

THE VIEWS OF EASTERN THINKERS ABOUT GENDER EQUAL RELATIONS IN THE FAMILY

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Annotation

This article is about the opinion of Eastern thinkers on the issues of gender equality in family relations, the culture of interpersonal relations in the family, child upbringing, the relationship between men and women, and the formation of human qualities is expressed.

Keywords: gender, proverb, epic, tale, parable, narrative, legend, family duty, educational environment, human virtue, religious and moral values, mysticism.

Human values are eroded in many parts of the world today. Especially in the conditions of the pandemic, the moods of intolerance and aggression are increasing in some countries. In such a tense situation, as great thinkers say, kindness, compassion, and humanity will save the world" [1].

In fact, honest living, working, and raising children in family relations, which recognized for centuries and have risen to the level of religious and moral values, are the source of development of social life style. In Eastern education, the basis of the formation of a person's general cultural worldview begins with the family.

In the works of Abu Nasr Farabi, Abu Rayhan Beruni, Abu Ali ibn Sina, Kaikovus, Yusuf Khos Hajib, Alisher Navoi, Husayn Vaiz Koshifi, Zahiriddin Muhammad Babur, Rizaiddin ibn Fakhruddin, Ahmad Donish, Abdullah Avloni, Fitrat and others, who are considered the great scholars and enlighteners of the East. There are valuable opinions about the peoples living in Central Asia, including the family life of the Uzbek people, the national psychological characteristics of their relationships (especially the couple), the duties and responsibilities of the couple, the lifestyle and educational environment of the family, etc.

Issues specific to the culture of family life and interpersonal relations in it are widely covered in the works of the great scholars Muhammad ibn Ismail Bukhari and At-Termizi, as well as in the sects of Ahmad Yassavi, Bahavuddin Naqshband, and Najmuddin Kubra, who are major figures of Sufism.

When we study the scientific and cultural heritage of Eastern thinkers, the valuable ideas about family life rules, culture of interpersonal relations, child development, male-female relationship, formation of human qualities described in them are the oral creations of Eastern peoples, especially the Uzbek people, epics. We can see that it is a scientific and cultural heritage composed on the basis of the unity of Uzbek folk proverbs, tales, epics, legends, narratives [2].

It was known that in our holy religion Islam, the Holy Qur'an and hadiths, which are considered as its main sources, contain valuable information and sharia laws about all aspects of family life and marital relations. The role of husband and wife in the family defined in the Holy Quran. According to Sharia law, the husband is primarily responsible for all financial and spiritual aspects of the family and protects it from any outside attacks. In return for these and due to the presence of such qualities as hard work and entrepreneurship in livelihood, which are considered virtues for a man, he is considered the head of the family. A good wife is a pious woman who improves her husband's home and is devoted to him for life. From the Holy Qur'an, there are many examples of marital or family relations can be cited [3].

Even in Zoroastrism, which is considered the sacred religion of our ancestors, the question of marriage and family duty had an important moral place. Polygamy is strictly forbidden in Zoroastrianism. At the same time, celibacy is also condemned. If an adult girl does not disobey the opinion of her parents and the community and deliberately does not get married, she is put in a sack and punished with 25 lashes. If a man followed this path, he was forced to wear a chain around his waist in order to be branded and disgraced. According to the "Avesta", a man must first of all be physically and spiritually strong and strong in order to get married. In addition, this holy book contains noteworthy comments on building a family, avoiding haste in choosing an honest partner, and listening to the advice of parents and elders. It also mentions specific criteria of marriage and divorce (divorce) one by one [4].

In general, in both Zoroastrianism and Islam, it is emphasized that both parties in marriage are equal and worthy. According to the marriage rules and life experiences, it is preferable for the bride and groom to be equal to each other in genealogy, knowledge, and property. Therefore, in the Eastern nations, serious attention has been paid to preparing young people for marriage, finding their match and marrying them. In particular, it is said in the proverbs and adages that have come down to us from our ancestors that when preparing girls for family life, first of all, human qualities should be formed in them, that the family is sacred, and it is up to the housewives to protect it.

It can be seen that folk oral creativity and religious ideas and wisdom have been preserved orally from generation to generation and polished, while the sages and scholars who have emerged from among our people have covered such valuable information in their scientific and cultural works relying on folk traditions and values. who left as a legacy for future generations.

Although Abu Rayhan Beruni (973-1048) did not create a comprehensive social doctrine reflecting his social views, he tried to express his views on social issues in many encyclopedic works or to express critical opinions about them. Beruni's specific views are characteristic of family life, family and marriage, family values and relations between its members.

We also find such hints in Beruni's wisdom. "Good behavior is a sign of goodness." "Things will not go well when people with bad intentions and bad morals get involved." "Where

equality reigns, there will be no treacherous, deceptive passions, or sadness. It is appropriate for us to follow such wisdom in family relations" [5].

Reflections on this problem Abu Ali ibn Sina (980-1037) has a special place in the world of morals, educational psychology, philosophy and medicine of the peoples of Central Asia, such as "Donishnama", "Risalai ishqi", "Medical Laws", "Household" holds. While Ibn Sina illuminates various and important aspects of family relations, he first of all draws attention to the responsible duties of the head of the family before the husband. In his opinion, first of all, a husband should have both theoretical and practical information about educational work in the family. Only then, he can be a real head of the family. Focusing on the relationship between husband and wife based on equality, harmony and mutual respect, he said, "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, suitable companion of a man and the best successor and helper in the upbringing of child" writes Ibn Sina [6].

In the works "Mahbub ul Qulub", i.e. "Lover of Hearts" and "Vaqfia", Alisher Navoi wrote down valuable advice and information about the roles and responsibilities of husband and wife, the culture of interaction and communication, their compatibility and incompatibility, and its consequences. For example, in the 37th chapter of "Mahbub ul Qulub" "On Marriage and Wives", Navoi writes the following about the qualities of a woman and her role in the family: "When a husband and a wife are compatible with each other, there will be wealth and abundance in the middle, the decoration of the house will be from it and the peace of the married (husband) is from him. If there is good, it will be pleasing to the heart, if there is good, it will make the soul weak. If he is smart, his life will be disciplined and his livelihood will be organized and organized. If you have such a spouse, you will be a confidant and sympathizer in grief, a soulmate and companion in secret and secret pain and hardship. If there is any trouble from the marriage, be your supporter and if every trouble comes from the sky, be your helper. Your heart is very sad. 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 it is good, the beauty of the house will be lost, and if it is corrupt, the interior of the house will become ugly" [7].

Such examples from the spiritual heritage of Eastern thinkers can be continued endlessly. It can be seen that Eastern thinkers and enlightened intellectuals paid special attention to the issue of family stability and the influence of interpersonal relations. In their works, the sanctity of the family, its role in the life of the society, important national-cultural and national-psychological factors determining the sanctity of the family are shown.

In particular, the formation of qualities and qualities characteristic of the husband and wife, who form the basis of the family, they faithfully fulfill their family duties and tasks, and they are kind and forgiving to each other, are honored as the most important values.

Valuable information specific to the influence of interpersonal relations determining the stability of the family is important in ensuring the current family life and its stability, as well as the social and economic changes taking place in our country and their development in the mental and spiritual improvement of the society.

Valuable information was collected in the sacred religious sources, which reflect the family life of the people of the East, especially the Uzbek people, marital relations, their duties and responsibilities, qualities and qualities, the oral creativity of the Uzbek people, and the works of the great thinkers and enlightened intellectuals of the East. They can be effectively used to prepare young people for family life and practice family life.

Literature

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