



INTERPRETATION OF FAMILY RELATIONS AND HEALTHY LIFESTYLE IN ANCESTRAL HERITAGE

Khoyilova Mekhriniso Djuraevna
Bukhara State Medical Institute

Annotation

This article deals with the issues of family relations, as well as the issues of raising a harmoniously developed generation through a healthy lifestyle, health protection, which are mentioned in the text of the sacred book of our ancestors Zoroastrians Avesto

Keywords: heritage, “Avesto”, upbringing, family, health, descendant, healthy lifestyle, harmoniously developed generation

Introduction

The family is the basis of any society. Human qualities, such as honesty, honor, kindness, loyalty, diligence, patriotism, which are the ancient values and traditions of our people, are formed, first of all, in the family. In particular, the strength, stability and eternity of Uzbek families are due to the fact that they are based on these spiritual traditions. With this in mind, it is important to "study the spiritual foundations of Uzbek families."

Since ancient times, in Turanzamin, examples of folklore, the Qur'an and the hadiths, the unique, immortal works of our great encyclopedic scholars, family issues, the system of family relations have been interpreted and specially described.

The Avesto, one of the ancient sources of our spirituality, the spiritual value of the ancient peoples of Turan and Eronzamin, also contains ideas about humanity and its development, spiritual and moral criteria, the need and desire to know the world and nature, the most noble and pure in man. it is noteworthy that, in addition to the singing of virtues, the foundations, structure, composition, spirituality of the family, the position of the parents in the family, the will, duties and rights of women in the family are described on the basis of high spiritual and moral lines.

The Avesto states that the patriarchal family is the lowest echelon of society, comprising 4 generations and 9 groups.

At the center of the family was the head of the family (kadhudo). The farm was run by a husband and wife, and included in the family circle: parents, spouses, children, children, grandchildren. The family also included: the father's brothers and sisters, the brothers' children and grandchildren. But children of maternal relatives and paternal sisters were not included in the family. Because they were considered family members of their household. As an exception, the paternal sibling's daughter became a full member of the family.



The basis of the Zoroastrian family doctrine is the question of longevity, the authenticity of the offspring, and, above all, the basis on which the family is built. The formation of a family is primarily related to marriage. The Vendidad section of the Avesto describes in great detail the preservation of the integrity of the family, the procedures for marriage, the reasons and conditions for the dissolution of marriage:

"If two people, a believer, a brother, or a friend, make a pact with each other, and one chooses a wife from the other's house, his request must be granted," or, I also advise coins. Listen to my advice and remember it in your heart and find your religion and put it into practice. "Accordingly, marriage unites two bodies with a common will to leave offspring. It is a union of a boy and a girl based on deep respect for each other.

In our ancient ancestors, the age of puberty was 15 years, and every young man who had the opportunity and ability to start a family was forced to start a family and leave offspring. When an unmarried man was defamed and tied with an iron belt, an underage girl was put in a sack if she did not want to get married at all, and was punished with five lashes and sent to work in a pharmacy. "Whoever has a wife is better than one who has no wife and no children in the world."

But in the matter of the family, the will of the youth has not been violated. Although the girl's marriage was in the parents' hands, her consent was sought before the marriage. Also, "Kadhudo (husband) did not have the right to give his daughter in marriage without the advice and consent of Kadbonu (wife)." In this regard, family unity, warm relations between relatives, mutual respect, especially respect for women and the need to protect their freedom are respected as high moral principles:

"- Let the zealous girls who aspire to marriage,

Let them ask for the days they have been waiting for

Even a brave owner of the house "

In the process of preparation for marriage and family, special attention was paid to the upbringing of the girl. By the time she reached puberty, she had to know all the trades of her time, look after the animals, take care of them, do the housework perfectly, and be neat and tidy. In this regard, the fact that a girl is both spiritually and physically healthy and well-rounded, firstly, ensures a strong family, well-being of the home, and secondly, creates the basis for the birth of healthy children. Zoroaster said to his daughter, "O Puruchista, O daughter of Zoroaster!" Mazda Ezgu Niyat and Ashah will make you a companion of life. So ask questions of your mind and understanding.... her cry is set as an example to all girls.

Prof. H. Khomidov gives a brief explanation of each of them, noting that the "Avesto" shows 5 types of marriage and housewife: the king's wife, ayukhotin, chokar wife, arbitrary wife, sita wives. It is noteworthy that these comments describe the legal status, structure and forms of marriage and family formation. He also dwells on the procedures for dissolving a marriage, emphasizing that the dissolution of a marriage under trivial pretexts leads to the deterioration of public order.



The Avesto cares about the purity of the offspring, the health of the offspring, and the way to achieve this is to protect the environment, the community, the family, personal hygiene, hygiene, as well as the selection of flawless, healthy brides in all aspects of marriage.

The basis of the ongoing reforms in the education and healthcare system in our country is the issue of "education of a fully developed, harmoniously developed, healthy person." His work is highly commendable:

"Give me children who are harmonious and pious, patriotic and united, kind, kind-hearted, free from darkness and hardship."

Created in antiquity and refined over the centuries, these teachings have undergone certain changes in recent times under the influence of new teachings, and it is possible to see that their close versions of the content have emerged.

For example, Kaikovus said in "Qobusnoma": "If you get a wife, ask for a wife from a house of great health ... Let the woman be mature, be wise ... let it be". I focused on looking for a bride in concern. I saw this work as equal to the work of the state. I asked about the lineage of the bride, the seven roses. "

It is obvious that our ancestors have always cared about the health, physical and spiritual well-being of the people and the nation.

Our ancient ancestors also seemed to be well aware of the genetic aspects of reproductive health. To this end, they never allowed the children of close relatives, that is, brothers and sisters, to enter into intermarriage. They firmly adhered to the belief that such a marriage would lead to offspring, blood disorders, and the birth of defective children. In Vendidad, special fargards are dedicated to these cases.

The Avesto describes how, when a severe winter came and all living things were in danger of extinction, King Jamshid, by the command of God, built underground cities and did not allow people with various diseases, defects and creatures to enter these settlements. "Don't let anyone who is fat, emaciated, emaciated, duyasana (parents of filthy children), daivak, kasvish, vizborish (people with body and body defects), fangs, and Ahriman in general leave their mark!"

The Avesto also emphasizes that one of the basic tenets of a strong family is fidelity and mutual trust. witch wife, disappear! Get out of here, you wicked woman! "

It is obvious that the system of family relations, which has become a certain rule and rule in the life of Zoroastrians, has not lost its significance even today. It is important for all times to pay special attention to the strength of the family.

The rich spiritual and cultural heritage of our ancestors serves as a valuable source in various aspects of family and life, in preparing the younger generation for family and marriage, in shaping and improving their spiritual and moral qualities.



References

1. "Avesto" A.Strong tar.T.Sharq. 2001 y
2. H.Khomidov "Avesto fayzlari". T. 2001 y.
3. Makovelskiy O. "Avesta". Baku.1961y.90 b.
4. Safarov O., Mahmudov M. "Family spirituality" T.: "Spirituality", 1998.
5. Kurbanova G.N. Professional development history of sanitary-hygiene works in the end of XIX and the beginning of XX century//International Scientific Journal Theoretical & Applied Science // p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online) Year: 2020 Issue: 04 Volume: 84 Published: 30.04.2020 <http://T-Science.org>. SOI: 1.1/TAS DOI: 10.15863/TAS
6. Kurbanova G.N. Pedagogical and psychological bases on developing students' professional thinking in medical pedagogical education// International Journal of Psychosocial Rehabilitation//2020 march Volume 24-Issue 6 3059-3067
7. Kurbanova G.N. Formation of professional thinking in future //International Journal for Advanced Research In Science // Volume 10, Issue 05, May 2020, 98-102.
8. Kurbanova G.N. The role of ancestral heritage in the development of professional thinking of future professionals // International Scientific Journal Published: 30.01.2020, 447-450.
9. Kurbanova G.N. Development of professional thinking through communicative skills among students of medical universities //International Scientific Journal Theoretical & Applied Science // p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online) Year: 2019 Issue: 09 Volume: 79 Published: 30.11.2019 <http://T-Science.org>
10. Adizova N. "The role of ethnotoponym in the toponym of bukhara District" International Scientific Journal Theoretical & Applied Science p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online) Year: 2020 Issue: 01 Volume: 81 Published: 30.01.2020 <http://T-Science.org> 414-416
11. Adizova N. Nominal description of the bukhara district. International Journal of Recent Technology and Engineering (IJRTE) ISSN:2277-3878 Volume-, Issue-3S, October 2019.
12. Adizova N. The Main Motives and Objectives of fun genre in folklore. International Journal of Innovative Technology and Exploring Engineering (IJITEE)ISSN: 2277-3878, Volume-8, Issue-3S, October 2019. –P.202-207.
13. Adizova N. Rhyme, rhythm in fun genre. International Scientific Journal Theoretical & Applied Science p-ISSN:2308-4944(print) e-ISSN: 2409-0085(online) Published:09.10.2019. –P. 65-67.
14. Adizova N, Adizova N The role of the fun genre in children's spiritual development. Middle european scientific bulletin ISSN 2694-9970 Published:09.09.2020. –P.38-40.