



EARLY MARRIAGE AND MARRIAGE, PSYCHOLOGICAL SPECIFICITY OF FAMILY RELATIONS

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Received: 26 th June 2024 Accepted: 24 th July 2024	Today, the whole world is facing a crisis of the family institution, in particular, problems such as the instability of marriages, the increase in the number of divorces, the increase in births out of wedlock, intolerance of family life and child rearing
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Today, the whole world is facing a crisis of the family institution, in particular, problems such as the instability of marriages, the increase in the number of divorces, the increase in births out of wedlock, intolerance of family life and child rearing. Scientists have scientifically substantiated that such problems can cause the moral decline of the nation. In this regard, Abdurauf Fitrat said: "The happiness and honor of every nation depends on its internal discipline and harmony. Peace and harmony depend on the discipline of the nation's families, and the country and the nation will be stronger as well. If the population of a country weakens family relations with immorality and ignorance and allows indiscipline, then the happiness and life of this nation will be in doubt. If we look at the religious, scientific and philosophical approaches to the family, we will see that the relationship between the couple plays a key role in the stability of the family. For example, in Islam, great attention is paid to glorifying the person and the family through marriage, the rights of men and women, their honor, and maintaining peace in the family: "The (rights) of women are equal to the (rights) of men."

According to Burhanuddin Marginani's work "Hidaya", one of the rulings of educational and educational importance in the matter of family and marriage is to have knowledge about the rights of a woman in marriage: "It is necessary to have knowledge about the true essence of marriage. Because a girl child can manage only when she has knowledge. This world is the world of learning, in which ignorance is no excuse." In "Hidaya", the socially significant aspect of the rulings on family and marriage is that men and women are equal to each other socially, economically, spiritually and intellectually: "Equality is considered in marriage. Our Prophet (S.A.W.) said: "Be aware that

women should be given only to those who are equal to them."

In Islam, specific rules have been introduced to ensure the continuity of the relationship between husband and wife. In this, husband and wife, who are the main organizers and members of family life, are assigned their own duties and responsibilities, and their rights in relation to each other are also defined. A number of verses of the Qur'an refer to this: "Men are the guardians (permanently as the head of the family) of their wives. The reason is that Allah has made some of them (men) more than some (women) (in some characteristics) and they spend (men on their families) from their wealth" (Sura Nisa, verse 34); "And with good deeds, they have rights instead of their duties" (Surah Al-Baqara, verse 228). If a husband and wife follow these rules, feel their duties and responsibilities towards each other, and fulfill them sincerely, such a family will become a palace of happiness and happiness. Children born in such a family will also get a good education and they will grow up to be useful people for the society. The religion of Islam, along with developing specific rights for each husband and wife, also imposed certain obligations on them. Some of these are shared between husband and wife, some belong to the husband, and some belong to the wife. The wife's right to the husband belongs to both the husband himself and his property. A wife has personal and financial rights, such as dowry and allowance, under the responsibility of her husband. They are as follows: 1. The first of the rights of a wife is to be treated well and fairly by her husband. After all, Allah the Exalted said in His Book: "Marry women with kindness. If you don't like them, maybe Allah will create many good things in what you don't like!" (Surah Nisa, verse 19). This commandment requires the husband to be kind to his wife, to be patient



with some defects in her nature, and to turn a blind eye to some of her mistakes. It also means raising a woman and teaching her things that will benefit her in this world and the hereafter. In one of the hadiths of the Prophet, may God's prayers and peace be upon him, it is said: "A believing husband should not hate a believing wife, if he dislikes one of her behavior, he will be pleased with her because of another behavior" (narration of Imam Muslim). That is, if the husband is angry with some of the actions of his wife, he should not rush to break up the family, he should not hate his wife because of this, but he should also bring her good habits to his mind and thereby satisfy his heart. Also, a husband should be kind to his wife, treat her well, live a happy life together, and not hurt her. By doing this, the husband followed the hadith of our Prophet, may God bless him and grant him peace.

1. The second right of a woman to her husband is dowry. This is about honoring a woman and doing good to her. In the Holy Qur'an, Allah called husbands to observe this right of women: "Give wives their dowries with pleasure" (Sura Nisa, verse 4).

2. A husband should bear his wife's pain, be gentle when she is angry and upset, and forgive her mistakes. This is to follow the Sunnah of the Messenger of Allah, peace and blessings be upon him. Imam Muslim narrates from Anas ibn Malik, may Allah be pleased with him: "I have not seen anyone who is kinder to his family than Rasulullah (S.A.W.)."

3. A man should protect his woman's honor. Don't be careless about any situation that could lead to corruption. But bad thinking, too demanding and too much suspicion is not right. The Messenger of Allah, peace and blessings be upon him, forbade this. Imam Muslim Jabir (may Allah be pleased with him) narrates the following: "The Messenger of Allah (S.A.W.) prevented his husband from coming home in the evening, suspecting his family of betrayal."

4. The husband should provide enough for his wife's needs, such as food and clothing, without waste. The husband will be rewarded for his family expenses. In the "Sahih" of Imam Bukhari and Muslim, it is mentioned as follows: "According to the narration of Sa'd ibn Abu Waqqas, may Allah be pleased with him, our Prophet (S.A.W.) said: "You will receive a reward for any expenditure that you seek the approval of God Almighty. Even for the food you put in your wife's mouth, you have a reward." Also, in this matter, that is, in the matter of allowance, the husband acts based on his economic situation. In the Holy Qur'an, Allah says: "Let the wealthy give alms from his wealth (that is, according to his wealth). Whoever is deprived of his sustenance (poor), then may Allah give him sustenance from what He has given him (according to his

condition). Allah does not burden any soul with anything other than what He has given it. Allah creates ease - wealth after hardship - poverty" (Sura Talaq: verse 7).

5. The husband must protect his wife's chastity. It is wajib for the husband to protect his wife from haram.

6. If a husband loves his wife, he should respect her very much, if he hates her, he should not oppress her. If he wants, let him live patiently or divorce for good. A woman is appreciated only by the brave and humiliated by the weak.

The husband also has shari'a rights towards his wife. After all, the continuity of the family depends on the consent of the spouses to each other and the fulfillment of their rights. The most important rights of the husband to the wife are as follows:

1. The first duty of a wife to her husband or the first right of a husband to his wife is that a woman should be respectful and obedient to her husband. A woman must obey her husband in all matters that are not a sin against God. If a woman is stubborn in the family, there can be no question about the continuity and strength of the family. The Prophet, may God bless him and grant him peace, said: "If a woman prays five times a day, fasts for one month (mandatory), keeps her duties from the forbidden and obeys her husband, she will be blessed with all that heaven wants." enter through the door!", it is said" (narration of Tabarani).

2. This right of a husband over a woman, i.e., a woman's obedience to her husband in permissible matters, also includes the fact that a woman should not fast without her husband's permission, should not perform the Hajj without his permission, should not leave the house without telling him, and should not give alms and gifts to others from the things in the house without his consent. One of the reasons why obedience to the husband is obligatory for a woman in Sharia is that the rights and virtues of the husband over his wife are greater than those of other members of the family. Thanks to the husband, a woman becomes a respected mistress of the family, protected and protected from the evil eye and evil.

3. A woman should spend most of her time raising children. The Prophet, may God bless him and grant him peace, said: "All of you are leaders and all of you are asked by your subordinates. Amir is a leader. "A man is the leader of his family, a woman is the leader of her husband's house and his children," they say.

4. A wife must respect her husband's rights. Because the right of her husband is great. In a hadith narrated by Abu Huraira, may Allah be pleased with him, the Messenger of Allah, may God bless him and grant him peace, said: "It is not halal for a woman to bring a stranger into her house without his permission" (narrated by Imam Bukhari, Muslim).



5. A wife should be satisfied with the destiny given by Allah, and should not be capricious to her husband. A woman should not get angry and whine because of her helplessness. Perhaps she should put on the dress of happiness and contentment, appreciate her husband's efforts to earn a living, and not demand more from him than he needs, fearing that he will go to an illegitimate profession. On the contrary, it is necessary to encourage her husband to be satisfied and to warn her against evil ways. While observing their husbands, our mothers used to say: "Avoid unclean professions!" We endure hunger and hardship, but we cannot endure the fire of hell."

A woman should respect her husband's feelings, stay away from things that he does not like or hurt him, take into account his husband's financial situation, value his responsibilities outside the home and not be bothered by his coming home late or put pressure on him in this regard. Also, the husband should not demand money beyond his tolerance. Some women demand the same maintenance from their husbands as an example of what the husband spends on his wife in other families. If a woman appreciates her husband, expresses her feelings of gratitude to him with her behavior and actions, then Allah will be pleased with her.

6. The wife should be like a stranger to her husband's friend. If her friend knocks on the door when her husband is not at home, she should not speak to him. Otherwise, it can lead to jealousy and quarrels.

7. A wife should not be proud of her beauty to her husband, should not hate him if he is ugly, should not be proud of his wealth if he is rich. The husband should respect and appreciate his relatives.

8. A wife should also respect her children, refrain from hitting and cursing them. This has a negative impact on the child's education and psyche. The husband is the head of the family. If a woman respects and obeys her husband, children will also obey their father. As a result, harmony, love prevails in the family and it becomes strong. A woman's disobedience to her husband causes family breakdown and many other unpleasant things. But this does not mean that a woman is forced to live in a family whether she wants it or not, and she has no right to divorce. In Islam, a woman has the right to divorce. He does it the 'hulu' way. "Hulu" means "undress". In Shariat, the divorce of the husband by the wife is called "khulu", that is, if the woman wants to divorce, she has the right to divorce by applying to the court.

On August 6, 2020, a video-seminar was held at the International Islamic Academy of Uzbekistan on the topic "Problems in family relations in Muslim societies: Causes and solutions" with the participation of international experts and Islamic scholars of our

country, imams, heads of religious institutions and students. Shaykh Abdurazzak Sa'di, an accomplished scholar of Islamic sciences, professor of the Bulgar Islamic Academy in the Republic of Tatarstan (Russian Federation), took part in it and listed the following recommendations as a solution to divorces:

- before starting a family, it is necessary to pay attention not to wealth and fame of the bridegroom or bride, but to education and morals, spiritual beauty;
- in the event of mutual disagreements, calling representatives from both sides to reform and reconcile the situation without immediately separating;
- to be satisfied and patient when there are economic shortcomings;
- the religious office should develop Friday theses on topics such as the sanctity of the family, raising children, and the consequences of divorce and deliver them to the Muslim public;
- in order to prevent injustice, oppression and divorces that arise in families, to form a board of 2-3 mature experts with jurisprudence in the system of religious administration and to find timely solutions to problems.

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