

Views of Turkestan Jadids About the Family

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Annotation: This article covers the issue of the correct construction of the family foundation of the Jadid enlightenment, the peace of the family, the connection of the well-being of the family with the fate of the nation.

Keywords: jadids, family, Fitrat, marriage.

The Uzbek people have long paid special attention to the issue of family. The family allows a person to have children, not be left alone, the state will also be interested in the reproduction of families. In our country, all conditions are created for the development of the family in a way that is suitable for modern statehood. In this regard, the president of the Republic of Uzbekistan Sh.M. In his speeches, Mirziyoev addressed the issue of family, saying, "the greatest happiness, let our family be at peace! When the family is a small homeland, the family is peaceful, and happy, the Motherland is peaceful, [1] the thoughts expressed imply that strengthening the family in every possible way, maintaining peace, is of urgent importance.

The jadids of Turkestan also dealt with the family issue separately. Including Mahmudhaja Behbudi's article "Khifz-I sihat-I Familia" (protection of Family Health) and the views advanced in Abdurauf Fitrat's work on family and marriage in the early 20th century suggest how important it is today.

In the Explanatory Dictionary of the Uzbek language, there are five different lexical meanings of the word family. In it, a family is a set of people living together, consisting of a couple, their children and the closest ones to give birth; household [2]. Its other meanings are close to each other, and in a general sense it is possible to say groups in United People, People, countries or plants and animals, a group of sister languages. In addition, the dictionary also refers to the meaning of wife, wife in the colloquial language of the family.

It is known that a person grows up in the family, gets acquainted in the family with the initial conditions of social education, grows up. Rational attitude to science, the environment, workfulness, hard work, kindness towards people are formed, first of all, in the family. It should be noted that the concept of family is understood not only in the management of the family, its regulation, its preservation, interaction between spouses, children, relatives, as well as its economic basis for feeding the family, both in traditional Islam and in the modern Uzbek community, as an integral part of the concept of family.

Progressive A. Fitrat [3] says that all beings have two different beings. One is personal existence; the other is sexual, intersex existence. A person's diet and sleep maintain a personal existence. The duration of personal existence is relatively short and does not have much importance in society. However, the varietal presence is stable and important. While carnal and procreation protect the Navoi being. Therefore, in Islam, from this, the wisdom of marriage in all Muslims, in particular in Uzbeks, is set as the main goal not only to satisfy sexual desire, but also to procreate.

The ground of Fitrat's views on the family is made up of ideas and ideas advanced in the Quran on this issue. This book was therefore warmly opposed by progressive youth in its time. It is impossible to reform society, to direct its development towards dissolution, without properly building the Family Foundation and raising the younger generation on a full-fledged right path. In the end, the fate of the nation depends on the state of his family. In his work, Fitrat states that " the bliss and glory of every

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nation necessarily depends on the internal discipline and harmony of that people. Peace and harmony rely on the discipline of anashu Nation families.

Where a family relationship relies on strong discipline, the country and the nation Ham will be so strong and muazzam," he emphasizes.

The pages of " Sadoi Turkestan", the Jadid press, state that girls and young men who are married have certificates of their health and freedom from infectious diseases in their hands, and that these are taken from the doctor 15 days before marriage, that if there is no such certificate in the hands of a young man and a girl who are married, the imam has no right to, it is valuable that imams who read marriage to immature girls, parents who agree to this, should be held accountable.

In conclusion, the jadids of Turkestan made it clear that the family is a hearth of upbringing, which ensures the eternity of life, the duration of generations, the well-being of the nation, and at the same time directly affects how future generations become human beings.

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