

# Causes Of Family Divorce And Issues Of Its Elimination

**Aminova Manzura Mutalibovna**

*Associate professor of Kokand State Pedagogical institute, candidate of philosophy, Uzbekistan*

**Annotation.** In the article, the author, on the basis of factual data, revealed that the causes of the crisis in modern Uzbek families, the increase in family divorce are domestic violence, the oppression of women and their discrimination. In the article, the author identified the reasons that in many cases cause divorce, this is the lack of a woman's place in the family, as well as the passivity and lack of literacy of a woman who, even those who are subjected to domestic violence, hide and very rarely complain. The facts show that the majority of women, being afraid of the threat of their husbands and because of the reproaches of their parents, according to the mentality of the Uzbeks, divorce is considered a disgrace to the woman's family, they hide domestic violence. These days, this situation sometimes leads to husbands killing their wives. In the article, the author believes that the reason for this situation is the lack of literacy of women, the early marriage of girls, the choice of husbands by parents and outdated relationships, that is, complete subordination to husbands. In conclusion, the author offers his conclusions and suggestions for eliminating this situation.

**Keywords:** society, family, woman, Renaissance scholars, Jadids, family relations, nationality and modernity, domestic violence, oppression, suicide, gender equality.

## **Introduction. Relevance of the topic.**

From the very beginning of the emergence of human society, people began to live together. The way people live together and their forms have changed over the years and have become more and more fragile. Considered a small part of society, the family, from its inception to Hazir, maintains its place in society. In this way, the family is the smallest, most complex and oldest association of the personality society.

The peace of the state, its sustainable development, economic growth, the health of its citizens, their correct lifestyle, the independence of the family and the correct upbringing of children in it in ideological terms. If we liken society to a strong Imamate, the family consists of its bricks, if the Imamate's bricks are fragile, free, the castle will quickly shed light, just as if families are unstable in society, Society will also degenerate.

## **Methods and degree of study of the subject**

In our national values, in the activities of great scholars and sages, from time immemorial, issues about the relationship between the family and its members, about the child and its maturation have been central issues. the focus has been on key issues. First of all, the sources of Islam, which is

our sacred religion, are the Holy of family and marriage in the Quran and Khadisu Sharif, in which a large place is given to the tasks of husband and wife, the upbringing of children, inheritance. In Islam, much attention is paid to the family, how to organize it, who will be its head, the rights and duties of its members, the upbringing of children, in general, all issues of family life are thoroughly studied and given the necessary instructions.

"There are more than fifty verses about marriage and family in Quranic Karim. Muhammad (s.a.v.) in books with Hadith of Hadith, the Hadith of marriage forms separate sections. Several verses of Karima state that the couple is a blessing. Because according to its creation, a person cannot live alone. He will always need the help of others, his mental and physical support. The male and female couple gives rise to a small society called the family. The family is recognized as sacred since it is the first stage of society, as well as the place of religious, social, moral education." [1] according to the conclusions presented in Islamic sources, the family occupies an important place at any stage of society. The family itself can be called a small society. It is the independence and inviolability of a small society that ensures its independence and inviolability. As

a place – School of life, it forms in a person national traditions, a later Way of life, will and thinking. The family brings morality and culture to future generations by preserving them. Living as a family forms in a person community, a happy lifestyle, the responsibility of intelligence, spiritual morality and qualities as a duty.

Many ideas about the family and its importance in the individual and society are also presented in the works of Renaissance scholars. For example, in the philosophical worldview of Abu Nasr Farabi, Abu Rayhan Beruni, Abu Ali Ibn Sina, Yusuf Khos Khajib, Mahmud Koshgari, Kaikovus, Alisher Navoi, Zahiriddin Muhammad Babur, who are considered great scholars of the East, special attention was paid to family and family relations.

Also, many scholars and writers such as Rezauddin Ibn Fakhriddin, Muqimi, Furqat, Zavqi, Uvaisi, Nadira, Abdurauf Fitrat, Abdullah Awlani have left their advanced thoughts on these issues in history. Their philosophical ideas are still important in organizing and managing the modern family.

Abu Nasr Farabi, one of the scholars of the Eastern Renaissance, in his works "The City of Virtuous People" and "Treatise on the Attainment of Happiness", philosophical views on human development, happiness, education and upbringing, morality, attitude to religion in the family enriched the place of the family in society with new ideas. According to the scientist, true happiness can be achieved only when injustice and oppression disappear between people, and in the family, the happiness of the people in the family is formed by their mutual respect, sincere relations, and affection.

According to Farabi, giving up unnecessary customs is important in achieving happiness. "Leaders must also change the past, which represents bad habits. Otherwise, there will be no lightness, change and growth in life if you follow the students of the past and keep it. It is necessary to try to turn it into something. Alloma in his works made clear conclusions about the fact that every parent is the primary teacher and guide for their children, and it is they who have the effect of forming the child's basic education and the necessary preparation for society.

In the works of the great figure of the Renaissance, the encyclopedist Abu Rayhan Beruni, unique ideas about human manners and morals in family relations are given. As a scholar of the human psyche, the scientist described in his works such concepts as the human personality, his maturity, intelligence, health and taste, patience and modesty, beauty and taste, purity and selfishness. He writes: "A person is obliged to unite with his relatives in society, the purpose of which is to support each other and to do things for each person to provide for himself and others."

Abu Rayhan Beruni says that "freedom and moderation should be the core of nobility"; talking about the connection between a person's external attractiveness and his moral image, "brushing the teeth, keeping the eyes and eyelids clean, putting antimony on them, and dyeing the hair when necessary, taking and polishing the nails." [3] is the basis of human health and mental purity, states that. These ideas have not lost their relevance even in modern times, because family members and spouses follow these instructions as one of the foundations of family harmony.

His thoughts that a person with morals should be an example in his behavior, culture of behavior, life, and family stability are examples of the scientist's exemplary views on family ethics. In the work, it is shown that a person is able to control his passions and change them, while training his soul and body, he is able to turn negative aspects into praiseworthy things, to treat him with spiritual medicine, and gradually, by the methods indicated in the books on ethics, he is able to eliminate the vices.

Thus, Beruni followed in the footsteps of his teachers and made a worthy contribution to family psychology with his humanistic universal views. He advocated mutual understanding between people, equality and justice in governance, which have not lost their importance even in our time.

Abu Ali Ibn Sina is one of the Eastern thinkers in the system of family relations and views related to this area. As a great scientist, he tried to reveal the scientific essence of all phenomena. The works created by Alloma became the property of the peoples of the world. The proof of our opinion is the fact that his "Risolai Tadbir Manzil" ("A

Treatise on the Event of Family Happiness") and a number of other works have been attracting the attention of experts in various fields for centuries.

The mutual unity of science and behavior and efforts leads to the level of human wisdom, a perfect human being. Alloma emphasized the role of the family in matters of moral education. Elucidating various aspects of family relations, Ibn Sina first of all sets a number of requirements for the head of the family. The head of the family, he writes, should perfectly master the issues of education in the family, both theoretically and practically. If the head of the family is inexperienced, he will not be able to educate his members well, in the end he will not achieve good positive results, bad upbringing can have a bad effect not only on this family, but also on the neighbors and neighborhood. Ibn Sina believes that raising a child in a family is the primary duty of parents, regardless of their position in society. The issue of women's behavior in the family is also important. In the section of this book "Afsofi Bekhtar in Zanho" (On the Good Qualities of Women), their following qualities are emphasized: "A woman should be intellectually wise, shy, modest, chaste, and should not talk much: she should obey her husband and love him. , should bear children, always be honest, pure, speak the truth, be humble, not be capricious, not lose one's chastity and reputation; she should never show a sense of pride and dignity towards her husband, do her work well and on time, and use the family's material resources sparingly; with her behavior, she should not leave room for the feeling of resentment in her husband's heart.»[4]

Yusuf Khos Khajib's famous work "Kutadgu Bilig" also contains valuable ideas about the right choice of a spouse, i.e., what qualities to pay attention to, the role of a husband and wife in managing family life, and the norms of interaction.[5] Alisher Navoi's work entitled "Mahbub-ul-Qulub" or "Love of Hearts" also contains valuable ideas about the culture of life, manners, and love. Because in this work, Navoi describes the most necessary lessons in people's hearts, and focuses on the good qualities that allow them to get out of various events and situations in their marriage and family life, as well as the issues of educating them. In the chapter "On Marriage and

Wives" of the treatise, he writes about marriage and its benefits, family etiquette, and the good qualities of wives. "The state and happiness of a good wife and family. The neatness of the house is due to it, the calmness and tranquility of the owner of the house is due to it. If he is wise, there will be order in the household, the equipment will be clean and in order."[6]

In the East, serious importance has been attached to the preparation of young people for family life since ancient times. They have reached us in the form of "Advice", "Pandnoma", "Hikmatnoma". In these sources, various events of educational significance are told about the fact that in preparing girls for life, first of all, human qualities are formed in them, the family is sacred, and it depends on the housewives to take care of it.

Also, one of the Eastern thinkers who lived in the second half of the 19th century, Akhmad Donish, in his work entitled "Navodir ul-Waqae", gives valuable thoughts about the necessity of marriage after reaching adulthood, family happiness, parental duty, and the duties and qualities of a man. Akhmad Donish believes that family happiness depends more on wives, because family harmony, organization, and kindness are in the hands of women.[7] In the book "Family" by the Tatar scientist Rezauddin ibn Fakhruddin, who lived in the late 19th and early 20th centuries, the issues of family and marriage, the role of husband and wife in raising children, and the role of women in the family are covered. According to the scientist: "If the family is likened to a ship, the wife is in charge of the tail (rudder) of the ship." Just as a ship with great power on a river follows the motion of its tail, so in the example of a country, families follow the motions of the wife within the family. The fact that the condition of the peoples before our eyes, and the condition of the women, is worthy at the same time, proves the correctness of this claim. It is clear that a nation whose wives are well-educated will be educated, and a nation whose wives are uneducated will be uneducated, a nation whose wives are diligent, enterprising, and willful, and a nation whose wives are lazy or wasteful will be poor. [8] It is the sacred duty of every young person to know the opinions of the great scholars about family happiness, love and marital relations, and the qualities necessary for them.

In one of the manifestations of the 20th Century Turkestan jadidism movement, Abdurauf Fitrat's work "family" and "family or family management procedures", great attention was paid to the issue of the family and its role in society. These works also give valuable ideas about how to get married, about parental and child duties, about the relationship of family members, what kind of wife to choose, about the knowledge of girls.[9] as well as scientists of the new era Musurmonova O., Karimova V.M. Soginov N.A., Hadakov N.M. Shaumarov Sh.B books on the pedagogic and psychological foundations of the family were created.

### Discussion

As it can be seen from the review of the above literature, the general opinion common to all scholars of the East is that the responsibility for the stability of the family, its development, and proper upbringing of children is mainly assigned to women. In modern literature, it is also shown that it is a woman's duty to ensure economic, spiritual and moral relations between husband and wife, to establish good relations between blood relatives.

But nowadays, the modernization of economic, spiritual-educational and psychological relations between spouses in young families, gender equality in some cases, the difference from our age-old values that show women as subordinate and submissive, creates a contradiction between nationality and modernity in families. The article talks about the crisis situation in the modern family in the era of globalization, as an example of Uzbek families, domestic violence and pressure on women, and the reasons for the increase in family divorces as a result, as well as their solutions.

The family, which is considered the most ancient unit of mankind and the main foundation of society, is considered the most important and important human unit in the East. But today's statistics show that the family and family relations are in a deplorable state. The article gives practical suggestions on how to solve these problems.

President Of The Republic Of Uzbekistan Sh.M.Mirziyoyev in his speech at the Youth Forum on December 26, 2020 said: "Our people have long known the family sacred and always cherish it. The

stronger the family, the more stable the society will be.

We must not forget one thing: peace and harmony in our apartments is directly related, first of all, to the healthy atmosphere in the family, to the preparation of our daughters, who are on the verge of an independent life, for family marriage.

Unfortunately, as a result of our indifference and neglect of this important issue, over the past 11 months of this year, 25 thousand divorces were recorded among young families. This negative state should seriously bother and cause severe anxiety to all of us.

After all, think for yourself, 25 thousand divorces – if there are at least three members of each family, isn't this – the ruin of the life of 100 thousand people?!

How many innocent children remain living orphans as a result of this. The fate of how many people will be left without a trace and wandered.

Why didn't we try in the neighborhood to save these families, didn't we show the right way to young people?

I would be infinitely grateful to all of you if you, our dear youth, also showed initiative and activity in preventing family conflicts, reducing judgments."he said.[10] in reality, as of June 1, 2022, 20,798 decrees on the Republic were recorded by the FHDY authorities, according to the Ministry of Justice, this figure increased by 4,700 compared to the corresponding period last year.[11]

Meanwhile, according to the press service of the Supreme Assembly's human rights representative (Ombudsman), cases of violence against women are also increasing every year. "Until April 15, 2021, an appeal was received in the name of the Ombudsman for about 20 cases of sexual and physical violence, mental harassment by women. The numbers that reflect violence against them can actually be even more so. And the reason for this is that Uzbek women turn a blind eye to violence in many cases," the message says.[1]

Looking at the result of the survey, 42% of the women who participated in it put up with violence for fear of not being able to feed themselves and their children, another 38% turn a blind eye to violence for fear of being discussed (talkative) by others. Violence is control over a person through harassment and humiliation. That is, violence is a

conscious establishment of control over the victim and his life.[2]

According to the World Health Organization, more than 25 percent of women between the ages of 15 and 49 experience physical or sexual abuse throughout their lives. 33% of these violence falls on the territory of Southeast Asia.[3]

The Ministry of internal affairs and the commission for gender equality issued a "protection order" in 8 158 cases by her husband to his wife, 322 by the mother-in-law to the bride, 229 by the bride to the mother-in-law, and the remaining 2 361 by others. [4]

Despite the 26 years since Uzbekistan joined the UN Convention on the elimination of all forms of discrimination against women's rights, there are still cases of women's rights toptash.

In Uzbekistan, in the last month of 2022, 7 women were brutally killed by their spouses, more than a dozen children were left without a mother.

In Uzbekistan, 34,330 or 87% of cases of violence against women were committed in the family. This is stated by the official channel of the agency for information and Mass Communications under the administration of the president of the Republic of Uzbekistan. Deputy head of the MIA crime prevention service colonel Umida Abdullaeva, head of the Department of the state committee for family and women Bahadirjon Kahhorov, head of the Department of the prosecutor general's office O'ktam O'taev was informed at a press conference.

During 2021, the internal affairs bodies received 39,343 Appeals on cases of harassment and violence against women. In order to protect women from harassment and violence, 39,343 women were issued protective orders. 378 of the protective warrants were given to minors, 9,861 to young people (18-30 years old), 29,104 to women and women over 30 years old.

According to the analysis, 26,667 of the protective warrants are spouses, 1,559 are in-laws, 1,128 are brides, and 9,989 are formalized in relation to other persons.

Recall that in 2020, a presidential decree was adopted to protect women from harassment and violence. According to the document, the procedure for issuing a protective order to women affected by harassment and violence is approved.

Thus, the women were offered to take responsibility for those who spoke. "The applied protection warrants resulted in a family reconciliation in 20,769 cases, a dispute was resolved in 15,142, a family was divorced in 921, and a dispute was not resolved in 2,222 cases," the message said. [5]

### Research results

In general, violence is any type of oppression in the eyes of any person who recognizes his rights, be it physical, spiritual or spiritual, or sexual, widely manifested. But for some reason, when it comes to violence among the people in Uzbekistan, it is mainly understood to physically harm a person. In particular, also in domestic violence against women.

Therefore, a spouse who does not raise his hand to his woman in a family environment is considered an ideal benchmark. The terrible thing is that some women do not realize that they are being abused even. Violence it's just a slap pull, not a kick. to say 'you don't go to your mother' is also mental violence, not giving enough money for a woman's need is also economic violence, pulling into bed when a woman doesn't want to, and or not satisfying her sexual need when she wants sexual violence. Such cases are so striking that they are already being perceived as standard as well.

Perhaps this is the root of other problems with women in society. According to the results of a survey conducted by the Ombudsman in connection with this issue, 42% of women who took part in it, fearing that they could not feed themselves and their children, 38% turned a blind eye to violence, unwillingly discussed and talked about by others. Sheikh Azhar Naser, a well-known representative of the Islamic world, says: "teach your daughter to be financially independent, so that in the future her husband will be a close man, not a boss."

In the first three months of 2021, the Ministry of internal affairs and the gender equality commission studied cases of violence committed by 8,158 husbands to their wife, 322 to their bride by mother-in-law, and 229 to their mother-in-law. At this year's extended meeting of the Republican women's public council and the commission on gender equality, Senate President Tanzila

Norboeva says of responsible employees who are free to face cases of violence against women in families: "in these cases, some families say that it is not harassment or that it is not violence. They, just, beat, justify themselves. Even though the internal affairs staff 'will be in the family, go away, you will be reconciled' there are also cases of sending back. Indeed, today in Uzbekistan, the indifference of organizations responsible for the increase in cases of violence against women in the family and their lack of thinking within the framework of the law are caused by an equal amount with mentality." [6]

There is a law "on protection against harassment and violence against women." It presents 4 types of violence: physical, sexual, mental and economic violence. But the concept of domestic and domestic violence was not given. Unfortunately, the issue of liability in persons who have suffered physical violence is also limited to the payment of a violent fine, or by a defense warrant, to be qualified under the article of humiliation, slander or minor bodily harm in the code of administrative responsibility due to the lack of the concept of "domestic violence", the lack of responsibility is not established.

The person carrying out the violence knows that he will not be held accountable. Society also tries to justify a violent personality. In this case, a woman should not report violence or be endured by those around her, family members, there will be a fist of marriage, endure for your children, work will be kept at the reception.

Our proverbs also promote the need to walk quietly in a state of violence. For example, the long-standing existence of the proverbs "the girl who comes out except the winch", "if the water comes, it simulates, if the stone comes, it gnaws", "your dead is also this family" are the roots of domestic violence that has been going on for years. It's about going to the family environment. Two different approaches to a boy and a girl are causing. It is normal when a boy hits, punches someone. It is perceived as courage, courage. And the girls are taught that if I am gentle, angry, they should sit quietly and obey. And the guys are encouraged.

Even in the upbringing of a girl and a boy, parents choose two different directions. Girls are mainly treated as future brides, mothers. And the

guys are treated as future family breadwinners. The demand for them is not always fair. And girls are limited in the right to education, work. When starting a family, a habit is formed not to take out, to be patient, even in the event of what is said in the House.

Usually, the candidates for the groom are asked what they will do or what work can do, what requirements they have for the spouse. And of the girls, a housewife who does not have her own opinion as an independent person, who must always consider herself a slave to other family members, always standing as a "rooster", the readiness of the house as a cleaner is strictly checked, and from the very first day her dignity is humiliated and her rights are violated.

Cases of domestic violence related to women have been widely covered in Uzbekistan in recent years than in previous years, in which the role of social networks, bloggers and journalists can be recognized. Increased public control, the emergence of writer special platforms in the same direction is a pulpit for women who are victims of violence.

There is a pulpit, there is the law of the Republic of Uzbekistan "on the protection of women from harassment and violence", but cases of violence against women are increasing every year. This can be compared to a chain: we imagine a family and an oppressive husband and an oppressed woman in it. The boy of this family grows up seeing that it is normal for a man to humiliate a woman, and the girl child sees that it is a normal phenomenon for a woman to suffer oppression, the chain continues to connect.

"In addition, there are also indirect victims of such violence — these are young children, elderly parents, who inadvertently monitor what is happening, and this also injures them. It should be noted that domestic violence is a regular torture, almost no one asks for help from the first time, since often the victim is psychologically and financially dependent on the aggressor, believes that from time to time he will get angry, cannot avoid conflicts. Therefore, domestic violence cannot be equated with a street scandal," noted Nemoichi.uz. The University of Manchester recently announced part of its research on high interest rates. According to him, the IQ

(intelligence coefficient) of 50% of children whose mothers suffered from violence would be lower than that of other children. It is clear that the future of such children, born with low skills and raised as witnesses to violence, will be more problematic.

### Conclusion

From the above studies, we can conclude that in Uzbekistan one or another manifestation of violence against women in the family is actively occurring. The main reason for this is the fact that women are not financially independent and are not accepted by society even in case of divorce. If we take women's discrimination lightly, do not ensure that girls and women have sufficient knowledge (in particular, girls are given to early marriage), and, judging by the fact that our own daughter, sister, or sister are under oppression-deliberately not helping her and pushing her out of her breasts, then Uzbek oppressed women will grow up in our society. Given the nationality, the upbringing of the next generation, mainly female gardanidness, one can only guess what kind of children the oppressed woman will give to our country.

In our opinion, it is necessary to change our attitude to the family, to the issue of marriage as follows:

First of all, the following organizations formed to improve the existing women's rights and their lifestyle in the country are the state committee for family and women, the Senate Committee on women and gender equality, the legislative chamber Commission on family and women, the Republican commission on gender equality and family issues, the scientific and practical Center "family", the research institute "family and, The Centers for employment and health promotion of women, the "WISE Women" movement, the Council of mothers-in-law should coordinate their duties and necessarily carry out cooperation with representatives of the locality.

Secondly, one of the most important manifestations of our oriental upbringing – it is necessary to teach our girls to correctly interpret that women are patient. In some cases, patience in women is delivering them a punishment. Because, a woman's patience is used by many men in oppression. As a woman is patient and endures a man's whims, a man is even worse violent. In a

man, the thought arises that a woman's patience will endure even if I spend the reason. So it is imperative for girls to instill such concepts as self-awareness, self-esteem from youth.

Thirdly, it is necessary to prepare our daughters from youth only for housekeeping, subject to the husband and his family, not instilling in them that their life will be good if they are fluffy, able to do household chores, and if a man cherishes and is obedient, then first of all find a place in life, prepare himself to be able to.

Fourth, girls should be taught to overcome the family by the presence of material and economic, moral, religious, as well as mutual problems of family members, intelligence, entrepreneurship and sobriety, knowledge of the family, without explaining the family as a fantastic mythical, good, sweet life.

Fifth, it is necessary to teach girls first of all to science, to master a certain profession, to read books, to accustom them to looking for ways to get out of various problem situations, and to focus on the formation of a correct worldview.

Sixth, it is necessary to educate girls so that they do not yawn in the face of life problems, in any situation they have firm self-confidence, strong-willed, ready to overcome any financial difficulties for themselves and the future of their children.

Seventh, a woman who is oppressed, submissive, patient with all kinds of pressure and oppression, whose children, let alone a woman who cannot cope with herself, is obliged to explain to anyone that she will never like it.

The eighth is to regularly increase the legal awareness of young people from school to vocational schools, higher educational institutions, and to hold a day of legal knowledge by youth leaders in the neighborhoods.

The family is a major unit of society. Therefore, the formation of a person's personality begins with the family. The family is not a narrow household concept, but it is a social collective phenomenon. For this reason, families unite and form a society. Just as changes in society have an impact on the family, changes in the family also have an impact on society. In this regard, our government is increasing attention to the upbringing of young people in the family, their

health, and there are opportunities for solving and implementing these issues.

## REFERENCES

1. Abdulhai Tursun. Strong family foundations. T. "Movarounnahr" 2012. 6 p.
2. Abu Nasr Farabi. The city of virtuous people.- Tashkent. People's heritage publishing house named after Abdulla Qadiri. 1993 124 p.
3. Abu Raikhan Beruni Mineralogy - M. Izdatelstvo AN. USSR, 1963, S. 22.
4. Rakhimov S. Abu Ali ibn Sina about education and upbringing. T. "Teacher", 1967. 99 p.
5. Yusuf Khos Khajib. Kutadgu Bilig.- T. Star, 1990 192 p.
6. Alisher Navoi. Mahbub-ul-Qulub. T. "Cholpon" Volume 13. 244 p.
7. Ahmad Donish. "Navodir ul-waqae" - Dushanbe - "Donish" 1989. 339 p.
8. Rezauddin ibn Fakhruddin. Family./translator: T. Ziyoev-T. "Mekhnat" 1991. 64 p
9. Abdurauf Fitrat. Family or family management arrangements. T.: "Spirituality" 1998. 8-p.
10. Mirziyoev Sh.M. December 26, 2020. Speech at the Youth Forum. [www.press-service.uz](http://www.press-service.uz).
12. Aminova M. M. The significance of national values and education of modern youth //Internauka. - 2020. - No. 22-2. - S. 51-52.
13. Ruzikulova, Maftuna. "The history of irrigation in central Ferghana (1950-1970)." Scientific research results in pandemic conditions (COVID-19) 1.02 (2020): 117-121.
14. [minjust.uz](http://minjust.uz).
15. [ombudsman.uz](http://ombudsman.uz).
16. <https://www.who.int/>
17. <https://hpbb.uz/>
18. <https://aoka.uz/uzb>
19. [www.genkom.uz](http://www.genkom.uz)