

INTERPRETATION OF FAMILY AND MARRIAGE ISSUES IN THE HERITAGE OF EASTERN THINKERS

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Annotation:

This article highlights the importance of the scientific heritage of the family and family relations in the works of Eastern thinkers. It is noted that the scientific-pedagogical and socio-psychological views on family relations in the work have not lost their relevance today. This, in turn, will help to inculcate family values in the minds of the younger generation through the study of family and marriage.

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INTRODUCTION

At various times in society, the issue of family and marriage has been the focus of scholars. The great scholars and statesmen of the East, such as Abu Nasr al-Farabi, Abu Rayhan al-Biruni, Abu Ali ibn Sina, Fakhr-ul Banat Sibgatullah qizi, Abdurauf Fitrat, and others, have left behind in their works their great ideas on family issues, which are great for modern science. has social significance.

The ideological unifying basis of all Eastern thinkers was that they emphasized the role of family and marriage in the upbringing and development of the individual, especially the role of the family in the mental and moral development of the individual, the guiding and educating functions of parents and loved ones. While they place a number of qualities that can only be developed in the family - honesty, purity, courage, kindness, honesty - above all other qualities, the high qualities of human relationships are primarily passed from parent to child and their positive impact on society. have detailed practical instructions in this regard in their works.

MAIN PART. The world-famous scholar and enlightener Abu Nasr al-Farabi (873-950) expressed his views on human perfection, happiness, education and upbringing in his famous work *The City of Noble People*. The scholar emphasizes the need for people to unite in community and community to meet their needs and find perfection [3,238]. In this team, it is taught that each person learns professions according to their nature, talents and abilities, and strives for perfection in their art (craft) every day. This is why people of different nationalities and religions come together in different communities. Farabi explains that some of these societies are complete and some are incomplete. Full communities are of three types: large community, average community, and small community.

A great society is a community of all the places on earth and the people who live there. The average

society is a nation. A small community is an association of residents of a city [3,238].

Incomplete communities are rural, neighborhood, and family communities [3,238]. The family is the smallest community. The neighborhood and the village belong to the city, and the village community serves the townspeople (to deliver the product). The neighborhood is part of the city, part of the street neighborhood. The house (yard) is part of the street. The city is part of the country. Nations are a world society made up of different countries [3,238]. According to the scholar, a city inhabited by people who help each other in the pursuit of true happiness and do good deeds is a city of good people, that is, a city of good people [3,239]. Also, in all cities, the peoples who help each other in beautiful, good deeds on the path to happiness are virtuous, that is, virtuous peoples [3,239]. According to Farabi's teachings, true happiness is achieved only when one person's jealousy and oppression of another disappears, and the sincere attitude and kindness of family members towards each other constitute the happiness of the people in this family..

The views of Abu Rayhan al-Biruni (973–1048), another Eastern thinker, on family relations are also noteworthy.

In his book *Mineralogy*, he quotes parents' advice to girls who are getting married, emphasizing that more women are responsible for peace, harmony and happiness in the family, and writes:

“My daughter! You leave the house you studied and go down to an unfamiliar apartment. You don't know all the qualities of your future groom. Be earth, and it will be heaven. So you treat him in such a way that if you are as humble as the earth before him, he will be as noble as heaven. Just as heaven made the earth green with its healing rain, so it will delight you with its tender mercy. Again, if you are her maid, she will be your servant. Let your husband hear only soft and sweet words from you, do not sit in front of him in a naughty or old dress or without braids on your face and your hair in order. A father named Abdullah ibn Jafar said while marrying his daughter:

- You should avoid jealousy, because it is the key to separation. If you are angry with your husband, he will arouse hatred. It is better for you to be kind to your husband, it is better than any magic, and use water, it is the first of all fragrances ”[4,15].

In his views, Beruni emphasized that the peace of the family is directly in the hands of smart, intelligent, educated women.

Abu Ali Ibn Sina (980–1037) was one of the most distinguished thinkers in the field of family relations.

The issue of family and family relations is described in a special way in his work "Address of the event" [1].

Explaining various aspects of family relations, Ibn Sina first puts a number of requirements on the head of the family. The head of the family, he writes, must master the issues of upbringing in the family, both theoretically and practically. If the head of the family is inexperienced, he cannot bring up his members well, in the end he cannot achieve good positive results, bad upbringing can have a bad effect not only on this family, but also on the neighbors, the neighborhood. Ibn Sina believes that the upbringing of a child in the family is their primary duty, regardless of the position of the parents in society, whether the parent is the head of state, or an ordinary citizen, he is still responsible for the upbringing of the child. Heads of state emphasize that leaders should be an example to all in the field of child rearing [1].

These demands of Ibn Sina on child rearing, educational psychology, and leaders were as relevant at that time as they were today, and they have not lost their force even today. According to him, the educator, that is, the parent, the memorized person "should influence the child's spirit not only in words but also in deeds" [1,44]. Ibn Sina's ideas on human upbringing and family relations are very valuable, and their transmission to the minds of modern youth is of great scientific, pedagogical and socio-psychological importance.

Fakhr-ul Banot Sibgatullah qizi, a scholar of the late 19th and early 20th centuries, has such important educational works as "Girls' Education" and "Family Lessons". Her works are primarily aimed at women, in which the psychological foundations of the culture of behavior, attitudes, behavior are given.

Abdurauf Fitrat, one of the great representatives of the Turkestan Jadid movement of the twentieth century, pays special attention to the family and its place in society.

In his book "Family" Fitrat thinks that the fate of the nation is directly related to the stability of society and the family. It depends on the situation of the family in which he lives ... Where the family relationship is based on strong discipline, the country and the nation will be just as strong and orderly "[2].

Fitrat goes on to argue that if the people of a country weaken family ties with immorality and ignorance and allow indiscipline, then the happiness and life of that nation will be in doubt [2].

The author's "Family" also contains valuable insights into how to choose a wife when it is necessary to get married, how dowry and marriage should be, how a couple should live, the rights of parents and the education of girls.

CONCLUSION. The analysis of the above works on the family shows that among the Eastern thinkers there are many scholars who have dealt with the problems of family and marriage and have left their valuable ideas in this regard for future generations. Scientific-pedagogical and socio-psychological views on this family relationship have not lost their relevance today. This serves to inculcate family values in the minds of the younger generation through the study of family and marriage. Because the study of the heritage of Eastern thinkers and their inculcation in the minds of the younger generation is still one of the most important issues. The ideas of the scholars about the social and economic maturity needed to build a family, as emphasized in their works, are still relevant to us today. This is because the strength and happiness of a family depends on the social and economic maturity of those who marry, and especially on the readiness of the young man to marry.

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