

THE MORAL FOUNDATIONS OF MARRIAGE AND FAMILY IN THE VIEWS OF EASTERN THINKERS

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Annotatsiya: Ushbu maqolada nikoh va oilaning axloqiy asoslari, shuningdek, ularning farzand tarbiyasidagi o'rni haqida fikrlar bayon etilgan. Inson shaxsining shakllanishida oilaning, ayniqsa ota-onaning ta'siri beqiyos ekani ta'kidlanadi. Shuningdek, nikohning jamiyatdagi ijtimoiy va ma'naviy ahamiyati, axloqiy tarbiyaning negizini tashkil etuvchi omil sifatida ko'rib chiqilishi Sharq mutaffakkirlarining qarashlarida ham keltirib o'tilgan..

Kalit so'zlar: nikoh, jamiyat, oila, tarbiya, axloqiy asos, axloqiy tarbiya, oilaviy munosabatlar, shaxsning shakllanishi.

Annotation:

This article discusses the moral foundations of marriage and family, as well as their role in the upbringing of children. It emphasizes the significant influence of the family, especially parents, on the development of an individual. The importance of marriage as a social and moral institution is also highlighted, recognizing it as a key factor in the formation of ethical education.

Keywords: marriage, society, family, upbringing, moral foundation, moral education, family relations, personality development

Аннотация:

В данной статье рассматриваются нравственные основы брака и семьи, а также их роль в воспитании детей. Подчеркивается огромное влияние семьи, особенно родителей, на формирование личности. Также отмечается важность брака как социального и нравственного института, играющего ключевую роль в нравственном воспитании.

Ключевые слова: брак, общество, семья, воспитание, нравственные основы, нравственное воспитание, семейные отношения, формирование личности

The Moral Foundations of Marriage and Family in the Views of Eastern Thinkers

In the history of Eastern peoples, issues of family and marriage have been regarded not only as social necessities but also as moral and spiritual foundations. Eastern thinkers—philosophers, writers, and Sufi scholars—considered family life as the primary source of moral upbringing and an essential factor for a healthy society. In their works, they emphasized the essence of marriage, the mutual responsibilities and duties of family members, and the role of moral

virtues in family life. Great scholars from our land such as Imam al-Bukhari, Imam al-Maturidi, Burhan al-Din al-Marghinani, Abu Nasr al-Farabi, Abu Ali Ibn Sina, Alisher Navoi, Ahmad Yassawi, Abdulla Avloni, Abdurauf Fitrat, and others have expressed valuable ideas regarding marriage, family, and their stability. In particular, it is important to highlight the rulings related to family and marriage from the renowned jurist Burhan al-Din al-Marghinani, the "Sultan of Fiqh (Islamic jurisprudence)," which aimed to strengthen and enhance family wellbeing. **Abu Nasr al-Farabi's Views on the Moral Foundations of Marriage and Family.** Abu Nasr al-Farabi (873–950), a prominent scholar of the Eastern Renaissance era, was a philosopher, musicologist, political theorist, and moral thinker who had a deep influence on both Eastern and Western thought. Known as the "Second Teacher" (after Aristotle), he elaborated on the foundations of society, human nature, and ethical life in works such as *The Virtuous City*, *On Attaining Happiness*, and *Treatise on Ethics*. For Farabi, ethics and spirituality were fundamental principles ensuring the stability of society. He also analyzed the issues of marriage and family within the context of moral, political, and spiritual development. According to Farabi, the human being is a social creature, and reaching perfection depends on fulfilling societal roles—particularly organizing family life properly. The family, in his view, is a micro-model of society: the smallest yet most vital unit.

"People need society in order to help one another. And society begins with the smallest group — the family. If there is no moral order within the family, there will be no order in the greater society."
(*The Virtuous City*)

This thought reveals that Farabi emphasized the need for marriage and family to be built upon moral foundations. In his view, marriage is not merely a physical union but a spiritual and moral journey that unites two individuals.

Farabi considered the family a school of morality. He believed the continuity of family depends on the following virtues observed by husband and wife:

Wisdom and clarity – important in making marital decisions;

Compassion and affection – mutual sincerity and friendship;

Patience and endurance – resilience in solving family problems;

Responsibility – raising children and providing material and spiritual support;

Justice – equality and respect within the family.

"A moral person is someone who can control their desires, is just and humble. Such a person succeeds in managing a family."
(*Treatise on Ethics*)

Farabi viewed morality not just as a personal matter but as the standard for social relations. For him, family ethics form the roots of societal morality.

Farabi regarded men and women as naturally equal in dignity, though differing in their roles. They are complementary beings, and their relationship must be based on mutual understanding, respect, and loyalty—the pillars of a strong family.

“A woman of high moral character is a supreme virtue for society, for she plays a leading role in child upbringing.”
(The Virtuous City)

Farabi also emphasized the moral character of parents in raising children. He said:

“The best inheritance for a child is good character and being taught to live an honest life.”

According to him, parents serve as role models for their children through their character, lifestyle, and mutual interactions. This is a natural form of moral education.

In The Virtuous City, Farabi envisions an ideal society and argues that every individual—especially family members—must be morally mature to build such a society. A virtuous society can only emerge from families that value love, patience, honesty, knowledge, and upbringing.

“A virtuous society is formed by knowledgeable, moral, and wise individuals. Its foundation is the virtuous family.”

Farabi’s ideas remain relevant in modern pedagogy and social psychology. His thoughts on family upbringing, responsibility, patience, and moral excellence still hold scholarly and practical value today.

In his philosophical writings, Abu Nasr al-Farabi analyzed marriage and family from ethical and philosophical perspectives, viewing them as the cornerstones of societal stability. He saw marriage as a path toward spiritual and moral maturity. For a family to be strong, mutual respect, love, patience, and responsibility between husband and wife are necessary. In child-rearing, the moral example set by parents is considered the most powerful tool.

Thus, Farabi’s perspectives on marriage and family reflect the high moral culture of Eastern thought. These ideas can serve as a valuable scientific foundation in addressing today’s urgent issues regarding family upbringing, spiritual values, and building a healthy society

The Moral Foundations of Marriage and Family in the Views of Alisher Navoi

Alisher Navoi (1441–1501) is a prominent representative of the literature, ethics, and spirituality of the Eastern Renaissance. In his works, he paid deep attention not only to literary and aesthetic beauty but also to the upbringing of morally mature individuals, the concepts of family, education, and society. Particularly in works like Mahbub al-Qulub, Khamsa, Nasayim al-Muhabbat, and Lison ut-Tayr, he thoroughly explored ethical relationships between individuals, especially between spouses, and between parents and children.

For Alisher Navoi, the family is not just a social unit but a moral institution that leads individuals to perfection—a school of virtue and loyalty. He viewed marriage as a sacred bond that ensures spiritual purification and social stability. In many of his works, Navoi portrayed marriage and family as sources of goodness, linking the development of moral integrity, compassion, and humanity in society directly to the family environment.

“He who is kind to his family, loving to his child, and teaches them manners is a vital part of the human fabric.”
(Mahbub al-Qulub)

This highlights Navoi’s belief that the family plays a fundamental role in human perfection. He regarded the family as a school of morality and a means for spiritual harmony between man and woman.

In relationships between men and women, Navoi emphasized mutual respect, love, loyalty, and compromise. He considered fidelity in marriage as the highest virtue and viewed infidelity as a sign of moral degradation.

“If a wife lives in loyalty, her husband will feel as if he carries the heavens on his shoulders. If a husband treats her with love, she will become the rose of his soul.”

These words suggest that if spouses live with high ethical standards, family harmony flourishes. According to Navoi, both husband and wife must be honest and understanding toward each other. He also considered the husband to be the responsible figure in the family, but emphasized that this responsibility should be based on moral leadership, not dominance.

Navoi linked child upbringing directly to the moral character of parents. He believed that raising a child with good manners, modesty, and purity is the foremost duty of parents.

“Teach your child manners, not wealth—true inheritance is moral education.”
(Mahbub al-Qulub)

Navoi strongly emphasized that the greatest gift to a child is not material wealth, but ethical and spiritual upbringing—a concept still highly relevant in today’s educational context.

He viewed the family not merely as a societal unit but as a spiritual fortress. Without patience, honesty, and endurance within the family, expecting high morality in society is futile.

“The family is a fortress. If justice reigns within, its walls are unbreakable. If ruled by desires, its walls are fragile.”

Through such metaphors, Navoi expressed the role of family in ensuring societal stability. In his view, the ethical atmosphere in each family reflects the moral balance of the wider society.

In Lison ut-Tayr, Navoi, using Sufi symbolism, described marriage as a path to spiritual purification. He believed that within the family, a person learns self-control, patience, and overcoming one's ego.

“See your family as a divine test from God; love them with patience and protect them as a blessing.”
(Nasayim al-Muhabbat)

Here, marriage and family serve as pathways to spiritual perfection, guiding a person toward becoming a complete human being.

Navoi's works consistently portray marriage and family as foundational to the formation of personal ethics. He emphasized the need to build families on compassion, loyalty, respect, and patience. He deeply analyzed the moral relationship between spouses, the parental role in child upbringing, and the family's moral function in society.

His views remain highly relevant in today's family education, especially in raising the younger generation as morally mature individuals. Navoi's ideas form a strong theoretical foundation for modern spiritual and educational work.

The Moral Foundations of Marriage and Family in the Views of Ibn Sina (Avicenna)

Ibn Sina (980–1037), also known as Avicenna, was a renowned Eastern philosopher, physician, and thinker—often referred to as the "Aristotle of the East." He made a significant impact in numerous fields of science and philosophy. In works such as *The Book of Knowledge*, *The Book of Healing*, *Ethical Treatises*, and *The Science of Politics*, he paid special attention to matters concerning human nature, society, ethics, marriage, family, and education.

According to Ibn Sina, the human being is inherently driven toward moral perfection, and marriage and the family environment are vital in this journey. He considered marriage not just a way to fulfill physical needs, but as a crucial step toward spiritual, moral, and social development.

For Ibn Sina, marriage is a sacred union that goes beyond fulfilling natural instincts—it includes ethical and social responsibilities. Through marriage, a person understands their social identity and fulfills moral duties.

“Marriage is a natural and moral law that regulates human life. Through it, one comes closer to personal perfection.”
(*The Science of Politics*)

Ibn Sina regarded marriage as essential for societal progress, as family life forms the basic unit of society. Without the family, moral virtues would not develop, and upbringing would deteriorate.

In his ethical philosophy, he highlighted the following virtues as essential for a stable marriage:

Honesty – forms the foundation of trust between spouses;

Loyalty – ensures the durability of marriage;

Responsibility – guarantees the fulfillment of family duties;

Compassion – fosters emotional and spiritual connection;

Patience – enables wise resolution of conflicts.

“Husband and wife are like two sides of the same body. If they possess mutual respect and loyalty, that body lives in health.”
(Ethical Treatises)

In other words, the success of marriage depends on the ethical maturity of both partners. Self-restraint, patience, respect, and devotion are the keys to family stability.

Ibn Sina believed that education and upbringing are the most important means to achieve human perfection. He emphasized the crucial role of parents’ moral character in raising children.

“A child is the spiritual reflection of their parents. If the parents are ethical, honest, and patient, these traits will emerge in the child.”

Merely instructing a child is not enough—parents must set a moral example. In *The Book of Knowledge*, Ibn Sina wrote about the deep impact of parental morality on the child’s consciousness.

In his social and philosophical views, Ibn Sina considered the family the foundation of social progress. According to him, a healthy society begins with healthy families. If the family is moral, children grow up with sound values, and a moral atmosphere develops in society.

“The moral level of a society depends on the moral state of its families.”

He viewed family breakdown, divorce, childlessness, and spiritual crises as contributing factors to societal decay.

In his philosophy, marriage is seen not only as a social and moral institution but also as a school of spiritual and emotional discipline. Family life, according to Ibn Sina, teaches patience, self-restraint, commitment, forgiveness, and service to others.

“If a person doesn’t train their soul within family life, they will never control it outside.”
(*The Book of Healing*)

This indicates that Ibn Sina viewed the family as the primary arena for disciplining the soul. Overcoming the ego is, for him, the most crucial step toward moral excellence.

In Ibn Sina's perspective, marriage and family are vital tools for personal, moral, and societal development. He saw the foundations of marriage in virtues like honesty, loyalty, patience, compassion, and responsibility. Child-rearing, social morality, and self-mastery—all take root within the family. His ideas remain highly relevant in modern family education, providing a rich theoretical base for raising morally complete individuals.

The Moral Foundations of Marriage and Family in the Views of Ahmad Yassawi

Ahmad Yassawi (1103–1166) was a renowned Turkic Sufi scholar, mystic poet, founder of the Yassawiya Sufi order, and a leading figure in the Islamic-spiritual revival movement of the Turkestan region. His most famous work, *Divan-i Hikmat* ("The Book of Wisdom"), contains profound Sufi ideas on human ethics, the discipline of the ego (nafs), purification, patience, humility, honesty, and the spiritual importance of marriage and family.

According to Ahmad Yassawi, the family is a spiritual school built upon the will of Allah, in which husband and wife journey together as companions toward ethical and spiritual maturity. In his view, marriage and family are not merely worldly institutions but also sources of preparation for the afterlife.

He regarded marriage as a **sunnah** and a means of disciplining the self.

In Sufi thought, Ahmad Yassawi considered self-restraint as the highest virtue. According to him, marriage plays a crucial role in this journey, fostering qualities such as **patience, honesty, and loyalty**.

"O youth, marry in accordance with the Sunnah,
Your heart will be cleansed, your sins will vanish."
(*Divan-i Hikmat*)

In this couplet, Yassawi affirms marriage as a Sunnah and portrays it as an act that purifies the heart. For him, marriage is a school of self-discipline and a path toward living a life in the service of Allah.

He also considered the family a **school of ethical education and patience**.

In Yassawi's view, the family is a place where virtues such as patience, humility, service, and honesty are cultivated. Through marriage, a person becomes more patient and responsible. Within the family, individuals learn to restrain their ego and serve others.

"Be a wife, and never be ashamed of your service.
Be patient with your husband, do not show anger."

This couplet promotes mutual service and patience among family members within the spirit of Sufism. Patience and service stand at the heart of Yassawi's moral-philosophical teachings.

Husband and Wife as Spiritual Partners

Ahmad Yassawi saw the husband and wife as spiritual partners. Their mutual respect, dedication, and love not only establish peace within the household but also earn divine pleasure. In Sufi teachings, this is known as a **“sacred relationship.”** Yassawi believed that each family member should understand their role and consider themselves as servants of Allah. This perspective brings spiritual depth to the modern model of gender equality in the family.

On Child Upbringing

Ahmad Yassawi regarded raising children as a great responsibility. He saw children as **trusts granted by Allah**. He emphasized that the spiritual condition of parents directly affects the education and upbringing of their children.

“Be grateful to God for your child,
Feed him lawfully, love him lawfully, teach him manners.”

This teaching highlights **lawful sustenance, love, and etiquette** as the pillars of child education. To instill good morals in a child, parents themselves must be examples of honesty and patience.

Yassawi considered the family a **school that leads to the divine path**. He asserted that by managing marriage and family life correctly, a person can attain spiritual growth. For him, **marriage is not only a physical union but a path to spiritual perfection and closeness to Allah**.

“Be patient with your wife, and you will reach the Truth.
Kill your ego, and cleanse your heart with patience.”

In this couplet, “patience with the wife” symbolizes spiritual testing, and “cleansing the heart” represents the path to divine acceptance. These Sufi ideas reflect the profound ethical and spiritual meaning of marriage and family.

In conclusion, Ahmad Yassawi interpreted marriage and family as **means to attain closeness to Allah through moral maturity, patience, devotion, honesty, and service**. His work *Divan-i Hikmat* promotes the preservation of moral values within the family, the glorification of service, and the prioritization of honesty and love in child upbringing.

Yassawi’s teachings are highly relevant today in strengthening **family education, spiritual development, and emotional stability**. In particular, his wisdom provides invaluable guidance for nurturing values like **patience, honesty, devotion, and mutual respect** among the younger generation.

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