



## ISSUES OF EDUCATION OF PERFECT PERSON IN ABDURAUUF FITRAT'S WORK "FAMILY"

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**Annotation:** In this article, the treatise "Family" is of great importance in the scientific and literary heritage of Fitrat, in which the author thinks about the successful life of the family, the family union, the spiritual-spiritual, philosophical features of the relationship between husband and wife, and all the conflicts and disagreements that arise. states that the main reason is lack of love. In the season, he lists all the obstacles and pitfalls facing the future bride and groom, it is explained as examples of the harmful aspects of some of our traditions that are a barrier to our lives.

By paying attention to the temporary situations that occur during the establishment of a family, the limited aspects of the custom called courtship, or the diseases caused by misunderstanding and inexperience on the first wedding night, it is highlighted that the first step to the family crisis can be taken at this initial stage.

**Key words:** creative activity, social-political, cultural-educational, science, education, scientific-literary heritage, national-universal values, spiritual-ethical qualities, environment, physical education, mental education, communication education, School, Parents' rights.

### INTRODUCTION

In the development of philosophical thinking, ideas and doctrines are polished on the basis of the chain of succession, adapt to the times, and continue to change dialectically. This, in turn, manifests itself in the change from historicity to modernity, in communalization. It should be noted that most of the modern enlighteners carefully followed the socio-political, cultural and educational changes taking place at the beginning of the last century and paid attention to the problems common to all Turkish people.

Language and writing, reform of school and education, study of history, family and marriage, study and preservation of national values, formation of national statehood, and finally conscious attitude to nature were the main issues thought by moderns. When looking at the articles investigating these issues, it can be observed that modernists are aware of the experiences of the developed countries of the world, and in some places, they try to prove their opinions by giving characteristic examples.

The tasks before the Jadid Enlightenment were: - has the nation stepped into a new era, now its main task is to preserve and develop all the positive features that serve development; - for this, it is necessary for the nation to be well aware of all the triumphs and declines, ups and downs of the recent and distant past, to evaluate them objectively without hiding or embellishing them, and to draw appropriate conclusions from them;

and for this, it is necessary to use all the available forces and opportunities: the experience of the developed nations, the methods, causes and tools that helped them to go on the path of

great development, were to be immediately studied and mastered, and finally, it was aimed to turn them into a program of action. Of course, the main ideas advanced by Jadidism were enlightenment and national independence, and they were able to show themselves that they are people who selflessly fight for the realization of these ideas, both in practice and in science and cultural debates.

In this regard, the ideas of Abdurauf Fitrat, a well-known modern enlightener, have a special attitude to the educational issues related to the youth of the Turkestan region. He advocated the reformation of society, modernization of education, introduction of a new approach, and reasonable attitude to the environment and nature. In his works such as "Discussion" and "Story of an Indian Tourist", he pays special attention to the issue of cleanliness in the villages and cities of Turkestan and Bukhara Emirate. In his moral work "Rahbari najot" he covers his views on cleanliness and ecological education more broadly.

The great Allama Fitrat considers the importance of cleanliness especially in the upbringing of children, for their maturity and health. Fitrat thinks that femininity and cleanliness are of great importance in the upbringing of children. Refinement and cleanliness are as important to older people as they are ten times more important to younger people. He emphasizes that children should strictly follow the rules of personal hygiene. Alloma touched on the importance of fresh air in the education of a child, air is more important than food for a person. It is possible to stay five or six hours without food, but not even a minute without air. Therefore, it is necessary to take the children to the fresh air, to the ponds.

In his philosophical views, Abdurauf Fitrat calls children to love and protect the environment. In his textbooks and manuals, he conveyed many of his philosophical ideas about nature to students in modern schools. In addition, in his scientific treatises, the scholar expressed the following thoughts about keeping the air of the streets of Bukhara clean: "Microbes that exist on the surface of the earth rise from the ground with wind and dust, hit the air and move to us through the air in several ways. First of all, it settles on our food, especially on fruits, so they should be washed and eaten.

Also, when we breathe, it enters us and settles in some of our internal organs. The solution is to keep the city streets clean and the air clean. "Looking at the wide and neat streets in Farang and Russia, you are amazed, none of them are for eye make-up, but their governments have appointed the right and necessary law for it. Against happiness, the filth of our streets arouses such hatred in us that we are powerless to imagine. However, the cleanliness and tidiness of cities is important for the life of every nation."

In Fitrat's scientific-literary heritage, the treatise "Family" is of great importance, in which the author reflects on the successful life of the family, the family union, the spiritual-spiritual and philosophical features of the relationship between husband and wife, and that the main reason for all the conflicts and disagreements that arise is lack of love. emphasizes. "What kind of wife should you choose when you need to get married?" lists all the obstacles and pitfalls facing the future bride and groom, and gives examples of the harmful aspects of some of our traditions that are a barrier to our lives.

Focusing on the temporary situations that occur in the establishment of a family, the limited aspects of the custom called courtship, or the diseases caused by the misunderstanding and inexperience of the first wedding night, it reminds us that the first step to the family crisis can be taken at this initial stage. He points out that the unpleasant situations that can occur as a result of such vices make the lives of family members without light and destroy the child,

which is the only purpose of marriage. In the end, the crisis of families suggests that family disorder can become a factor that strongly affects the life of society, and concludes: "That's why there are very few, if not none, truly happy and happy families among us Turkestans. If you will diligently examine our condition one by one, you will see for yourself the wretchedness of which I have spoken. As the situation of most of our families is like this, that is, lack of discipline, lack of love and unhappiness among our families has reached the last level, our nation does not see the face of discipline, unity and alliance.

In the second part of the work - "Child Education", it is proved by logical arguments that the education of children, which in the eyes of many people seems to be an insignificant and small problem, fulfills a great social mission: "...wise people know that the basis of the political, religious and social revolutions of Bani Adam are these two words - depends on the combination of "child rearing". It depends on the people's ability to act, become statesmen, be happy and gain respect, be worldly, be weak and be humiliated, wear the cloak of poverty and bear the burden of misfortune and be ignored, be subject to others, slaves and captives, and the upbringing they received from their parents from childhood. "

In order to justify this opinion, the author refers to the important social and political statistics of the time in which he lived, that is, 40 million Englishmen rule over 400 million Indians and Africans, the government of China with its 400 million inhabitants became the puppet of 40 million Japanese, 60 million Germans are two weak states (Austria and Turkey) "with them" and brings important facts such as war with seven countries whose population is equal to 750 million. "These events, which seem strange and strange to a person," says the author, "are due to the influence of education, because the education of children means raising the child physically, intellectually and morally and bringing it to maturity."

But are our compatriots raising their children? The characteristic point is that the author asks the question "how are they brought up?" not "are they educating?" " style and draw sharp conclusions from each other: "We Turkestans take better care of our goods than our children. I am not saying that we love our donkeys and sheep more than our children. No, no, our children are dearer than our lives. They are the most beloved and dear to us. But against our happiness, we must admit that, despite so much love and affection, we educate less than our donkeys and sheep.

The author presents an interesting comparative argument in order to fully justify this opinion. According to him, education means gradually bringing something to maturity, while the maturity of a sheep is its fatness and health. Or the perfection of a donkey is its strength, strong legs and good gait. So, the care and attention of the owner of the house is good for him. Otherwise he would have contracted some disease. "Dalil shulkim, whoever has property in his house, will check that during the year not one of his property was sick, but his child was sick at least three times. So, it will be known that he pays more attention to the fact that his property does not get sick."

However, it is clear to everyone that human perfection does not consist only in health and strength. The child's upbringing includes his mental, physical and moral health. That is, in the words of Fitrat, "A person's body, mind and morals should be free from various diseases and defects." But is it easy to raise a person who is perfect in these three aspects?

It can be observed that a system of various relationships that creates a family environment has been developed in the work. In chapters such as "Physical education", "Mental education", "Moral education", "School", "Parental rights", Fitrat approaches the issue of child education

from a large scale, and that educational activities carried out in the family are never limited to the narrow circle of the family. , proves that it is intrinsically connected with the environment and nature, therefore, the need for spiritual-educational, moral, ecological culture and knowledge, environmental education is of decisive importance for the factors of education given to the child.

For example, in the "Physical Education" section, he mentions that in developed countries it is common practice to apply science and medical rules to maintain the health of a newborn child, as well as to pay great attention to the child's bathing, swaddling, eating and sleeping, and regrets that in our country these are not given serious attention. and in this connection finds it necessary to give brief information about health regulations:

- a) educational activities after the birth of a child;
- b) education of cradling the child.

The characteristic point is that the author explains every detail of child education in connection with natural phenomena. In this case, it is as if the experiences of a pedagogue and a psychologist are combined with the conclusions of a naturalist and form a whole: "The earth is surrounded by a layer of air. All animals and plants live in this layer. Part of the air consists of muwallid ul-humuz (oxygen). It is the most necessary thing for man and most animals. Any air without this oxygen cannot live there. When we breathe, we inhale air. The lungs use up oxygen and release carbon dioxide instead, which is a harmful gas.

In short, family culture is a set of social and cultural knowledge accumulated during the historical development of mankind, a set of concepts and ideas about the upbringing of a healthy and well-rounded generation.

The Jadidism movement, which operated at the beginning of the 20th century, had a significant impact on this knowledge and values in our culture. Consequently, the views of the moderns on family culture brought a new idea and a new meaning to the thinking of Uzbek intellectuals, to the social life of the society. Jadids, at the same time, while positively evaluating the innovations of the European cultural life, which are entering the life of the Turkic peoples without exception, also paid attention to the negative features that could be caused by them. In particular, early mass culture manifestations, which are not ingrained in the nature of our national culture and are essentially contrary to our values, were critically evaluated by modernists with a discerning heart, and their unusual, immoral qualities were exposed.

The Jadids, who were educated, intelligent, sensitive and selfless citizens of their time, recognized the benefits of technical progress that eased human labor, the impact on material and spiritual culture, as well as universal achievements, and were rightly interested in what and what goals they served. , wrote about the aspects that pave the way for the expansion of colonial policy. Based on such considerations, it can be said that the Jadids were probably among the first to understand the danger of the unification of the human spiritual image of scientific and technical development at the beginning of the last century, and thought that in the future this issue could cause a serious danger to human life.

At the end of the 19th century and the beginning of the 20th century, Uzbek women such as Anbar Atin and Nozimakhonim tried to reflect issues such as the condition of women, their living conditions, their place in the family and society in their works. But local women were deprived of opportunities for secular education. That is why the progressive forces of the society paid great attention to these issues. In 1906, it was stated in the pages of the "Gazette



of the Turkestan Region": "If a wife is educated and knowledgeable, she will educate her child and make her a progressive person."

In the 27th issue of 1914, Behbudi's articles on the need to educate women along with Muslim husbands, and in the 15th issue of 1915, A. Azimi's articles entitled "Education and education" were published. For example, A. Azimi's article says: "If you want to know the prospects of every nation, you need to look at the nation's children and think about their situation." Because they are the result of the past times and the title of the future times, and in other words, they are the symbol of the future. And it is necessary to check and research that they were born and brought up by their mothers and that they were educated in schools and madrassas and reached the limit.

Because their health and good upbringing and education depend on the progress and prosperity of the nation. Therefore, the child's mother is the first factor and teacher. The influence of the mother on the child is greater than the influence of the father. Because the mother keeps the child together for several months. And sometimes they take care of their milk until the date of birth. And for a long time, Ogyushi educates his mushfiqona. For this reason, the child is naturalized in accordance with the environment during the upbringing of the mother, and if this nature and habit is in an unfavorable manner, it is difficult to correct it after growing up. Now it is necessary to consider the coach's parents. Being ignorant, they don't care about health and safety."

In our opinion, in this article, A. Azimi pays special attention to the tension of the issue. As long as there is no other person or factor that influences the child more than the mother, it is of great importance for him to be literate and educated. According to A. Azimi, a woman's ignorance, neglect of health and hygiene practices are serious obstacles that endanger the child's development, and the negative consequences cross the boundaries of everyday life and quickly become visible in the life of society. Therefore, as one of the authors rightly points out, perhaps it is more important and beneficial to make more girls literate than boys. "Why did not the artistic works of the writers of this period, but ordinary daily articles suddenly occupy our thoughts and thoughts? - writes B. Kasimov. "Because they are in tune with today's pressing issues." These thoughts show the educational importance of studying the advanced ideas of the modern enlightenment, which started the national revival, on the upbringing of a mature generation.

It is no exaggeration to say that the movement of Jadid enlighteners had a strong impact on the national consciousness of the indigenous people with their views on shaping the ideas of independence, patriotism, nationalism, enlightenment, freedom, equality, and justice.

If it is assumed that the foundation of education is laid in the family and that women play a decisive role in it, then it becomes clear that, first of all, women should be literate. Jadids, who were the intellectuals of their time, realized this simple truth early. Based on this, first of all, they decided on the necessity of making women literate and arming them with science.

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