



Views of Enlighteners on the Problem of the Family and the Role of a Woman in Uzbekistan

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Abstract

This scientific article analyzes the views of enlightened contemporaries on the role of women and girls in the family and family relationships. In their works, the Jadids scientifically investigated all the problems in society and gave their unanimous conclusions. These analyzes are used in the article.

Keywords: *Views of Ancestors; Family Relations; Basics of Education; Enlightened People; Social Relations; Family Values*

Introduction

The development of any society depends on the political, social and cultural institutions that make up this society. The family is one such institution that influences the life of society and shows its strengths and weaknesses.

“Speaking about the upbringing of the younger generation, I would very much like each of us, especially our sons and daughters entering life, to follow these thoughts of our grandfather Abdurauf Fitrat. Here is what our great ancestors wrote: “It depends on people to go to a certain goal, to become statesmen, to be happy and respected, to be worldly lovers or to be humiliated by their weakness, to bear the burden of misfortune, to be abandoned, to obey others, to be slaves and captives, depends on the upbringing received from parents in childhood”¹

Main Part

As President Sh. M. Mirziyoyev noted, the modern thinker Abdurauf Fitrat analyzed how important and relevant the role of the family is in raising children.

¹ Мирзиёев Ш.М. Қонун устуворлиги ва инсон манфаатларини таъминлаш – юрт тараққиёти ва ҳалқ фаровонлиги гарови. – Т.: “Ўзбекистон”, 2017. – Б. 24.

Here, modern enlighteners, who seriously approached all issues of the life of society, also approached the issue of the family broadly. They could not ignore the issue of the family, which is extremely important for the life of society and people. In Jadid periodicals, including Behbudi's *Oyin*, family issues have always been in the spotlight. Unfortunately, these articles have not been republished in modern orthography. Therefore, it takes a certain amount of time to study them. But there is another side of the issue, speaking about the spiritual studies of Jadidism, especially when studying their relationship to family rules and upbringing, it is necessary to pay special attention to two works by Fitrat. That is why we have dedicated a future plan to the study of this work by Fitrat.

One of the largest representatives of the Jadids is Abdullah Avlani. True, Abdullah Avlani mainly put forward his ideas about education and national statehood, as well as his thoughts on the development of the country, the basics of education, primarily in the family, and he published several articles on this topic. In one of these articles:

Education

Education means "pedagogy", that is, the science of raising children. Let's say a few words about the fact that education is the basis of science and ethics.

It is essential to the health and happiness of the child to bring him up well, to keep his body clean, to correct his profession from a young age, to teach him good manners and protect him from bad manners.²

In this article, A. Avloni mentioned that education is necessary for the development of a person and that this education should be formed primarily in the family.

Ethics

Ethicists have divided human behavior into two parts. If the soul is disciplined and has a habit of doing good deeds, this is called "good character", and if it grows without discipline and becomes a bad character, this is called "bad character". Mr. Hack created an act that separates talented and capable people, good from bad, benefit from harm, white from black. But this human ability can be perfected through education. "Do what you see in the bird's nest." Human resources are available. If he receives a good upbringing, avoids bad habits and gets used to good habits, he will be an acceptable and happy person in all eyes. If he grows up without education, his morals are corrupted, he will become a disgraceful, ignorant, ignorant person who does not fear God, does not follow Sharia, does not listen to advice, does all sorts of bad things.

In the above article, the scientist emphasized direct behavior and explained how important it is in family and social life. In fact, lack of education is the main sign of ignorance in the future.

Rasuli Akram Nabiyi Mukhtaram said: "Those who have perfect faith are good-natured, and the best of you are those who do good to their wives."³

In the sections of the textbook "Members of the Family" by the educator Munavvar Kari, a special place is occupied by such ideas as honoring parents, honoring brothers, sisters and relatives.

² Book of manners. Representatives of modern literature: M. Behbudi., A. Avloni., A. Fitrat., M. Abdurashidkhanov., A. Cho'lpon., A. Qadiri. - T.: "New age generation", 2015. - B. 42.

³ Book of manners. Representatives of modern literature: M. Behbudi., A. Avloni., A. Fitrat., M. Abdurashidkhanov., A. Cho'lpon., A. Qadiri. - T.: "New age generation", 2015. - B. 153.

All a man has is his parents
 Their pleasure is spoiled
 He can take God before his eyes
 Blessing of father and mother
 Who hurts their hearts
 The punishment of hell will be at the judgment.

Munavwar Qori mentions family and respect for parents in this quatrain, and also mentions that anyone who does not fulfill these duties will be punished. In addition, the following article by Munavwar Kari on parenting and child development can be cited.

Parents and Children

The friendliest and kindest people in the world for children are their fathers and mothers.

Every mother first carries her child in the womb for nine months, and then gives birth with so many pains and joys. At the moment of birth, the child knows nothing but the crying of "inga". The poor mother sometimes carries this child, sometimes puts him to bed, sometimes makes him get up, sometimes leaves him. If he cries, he will cry. If he is hungry, he will feed him. Alohosi does everything for the happiness and health of the child. When necessary, he does not spare his property and life from his child. The father spends what he earns day and night on food, bread and clothes for his children. In addition, he is trying to get something by saying: "Let this be left to my children after me, so that my children do not need a man."

Alloma emphasizes in this article that the closest relatives of a child in the family are his parents, and parents are always responsible for the child until he becomes an adult and acquires a profession.

What parents desire from God day and night is the health and longevity of their children, happiness in this world and in the world to come.

No one, except parents, can do such friendship and kindness to children. Therefore, it is necessary that children wholeheartedly be friends with their parents, do what they ordered, and turn away from what they forbade.⁴

In this article, Munavwara Kari explicitly explains that the strength of the family depends on the mutual love of the parents and that the child should always respect this attention. After reviewing the above opinions, one can learn that Abdullah Avloni and Munavwar Kari have a serious and consistent approach to the family issue.

The question of the family was conceptualized on the basis of Islamic teachings in the period before the October Revolutions, and during this period Fitrat's treatise served as a program. With the October upheavals, Islam was also persecuted, and during this period the need to return to the family business intensified. Taking into account this requirement of the time, Said Ahrari created several treatises on the topic of the family and managed to clarify and develop Fitrat's views on the problem of the family.

A series of articles by Said Ahrari on the topic of the family was published in the 1930s under the title "Tartik to Our Wives and Daughters". But the brochure published under this title is the first part of the family book conceived by S. Ahrari. The second part, called "Gift", unfortunately, has not yet been found.

⁴ Hamza Hakimzada Niazi. A complete collection of works. Five volumes. Volume 4. - T.: "Fan", 1989. - B. 233–234.

Before this pamphlet by Said Ahrari, pay attention to the following picture, which gives an idea of the fate of Uzbek women in the early 20th century: “Several years ago there was such a scandal among my relatives. On the day of that painting, I looked out the window of the house, and with tears in their eyes, several women carried something wrapped in a blanket out of the goshan (tent). I closed the door behind the women's barricade in front of me and carefully looked into the light. They put firewood in the stove and hung up the cauldron. They put it in a cauldron next to a bag of linseed oil. Five to ten firewood was immediately harvested, set on fire with two or three pieces of shagam, and sukuk were placed on the table. After all this was done, Otonoim sat down at the table with a book in his hands, lowered something wrapped in a blanket to the ground and opened the blanket with his own hands. Some of the women sobbed softly and lifted the head of the motionless body in the blanket. In doing so, I learned that the poor bride's life as a young kidney was wasted and she became the companion of death. My body went numb and darkness closed my eyes. I looked again to find out the truth. As a result, a handful of it was lowered into the cauldron with the hands of the body and bowed to the stove. Otin Oyim looked at the body and said, “Now your husband's right service is off your neck. Your father-in-law and mother-in-law also agreed with you,” he said. After that, the lifeless body of the poor fellow was wrapped in a blanket and entered the house....”⁵

This story is based on Hamza's story "Heresy? Paganism?" taken from a publicist article. Although we used the word story about this tablet, Hamza called it one of the manifestations of heresy and paganism that he saw among our people, and interpreted it as such. Considering that this article was published in the Sadoi Turkestan newspaper in 1914, such an insulting attitude towards women existed at that time.

In their relations with women and families, the Jadids, relying on their legal views in the Holy Quran, waged a fierce struggle against such vices that remained from the time of paganism, in reality. They strongly defended the rights of women, provided for by Sharia. But in connection with the passage of time and the advent of a new era after the events of 1917, when women became equal in rights with men, it became necessary to create brochures and books on family issues. Based on this need, S. Ahrari created his family book, consisting of two parts. In the first pamphlet titled "Involve Our Women" we see that the attitude of the Jadid movement towards women has become modernized, cultured and anecdotal.

In the section of the treatise entitled "Keep Thrift", S. Ahrari says that in every family there may be some shortcomings and needs, and in such conditions women may not be able to endure the dictates of their conscience and obey their desires, and writes: "For example, there are some people who have destinies, clothes, houses, places, sayings, work. But they cannot get rid of the need. Perhaps such people have other needs. Why should these people study, raise their children, go on trips, and the benefits of such things are more than they need for other people besides themselves? So, it is clear that you ladies, when in need, do your best to fill the need.”⁶

We see that the views of the Jadids on women and their place in the family and society have improved over time. The merit of the Jadids is enormous in changing the ignorant attitude towards women described in the article by Khamza Hakimzoda Niyazi, who have almost equal rights with men.

Although the social, legal and spiritual foundations of the family are clearly and completely determined by the Islamic religion, in the twentieth century - a century of progress, the acquisition of worldly knowledge has become a historical necessity for the social and educational advancement of the Uzbek people. While the Jadids set themselves the task of changing the historical fate of the Turkestan population, the only thing missing was strengthening the family foundations and increasing the role of the family in society. In this regard, the upbringing and education of women and girls, who ensure

⁵ Said Ahrari. Selected works. - T.: "Spirituality", 2001. - B. 84.

⁶ Said Ahrari. Selected works. - T.: "Spirituality", 2001. - B. 94.

the future of the family, was one of the main problems that were in the center of attention of contemporaries.

Conclusion

In short, the Jadids, with their advanced and modern views, condemned some of the vices that prevailed in their time, and fought against their elimination. Undoubtedly, various inappropriate habits in families, active proposals for female education will be very important and interesting for a modern man. That is why the actualization of the study of the views of the past and their comparison with today's is one of the foundations of the independent democratic society that we create and develop new views. While the Jadids set themselves the task of changing the historical fate of the Turkestan population, they lacked only the strengthening of family foundations and the enhancement of the role of the family in society.

The activity of a woman in society is determined primarily by the strength of the family and the fulfillment of a great responsibility for raising smart and educated children. Therefore, her honor, reputation and position are judged according to her role as a mother and the role of a woman in her family. And in our East, from ancient times to the present day, the family is the most sacred place for a woman, a value above all. In any situation, he was worried about the peace of people, the health of his children and found the strength to protect his family from various worries. And this can be called devotion in the true sense.

To further strengthen the position of women in society and increase its activity, it is important:

- ongoing support for civic engagement;
- the formation of their sense of independence and loyalty to the ideas of national independence;
- formation of deep knowledge and intellectual potential, introduction of national values and customs into their consciousness;
- stabilization of such feelings as enterprise and enterprise in a market economy;
- further strengthening of the current situation in the family and the formation of an advanced participant in family legal relations;

If the above proposals for the socialization of women are definitely encouraged by our society, their activities will be further improved. This gives women their place in society.

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