

RELIGIOUS-EDUCATIONAL BASES FOR PREVENTING FAMILY DISPUTES

Jumaniyazova Mokhira

Teacher of the "International Relations and Social Sciences" Department International Islamic Academy of Uzbekistan A. Qadiri str 11, 100011, Tashkent, Uzbekistan

E-mail: moxirajumaniyazova@gmail.com

Abstract:

This article focuses on the negative impact of various forms of violence and oppression against women and children in the family and society, which are becoming more relevant in the world, especially in our country, on our national spirituality, and the reforms implemented by our country in this regard. In particular, a detailed analysis of the meaning of the verses and hadīths about the importance of women in the family, what should be given importance in the upbringing of children in the religion of Islām, is given. Several literatures related to the topic were widely used in the research work. The main purpose of the article is to draw attention to the importance of Islām and its advice and wisdom in preventing violence against women and children in the family. Therefore, explaining the peculiarities of our religious values is one of the best solutions to prevent violence against women and children. Especially, analyzing it from a scientific and theoretical point of view will help to understand its deeper content, and this is what the research focuses on. In particular, it is noteworthy that through the verses and wisdoms of the Holy Qur'an and Hadīths, the high attention paid to women and kindness in raising children are among the human qualities. This is an important basis for our ability to resist various foreign ideas. In addition, attention is also paid to a brief analysis of scientific concepts related to the topic. It is aimed to increase the scientific weight of the topic. The above issues are researched in the scientific article.

Keywords: Family relations, physical violence against women and children, national and religious values, Islāmic enlightenment, child upbringing, Moral views, regulatory and legal documents, international documents.

Introduction

The development of any society depends on the political, social and cultural institutions that make up that society. One of the institutions that influences the life of society, reflecting its strengths and weaknesses is the institution of the family.

The principle that the family, as the basic unit of society, is under the protection of society and the state is also firmly established in Article 76 of the Constitution of the Republic of Uzbekistan. Also, the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) and its Article 2 require all countries to "...immediately pursue a policy of eliminating discrimination against women by all appropriate means"[10]. Also, the following speeches of the President of the Republic of Uzbekistan Shavkat Mirziyoyev can be considered proof of our opinion: "... the task of strengthening a healthy environment in our families, neighborhoods, and in our entire society, educating young people, preserving our peaceful life, and the purity of our



sacred religion is gaining great importance today”¹.

“A family consists of a husband, wife and children. That is, a family is a group of people living in one house under the leadership of one person,” says Abdurauf Fitrat. The issue of personality, family and family relations is of great importance today for the development of the country, historical, cultural, national and universal values. In general, the role of the family in the formation of a person, the formation and development of spirituality is incomparable, the family, which is considered the main group of society, develops in connection with the development of society. Its socio-psychological characteristics, content, and the specificity of family relations are also determined by the ideological, political, economic, socio-historical, and cultural conditions of the existing social system.

“Family is a small social group bound together by a common bond of moral responsibility, mutual respect, understanding, and affection based on marriage and close kinship”². At this point, it is worth noting that the concept of family is directly the most important and fundamental link in society - it is also the mechanism that ensures the specific characteristics of its social relations.

In our country, the issue of the family is considered at the level of state policy. The Decree of the President of the Republic of Uzbekistan No. PF-5325 of February 2, 2018 “On measures to radically improve activities in the field of supporting women and strengthening the institution of the family” states that the rich cultural and historical heritage and traditional family values serve to strengthen the family, build family relations on the basis of mutual love, trust and respect, solidarity, mutual assistance and a sense of responsibility of all its members to the family, ensure that family members exercise their rights without hindrance and protect these rights. The Decree emphasizes the need to carry out targeted work to form modern exemplary families, strengthen their spiritual and moral foundations and traditional family values³.

In particular, relevant work is being carried out in our country to ensure the place of women in families, strengthen their role in society, and prevent various conflicts and violence that may arise. In particular, violence against women and children can be understood as a set of actions such as coercion, physical force, or constant pressure. This problem occurs in all societies and has been viewed as part of moral and religious norms that include elements of education or control. Justification or condemnation of violence may increase or decrease depending on the social culture in which people live. The fight against this problem is gaining its own character and importance, and the participation of the entire world community in combating the problem is expanding. In 2000, the UN General Assembly adopted a resolution “On the observance of November 25 as the International Day for the Elimination of Violence against Women”. Traditionally, every year on November 25, a campaign called “16 Days of Activism Against Gender Violence” is launched, which ends on December 10, which is International Human Rights Day. At this point, it can be said that various forms of oppression and violence against women and children in families have a negative impact on the social prestige of each country. After all, the spiritual and physical well-being of the family and its members is an important factor ensuring the fundamental strength of society.

¹ Speech by the President of the Republic of Uzbekistan Shavkat Mirziyoyev at the conference on the topic "Ensuring social stability, preserving the purity of our sacred religion - the demand of the time" // Xalq so'zi, No. 119. June 16, 2017.

² Akramova F.A. and b. Family Encyclopedia. – T.: “National Encyclopedia of Uzbekistan”. 2019. – P. 111.

³ Akramova F.A. and o. Family Encyclopedia. – T.: “National Encyclopedia of Uzbekistan”. 2019. – P. 5.



It is known that the family is a sacred institution that ensures the literary quality of life, and that the successors continue the work begun by the parents. This institution is a center of education that helps to preserve the traditions of the nation and influences the future growth of children into perfect human beings. From this perspective, the preservation of family relations is given special importance in the East, especially in our country. As our people with long historical roots are strengthening the foundations of independent statehood today, it is worth noting that the role of the family, which is considered the main core of civil society, is undoubtedly very large. The need to study the history of family relations of our nation and to conduct a separate study of the formation of its legal relations based on the traditions of the past is a special duty for researchers. Therefore, it is currently urgent to study the factors that strengthen the family and family ties. In our country, great attention has been paid to strengthening the family, protecting motherhood and childhood, and preventing family conflicts. In terms of the role and level of each member of the family, their rights, freedoms, and obligations have acquired a positive character, and the role of women in particular is of particular importance.

An important function of the family is upbringing. The mental, physical, moral, and aesthetic education of children is formed in the family. Through upbringing in the family, a certain political and ideological worldview, moral norms and behavioral patterns, and physical qualities are instilled in the individual. The foundation for the mental, physical, moral, and aesthetic education of children is laid in the family. The family is one of the main places that plays an important role in the upbringing of a well-rounded person called a human being. Therefore, if an unhealthy environment is formed in the family, this is certainly a double burden for the child growing up in the family. Therefore, in order to prevent family conflicts and further stabilize the situation related to women and children, listening to the instructions of our religion can help prevent various types of conflicts.

After all, Islāmic teachings, as mentioned in the Quran, want the marriage contract - the family - to be continuous in order to realize the noble ideals of finding peace of mind, showing affection and compassion for each other, and raising righteous children. Islāmic law does not allow the marriage contract to be broken. "If you fear a breach between them twain appoint (two) arbiters one from his family and the other from hers; if they wish for peace God will cause their reconciliation:"⁴ the Qur'ān says.

In Islāmic law, divorce is permitted as a last resort when it is no longer possible to continue family life and achieve the goals it aims to achieve. The following hadīths from the Prophet (peace be upon him) are well-known in this regard: "Marry and do not divorce, for the Throne of the Most Gracious shakes at the word of divorce," and "The most hated of permissible things to Allah is divorce"⁵.

Every person, when entering into a family through the sacred covenant of marriage, intends to live in peace, harmony, and happiness in the family. And of course, for this, both men and women in the family must act equally.

"Prevention of various conflicts in the family is based, first of all, on the extent to which the parties respect each other's rights and obligations, and on their actions within the framework of their

⁴ 'Abd al-ʿAzīz Maṣṣūr. Translation of the meanings of the Holy Qur'ān. – Tashkent: Tashkent Islamic University, 2001. – P. 77.

⁵ Hikmatullayev H., Maṣṣūr. A. Examples of hadiths on ethics. – T.: "Fan", 1990. – P.12.



obligations. On this basis, the rights and obligations of husband and wife are of three types: common rights, the rights of the husband over the wife, and the rights of the wife over the husband. In the first case, the issues that apply equally to both spouses are understood - mutual trust, love, respect, responsibility for the family, equal responsibility for raising children. In the second case, that is, in the issue of the husband's rights and obligations, we understand that the husband is the head of the family, a responsible person, a family manager, a person responsible for its financial aspects. The wife's rights and obligations in the family are obedience to her husband, skillfully and economically managing the spiritual and economic foundations of the family on an orderly basis. These principles are certainly aimed at strengthening the moral foundations of family life. From the moment of marriage, a number of personal and property rights and obligations arise between the spouses. Personal rights require building a family based on mutual love, trust and respect, solidarity, mutual assistance, and the responsibility of all its members before the family. The property rights of the spouses in the family are manifested in three cases: Mahr, Anfaqa (maintenance), Inheritance. We have analyzed these issues in detail in the section on rights and obligations arising from family relationships. It should be noted that the intended purpose of introducing all three property institutions is aimed at ensuring the continuity of the marital relationship.

It is very important for a husband and wife to understand each other's habits, spiritual experiences, and moods well during the sacred meal called the family meal. On this basis, they should try to stay away from things that upset each other and be close to things that make each other happy in order to prevent various misunderstandings. According to the hadīth, Aisha (may Allah be pleased with her): "The Messenger of Allah, may Allah bless him and grant him peace, said to me: "Indeed, I know when you are pleased with me. When you are angry with me, you say, 'By the Lord of Muḥammad, it is not like that!' And when you are angry, you say, 'By the Lord of Ibrāhīm, it is not like that!'" (Narrated by Imām Muslim). What is understood in this hadīth is that the two parties understand each other and notice the changes in their spiritual states. As a wife, Aisha (may Allah be pleased with her) expressed her changes in a very civilized manner. Not by being angry, crying, not speaking, not by raising a quarrel, which would lead to a dispute. The resentment of one side did not lead to a quarrel, a dispute, both sides took the necessary measures and the disagreement was averted"⁶.

"In Islām, the family is viewed as consisting of a husband and wife, parents, and children. Family relationships are established and conducted on the basis of mutual cooperation, love, and affection. In this, first of all, attention is paid to the observance of human etiquette and morality and the fulfillment of social duties. In matters of universal humanity, men and women are treated equally. In matters related to their creation, physical, and emotional structure, men are treated differently and women differently. In general, Islām describes in detail the equal rights of men and women and the specifics of their relationships.

In particular, Islām has a broad approach to the issue of harmonious family relations, the rights and obligations of both parties. The main reason for this is to ensure the strength of families, to eliminate possible conflicts and disputes.

Of course, in every family, the husband and wife should live in peace, harmony, and happiness.

⁶ Yusupova. N.J. and others. "Specific principles of gender equality in Islām. Textbook. – T.: Bactria Press, 2022. – P. 123.



Everyone strives for this. May Allah Almighty grant everyone such happiness! However, as they say, where there is a soul, there is a quarrel, even if people do not want it, there are misunderstandings, disagreements and wars between family members - husband and wife. Correctly resolving this situation is also one of the important factors that serve the happiness of the family and its members. In this matter, both parties should understand each other well, and the wife should respect her husband and the husband should respect her. Both of them need to understand each other's habits, what makes them happy and sad, and the changes in their emotional experiences and moods. Then, they should try to stay away from the things that make each other happy and stay close to the things that make each other happy.

In Islām, the holy source for resolving and preventing family disputes is the Qur'ān and the Hadīth, which contain many rulings of advice and guidance. In particular, according to the Holy Qur'ān, Sūra An- Nisāa, verse 128, "If a wife fears cruelty or desertion on her husband's part there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men's souls are swayed by greed. But if you do good and practice self-restraint God is well-acquainted with all that you do"⁷. The following source gives a detailed explanation of this verse: "What should be understood from this verse? Here, one should not understand the husband's evasion or irresponsibility regarding his basic property and personal obligations. Because measures are provided for in the prescribed manner for the case of non-fulfillment of his obligations. In this case, the matter is completely different. That is, during the course of marriage, due to various serious reasons, the husband wants to divorce his wife or turns away from her, leaving her without divorcing her or treating her. In such a situation, if the wife does not want to divorce her husband, she takes steps to reconcile. She tries to please her husband by eliminating the things that caused his hatred or change of heart and not to separate. Even if she gives up all or part of the dowry in favor of her husband, she can achieve peace through compromise. After all, the verse says: "Peace is best." It is also said, "If you do good and fear Allah, then surely Allah is aware of what you do." That is, here it is being taught that if a man who hates his wife and wants to divorce her or turn away from her and leave her alone, when he finds out that she does not want to divorce him, does good to her and stays with him out of piety, then it will be good and Allah will reward him. As it is understood, it is being preached to preserve the family in any case"⁸.

Indeed, in Islām, there are enough answers and conclusions for every small issue in the family, from the most important ones to the most important ones. In particular, the issue of raising children in the family is one of them. "Parents must be just in their dealings with their children, including giving gifts, pampering, kindness and kindness, and treat them all equally. Even if they love one of their children in particular, they should not let others feel this openly and make others feel sad. If they bring something, they should first give it to their daughters, then to their sons. Because the hearts of girls are more sensitive and impressionable than those of boys. The Messenger of Allah (peace and blessings of Allah be upon him) said: "Whoever goes to the market of the Muslims and buys something with the intention of only buying girls, Allah will look at him, and whoever Allah wills, He will not punish him at all." In another hadīth, the Prophet (peace and blessings of Allaah be upon him) said: "Whoever makes girls happy is like one who cries out of fear of Allaah,

⁷ 'Abd al-'Azīz Maṣṣūr. Translation of the meanings of the Holy Qur'ān. – Tashkent: Tashkent Islamic University, 2001. – P. 80.

⁸ "Marriage and Family in Islām. M. Shokhmurodzoda, F. Karomatullah. – Samarkand: Imam Bukhari International Center Publishing House, 2018. – P. 127.



and whoever cries out of fear of Allaah, Allaah will make his body forbidden for the fire of Hell.”⁹. At this point, it is worth mentioning that Islām has always given important advice and teachings on violence against women and children in society. For example, as stated in the Hadīth, “Each of you is like a shepherd for his family. Each of you is responsible for all your children and women.” The greatest quality of a child is to be educated. It is mentioned in “Riyād al-nāṣihīn” that “If a person has three children, if he can, he should educate all of them, and if he can, he should educate all of them, and if he cannot, he should definitely educate one of them, and if necessary, he should teach two of them religious and secular sciences, and professions such as commerce and agriculture, and he should never allow them to associate with (bankrupt), corrupt, and evildoers.” Parents should kiss their children out of compassion. Regarding this, the Messenger of Allah (peace and blessings of Allah be upon him) said: “Kiss your children often, for every kiss you receive is a rank in Paradise.”¹⁰.

We know that the most optimal solution to resolving family conflicts is to prevent conflicts and not create the conditions for their occurrence. Because frequent acts of violence in families lead to the wrong upbringing of children growing up in these families. Therefore, creating a healthy and stable environment in the family and explaining the essence of the marriage bond equally to both parties to the family are important in supporting the social status of women and children. In particular, one of the most important solutions to the problem is to widely analyze and present to the public the instructive conclusions about the attitude towards family, marriage, and women and children in our national and religious values. In this regard, it is best to study the verses of the Qur’ān and Hadīths on the subject in Islām and listen to advice. This is especially important in protecting the family from foreign ideas.

In conclusion, it can be said that the family is a strong fortress. The role of our national and religious values in preserving its spiritual environment is incomparable. This article also focused on these issues. Islām recognizes goodness and human perfection as the main value, and its essence is to fulfill the duty to Allah. A person always takes faith and belief as the main criterion in developing his positive qualities. Because faith is faith in the Creator and being content with his destiny. In families, as a child matures, so that he can withstand all the trials of life, parents must correctly form his spiritual worldview. Because a child is like a young sprout, how we raise and educate him, in the future he will become such a person in society. Also, creating a good environment for women in the family and supporting their social activity is closely related to the potential of the next generation. If we eliminate violence and family disputes, which are becoming the scourge of our time, in a timely manner and explain their fallacy to the younger generation, this will be our great contribution to the spiritual development of society and to the flawless transmission of our values, which have been formed and cherished for centuries, to the next generation.

⁹ Marriage and Family in Islām. M. Shokhmurodzoda, F. Karomatullah. – Samarkand: Imam Bukhari International Center Publishing House, 2018. – P. 78.

¹⁰ Marriage and Family in Islām. M. Shokhmurodzoda, F. Karomatullah. – Samarkand: Imam Bukhari International Center Publishing House, 2018. – P. 81.



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