

THE PRACTICAL SIGNIFICANCE OF MODERNIST VIEWS ON THE ISSUE OF FAMILY CULTURE IN THE ISLAMIC RELIGION

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Abstract: This article explains the culture of family relations in the Islamic religion, which for many centuries has played a positive role in the life of Muslims. The reason is that Islam has an enlightening effect on the family and its spiritual culture. Therefore in the culture of family relations, as well as religious values, national features, the spirit of the times and the achievements of science and technology are also manifested. In the process of creating a family in the context of modernization, a new type of parental relationship is formed, which affects the upbringing of children.

Key words: Muslim religion, registry office, Marriage, religious wedding ceremony, modernization of spiritual values, women' position.

Introduction: For centuries, the Muslim religion has played a crucial role in the life of Muslims on the issue of the culture of family relations. Because the family reflects the eternity of life, the continuity of generations, it is the center where the customs of the people are kept intact and the family is the place where people are formed initially. It is known that a family is the unit of society and its foundation is the mothers and their children, they are the source of all the good, gentle and beloved in this life. This, in turn, in Islamic culture is the most important source of the most necessary. The Islamic religion on the issue of the family and its spiritual culture has an enlightening influence on all Muslim peoples, including the Uzbek people. But, if we propose that the influence of Islam on family relations since the emergence of this religion has remained unchanged, it will be wrong both

from a scientific and from a practical point of view. Since the emergence of the Islamic religion has undergone great alteration in the socio-economic, spiritual and moral and other areas, these changes have had their impact on the culture of family relations, enriched it and have a modernist influence. For example, when the Islamic religion reigned supreme with regard to marriage, Islamic traditions had a major influence, at the subsequent stages of development this social phenomenon (marriage) began to be registered in accordance with state laws in special state organizations (registry offices). Before Uzbekistan gained independence under conditions of totalitarianism, family relations were regulated by registry offices, although marriage was prohibited according to Islamic principles, the culture of family relations still developed somewhat.

Main part: In these conditions, Muslims more adhered to closed forms of religious activity. That is, when building a family, in addition to the action of state laws, Islamic traditions with the reading of Nikah were also used. Thanks to independence, along with ensuring freedom of conscience and religion regarding family culture, both secular and religious and national traditions began to be used.

In this process, the modernist properties of the culture of family relations were reflected in religious education, and they also began to manifest themselves in the lives of all members of the family, as well as in the life of the generation of majority.

Currently, partial preservation of Sharia requirements in family culture is observed. And the whole process of creating a family based on the laws of the state has been significantly enriched. In the culture of family relations, in addition to religious values, national features, the spirit of the times and the achievements of science and technology are also indicated more exactly. This means that the whole process of creating a family has modernized, its form and content have modified, and the family has risen to a new level of development. These features are taken into account by parents and have an impact on the lives of their children. Since, if family-creating young people are spiritually perfect and understand each other, taking into account the requirements of the time, this will have a great impact on the

whole of modern society. A child born in such a family and well-educated can have a positive impact in the life and development of society as a whole. As the first president I.A. Karimov stated that: “A child from birth has been living in a family environment. Moreover, the customs, values, traditions of the family have a formative effect on the child ” [1, 73].

So, a new family, created in the conditions of modernization, forms a new type of parental relationship, which affects the upbringing of children. For example, a new born child initially lives in conditions created by parents and develops via receiving the basics of proper behavior. In this process, the father, national and family principles in family relations, shows the child his worldview, his views in the labor, cultural and moral environments, and also teaches a communication culture. The mother, in turn, gives the child the necessary spiritual education. As Abdullah Kahhar wrote: “Every mother tries to direct her child towards obvious happiness, but unfortunately not every mother knows exactly what happiness is.” [2, 40]. In order to make a child happy, a mother must work on herself, acquire knowledge and spirituality. In former Soviet times, attention to local women (including in Uzbekistan) was limited. It is known that Uzbek women carry out 89-90% of work in family relations. And she does not have enough time for her intellectual and spiritual development. Under these conditions, women give birth to children, raise them and perform most of the duties in the home. Men, in turn, financially provide for their families.

In Soviet times, the life of women was little considered and little was done to improve their situation. The situation of women in rural areas was particularly challenging. According to the UN, the most favorable conditions for women in the former USSR were created in Belarus and Moldova, which ranked 21st in the world, Russia ranked 24th, Kazakhstan 26th, Kyrgyzstan and Uzbekistan 32nd. [3, 129]

In Uzbekistan, from the first days of independence, they began to influence the legal, economic and social protection of women and the necessary conditions were created for this.

In 1991, at the initiative of the state, a “committee of women” was created and the first deputy Prime Minister of the government of the republic was appointed its leader.

Uzbekistan is one of the first among the CIS countries to ratify the UN Convention on the “Cessation of All Forms of Discrimination against Women”. This document was very important in the history of women in Uzbekistan. This document also states the same right to protect men and women. The equal rights of women and men in the legal, economic, spiritual and moral spheres are reflected in laws and decrees, that is, this is enshrined in the Constitution of Uzbekistan. Parents who have well mastered these laws will be able to pass this on to their children, who, having built families, will be able to correctly form their attitude to these laws and decrees.

In this process, the modernist properties of the culture of family relations, having absorbed religious charters, are reflected in the life processes of young families.

Currently, the Sharia requirements are partially preserved in the culture of family relations, which enriched the ceremony of creating new families based on state laws. In the culture of family relations, in addition to religious values, national features, the spirit of the time, as well as the achievements of modern science and technology are manifested. This means that the centuries-old rite of creating a family due to its modernization has been enriched in the form and content of this phenomenon.

Conclusion: This has led to the process of creating a family to a new level. If young new families in which people will be spiritually and morally well developed understand each other, then they, reflecting the spirit of modernity, will have a great influence on the whole society and other families. A child born in such a new family can have a positive impact on the course of development of the whole society.

In fact, young children, having absorbed family values and laws, will be able to form a correct worldview. If young people who create a family give birth to a child, then this child will be able to completely absorb the inculcation of good behavior and, thus, grow into a

comprehensively developed person who is able to make his positive contribution to creating a new developed society that meets the spirit of the times.

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