



Article

The Views of Eastern Thinkers on Ensuring the Stability of Marital and Family Relations

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Abstract: This article focuses on the interpretation of the impact of interpersonal relationships on family stability by Eastern thinkers, as well as the socio-psychological characteristics of family relationships. It is also emphasized that the family is the main center of upbringing, and that family relationships play a key role in the formation of generations as fully-fledged individuals.

Keywords: Marriage, Family Stability, Couple Relationship, Tradition, Character, Belief, Human Development

1. Introduction

In our republic, in recent years, problems with the Family Institute have been recognized as an extremely urgent problem and its necessary legal and regulatory framework has been created: in particular, Article 76 of the chapter on the "Family, Children and young people" of the new constitution, adopted by Referendum on April 30, 2023, states that "the state, the fact that it is defined as "creating legal and other conditions "and the need to "not isolate the family in the upbringing of children "in the" development strategy of the New Uzbekistan for 2022-2026 " is established at a special level of social cooperation in this regard, support the family in all respects, including a healthy environment in it, The fact that the issues of creating socio-psychological conditions that ensure the development of children are at the center of attention of the state and society, and that this can serve as a solid basis for finding new theoretical solutions aimed at deepening scientific research in this area, shows that the issues of creating socio-psychological conditions that ensure the development of children are at the center of attention of the state and society [1-3].

2. Materials and Methods

Indeed, in the works of Abu Nasr Farabi, Abu Rayhan Beruniy, Abu Ali ibn Sino, Kaykovus, Yusuf Khos Hojib, Alisher Navoi, Husayn Voiz Koshifiy, Zahiriddin Muhammad Babur, Rizouddin ibn Fakhruddin, Ahmad Donish, Abdullah Avloni, Fitrat and others, the peoples living in Central Asia, including the family life of the Uzbek people, the National psychological characteristics of interaction in it (especially the couple), the duty and duties of spouses, There are valuable insights into the family's lifestyle and educational environment, among other things.

The issues inherent in the culture of family marriage and interpersonal relations in it are also widely covered in the works of the great muhaddis allomas Muhammad ibn Ismail Bukhari, At-Termisi and in the histories of Ahmad Yassawi, Bakhovuddin Naqshband, Najmiddin Kubro, major figures of the philosophy of mysticism.

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Studying the scientific and cultural heritage of Eastern thinkers, we see that the valuable ideas about the rules of family life, the culture of interpersonal relations in it, child maturation, female relationship with a man, the formation of human qualities are scientific and cultural heritage composed on the basis of continuity of oral creativity, EPOS (Uzbek folk Proverbs, tales, epics, legends, narratives) of Eastern peoples, in particular.

Chunonchi glorified Valor, honesty, humility, trust, love-loyalty, friendship, fairness, hard work, co-existence, orastness, beauty, wisdom, faith, respect, protection of family honor and pride, love for the place of birth, striving for goodness, honest and pure living. We can see this reality in the examples of the heroes of a number of Uzbek folk epics, such as Alpomish, Kuntug'mish, Gorog'li, Oysuluv, Layli and Majnun, Yusuf and Zulaykho.

"In ancient epics, women are portrayed as individuals with equal social status to men, depicted as brave and not inferior to their husbands."

Human qualities such as loving marriage, fidelity in love, and family harmony have been preserved as characteristic features of the peoples of Central Asia, in particular, Uzbek tribes and ethnic groups. It is known that in our holy religion of Islam, the Quran and Hadith, which are considered its main sources, also contain valuable information and religious laws about all aspects of family life and marital relations. In Islam, special attention is paid to the emergence of the future family. The following rules must be followed when entering into marriage under Sharia. 1. Mutual consent of the matrimonial -6. The spouses must not be close relatives. 7. Equality by class. 8. The mental health of married persons. dowry for the bride. 5. Unity of religious beliefs. 6. The spouses must not be close relatives. 7. Equality by class. 8. The mental health of married persons.

Only a marriage concluded in accordance with these conditions was considered legal and provided the parties with appropriate rights and obligations.

In the verse of the Qur'an Karim, the place of the wife with the husband in the family is determined. Sharia ruled that a husband is primarily responsible for all financial and spiritual aspects of the family, a person who protects him from any attacks from outsiders. This is why he is considered the head of the family, due to his qualities of patience and perseverance, which are considered virtues for a man, as well as his entrepreneurial spirit in maintaining the family's livelihood. A good wife is a woman who is pious, who makes her husband's home prosperous, and who is faithful to him for a lifetime. There are many examples of couples or family relationships in the Quran that are instructive.

Even in Zoroastrianism, which is considered the sacred religion of our ancestors, the issue of marriage and family duty has always been an important moral issue. Polygamy is strictly prohibited in Zoroastrianism. At the same time, living a single life is also condemned. If a young woman refused to marry, despite the wishes of her parents and the community, she was punished by being put in a sack and beaten with 25 lashes. If a man follows this path, he is branded and forced to wear a chain around his waist to shame him. The Avesta states that a man must first be financially and spiritually strong and prosperous in order to marry. In addition, this holy book contains noteworthy reflections on marriage, the importance of not rushing into choosing a spouse, and listening to the advice of parents and elders. It also cites one by one the specific criteria for marriage and divorce (divorce).

Both Zoroastrianism and Islam generally state that in marriage, both parties must be equal and worthy. According to marriage customs and life experiences, it is desirable for the bride and groom to be close to each other in terms of lineage, social status, knowledge and skills, taste and intelligence, faith, and property. Therefore, Eastern peoples pay serious attention to preparing young people for family life and finding a suitable match for them. Especially in the preparation of girls for a family marriage, valuable exhortations of educational importance are told in the exhortations, pandetas and proverbs that reached us from our ancestors about the formation of human qualities in the first place, the sacredness of the family, the avaration of it precisely to housewives.

For example, the mother's advice to the bride in the "Treasure of Wisdom" collected by the Turkish scholar Yusuf Tovasliy attracts the attention of the person. In it, the mother advises her daughter who is getting married: "My dear child, my beloved daughter, listen to me carefully. Advice is necessary for everyone, and advice is necessary for everyone. The exhortation teaches the ignorant, bringing the knowing to mind. According to the law given by Allah, every girl who steps into life needs a husband, every man needs a woman. Men are created for women, and women are created for men. "As long as life exists, no one can break this law." Therefore, you will leave the house where you were born and raised, the place where you played and laughed, and go to a house that you do not know, a strange house. In the future, this house will be yours. Serve your husband so that he becomes your slave. Be his earth, and he will be your heaven !

If you follow my advice, you will live a beautiful life with your husband, and you will have a happy, blessed, and prosperous marriage. We will be happy and happy. Otherwise, there will be no peace in both families. You are like you lived in a hell.

Baby! Now listen to my ten oaths to tell you! Keep these in mind all the time;

1.Be content. Be grateful for what you have. That is, whatever your husband brings home, be it what he eats or wears, receive with good manners, with good manners! Thank your husband and show sympathy. Because one way to live a happy life is to be grateful for what you have. A person who is not grateful for what he has will not have inner peace or contentment.

2.Obey 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 understand that you are obedient when you communicate, that you listen to his words with respect. Then Allah will be pleased with you, and your house will be shining with the light of bliss.

3.Pay good attention to the places where your husband's eyes fall!. That is, keep the inside and outside of the house extremely clean, so that your husband does not see a single ugly spot.

4.Keep your clothes clean. Let your husband only smell the fragrance, not the bad smell. Because bad smells will lower your reputation in your husband's eyes. It causes you to wander. It is well known that cleanliness and elegance are the best things, good looks in the human eye are with them.

5.Prepare the dish on time. That is, never delay your meal time. Prepare your husband's meal at the time he is used to eating. Set the table as soon as he arrives. It is well known that hunger makes a person angry quickly.

6.Know your child's bedtime and wake-up time well! That is, prepare his or her place when it's time for him or her to go to bed. Because lack of sleep makes a person irritable. Nervous breakdowns, sadness, and frustration gradually extinguish people's passions and love.

7. Be very careful with your husband's property and belongings! That is, take good care of your husband's property, protect and preserve his belongings. Because his property is yours. Not wasting your husband the world of goods means knowing and appreciating work.

8.Show your husband respect for relatives and loved ones! That is, respecting your husband's relatives and loved ones means gaining his attention. Respecting them means respecting your husband. This is gaining respect and attention.

9.Don't tell others your husband's secrets! That is, when you know some of your husband's secrets, be careful and keep them to yourself, don't tell anyone. If you tell, you will cause his anger, you will lose confidence. In this, the family you are composing will be ruined.

10. Obey all the commands of your husband that are in accordance with his religion! Never disobey him. If you do, he will hold a grudge against you and become your enemy. If he is hostile to you, you will suffer great harm and will be powerless to do anything [2].

It can be seen that folk oral creativity and religious ideas and proverbs were preserved orally as polished, moving from generation to generation, while sages and allomas, who grew up among our people, left such valuable information for future generations as a scientific and cultural heritage, illuminating it in their works, relying on folk traditions and values. One of them is the thinker and scientist Abu Nasr Farabi, who made a worthy contribution to the treasury of world science.

Abu Nasr Farabi (873-950) describes the laws of social development and the stages of human perfection, as well as the ways to achieve happiness in the process of human life, in his famous work "The City of Virtuous People". Al-Farabi spoke about wise people, saying, "A wise person is one who is virtuous, has sharp reasoning, is devoted to useful work, and avoids evil deeds. Such men are called wise". Alloma refers to the fact that where there are whites, there will never be problems and disagreements. His ideas also reflect the importance of the completeness of the family and the healthy spiritual atmosphere that has been established in it. "Every person is so constituted by nature that he needs many things to live and reach a high level of maturity." He cannot acquire such things alone; he needs a team of people to have them. The activities of such community members in one whole case deliver to each of them what is necessary for survival and maturation" or "the initial basis that unites them in relation to people is humanity. "A city that unites people in mutual support to achieve true happiness (in our opinion, a family) is a virtuous city, and a community of people united to achieve happiness (in our opinion, a family community) is a virtuous community" .

Phorobius speaks of ways to abandon unnecessary customs (still found in family life, couple relationships), achieve happiness: leaders (husband or wife) "should also change the past, which expresses bad habits in itself. "Otherwise, if we adhere to the requirements of the past and maintain its mood, there will be no relief, change, or growth in life." Or "Whatever helps in the pursuit of happiness (knowledge, morality, profession) should be preserved and strengthened, and whatever is harmful should be transformed into something useful" .

Looking from the point of view of the problem that we study in our research, Forobi's thoughts on human perfection, its place in society, family, the impact of youth on adulthood, mutual harmony in the human community, wisdom about help serve as a guideline for a comfortable marriage in solving current family marriage issues, in establishing the right way of relationships in it.

While Abu Rayhon Beruniy (973-1048) did not create a holistic social doctrine that reflected his social views, he did try to express his views on social issues in most qomusi works or make critical remarks on them. Abu Rayhan Beruni's specific views are characteristic of family life, family and marriage, family values, and the relationships between its members. We also find such hints in Beruni's wisdom. "Good manners are a sign of goodness". "When people with bad intentions and bad morals get involved, things will not go well." "Where there is equality, there is no betrayal, deception, or passion, and it is appropriate for us to follow such wisdom in family relationships. Because Beruni was well-versed in the life of the peoples of Central Asia, Ancient Greece, and India, he compares and analyzes the customs, values, and unique aspects of their national cultures. These analyses are also applicable to family-marriage and family relationships. In particular, it provides valuable information about the "polygamy" (a form of marriage in which a man or woman is allowed to have more than one spouse at a time) type of families. For example, in South Indian culture, tud men were not interested in establishing paternity from a biological perspective. In these, the man who gave the pregnant woman a bow and arrow in a ceremonial photo was considered the father of the child. If another man later

wanted to father the child, this photo was repeated during the woman's next pregnancy. This information will help researchers form a scientific understanding of the history of the improvement of family life, the stabilization of family-marriage relations, and the origin of the monogamous family type throughout the course of social and historical development. Beruni's views also contain valuable ideas about the importance of intelligence and hard work as leading factors in the stability of family relationships. "The need to perform certain tasks is a rule of human activity for life. From the fact that the dignity of a person perfectly fulfills its function, therefore, the most basic function and place of a person is determined by Labor. After all, man achieved his goal thanks to Labor"

Reflections on this problem a number of works by Abu Ali Ibn Sina (980-1037), such as "wisdom", "Risolai ishq", "Tib laws", "housekeeping", occupy a special place in the world of ethics, educational psychology, philosophy and medicine of the peoples of Central Asia. Ibn Sina, describing the various and important aspects of family relationships, first focuses on the responsible tasks of the head of the family, the husband. In his opinion, first of all, the husband is obliged to have both theoretical and practical information on educational work in the family. Only then can he become the real head of the family. The couple discussed how a relationship should be built on equality, harmony, and mutual respect. "A man is the head of the family, and he must meet all the needs of the family, because this is his primary duty." "A woman is a good, worthy companion for a man and the best successor and helper in raising children," writes Ibn Sina. Ibn Sina wrote extensively about the importance of family relationships, peace and harmony in the family, and family pride and honor, which largely depend on women. In particular, in his work "Family Economy," he writes that women should possess the highest human qualities, which are morally the most desirable. In the section of this work entitled "On the good qualities of women", their following qualities are described; a woman should be mentally wise, shy, obedient, chaste, and not talk much; she should obey her husband, love him, give birth to children, always be honest, pure, right word, humble; it should not be capricious, it should not shed its chastity and prestige; it should never show a sense of dignity, dignity towards its husband, do its work well, on time, and use the material wealth of the family sparingly; it should not leave a place for a sense of gift in the heart of its own husband by its behavior ("Ibn Sina and event address") [4].

The treatises of the wise scholar on health also provide valuable instructions on the norms of sexual relations, strict adherence to them, the reasons for changes in sexual relations, and measures to establish them. He believes that if a couple keeps them in mind and follows them, it will have a positive effect on the stability of their family relationships. Ibn Sina also pointed out the factors that cause family crises and breakdowns in his work "Kitab al-Shifo" [5].

- These include: 1.If a child is not born to a married couple.
- 2.If the wife is cunning with her husband,her attention is reduced.
- 3.A wife does not want to be brought up, even if she is uneducated.
4. If the husband and wife have character traits that they do not like.

It is clear that Ibn Sina's works illuminate family-marriage and marital relationships in family life through exemplary examples and justify the important role of women in these relationships.

The work "Qabusnoma" (written in 1082-1083), written by Kaykovus, is well-known and popular among the peoples of the East. The Qabusnoma contains valuable information, along with a number of instructive and life-affirming admonitions, in "the mention of love and its habits" and "the mention of taking a wife." "O child, a person cannot fall in love until he has a refined taste, for love is born from refined taste." "If everything is based on humor, it will certainly be humorous" [6]. Here it is indicated that if a person's

heart is pure, clean, and morally high, then his soul, qualities, and virtues, as well as his emotional experiences, will also be pure and beautiful. "So if you are in love, be with someone who deserves it." In this case, it is implied that the future spouse, seeing and knowing each other in the period leading up to their marriage, should be humble and devoted to her husband, who will replace the mother-in-law, orasta, frugal, serene, child-rearing, household chores .

O son, if you desire to take a wife, guard your honor well. Although wealth is precious, do not neglect your wife and children. But it is in your power to keep your wife pure of heart, your child obedient and loving. Here it is warned that it is up to the husband to treat his wife in a proper manner.

If you demand a wife, do not demand a wife for her property, let the wife be pure (pure nature and pure heart). Kadbonu (housewife and working wife) befriend her husband. May the imagination be pious, the tongue is short, and the goods are well preserved. The Good Wife is the pleasure of the husband and of life. It describes the responsibilities of a husband in choosing a future spouse and the qualities of a good wife.

If you are not jealous of your wife, she will treat you with sincerity. He will be more compassionate to you than your parents and your children, and no friend will be found to you. If you look at him more intensely, you will be more hostile to a thousand enemies, and you will be more hostile to an alien enemy, but you cannot be harassed. This refers to the causes and factors that lead to the formation of conflicts in the relationship between a couple.

In the famous work of Yusuf Khos Hajib, "Qutadgü bilig" (knowledge towards happiness), valuable ideas about what qualities and qualities it is necessary to pay attention to when choosing a husband or wife, the role, Place and importance of qualities and qualities inherent in a person in managing family life, the norms of a couple's relationship, the important conditions of a comfortable The work says, "If you marry a woman, marry one below you, don't marry one above you, you will become a slave." May he be of good origin, seed, and breed, and may he desire the pure, modest, and modest [7].

Do not want the beauty of your face, insist on the good of your behavior, and if the character is good, it will brighten your face. When the character is good, he is full. If a person has a good character, he will be very worthy, because a woman's beauty is her character, and those who know this know .If you can find a wise woman, don't miss her (take her right away). If a wise, pure person is a true person. You want a wise, prudent wife, and if you find a wise, prudent wife, you will have wisdom, prudence, wealth, beauty, and lineage. "Honor your wife and give her whatever she asks for" .

The work emphasizes that in addition to the wife, the husband is knowledgeable, intelligent, prudent, resourceful, disciplined in maintaining and maintaining family order (disciplined), must follow him, be a kind, polite, correct word to his wife and children, ensuring the economic continuity of the family, are important factors that ensure his well-being and stability.

3. Results and Discussion

Alisher Navoi (1441-1601) in his works "Mahbub ul qulub", that is, "lover of hearts" and "Waqfiya", recorded valuable advice and information about the duties, duties, culture of interaction, their compatibility and inconsistency, its consequences related to family marriage. In particular, Alisher Navoi, in the 37th chapter of his work "Mahbub ul qulub" "On Marriage and Wives", writes the following about the qualities of a woman and her place in the family; "When a husband and wife are compatible, there will be wealth and comfort between them, and the home will be decorated by him, and the peace of the married man (the husband) will be from him [8]. If it is beautiful, it is pleasing to the heart, and if it is good, it is the food of the soul. If you are smart, your life will be disciplined,

your home will be well-organized, and your life will be orderly and tidy. If you have such a spouse, he will be your confidant and companion in times of sorrow and grief, and your companion and companion in times of secret and hidden pain and hardship. And when there comes to you from the marriage, be your longing, and every trouble comes from the sky, be your support. He is saddened by the grief of your heart[9][10].

A faulty pair is a frightening disease that is both open and hidden for the home. When Shameless, the soul is hurt by him, and when naughty, the soul suffers from him. If the groom's tongue is bad, his heart will be hurt, and if his work is bad, he will be ashamed of the ground. "If the house is dirty, the home will be ruined, and if it is dirty, the home will be ruined" .

Alisher Navoi in this work (part 11) gives valuable advice on the content, patience, humility and decency, work, Fidelity, admiration, gentle volunteerism and a number of bad vices that are necessary for everyone.

If we analyze Alisher Navoi's thoughts from a psychological perspective, both in those times and now, the happiness and well-being of a family lies in the fact that young men and women choose a life partner who is suitable for them in every way and embodies the necessary qualities and virtues. An unsuitable husband or wife is the downfall of a family[11].

Husayn preacher Koshifiy (1440-1605), based on his lessons, experiences from life, expressed his views on humanity, social life, family etiquette, justice, honesty, purity, correctness, truthfulness with the help of interesting stories, narratives, pandu-exhortations. He condemns negative moral traits and shows with a number of instructive stories how they cause great harm to human life and society. Koshi-fii considers that ethics are norms of morality in society, among people, and in family relationships, and that these norms are moral requirements that regulate people's behavior and character. He understands positive qualities as human qualities that are essential for people to have. Human qualities; one by one, he describes such qualities as patience, Charity, Chastity, steadfastness, generosity, truthfulness, diligence, humility, benevolence, Highness, faithfulness, fidelity to the covenant, andishness, knowledge of honor, and the ability to hide secrets, and mentions their importance and consequences [12].

The mature scholar of his time, Rizouddin ibn Fakhruddin, approaches this issue by recognizing the importance of the purity of marital relationships. "Being kind is one of the first rules of Islamic law. The most important part of being kind is the way you treat your wife. The Quran commands us to treat our wives kindly. The world of such a husband is good, and his afterlife will be pleasant [13].

Husbands of a higher nature who treat a wife beautifully do not guide their wives to what is forbidden from the side of Sharia and reason, and, showing consequence at the level of their kindness to their dearest child, keep their wives out of all trouble, do not order services that their victims have not reached" [14].

Ahmad Donish's views on family life and relationships deserve special attention. In his work "rare events", he outlined valuable ideas about the marriage etiquette of various aspects of family life, the conditions of marriage, the etiquette of love and lovers, mother-in-law-bride disputes, bequests to children, the benefits of professions. He believes that only after a person reaches a certain age does he or she feel the need to get married and start a family. By this time, people are familiar with family and marital relationships, the joys and worries of family life, and have come to understand the responsibilities of family happiness, child rearing, marriage, and parenthood. Ahmad Donish's conditions for marriage imply that the spouses, typical for that time, were engaged in some profession, owned a home, and were engaged in family and family life issues. The conditions for marriage (imposed by the girl) typical of that time were considered factors that ensured the well-being and prosperity of the new family [15].

Ahmad Donish mentions the specificity of the purpose and motive of marriage at that time, nevertheless, that wives also have the same self-esteem as men, that they behave no less than men, so it is necessary to protect their rights. In the views of Ahmad Donish, the happiness of the family, its well-being, its strength and stability depend on the wife, on her moral and spiritual maturity.

Abdurauf Fitrat, one of the great exponents of Turkestan jadidism of the 20th century, in his work "family", put forward advanced ideas about the upbringing of children, the need for girls to receive knowledge, and the tasks of parents in this field, how to marry and not marry, what kind of wife to choose, what the future couple should pay attention to for the first time, how He writes that "the fate of a nation depends on the state of the family in which the members of that nation live, and where the family relationship is based on strong discipline, the country and nation will be as strong and orderly."

On the topic of what kind of wife should be chosen in the marriage of this work of Fitrat, "the husband should be together on a life journey, consisting of a wife's struggle, a partner in physical and mental tranquility, a handler in the performance of human tasks, a caring one in moments of sadness and despair, a person of happiness and Therefore, it is necessary that they, Of course, first of all, examine each other on the matured attention and experience. The wife is well aware of the condition of the man and the condition of the young woman, and then warns that they should marry"(10;23). According to Fitrat, there are four other things to pay special attention to when getting married: wealth, lineage, beauty, and faith. "With a husband who dreams of marriage, the wealth and offspring of a wife should be approximately the same. Otherwise, husband and wife will not be equal to each other and will make their lives miserable" .

4. Conclusion

Such examples from the spiritual heritage of Eastern thinkers can be continued indefinitely. It is clear that Eastern thinkers and enlightened intellectuals paid special attention to the issue of the impact of interpersonal relationships on family stability. Their works highlight the sanctity of the family, its role in the life of society, and the important national-cultural and national-psychological factors that determine the sanctity of the family.

The formation of qualities and virtues inherent in the husband and wife, who form the basis of the family, and their faithful fulfillment of their family duties and responsibilities, as well as their kindness and forgiveness towards each other, are considered the most important values.

The valuable information inherent in the influence of interpersonal relationships on family stability is also important in ensuring the current family life and its stability.

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