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The issue of morality in the family and its philosophical analysis in the spiritual heritage of the Jadids

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Abstract

This article analyzes the family, its moral problems and philosophical issues in the spiritual heritage of the Jadids.

Keywords: Jadids, Abdurauf Fitrat, Haji Mu'in, Abdullah Avloni, morality, marriage, perfect man

Introduction

Ethnocultural and national institutions, lifestyles and national values, which have been formed over the centuries, are involved in the turbulent vortices of globalization. Global processes and changes in the system of society-family-human relations, in particular, the institution of family-marriage, which reflect the existential existence of countries, peoples and peoples, have a contradictory effect. On the one hand, the fact that marriage has not lost its ontological and existential character as a factor of human self-preservation and reproduction, on the other hand, the fact that today in the world there is a "second demographic transition, the so-called bifurcation." Negative factors, such as the official registration of same-sex marriages and the increasing diversity of family configurations, suggest the need for research in this area.

It is known that the role of the family in the upbringing of the younger generation is unique. The upbringing of children begins in the family. The family is an important tool not only for the physical development of the child, but also for his spiritual development. It is no exaggeration to say that the issue of the family has always been the main goal of mankind, since it is not a matter of today or yesterday. From ancient divine sources, philosophical and scholarly views, we can see an appeal to the issues of family and child rearing. In particular, the Avesta emphasizes that the human duty is not only to adopt moral values, but also to think about family life, a good husband and children [1.81] must be mature and physically strong. To do this, it is necessary to eat on time, otherwise the man will not be able to perform his duties of service and morality.

In general, in Zoroastrianism, family duty and child rearing have a special place. If a man had the ability to bear offspring, but he did not think about it, he would be stamped or chained to his waist. Sometimes such a man was beaten in a sack. In the Avesta, in-laws are not allowed to marry. This was done in order to keep the blood of the people and the seed pure and to keep the offspring intact. It is noted that families with many children should receive a pension [1.80-81].

Main part

Islam pays great attention to the family, how to organize it, who is the head, the rights of its members, the upbringing of children, in general, all the issues of family life. There are more than fifty verses about the family in the Holy Quran. The books based on the hadiths of the Prophet (peace and blessings of Allaah be upon him) also contain separate sections on the moral issues of the family and the family.

Indeed, the family has risen to the level of a sacred spiritual fortress in the life of our people. There is no writer or writer who has not touched on this concept, there is no poet who has not finished his poems about the family.

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Among them are Yusuf Hos Hajib's Qutadgu Bilik, Kaikovus ibn Iskandar's Qobusnama, Alisher Navoi's Mahbul Qulub, Arba'in, Rizouddin ibn Fakhruddin's Family, Abdurauf Fitrat's Family or the Family of Family" (Protection of Family Health), Abdullah Avloni's works such as "Turkish Gulistan or Morality" and many other works of art and science are invaluable spiritual treasures for us in this regard.

In this regard, we can see the presence of the divine spirit in the creative work of the Jadids, although they are more free and democratic educators. Although there is a great difference in the year, the opinion of the Jadids is that it is impossible to develop a society and achieve true happiness without building a family and educating the younger generation. Abdullah Avloni, an enlightened writer who made a significant contribution to the development of Uzbek pedagogy, thinks in his book "Turkish Gulistan or Morality" about the person, morality, family relations, in particular:

"Morality is a set of behaviors. Behavior, on the other hand, is a form of virtue or malice manifested in a certain person. Therefore, every character is a symbol of goodness and nobility or hatred and hatred. In this sense, they are divided into good and bad. But these do not appear spontaneously in man. They need certain conditions and education for their formation. People are not born worse than they were born. Certain conditions make them worse. So, everything depends on upbringing. For us, education is a matter of life or death, salvation or destruction, happiness or disaster."

Avloni has a broad understanding of education. It is not limited to morality. He knows that the wisdom of "a healthy mind in a healthy body" is not in vain. It starts with the need to take care of the child's health. A healthy, strong body is the most important thing for a person. Because in order to read, learn and teach, a person needs a strong, strong and healthy body. If we study the spiritual heritage of the Jadid enlighteners, we can see that the influence of Islam and their teachings is significant in their views, even though they lived and worked in a difficult and dangerous period.

According to Jadid scholars, marriage is the basis of the family, which is the foundation of society. Its happiness and stability depend on the movement of both parties. In this sense, it is necessary to fulfill a number of conditions necessary for the family and society to be peaceful and prosperous. All of them serve to ensure the competence and stability of the family. For this reason, Islam pays great attention to the family and the factors that make it up. He emphasizes that it is possible to build and strengthen this "building" on the basis of love, the land of truth and justice, and to achieve its happiness.

Abdurauf Fitrat, in his book "Family or Family Management Procedures", expresses valuable ideas on issues related to the family, building and managing a family, raising children in the family.

In this work by Abdurauf Fitrat, the family is called a community of several people. The author emphasizes that the peace and development of the family is the basis of the country's development:

"The happiness and dignity of any nation, of course, depends on the internal discipline and integrity of that nation. Peace and harmony depend on the discipline of this nation. Where the family is based on strong discipline and upbringing, the country and the nation are just as strong and orderly" [2.215].

The role and responsibilities of parents in the proper upbringing of the child, his healthy development in all

respects, physical and spiritual development play a special role. According to Fitrat, parents should be seriously engaged in the upbringing of their children, but the parents who are engaged in the upbringing of their children should first of all be educated and have some knowledge about the upbringing of children, both of them have their own responsibilities. They emphasize the need to "bring up the child physically, mentally and morally, and bring him to the field of life with a strong, intelligent and good morals" [2.216]. Fitrat is known by many women as the greatest defect that undermines the strength of the family. He considers polygamy, that is, marrying two wives, to be a cause of infidelity, enmity, corruption, corruption, and injustice. Fitrat, who considers polygamy to be one of the evils that are incompatible with the rules of the Shari'ah as well as the rules of reason and conscience, emphasizes that it has many medical and spiritual harms.

From the above considerations, it is clear that the concept of family and the upbringing of children in it is important and decisive for humanity. Because every human being is born in the womb of his parents, and under their influence he perceives the world around him, speaks and learns to behave. Thus, the relationship between husband and wife rises to an even more important and responsible level with the birth of a child. Now they need to set a personal example for children, not each other, that is, they will have a sense of duty.

In the family, a boy embodies what he saw from his father, and a girl embodies what she saw from her mother. This means that the personal qualities of the parents, their material and spiritual world, are gradually transferred to the children. In addition, some of the physical and spiritual qualities of the child are inherited. Every age is strongly influenced by the culture of interaction, first of all in the family, between parents, brothers and sisters.

Thus, Fitrat emphasizes that one of the basic requirements of family relations is that every married person should live in harmony and kindness with his partner. Because the happiness of family members does not mean a luxurious building or expensive furniture. Rather, true happiness is the blessing that is the cause of their pure faith, good deeds, mutual love, and peace. Just as everything is adorned, so is the adornment of the family. In the Qur'an, Allah informs us about the adornments of a happy family: "It has been made adornment for people to love women, children, gold and silver, straw horses, livestock and crops..." (Al-Imran) It should be noted that women, children, property, livestock, livestock and crops are the happiness of a happy family owner. This means that all well-rounded families need to set an example for others in their care by acknowledging that they are happy. It is emphasized that a husband and wife should live in their own home, following these sacred rules and principles. Because in this way, by enjoying the blessings of life, understanding the meaning of life, it is possible to build a happy, strong family, which is expected in society. In a hadith narrated by Sa'd ibn Abu Waqqas (may Allaah be pleased with him), the Prophet (peace and blessings of Allaah be upon him) described happiness: He should perform it." (Reported by Ibn Hobban). Although the philosophical attitudes of the modern enlighteners lived in the age of atheism, it is not difficult to see that their thinking did not abandon the teachings and ethics of Islam. In particular, Abdurauf Firat, although an enlightened democrat and a humanist, is a complex person who has

mastered the subtleties of Muslim morality in the light of Islam and morality. Haji Mu'in, a modern enlightener who lived after Abdurauf Fitrat (July 9, 1918, in the newspaper "Mehnatkashlar Tovushi"), wrote in his article "Family Education" that "As it turns out, the members of every family must be absolutely educated. There is no developed nation in the world whose family is left without education. Or there is no family that can live happily ever after until its people are brought up." Haji Mu'in emphasizes that it is a mistake for parents to create a child without enlightenment. Fitrat emphasizes that this issue is the basis of personal example and upbringing of children.

Fitrat sought ways to develop a society influenced by the believers and asked himself, "What is to be done? Should we blame God for everything we do? Fitrat found the answer in the Qur'an: "Allah does not wrong the dead, but they wrong their own people. "Fitrat developed the spiritual and moral qualities of society while relying on traditional philosophy. "The reason for our unhappiness in public life is that our religion has strayed from the principles of true moral knowledge," he said. Fitrat, in his philosophical view of life, treated his contemporaries as follows.

"The universe is made up of life. Where there is no life, there is no materiality." According to Fitrat, the meaning of life is to achieve happiness in both worlds. Happy are the students of religion. These are the divine precepts that lead to the two worlds. The purpose of life is to strive for happiness. Therefore, a true Muslim should strive for happiness in this world and in the Hereafter.

This zeal is directed to the fulfillment of conscientious obligations, that is, a relentless pursuit of moral perfection. From this came the moral obligation.

1. Spiritual
2. Human
3. Family

Spiritual compulsion is man's own and everyone's thinking. He whose heart is full of good qualities is considered a good person. Fitrat showed that there are three kinds of strength in the human spirit.

1. The Power of the Mind - Mankind cannot be happy without the guidance of the mind.
2. The power of greed is the exchange of faith for wealth and possessions. He expresses the harm of these ideas to man in the image of Khorut and Marut in the book "Doomsday" and Zahra in the story "Faith of Zahra".
3. The power of anger is satanic greed, and Fitrat sought to show people the ways to turn them away from evil, and in each of his works he expressed his ideas on moral education [3.80].

Fitrat emphasizes that a family can live a long and meaningful life if it is built on mutual consent. Fitrat teaches that in order to get married, one must pay attention to four things: wealth, lineage, beauty, and faith. This means that when people get married on the basis of equal opportunities, they live together longer and are happier. The wealth and lineage of the husband and wife who dream of marriage should be approximately the same. Otherwise, the husband and wife are not equal to each other, and if one is rich and old, and the other lives in poverty, they accuse each other of inferiority and constantly torment their lives, says Fitrat. In particular, at the beginning of the Jadid movement, the people of our country, who were excluded from the sphere of Islamic education, were overly proud of their wealth and

nobility. They married on the basis of an adult agreement, regardless of the wishes of the young, because they were more interested in gaining wealth, gaining prestige, and paying more attention to genealogy than in acquiring knowledge. The result of such a marriage, of course, was not good. Jamal (husn) means to look good, that is, to look good to a person who is looking at him, and to make his heart bow to him. This tendency in the heart can be called love. A man and a woman who want to be friends in life, partners in happiness and unhappiness, companions in times of sorrow, and help each other in times of joy should perform their personal and social duties together. The idea that marriage would be self-destructive without this sincerity and love between them is an indication that Fitrat was a propagandist of humanistic ideas. Kolaversa Fitrat insists that polygamy is a cause of unhappiness and hardship, and that it should never be done. It is not difficult to see that the disenfranchisement of Uzbek women, who suffered during the dictatorial regime, was a painful point in the time of Fitrat. Emphasizing that it is ignorant to marry two or more times to satisfy one's desires in exchange for the life of an innocent woman, it is impossible to cure the suffering and mental anguish of children and adolescents who suffer the most.

Discussions

Such mistakes cannot be corrected, just as a broken jar cannot be corrected. In particular, parents should set an example in the family so that the upbringing of children does not become such a mistake.

According to Abdurauf Fitrat, in order to bring up a child to full maturity, it is important to give him a multifaceted education, including physical, mental and spiritual education.

Behbudi's views on the culture of life, morality, and love, which have their own way of thinking, have a special place in this regard. In her book, *Protecting the Health of the Family*, Alloma focuses on the virtues and upbringing that enable us to cope with various situations in life and family life.

A good wife is the state and happiness of the family. The cleanliness of the house, the peace and tranquility of the owner of the house, if it is pleasant, pleasant, if polite, is the food of the soul. If you are smart, there will be order in the house, and the furniture will be in order. If a person is reunited with such an honest couple, if he achieves such happiness, he will have a secret in grief and sorrow, and a mahram in the open and hidden pain. He sympathizes with you whenever you are in trouble, and helps you whenever you are in trouble. If Kongling is accompanied by grief, illness and weakness in his body, he will also perish, but, God forbid, if he meets an inappropriate wife, he will have a fatal defect in his house. If he is careless and lame, his heart will suffer from it, and if he seeks evil, his soul will suffer from it. If his tongue is sharp, it hurts everyone's heart, if it is not clean, it hurts his husband.

Rizouddin ibn Fakhruddin, a Tatar scholar of the second half of the 19th century and the beginning of the 20th century, wrote in his book "Family" very instructive advice and guidance on parental responsibilities [11.64].

Conclusions

Rizouddin ibn Fakhruddin, an enlightened scholar who has written dozens of works on the history and culture of the

peoples of the East, and education in general, in his book "Family" expresses the following thoughts about women:

“The real pillar of the family is the wife. Because men are not subject to anyone except women in terms of behavior and upbringing. Even in the presence of highly educated people in the great schools, the scholars live with the upbringing they received from their mothers, and they keep this upbringing until their last days. That is why one of the philosophers said: - People will always be like wives, if you need great and virtuous people, teach women greatness and virtue.

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