

Formation of Family Relations in Islam

Mirzakhanova Dilfuza

PhD student of UzXIA

Abstract. *The family is a factor that ensures the continuity of generations, values, customs and traditions, as well as the transfer of the spiritual heritage of our people from generation to generation. Because of this, family relations and the upbringing of young people have always been one of the urgent social problems, and the issue of its support has been in the constant attention of our state.*

Key words: *Marriage, marriage contract, dowry, "fat", "milk payment", "Marriage Book", justice, equality in marriage. "International Day of the Family", healthy family.*

In independent Uzbekistan, family relations go back to the deep historical roots of Islamic and national values, imbued with humanitarianism. In the Holy Quran and Hadiths, many ideas about education and family building have been put forward. At the same time, in Islam, it is encouraged to do permissible and forbidden actions in family relationships, i.e., to engage in only halal activities and to avoid haraam activities.

It is known that the family begins with the structure of marriage. There are also different views and approaches about the social, spiritual, moral, and legal foundations of marriage, which are the basis for the formation and development of the family. Among His signs (another one) is that He will create mates from among yourselves so that you may be comforted, and that He will create between you kindness and kindness. Indeed, there are signs in this for a people who reflect." (Holy Qur'an, Surah Rum, verse 21).

In Islam, the stability of the family is prioritized above all else, therefore building a strong family is given great importance by all Muslims. According to Islamic law, the validity of a marriage is a combination of the following four conditions, such as: 1) the absence of direct impeding circumstances; 2) consent of certain persons; 3) determination of dowry; 4) determined by compliance with official rules.

When concluding a marriage contract, Sharia requires the following four conditions to be met:

1. The marriage contract must be pronounced in the Arabic language. It is allowed to say the marriage contract in another language only as an exception (if neither the husband nor the wife or their trusted representatives know Arabic).
2. Those who read the covenant (husband, spouse or their trusted representatives) must be of legal age and of sound mind.
3. When pronouncing the rule, it is necessary to say the name of the residue and the land.
4. The husband and wife must agree to enter into marriage and no one should force them to do so. There are very few restrictions on marriage in Islam, but intermarriage is recommended to match each other in terms of age and social status.¹

¹ Islamic law. Text of lectures., UzMU, 2010. - P. 39-40.

In Islam, a marriage can be annulled for the following reasons:

- 1) death of a husband or wife or apostasy from Islam;
- 2) disappearance of the husband;
- 3) marriage is invalid or improperly concluded;
- 4) divorce of the husband from the wife.

According to the philosophical content of the family and marriage chapters in the Sharia, the family is a small link, an integral part of society. Therefore, Sharia issues related to the family: the procedure for building a family, the rules of marriage, the determination of adulthood, the consent of men and women, property ownership, the manners of spouses, parents and children, distinguishing between halal and haram in food. Many issues such as for centuries, Muslims have followed Sharia's requirements for family and marriage in establishing personal and community relations.

Aspects of national values that contribute to the development of family relations in Islam, the content of such concepts as "dowry", "habit", "qalin", "aqeeqah", "social protection", "inheritance" should be thoroughly analyzed. In particular, in some nations, there are cases of determining "dowry" and "thickness" in order to build a family and ensure its strength. According to Islamic teachings, dowry is the property of a woman, its use is only with the consent of the woman. In order to strengthen the relationship between husband and wife, some young people of the present age are also using the contract form of marriage to start a family. In Uzbek families, there is a custom to give the girl's side when starting a family. This custom existed even before Islam². It is actually one of the most common customs among the Turkic peoples. But this custom is based on some studies: "milk fee", "groom's gift", and in most cases, it is spent on the bride's dress and wedding expenses.

After all, the issue of family and marriage in the system of social relations of every society includes not only economic, household and legal issues, but also a very important spiritual and moral issue for the society and the individual. This is clearly expressed in the first sources of Islamic values - the Qur'an and hadiths. For example, the fact that the Qur'an's chapters "Nisa" and "Divorce" are devoted to the issue, as well as several verses in other chapters are devoted to family and household issues, is evidence of this. For example, in Surah Nisa, it is emphasized that starting a family is based on strict marriage and says: "O believers, it is not right for you to take wives as an inheritance" (4: 19).

The most authoritative source of Islamic jurisprudence, "Hidaya", also pays great attention to family and marriage issues, and its two books - "Book of Marriage" and "Book of Divorce" - are directly devoted to these issues. It is known that the family is the first and primary unit of society. Society is made up of these small particles. But it is not just a particle, it is a union of living things. A family is not only a husband and a wife. A family is a group of people consisting of a couple, their children, and the closest relatives. Family is a social unit based on natural, economic, legal and spiritual relations of people.

In the work "Hidaya" all aspects of these relationships in family and marriage issues are approached from the point of view of justice. As the main criteria of justice, good concepts such as honesty and piety, avoiding the unclean, and purity are considered.

According to Hidaya, the purpose of marriage is not only to officially emphasize the household and material rights of the couple in relation to each other, but also to prepare the ground for the moral and spiritual purification of the married people.

"...The intended purpose of marriage is to walk chastely and cleanly"³; "The first and primary sign of the purity and chastity of every married woman and man is to avoid adultery. After all, "fornication is forbidden in all religions."

The spiritual and legal significance of the judgments issued in Shariat on family and marriage issues is that, based on the Qur'anic verses, the inviolability of the right of both parties to the marriage

² Jabbarov I. Uzbeks: lifestyle and culture. - T.: Teacher, 2003. - P. 90.

³ Burhoniddin Marginani. Hidaya, Volume I, Book of Marriage.-T.: Adolat, 2002.- P.725.

contract, especially the woman's right to choose a husband, is considered one of the conditions of marriage. For example, it is written in Hidayat: "...the marriage of a wise, free woman, whether she is a girl or a young man, is bound with her consent even without a guardian... The reason for the permissibility of marriage is that the woman used her impartial right to agree on this issue, because he has the right to marry of his own free will because he can tell the difference between black and white. Therefore, a woman has the right to dispose of property and to choose a husband for herself... Therefore, no one has the right to force her."

One of the rulings in Shariat, especially in Hidayat, which has great educational and educational importance in the matter of family and marriage, is the need for a woman to have knowledge about what rights and rights she has in relation to marriage: "The original nature of marriage is it is necessary to have knowledge about its essence. Because a girl child can manage only when she has knowledge. This world is a destination for learning, ignorance is no excuse".

This judgment of Marginani has educational and educational significance for our time as well as social significance. After all, acquiring legal knowledge and legal culture in all aspects of social life is becoming an objective necessity for building a civil society and a democratic state. Due to the fact that family relations are one of the most important social relations in society, it is extremely important for a woman to have legal knowledge in this matter.

Another aspect of the rulings of Shariat, especially "Hidayat" on family and marriage, is of great social importance - attention is paid to the fact that men and women should be as equal as possible from social, economic, spiritual and intellectual aspects. is to focus: "Equality is considered in marriage. The Prophet, peace and blessings of God be upon him, said: "Beware that women should be given only to those who are equal to them."

Analyzing the nature of Marginani's rulings on family and marriage in Hidayat, it can be concluded that the issue is resolved primarily from the point of view of high character, moral purity, and human values. The relationship between a man and a woman is aimed at strengthening the family, ensuring its moral purity and honesty, relying on certain laws.

In Islamic teaching, there are various religious and philosophical views and approaches regarding the formation of family relations, preparation of adult children to start a family, legal and moral education. One of these is family demographics. It is known from history that the Uzbek nation has been considered a young nation since time immemorial. Therefore, the growth rate of the population of the Republic has always shown high indicators. Since the 50s of the 20th century, a rapid increase in population has been observed in various regions of the globe. For example, the population growth of Uzbekistan in 1950 was 3.8; 2.4 in 1980; 2.1 in 1990; In 2000, it was 1.88 percent. According to the strategic forecast, it was 2.2 percent in 2006-2010⁴.

On the basis of these statistical data, certain conclusions can be drawn as follows: firstly, the population increase in terms of quantity requires not only the improvement of family relations, but also the preparation of young people to start a family; secondly, taking into account that the number of minors is 42%, it is necessary to seriously deal with their upbringing; thirdly, due to the increase in the population, the number of people starting a new family and getting married is increasing.

The stronger the family, the stronger and more developed the society. That is why the General Assembly of the United Nations decided to celebrate May 15 every year as International Family Day since 1994. Article 16 of the "Universal Declaration of Human Rights" states: Adult men and women have the right to marry and start a family without any restrictions, regardless of their race, nationality, or religion. They enjoy the same rights when they get married, while they are married, and when the marriage is annulled.

After the independence of our republic, great attention was paid to the restoration of national and religious values, in particular, to raising the rights of women and their position in public affairs. In the words of our head of state: "The one who makes a family a family with God's grace is a woman"⁵.

⁴ Abdusamedov N.A. Economic security (social-philosophical analysis). - T., 2008.- P. 19.

⁵ Respect for the woman. // Editorial board: R. Shogulom and others. - T.: Uzbekistan, 1999.- P.10.

In fact, the person who makes a family a family, who spends her life on the development of her children in all aspects, is a mother. At the same time, since the husband is the head of the family in the Uzbek family, the role of men in the upbringing of children is considered highly incomparable, and this is an important condition for family stability.

According to the decision of the Cabinet of Ministers No. 820 of December 31, 2020, the Ministry of Neighborhood and Family Support and the district (city) neighborhood and family support departments of the Youth Affairs Agency will establish youth preparation centers for family life. - the proposal on the organization was approved, the following were defined as the main goals of the organization of the centers:

- inculcating the exemplary form of the modern family and the conceptual ideas of "Family is sacred", "Healthy family is a healthy society", "Family is in the protection of society and the state" and "A prosperous family is the basis of the development of society" in the minds of those getting married;
- systematic preparation of married persons on family-legal relations, psychology of family life, family economy and budget, basics of reproductive health, strengthening of spiritual and moral values;
- ensuring family strength, preventing family divorces, respecting family values in married persons, creating a healthy spiritual and moral environment in families, and forming skills to be exemplary parents.
- Marrying persons under the age of thirty who have applied for the registration of marriage to the registration authorities of civil status in the centers and received consent to participate in training sessions, free of charge on the basis of a program with a training load of not less than sixteen hours is marked as 'researched'.

In short, the family is a factor that ensures continuity of generations, values, customs and traditions, as well as the transfer of the spiritual heritage of our people from generation to generation. Because of this, family relations and education of young people are always one of the urgent social issues, and the issue of its support has been in the constant attention of our state.

References:

1. Family Code of the Republic of Uzbekistan. Article 73. - T.: Adolat, 2007. – P. 75.
2. Translation and interpretation of the meanings of the Holy Qur'an / The author of the translation and comments is Abdulaziz Mansur. - T.: "Tashkent Islamic University" Publishing Association, 2009.
3. Burhoniddin Marginani. Hidayat, Volume I, Book of Marriage.-T.: Adolat, 2002.
4. Abdusamedov N.A. Economic security (social-philosophical analysis). - T., 2008.
5. Respect for the woman. // Editorial board: R. Shogulom and others. - T.: Uzbekistan, 1999.
6. Dehkanov M. R. Philosophical analysis of the development of the culture of family relations in Islam, abstract of the dissertation submitted for the degree of candidate of sciences, T., 2012.
7. Jabbarov I. Uzbeks: lifestyle and culture. - T.: Teacher, 2003. - P. 90.
8. Family social protection factors. - T.: Republic "Family" scientific and practical center, 2007. - P. 10.
9. Safarov O., Mahmudov M. Family spirituality. - T.: Ma'naviyat, 1998. -B. 28.
10. Kilichev F.J. Family relations. // Life and law library. - Tashkent, 1997. - No. - P. 44.
11. Islamic law. Text of lectures., UzMU, 2010. - P. 39-40.