
FAMILY IN THE THOUGHTS OF THE JADIDS AND ITS PHILOSOPHICAL INTERPRETATION

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Abstract: This article analyzes the socio-philosophical views of the Turkestan Jadids about the family, who lived in the second half of the 19th century and the first quarter of the 20th century. The article also provides information on Jadid philosophy and ideas related to family development in the spiritual heritage.

Keywords. Civilization, philosophy, family, spirituality, Jadid, religious, society, generation

Introduction

Family is a small group of people based on marriage or blood-kinship ties, a common way of life, moral responsibility and mutual assistance, and the concepts of society and family are closely related to each other. In the East, the system of spiritual-metaphysical, religious-mystical, socio-philosophical, artistic-moral views on the family has a clear and complete meaning, which has served as a solid basis for the formation of a perfect man in the Eastern family. Therefore, in Eastern civilization and within the limits of its imagination, the family is a rare, unique phenomenon consisting of a union of a small man and a woman. In this union, the children born of the union of man and woman, and the mutual rights and obligations between them, serve as the basis for life expectancy. Such a legal relationship in the family served as an inheritance for the customary law that was later formed. Analyzing the views existing in the history of Eastern civilization from a philosophical-historical point of view, not only knowledge of the philosophy of the Jadids is a family philosophy today, but also has a theoretical and scientific methodological basis, roots and essence in understanding the family spirituality.

Discussion

The jadids of Turkestan paid special importance to the issue of family in the spiritual sense. The family, its role in society, its spiritual and ethical image, family relations were also widely analyzed in the 1915 work of Abdurauf Fitrat, one of the great representatives of the Jadid movement, entitled “Oila” (“Family”). Fitrat created this work on the family as a result of studying many scientific studies by Eastern and Western scholars.

A writer with a deep knowledge of religious and secular sciences, he is portrayed in the work as a lawyer, sociologist, pedagogue, and medical scientist. During his lifespan, Fitrat created his own paradoxes about society, ethical-moral norms, science, enlightenment, the socio-political status of the people.

Fitrat’s “Oila” (“Family”) consists of two parts, the first of which deals with marriage, the necessity of marriage for human health and social development, how many wives can be married, how to choose a wife for marriage, how to conduct a wedding, also a relationship, and even their views on the issues of divorce

Abdurauf Fitrat describes the family as a community of several people. The author emphasizes that the peace and development of the family is the basis of the country's progress:

“The happiness and glory of any nation, of course, depends on the internal discipline and harmony of that nation. Peace and harmony are based on the discipline of this nation. Wherever the family attitude relies on strong discipline and upbringing, the country and the nation will also be so strong and orderly”. According to Fitrat it is obvious that, the family manifests itself in the strict separation of the inner, then in the private, and then in the general at the level of society. The spiritual and ethical image of society depends on what kind of families. A person's destiny, career choice and even mood are closely linked to his family environment. If the family is built on the basis of morality, mutual understanding, love of work, in such a social and spiritual environment will be laid the foundation for the full development of the individual.

According to Fitrat, the family is a socio-cultural institution consisting of husband, wife and children. Fitrat gives such a philosophical description of the family as a small community. The family is a socio – spiritual unit of society, in which the future of society is built. The effort of the Fitrat is explained by the introduction into the world of the fundamental doctrine, which is perfect for its period in the matter of the family. Fitrat gives examples of the possibility of gaining power and honor with the multiplicity of nations, analyzing the rate of reproduction of a number of nations and the development of countries. On the question of how many wives to marry, the author shows the negative consequences of polygamy, explaining the conditions of marriage to a second wife and urging innocent babies, who suffer the most from polygamy in the family, not to be left in the lurch of children, not to shed their unjust tears.

Fitrat argues that if someone wants to get two or more wives, he should definitely create equal economic opportunities for them and be required to be fair to them. Concluding that the main condition should be justice and fairness, Fitrat thinks about the perfection of children in this case. Fitrat explains that fathers are first and foremost example models for their children, and mothers should be role models for them through the concept of personal example. That is why Fitrat condemns polygamy. So Fitrat puts forward his economic views on the issue of polygamy and connects his views with the spiritual aspect. These include: lost of child, equal economic opportunity and the issue of Justice.

Fitrat substantiates the causes of polygamy in two ways:

First, under the influence of the existing socio-political environment in Turkestan, the wealthy families took poor families' daughters into their marriages. Some have taken their own desires as second, third, or fourth wives and justified this under the name of Sharia law. As a result, young girls and women were victims not to their own will, but to the rules issued by the rulers of the time.

Second, because of polygamy, Fitrat says that if they marry a woman and live together for a long time and do not have children, they will remarry because of the need to have children. They ultimately ensure the continuity of the generation.

In this place there is a problem. The foundation of the family is the consent of the young man and woman and the marriage to be built through their love bond. So the basis of the couple is love. A man with two or more wives certainly loves a young and beautiful wife more than his first and older wife. It is difficult to establish justice in love, not all wives can be loved equally by the husband, said Fitrat. But he forgets that the just man does not betray his love by betraying his love and allowing the scourge of lust.

The conclusion of the Fitrat on polygamy is of two types:

- 1) Etiquette of marriage within the requirements of Sharia;
- 2) The glorifiers of Sharia – they are the slaves of amora nafs which required the marriage as the satisfaction of their thirsty desire.

From the above considerations, it can be said that Fitrat, while analyzing the issue of polygamy, remains under the influence of the social environment that existed in his time and cannot completely reject this disgusting situation.

Haji Muin, one of the bright representatives of the philosophy of Jadid, specifically addressed the family issue in his work “Family education” (“Oila tarbiyasi”) in the drama “Mazluma Khatun”. Every citizen in the society has a good effect on the early upbringing of young people by measuring the human factor in different ways from an early age. It is the duty of every parent to start upbringing from infancy, and the Jadids emphasized in their speeches that they should feed their children properly, ensure their healthy development and then their physical and mental well-being. “Just as every nation in the world lives in a lawful and happy way, in accordance with the nation's acceptance of the education and culture of its time, so that every family can live blissfully and happily, the members of that family must be absolutely educated. There is no developed nation in the world in which family is left without upbringing. Or there is no family in which a person can live a truly happy life without being brought up”, in particular, he tried to imply that education would bring great benefits not only to people but also to society, as well as play an important role in reducing poverty and dependency. In particular, Haji Muin in his work “Mazluma Khatun”, a child brought up in the family in the spirit of universal and national moral values, will never be indifferent to the events taking place in society. Haji Muin believes that the life of a society in which women are educated is eternal.

The views of Haji Muin on the equality of women with men, the role of a woman in the upbringing of children, the inevitability of the family, have in common with the opinion of the Fitrat.

Abdulla Avloni, another great representative of Jadid philosophy, says in his works that the pillar of any society is the family. He explains that the family and the homeland are inseparable, because without a homeland there is no family, without a homeland there is no homeland, and citizens must respect the family. In “Turkiy Gulistan yokhud akhloq”, Avloni emphasizes the need for a healthy family and family environment in order to bring up a perfect person. Upbringing is formed in the family. The product of upbringing emphasizes that in order for the child, who is the fruit of the family, to be perfect, the scientific potential of the parents, who are the pillars of the family, must be sufficient and equal.

Results

Considering that Jadid scholars are the disseminators of knowledge of their time, the integration of issues such as parent, child upbringing reflected in the spiritual heritage of enlighteners into the minds of every younger generation living in the future grief, the study of the spiritual heritage left by them in strengthening families ensures the effectiveness of practical work in this regard.

Although Jadid scholars are embodied as more liberal and democratic enlighteners, we can see the presence of the divine spirit in their work

Although the philosophical attitude of the Jadid enlighteners lived in the era of atheism, it is not difficult to see that their thinking did not abandon Islamic teachings and etiquette. In particular, Abdurauf Fitrat, although an enlightened democrat and a humanist, was a person who was able to express his views through the light of Islamic religion and morality, the subtle lines of Muslim morality. Haji Muin emphasized the mistake of parents to create a child without achieving enlightenment, and noted that Fitrat is a personal example and a model that forms the basis of child education. Being a unique thinker, Behbudi's views on the culture of life, morality, love have an importance in this regard. In his book, "Hifzi sihati oila" ("Family health protection"), the scholar explains the teachings that are valuable to us, focuses on the qualities that allow us to get out of different situations in life and family life, and focuses on the issues of their upbringing and gives some valuable advice on the role of a woman in the family

Conclusion

In short, according to Fitrat, the key to the development of society is the family and a healthy moral environment in it, the basis for this environment is a personal example and an example expression formed as a result of the religious-spiritual, natural-scientific and socio-political worldview of human significance.

According to Haji Muin, the stage of development of the nation is explained by the complex schematic form of thinking in the family, which is a small part of society, that is, the presence of political consciousness and political culture, as well as family relations have equal legal, socio-political and economic status.

According to Abdulla Avloni, the essence of the fortress, called the family, is based on upbringing and this system of moral views has a clearly defined social significance, which served as a solid foundation in his views on the family.

The general conclusion is that in the philosophy of the Jadids, the issue of the family is given special attention, and the common point in their teaching is that under the influence of rationalist and irrationalist views, the Salafi traditions were based on generalization of Eastern asceticism and thought within a moderate Sharia system. Therefore, their legacy has a scientific methodological basis for the present day.

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