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VIEWS OF EASTERN THINKERS ON THE CHARACTERISTICS OF HUSBAND-WIFE RELATIONSHIPS IN THE FAMILY

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ANNOTATION: When we study scientific and cultural heritage of Eastern thenkers, we can find that the rules of family, the culture of intereultural relations, the development of children, the relation, between a man a woman, the formation of of humane features are founded on the basis of close connection with Uzbek folklore, eposes (Uzbek folk proverbs, fairy tales, epic poems, myths and legends).

Key words: honesty, trustworthiness, shame, love, tolerance, cleanliness, generosity, modesty, loyalty, sense and awareness of respect.

Introduction. Our President Sh.M. Mirziyoyev emphasized that “it is necessary to further strengthen the foundations of the family, which is sacred to us, to create an atmosphere of peace, tranquility, harmony and mutual respect in homes, and to fill spiritual and educational work with a clear content.”[1] Indeed, honest living, work, and raising children in family relationships, which have gained recognition over the centuries and have risen to the level of religious and moral values, are the source of developing a social lifestyle. In Eastern education, the basis for the formation of a person’s general cultural worldview begins with the family.

Materials and methods. The works of Abu Nasr al-Farabi, Abu Rayhan al-Biruni, Abu Ali ibn Sino, Kaykovus, Yusuf Khos Khajib, Alisher Navoi, Husain Voiz Kashifi, Zahiriddin Muhammad Babur, Rizauddin ibn Fakhruddin, Ahmad Donish, Abdulla Avloni, Fitrat and others, considered great scholars and educators of the East, contain valuable ideas about the family life of the peoples living in Central Asia, including the Uzbek people, the national psychological characteristics of their relationships (especially between husband and wife), the duties and responsibilities of husband and wife, the lifestyle and educational environment of the family, and others.

Discussion and results. Issues specific to the culture of family life and interpersonal relationships in it are also widely covered in the works of the great scholars of hadith Muhammad ibn Ismail al-Bukhari and At-Termizi, as well as in the teachings of Ahmad Yassawi, Bahovuddin Naqshband, and Najmiddin Kubro, who are major representatives of the philosophy of Sufism.

When we study the scientific and cultural heritage of Eastern thinkers, we see that the valuable ideas about the rules of family life, the culture of interpersonal relationships in it, the upbringing of children, the relationship between men and women, and the formation of human virtues expressed in them are a scientific and cultural heritage formed on the basis of the unity of the oral creativity and epics of the Eastern peoples, in particular, the Uzbek people (Uzbek folk proverbs, fairy tales, epics, legends, legends). Thus, in the oral creativity and epics of the Uzbek people, courage, honesty, humility, trust, loyalty, friendship, justice, hard work, solidarity, purity, beauty, intelligence, faith, respect, protection of family honor and pride, love for one's homeland, striving for goodness, and living an honest and pure life are glorified. We can see this reality in the examples of heroes of a number of Uzbek folk epics, such as Alpomish, Kuntugmish, Gorugli, Aysuluv, Layla and Majnun, and Yusuf and Zuleikha.

“In ancient epics, women and men are portrayed as equal social beings, and women are depicted as courageous and not inferior to their husbands.”

As is known, our holy religion, Islam, and its main sources, the Holy Quran and Hadith, contain valuable information and Sharia laws on all aspects of family life and husband-wife relations. The Holy Quran defines the role of husband and wife in the family. According to Sharia, the husband is primarily responsible for all financial and spiritual aspects of the family, protecting it from any external attacks. For this reason, and because of the qualities considered to be virtues for a man, such as diligence and entrepreneurship in making a living, he is considered the head of the family. A good wife is a woman who is religious, who enriches her husband’s home, and who is

faithful to him for life. Many instructive examples specific to husband-wife or family relations can be cited from the Holy Quran[7].

Even in Zoroastrianism, which is considered the sacred religion of our ancestors, the issue of marriage and family duty occupied an important moral place. In Zoroastrianism, polygamy was strictly prohibited. At the same time, living a single life was also condemned. If a girl who reached puberty did not respect the opinion of her parents and community and deliberately remained unmarried, she was punished with 25 lashes. If a man took this path, he was forced to wear a chain around his waist in order to brand him and defame him. As noted in the Avesta, a man had to be financially and spiritually strong and strong in order to get married. In addition, this holy book also contains noteworthy considerations about starting a family, not allowing haste in choosing a partner, and listening to the advice of parents and elders. It also lists the specific criteria for marriage and divorce.

In general, both Zoroastrianism and Islam emphasize the equality and dignity of both parties in marriage. According to marriage customs and life experiences, it is considered desirable for the bride and groom to be equal to each other in lineage, knowledge, faith, and property. Therefore, in the peoples of the East, serious attention is paid to preparing young people for family life, finding their equals and marrying them. Especially in preparing girls for family life, the first thing that must be done is to form human virtues in them, and the sacredness of the family, and its care and maintenance depends on the housewives, and valuable advice of educational importance is told in the proverbs and sayings that have come down to us from our ancestors.

It is clear that folk oral creativity and religious ideas and proverbs have been preserved and refined by oral transmission from generation to generation, while the wise men and scholars who emerged from among our people, relying on folk traditions and values, have left such valuable information in their works as a scientific and cultural heritage for future generations.

Although Abu Raykhan Beruni (973-1048) did not create a holistic social doctrine reflecting his social views, he nevertheless tried to express his point of view on social issues in many encyclopedic works or to express critical opinions on them. Certain views of Abu Raykhan Beruni are characteristic of family life, family and marriage, family values and the relationship between its members. We also find such references in Beruni's proverbs. "Good character is a sign of goodness." "Things will not go right when people with bad intentions and bad morals come into the mix." "Where equality reigns, there are no treacherous, deceitful passions, no sorrows. It is appropriate for us to apply such wisdom in family relationships. [2]

Reflections on this problem Abu Ali Ibn Sina's (980-1037) "Encyclopedia", "Treatise on Love", "Medicine Laws", "Household Management" and a number of other works occupy a special place in the world of ethics, educational psychology, philosophy and medicine of the peoples of Central Asia. When Ibn Sina sheds light on various and important aspects of family relations, he first of all draws attention to the responsible duties of the head of the family to the husband. In his opinion, first of all, the husband must have both theoretical and practical knowledge of educational matters in the family. Only then can he be a true head of the family. Speaking about the fact that the relationship between husband and wife is built on equality, harmony and mutual respect, Ibn Sina writes: "A man is the head of the family, he must satisfy all the needs of the family, because this is his primary duty. A woman is a good, worthy companion of a man and the best successor and assistant in raising children." It is evident that in his works, Ibn Sina illustrated the relationship between husband and wife in family life and marriage based on exemplary examples and substantiated the important role of women in such relationships[4].

The work “Qabusname” (written in 1082-1083) by Kaykovus is well-known and popular among the peoples of the East. Along with a number of instructive and life-giving admonitions, the Qabusname also contains valuable information in “Remembrance of Love and Its Habits” and “Remembrance of Getting a Wife.” “So, if you are in love, be with someone who is worthy of being your lover.” This implies that

the future husband and wife should get to know each other and test each other before marriage, and that the lover should be wise, moderate, thrifty, frugal, and devoted to raising children and household chores, and be modest and faithful to her husband. “Oh, son, if you want to marry a wife, guard your honor well. Even if wealth is dear, do not deprive your wife and children. But keep your wife pure in heart, and your children obedient and kind. This matter is in your hands.” Here, it is warned that the husband is free to treat his wife [5].

Alisher Navoi (1441-1501) wrote valuable advice and information in his works “Mahbub ul qulub”, that is, “the lover of hearts” and “Waqfiya”, about the duties and responsibilities of husband and wife in family life, the culture of mutual communication, their compatibility and incompatibility, and its consequences. In particular, in chapter 37 of “Mahbub ul qulub”, Alisher Navoi writes the following about the virtues of a woman and her place in the family; "If a husband and wife are compatible, there will be wealth and prosperity between them, the decoration of the house will come from it, and the peace of the married person (husband) will come from it. If she is beautiful, she will be pleasing to the heart, and if she is good, she will be food for the soul. If she is intelligent, her life will be disciplined and her household necessities will be orderly and prosperous. If you have such a spouse, she will be your confidant and companion in sorrow and trouble, your soulmate and companion in secret and hidden pain and hardship. Whenever you suffer from marriage, she will be your longing partner, and whenever there is a calamity from heaven, she will be your helper. She will suffer from the sorrow of your heart.

A dysfunctional couple is both an overt and covert dread disease for the home. If he is shameless, his heart will suffer from him, if he is naughty, his soul will suffer from him. If the language is bad, the heart of the bridegroom will be hurt, if there is a bad deed, the land will be destroyed. If there is a drunkard, the well-being of the house will be lost, and if there is a corrupt person, the house will turn into a mess"[3].

Husayn Voiz Kashifi (1440-1505) expressed his thoughts on humanity, social life, family etiquette, justice, honesty, sincerity, correctness, and truthfulness based on his

life lessons and experiences through interesting stories, narrations, and advice. He condemns negative moral traits and shows their great harm to human life and society with a number of instructive narrations. Kashifi believes that there are moral norms in society, between people, and in family relationships, and these norms are moral requirements that regulate people's behavior and actions. He understands positive traits as human virtues that must be present in people. Human virtues; patience, modesty, chastity, purity, steadfastness, generosity, He describes virtues such as truthfulness, courage, humility, vigilance, nobility, piety, keeping one's word, thoughtfulness, knowledge of honor and respect, and the ability to keep secrets, one by one, and explains their importance and consequences.

The prominent scholar of his time, Rizauddin ibn Fakhruddin, recognizing the importance of the purity of the relationship between husband and wife, approaches this issue in this way. "Being in good manners is one of the first rules of Islamic law. The most necessary part of good manners is the treatment with a wife. The Holy Quran commands to treat women well. The world of a man who treats such a woman will be in order and the hereafter will be comfortable.

Noble-natured husbands who treat their wives well do not send their wives to do things forbidden by the law and reason, and show their love and compassion for their most precious child, protecting them from all hardships, and do not order them to do work beyond their capacity"[6].

Conclusion. Such examples from the spiritual heritage of Eastern thinkers can be endlessly continued. It is evident that Eastern thinkers and enlightened intellectuals paid special attention to the issue of the influence of interpersonal relationships on the stability of the family. Their works indicate the sanctity of the family, its place in the life of society, and important national-cultural and national-psychological factors that determine the sanctity of the family.

In particular, the formation of the qualities and virtues inherent in the husband and wife who form the basis of the family, their faithful fulfillment of family duties

and responsibilities, and their kindness and forgiveness to each other are valued as the most important values.

The value inherent in the influence of interpersonal relationships that determine the stability of the family information is important in ensuring the current family life and its stability, as well as the socio-economic changes taking place in our country and their development in the spiritual and spiritual improvement of the society.

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