

PHILOSOPHICAL AND HISTORICAL ANALYSIS OF THE CONCEPT OF "GRATITUDE" IN THE TEACHINGS OF SUFISM REGARDING FAMILY AND MARRIAGE

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Annotation: The article analyzes the concept of "rahmat" (gratitude/mercy) from philosophical, historical, cultural, and religious perspectives. It discusses the role of rahmat within the institution of family and marriage, the concept of "mawaddatan and rahmatan" in Islamic philosophy, as well as its social significance from the standpoint of ancient civilizations and modern psychology.

Keywords: mercy, mawaddah, family, marriage, philosophy, Islam, ethics, love, responsibility, traditions.

Introduction. Humanity history during family and marriage society main structural joint as formed. Different culture and thought in systems family relationship stability love, compassion, generosity and each other respect such as spiritual and moral to values This values the concept of "thank you" among the most important, philosophical in terms of the most many to the point has from categories one is considered.

The concept of gratitude ancient forms East in civilizations ancient in sources own expression. For example, in Egyptian laws family harmony "each other" preservation and protection to the "to do" criterion connected. Babylon in the laws in the family justice, kindness and fifty relationships main idea as record made.

Indian Vedas and "rida" - the pair to each other showing high respect and love as described. Marriage ceremonial oaths are husband and wife wives to each other help, support and mercy to show focused.

The concept of "mehr" (affection) in Zoroastrianism The first philosophical expression of gratitude from the basics one is considered. In the "Avesta" love kindness, honesty, protection and kindness with connected. Family and noble intention and love decision finder holy unity as interpretation made. To the Avesta according to, in the family love and kindness – all society spiritual to the state impact provider spiritual is power.

Greek The term "mercy" in philosophy straight away Although it is not used, it's to the content close the concept of "filia" Aristotle's "Nicomachean" "morality" in the work branch friendship, affection, mutuality respect and of care perfect shape as shows. His According to him, family is a human being. in nature the first and the most important friendship It is a school.

The Stoics, particularly Seneca, advocated humanism and mercy society stability main from the conditions one as Seneca "In the family" compassion and gentleness – the biggest "treasure" emphasizes. These teachings according to, in the family kindness - human of nature the most supreme virtue is considered.

Islamic philosophy and Marriage in the Holy Quran basis as "mawaddat" (love) and "rahmat" (mercy) to be his/her human in their relationship deep spiritual content manifestation will and thank you concept family culture formative ontological and boot basis as wide analysis was done.

Islamic teachings, "mercy" is divine quality. The names of Allah, "Ar-Rahman" and "Ar-Rahim", are all to existence relatively general and typical kindness means. Quran In the Holy Quran, Surah Ar-Rum, verse 21, it is stated: "And among yourselves love and thank you" We put it in.

Ibn Kathir's commentary according to "Mawaddat" - in the heart love, "Thank you" - practical love, care, forgiveness and The Messenger of Allah (peace be upon him) also said in his hadiths, "The Muslims the better - people to the family goodness" It is the one who does it.

To Farabi according to, virtue society basis virtue family. In the family thank you, kindness and justice. If not, there is goodness in society too. decision He/She/ It will not find. According to him, marriage is a two-way street. human physical not, maybe spiritual merger to be, to be based on thank you to stand condition.

Ibn Sina's marriage human natural needs satisfactory tool just saying not, maybe spiritual to perfection delivery person road as In the work "Al-Shifa" he sees in the family love and thank you importance separately emphasizes.

Ghazali's "Ihya" "husband and wife in the religion" in their relationship thank you gentleness, forgiveness, tolerance, responsibility cage as describes.

The concept of gratitude not only in Sufism, in literature, everyday important in life too importance has is a concept. Yusuf Khos Hajib family of relationships spiritual criterion as kindness, love and the result shows. His in my opinion, the child upbringing. The basis is also the parents thank you to the relationship has It is to be.

The Naqshbandi order is one of the most influential, widespread, and influential educational and guiding directions in Islamic Sufism, focusing on the issues of inner purification, spiritual awakening, and spiritual development of a person. This order is based on the principles of strict adherence to Sharia law, prioritizing discipline, honesty, and responsibility in life, educating the human soul, and purifying the heart.

In the Naqshbandi teachings, the wisdom that "dil ba yoru, dast ba kor" - that is, "let the heart be with Allah, and the hand be with work" - is accepted as the main philosophy of life of the order. This phrase does not mean detachment from the world in Naqshbandiyya, but the path to remembering Allah while in the world, being useful to society, and achieving spiritual perfection.

The Order main moral from the principles again one - "thank you" is the concept of. In Naqshbandi thank you only to another goodness to do or kind to be not, maybe whole to existence relatively kind-hearted to be, people to the heart pain not giving in, lust overcome through to others benefit to deliver, to oppress and to the victim against stand such as deep spiritual to the content Thank you - Allah the most great from the adjectives one to be, in mysticism human This is the heart. divine quality in the room manifestation when it arrives perfection to the stage approaches.

Naqshbandiyya order of the elders in the teaching thank you and compassion spiritual of life central instead Bahauddin Naqshband's "Our way - to people thank you share" is the way "wisdom of the order real the essence open That is, the true purpose of Naqshbandiyyah human spiritual to elevate, to elevate in society thank you to the source to turn, from the heart hatred and enmity remove throw away, replace love, kindness and clean intentions is placement. this way thanks you not only moral concept, maybe spiritual upbringing Solik's "travel" method narrow homeland, "retreat" narrow "conference", "nazar bar kadam" famous ornamentation rules are also human oneself control to do, heart bad from character purification and to others thank you show through perfect to a person rotation process represents.

So, Naqshbandiyya order mystical school as not only To Allah love, maybe to people thank you, love and kindness share through spiritual to perfection achieve the way shows. This aspect with him islam of mysticism the most humanitarian, most vital and the most stable from directions one is considered.

In Naqshbandi, mercy is interpreted not only as an emotion, but also as a spiritual and moral act, purity of heart, and the virtue of benefiting people.

Alisher Navoi in his works family - person of life the most holy, most pure, most perfect place as interpretation Navoi in my opinion, family not only society one maybe, maybe human spiritual maturity formative main is a school. Therefore, the poet different in his works the family love, compassion, kindness and thank you decision finder gosh as it is glorious.

Navoi so says: " For mercy " built house - destroyed "It's impossible." This wise words family of life strength provider the most powerful factor is love that it is emphasizes. Kindness in place mercy there is it will be; thank you was in the family and harmony, solidarity and stability decision finds.

The poets in my opinion, family members in the heart love if they wake up, their each other respect increases, problems to conflict not, interview and compromise way with solution This is family of strength Alisher Navoi love divine He considers it a blessing, a thank you. and this blessing vital power as interpretation does. Because without love family - disembodied soul like; thank you family and rootless to the tree It looks like.

Navoi from their views known It turns out that the family inside love and thank you not only two human between relationship strengthens, but moral in society purity, humanity and spiritual harmony to the surface brings. Because in the family seen love people to society take it works, thank you and share it with others.

So, Navoi in the interpretation family - human spiritual of the rise, love and thank you forever his / her place stability and to love based without the poet 's " Love " built house - destroyed "It ca n't be " opinion family in strength love and thank you how much huge to power has that it is deep philosophical in the sense represents.

Globalization during the period the most important from problems one awards that sad is a modern in psychology thank you empathy the highest shape as John Gottman 's research apparently, successfully of marriages the most important symbol - couples each other's spiritual status understand and support Research Thank you, it shows. and empathy high was in families conflicts fast solution is done, spiritual tension decreases, land and wife between confidence is strengthened.

Sociologists in my opinion, family in relationships thank you height in society social balance and to stability take UNFPA (2022) report according to, family inside compassion and kindness priority was in countries awards the level will be low.

Thank you – family and of marriage at the root standing the most important spiritual and social It is a value. It is from love. different stable, responsible, responsible and in practice manifestation divisor is a virtue. Historical sources, religious teachings and modern psychology his/her family relationships reinforcing main from factors one that it is proves. So because society stability, children upbringing, family strength and spiritual of the rise foundation – thanks based are relationships.

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