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Ethical Analysis of the Family and its Tasks in Abdurauf Fitrat's "Family or Family Management Procedures"

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Annotation: This article examines and analyzes the educational and high moral views of Abdurauf Fitrat's works "Family or Family Management Procedures", "The way of salvation" ("Rahbari Najot") as a life guide for young people. Also, the family in the philosopher's bee, the family's tasks in education and the importance of determining its tasks were studied.

Keywords: jadid, family, religion, faith, spirituality, morality, humanity, education, pedagogy, happiness, honor, intelligence.

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INTRODUCTION

Abdurauf Fitrat is one of the famous representatives of the Central Asian jadid movement, one of the founders of new Uzbek literature, theoretician and practitioner of jadid schools, playwright, novelist, poet and scientist. He remained in the history of our culture as a poet and novelist, playwright and publicist, linguist and literary critic, historian and philosopher, art critic and public figure.

Along with other social institutions, the role of the family institution is extremely important in ensuring the high development and future of the new Uzbekistan. Any changes taking place in the world today, be it in the economy, or in the spiritual and moral spheres, have their effect on the family environment. In this matter, the task of firmly establishing the feeling of the Motherland in the consciousness and spirituality of the growing young generation is an extremely urgent issue.

DISCUSSION

From time immemorial, the family has been compared to the holy place, that is, to the motherland. The family has been valued as a place where loyalty to the country, boundless love for parents, and affection between brothers and sisters are formed. For this reason, the issue of raising morality and formation and strengthening of upbringing in the family was considered as an urgent issue at every stage of development, including in the 20th century. "Family is a sacred place". In the work "Family" the reformation of family life was discussed, and the writer searched for ways of salvation.

Abdurauf Fitrat is one of the great children of the Uzbek people who grew up in the 20th century, one of the figures who first illuminated family pedagogy in the history of Uzbek pedagogy. When talking about

the spiritual problems of Jadidism, especially when studying their relationship to family rules and education, it is necessary to pay special attention to 2 works of Fitrat. The first of them, "Rahbari najot", was created in the summer of 1914 and was published in Bukhara. In "Rahbari Najot", there is a chapter called "Duties of the Family", in which the Fitrat is limited to giving Islamic beliefs about the family. Later, he realized that it is necessary to dwell on this issue and wrote a separate treatise. The logical continuation of the work "Rahbari Najot" was written in 1914 and published in 1915 in the brochure "Family or Family Management Procedures", which also reflected legal views on the family. As the name suggests, the main theme of this pamphlet is "family". A family consists of husband and wife and children. In other words, a family is people living in the same house headed by one person. According to Fitrat, there is not a single nation in the "world" that does not seek honor and happiness. The happiness and honor of every nation depends on its internal discipline and harmony. And peace and harmony rest on the discipline of the families of this nation. Where the family relationship is based on strong discipline and order, the country will be strong and orderly. In the play, if the people of a country weaken their family relationships with immorality and ignorance, allow indiscipline, then the happiness and life of this nation will be in doubt" [2.214-215]. In order to avoid such a situation, he emphasizes that it is necessary to explain family relations to Turkestans based on religious and secular judgments and laws. In this treatise, he dwells more on the Islamic laws adopted for the happiness and well-being of the family.

He came to the conclusion that if the family is strong, the nation and society will be strong. Based on the problems and requirements of the time, the tasks of education are divided into 2 types. The first is ***family duty***, and the second is ***community duty***.

The scientist explained this issue in detail. Fitrat started the task of the family in education by "organizing the family". According to the scientist, there are two types of human existence:

The first is ***personal existence***.

The second is ***social existence***.

"The duration of personal existence is short and insignificant in the universe" [3.184]. That is, a human being appears as a being and dies after living his life. Human beings "have a social existence, humanity, which will have a significant impact on the stability and relative universe until the end of the world". That is, a person's social existence is important, and his good deeds and good name remain forever. Thus, the scientist emphasized that Man has two existences and said: "Eating and sleeping maintain personal existence. and the continuity of the nation and giving birth ensures social existence". At the same time, Fitrat saw these two aspects of human existence as harmonious. Because existence as an individual is the basis for continuing as a social being. A person builds a family to continue his social existence. Fitrat accepted this aspect of man as the height of his socialization. He proved his point with this hadith: "Young people, if you can afford it, get married, because getting married will save you from sin. If you can't afford to get married, then fast, fasting weakens the sexual power and prevents one from committing adultery"[3.185]. Fitrat gave the following conclusions to this hadith:

Firstly, a young man should start a family.

Secondly, the Family protects one from sin.

Thirdly, the Family ensures the social continuity of a person. The scientist considered building a family in this way as "perpetuating a person's name". [3.186]

RESULTS

Fitrat is not limited to this. He gave advice on how to start a family with someone. This was due to the scientist's opinion that the task of the family in terms of education is to build a strong and orderly family. According to Fitrat, "every man should start a family by marrying a wife who is similar to him, equal to him in all respects". In this regard, he quoted the following hadith: "A man should marry a woman based on four things: wealth, lineage, beauty and religion (faith). So marry a pious wife". He interpreted this hadith as follows:

Firstly, marriage according to wealth. “A man should marry his wealth equal to his wealth”. Due to their situation, girls who grow up in a poor family cannot get proper education and upbringing, which later causes problems in the family.

Secondly, marriage according to the lineage. “It is better if the lineage of the wife is not inferior to that of the husband... Today’s scientific research has revealed that moral defects are passed on to the child from parents through heredity”.

Thirdly, marriage according to beauty. “If the wife’s appearance is not beautiful, the man will not have an incentive for her, he will not want to have intimacy with her, because of this, the children will have defects”.

Fourthly, marriage according to religion and faith. “The basis for higher education will appear”.

Thus, according to Fitrat, the first task of the family in education is to build a family with a righteous person. Consciously building a family is the beginning of a great educational process that is about to begin. Contrary to the current understanding, the scientist starts family education from this point. Building such a conscious family leads to a perfect upbringing, and a person who is brought up in such a family “knows virtue and perfection” [4.150]. Based on this, Fitrat said the following: “A French ruler said: “If all the babies of the people were given to my education, I would change the shape of the present world” [5.52]. While giving strict recommendations on starting a family and choosing a wife, Fitrat said that “We get the first education from our mother”. In this sense, we accept Fitrat’s views on this issue as natural. Because a thoughtful, physically healthy and moral mother brings up her child in accordance with the needs of the times. For this reason, he said that “faith is one of the careers of happiness, and it relies on professional intelligence, that is, knowledge... Being knowledgeable is a necessary condition”. In this sense, when talking about the role of the family in the upbringing of Fitrat, we have mentioned above that it is the responsibility of the mother to fulfill this task. At this point, the scientist returned to this issue again. In his opinion, in order to fulfill the family’s educational task, mothers should have the following qualities: to be knowledgeable; to be moral; to be useful and selfless. Why? Because “Our educators, doctors, teachers are also these women”. Fitrat is not limited to this. Fitrat made the following recommendations for the advancement of women’s social careers: ensuring women’s rights; attracting women to social life. That is why Fitrat said: “People! Our treatment of women is against the teachings of Islam. We do to our women what people do not do to their animals”. The scientist pointed to the research work being carried out in France as the best efforts in this regard.

Thus, according to Fitrat, the duties of the family in personal education are as follows:

1. Building an orderly and disciplined family.
2. Honoring and educating mothers.
3. Entrusting the upbringing of the young generation to mothers.
4. Cooperation with mothers in raising children.

These recommendations of Fitrat have not lost their importance even today.

CONCLUSION

The future of our country, its position and potential among developed countries, depends on today’s generation, which has a worldview, knowledge, intelligence, a deep understanding of its duties and responsibilities to the motherland, society and family. Fitrat’s work “Family or family management procedures” literally serves as a program for our young people who are embarking on a new life path. The President of the Republic of Uzbekistan Sh.M. Mirziyoyev said: “...the noble dreams and goals of every person, every family in our country, first of all, manifest and come true in the form of their children. Of course, great work is being done in this regard in our country, and they are actually giving positive results” [1.123].

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