Ethical Views And Issues Of Human Perfection In The Works Of Abdurauf Fitrat "Rakhbbari Nazhot" (Leader Of Rescue) And "Oila" (Family)

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Annotation: In this article analyzed ethics and educational views, peculiarities of the work “Rakhbbari Nazhot” and “Oila” by Abdurauf Fitrat are enlightened.

Index Terms: Ethics, family, upbringing, moral upbringing, education, independence, peace

1. INTRODUCTION

Today, in the period of intensive strengthening of the globalization process in our country, the question of bringing up and educating a fully mature, harmoniously developed generation is posed. The issue of educating healthy, comprehensively mature people is an issue that is important not only for today, but also in the remote past and is extremely important for the future. This question, which was actually raised today, was considered as an extremely responsible, urgent question in all periods of the development of society. It is this question that was reflected in the ideas of the Jadid movement, called the “new method”, which made a great contribution to the development of science in the late XIX and early XX centuries. In particular, the problem of human maturation is the main content of the work of Abdurauf Fitrat.

2 METHODS OF RESEARCH

At the beginning of the 20th century, the basis of the activities of Jadid activists of particular importance in the public life of society are the fate of the Motherland, the country’s prospect, the struggle for the welfare of the people, the reform of science, and cultural life. "Hundreds of enlightened, selfless people, such as Mahmudkhokha Behbudi, Munavvakori, Abdullah Avloni, Isaacon Ibrat, Abdurauf Fitrat, Abdullah Kadiri, Abdulhamid Chulpan, Usman Nasir, went through personal interests, peace of mind, and to get to the surface of the world through your personal interests, peace of mind, Abdulhamides Chulpan, Usman Nasir countries do not blaze from the memory of generations [1,2]. Among the enlighteners of Jadid, Abdurauf Fitrat occupies a special place, the spiritual world of which is directly intertwined with the people's sufferings.

Fitrat stressed that competent personnel who can protect the interests of national independence, possessing modern knowledge in matters of economic and political dependence and failure, are necessary for the well-being and development of society, stressing the need to start reforms from schools and madrasas, since life, the future of a nation just education. Abdurauf Fitrat repeated in every work and research work that the role of moral education in the development of a person as a comprehensively developed person is enormous. Therefore, in his views he was very attentive to moral education, along with mental and physical education. The work of Fitrat “Rakhbbari nazhot” tells about the goal and objectives of moral education, ways of its implementation. In his opinion, the task of moral education is to bring a person to moral perfection and bring him up as a useful person for society. To achieve this goal, first encourage children to be physically and mentally educated, and then explain them by discussing moral strength, instill good deeds into them, hate bad deeds. On the question of what “education of thought” is in the work “Rakhbbari nazhot”, Fitrat responds that “education of thought is the ability of a person to improve his mind and educate him as capable of achieving happiness”. This work also emphasizes that children receive moral education in Fitrat, primarily from those around them and the street children in which they live. Fitrat shows that the value of the social environment in raising a child is very high. Fitrat points out that the other children at school have a great influence on the moral upbringing of the child, stressing that measures must be taken to correct bad children at school as soon as possible, "so that children who are popular in school well-being are excluded from school if they can not be fixed. Because he must take such a measure so that the child does not pass on his bad moral qualities to other children",-considers Fitrat. He believes that a very correct behavior is that people who violate morality do not approach either the school teacher's task or the school guard. Again, he advises not to allow children to read books that are harmful to the morality of children, do not correspond to their age. In the work of Fitrat “Rakhbbari nazhot” shows what level of moral education is given in schools on the example of an event in his life: “At a time when I was in school, one day after school holidays, I came home, I saw a man who was insanely silent, barely walking the stairs, where everything was shaking with mud. From the officials of the chairman came two people. I ask who it is, drank and drank, they said. When I told my father about this event, he said: "Why did you go beyond the drunken ..." [3,4]. From this it follows that the influence of the social environment on the education of people is considered
very significant, it is necessary to master the peculiarities of the social environment and be careful with its negative effects. Fitrat also reflects a lot on moral education and human development in the work “Oila” (Family). For some reason, the coming into the world and the maturing of each person is directly related to the family. Indeed, the future of our state, its status and potential among developed countries — worldview, knowledge, intelligence — are high, deeply aware of duty and responsibility to the Motherland, society and family, depends on the current generation. After all, moral qualities, such as knowledge and professional interest, respect for parents, loyalty to a friend, compassion, honesty and purity, are formed in the family and are found perfect.

The work of Abdurauf Fitrat “Oila ёки оила бошқариш тартибари” (Family or family management procedures) is devoted to the emergence of the family, its role and significance in society, internal order and the rules in force in the family. Particularly in detail about this was mentioned in the works “about marriage or not marriage”, “about how a bride (money) and wedding should be,” “about how a couple lives”, “about life and about family management”. This work describes the reform of family life, and the writer is looking for ways to salvation. The basis of Fitrat’s relationship to the family is the ideas and ideas put forward in the Quran on this issue. Including, in the verses of the 34th sura Niso Men-Women. The reason is that God makes one of them (men) more than one (women) (according to some signs), and (men) spend their property on their family. (Among women) are obedient (to Allah), faithful, blessed (that is, keepers of secrets, property and reputation of their husbands) until Allah preserves them. If you are afraid of the disobedience of wives, first instruct them, and then (if it does not affect) leave them in bed, and then (if it is also not snow) knock on them (to the extent that it does not matter). But if they obey you, do not look for (another) way against them. Of course, God is very high and great [3,54]. This verse shows how important family peace and harmony are only in some cases, when an emergency situation arises, it is recommended to use the methods of raising a woman. Some people try to abuse it, as they say, “hit” in verse. This is the same mistake. Any family conflict can be safely resolved peacefully.

This work by Abdurauf Fitrat covers issues that can serve as a guide for each new family. Based on the principles of patriotism and nationalism, he gives the order of the first part of the book, in a certain sense, in the style of a normative program. He could use it as a small ethical, household, hygienic and health encyclopedia of the Turkestan people, who wanted to create every new family. The second part of this book is devoted to raising children, and Fitrat also interprets education in the traditional direction: physical education, mental education, and moral education. These three educations have shown that in harmony with perfection a real person will improve. In this part of the book Fitrat, in a certain sense, is a peculiar theory of moral education. He shares the problem of free will through the concept of declension: the inclination of happiness, the declination of activity, the declination of communication, the declination of love for others, etc., to a government decree. In this all, he perceives man as a member of society, as a social being. He will also deal separately with the issue of honor and dignity, especially will. In a small chapter titled “The Will and Desire”, Fitrat calls for the will of the child, indicating a rule consisting of four points of will education. The chapter “The Rights of the Parents” of Fitrath's work expresses the view that when a child is raised voluntarily, certain freedom provided to the child is important, not parental violence, and the degree of freedom of the child who has reached the age of majority. [4.44] The author connects the fate of the nation, its happiness with the imperfection of family relations in society. According to him, there is not a single nation in the world that does not have a wish fame and happiness. Where family relationships rely on strong discipline, the country and the nation become so strong and strong. The First President of the Republic of Uzbekistan Islam Karimov noted that the role and influence of the family are undoubtedly invaluable in shaping and enhancing the identity of any nation in his work “High Spirituality is an Unbeatable Power”. Because the most pure and pure feelings of a person, his first life understanding and imagination are formed primarily in the family circle”.

3 CONCLUSION

Fitrat understands that a person must constantly strive for perfection, try to constantly set goals and fight for its achievement, not a single happiness, no wealth comes, if a person does not want. In conclusion, the work of Fitrat, in particular, the works of Rahbari Nazh and Oila, are educational works that literally are the life guide for the younger generation. But they are dominated not by the pedagogical-didactic style, but by the style of combat conscription (motivation to action). In general, the moral and philosophical ideas put forward in the works of Fitrat serve not only the younger generation, but also the main factor in achieving all levels of society in its level of perfection.

REFERENCES