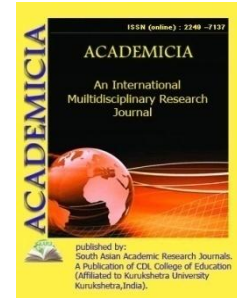




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## COVERAGE OF FAMILY RELATIONS IN THE WORKS OF ORIENTAL THINKERS

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### ABSTRACT

*The family is an important part of society. The formation and development of the family took important place in direct connection with the political, economic, social, spiritual relations in the life of society. Changes in the life of society, people's lifestyle, living and working conditions, national moral norms, psychology, and religious beliefs also influenced the moral, legal, social criteria of family relations. When we study research on the problem of the family, the legal and moral foundations of family relations, the duty of parents to society and their children have always been in the focus of scholars. In this article, oriental thinkers and statesmen - Abu Nasr Farobi, Abu Rayhan Beruni, Abu Ali ibn Sino, Alisher Navoi, Shal (Tileuke) Kulkeoglu, Ahmad Donish, Abay Kunanbaev, Rizouddin ibn Fakhruddin, Fakhr-ul Banot Sibgatullah kizi, Abduraufit Fitrat and in the works of others, described exemplary advice and counsel on family-marriage relations, interpersonal relations in the family, the duties of parents, and the duty of children. Their works also pay special attention to family and family relations, so by analyzing the works of some of the great thinkers of the above, highlighting their pedagogical and psychological views, it is emphasized how relevant the problems of family life are today.*

**KEYWORDS:** *Family, Family-Marriage Relations, Interpersonal Relations In The Family, Family Upbringing, Parenting, Child Rearing.*

## INTRODUCTION

At various times in society, the issue of the family has been the focus of scholars. In particular, Eastern thinkers and statesmen - Abu Nasr Farabi, Abu Rayhan Beruni, Abu Ali ibn Sino, Alisher Navoi, Shal (Tileuke) Kulkeoglu, Ahmad Donish, Abay Kunanbaev, Rizouddin ibn Fakhruddin, Fakhr-ul Banot Sibgatullah kizi, Abdurauf Fitrat and in the works of others, family-marriage relations, interpersonal relations in the family, parental responsibilities, and exemplary advice and counsel on the duty of children are described.

Their works also pay special attention to the family and family relations, so we will explain how relevant these problems are today by analyzing the works of some of the great thinkers of the above, highlighting their pedagogical and psychological views.

The most valuable ideas in the sacred book "Avesto" of Zoroastrianism about family and sharia marriage, the relationship between parents and children, their duties and responsibilities, marriage and the choice of the bride are still relevant today. The Avesto also contains a number of ideas on family relations, family duties and child rearing. It depicts the head of the family as Nmanapati and his wife as Nmanapatni. The book contains information about Vira, the need for a man to think about marriage and children in addition to moral guidance, that a man has the right to marry and have more than one wife at the age of 16, and that the first wife is always the head of others. There are also. In the Avesto, intermarriage is strictly forbidden. This was done to keep the blood of the people and the seed pure, the offspring perfect. It states that large families should receive state benefits, and that women who give birth to two or three children at a time deserve to be rewarded. [12]

In the epics of the peoples of Central Asia, such as "Alpomish", "Kuntugmish", "Gorogli", "Oysuluv", "Layli and Majnun", "Yusuf and Zulayho", "Manas", "Qizjibek", "Qazi Kurpesh Bayan suluv", the theme of pure human relations, love, devotion, and fidelity is glorified. A woman has always been revered as a loyal friend and companion to a man, as a wise, resourceful, guardian of family peace. The woman has become an angel of grace to the family.

In our famous epics, such as "Alpomish", "Qizjibek" and "Manas" mentioned above, in the customs of marriage, special attention is paid to the physical abilities of the young man. The young man's physical ability was tested. For example, sport competitions such as cross-country horse racing, archery, long-distance shooting, and wrestling were held to determine whether a girl was worthy or unworthy. The contest is also reflected in such folk games as "Girl chasing", "Contesting", "Oltiboqan". These epics can give us a complete picture and information about the traditions of preparing young people for family life in ancient times.

## REVIEW LITERATURE

Our holy religion, Islam, the Koran and the Hadith, which are its main sources, pay special attention to the formation of the future family and the need to choose future fathers and mothers-in-law, taking into account the purity of the offspring. The requirement that every parent who wants to be a bride or groom should ask about the future offspring of the bridegroom, or that every Muslim should know his "seven roses" is also rooted in Islamic spirituality, special emphasis is placed on family upbringing [8].

In "Hidoya" of B.Marginoni, it is written that the requirements for marriage and marriage are expressed in the concept of "guarantee". "Guarantee" means equality between husband and wife. In marriage, both parties must be equal and worthy. On the contrary, there will be no marriage, the husband will not be satisfied with the wife, a wife will not be satisfied with the husband. It is wonderful for the bride and groom to be close to each other in lineage, social status, education, taste, faith, and property. But it doesn't matter if the bride is at a slightly lower level. Because, the husband is the head of the family, but if not, the bride may feel humiliated. Moreover, it undermines the groom's position as head of the family.

Among the monuments carved in stone, one of those who left a spiritual legacy with his educational ideas is the teachings of Korkit ota.

Korkit was a famous Kazakh singer, musicologist and scientist of the VIII-IX centuries. The educational advice and aphorisms of the scientist are of great educational value. Korkit left instructive advice to the next generation on respecting parents, family relationships, upbringing of a boy and a girl, various qualities of human character. For example, a girl who does not learn from her mother is bad, and a boy who does not learn from his father is bad. The saying that such a child is not good enough to unite the people and feed them from home is thought-provoking. The father pays special psychological attention to the character of women and divides them into groups. One group of women is the backbone of the family, hospitable, grown-up women, while the other is dishonest, impatient; the third is gossip, women who do not adhere to cleanliness [7].

The world-famous scholar and enlightener Abu Nasr al-Farabi (873-950) expressed his views on human perfection, happiness, education and upbringing, morality, and attitude to religion in his famous works "The City of Noble People" and "On Achieving Happiness" [3]. Speaking about ways to get rid of unnecessary traditions (which are still found in family life and marital relationships), Farabi says: "Leaders (husband or wife) must also change the past, which embodies bad habits. Otherwise, if he follows the requirements of the past and keeps his mood, there will be no ease, change and growth in life." He also emphasizes that "whatever helps (knowledge, morality, profession) to achieve happiness, it is necessary to try to turn it into something useful, to preserve and strengthen it" [3].

Another view of Abu Rayhan al-Biruni (973–1048), one of the thinkers of the East, on family relations is also noteworthy. In his views, Biruni pays special attention to the upbringing of women. In his book Mineralogy, he quotes parents' advice to girls who are getting married, emphasizing that peace, harmony, and happiness in the family are the responsibility of more women, and writes:

"My daughter! You leave the house you studied and go down to an unfamiliar house. You don't know all the qualities of your future groom. You will be the 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 makes the earth green with its healing rain, so it pleases 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 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, who is better than any magic, and to use water, which is the first of all fragrances.”[6]

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

Abu Ali Ibn Sina (980–1037) was one of the most distinguished thinkers in the field of family relations. Alloma’s valuable insights, especially about how women should be in life, never lose their relevance. The section "Afsofi bekhtarin zanho" in her book "Tadbiri manzil" talks about the well-being of women.

The great scholar Alisher Navoi’s (1441–1501 ) views on the relationship, duties, virtues of women and their role in the family are incomparable. In the chapter "On marriage and wives" of the work "Mahbub-ul-qulub", the thinker gave a wonderful account of marriage and its benefits, family etiquette and the virtues of women in the family. Navoi emphasizes the role of women in marriage: “A good wife is the state and happiness of the family. The cleanliness of the house is from it, the calmness and serenity of the host is from it. If it is beautiful, it is sad, if it is kind, it is nourishing. When there is wisdom, there is order in the household, and the utensils are clean and tidy.”[4]

The pedagogical and psychological views in the poems of the Kazakh poet Shal (Tileuke) Kulkeoglu (1748–1819) are built on a social basis, suggesting that the garden at the head of the young man begins with the family. She said, “When a man meets a young man, he is a good wife. If his wife is bad, then he will leave the name of the husband in a bad name”he said, noting that if the young man's wife is good - the state of his head, and if he is bad - the husband is the salt of the land. Accordingly, the poet says in his poem “on women” that a bad wife fights with her husband, and when a guest comes, she frowns, saying that it is useless to drink tea from this house, and the guest leaves the house” [7].

In particular, Ahmad Donish, an oriental thinker who lived and worked in the second half of the 19th century, described in detail in his book Navadir ul-Waqoe (Rare Events) the "Description of marriage etiquette, conditions of marriage, hostility of mother-in-law and daughter-in-law.” According to the thinker, after reaching a certain age, a person needs to get married. Of course, during this period, a person will understand the duties of family, family happiness, marriage, childhood, parenthood. Indeed, the sage states that it is the duty of every man (husband) to love and respect a woman. Family happiness is the desire of people to live up to their goals. According to Ahmad Donish, family happiness depends more on wives, because for a man there is no greater blessing than a righteous wife, the idea that unity, harmony and order in the family are in their hands, as well as the motives for marriage in marriage [5].

The poet and enlightener Abay Kunanbaev (1845–1904) in his works and sermons paid great attention to educational issues. The educational significance of the scholar’s exhortations is extremely remarkable. In his poems, the scientist describes in detail the peculiarities, customs and traditions of the Kazakh people. For example, “Call the groom, hand the girl, start the wedding. Introduce the girl - let the people share your joy, there is a mess with friends, they will not be interesting without death”, - said [1]. In the above verse, Abay described the existence of specific traditions of the Kazakh people - the introduction of the girl, the transfer, yor-yor, face

opening. Abay also described the peculiarities of Kazakh girls in detail in his poems “Pen”, “Girl's word”, “Black of my eyes” and others.

Rizouddin ibn Fakhruddin, a Tatar scholar who lived in the second half of the 19th century and the beginning of the 20th century, wrote in his book “Family”: morality, family and marriage, family relationships, parental duties, children's duties, the role of wives in raising children, the general role of wives in marriage. Extremely exemplary advice and guidance were given on the role of the mother [9]. In this play, he emphasizes the following on the role of marriage and wives: “... it is known that the issue of marriage is one of the great things of Islamic law, and marriage is as necessary as the establishment of a country, and a number of regulations have been issued in this regard. Those who follow the rules that came out for the family will one day be able to make their families beautiful and finally be able to govern this small country. Therefore, more or less, they will live their lives with pleasure, and the few hours of their lives will be blessed.”[9]

“If the family is like a ship, the wife is the rudder of the ship. Just as a ship with great power on the river follows the movement of the tail, so in the example of the country, the movement of the wife within the family is followed. The fact that the condition of the nations before us, at the same time as the condition of women, is worthy of proof proves the validity of this claim. It is clear that a nation whose wives are educated is educated, and a nation whose wives are uneducated is a nation without education, a nation whose wives are industrious, enterprising, and strong-willed is a nation that is tall and whose wives are lazy or extravagant.”[9]

Fakhr-ul Banot Sibgatullah kizi, a scholar who lived in the late 19th and early 20th centuries, has such important educational works as “Girls' Education” and “Family Lessons”. The scholar's book "Family Lessons" contains educational advice on women's upbringing, morals, etiquette, home and child rearing, health and family health, the relationship of relatives, mother-in-law and duties of the bride. [10].

He gives the following instructions on the relationship between mother-in-law and daughter-in-law: “When you say mother-in-law, the cold effect on the faces of brides and mothers-in-law when it comes to brides, unfortunately, is seen in every home. Few mothers-in-law are happy with their mother-in-law or mothers-in-law who are happy with their daughter-in-law. These misfortunes are undoubtedly due to a lack of upbringing. It is something born of ignorance. An educated lady knows how to honor and respect her mother-in-law, and a mother-in-law who knows herself knows how to love and treat the bride well. Saying that "The bride and her mother-in-law do not boil in the same cauldron," is nothing but empty words uttered by a hostile and uneducated woman.

Girls who go to the groom should think once and for all that a man called a mother-in-law is the mother of his wife's life. Her husband is someone who has lost her body. If this woman had not given birth to that land, she would not have been able to find this good land. He would not have taken her to his son if she had not wanted him. Just as it is a religious duty for women to respect their husbands, so it is their duty to pay homage to their mothers and relatives. Mothers-in-law should know that the eldest lady in the house is the mother-in-law. It is obligatory to follow the elders not only among the family, but everywhere. The bride is also a lady, but she must show her ladyhood by respecting her mother-in-law and her relatives. The mother-in-law is the eldest in charge of the house.”[10]

Abdurauf Fitrat, one of the great representatives of the twentieth-century Turkistan Jadid movement, pays special attention to the family and its role in society. Book of thinker “Family or family management procedures” provides in-depth coverage of the need to start a family, the relationship of family members, the rights and duties of parents, children, the upbringing of children [2]. In this play, the sage puts forward his valuable thoughts on what marriage and the future couple should focus on in the first place.

## CONCLUSION

The conclusion from the opinions of our above scholars is that in women it is expedient not only to have external and internal beauty, but also to have a perfect moral image. This, in turn, is directly related to family upbringing. Many aspects of upbringing are directly related to the moral maturity of the father and mother, the warmth of the relationship between them, and the psychological environment in the family. Because the moral image of the parents plays an important role in upbringing.

The ideological unifying basis of all Eastern thinkers was that they emphasized the role of the family 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, eloquence, kindness, honesty - above all other qualities, the high qualities of human relationships are passed from parent to child and their positive impact on society and expressed practical guidance in this regard in their philosophical, sociological, and psychological views.

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