

Socio-philosophical analysis of family relations in the scientific and educational views of the Jadids

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Abstract: In this article, the opinions of modern enlighteners about the rules of family and family management are discussed. In particular, attention is paid to the socio-philosophical analysis of the stages and directions of family formation in the scientific and educational views of Abdurauf Fitrat, Abdulla Avloni, Mahmudhoja Behbudi. An opinion is expressed about what is the basis for family strength.

Key words: Family, Marriage, husband, wife, adultery, marriage, family management

Enter. The family is the most suitable combination of social phenomena in the long life of mankind. Humanity in all times and places has acted based on certain moral, religious and legal rules in family relations. Family spirituality or family customs, traditions, and values are created by each nation based on its own mentality, religious and worldly views. Western and Eastern thinkers have conducted researches and researches about family education and family relations in all periods. A lot of scientific and artistic literature on family education has been created. The family is the first objective group that inculcates the concepts of morality, education, culture and spirituality.

Our first president I. Karimov about the importance of family in society "...As long as there is life in this bright world, there is a family. When there is a family, there is a priceless blessing called a child. As long as there is a child, people always live with good dreams and aspirations"[3: 35]- he said.

Children's upbringing in a family largely depends on parents. First of all, husband and wife should be compatible with each other in personal and social relations. Spouses should not neglect each other's work. At the same time, excessive mixing is not useful.

The presence of love and kindness between husband and wife in the family increases the educational value of the family even more. For example, it is stated in Surah "Rum": "He created for you mates from your own species, so that you may find rest with your mates. He bestowed love and kindness between your wives and husbands"[5:21]. If we understand that all living beings on earth have some kind of love, it is necessary that these feelings in humans are higher in terms of consciousness and logic compared to other creatures. If a couple has positive qualities in their relationship, there should be no obscenity and disrespect in their conversations. Even if their relations and relations are not at the culminating level, in any case, if there is no hatred between them, there is a high possibility that other situations will change in a positive direction.

Literature analysis. Modern scientists in family and family relations have created many scientific and artistic works. Among the scientific works, Abdurauf Fitrat's book "Family and family management" is of great importance as a medical, psychological, moral and educational work. Munavvarqori Abdurashidkhanov's pedagogical works, such as "Adibi avval", "Adibi soni", Abdulla Avloni's "Turkiy gulistan yahud akhloq", scientific articles of Mahmudhoja Behbudi and other

modernists, reflect on the vices and virtues of Turkestan families at the beginning of the 20th century. Comments on ways to eliminate negative effects are described.

Research methods. In this article, the methods of analysis and analysis, historicity, and induction used in scientific humanities are used.

Analysis and results. Good concepts of compromise, honor, chastity, attitude, solidarity, solidarity, like-mindedness in family affairs are equally important not only for the family, but also for society, the state, and the future of mankind. “Mobility and chastity — that is, religion and honor are necessary and necessary not only for the happiness and discipline of a family, but also for the happiness and stability of a country”[2:247]. Family upbringing has been handed down from ancestors to generations among the peoples of the East, and has taken a worthy place in the development of children. Jadids analyzed the condition of Turkestan society and the families considered as its foundation in the late 19th and early 20th centuries, their tasks in social life from a scientific, religious and national point of view.

We see that Mufti Mahmudhoja Behbudi considered the family sacred and wrote many articles about it. Among them are “Hifzi sihhati oila”, “The necessity of marrying”, “The harm of not marrying”, “Girl child education”. Abdurauf Fitrat's work entitled “Family Management Procedure” contains important and perfect information for his time. In this work, he pays attention to the appropriate application of religious, secular, national and universal principles. We are sure that the problems presented in the brochure will play a positive role in the regulation of family relations not only for its time, but also today. The work covers pedagogical, jurisprudential, biological, and philosophical family issues. Abdurauf Fitrat prefers to cover events in two parts, aiming to approach each issue separately. In the first part: marrying and not marrying, how many and what kind of wife to marry, what future married people should pay attention to, wedding and life after the wedding, the financial situation of the family, the possibilities of managing it, chastity, enthusiasm, visal, compromise, described processes such as pregnancy. In our research, we will divide this work into parts and try to illuminate the topics in them by social-philosophical connection with the views of modernists of that time and contemporary scientists.

Building a family is the main process of continuing the human race. Not marrying or not marrying has long been regarded as a negative condition in the peoples of the East. Every person who has reached a certain age needs to find a partner and live a happy life. Marriage is also a means of educating its members. Abdurauf Fitrat expressed his opinion about the negative consequences of not marrying or celibacy, “... adultery, the practice of Lut's people, leads to diseases that cannot be satisfied. Most of these diseases are contagious. The members of any nation affected by these three plagues will inevitably perish sooner or later. We assumed that a person did not become a victim of any of these diseases, that is, he kept his sexual power, kept to the path of piety without marrying, and did not indulge in any immoral acts. But you should know that nature makes such people suffer from mental and physical diseases. It shows the national, religious and medical negative aspects of not getting married on time. Enlightenment pays attention to the ontological side of marriage and emphasizes two types of existence in a person. One is a personal existence, which is a material existence related to the way a person eats, drinks, sleeps, and breathes. The second is considered a social entity, and it is a part of humanity's existence in material life, and its importance for the future

of humanity will not disappear. Marriage is the reason that ensures the social existence of the human race. That is why in the holy books, in the spiritual heritage left by our ancestors, in the books of Eastern scientists, marriage and the continuation of the human race are promoted.

Mahmudhoja Behbudi also recognized the importance of building a family: “It is natural for humans to take wives. It is impossible for a man to live alone without a wife. Every man and woman needs each other's help and support and coexistence. If a man and a woman do not live together as husband and wife through a Shariah marriage, then the current society and culture will be in a state of chaos, crisis and destruction”- admits that.

Based on the above points, we can say that not having a family has a serious impact not only on human health. In addition, it will be possible to endanger the perspective and culture of the society. That's why in developed countries great financial and moral benefits are given to start a family and have children.

How many wives should one marry? Under the question, Fitrat is cautious in comparing the positive and negative aspects of the issue of polygamy, which is often not denied in the Islamic world. It cites the obligations of polygamy in the Islamic world on the basis of evidence. It shows that not everyone can do these tasks. In the case of polygamy, he describes the loss of peace in the family and affection between children through examples. Although not openly, monogamy is generally considered good. What kind of woman should you marry when you need to get married? This problem is analyzed from the point of view of that time. That is, in ancient times there were many cases where two young people got married without seeing each other. After the wedding, the girl may not like the boy, or vice versa, the boy may not like the girl. It explains that such initial negative situations between married couples can lead to family breakdown or prevent a strong and happy family. And this can have a bad effect on moral education between husband and wife in the family.

Today, the laws of our country in the field of family stipulate certain requirements for those entering into marriage. These include criteria such as: the bridegroom has reached a certain age, voluntary consent and additional medical examination. Abdurauf Fitrat also partially touched on such rules in the part of the above brochure entitled “What should the future couple pay attention to first?” He dwells on what young people who are going to get married should pay attention to at first, and comments on “property, lineage, husn and faith”. If the family of one of the persons entering into marriage is rich and the other is from a poor family, it is necessary to make sure that there will be no disagreement between the spouses regarding this situation in the future. In our nation, in the past centuries, but also in the present time, we can meet such vices that undermine the peace of families. Jamal (husn, beauty) can be seen as a criterion that requires young people to meet and get married before the wedding. In earlier times, the meeting of young people before the wedding was denied in some cases. There have been cases of misinterpretation of this process as a religious obligation. The author justified the fact that such views are not recorded in religion through “Hadiths”, which are the main sources of Islam. For example, Al-Maghirat bini Sha'ba narrates in “Mishkot al-maloih”: “I sent my suitors to a woman. The Prophet heard and asked: “Have you seen him?” I answered: “No.” Hazrat ordered: “see him, this will cause love between you”[2:25].

From this we can understand that Islam does not prevent couples from seeing each other before the wedding.

Above, we talked about the appearance of the future couple, that is, whether they like each other in terms of beauty. This state is external beauty. Inner beauty, which is not less than this beauty, has an incomparable role. Inner beauty is a quality that is manifested by a person's morals, faith, conscience, religion and good upbringing. Modern medicine was just entering Turkestan at the time of Jadid enlighteners. A child is a bond that serves to strengthen the relationship between a couple. At that time, it was common for a couple to have big problems due to the sexual weakness of one of them. This shows that it is useless for parents to spend a lot of money on magicians and soothsayers. Medical science claims to be effective in such diseases. For this reason, we should consider the fact that a medical examination is mandatory for those getting married today as a positive thing.

Today, in our country, there are various opinions about giving up luxury at weddings, and despite the adoption of normative documents, it is not possible to limit these situations. The main factor that causes luxury at weddings and parties is the worldview of our people. We can cite two aspects of this worldview: first, the factor of comparison; the second is the embarrassment factor. Comparison means that if someone throws a lavish wedding or party, the other person who attended will conclude that they should have a better wedding. Such people often have opportunities. And the shame factor is the opinion that even though the opportunity is lower, I am participating in the wedding of the people and it will be a shame if I don't give a better wedding. These views are passed down from our ancestors to our descendants and are irrevocably embedded in our consciousness.

Our ancestors also wrote many works and articles on this issue. Abdurauf Fitrat also touches on the thing called dowry, and mentions it as a gift to a married woman. He observes through religious and scientific evidence that only the woman who is getting married has the right to dowry. We cannot ignore customs such as wedding and dowry. But everything has a limit. Exceeding the limits and taking great losses are not considered to be characteristic of humanity because it is a tradition.

How a married couple should live in a family. Husband and wife understanding each other's ways of life is the basis of a strong and happy family. A man should not perform humiliating actions against a woman in personal relationships. The laws of our independent state state that men and women have equal rights and duties in the family. In the holy books of Islam, it is recognized that men and women have equal rights in relation to each other. The family, which is the main unit of society, is based on the relationship between a man and a woman.

In this regard, the duties and tasks of the spouses have been in the center of constant discussions. So, the problems related to the relationship between father and mother and child, husband and wife, and family members, which are considered extremely important for society, arise on the basis of the family. Therefore, since ancient times, we observe that the issues of the family and its relationships have been studied by sages, scientists, and thinkers of every era, and these issues have been illuminated in their views.

According to E. Tiyd, who studied the way of life of modern families, today there are more than 2 family models: traditional (asymmetric) family model and modern (symmetric) family model. In a traditional family, the husband is considered the economic provider of the family and its head. He determines the position of the union in the family. The solution to organizational and other important problems specific to family life is determined under its influence. And the woman in traditional families does not bring much income or brings relatively little income. The most important thing for

him is to bear children and to manage the family economy wisely, to control children and deal with their development. Therefore, the responsibility of running a family largely depends on him, and the task of creating and forming a micro-environment in the family is mainly his responsibility.

In a modern (symmetrical) family, the relationship between husband and wife differs from that in a traditional family (or this family is also called an egalitarian (French - equality) family), in which all roles, whether economic or educational, are all played by the husband. - is carried out with the cooperation and togetherness of the wife. They run the family business together, solve its issues and problems together, and even take care of educational issues together. This is often characteristic of family arrangements in Western countries, and such approaches to family issues are somewhat incompatible with our socio-ethnic and national-territorial characteristics. Such procedures gradually lead to the formation of conflicts in the young bride-groom relationship[6: 125].

Abdurauf Fitrat illuminates the relationship between husband and wife through an asymmetric (traditional) model in his work "Family Management Procedure". Based on the situation of the period, he analyzes the oppression of women in the family from a socio-philosophical point of view. Commenting on the fact that men have replaced their courage and bravery with weakness and laziness due to their judgment on their wives, he describes their situation as follows: "They do not understand the need for honor, honor and protection of their rights even when they explain it to them. That is, they consider disrespect and dishonor as one of their characteristics. They do not protect their chastity and faith from the feet and beatings of their husbands. That is, moral thinking and conscientious judgment have been forgotten. Those who have completely abandoned discussion and thinking and are subject to their husband's instructions like a car"[2:34].

Relying on the above information that in the traditional family model, child education is the responsibility of a woman, we can say that a weak and lazy housewife also acts inappropriately in the education of children. The child, who is the fruit of his upbringing, in the future will show disrespect to people weaker than him, and will be ingrained in the blood of laziness and laziness. He bows down to oppression, cannot protect his rights, and falls into a situation where he cannot take steps towards happiness. This is where the main cause and effect of unhappiness and backwardness begins. Fitrat: "...if we want the developed nations of the world to join the ranks of people, if we want them to behave according to universal rules, we should correct such relations based on the rules of the Qur'an".

Along with men's duties, women also have duties in the family. They should pay attention to the cleanliness and arrangement of the house, and take care of their husband's property as if it were their own. The spouse's earned property should not be spent on frivolities and whims. A couple should choose the path of compromise in family relations. It is necessary to gently resolve any disagreements that may arise. It is advisable for a husband or wife to talk about the mistake they made right away, instead of starting a fight, and after some time, they should discuss that what they did was not right, and that they should not repeat such an act again. Both religious and secular books mention that compromise is the best way. Islam, in particular, calls men to compromise. "O people of Islam! treat your wives well, even if you have no love for them (be patient and do not forsake kindness). Because Allah may have done a lot of good in what you hate"[4:19]. Therefore, the responsibility of the man

is more in the reconciliation in the family. This shows that men are more responsible for the peace and tranquility of the family.

Therefore, men should mobilize themselves as not only the material support and protector of the family, but also as the main person responsible for family peace, tranquility, and harmony.

A woman's pregnancy period is considered one of the main social tasks of the family, and it is considered the main stage in the continuation of the child breed. If a couple lives on the basis of duties towards each other until the time of a woman's pregnancy, then the responsibility towards the child, who is considered as a third person, in the interval until he comes to the bright world, is stronger than ever.

In conclusion, we can say that Jadidists paid special attention to family relations in order to build a reformed society. Because the development of any civilization depends on the correct construction of the family lifestyle. Usually, reforms in the state and society are carried out by individuals with exceptional talent. Such individuals often grew up in strong and close-knit families.

In order to build a civil society in our country, to move from national recovery to national growth, we need to pay more attention to family relations than ever before. After all, the history of world development has witnessed many times what family relations can lead to.

So, let's talk about what we should pay attention to in family relationships.

First of all, for the proper organization of the family, it is necessary not to neglect any element.

Secondly, it is necessary to pay attention to the compatibility of the persons entering into marriage from a material and spiritual point of view.

Thirdly, the methods of elimination of ills that negatively affect family relations by modern enlighteners are analyzed from a socio-philosophical point of view.

Modernists, who wrote many treatises on the role of the family in society, set a higher level of responsibility for a man from the point of view of that time. He believes that the peace and tranquility of the family depends more on the man. Nowadays, women and men are equally responsible for family stability.

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