

INTERPRETATION OF FAMILY AND FAMILY RELATIONSHIP IN WRITINGS OF ORIENTAL THINKERS.

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ABSTRACT. Family and family relationships, especially, mutual relationship between wife and husband in a family is continuing to be one of actual problems (tasks) which has a prior demand for studying and investigating. At present time, changes in all sectors of society and stages of rebuilding it, couples which are getting married and establishing a worthy family relation have vital position in our society, in which interrelation between wife and husband, their unity, understanding each other means nourishing those families and good psychological surroundin.

KEYWORDS. Family, Shariat in marriage, husband and wife.

Family- the place of fosterage where human merits, good willings, values formed, beliefs and traditions of Uzbek nations and moral heritage are developed during hundreds of years and where morality of person are provided. As historical documents reveal, family relationship in the oriental nations is the case which is formed from ancient times. We could meet valuable information about the rules and norms of etiquette, human merits and deeds of oriental nations, as well as Uzbek nations especially, those may be shown in the interrelations among people in the heritage of ancient nations, the sacred religious sources, masterpieces of oral creativity of ancient Uzbek heritage and the works of thinkers of the East. In these sources, forms of wise words and admonitions and by the help of lively examples are condemned the ways of how to have happy and smooth family life, not to have an imagination without a family, bring up ideal children, culture of interrelations between woman and husband and so on. In the East, the family always has been honored as holy motherland since ancient times. At a very early stage human merits such as honesty, truthfulness, scrupulosity, charm and shame, kindness and love, industriousness are primarily formed in the family. In fact, there are helpful

thoughts of the nations which were lived off in Central Asia, including Uzbek nation about family life, about the national-physiological specifics of relations between husband and wife, the duties and responsibilities of them, the ways of living of families, conditions of nurture in the works of great Oriental thinkers and philosophers such as Al Farabi, Abu Rayhan Beruni, Avicenna, Kaykavus, Yusuf Khas Xajib, Alisher Navai, Husseyn Vaiz Kashifi, Zakhiriddin Mohammed Babur, Rizaiddin bin Faxruddin, Akhmed Danish, Abdulla Avlani, Fitrat and others. The matters about family life and culture of family relationships are widely discussed and highlighted in works of great muhaddises as Mohamed bin Ismail Bukhari, At Termizi and in addition to these writings of Sufism of great philosophers of theology Akhmad Yassavi, Bakhouddin Nakshbandi, Najmiddin Kubra. As we continue to study scientific and cultural heritage of the Oriental thinkers, we can see and recognise that all heritage that we have now, saved by the help of oral art and eposes (Uzbek national proverbs, fairy tales, poems) which are about rules of family life, culture of interpersonal relations, formation of human merits and so on. Particularly, loyalty, braveness, trust, modesty, sincereness, friendship, hard-working, beauty, trust something, esteem, respect, defend of beliefs and honour of family, love to the birthplace, aspiration to the bounty, live loyal and clean life were honoured in the eposes of Uzbek nation.

We can see this reality in the eposes on the example of the heroes of a number of Uzbek folks, such as Alpomish, Kontugmish, Gurugli, Aisuluv, Leyli and Majnun, Yusuf and Zulaykho. "In the ancient epic, women and men were shown as individuals of equal social status, women are described as courageous as men" human qualities such as marriage for love, fidelity in love, and family harmony were preserved as a characteristic feature of the people of Central Asia, in particular Uzbek tribes and nationalities. It is known that our Holy religion Islam and its main sources like "Holy Qur'an" and Hadiths also contain valuable information and Shariat law on all aspects of family life and marital relations. In Islam, special attention is paid to the appearance of the future family. According to rules of Shariat in marriage, the following rules must be observed.

- Mutual consent of the couple
- To be at the age of marriage .
- Marriage with witnesses
- Kolin and the mahr paid for the bride.
- Having the same religion.
- Absence of close relatives in marriage
- Equality by category.
- To be mentally healthy of marrying couple.

A marriage concluded in compliance with these conditions was considered legal and provided the parties with the appropriate rights and obligations. The ayahs of the Qur'ani Karim define the roles of husband and wife in the family. According to the Shariat decision, the husband is primarily responsible for all financial and moral aspects of the family, protecting it from any attacks by outsiders. It is he who is considered the head of the family, because of the avoidance of them and the presence of such qualities as weightlessness, which is considered a virtue for a man, an entrepreneur in the field of family well-being. And a good wife is a woman who is faithful, saver of her husband's home and faithful to him all her life.

Abu Nasr Forabi (873-950) describes the laws of the development of society and the stages of human improvement, the ways to achieve happiness in the process of human life in his famous work "the city of virtuous people". Forabi spoke about intelligent people and said: "Intelligent people are told that they are virtuous, witty, devoted to useful work, and turn away from bad actions. They would be called wise people." The scientist points out that when there are wise people, there will never be problems and disagreements. There are also thoughts in his ideas that reflect the fullness of the family and the importance of a healthy spiritual environment. "Each person is so constituted by their nature that he is in need a lot for living and reaching a higher level of maturity. He alone cannot achieve such things, in order to have them, he needs a community of people. The activity of such members of the collective in one whole case conveys to each of them what is necessary for survival and maturity " or " the original basis that unites

them in relation to people is humanity. A city (in our opinion, group of families) is a city of virtue and a community of united people (in our opinion, a family) to achieve true happiness is a community of people.

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