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**STUDY OF STABLE SOCIAL RELATIONS IN THE FAMILY
IN THE WORKS OF EASTERN THINKERS**

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**ИССЛЕДОВАНИЕ УСТОЙЧИВЫХ СОЦИАЛЬНЫХ ОТНОШЕНИЙ
В СЕМЬЕ В ТРУДАХ ВОСТОЧНЫХ МЫСЛИТЕЛЕЙ**

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Abstract. In this article, since ancient times, advanced persons in society, scientists, scholars and sages have paid particular attention to the issues of family and marriage. Abu Raikhan Beruni, Abu Ali ibn Sina, Abu Nasr Farabi, Yusuf Khos Hajib, Kaykovus, Alisher Navoi, Abdullah Avloni, Abdurauf Fitrat, many great scholars and scientists of the East left behind many scientific and practical ideas about raising a well-rounded person in their family and family social relations. These ideas are great importance for modern science and practice. Eastern thinkers of the past emphasized the importance of the family and family education in the maturity and development of a well-rounded person. In particular, they paid special attention to the fact that interpersonal relations in the family, the moral formation of the father and mother have a special place in the upbringing of the child, that the integrity and harmony of the family depend on all the family members. The Avesta, a book of Zoroastrianism written 2700 years earlier, states that the family is a sacred place, and that husbands and wives are equally responsible for the stability of family relations, especially in raising children. The following is said about what depends on the peace and well-being of the family: “Porso, if a person restore a house and allocates a place for fire, his family, his wife and children, if his house is filled with good things and his wife and children live comfortably, if there is faith, constant fire, and other things in abundance in his house, that address is respectable”. At the same time, it is explained that what should be paid special attention to ensure positive and stable relations in the family. According to the Avesta, it is better for the father to be the leader in the family.

Аннотация. В данной статье издревле передовые в обществе лица, ученые, ученые и мудрецы уделяли особое внимание вопросам семьи и брака. Абу Райхан Беруни, Абу Али ибн Сина, Абу Наср Фараби, Юсуф Хос Хаджиб, Кайковус, Алишер Навои, Абдулла Авлони, Абдурауф Фитрат, многие великие ученые и ученые Востока оставили после себя множество научных и практических идей о воспитании всесторонне развитого человека. в своей семье и семейно-бытовых отношениях. Эти идеи имеют большое значение для современной науки и практики. Восточные мыслители прошлого подчеркивали важность семьи и семейного воспитания в зрелости и развитии всесторонней личности. В частности, они обращали особое внимание на то, что особое место в воспитании ребенка занимают межличностные отношения в семье, нравственное становление отца и матери, что целостность и гармония семьи зависят от всех членов семьи. Авеста, книга зороастризма, написанная 2700 лет назад, утверждает, что семья является священным местом, и что мужа и жены в равной степени

ответственны за стабильность семейных отношений, особенно в воспитании детей. О том, от чего зависит мир и благополучие семьи, сказано следующее: «Порсо, если человек восстановит дом и отведет место для огня, его семья, его жена и дети, если его дом наполнен добрыми вещами и жена его и дети живут благополучно, если в его доме есть вера, постоянный огонь и прочее в изобилии, то обращение то почтенное». При этом поясняется, на что следует обращать особое внимание для обеспечения позитивных и стабильных отношений в семье. Согласно Авесте, лучше, чтобы в семье главой был отец.

Keywords: family, stability, social, social relations, family relations, interpersonal relations.

Ключевые слова: семья, стабильность, социальные, общественные отношения, семейные отношения, межличностные отношения.

Introduction

Family is a social group of people connected by marriage, kinship, economic, legal, spiritual relationship and mutual responsibility. It has basic functions such as social, economic, demographic. The essence and duties of the family are the same for all peoples of the world [1-5]. However, the social, economic, cultural, religious, national relations formed based on the society and era have their influence on every family as a way of life, customs, religious faith, and national values [6].

Family is a small social group bound by moral responsibility, mutual respect, understanding and affection based on marriage and close kinship [7].

Social conditions that surround a person and directly and indirectly affect the activity of his mind are implemented through the environment.

Social — related to the community and society life [8].

Relationship — appropriateness, compatibility, permissibility, kinship. Communication between people, dealings [9].

Social interaction — Social interaction is closely related to social influence, although these are not the same concepts that mean the same thing. On the one hand, social relations are accomplished in the social practice (interaction) of people, on the other hand, social relations are a necessary condition of social practice — a stable, normatively strengthened social form through which social relations are can be implemented. Social relations have a decisive influence on individuals - they direct and shape, suppress or encourage people's practices and expectations. At the same time, social relations are "yesterday's" social influences, a "frozen" social form of human life [10].

Steady — determined, priority. May our independence be stable. May your happiness be constant [11].

Thus, a stable social relationship in the family is determined by the progressive aspects of the couple's relationship, the level of satisfaction with living conditions, interpersonal relations, and the positive, stable mood of the parent-child relationship.

In the textbook "Family Law" by Professor O. I. Okyulov, family and family relations are defined as follows. Family is the cradle of spiritual birth and upbringing of a new person. The diversity of relationships in the family, the spontaneity and openness of emotions, as well as their manifestation, the most comfortable educational environment due to the attention to the child, as well as the moral and emotional development of the individual education are formed [7]. It is during early childhood that personality begins to form in the family. Quarrels on the basis of all disagreements that arise in the family cause internal conflicts and have their own laws that are considered by the psychology of family relations.

Family relationship model. It is known that the family is a mini-model of the social system, the style of relations accepted in a particular family and approved by the society, the types of behavior of the spouses, which shows the way of life of the society. As a union of a man and a woman, characterized by keeping a common house and raising children in the family, the family undergoes some changes, forms different models of the behavior of spouses with different psychological characteristics. It is known that any married couple lives together for a long time and begins to choose the characteristics of their experience of family relations and the formation of a common life. And the choice of this experience depends on the psychological characteristics of the husband and wife, the characteristics of their parents' families, the norms and rules of the social environment they represent. Accordingly, it is possible to distinguish several models of behavior of the spouses in the family.

Professor O. I. Okyulov's family and family relations are defined as follows. Parent model. In the parental model, one spouse includes a combination of qualities such as the desire to care, patronize, educate and educate the other, while in the second, on the contrary, the emergence of spontaneity, characterized by a lack of desire to take responsibility. In such a family, one of the spouses assumes the role of a parent, and the other plays the role of a child. In general, family relationships are characterized by integrity, psychological compatibility and stability [7].

Equality model. The model of equal rights in stable relations in the family considered that both men and women have equal rights and obligations in solving social problems in the family together with their spouses, raising children and organizing their free time.

Romantic family model. In the romantic model, the psychological portrait of spouses in family social relations is defined as their sentimental, emotionally oriented nature. For them, marriage is a refuge to find spiritual harmony and manifestations of high feelings. Spouses here have a stable family relationship aimed at getting new impressions and spending their leisure time together meaningfully.

Friendly family model. In such a family, spouses strive to establish life and family relationships based on mutual interests and hobbies. Spouses do housework responsibly, and with adequate emotions, they are engaged in raising children. Common interests and social circles are the main binding element of marital relations.

In a friendly model of stable family relations, a husband or wife often takes an active role in achieving a career, tries to reach the heights of material well-being, and the second spouse ensures stable peace and well-being in family relations. In any case, such a family works as a suitable mechanism, a harmoniously formed cell of our society.

Autonomous family model. In this model of family social relations, husband and wife try not to improve their home conditions, but to maintain a certain distance from each other, to strengthen their autonomy in terms of tastes, views on life, preferences and ways of spending their free time... In the autonomous family model, husband and wife try to live as they know. Nowadays, spouses can find work in different cities or even countries, which can mean that they risk divorce if they want to maintain family relations.

The family is not only a source of spiritual microenvironment, but it helps to eliminate the economic problems of family members by providing materially for its members. It helps each family member to have his own property, his own property status in the economic sense. In this sense, the spouses who make up the unity of the family also have their own private, common, jointly shared and personal items [10]. According to article 23 of the Family Code, "property acquired by a husband and wife during marriage, as well as property acquired at the expense of the common funds of the future spouse before the registration of marriage, unless otherwise provided by law or marriage contract if not specified, it is their joint common property.

Even if one of the husbands and wife is busy with household chores, taking care of children, or due to other good reasons, does not have an independent salary or other income, the husband and wife are equally entitled to joint property. According to Professor O. I. Okyulov, the types of family-legal relations are specified in which articles of the "Family Code" [7].

Relations between husband and wife	Family Code (18-28.)
Relationship between parents and children	Family Code (65-95)
Relations between relatives and strangers	Family Code (5)
Alimony relationship	Family Code (96-147)
Relationships regarding the identification and placement of children deprived of parental care	Family Code (148-200)

Types of family relations according to the Family Code. The family law method is a set of techniques for regulating family relations that fall within the scope of the subject of family law. The method of family law, that is, the methods of regulation of social relations influenced by family law, is primarily characterized by a large number of imperative norms that determine the requirement to behave in a certain way family law. In conclusion, we can draw the following conclusions based on the study of the experience gained in the field of psychology and pedagogy of family social relations on the example of some of the latest studies:

The study of family social relations as a unique indicator reflecting the characteristics of the influence of various socio-psychological and pedagogical factors can be distinguished as a separate direction of modern family psychology and pedagogy. When studying socio-psychological and pedagogical factors affecting socially stable relations between family members, they are conditionally divided into three groups — group affiliation of family members, socio-psychological typology and objective family it is appropriate to distinguish groups of factors related to psychological characteristics. Some socio-psychological factors that affect family and social relations have a direct effect as the number one influencer, while some other factors act as mediators and moderators.

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