us, to create an atmosphere of peace, harmony and mutual respect in homes, to fill spiritual and educational work with concrete content. "The second task is related to the bitter and unpleasant issues that are not unique to our people, such as crime among women, the increase in family divorces, the exposure of young people to various religious extremist movements and terrorist organizations."

From the point of view of the problem we study in our research, Farabi's ideas about human maturity, his role in society, family, its impact on the development of young people, mutual understanding in society, help are programmed to solve modern family problems and build relationships. serves as.

Reflections on this problem A number of works by Abu Ali Ibn Sina (980-1037) such as "Encyclopedia", "Risolai Ishq", "Laws of Medicine", "Household" have a special place in the world of Central Asian morality, educational psychology, philosophy and medicine. holds. While Ibn Sina highlights the various and important aspects of family relationships, first and foremost, the head of the family focuses on the responsibilities before the husband. According to him, first of all, the husband must have both theoretical and practical knowledge about the educational work in the family. Only then can he be a true head of the family. "A man is the head of the family, he must meet all the needs of the family, because this is his primary duty. A woman is a good, worthy companion and the best heir and helper in raising a child," he said. writes Ibn Sina.

The family is a small group of people based on marriage or kinship, common lifestyle, moral responsibility, and mutual support. The concepts of 'society' and 'family' are closely related. This connection is manifested in the fact that society does not exist without families, and in turn the family is formed and survives in a particular society. The social relationship between the family and society is a two-way street. Each family operates on the basis of community demands. The development of a society is directly related to the level of formation of the socio-economic and spiritual image of the families that exist in its bosom. For example, if the demands of the social entity on families do not contradict their interests, on the contrary, they help to ensure the well-being and peace of families, the higher the level of support for social needs by families, the higher their performance.

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