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## SOCIAL AND PHILOSOPHICAL VIEWS OF ABDURAUUF FITRAT ON MARRIAGE AND ITS BENEFITS

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**Abstract:** *This article provides an overview of the family, marriage, and benefits of Abdurauf Fitrat, who has a special place in Jadid literature and philosophy. Also, the scientist's views on marriage, marriage and non-marriage were analyzed socially and philosophically from today's perspective.*

**Keywords:** *Abdurauf Fitrat, The Family and Family Procedures, The Holy Quran, Marriage, Sharia, Hadith, Marriage Ethics.*

### INTRODUCTION

The role and social status of the family in raising a young generation as a perfect human being is very important. This is clearly shown by the fact that the formation of an individual begins with the family. Family problems, their place in society and their social prestige have always been one of the central issues of the time and attracted the attention of every nation's intellectuals. Reforms are underway to comprehensively study and promote the scientific-theoretical heritage of great thinkers, to educate the younger generation in the spirit of the noble traditions of our ancestors. The need to increase the effectiveness of spiritual and educational reforms in Uzbekistan calls for the work in this area to a qualitatively new level. Therefore, "we are following the traditions of wisdom of our ancestors, realizing their ideas and pursuing a radical reform, on the way of forming a new image of our country." One of the ways is the Jedid educators and their enormous rich spiritual legacy left by them, along with the Orientalist views on the issue of a strong family. One such person is Jadid Abdurauf Fitrat, who holds a place in the doctrine and philosophy of Jadid.

Jadid Al-Fitr, who considered the family as the center of spirituality and culture, wrote in his book "Family and Marriage Procedures" about marriage, the benefits of marriage, marriage and non-marriage, the couple's issues, the traditions and values of the family and different ways of raising children. the role of mothers, the role of the family in society, the moral and labor education of children and a number of issues.

Weakness in the face of natural phenomena has brought people together and made them a family. In his work, Abdurauf Fitrat reflects on the unification of this family - the Ahl al-Bayt [1.7]. The formation of the Ahl al-Bayt came from a long time and necessity. Family The foundation of the Ahl al-Bayt in the Fitrat's interpretation is closely related to the culture of mankind.

In some families today, it is as if the family has forgotten to look after one another. Or they refrain from marrying or marrying reluctantly to accept family responsibilities. When Fitrat

talks about marriage, first of all, they approach this issue from the perspective of human existence. After all, Fitrat paid attention to the natural and social aspects of human existence, viewed marriage and marriage as a social need, and prioritized the human being over his natural existence. Marriage to a man is, in fact, an upbringing. Fitrat "Some people do not think that getting married or having children can turn a person away from his service to God." In the doctrine of mysticism, a woman is viewed as a barrier to the tax on the true path. It is not wrong to say that Fitrat disagrees. In the early Middle Ages, the belief that a person who wants to be fully developed by not marrying was born under the influence of religion in the Middle Ages and that of the medieval world. There were people who left the world and died from the wishes of their wives and children. One can see that in his meditations, especially in his work, "The Leader of Salvation," he was inspired by medieval Muslim thought. Imam Ghazali's spiritual legacy is reflected in the views of Abdurauf Fitrat's outlook on the moral values of marriage. Fitrat quotes a hadith from Abu Hurayrah (ra) in the book "Family and Family Procedures": "The worst of you is that you did not marry." [1.11] while arguing that unmarried people were acting contrary to the laws of God, they sought to justify their failure.

## MAIN PART

Moralistic views on the moral relations of marriage and marriage are reaching their peak today. As a result of the negative effects of popular culture and globalization, same-sex marriage, marriage between man and beast, or life without marriage, as if the 21st century amorality reached the peak of human morality.

In our opinion, marriage or marriage is primarily about bringing these two into marriage, and upbringing is a lifelong commitment. Fitrat strongly condemned man's refusal to marry, to remain single and not to marry. On the contrary, he has made his own conclusions about the five importance of marriage. First, it says that marriage prevents various diseases that can occur in the human body. Today, modern medical science confirms this. Secondly, while the scholar talked about the benefits of marriage, he focused on showing the importance of man to the man. For Fitrat argues that marrying a man should keep him from committing adultery and fornication, fasting when he is not able to get married, and fasting prevents a person from having sexual immorality. In this regard, the scholar Abdullah ibn Masud made the following statement: "The Prophet (peace be upon him) said: O young men, when you have the strength to marry, marry. Marriage protects a man from honoring women by immorality, and whoever does not have the right to fast should fast because fasting does not bring lust and sexual immorality"[1.13]. Third, Fitrat analyzes Western societies and the problems that exist in them, noting that marriage and marriage are crucial to preserving and preserving the gene pool of the nation. Fourthly, he explained that a married man would work hard to support his family, gain a profession, and move on, thus ensuring that his body was healthy. After all, he noted that such people should be respected and, on the contrary, those who did not work, who did not possess a profession, or who had no profession, would be humiliated. This, in turn, will increase the responsibility of the father in the family, preserving the peace and wellbeing of the family. Fifth, marriage is important for maintaining the spiritual stability of the man. According to Alamah, a married man is doing his best and the family needs him to avoid kneeling down to the challenges of life. Talking to your wife and children, especially when it comes to parenting, is a source of enjoyment for the family head. In this case the head of the family overcomes the anxieties of life, overcoming any psychological barriers. The main thing is to live with gratitude. Abdurauf Fitrat points out that the family should always work hard to fulfill their responsibilities to the family, to ensure that all family members are financially and spiritually exhausted, and that it does not distract them from their work. Abu Hamid Ghazali, one of the great thinkers of the

medieval Muslim East, in his book *The Ethics of Marriage*, outlines five main benefits and benefits of getting married. According to Ghazali,

There are five benefits to getting married:

First, it provides peace and tranquility. Through a marriage of intimacy with God, peace of mind can ensure that your loved ones will look forward to the future. By marrying and marrying, we will fulfill our religious tradition: "A rak'ah of a married man is better than a single rak'ah prayer." [3.6]

Secondly, reproduction. Through marriage, we contribute to the peace and stability of society. Our children are the ancestors of the future of our nation and will contribute to the prosperity of the country.

Third, marriage promotes behavior. In the family, the husband and wife, the parents raise the children. The eye refrains from defiling it. The honor of family members is protected.

Fourthly it nurtures the soul and the will. "It is He Who created you from a single soul, and made from it his mate, that he might find comfort in her. [7] He patiently strives to earn an honest income to provide his children with an honest meal. He tries to grow up to be an honest buddy, to raise a child, and to see his maturity.

Fifth, it promotes physical health. Men who are married are more energetic, mentally healthy, and have a higher level of protection from the psychological trauma they have. Our forefathers were also advised to marry in a timely manner in order to be mentally healthy, to avoid the lusts and to regulate life. Apparently, the commonalities and specificity of the two scholars' views on marriage are unique.

Fitrat has given beautiful proofs from the Qur'an and hadith, from the Shari'a point of view of marriage and marriage to social aspects, that the Muslim people are unaware of it. Fitrat argues that "marriage is half the faith". Thus, marriage is one of the duties that a person must first commit to in his or her beliefs.

Allaah cites the following hadith regarding the Sunnah of Anas (peace be upon him): "The Prophet (peace and blessings of Allaah be upon him) said: By God, I am more devout and God-fearing than you, but I fast, break my fast, pray, sleep, and get married. Whoever turns away from this Sunnah is not my Ummah. [1.11] Through the above hadith, it is primarily a sin to violate the divine laws. Marriage is of a heavenly nature and operates according to its divine laws. From this point of view it is possible to say that in marriage there is a distinct dialectical relationship between the realm of property and the kingdom, and as a result, special attention is paid to the order of social relations.

Secondly, it is a sin to abandon the labor of marriage, the responsibility of marriage, to give up the lust and the blessings that God has bestowed.

Third, the greatest mistake is to avoid the responsibility of the family by sinning in favor of Allah's blessings in various ways. As a way of avoiding such sins, Fitrat says that they want each other to marry. He says that young people who want to get married should first know each other and marry according to their will without any pressure. It condemns any forced marriage. From today's point of view, we can see the democratic reforms in our society, the equality and harmony of members of society, the legal equality of women and men, the dreams of the author in the colonial era, the marriage of women without coercion. The fact that Article 46 of our Constitution states that "women and men have equal rights" [8.17] indicates that in our society today, women are equal to men in all spheres. That is why today the national mechanism for the development of women in the state and society, strengthening the role of women in the family is successfully functioning in our country.

In the book *Kashf ul mahjub* by medieval mysticist Abulhasan Hujviri, the following thoughts on marriage and marriage were stated: "Take your marriage according to his religion. The best thing after accepting Islam is to marry a believing woman that you will enjoy when you look at her.

In the late nineteenth and early twentieth centuries, self-satisfaction was called onanism in medicine. Even in the face of such shortcomings, Fitrat thinks it is the best solution.

Centuries ago, a group of sects of teaching said: "Marriage is a necessity for the repulsion of lust and for peace of mind." Every soldier of the army of lust can extinguish the flames only by ijihad. It is your own weapon to prevent every disaster that comes from you. Unless you intervene, that quality will fail you. The loss of lust comes in two ways.

The first is strictly submissive. The second is subordination through something other than profession and hard work.

From the foregoing, it is worth noting that the only way to prevent trouble and to avoid sin is to marry. I think marriage is first of all upbringing. There are good examples in our religion.

When it comes to the lifestyle of unmarried women and men, it has been revealed that most of them are addicted to alcohol and depression, and that they are more unhappy than married couples.

In a survey of unmarried young men, 90% of them said they were not married because of their plans for economic independence. That is, they want housing, a solid job and a car before they get married.

One of the main obstacles to getting married off the marriage is career or career development, which is why they prefer work to family. It is well known that such women earn more than married men.

There is also an increasing number of young families in developing countries who do not want to marry and have children.

One of the reasons for this is that people are suddenly getting richer and have an egoistic tendency to get a full life, which is what he calls a bourgeois psychology. In fact, at first glance, the pursuit of a rich and prosperous life is not at fault. The violation of family life also has a negative impact on the balance of marriage, parenthood and children, as well as on the family's spiritual and moral principles. As a result, an increase in the number of divorces and other sexually transmitted diseases (skin diseases, AIDS, etc.) without children of parents causes a life-threatening risk. There is a view that marriage is a family responsibility that deprives a child of liberty.

Today, the marriage waterfall, the observance of marriages between men and women, men and women, does not coincide with any incredible human reality.

It is worth noting that in the context of popular entertainment, the minds and minds of our young people have been overwhelmed by the values and traditions of some of the most negative Western countries. Along with these traditions, the minds of our young people are exposed to such negative influences as interest, individualism, immorality and immorality. This is a very worrying situation. When young people are weak in life, lack of independent thinking, and lack of good family education, they can easily be captured.

Speaking about the risks and ideological challenges in the context of globalization, President Sh. Mirziyoev says that the world is a battlefield. A healthy body, a keen mind, and good manners are the weapon of the field.

Even in this case, the role of ideological immunity plays a healthy social environment. Married people may have more loneliness and ways of living than divorced ones. Failure to fall into the neck of the family is largely due to the mental state of the singles. Medical conclusions and scientific research show that singles are more likely to have heart rate disorders and that they are more likely to have cancer, stroke, pneumonia, tuberculosis and sexually transmitted diseases.

Thus, marriage, family, peace, health, patience, self-control, pure faith, pure conscience, contentment, love, strong will, broad mind, sharp mind, confidence in the future.

When a family is based on the principles of mutual respect, duty, kindness, kindness, good conscience, a healthy social environment will be created and will have a solid foundation for centuries.

## CONCLUSION

Then the foundations of democracy are laid. Their needs and values are formed. From the aforementioned comments, we can conclude that

- ❖ According to Abdurauf Fitrat, marriage, marriage and marriage are the natural and necessary human needs
- ❖ The scholar tried to analyze marriage and marriage from Islamic law to its scientific aspects. The formation of Fitrat's views on the subject is influenced by the Holy Quran, Hadith Sharif and medieval Eastern thinkers.
- ❖ trying to justify the moral, social, psychological and medical significance of marriage and marriage.

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