

DITAKTIK ASARLARDA OILAVIY MUNOSABATLARNING SHAXS MA'NAVIY YUKSALISHIDA O'RNINI

GULCHEHRA VALIREYEVA
IZBULLAYEVNA

*Buxoro davlat pedagogika instituti,
pedagogika, psixiologiya va texnologik ta'lim
kafedrası dotsenti, Pedagogika fanlari bo'yicha
falsaf adoktori (PhD).*

Anotatsiya: Ushbu maqolada 13-asr Markaziy Osiyoda yaratilgan didaktik asarlarda keltirilgan oilaviy munosabatlar yoritilgan. Jumladan, er va xotin munosabatlari oila mustahkamligini saqlashda er va xotinning vazifalari, ayol sadoqati bayoni keltirilgan bo'lib, uning bugungi kundagi ahamiyati ochib berilgan

Kalit so'zlar: Mard kishi, qiz iffati, ona mehri timsoli, so'fiy ayol, fozila ayol

РОЛЬ СЕМЕЙНЫХ ОТНОШЕНИЙ В ЛИЧНОСТНОМ ДУХОВНОМ РОСТЕ В ДИДАКТИЧЕСКИХ РАБОТАХ

Аннотация: В данной статье описываются семейные отношения в дидактических произведениях, созданных в Средней Азии в XIII веке. В частности, роль мужа и жены в поддержании крепости семьи в отношениях между мужем и женой, утверждение женской верности и ее значение в наши дни.

Ключевые слова: мужественный мужчина, девственность, материнская любовь, суфийская женщина, знатная женщина.

THE ROLE OF FAMILY RELATIONS IN PERSONAL SPIRITUAL GROWTH IN DIDACTIC WORKS

Annotation: This article describes family relationships in didactic works created in Central Asia in the 13th century. In particular, the role of husband and wife in maintaining the stability of the family in the relationship between husband and wife, a statement of female loyalty, and its importance today.

Keywords: brave man, virginity, motherly love, Sufi woman, noble woman

The tool that forms the basis of the family relationship in social life is the male-female relationship. A husband is a man who is in a marriage

contract with a woman. A brave, noble, courageous man. A woman is a family, a wife, a person of the opposite sex to a man in general. In this sense, it is mainly used in the plural form, meaning to generalize, and to mean 'women'. Or a mature person (relative to a girl), a partner, a wife (relative to a husband).

In Attar's works, the image of a poor, old woman is called «momo» are embodied in the stories of «An old woman asks for blessings from Sheikh Mihnai», «The falcon and the old woman», «Someone asked an old woman what happened to her», «The story of Sultan Mahmud and the old woman», «A sad old woman». The author speaks of her devotion, piety and faith through the image of an old woman. It depicts the image of a woman stronger than all obstacles and even the most powerful kings on earth.

Attar narrated by «the wives of the Prophet (s.a.v.)» [5; 246] describes the conflict that arose as a result of the comparison between women, the problem that arose due to their measurement of the amount of attention and respect, and how the Prophet (peace and blessings of Allaah be upon him) faced and solved this problem. According to the story, one day his wife came together and asked the Messenger of Allah: O Lord of the universe, who do you love more, who loves your heart more? If we only knew, we would all be happy. The Prophet said, «O my companions, be patient for the time being. Tomorrow I will give you all an answer... The next day, late at night, it was getting dark, he called each woman separately and gave her a ring hidden, not a ring, but an ointment. Then he said, «Keep the ring, my dear, but keep it a secret, and don't tell anyone,» and warned everyone not to reveal the truth. The night passed, the day became clear, the enlightened, the women came to the prophet. They asked a question and waited for an answer in silence, the prophet began, saying, «Whomsoever I give a ring to secretly, that is the most beloved soul to me.» The women listened and uttered the word, each one secretly rejoicing. Looking at each other, they rested, someone who did not know this secret but... Everyone said a secret in their hearts, but the secret was different with Aisha... Although the image of the wives of the great prophet is not described in detail in «Ilohiynoma» [10; 22], through this story Attar describes them as pure, immaculate, self-aware, and inspired by this situation, he describes them as children of the caliph on the path of truth as an example, a means of education, for each of them balance, humility , especially shows Aisha (r.a.) as an example of purity, devotion and piety. It

is clear from this that our mother Aisha always supported our Prophet in devotion and served him as a companion in his path.

In Attor's views, female loyalty comes first in maintaining family stability and is portrayed in a variety of contexts in a series of stories. In one story, a woman came to this Ali and handed him a blow. The sheikh said, «I have made a covenant and I will not take anything but Allah.» And the woman said to him, O Ali, where did this happen to you? Look through the eyes of a brave man, there is no indifference in it. She said that you did not see the covenant of courage on this path. In this story, the image of an enlightened woman who understands the essence of the Truth in her heart is depicted. This image of Ali is apparently described as a performer of the deeds of Truth. The story refers to an understanding of the essence of Truth from the inside out, not outwardly through the image of a woman.

Loyalty is synonymous with loyalty, friendship, solidarity, sincerity. This is the most noble spiritual and moral quality of man. Attor in his story «I have a God, I am not alone ...» [5; 346] describes the following views: there was a woman, she was chaste. Her husband went on a trip, leaving her alone. Someone said that your life is spent in solitude, so how is your life? The woman said no, I'm not alone. I have a God, I am not alone. I have everything in my life, even if I don't have a husband. My God always gives me a loaf of bread ... At the end of the story:

Oh, you compliment yourself as a husband,

Do you have the same faith as a woman? [5; 348] – it is said. This story depicts a woman's devotion not only to her family but also to God. She is described as a human being who does not violate her honor for a loaf of bread. Qualities such as faith, belief, gratitude, patience and perseverance in a woman have been shown to be an example to any man.

In fact, in our society, a woman is the dignity of every family, a person in need of protection. Attor in his story of «The Loyalty of a Pure Woman» [5; 475] tells the story of a woman who betrays her trust by misunderstanding her suffering and her need for protection. The story depicts a woman's devotion very impressively and politely, and is said to have risen to a higher status through her perseverance and courage. In every age, women and mothers shed blood for their families, and the quality that is found in every man is manifested in them. For example, the author describes the power of women:

Unless a spider is a smaller animal,

They get the bread of the lion's mouth for the child, [5; 357] – he says. This means that a woman's passion is so powerful that no resistance can affect her. That is why this courage must always serve high lofty purposes. A woman should always be a symbol of devotion.

In «Ilohiynomφ», in Attor's views, the image of a woman is depicted not only as an enlightened, courageous man, but also as a symbol of devotion to love. It has become a legend among the people described by the author [11; 42] «Yusuf and Zulayha» [5; 390] is an example of this. In this legend, Zulayho appeared in the image of a woman who was burning in the fire of love. She was willing to do anything to reach the vision of her lover, Joseph, because she was in pain to love him with all her being. The story describes how only a person who knows what devotion and self-sacrifice are in the path of love can find a sign in the secret of love.

The image of the female image by Attor is always expressed on the basis of the ideas of glorifying, honoring and respecting the woman. He describes whether a woman sees good or bad as a result of a change in the quantity and quality around her. No woman can instill evil in herself and the symbol of goodness is always hidden in her heart. For example, in the story «On the Good Deeds of a Bad Wife» [5; 445], the Prophet said, there was a wife, but she was unfaithful. On the way she came across a well in the desert and a dog walking around the well. The dog was thirsty, thirsty, he realized, he was hanging his tongue out of his mouth. The woman looked at the dog, took pity on him, sewed a handkerchief and a shoelace. She took water from the well and held it for the dog, so she showed mercy to Allah. That night of Me'raj I saw her, her face was the moon, heaven was her abode ... At the end of the author's story:

If you can $\pi\pi\pi\mu$ enjoy to someone,

The reward is not one for you, but two worlds, [5; 445] – he says. So, in the story, it is stated that the only good deed of a woman is the cause of her being highly rewarded. In this way, the scholar emphasizes that a person should strive for good deeds and always do good deeds, no matter what aspect of life we are in.

In Saadi's work, the image of a woman is also glorified and is depicted in the image of kindness, purity, sanity, love and beauty. For example Saadi:

If a woman is sane,

though beggar, she will make her husband king, [8; 264] – he says. The fifth chapter of «Gulistan» «Statement of love and youth» gives an

example of the image of Layli, a symbol of beauty and love in folklore: «You have to look at Layla through Majnun's eyes to see how much fun it is to enjoy her beauty!» [8; 109]. Indeed, every woman has her own beauty and to understand this beauty you need to look through the eyes of a man who appreciates it.

In the third chapter of «Boston» «About love» also there are the examples of love of Layli and Majnun, Farhod and Shirin [8; 206]. The image of Layla and Shirin is glorified as a symbol of love and affection.

In Tusi's «Akhlaqi Naziri», philosophical and social ideas such as family, family values, and social problems come to the fore. He emphasizes the following about a woman: «A good wife is a partner in wealth, greatness, housekeeping, and when the husband goes somewhere, she takes his place. The best wife is the one who is created with intelligence, piety, chastity, modesty, innocence, compassion and gentleness, obedience, obedience to her husband, self-sacrifice, friendship, and is considered to be honorable, respectful, and generous among her relatives. She should be able to cheer up her husband with her care, kindness, cheerful nature and kindness. [14; 80].

In «Akhlaqi Naziri» it is said that, the husband must use three methods to keep the wife after the marriage contract has been concluded and the marriage has been legalized. These are, first-management, second-prophecy, third-engagement. Here:

Management - it is said that the husband should be superior to the wife from the very first day, so that the wife does not allow any negligence in carrying out his commands and following his instructions;

Prophecy (generosity, tolerance) - it is said not to deprive a woman of what has earned her love and compassion. She focuses on household chores for fear of losing them, stays attentive to her husband's word, and thus has kindness and discipline in the family;

To be busy (to do something, to be busy) - it is said that a woman should always be busy with the house, tidying it up, paying attention to the household utensils, and so on; let not the human soul be inclined to laziness and fail to see what is necessary and what is not necessary [14; 120].

Nosiriddin Tusi states in «Akhlaqi Naziri» that a husband and wife should refrain from the following three things when keeping their wives:

The first is that if he dies of his wife's love, if he is insane from his love, if he loses his mind from his love, his wife shouldn't know about it, if

he cannot control himself, he should follow what is said about the measure of love. In any case, he must hide his love, otherwise more corruption can intensify.

The second is that he should not consult his wife in public affairs, should not give her his secret, and should keep a part of his property hidden from her, because the wrong advice they give does great harm.

The third is that his wife should not be allowed to make friends with naughty women, especially those who talk about men's flirtations, and of course they should not be allowed to enter the house. Such cause many great misfortunes. The most dangerous are the narrations of the elders who are in human meetings [14; 160].

Wives, too, must adhere to five conditions in order to be worthy of their husbands and to maintain their dignity: The first is to be chaste; The second is to be agree; The third is fear; The fourth is to perform the duty of a good wife and not to break her husband's word; The fifth is to be less demanding in the midst of pleasure. [14; 162].

From the words of philosophers in «Akhlāqi Naziri» the following sentence is quoted: a good woman is a mother, a friend and a concubine; and the wicked wife is like a tyrant, an enemy, and a thief. A gifted woman is likened to a mother who wants to be with her husband, misses him when he goes on a journey, endures the pain of fulfilling his dreams and desires, and the mother does the same for her offspring.

A friend is likened to a husband who agrees to what he gives, apologizes for not giving, does not withhold his property from him, and does not confront him anywhere.

The reason she looks like a concubine is that she doesn't spare what she can in caring, she endures husband's rebuke, covers his guilt, does not lose his definition, his manners, and does not do things that her husband does not like.

An incompetent wife is like a tyrant who does not like to work, is quarrelsome, accuses and slanders lies, often goes out of her way, does not know what her husband likes and dislikes, and does not give pleasure to.

The reason she looks like an enemy is that she insults her husband, humiliates him, throws dust at him, makes blatant accusations, acts against him by complaining, and spreads her guilt to the world.

She is like a thief because she betrays her husband's property, wants money unnecessarily, squanders her wealth, keeps away what she needs,

sheds friendly tears on the outside, and puts her own interests above hers on the inside[14; 180].

Nasir al-Din al-Tusi said in the play that the Arab sages (philosophers) were obliged to avoid five types of wives, which are «hannana», «mannana», «annana», «kiyat al-Qafa», and «Khazra ud-Daman».

«Hannana» is said to be a woman who has a child from another man and is kind to them with the condition of her new husband.

«Mannana» is said to be a woman who is grateful to her husband for her state.

«Annana» - a woman who used to live very well, or had a very wealthy husband, who constantly complained about his condition and husband

«Qiyat al-Qafa» is such an immoral woman who says that if her husband goes out to do something, she will find someone else and will discredit her husband.

«Khazra ud-Daman» is said to be a beautiful wife, who was called «green dung» [14; 185].

Jalaliddin Rumi's spiritual legacy also places a high value on women. He portrays the woman as a symbol of good and evil. While Mawlana describes a group of women in terms of wisdom, he embodies a group of women in the image of lust, and he says:

Lust is busy looking for a solution like a woman,
Sometimes it's low, sometimes it's high [14; 88].

In the Masnavi, Rumi compares the lust to the mother of man and the mind to the father of man, and manages to express his opinion truthfully by describing the frequent disputes between husband and wife. It says that a loving mother does not even want to send her child to school because she does not want to take her child out of her arms. The father, on the other hand, seeks to send his child to a serious and strict school in order to bring him up well and to lead him to maturity. Rumi refers to the hadith and says:

As my heart is, so am I.
Under the feet of mothers is a demon.

Parents are the heart of the people,

Blessed is he who sees the heart [7; 225], - he says. Mevlana praised the woman and praised her:

The Prophet said: of course wife

Wins on wise men always.

Every time a woman is defeated by ignorance,
Because they are different animals, not husband
Few of them have mercy and grace,
That is why it is like an animal.

Mercy is a human being,
Anger and lust are characteristic of animals.

The miracle of truth is a woman, not a lover,

It is as if he is a creature, not a devil [7; 82]. Mevlana puts an end to the subject with this magnificent expression: Woman is the light of Truth, not just a lover. She is as creative, not created. In this regard, let us pay attention to Jalaliddin Rumi's letter to his son about raising a woman to heaven and protecting her: «Today, on your wedding day, I entrust you with the care of Fatimabonu, the light of my eyes and my heart, for this is a great test for you. The hope is that you will always treat her fairly and will not withhold your generosity from him. If you want to be bright and clear your father's forehead, your own forehead, the names of your children, every day you should spend with your wife as it is a day of wedding, every night as a wedding night.. You will always hunt her with the snare of your heart ... «[6; 91]. The responsibility of being married, that is, of being married, is so described here that a boy who is stepping into a new life will pass this great school. Rumi said, «What do you mean saying «wife»?» Yes, that's as the world. Whether you say it or not, she will not leave herself. Your nonsense can only hurt. For example, take a loaf of bread and hide it in the body, saying, «I will never give it to anyone, nor will I show it to anyone!» tell me The more you are greedy, the more people will crave bread. They fall into begging, persecution, insults. In the same way, the more you tell your wife to hide from others, the more people will want her, and she will want to show off to people, because what is forbidden attracts a man... You think you are sitting quietly, but you are unaware that you are lighting a fire of passion with your own hands around you. If the seed of goodness is sown in her heart, whether you forbid it or not, she will follow the path of goodness. So don't bother! Unless otherwise stated, she will not rest on her laurels, and your persecution will only intensify his desires. You argue with her day and night and try to fix it. However, this test was not given to you in vain, it was given to you to purify your own mud with its help. Accept her blessings, find a way to her heart, and surround him with your kindness. Then you will be free from the jealousy of men. It has

been said: «Husbands are superior to women» (Surat al-Qur'an, 34). Ignorant people are really superior to women, because they are rude and forgiving, they have little mercy, compassion, love, kindness and benevolence. In their nature, animals dominate. Love and kindness are human feelings, anger and greed are animal feelings. Women, who have the minds and hearts of men, are many times superior «[6; 91], - he says.

In the content of didactic works, the image of an old woman (grandmother), mother, daughter, woman, bride, who has a high place in society, is very well described. Especially in the image of a Sufi woman are understood women who have a place in society in social, spiritual, enlightenment. The views of the sages show that such qualities as faith, belief, gratitude, patience and perseverance in a woman can be an example to any man. Through the image of the old woman, she portrays a woman whose devotion, piety, and faith are stronger than all obstacles and even the most powerful kings on earth. The image of a woman is distinguished by the involvement of society in all socio-spiritual relations, it is embodied in the chapter of devotion as a symbol of progress, wisdom, perseverance, faith, purity, courage.

The woman has held a high position in every era. Verses about her are quoted in the Qur'an, and they are exalted in the Hadith. The strength of the family ensures the stability of society. If the marriage is pure, voluntary, as well as based on the requirements of the law, the status and prestige of the family will be high. And the children of such a family will grow up to be perfect people.

References:

1. Авфий Муҳаммад. Рашкчи эрни жазолаган хотин. Форс тилидан И.Низомиддинов ва Т.Файзиев таржимаси. Тошкент: Ғафур Ғулом номидаги нашриёт матбаа-ижодий уйи, 2012. – р. 122
2. Дехлавий, Амир Хусрав. Ёр васли /Амир Хусрав Дехлавий; тўпловчи, сўзбоши ва изоҳлар муаллифи Э.Очилов. – Т.: О'zbekiston, 2011.- р.83
3. ИСЛОМ энциклопедияси. – Т.: «Ўзбекистон миллий энциклопедияси», 2004. - р.245
4. Кайковус. Қобуснома /форсчадан Муҳаммад Ризо Огаҳий тарж.; нашрга тайёрловчилар. С.Долимов, У. Долимов. – Т.: «O'qituvchi», 2011. – р.208. 36
5. Нишопурий, Шайх Фаридиддин Аттор Достонлар «Мантиқ ут-тайр», «Асрорнома», «Илоҳийнома», «Панднома», «Булбулнома», «Уштурнома» / Шайх Фаридиддин Аттор Нишопурий; Форсидан. Жамол Камол таржимаси. Масъул муҳаррир А.Саидов, – Т.: «Tamaddun», 2012. – р.434

6. Радий Фиш. Жалолiddин Румий: Тарихий биографик роман /Русчадан Ж.Камол тарж. –Т.: Адабиёт ва санъат нашриёти, 1986. – p.272
7. Румий Жалолiddин. Маснавийи маънавий /Форсийдан Ўзбекистон халқ шоири Жамол Камол тарж. – Т.: «MERIYUS» ХНМК. 2010. – p.340.
8. Саъдий. Гулистон. Бўстон: тўплам / нашрга тайёрловчи Ҳ.Ҳомидий; таржимонлар: Ғ.Ғуломов, Ш.Шомухамедов, Р. Комилов, Чустий. – Тошкент: Ғафур Ғулом номидаги нашриёти-матбаа ижодий уйи, 2013. – p.264
9. Фирдавсий Абулқосим. Шоҳнома: дoston / Абулқосим Фирдавсий; Форсийдан Ш.Шомухамедов, Ж.Жабборов, Назармат, Ҳ.Ғулом тарж. – Т.: Ғафур Ғулом номидаги нашриёт-матбаа ижодий уйи, 2011. – p.736
10. Худжова Мавжуда Ураковна. Образы женщин в «Илохинаме» и «Хусравнаме» Фаридуддина Аттара: автореферат дис. ... кандидата филологических наук: 10.01.03. – Душанбе, 2006. - p.22
11. Шиммел Аннемарие. Жонон менинг жонимда; Ислом оламида хотин қизлар сиймоси. – Т.: «Шарқ» нашриёти, 1999. – p.42
12. Rabg‘uziy, Nosiriddin. Burhoniddin. Qissasi Rabg‘uziy/ Nashrga tayyorlovchi B.Abdushukurov. – Toshkent: Yoshlar nashriyoti uyi, 2018. – p.86
13. Tusi Xacə Nəsirəddin. Adabül-mütəllimin (Tələbəlik mədəniyyəti). Bakı: Nurlan, 2002. – p.16
14. Tusi Xacə Nəsirəddin. Əxlaqi-Nasiri. / Farscadan tərcümə edəni, ön sözü və şəchlərin müəllifi: Rəhim Sultanovun. – Bakı, «Lider Nəşriyyat», 2005. – p.80