

**PHILOSOPHICAL ANALYSIS OF WOMEN'S PLACE IN THE FAMILY AND  
SOCIETY IN THE TEACHINGS OF CONTEMPORARIES**

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**Annotation:** Abstract. The peace, stability and progress of any society depends on the well-being of the family, which is considered its smallest link, and the level of health of its spiritual environment. It was shown that the issue of the family is important in the conditions of independent Uzbekistan, and if the family is healthy and strong, peace and harmony will be achieved in the neighborhoods, and it was stated that the well-being of the family is the basis of national well-being. Realizing this, in their time, the moderns also paid attention to the family in the pages of the periodical press, in their works, the duties, rights and rights of the husband and wife, who are the foundation of the family, and the issues of raising children, are covered based on the verses and hadiths of the Holy Book of Islam.

**Key words:** Turkestan, modern, family, ideological education, education, science, upbringing, sustainable development, spiritual maturity. "Mirror", Islam, women, law, education, marriage.

**Introduction.** Achievement of women's activity in society, implementation of reforms aimed at legal protection of their interests and rights has been one of the important factors of achieving progress in all eras. If we look at history, the Jadids who lived and worked in Turkestan almost a century ago, in their programs aimed at the development of the country, among many issues, raised the prestige of women in the family and society, their rights, education, as well as women in society introduced topical issues such as changing attitudes and attitudes, and as a result of their practical activities, caused the realization of these views were. Major representatives of the Jadidism movement, such as Mahmudhoja Behbudi, Haji Muin Shukrullo, and Abdurauf Fitrat, wrote about women's rights based on Sharia rules in their works and articles, and tried to change the views and attitudes of their contemporaries about women. For example, Mahmudhoja Behbudi, the father of Turkestan jadids, published an article entitled "Hifzi sihhati oila" on the issue of family in a number of issues of "Oyina" magazine published in 1913-1915. The article covers topics such as "The necessity of marrying", "The harm of not marrying", "Girl child education", which are relevant in their time and even today.

Mahmudhoja Behbudi emphasizes the necessity of building a family for people through the following thoughts: "It is natural for people to take wives. It is not possible for a man to live alone without a wife. Every man and woman needs each other's help and support and companionship. If a man and a woman do not make a living as husband and wife through a sharia marriage, then the current society and culture will have a rift, and it will lead to a crisis and ruin." Through these thoughts, he emphasizes that the marriage of a woman and a man affects the life of society.

In the article number 47 of the article "Hifzi sihhati oyila", it is written that boys and girls should start a family in due time after reaching puberty and maturity. He notes that when a family is formed prematurely, people cannot serve the society properly, health problems may arise, and the unborn child may be unhealthy. He believes that men should be 25-30 years old and girls 20-22 years old when starting a family, and based on medical data, he gives his opinion based on evidence. In his article entitled "Education of Girls", he gives important recommendations and guides because the main person responsible for the education of girls is the mother. In particular, it is emphasized that girls should carefully educate children in accordance with the rules of Sharia, pay attention to their health, and at the age of 11-12, at the age of puberty, the girl should protect her body from debilitating work and food. Also, he gives important recommendations to prevent

negative situations in their upbringing when the time of marriage comes to 16-17-year-olds, not to leave time for reading romantic books, and not to allow them to participate in various parties. Through these thoughts, one can understand that the author raised the actual problems of his time, called his contemporaries to be vigilant, and knew religion and medicine well.

Today, when ideological and informational attacks, various ideological and spiritual threats are on the rise in the world, it is important to raise the spirituality of our youth, to form the foundations of a healthy worldview in their thinking. The most effective way to do this is to properly organize ideological education. It is noted in the scientific literature: "Ideological education is a process aimed at forming the worldview of a person, social group, nation, society, arming them with ideological knowledge that expresses specific goals. Family is a unit based on natural-biological, legal, spiritual relations of people. The family issue is of great importance in the conditions of independent Uzbekistan. Because, first of all, almost half of the population of Uzbekistan are children of preschool and school age. Secondly, raising a healthy generation is the guarantee of our future. In connection with the independence, the issue of restoring some features of the family life of Uzbeks, which were banned during the years of dictatorship, is being resolved at the present time. For example, the division of the historically established courtyard into an inner and outer courtyard reflected the national spirit, faith, and worship of the people. The division of courtyards into inner and outer allowed women to develop a sense of prudence and comfort, to be far away from the eyes of children, not to hear too much talk, and not to interfere in the conversation of adults. Especially, this national custom created great conveniences for weddings and funerals. The sometimes blind promotion of European culture was also reflected in family education, it led to the weakening of the educational influence, and increased spiritual impoverishment.

After our republic achieved national independence, the family values of our people are gradually being restored. At the same time, our traditions, which were artificially squeezed out of life, are being restored in our family life (for example, cradle wedding). Such traditions are one of the additional ways to strengthen the family. The attitude of the state to the family has a strong influence on the strengthening and health of families in our country, because in terms of number of children, Uzbekistan ranks second after Tajikistan among the CIS countries. In addition to similarities and commonalities of the Uzbek family with other families, it also has its own characteristics.

It is not for nothing that the saying that marriage in the Uzbek nation is celebrated first on the throne, and then on the ground. According to ancient concepts of our ancestors, marriage is a divine covenant, family is sacred. "Your wives are your place of pilgrimage", says the Holy Qur'an in Surah Al-Baqara, verse 223. These words indicate that the first step in starting a family is to have a child. It is known that the family is one of the important tools and objects of ideological education. Because the main goal of ideological education in this process is to inculcate the ideas of national independence in the minds and hearts of family members. Children are born in the family. The family raises and educates them.

The strictness of the father and the kindness of the mother are decisive factors in the upbringing of children in the family. The general healthy climate in the family, environment, love, kindness, mutual respect, peace, parents' level of knowledge, faith, awareness of secular and religious knowledge, what are the first It depends on the level, what he sees last, where the leading idea is directed, his attitude to money and money, and so many other things.

Neither material well-being nor general development can be achieved without spirituality, spirituality, and idealism. Spiritual, spiritual, ideological poverty leads to national decline. An honest child will not be born from a dishonest woman. A generally impure woman cannot be honored as Mother.

The sayings of our people, "A bird does what it sees in its nest", "Take a daughter when you see her mother" are not spoken in vain.

The Uzbek family has its own internal laws, rules, and moral criteria that are not noticeable from the outside. First of all, it is necessary to get up early. Rizk is shared in the morning, they say. Everyone knows that work and study are more productive when you get up early. In addition, the morning air is clean, it is good for a person's health, and it refreshes his mood. Second, one cannot ask about the situation without washing the face and hands; Only after washing their hands, the younger ones greet the older ones. Women prepare breakfast. Girls and brides sweep and sprinkle water in front of the courtyard and the street door. This will be repeated in the evening.

The oldest member of the family is the first to eat the breakfast and the table, he also eats the blessed bread. For work or study, let's say from the oldest person in the family, if there is life, blessings are taken from the grandfathers and grandmothers. On the way back, they are greeted and asked how they are. They are pleased with such honor and bless the youth. A sweet word can erase a person's tiredness, calm his nerves, and refresh his soul. Man is proud of being created as a man and having a family. That is why the family is called a place of pleasure, peace and tranquility.

There are many exemplary families in our country. However, as they say, "a grain of rice is a grain of barley" there are families who cannot do ideological and educational work in this country. Because there are such families, some of whose members are influenced by various alien, alien, harmful ideas. For example, five of the four children of the Bekmuradov brothers in the Tashmat Berdiev farmers' union in Shorchi district died under the influence of the Hizbut -Tahrir movement , and three brothers from the Shoymardonov family living in the village of Baymogli in Jarkurgan district died at once, influenced by harmful, foreign ideas. It is possible to make the family healthy only as a result of ideological education among such and other families.

Undoubtedly, it should be noted that the implementation of the ideas of national independence depends, first of all, on all-round educated, spiritually, physically and mentally mature people. This requires the upbringing of skills related to the spirituality, worldview, imagination, and faith of each of our compatriots in the family. Therefore, the first concepts specific to our national ideology penetrate into the human heart and mind, first of all, in the family environment.

Through the family, its sacred traditions that have been preserved for centuries, love for the Motherland, faith, responsibility, patriotism, humanitarianism, passion for science and cultural skills are formed in young people. After all, every citizen cannot feel that he is a perfect person without understanding the role and function of the family in the society, that the Motherland begins at the threshold.

National education, as in any education, has specific goals. Today, when globalization is in full swing, the strategic direction of national education is to protect our spirituality in a broad sense

from various harmful influences foreign to our nation, to make it an integral part of the mind, heart, and worldview of our youth.

National education begins in the family and continues in the community and education system. Because a person's spirituality, his worldview, a set of skills related to a person's imagination and faith are mainly formed in the family. In this sense, the family is a real center of spirituality, a factor and environment of ideological education. Therefore, the first concepts specific to our national ideology penetrate into the human heart and mind first of all in the family environment. This process is carried out through grandfather's education, father's example, mother's love.

Through the family, its sacred traditions that have been preserved for centuries, love for the Motherland, faith, responsibility, patriotism, humanitarianism, passion for science and cultural skills are formed in young people. After all, every citizen cannot feel that he is a perfect person without understanding the role of the family in the society, that the Motherland begins at the threshold. Forming a sense of self-sacrifice for the fate of the people and the country in children from a young age has an important place in ideological education. For this, from the first years of a child's life, it is necessary to apply the forms of introducing him to the world of things, specific to our national traditions.

Forming a sense of self-sacrifice for the fate of the people and the country in children from a young age has an important place in ideological education. For this, from the first years of a child's life, it is necessary to apply the forms of introducing him to the world of things, specific to our national traditions. In this process, we should not use "militant" toys, cartoons, and movies that are foreign to our national life as much as possible. Games, toys, picture books, cartoons based on national fairy tales, which reflect the noble aspirations of mankind, are helpful in the correct formation of ideological views in children from an early age. For example, through a series of fairy tales such as "Zumrad va Qimmat", "Yoriltash", "Khoja Nasriddin's Adventures", which are popular among children, it is possible to educate children to love good and hate evil, and instill a sense of confidence in the celebration of justice. In this sense, the family plays an important role in ideological education.

Among Jadid intellectuals, Abdurauf Fitrat (1886-1938) was one of the progressives who expressed his opinion about women's religious and secular education, marriage and child education in his works and articles. In a number of his works, he highlighted issues related to socio-economic, political and cultural life in Turkestan, as well as women's education, family-marriage relations, prohibition of early marriage of underage girls. In the short story "Munozara" written in 1909 ("Discussion between a mudarris from Bukhara with a farangi in India about several issues and the method of modernity"), the mudarris's opinion that the wisdom in the creation of women is tawalud wa tanasul (giving birth and procreation) gives his comments and mentions that women also have the right to receive knowledge.

Another work of Abdurauf Fitrat was published in 1914 called "Salvation Guide". In the part of his work called "Family Task", the basics of family formation, what aspects to pay attention to in marriage, and the role of women in the family and society are shown. In particular, in the part of the work called "Generation education", "Body education", "Thinking education", "Ethical education", "Different tasks", issues such as the equal responsibility of the husband and wife in raising children, the role of women in the family and society are highlighted.

In the work "Family or Family Management Procedures", Islamic laws were adopted for the happiness of the family in the Turkestan region during the time he lived, and books were written by Arab and Persian scholars about family regulation and peace. notes that non-implementation is one of the main obstacles to the development of society. For this reason, he writes that there is a need to write a treatise on family management. In the work, based on the rules of Islamic Sharia, the rights of women, the importance of learning, child education, and the important aspects that



should be paid attention to in their education are covered. In the section entitled "Marriage and non-marriage", the role of a woman in the family is shown, and it is mentioned that one of the best blessings given by God to men is a good and righteous woman. In such parts as "How dowry and marriage should be", "About how a couple should live", "Life and office of the family", the economic and social rights, duties and responsibilities of women are highlighted. The work mentions not marrying girls before the age of 18 and the negative medical consequences of early marriage. Also, in the topics that highlight the types of upbringing that are important for the development of a child, information is provided about the types of upbringing that are necessary for the proper upbringing of the young generation, showing the equal responsibility of the husband and wife for the upbringing of the child wished. Abdurauf Fitrat considers education as an important social event and process and says that "the difficult task in the family is the upbringing of the child that falls on the shoulders of the couple after the birth of the baby".

One of the intellectuals of the nation, Haji Muin Shukrullo (1883-1942) also gives the following thoughts and comments about the rights of women and the attitudes and views of his contemporaries towards them: "...our Islamic religion gives women more rights and respect than other religions. even though he made it obligatory for women and men to study science equally with men, but we Muslims, in particular, we Turkestans have been turning a blind eye to Islamic rulings and Islamic teachings on this matter, violating the rights of women and holding them captive". In the July 9, 1918 issue of "Mehnatkashlar sukki" newspaper, in the article entitled "Family Education", it is noted that the role of education is important in every family's happy and pleasant livelihood. In the article, in the pre-Islamic era, Muslims gave importance to family upbringing, educated their sons and daughters, respected the rights of wives, as a result of which women, along with husbands, became scholars, poets, khatiba (sermon readers), editors in the Islamic world, mentions that writers and faqiha (Islamic theologian, jurist) have grown.

In another article, Haji Muin Shukrullo writes that before the emergence of Islam, the rights of women were not respected and they were deprived of the rights of men, and the laws of Islam were created based on this environment. "After we accept this religion, our attitude towards women will become Arab. We begin to wrap the women who are open, single, living in the light, who are our partners in livelihood, in the veil. It is considered a sin not to be seen by a non-mahram, not to be heard by men, and to walk among men", he writes, criticizing the attitude of his contemporaries towards women, which is similar to the attitudes of the period before the adoption of Islam. He also says that instead of living according to Islamic laws, we are trying to live according to Arab laws and Arab culture.

The conclusion is that the Jadids, who lived and worked in the Turkestan region, wrote works and articles aimed at raising the legal status of women and family issues based on Sharia rules. In these works, contemporaries were reminded that women have several rights in the family and society. The views of the people of the nation on the family, family relations, education, and the rights of women are considered important even today. Through their views, women can have their own place in the family and society, be educated and literate, achieve their spiritual growth, and bring up a physically and mentally healthy, mentally mature generation. showed that it is important for.

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