



## THE IMPORTANCE OF MARRIAGE IN MODERN SOCIETY

**Ahmadaliyev Khudayberdi Ummataliyevich**

Basic doctoral student of Andijan State University

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<b>Received:</b> 11 <sup>th</sup> April 2022 <b>Accepted:</b> 14 <sup>th</sup> May 2022 <b>Published:</b> 28 <sup>th</sup> June 2022	The article describes marriage and family relationships and provides a comprehensive definition of the terms marriage and family. As society is made up of people, there is a need for a family. As only perfect people are brought up in a family, first of all there is a need for marriage.
<b>Keywords:</b> marriage, family	

One of the best days of the Uzbek people is the wedding day. That is why the elders always pray: "Let everyone get to the wedding, let them dream." It is well known how important marriage is for everyone. But is it necessary to get married in order to get married? In general, is there a difference between family and marriage? In this regard, we will first focus on the concepts of marriage and family.

The word "marriage" has two lexical meanings in the Uzbek language. Marriage (Arabic - marriage, reunion of a couple) is a ceremony of legalization of a couple according to the sharia and a contract<sup>1</sup> read by the domulla in this ceremony. That is, the Islamic religious form of male and female marriage. The sharia regulates family relations and treats marriage primarily as<sup>2</sup> a contract based on the obligations and rights of both parties. Nowadays, marriage has two meanings - secular and religious. In a secular sense, a marriage is a legally formalized family union with the mutual consent of the couple; couple. In other words, in a secular context, marriage means that a married man and woman are registered with the Civil Registry Office (CSO). A. According to Fitrat, marriage is a union in which<sup>3</sup> a man and a woman who want to be friends in life, partners in happiness and unhappiness, companions in times of sorrow, and companions in times of joy must fulfill their personal and social responsibilities together. Marriage is a covenant based on equality and mutual desire between a couple, which means being a partner in life with love and affection. At the same time, marriage embodies a form of relationship between the offspring and the sexes that is socially approved, i.e., the ordering of sex and procreation.

The word family has five different lexical meanings in Uzbek. A family is a set of people living together consisting of a couple, their children, and their closest relatives; apartment. Its other meanings are close to each other, and can be said to be a group of people, peoples, countries, or groups of plants and animals, a group of sister languages, united in a common sense. In addition, the dictionary also means rafiq, wife in the family language. The encyclopedia "Islam" does not provide information about the concept of family, in contrast to marriage. In general, a family is a small group based on marriage or birth. Its members are intertwined with the unity of their livelihood, mutual support, and spiritual responsibility.

The family is a part of society (primary group), an important<sup>4</sup> form of private life based on the union of spouses and kinship. According to Aristotle, the family is the first form of communication between people. It was the first cell from which the state was formed. The Greek philosopher called the union of several families a "village" and considered it a form of transition from the family to the state. There are certain reasons why a person cannot get married on time or at all. If two people want to live together in a relationship and do not get married, it is bad for Uzbeks. Even if it is not possible to get married (e.g., economic problems, having a first wife, or other reasons), at least a religious marriage is considered good. The reason is that Uzbeks treat children born out of wedlock very badly and call them valadizino (children born of adultery). In Islam, even the testimonies of children born out of wedlock are not accepted.

The fact that marriage is a necessity for everyone in Islam is reflected in many verses of the Qur'an. He said, "Marry the widows among you and the best of your slaves and maids. If they are poor, Allah will enrich them with His bounty. Allaah is All-Encompassing, All-Knowing." (Surat an-Nur, 32)

Given the great role of Islam in Uzbek families, it is expedient to analyze marriage and the family in general in harmony with religion. Because this is one of the important factors that help to know the psyche of the Uzbek people, most of whom are Muslims. According to the sexual and physical strength of a person, his ability to fulfill family responsibilities, and the risk of falling into the wrong path if he does not marry, the Shari'ah ruling on marriage is fivefold:

<sup>1</sup> Никох. Ўзбек тилининг изоҳли луғати. – Тошкент "Ўзбекистон миллий энциклопедияси" Давлат илм. нашр., 2006. – P.38

<sup>2</sup> Никох. Ислом. Справочник. 1987. – P 139-140

<sup>3</sup> Эргашева М. Фитрат меросида никоҳ ва оила масалалари. – Т., 2003 №4(88) P.28

<sup>4</sup> Оила. Ўзбек тилининг изоҳли луғати. – P.97

1. A person who is obliged to marry (a work that is strictly required to do, otherwise it is a great sin). It is clear that if he does not marry, he will commit adultery. Marriage is for those who have enough money for dowry and a woman's pension, who are able to feed the family, and who do not oppress their wives. If they do not marry, they will be a great sinner.

2. One who is obliged to marry. If he does not marry, he is in danger of committing adultery. Such people are sinners if they do not marry.

3. A person whose marriage is circumcised. Even if he does not marry, he can protect himself from adultery. If he marries, he is able to feed his wife and not oppress her, and he has enough wealth for the dowry and the woman's pension. If such people marry, it is thawab, following the Sunnah of the Prophet (saas), and if they do not marry, they will not be sinners. This situation is real. Accordingly, the scholars agreed that marriage is sunnah.

4. It is haraam for a man to marry. It is haram for such people to marry. The Prophet Muhammad (peace and blessings of Allaah be upon him) advised those who could not afford to have sex to fast until they could afford it. After all, fasting cuts off a person's lust.

5. A person whose marriage is makrooh. If they get married, they are more likely to find a dowry and a woman's pension, not being able to support their wives, or not being able to have sex.

It should be noted that there are cases when marriage is prevented not only by religion, but also by the state. According to Article 16 of Part I of the Family Code of the Republic of Uzbekistan, a marriage may be entered into between: at least one of the registered spouses; among relatives who are related by lineage, between siblings and half-siblings, as well as between adoptive parents and adopted children; at least one is not allowed among persons who have been declared incompetent by a court due to a mental disorder (mental illness or mental infirmity).

From the above, it is clear that every Muslim must and must marry. The Prophet Muhammad (peace and blessings of Allaah be upon him) said: "Those who do not marry out of fear of poverty and need are not from us." This appeal applies to those who do not like the Sunnah of the Prophet (s.a.v.) and do not marry while they are able to marry. At the same time, if a married person borrows for marriage when necessary, "How do I pay?" Don't be stubborn. Indeed, Allah has paid the debt. The Prophet (peace and blessings of Allaah be upon him) strongly warned that if the intention of a married person is purity and piety, he should not be afraid of any hardship, poverty and need. For this reason, the Shari'ah considers marriage, and the birth of a child, as a religious obligation of a Muslim, and condemns celibacy.

Beruni argues that no nation can live without marriage. He considered cohabitation or irregular sex to be a shameful act, even inferior to that of an animal. It should be noted that in the past (especially in the Middle Ages), living alone was strongly condemned. It was only possible to meet people who lived alone for certain reasons (poverty, illness, etc.). Even then, they were given to their peers, albeit late, or taken from their peers. Those who never got married were very deficient. They even tried to remarry widows and divorced women, even if they were third or fourth wives, regardless of their age.

A. Fitrat says that there are two kinds of beings in all beings. One is a personal existence, the other is a genetic (sexual, transsexual) existence. A person's eating and sleeping maintain personal existence. The duration of personal existence is relatively short and is of little importance in society. However, varietal existence is stable and important. Tanosil and procreation, on the other hand, protect the species.

So, in Islam, therefore, the wisdom of marriage for all Muslims, especially Uzbeks, is not only to satisfy sexual desire, but also to procreate. But not all Muslims are required to marry, as can be seen in sentences 4-5. The Uzbek people have followed the same path. He had to follow anyway.

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