

**SOCIO-ETHNOPSYCHOLOGICAL PROBLEMS AND ASPECTS OF DIVORCE IN
UZBEKISTAN**

Ruzikulov Fakhridin Rasulovich

Doctor of Psychology, Professor of the pedagogical center of Navoi region

Abstract: The upbringing and formation of healthy children ensuring the stability of the family with the help of socio-psychological aspects of ethnopsychological characteristics is one of the important issues.

Key words: ethnopsychology, family, marriage, divorce, spiritual values, marital relations, family stability, raising children.

Introduction: The customs and traditions of our sages increased our spirituality in harmony with the teachings of Islam. If we pay attention to the periods after our country gained independence, we will see that not only Islamic, but also a number of traditions inherited from our previous generations have been absorbed into our spiritual values, have acquired educational significance for their use in everyday life.

In interpersonal relationships, national values, ethnic characteristics, a national psychological image and a number of ethnopsychological characteristics of the human psyche are formed. This, in turn, serves to strengthen the national feeling and creates an opportunity to preserve universal values.

Methods: Publications of Western countries, especially in the United States, show that the coefficient of "divorce" is higher than in other countries of the world, and families have long ceased to be the "abode of happiness." Marriage researchers believe that families with prosperous marriages in the United States live in empty barks. There is no spiritual intimacy and mutual understanding between spouses, they say that marriage is only to preserve family unity.

Divorce occurs due to the fact that between spouses there is no mutual understanding of character, mental and emotional feelings, violate each other's rights. Sharia law requires a person to strictly obey. The dominance of such teachings over the centuries has shaped the preparation of people for family-marriage relations and events taking place in family life, according to which, regardless of what happens in their family life, people accept them as a natural situation, as a requirement of fate and get used to it.

Results: At the same time, not only Uzbek families, but also local peoples living in Central Asia: Kazakhs, Tajiks, Turkmens, Kirghiz, Karakalpaks did not study family and marriage issues, the great sages of our people, our thinkers, who left an indelible mark on the history of mankind for thousands of years, have their own personal issues of family life. Based on their observations, they analyzed the works of their contemporaries and the sages who lived before them in this regard, and wrote a number of works on family and marriage issues, They left their opinions as an invaluable spiritual legacy for future generations. The work they did and the works they wrote have been preserved in the consciousness of the people and in the creativity of the people for centuries as "moral rules" and have been passed down from generation to generation and have not lost their educational significance today. One of the major scholars, Burhaniddin Marganiy, in the sections "The Book of Marriage" and "The Book of Divorce" of one of his royal works "Hidaya" wrote: "... divorce is prohibited, but for deliverance (spouse and spouse living in the same house without consent, from committing sin) are allowed" or "...marriage is a form of slavery, and divorce is a form of getting rid of this slavery." When writing this, he points out that divorce is one way to get rid of an unwanted marriage, and that it is a forced measure instead.

Discussion: Another of our thinkers, Ahmad Donish, said: "If the bride and groom get involved in each other's conversations and scandals, then their sweet marriage will be destroyed, and coldness will reign between them...", mentioning that this can cause negative consequences.

The daughter of Fakhr ul Banot Sibgatullah, a scientist and teacher who lived in the late 19th and early 20th centuries, gave 87 lessons to girls in her book, and wrote in the seventeenth lesson: "... your husband, father-in-law, close mother-in-law, daughter-in-law, brother-in-law and daughter-in-law should be dear to your heart and respected. It is necessary to treat them coldly, not to be bad, always act with special respect and gentleness, speak softly and pleasantly and not offend them at all." At the same time, she advises every woman to work with dignity in the family, take care of the well-being of family members, honor them, act without violating moral norms even in difficult and conflict times, and even a family on the verge of destruction or separation is asked to maintain warm relations.

Family and marriage relations were established in our country almost three thousand years ago, in the religious book "Avesta" of the Zoroastrians, great importance is given to the family as the main link of society, the existence and well-being of society, strengthening social relations, the fight against evil, the continuation of the human race, the Avesta society states that viability, continuity and dissemination religions depend on the stability of society. Therefore, it is emphasized that marriage is pleasing to the Almighty God Ahura Mazda, and celibacy is sin and evil.

Zoroastrianism strictly prohibited marriage, that is, divorce, promoted marital fidelity, condemned immorality and the lifestyle of adulterous wives.

In the ethnopsychology of Eastern countries, religion and Sharia law have been considered the main decisive moral and legal force for several centuries. As in any religion, Islam pays great attention to the family, marital relations, divorced couples and family breakdown. The main idea of family and marriage issues in Islam is the idealization of a monogamous (single marital) family structure. It clearly shows the roles of men and women in the family and society. In this case, the responsibility for financial support of the family and divorce rests with the man. In the case of an unambiguous divorce of the spouses, it is assumed that it will take place without negative complications, in Islam "divorce in a beautiful way", that is, the spouses will not disrespect each other and their children, in particular, the woman will not be condemned or censured in the eyes of others, and she will be the buyer of another husband, the need is emphasized. In addition to this, it should be said that on the basis of Sharia law, almost every detail, situation and aspect of family life was thought out and structured in such a way that not a single insignificant thing was overlooked.

Conclusions:The bottom line is that in order to prevent the negative aspects of divorce, we must know our ethnopsychological characteristics, especially in the holy books "Avesta", "Holy Quran", Hadith, etc., in the works of our scientists of the past, the problems of family breakdown and conflicts in the family are widely covered, and they are the solution to this problem and the prevention of divorce, they help to acquire a lot of scientific and theoretical information, as they embody the mechanism of social relations, the perception of a person by a person. At the same time, when studying the problem, it would be appropriate to take into account national traditions, mentality, high feelings, values, spirituality, multigenerationality and the large number of children of the Uzbek family.

References

1. Avesta: a historical and eternal monument / N. Joraev; translator A.Makhkam. Tashkent: Gofur Gulam Publishing House, 2015. – 732 p.
2. Ahmad Donish Navodirulvak E. Rare events. Tashkent, 1964. 106 p
3. Burhanuddin Marghinani Hidoya. Volume 1. – Tashkent.: Adolat, – 2000.– 848 p.