



MODERN SCIENTIFIC AND PSYCHOLOGICAL INTERPRETATION OF RELIGIOUS IDEAS ABOUT MARITAL RELATIONS IN THE FAMILY

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ANNOTATION

This article talks about the sanctity of the family, the rules of religious sources about a married couple's relationship, the interpretation of educational and psychological ideas in the views of Uzbek folklore and Eastern thinkers.

KEYWORDS: Sacred sources, religious beliefs, Eastern thinkers, cultural heritage, psychological makeup, family lifestyle, healthy mental attitude, readiness for marriage, human qualities, modesty, devotion to love, justice, beauty, wisdom, moderation, respect, mutual respect, trust, honor, and pride of the family, justice.

At the present stage of the development of society, a rational attitude to family and marriage traditions and values remains a priority. Therefore, a comprehensive study of family and marriage traditions, the scientific study of their still well-studied social and ethno-psychological aspects is of great importance. Modern research aimed at fulfilling these tasks reveals problems associated with preserving and respecting family and marriage traditions, their use as a factor in strengthening the family. Nevertheless, the issues of developing a psychological description based on the study of socio-cultural, territorial, ethno-psychological characteristics of family and marriage traditions and lifestyles are still relevant.

PF-5325 By the Decree of the President of the Republic of Uzbekistan dated February 2, 2018 "On measures to radically improve activities in the field of supporting women and strengthening the institution of the family", tasks such as the development and implementation of targeted proposals are more relevant than ever. This requires the strengthening and improvement of universal, national values in the family in our country, relations between spouses, parents, children, spiritual, moral, religious, legal foundations of the family. This research work was completed on

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Issues related to the holiness of the family and a healthy lifestyle that determine the relationship between spouses are widely covered in the works of the great hadith scholars Muhammad ibn Ismail Bukhari, Imam At-Termizi, as well as in the sects of Ahmad Yassawi, Bahauddin Naqshband, Najmiddin Kubro, Abu Muyin Nasafi.

Studying the scientific and cultural heritage of our great ancestors, we learn about the virtues of childbearing, the rules, and norms for preparing teenagers for family life, the culture of relations between young brides and grooms, the culture of relations between young brides and grooms, growing up of children, relations between men and women, the formation of human qualities. We testify that this is a scientific and cultural heritage based on its membership.



Indeed, in the oral works and epics of the Uzbek people are famous (epics, fairy tales, proverbs, sayings, and legends) love-loyalty, courage, honesty, humility, trust, friendship, justice, diligence, solidarity, moderation, beauty, wisdom, faith, respect, cherish the honor and pride of the family, love the place of birth, strive for goodness, live honestly and cleanly. In them, women and men are portrayed as individuals with equal social status, and women are portrayed as brave, loyal, not lagging behind their husbands.

We know that the Holy Quran and Hadith, which are the main sources of Islam, also contain valuable information about all aspects of family life and marital relations, and Sharia law. First of all, special attention was paid to the formation of a future family. According to Sharia, the following rules were observed for marriage. 1. Mutual consent of spouses. 2. Achievement of marriageable age. 3. Marriage in the presence of witnesses. 4. Pay for the bride with a thick coat and dowry. 5. Unity of religious beliefs and professions. 6. The absence of close relatives of the couple. 7. Equality by class. 8. The mental health of those entering into marriage [2]. Only marriages entered into by the established conditions are considered legal and the parties are provided with appropriate rights and obligations [2; 64].

The verse of the Qur'an defines the role of husband and wife in the family. According to Sharia law, a man is primarily responsible for all financial and moral aspects of the family, protecting it from any threats and encroachments from outside. He is considered the head of the family because of his qualities such as restraint, breadth of views, foresight, courage, honesty, and enterprise in the family. A good wife is a religious, imaginative, polite, educated woman who makes her husband's house prosperous and faithful to him for life [2; 59]. There are many illustrative examples from the Holy Quran for married couples or family relationships.

Even in Zoroastrianism, which was the religion of our ancestors in ancient times, the issue of marriage and family responsibilities held an important ethical place. In Zoroastrianism, polygamy is strictly prohibited. At the same time, loneliness is condemned. If an adult girl disregards the opinions of her parents and society and deliberately does not marry, she is put in a

bag and punished with 25 lashes. If a grown man is not married, he is forced to wear a chain around his waist to discredit him. According to the Avesta, to marry, a man must first of all be strong materially and spiritually. In addition, this holy book contains wonderful ideas about marriage (should avoid haste in choosing an honest partner and listen to the advice of parents, the elderly, and society). It also sets out specific criteria for marriage and divorce, which both husband and wife strictly adhere to.

The women's issue is also given a special place in the code of ethical norms of the Avesta. In Zoroastrianism, the family is considered sacred and cannot be dissolved for other reasons, including gossip, slander, disagreements between spouses, under the pretext of inability to get along with parents [4; 32].

Most importantly, both Zoroastrianism and Islam emphasize the equality and dignity of both parties in the marriage. According to the rules of marriage and the historically established life experience of our people, the bride and groom should be close to each other in origin, social status, level of knowledge, taste, knowledge, property. Accordingly, from time immemorial, among the people, serious attention has been paid to the education of young people and their preparation for family marriage, the search for and marriage to their peers. Especially about the preparation of girls for marriage, first of all, about the formation of human qualities in them, the sanctity of the family, its care and purity depend on the housewives.

As a striking example of this, the advice of a mother to her daughter-in-law in the Treasury of Wisdom, collected by the Turkish scholar Yusuf Tavasli, attracts attention. The mother said to her daughter-in-law, "My dear, my beloved daughter, listen to me carefully. Everyone needs advice, everyone needs admonition. Exhortation teaches the ignorant or reminds them of what they know.

Men are made for women; women are made for men. As long as there is life, no one can break this law. That's why you leave the house where you were born, grew up, played, and laughed for a house that you don't know. In the future, this house is yours. Serve your husband so that he will be your servant too.

If you follow what I have said, you will have a wonderful life with your husband and you will have a



happy, happy and prosperous life. We (both families - both ours and your husband's family) will be happy and prosperous. Otherwise, there will be no peace in both families. You will feel like you are living in hell.

My daughter! Now listen to my ten instructions to you! Always remember this:

1. Be pleased. Be grateful for your condition. That is, whatever your husband brings home, be it food or clothing, accept it with kindness and good manners! Thank your husband and show your joy. After all, one way to live a happy life is to be grateful for your wealth, and one who does not restrain himself from ingratitude will not have peace of mind.

2. Listen to your husband, do what he says, and don't do what he says not to do! That is, when you talk to your husband, let him know that you are obedient. When you are in fellowship, listen so carefully that your husband knows that you will obey him in the future. Then Allah will be pleased with you.

3. Pay special attention to easily visible areas! That is, to keep the house inside and out in exceptional cleanliness so that an ugly stain does not appear in the eyes of your husband.

4. Keep yourself and your clothes clean. When the husband only sniffs, let it not smell bad. Because bad smells will lower your reputation in the eyes of your husband. This disgusts him. It is well known that purity and elegance are the best qualities and appeal to the human eye.

5. Prepare food on time. That is, never delay eating. When your husband is used to eating, prepare food for him at that time. Set the table as soon as he arrives. Keep in mind that hunger makes a person angry quickly.

6. Know his bedtime and wake-up time! That is, when he goes to bed, prepare his place. After all, insomnia makes a person sad. Gradual nervous breakdown, sadness, human passion, and love also fade away.

7. Be very careful with your husband's property! That is, take care of the husband's property, take care of his things. Because his wealth belongs to you. Not to waste the wealth of a husband means to know and appreciate labor.

8. Respect your husband's relatives and friends! That is, respect for the relatives and friends of the

husband means to win the attention of his loved ones. To respect them is to respect your husband. It means gaining dignity and attention.

9. Don't tell others your husband's secrets! That is, be careful when you find out some secrets of your husband, keep it, do not tell anyone. If you tell, you will piss him off and lose his trust. It will destroy the family you are building.

10. Keep all the commandments of your husband according to his religion! Never disobey him. If you make such an attempt, you will anger him, and eventually, you will become enemies. He gets on the path of enmity towards you, you will suffer a lot and there is nothing you can do [3; 32]

Hence it is known that folklore and religious ideas and wisdom were preserved in oral form from generation to generation, and the sages and scientists of our people, relying on the traditions and values of the people, more fully illuminated them in their works, left as a cultural heritage for future generations.

From this point of view, in the works of our great thinkers and enlightened ancestors Abu Nasr Farabi, Abu Raykhan Beruni, Abu Ali ibn Sino, Kaikovus, Yusuf Khas Khadjib, Alisher Navoi, Rizuddin ibn Fakhruddin, Ahmad Donish, Fitrat, and others, including peoples, living in Central Asia, we tried to study the value views of the Uzbek people on family life, family and marriage relations, national psychological characteristics of relations (especially marital relations), duties and responsibilities of spouses, family life, educational environment, and other important aspects.

In particular, the great scientist Abu Nasr al-Farabi describes the laws of the development of society and the stages of human maturity, the ways to achieve happiness in the process of human life in his famous work "The City of Noble People" [14]. Speaking of intelligent people, Farabi said: "Intelligent people are those who are virtuous, witty, devoted to useful deeds and avoid evil deeds. Such people are called wise" [5; 182]. Allama notes that where there are wise people, there will never be problems and disagreements. His ideas also include ideas that reflect the importance of the completeness of the family, a healthy spiritual and psychological environment in which it is inhabited. "Everyone is arranged by nature in such a way that he



needs a lot to live and achieve a high level of maturity. He cannot achieve such things alone; for their possession, a community of people is necessary. The activity of such members of the community as a whole provides a person with what is necessary for survival and maturity" [5; 186]. A city that unites people who help each other in achieving true happiness (in our opinion, a family) is virtuous, and a community of people united in the pursuit of happiness (in our opinion, a family community) is a virtuous community. [5, 187].

The scientist-encyclopedist Abu Rayhan Beruni tried to express his views on social issues in many rare works or express critical views on them. His specific views are specific to family life, family and marriage, the bride and groom in a young family, family values, and relationships between its members. We find such advice in the wisdom of Beruni. "Good behavior is a sign of goodness" "It is not good to do something with people with bad intentions and bad morals" [6; 19-20]. "Where equality reigns, there will be no betrayal, false passions, sadness [6; 21]. In family relations, a young bride and groom should follow such wisdom.

Beruni's views also contain valuable information about the duties and responsibilities of the young bride and groom. "They need to perform certain tasks is the rule of human activity throughout life. The dignity of a person is determined by the excellent performance of his function, and therefore the most basic task and place of a person is determined by work. For man has achieved his will by labor" [6; 78].

Valuable comments on the topic of our research can be found in several works by Abu Ali ibn Sina, such as "Encyclopedia", "Risolai ishik", "Laws of Medicine", "Housekeeping". These sources occupy a special place in the world of ethics, pedagogical psychology, philosophy, and medicine of the peoples of Central Asia. Ibn Sina said that the relationship between the bride and groom should be based on equality, solidarity and mutual respect and is an assistant" [7; 208]. Ibn Sina emphasized that a healthy lifestyle of the family, peace, harmony in the family, kindness, family pride, and honor largely depend on the woman (bride). In particular, in *The Family Economy*, he writes that a woman should have the most morally acceptable, high human qualities. The next section of this work, entitled "On the good qualities of women," describes the

following qualities of them; a woman should be wise, shy, timid, chaste, and not talk too much; she must be submissive to her husband, love him, have children, always be honest, clean, straightforward, humble; should not be capricious, should not lose her chastity and dignity; she should never be arrogant towards her husband, it's good, do her job on time, economically spend the material resources of the family; she should not by her behavior leave room for fear in her husband's heart [7; 38]. Ibn Sina in his book "Kitab ush-shifo" also pointed out the factors leading to family crises and breakups. To them: 1. If the husband and wife did not give birth to a child. 2. If the wife cheats on her husband and belittles his attention. 3. If a woman is uneducated and does not want to be educated. 4. If the husband and wife have a character that does not like each other. It can be seen that in the works of Ibn Sina, using illustrative examples, he singled out the important role of marital relations in family marriage and family life, especially the role of women in relationships.

"Nightmare" (written in 1082-1083) by Kaikovus, one of the rare wisdom of the peoples of the East, is known and popular among the peoples of the world. In addition to exemplary life advice, *The Nightmare* also contains valuable information about "the memory of love and its customs" and "the memory of marriage." "O child, a man is not allowed to fall in love until his character is subtle, because the character of love arises from subtlety. It is indicated here that when a person's heart is pure, pure, and morally high, his heart, qualities, and virtues, as well as his spiritual experiences will be pure and beautiful.

O child, if you wish to marry, guard your dignity. Do not deprive your wife and children, even if the property is sacred. But it is in your hands to keep your wife clean, the child obedient and kind. At this point, he is warned that the husband must treat his wife in a certain way.

If you are not jealous of your wife, she will treat you sincerely. She will be kinder to you than your parents and children, and no one will be friendlier to you than she is. If you show jealousy towards her, she will be more hostile to you than a thousand enemies.

If you marry a girl, no matter how much you love her, don't go to bed with her every night, she thinks it's a habit for everyone. If you make it a habit to sleep



with her every night, she will dream of someone else without you, and it will be difficult for her to endure [8; 104]. From the above proverbs, one can find a reasonable way to ensure a healthy psychological relationship between a young couple.

Yusuf Khos Hajib in his book "Kutadgu Bilig" ("Knowledge Leading to Happiness") provides valuable information about the important conditions for a successful marriage, which are also important for the proper functioning of the current family life and marital relations. In the play "If you take a wife, take the lowest of all, do not look after the superior, you will remain a slave." Let there be a good, shameless, caring, and pure beginning, a seed. Don't want a pretty face, want a good demeanor, if she has a good demeanor, it will light up your face. If she has a good character, she will be complete. If she has the right character, she will be very worthy, the beauty of a woman is her character, she knows it [9; 669-671]. If you can find a thoughtful woman, do not miss (take it right away), O noble person, if she is thoughtful and pure, then such a person will be original. If you want a wise woman, oh wise, intelligent woman, if you find a wise woman, you will find wisdom, wisdom, wealth, beauty, and lineage. 673].

In this play, the husband, like the wife, must be knowledgeable, intelligent, prudent, intelligent, disciplined in maintaining family order, economically wealthy, kind, considerate, and kind to his wife and children.

The poet-thinker Alisher Navoi in his works "Mahbub ul Gulub", i.e. "Lover of Hearts" and "Wakfia" discusses the important socio-ethnic challenges associated with family life between young brides and grooms, their responsibilities, the culture of interaction, their compatibility and incompatibility, its consequences provided by valuable advice and information, In particular, chapter 37 "Mahbub ul-Kulub" "On Marriage and Wives" describes the virtues of a woman and her place in the family; "If the husband and wife are compatible, then among them there will be prosperity and order, the decoration of the house will be from him, and the peace of the married (husband) will be from him. If you have such a spouse, grief will be your confidant and companion in adversity, and you will be your companion in secret and hidden pain and suffering. An unsuccessful couple (bride) is a terrible disease that

manifests itself both in explicit and latent form for the home. If it is shameless, the heart will suffer from it, if it is naughty, the soul will suffer from it. If the tongue is bad, then the groom's heart will hurt, if it's bad, then the face will be dark. If she is a drinker, then the well-being of the house is lost, and if it is violated, the atmosphere of the house will become a disgrace" [10; 201].

The thinker expresses his thoughts about good deeds and bad qualities that everyone needs: contentment, patience, humility and morals, love, fidelity, modesty, gentleness, and gives valuable advice about several bad habits of people. If we analyze the views of Alisher Navoi from a psychological point of view, then and now young men and women choose a spouse suitable in all respects, he has the necessary qualities and qualities, the happiness and well-being of the family, the incompatibility of a husband or wife. Rizuddin ibn Fakhruddin, a mature scholar of his time, recognized the importance of purity in marital relations. "Noble husbands who treat their wives well will not send their wives to what is forbidden by Sharia and reason and will protect their wives from all adversity and not prescribe what they are not capable of. The world of the husband will be peaceful, and the afterlife the world will be pleasant." [eleven; 35].

Abdul Rauf Fitrat, one of the major representatives of the Turkestan Jadid movement, wrote in his book "Family" that children should be educated, girls should be educated, and the duties of parents in this area, to marry or not, which wife to take to choose in marriage, what should pay attention to the future couple, he put forward advanced ideas about how a couple should live, based on vital information about the life and management of a family, about the qualities and qualities inherent in a husband and wife. He writes that "the fate of a nation depends on the state of the family in which the representatives of this nation live, where family relations are based on strong discipline, the country and the nation will be just as strong and orderly" [12; 8].

According to Fitrat, to get married, one must pay special attention to four other things: wealth (material security), origin, beauty, and faith. "The wealth and pedigree of a man and woman who dream of marriage should be about the same. Otherwise, the



husband and wife will not be equal to each other and will suffer for the rest of their lives” [12; 23].

As we have seen, in the sacred sources of Islam and the works of Eastern thinkers and enlightened intellectuals, the sanctity of the family, important national-cultural and national-psychological factors that determine the holiness of the family and their role in society are emphasized [13]. The most important thing is that the qualities of husband and wife are formed in the young bride and groom, which form the basis of the family, they conscientiously fulfill family duties and responsibilities, kindness, and forgiveness to each other are revered as the most necessary values. Valuable information about the interpretation of the qualities of the bride and groom in a young family is also important for current family life and its prospects.

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