

FAMILY RELATIONS IN DIDACTIC WORKS AS A GUARANTEE OF FAMILY STRENGTH

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ABSTRACT

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 particular, Khusraw Dehlavi praised the relationship between men and women:

If the woman is smart, the husband is an entrepreneur –

So, a prosperous house from day to day [2; 83], – he says. At the same time, 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 early days of Sufi women were more active participation in social life and their significant role in society. In the image of a Sufi woman, that is, women who have a place in society in terms of social, spiritual, enlightenment: Momohava, Maryam, Anbar ona, Bibi mushkulkushod, Bibi Seshanba, Aisha, Fatima, Robia al-Adawiya and others can be cited.

Women who were known in society as a symbol of devotion and saints were called as «Sayyida»s [3; 245]. For example, Momohavvo, or «Eve» in ancient Jewish «havvo» is the source of life, being the wife of Adam, the first woman, and the mother of the human race, while «Anbar ona» is the patron saint and patron saint of women in folklore and Islamic tradition; Bibi mushkulkushod is a woman who makes trouble

easy; Bibi Seshanba is a defender of family happiness; Maryam is a pious, sincere woman; Aisha (r.a.) - wife of Muhammad (s.a.v.), daughter of the first caliph Abu Bakr; Fatima is the youngest daughter of Muhammad (s.a.v.); Robia al-Adawiya is a well-known representative of the ascetics.

In the works of Farididdin Attar, a very deep attention is paid to the personality of Robia al-Adawiya in particular. His image is characterized 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.

Robia al-Adawiya [3; 228] (713 / 714-801) - A well-known representative of the ascetics of Basra. She was sold as a maid when she was a child. Later she was released because of his piety and devotion to the ascetic lifestyle. She lived alone in the desert for several years. Robia al-Adawiya was a proponent of rejecting all things except loving Allah. She was the first of the ascetics to emphasize that the absolute essence of man's spiritual life is to love God without any desire for profit. Her ideas spread among the next generation of Sufis and formed the basis of the teachings of Bistami, Hallaj, Ibn Farid, Ibn Arabi and other Sufis. She was regarded as an example of piety, love of God, and revered as a saint.

Attar describes the image of Robia as «the devotion of Abu Bakr and Ali to the Prophet» [5; 25] in his story, « Be honest like Robia.» Hence, the image of Robia is distinguished in society by the fact that even a man deserves a high degree of self-discipline, advice and example. The thinker enumerates Robia's qualities and describes her as «not a woman, but a hundred men». That is, Robia is a physically weak, fragile, in need of protection, but the power of faith, patience and perseverance is embodied in her. Robia is a «weak» [5; 26], «believer in god» [5; 26], «pure woman» [5; 252], «a companion of the Prophet» [5; 28], - is also glorified. In this regard, as Robia:

You are a handful of soil, let your words be simple,

Think everyone is clean, make them clean. So, Robia is a Sufi woman who encourages the world to give up all its pleasures, the true love of the world, that is, the love of Allah. She is a person who understands his true nature, who is able to glorify humanity as a humble person, who can count all people as pure, and who can inspire them to purity.

In history, the reflection of the essence of Robia is «sajox» [3; 236] that is, there is also the image of a false prophetess. She is a woman who declared herself an ambassador of God and managed to seduce some of the Arabs who converted to Islam. Attor condemns the deception and deceit of women in society:

In this world, she is a woman that old, strong,

Hundreds of thousands of men were harmed by her [5; 272], – he says. So, by comparing the two qualities embodied in one image in social life, the thinker shows

that if the spiritual endurance of one is more than a hundred men, the trick of the other in the way of material needs will destroy hundreds of thousands of men. At the same time, Attor points out one of the weakest qualities in the female image:

Do not reveal your secret to women,

The secret then spreads everywhere [5; 323], – he says. In the «Pandnoma» it is said that «Four things are worthless» [5; 472], stating that four things in the world are not eternal, and one of them is that women's love, sincerity, respect are not eternal, and their conversation is harmful.

From the content of the conflicting views of the thinker in the depiction of the female image, it is possible to understand that the female image attains a high status if it is developed as a result of attention, respect, upbringing, respect. Otherwise, it leads many people to ignorance.

In Attor's works, the image of Robia is seen in a number of other stories. For example, it comes in the form of cultivating lust, renunciation of the world, and the symbol of love. In particular, about the Sufi woman Robiya Adaviya, «Robia weaves yarn and sells» [5; 56], «Hasan Basri and Robia» [5; 317], «The Love of Robia and Bektash» about the poetess Robia Qazdari, who lived in Balkh in the 10th century [5; 346].

In another story about the image of Rabia Adawiya, «Robia walked for seven years and went to Mecca,» Robia walked the Kaaba for seven years. Now, as she approached Mecca and threatened to perform the hajj, her feminine apology was revealed. When she returned, she said, «O Zuljalol, I have suffered for seven years, and when the end came, you threw such a thorn in my path» [5; 65], - she says. Author:

Until you fall in love, like Robia,

The background of the incident will not be revealed ...– he says. This incident refers to people who doubt their love for God for a reason. To understand the truth is to understand the essence of Hajj and not to perform it.

The story of Robia, quoted by Attar in *The Divine*, describes Robia's poverty, her inattention to worldly pleasures, and her endurance in the face of trials. Robia was a status holder [5; 327] that is, fasting [11; 46], for how many days she did not taste even the salt. Her only job was to recover, pray, supplicate, recite. After a week of starvation, she was exhausted, and he finally shivered. Robia had a polite neighbor, sometimes carrying a bowl of food. Poor Robia lay down sick, and when she got up in the morning for iftar, she slowly turned on the light and saw that the cat had come and finished the meal. She went to the jug and said I would break my fast with water.

She took the water and returned to his trail. When the candle went out, she decided to break her fast in the dark house, and suddenly the jug fell from her hand and broke. She said with a thousand pleas: God, what do you want me to be poor, oh? You made

me so miserable, how hard are you to make me miserable? The answer voice came: The sorrow of the world with my pain will never cease and will never fit into one heart. In these verses, the pain and suffering of Robia on the path of love are emphasized, and the goal cannot be achieved without suffering and enduring hardships. A lightly won victory, a achieved goal is worthless. The sorrow of the world is transient, and the sorrow of the hereafter (return to reality) is based on eternity.

Moreover, this content is «Robia's supplication to the Truth» [5; 92] is also reflected in the story. This world belongs to the enemies. The end is for friends. A person who is pure, self-aware, and full of faith will be forgiven. This is because he is described as a disbeliever who is left between two worlds, or who looks at the world.

The image of the Sufi woman is described by the author as a two-sided essence. While one aspect is their attractive appearance, the other aspect is the rich inner world that complements each other, representing the essential essence of the scholar's work [10; 22]. Robia is also distinguished by its responsiveness as an emblem that reflects the expression of concepts such as essence, identity, content. In another story, the author reveals the essence of understanding the Truth through the image of Robia. An ignorant person prayed to God and said, «O God, open your door.» Robia listened to this: Tell me, man, when was this door closed? This door is always open, you just go and ask for it [5; 110].

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.

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