



## COMPARATIVE ANALYSIS OF FAMILY RELATIONSHIPS IN THE EAST AND THE WEST

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**Abstract:** *This article reflects the views of the Eastern Renaissance thinkers and Western scholars on the family. The family is considered the most basic unit of society. Marriage was regulated on a religious, legal and moral basis. The rights and obligations of a husband and wife are determined in the family. Respect for the elder generation, service to parents are considered the most important values in the Eastern peoples. The family is the main support of socio-economic, legal and religious life. Through the family, education, teachings and advice, professions, traditions were passed down from generation to generation. A woman's rights were often limited, but her maternal status was highly valued. This article highlights that raising children and preserving values is the most important function of the family.*

**Keywords:** *East, West, family, civilization, thinker, Renaissance, Al-Khwarizmi, Beruni, Faroubi, Ibn Sina, Aurelius Augustine, Boethius, Peter Abelard, Hildegard of Bingen.*

In the 9th-12th centuries, Eastern scholars also paid great attention to the issues of moral education and upbringing in family relations in society. The family is considered the most important unit of any society. The formation of the so-called family khanate depends on marriage. Marriage has been regulated on a religious, legal and moral basis to this day. It is determined that the preservation of marriage is considered a sacred institution, without defining the rights and obligations of a husband and wife in the family. It is no coincidence that respect for elders, love and care for parents are considered the most important values in the culture of the peoples of the East. Continuing the lineage and raising children are the main tasks of the family.

The Western (European) Christian Church declared marriage sacred. In feudal society, the family was associated with property relations (inheritance, landownership). Celibacy, adultery, and divorce were strictly prohibited. A woman was considered to be obliged to obey her husband. Marriages were approved by priests, whose family was under the control of the church.

Abu Nasr al-Farabi “Al-Madina al-Fadilah” (“The Virtuous City”, “Ara’ Ahl al-Madina al-Fadilah” (Views of the Virtuous City Residents”) Al-Farabi wrote about the perfect order of society. In it, the family is interpreted as the smallest and most important part of society. He emphasizes that moral education in the family is of primary importance for a happy society.



Abu Ali ibn Sina "The Canons of Medicine" (Al-Qanun fi't-Tibb) "Instruction and Exhortation" Although Ibn Sina is mainly famous for medicine and philosophy, his moral and philosophical views contain valuable ideas about family education, child health, and the responsibility of the mother. For example, the law covers in detail the issues of child care and hygiene in the family.

Abu Rayhan Beruni "Monuments of Ancient Peoples" (Osar ul-Baqiyya), "India" (Tahqiq ma lil-Hind). Beruni conducts a scientific comparative study of the customs, family traditions and upbringing methods of different peoples. He compares the differences between Indian families, Zoroastrian families and Islamic families.

Yusuf Khos Hajib's "Qutadgu Bilig" is a didactic epic about state administration, morality and upbringing. It contains valuable advice on respect in the family, marital relations, and child rearing. For example, the concept "Family is the support of the state" is taken as a basis.

Ahmad Yassavi's "Wisdoms" (Diwani Hikmat), although it is more of a mystical work, it often repeats issues such as moral purity in the family, patience, mutual respect, and obedience to parents. This shows how harmonious spiritual life and family values were in the Middle Ages.

In Europe from the 9th to the 12th centuries, philosophy was mainly associated with Christian religious views. Therefore, the issue of family relations was more:

Based on the Bible and religious rules,

The sanctity of marriage,

The leadership of the family by the church,

The interpretation of the roles of women and men in a religious context.

Although Aurelius Augustine lived in the 5th century, his teachings served as the main source throughout the Middle Ages. He sees marriage as a way of protecting from sin. He calls the family a "small church" and justifies the leadership role of men.

Boethius is mainly known for his work "Consolation of Philosophy". Although family issues are not directly raised in this work, the family is mentioned as the basis of moral strength. The family is a school for moral maturity. This work is mainly based on internal spiritual analysis and philosophical dialogue during a time of political persecution. He does not write a special chapter on the family, but he mentions family values as a source of peace in spiritual and moral strength. The work says that happiness, wealth, prestige, family, children are all temporary, but they should be evaluated from a correct moral point of view. For this reason, Boethius symbolically presents the family as a school of perfection.

Anselm of Canterbury's Proslogion considers the family to be part of the church. Anselm explains the obedience of women and the responsibility of the husband on the basis of the Bible. Hildegard of Bingen's "Scivias" explains the role of women in the family, purity and motherhood with symbolic images. This work is Hildegard's most famous collection of divine revelations. It contains 26 revelations, and in them symbolic concepts about the role of women, purity, motherhood and family responsibility are often found. The work explains





the role of women, spiritual purification, and the moral value of marriage. Through religious and mystical views, it promotes the role of women in the family, motherhood and moral purity. It can be compared to Yassavi in the East. The 9th-12th centuries are known as the Eastern Renaissance. During this period, philosophy, medicine, jurisprudence, sociology and literature flourished in major scientific schools in Central Asia, Persia, the Arab Caliphate and beyond. The family was interpreted by the scholars of this period as the most important and smallest "specialized cell" of society. Al-Farabi begins his model of a perfect society with the family. In his work "The City of Virtuous People", he describes the characteristics of a happy city and the inhabitants of a virtuous city. The family is based on moral maturity. Ibn Sina explains on a scientific basis that the family is the support of health and moral education. Al-Biruni established a comparative approach. Comparing the family systems and values of different peoples laid the initial foundation of today's ethnology and sociology.

Yusuf Khos Hajib emphasized the harmony of state governance and family: a strong family is a strong state. Ahmad Yassavi in his mystical wisdom showed the family as a school of spiritual purification. Eastern scholars through the family. They envisaged the continuous transmission of moral values in society from generation to generation, strengthening education and spirituality, religious and moral justification of the role of a woman as a mother and the responsibility of a man as a leader, harmonizing religion, traditions and national values. These views paved the way for understanding the family not just as a household institution, but as a support for philosophical, legal and economic stability. They interpreted it not only in a religious framework, but also on a moral-philosophical and scientific basis. In Eastern philosophy, attention to the family is often enriched with practical recommendations (for example, childcare in Ibn Sina) and didactic advice (in Yusuf Khos Hajib and Ahmad Yassavi). In the West, the approach to the family at this time was more dogmatic-religious (e.g., Augustine, Anselm), while in the East, the philosophical and comparative-anthropological basis was much deeper.

**Conclusion:** In the 9th-12th centuries, scholars closely linked upbringing and morality in family relations. In a comparative comparison of Eastern and Western family relations, we base our scientific justification on the worldview of people in society. The scientific comparative approach is clearly visible in Beruniy. As a philosophical basis, we can see it in the works of Al-Farabi and Ibn Sina.

The literary style of advice is reflected in the works of Yusuf Khos Hajib and Yasawi. In Western philosophy of the 9th-12th centuries, family views were formed on the basis of the church and the Bible. Marriage was understood as a sacred institution. The role of a woman and a man in the family was determined by a strictly religious basis. In comparison with the East, in the West, not a scientific anthropological approach, but a more religious-dogmatic analysis prevailed.







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