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## Thoughts of Jadids on Family and Family Rituals

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**ABSTRACT:** This article provides an insight into the views of our great ancestors, jadids, who did not spare their lives for the development of our national statehood on the family. The article also analyses the information about the role of family rituals in the life of people and society and the order of their conduct.

**KEYWORD:** family ceremonies, marriage, circumcision, burial, jadid, “Navoder ul-vakoe”, the month of Ramadan, charity, “sargardon”

**Introduction.** It is well known that family ceremonies have been shaped as one of the wisdoms and traditions of the people on the basis of various ancient cultures that have developed over long periods of time. Also, one of the main issues studied in ethnography and ethnology is the variety of rituals. As long as a person lives in a community, he cannot imagine his life without rituals. Rituals are conditionally divided into three groups. These are: rituals associated with natural phenomena, family rituals and rituals that are held in connection with public holidays. In this way, rituals associated with natural phenomena include “Quiet wife”, “Tea Momo”, “Yo Haydar”. We can enter “Navruz”, the holiday of Independence, the Eid al-Fitr and the Eid al-Adha for the ceremonies to be held in connection with the national holidays. Among them, family ceremonies are considered to have a special place and position. That is why scientists, thinkers in this regard have brought various information in their works.

**Discussion.** The jadids, in their works, covered family, family rituals and traditions associated with them. Ahmad Donish in his work “Navoder ul-waque” touched upon the description of marriage etiquette, the conditions of marriage, mother-in-law and bride. The statement of marital etiquette provided information about the relationship between husband and wife. He said that external influences on relationships, the opinions of others, can have a negative impact on material possessions and lead to the breakdown of a sweet life. He tried to answer the question of what the purpose of marriage should be. Moreover, he listed the purpose of someone from marriage is to have fun, some for property, some for having children, some for the sake of avoiding sin, as well as those who think about household and disposal category of those who marry. ” There is no one who is more stupid than a man who is married with an eye on his wife’s property, ” he said. The circumcision of the marriage also mentioned that it would take several circumcisions to include. He enumerated such circumcisions as enduring his wife’s malice, being open-minded, soft-spoken to them, and sometimes incurring unplanned work and expenses. Also, the benefits of marriage are considerable. Its first benefit is to have a child. Another benefit of marriage is that a person avoids himself and his eyes

from non-heroes. In addition, the husband and wife were sympathetic to each other, sharing grief and sorrow, days of joy. Marriage carries responsibilities and conditions not only for men, but also for women. Hide her husband's guilt all the time, do not disclose her secrets, be kind to her husband and please her, the preservation of her property is part of the main duties of the woman.

One of the main issues and problems in the family is the mother-in-law's attitude and issue. Ahmad Donish also touched upon this in his work. Wisdom said that the issue in this regard is incredibly confused, the reason for the quarrel will not always be clear, there is no limit to hostility and quarrels. His comments on this matter are also very relevant for today.

Mahmudkhu'ja Behbudiy, who is considered the "father" of the Turkestan jadids, also mentioned in his articles that some of the family ceremonies were held in extreme fashion. In particular, in the articles "Our deeds or our desires", "The flaws that gnaw at us", he dealt with such issues in depth. In his articles, he states that the goal of the common people has become a wedding, and that he will spend 18-20 years of his life to achieve this goal and have more weddings than others.. This is definitely considered to be a waste of life. In particular, he asked the right question, Isn't it foolish to borrow and give soup to the people? If funerals are added to these weddings, people will be in an even worse situation. That is why he indicated the acquisition of knowledge as a way of salvation. He noted that both religious and secular knowledge should be taught in depth. He warned about the need to open a boarding school for children. It also showed how kindergartens should work. He dreamed of educating local people working in every field and profession.

In another article, Behbudi cites weddings and condolences as two enemies who throw people into crisis and danger and even hell. Even our holy religion, Islam, forbade people from wasting. He correctly assessed the evening burial of some of the Jews. Azoyi said that the family members of the deceased as almsgiving, charity would finally suffer at the level.

Such aspects were more pronounced at weddings. "Marriage, circumcision, these two calamities were so severe that they could not be avoided until death," he said. In particular, he stated that the middle class spends 2,000 soums on weddings, 1,000 soums on circumcision, 200 to 1,000 soums on the poor, and 5,000 to 10,000 soums on the rich. As a result, many people were in a difficult situation, and their whole lives had been spent without hard work and without a cup of tea. The father was forced to sell the property left by his grandfather. The ways out of this were to reduce the unnecessary customs and traditions of weddings and mourning ceremonies, to reduce the amount of gifts, to eliminate unnecessary gifts. On the contrary, if the money spent on weddings and funerals was spent on science and religion, very good results could be achieved.

Sadriddin Ayni also wrote about weddings in his "Memories". In particular, he recalled and provided information about his circumcision wedding. As his grandfather was getting older, he decided to call his son, Aini's father, to marry him. The wedding was said to be low-cost, unlike the customs of the time. Qalin was also not paid in cash. Qalin was one of the main payments for marriage at that time. Ayni's father named his father's garden in Sokter after his mother at the expense of Qalin. He also mentioned some weddings in Bukhara and their tragic consequences in such articles as "The marriage of a nine-year-old girl", "Bukhara parties", "The poet's marriage". In particular, in the section entitled "Marriage of a nine-year-old girl", he said that the people of Bukhara usually married their daughters at the age of 14. But in this case, even though the Shari'ah allows it, the father's decision to marry his nine-year-old daughter came as a surprise to many.. The most surprising thing was that this groom was a very stingy man in his forties. He described the situation as "throwing a weaned child into a wild elephant's trunk". Indeed, the end of this incident ended in tragedy. That is, the girl died. From this it will also be possible to know some of the tragedies of that time.

In the section called “Bukhara feasts”, in addition to wedding feasts, there will be public feasts. The conduct of the festivities also varied. Only invited guests were allowed to attend the weddings of the rich, and all were allowed to attend the weddings of ordinary people. Musicians are also divided into formal and informal bands. Official musicians were only allowed to attend weddings with the permission of the guards. The official group of musicians was divided into groups. The group consists of a leader, a master and several dancers. It was also much harder to invite good teams to parties. A number of tools, bribes and “gifts” were used for this purpose. The musicians donated one-fifth of the money they earned at weddings to the state treasury as taxes. But they did not set a specific service fee for themselves. That’s why “sargardon” was announced at weddings. In it, everyone tossed one or two coins at will. But it was not easy for musicians at that time either. They were forced to hold public festivals and feasts organized by kings for free and without gifts. Even the meals and daily expenses were at their own expense.

He also described in his “Memories” the holy month of Ramadan for Muslims and its celebration in Bukhara. A night market was organized this month. Because they could not do much because of fasting during the day. In the months other than Ramadan, it was strictly forbidden to walk on the streets after the night prayer until dawn. That was why everyone walked the streets on the nights of Ramadan. The Qur’an was recited at night in every neighborhood. Also, in the neighborhood where the young reciter recited the Qur’an, there were many listeners. During the month of Ramadan, the situation of the working population was extremely difficult. Because fasting and starvation made people anxious. In addition, for this reason, people’s daily working hours would increase. During Ramadan and Eid al-Adha, people celebrated one day.

Sadriddin Ayni also gave information about Navruz in his works. Navruz was celebrated in early spring when all the plants were awake. This holiday signaled the beginning of the planting of man-eating crops. Since the time of Amir Muzaffar, this holiday had been officially celebrated. In his time, the holiday was celebrated in Shirbudin Square, 2 kilometers east of the city. The festivities lasted for two months, even up to 70 days. The purpose of the long celebration of the holiday was to disturb the people.

**Results.** During the reign of Amir Abdullahkhan, festivals were held not only in Chirba, but also in Mohi-Khosa Palace. The duration of the festival was also reduced to one month and fifteen days. In addition, Ayni was the first to see a circus show on this festival. Nina, one of the circus performers, caught everyone’s attention. Ayni also finished the march for her.

Abdurauf Fitrat, a prominent representative of the Bukhara Jadids, also wrote a pamphlet entitled “Family or Family Management Procedures” in two parts, which was focused on the family, marriage, dowry and marriage, divorce. The second part of the work was devoted to the issues of education.

The President Sh. Mirziyoyev commented on the role of the family in life. “Family is sacred to me. Its sanctity is that no matter where he works, no matter who he is, there will never be results if he does not pay special attention to upbringing in the family, environment in the family, honesty in the family, attitude, upbringing,” he said.

Fitrat’s work has not lost its value today because it focuses on the issue of education. According to Fitrat, the basis of the culture of man is the management of this family. He comes to the conclusion that it is necessary to marry in the process of getting married and explaining them. Marrying is a natural and necessary command of one’s own, and it has many moral, private and general benefits. In the matter of how many wives to marry, he replied that how much he can do justice. He has convincingly substantiated this issue with the hadiths. He said four things should be considered in

marriage. These are wealth, lineage, beauty, and faith. Considering the hearts of women regarding weddings and dowries, he urged them to give dowries sincerely as a gift. While this may seem like a trivial matter at times, it is actually important enough in family relationships. Both the wedding and the dowry were considered obligatory. It is only necessary to know the norm and not to overdo it.

The Fitrat divided the upbringing into three parts. These are physical education, mental and moral education. The role of education in the upbringing of a child is incredibly large. The greatest wealth that can leave an inheritance to a parent's child is the undoubted science.

**Conclusion.** In place of the conclusion, we can say that family, family rituals and related issues have been studied and researched a lot by our peers. The ideas and ideas put forward by the jadids have not lost their relevance even for today. If the ideas put forward by the jadids are put into practice, today's problems will be solved by themselves.

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