

## **The Significance of Views on Family Relations and Women's Issues in Abdurauf Fitrat's Work "Family or Family Management Procedures"**

**Jumaniyazova Mokhira**

International Islamic Academy of Uzbekistan Teacher of the "International relations and social sciences" department

**Annotation.** This article deals with comments on family relations and the unique role of women in the family in Abdurauf Fitrat's famous work of the 20th century, composed of articles called "Family and Family Management Procedures". The socio-philosophical thoughts of the scientist are included in the work. The article analyzes these ideas from a scientific theoretical point of view. The work also mentions that a woman is the most important member of the family and that she has specific rights and obligations.

**Key words:** family, family relations, women's issue, Jadidism, Abdurauf Fitrat, husband and wife relations, child upbringing.

In 1916, Abdurauf Fitrat wrote a philosophical work entitled "Family or Family Management Procedures". Fitrat divides the family into parts such as "Generation education", "Intellectual education", "Moral education" as social tasks.

He believed that a person's spiritual and moral qualities are mainly determined by his upbringing and the environment in which he lived. If a good upbringing is the most valuable wealth of a person, then a wrong upbringing can turn into a real misfortune and even a disaster for him. That is why he attached great importance to family education as well as school education.

In fact, proper education in the family is a great help for the school, and on the contrary, if proper education is not carried out in the family, it will make school education very difficult.

In the family, a very close and sincere relationship between the child and the educator should be distinguished by its naturalness and simplicity, meaningfulness, warmth, lack of any formality.

The family is the most important area in which a person walks his initial social path. In such a family, there is a boundary between parents and children, such as honor and trust.

The head of the family should have enough practical and theoretical knowledge about parenting and child education. If they do not have enough knowledge, skills and qualifications, they cannot give a good upbringing to a family member, that is, to their

children. Bad education in the family affects not only the family itself, but also the education in the neighborhood and neighborhoods.

"It is known that people are a cultural group, that is, by nature, they live together in one tribe or nation, helping each other. Anyone who goes beyond this law of nature, that is, who is excluded from society, will surely perish and perish. According to historical scientists, people did not know that it is necessary to live as a community before becoming a nation. Therefore, they lived alone, like wild animals.

Therefore, they suffered under natural conditions and died from animal attacks. Over time, people realized that it is necessary to live as a community. Their first communities were "family", that is, "ahli bayt". Ahl al-Bayt communities gradually developed into a community and tribe.

The meaning of this introduction is that the formation of the family, that is, the community of the people of the Bayt, in other words, the foundation of family management, is the basis of Banu Adam culture. 1

Abdurauf Fitrat touched upon almost all family relationships and the smallest problems and solutions of the family in the work.

"There is not a single nation in the world that does not seek honor and happiness. The happiness and honor of every nation depends on the internal discipline and harmony of this nation. And peace and harmony rest on the discipline of the families of this nation. Where the family relationship is based on strong discipline and order, the country and the nation will be strong and orderly. 2

Of course, in terms of the ideas mentioned by Fitrat, the strength and harmony of the family is the reason for the development of this nation, the country. Because the family is the smallest and most important link of society.

"If the people of a country weaken their family ties through immorality and ignorance and indulge in indiscipline, then the prosperity and life of the nation will be in doubt. Today's Farang (European) scholars are also writing and publishing hundreds of books for the discipline of their people and the pleasure of their families. I am sure that the best law adopted for family happiness and happiness will be Islamic laws. But the most miserable families in the world are among us Muslims, because we do not follow any of the divine laws. 3

In this opinion, Abdrauf Fitrat mentioned that the discipline and peace of the family depends on the order and unique environment that prevails in it. This environment would be more stable if it was guided by Islamic laws and morals. But it is clear that it is precisely those who inculcate Islam in their families in a special way for their own interests, that bring the family into decline and thereby the society as well.

"A family consists of a husband and children. In other words, a family is people living in the same house headed by one person. From these definitions, it became clear that the family is a group of several people. Each of them is a prisoner of what is characteristic of man, that is,

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<sup>1</sup> Abdurauf Fitrat Selected works. - T.: "Spirituality", 2006. - P. 214.

<sup>2</sup> Abdurauf Fitrat Selected works. - T.: "Spirituality", 2006. - P. 215

<sup>3</sup> Abdurauf Fitrat Selected works. - T.: "Spirituality", 2006. - P. 215

his own interests. One can usurp the rights of the other. In order to prevent such encroachment, there should be a law between family members. Past scholars and judges, who worked hard to develop laws on this issue, call their collective body "manzil tadbari" (livelihood promotion event)". 4

Undoubtedly, on the basis of Fitrat's views on the family lie the thoughts and ideas advanced on this issue in Shariat norms. That is why this book was warmly received by progressive youth and served as a guide for a long time. "According to the Jadids, it is impossible to reform the society, to direct its development towards development, without educating the family base in the right way, and ultimately the fate of the nation depends on the state of its family. This idea is expressed in the work of Fitrat: "The happiness and honor of every nation, of course, depends on the internal discipline and harmony of this people. "If peace and harmony depend on the discipline of the families of this nation, the country and the nation will be so strong and great," he wrote. 5 Fitrat's work is based on deep and broad knowledge, so he thinks as a sharp specialist.

Of course, it is impossible to call Fitrat an expert on family matters. Because he is neither a lawyer nor a person dealing with spiritual issues. But he was also an outstanding scientist and publicist, as he thoroughly studied the researches that had been created on this issue as an encyclopedic scholar.

Family, in the interpretation of Fitrat, consists of three important factors: husband, wife and children. Each of these factors has its own nuances. For example, getting married (marriage) is the main problem for a husband and wife, but it also has important aspects that are considered unique. Before Fitrat sheds light on the legal foundations of the family, "About marriage and non-marriage", "How many wives can one marry?", "What kind of wife should one choose when one must marry?" referring the reader to such chapters, he does not forget the social aspects of the issue in addition to the legal aspects. The fact is that due to certain social, economic and spiritual factors, some young men and women remained unmarried in different periods of our history. Fitrat writes with anguish about this issue:

"Suppose you gave your land to some farmer. You will give the tools and equipment and order to plant wheat. If he takes that farmer and owns the planting tools and sits comfortably in his house. If he doesn't plant crops, if he leaves your husband alone for a year, you will certainly not consider this action of his to be anything but treason. If an unmarried person does not use the power given to him for sexual intercourse, or if he does what the people of Lot did, and satisfies his own desires, let him know that he has betrayed God's law. Your wives will be your fields. Farmland yields fruit when it sows seed. The wife is also a farmer and a child. So, relate to your wives with the intention of children and raise children for yourselves in the future. Fear God, do not get attached to his anger. Therefore, do not leave and do not waste the strength that Visola gave you for birth. 6

Before commenting on these lines, it should be mentioned that Fitrat approached the issue of family and marriage based on the spirit of the time he lived in, rather than the position of women in society. For today, it is natural that his views are outdated. But he approached the matter based on the essence of the Qur'an. According to the Qur'an and Shariat, man has

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<sup>4</sup> Abdurauf Fitrat Selected works. - T.: "Spirituality", 2006. - P. 215.

<sup>5</sup> Abdurauf Fitrat Selected works. - T.: "Spirituality", 2006. - P. 215.

<sup>6</sup> Abdurauf Fitrat. Family and family management procedures. - T.: "Spirituality", 2000. - P. 11

gained primary importance compared to woman.

In the conditions of the long-lasting feudal system, a woman could not have equal rights with a man. In 1914-1915, when "Oila" appeared, this principle of development was the priority in the society. Therefore, it is a mistake to perceive the above words of Fitrat as discrimination against women.

Now, returning to the issue raised by Fitrat, it is completely against the law of nature that a man or a woman, regardless of the reason, does not marry, and the other does not marry. Because every person comes into the world with the will of God, he should contribute to the continuation of life with his internal and external capabilities. A child who remains in it undoubtedly ensures the continuity of life. If he does not follow this law in his life, he will cut a small branch of the tree of life. And leaving a child, according to Fitrat, is sowing seeds on fertile ground and reaping a harvest. Not only the farmer (i.e. the father) but others, i.e. the society, will enjoy this harvest.

Continuation of life in the form of children, according to Fitrat, is a factor that determines the strength and glory of not only the family, but also the nation. "For example, he writes, take the Belgians and the English. Members of both nationalities are hardworking and mobile. But if we bring them before our eyes and discuss them, we will see that the English nation has a hundred times more energy and enthusiasm than the Belgian people. It is interesting, where is the difference between English and Belgian nationalities in knowledge and effort? The answer to this question can be found in the total number of both nations, that is, the population of the British nation is 44 million and the Belgians are 7.5 million. That is why the general effort of the English nation is several times more productive than the efforts and efforts of the Belgians. Based on the strength and prestige of the British nation, European rulers try to increase the number of their nations. If a European scientist damages the reputation of his people: "Hey! The honor and attention of our country is missing. Our nation will perish. Raise children to protect our honor, motherland and nation," he said. 7

We see that the issue of family and children is not a private issue of men and women. A child is not only a continuation of the parents' life, but also a link in the chain that determines the talent, reputation and attention of the nation. The greater the number of the nation, the greater the power of the country it lives in. Therefore, the issue of the family is an important link that provides the society of the nation-country-individual. 8

Fitrat was only 28 years old when he wrote this work. If we imagine a boy from Bukhara of this age in 1914, we are surprised that he knew so well not only the demographic situation in the world, but also the philosophical, legal and Shariah aspects of the family. . This world, in the interpretation of Fitrat, is "a common testing ground". "A person, writes Fitrat, leaving the circle of parental education, continues his life, enters this field by force to gain honor and dignity, strives to achieve his goal, or remains dishonored and humiliated. If the representatives of any nation have effort, their hands and feet will be strong and agile, all their limbs will be healthy and active, they will have honor and attention. A person who accepts the sunnah of marriage devotes himself to his profession, steps on the path of action

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<sup>7</sup> Abdurauf Fitrat. Family and family management procedures. - T.: "Spirituality", 2000. - P. 11

<sup>8</sup> Sharipov R. From the history of Turkestan Jadidist movement. - T.: "Teacher", 2002. - P. 120.

and action in order to raise his wife and children. 9 If the representatives of any nation have achieved peace and harmony in this way, that nation will be respected and calm."

According to the Fitrat classification, a small branch, cell of the family-nation. Several families make up a nation. "If every family of a nation is not happy, says Fitrat, that nation cannot be called happy. If every member of a family is not happy, it is a mistake to consider that family happy. Therefore, the happiness of the nation, the happiness of each people, and the happiness of each family depends on each of its members. As long as this is the case, it is obligatory to take care of every member of the family and to pay debts.

When Abdurauf Fitrat commented on the type of woman a man should marry in the work, he directly expressed his views on the moral, moral and legal role of women.

According to Alloma, people "marry according to four things: wealth, lineage, beauty and religion." As a result of analysis and observation of these four cases, after a certain period of time, the owner's wealth will run out, if his pedigree is clean, if he does not take good care of it, this pedigree will not work in his personal life; In addition to pointing out that a girl's beauty is not eternal and that external beauty alone cannot be the factor of a beautiful life later, Fitrat considers stability in faith as an important aspect for marriage.

"Because if his faith is strong, he will be loyal to his spouse, loyal and righteous children will be born and brought up in a sincere family. Of course, a woman of faith brings up her children in this spirit: "Each child is condemned to the education of his mother from infancy, therefore, we receive the initial education from our own mother, which means that mothers are the educators of mankind...". 10

"Therefore, the family, which is the primary center of education, not only consists of the private life of the couple, but acquires a social characteristic that is included in the development of the society. Based on the above conclusion, Fitrat now moves on to topics such as the social position of women, the attitude towards them and the education of women in society. In our opinion, Fitrat was one of the first among Jadidists to not only recognize that women's rights are not less than men's, and therefore their position in society is at the same level as men's". 11

During the times when Jadidism and Jadid literature were banned, we were forced to repeat fictions such as "the society of the Soviets gave us this equality, women did not have any rights in the past, their place of residence was inside and they hardly played a role in the life of society." However, it is reminded that the equal rights of men and women were stated not only by Jadidists at the beginning of the 20th century, but also 1,300 years ago in the verses of the Holy Qur'an and in accordance with this in hadiths: "And in good deeds, they (women) have rights equal to their obligations to their husbands" (Holy Qur'an, Surah Baqarah, verse 223)". Then again Fitrat writes: "The importance of this verse alone is so great that its interpretation cannot fit into a book. Farang scholars and rulers wrote hundreds of books and did not come up with any more strict law regarding the rights of husband and

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<sup>9</sup> Abdurauf Fitrat. Family and family management procedures. - T.: "Spirituality", 2000 - : P. 14-15

<sup>10</sup> Abdurauf Fitrat. The Way of Salvation (Leader of Salvation). - T.: "Sharq" NMK, 2001. - P 146.

<sup>11</sup> Sharipov R. Renewal, reform and struggle for independence in modern literature. Tashkent State Legal Institute - T.: 2000. - P. 72.

wife than this verse. Yes, women are equal to us in all rights and duties". 12

To support these thoughts, examples from hadiths are given: "The best of you is the one who treats your women well", "...Those who treat the women of Ahlu well are kind and cheerful people, and those who treat them badly are low-natured and depraved." Fitrat mentions the "supreme judgments about women in Islam" and then moves the idea to the upbringing of the offspring, because "the upbringing of the offspring is one of the tasks in the family" and it is "the foundation of the building of life". 13 In short, the strength of the foundations of each family depends on various social, spiritual, economic and household factors. That's why the author looks at the lives of happy and, especially, unhappy families, gives life examples that should be an example to the reader, and provides a deep analysis of their participation in the family crisis. Concluding Fitrat's views on the family, we should remember these words from his preface to the pamphlet: "The family consists of husband, wife and children. In other words, a family is people living in the same house headed by one person. 14

It is clear from these definitions that the family is a group of several people. Each of them is a prisoner of what is characteristic of man, that is, his own interests. One can usurp the rights of the other. In order to prevent this aggression, a law is also necessary between family members.

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<sup>12</sup> Sharipov R. Renewal, reform and struggle for independence in modern literature. Tashkent State Legal Institute - T.: 2000. - P. 72

<sup>13</sup> Sharipov R. From the history of Turkestan Jadidist movement. - T.: "Teacher", 2002. - P. 120.

<sup>14</sup> Abdurauf Fitrat. Family and family management procedures. - T.: "Spirituality", 2000 - : P 8.