

**THE ROLE OF ABDURAUUF FITRAT'S "CONCEPT OF MORAL EDUCATION" IN
THE EDUCATION OF YOUTH**

Rahmonova Mavluda Abdusamadovna

Bukhara state university, associate professor of the department of "History and Source Studies of
Islam, Philosophy", (PhD)

E-mail: rahmonovamavluda@gmail.com

Annotation: This article reveals the essence of Fitrat's concept of moral education, the issue of moral inclinations, and the role of Fitrat's spiritual and moral views in the education of youth, and their significance for today's use in developing the spiritual and educational sphere in our New Uzbekistan, and building the foundation of the third Renaissance. The essence of Fitrat's concept of moral education, the issue of moral inclinations, and the role of Fitrat's spiritual and moral views in the education of youth, and their significance for today's use in developing the spiritual and educational sphere in our New Uzbekistan, and building the foundation of the third Renaissance, are revealed.

Keywords: A perfect person, spiritual perfection, spiritual maturity, perfection, tolerance, friendship, peace, goodness, love of virtue.

Introduction. The fact that the spheres of spiritual life and the events occurring in them are inextricably linked and interconnected is one of the important laws of this sphere. In this regard, in the current period of development of Uzbekistan, the rise of the attitude towards the heritage of our ancestors to a new level cannot be imagined separately from the process of renewal taking place in our spiritual life. On the contrary, the fact that in recent years the sphere of spirituality has become an important direction, and a new system of activity has been formed in this regard, indicates that this process is expanding and strengthening.

Article 5 of the Law of the Republic of Uzbekistan on State Youth Policy states: "The need to educate young people in a spirit of patriotism, civic spirit, tolerance, respect for laws, national and universal values, to be able to resist harmful influences and trends, to have firm beliefs and views on life, and to protect young people from actions that violate moral foundations, from terrorism, religious extremism, separatism, fundamentalism, ideas of violence and cruelty."

Today, every parent, every teacher and mentor, every mentor, feeling how complex and responsible the moral education of young people is, approaches it in accordance with the requirements of the times. The key to high spirituality is knowledge and mature moral education. In order for spiritual and moral concepts, moral principles and norms to take a deep place in the minds and hearts of young people, and for them to apply them in life, it is effective to turn to the national methods of upbringing of the people, the contributions of great scholars to world science, and the rich scientific heritage. The strength of a person today is determined by the conquest of modern sciences. This is a process that is associated with spirituality, and knowledge is achieved through work and effort.

"This world is a battlefield. The weapons of this battlefield are a healthy body, a sharp mind, and good morals." What a powerful meaning is reflected in these sentences belonging to the pen of Abdurauf Fitrat. It is appropriate to use Fitrat's concept of moral education in solving modern spiritual and moral problems in society. After all, the ideas put forward by the great figures of their time have served the development of society and the spiritual and moral upliftment of people, and will continue to do so.

The first President of the Republic of Uzbekistan said: "Our great ancestors were perfect people in their time. about a whole "They developed a set of moral criteria, in modern terms, an oriental code of ethics." Abdurauf Fitrat's oriental code of ethics, which we call moral education We have called the concept of youth, which is about the physical, mental, and moral development of young people, that is, the ways to achieve all-round perfection. This issue occupies a central place in almost all of Fitrat's works. It is important to note that Fitrat's aspirations in this regard are in harmony with the present time.

All positive changes in the life of society are carried out in connection with the spiritual world of people. The more people strive for spirituality and knowledge, the more beautiful the spiritual and moral image of society will be. After all, any state, nation, society that thinks about its future focuses its main attention on the development of the spiritual sphere, on raising the moral level of its citizens. Imam al-Bukhari, speaking about this, said: "Where spirituality, knowledge, enlightenment, and moral foundations are valued, light from Allah will fall on that land and on that people." In this sense, based on the main idea of "From national revival to national progress", which is part of the Strategy of Actions aimed at further developing Uzbekistan, it has become one of the urgent tasks to educate personnel with a broad worldview, analytical thinking, loyalty to the Motherland, exemplary behavior, professional qualifications, spiritual preparation, and mastery of their profession. As noted in the work of Fitrat, "A person should be as he shows himself, or he should show himself as he is."

The beginning of the 20th century is a unique period in the history of the Uzbek people, marked by socio-political, cultural and educational changes in the life of the country. One of the causes and factors of such changes is the Jadids who entered the stage of history. Jadid enlighteners, first of all, called the people to a new culture, enlightenment, awakened the nation, and for the independence of the people, first of all, radically changed education and upbringing, opened new schools, and raised the issues of their management to the main place.

Today, in raising our youth with high spirituality, in sowing the seeds of goodness and kindness in their minds and hearts, in promoting and encouraging morality, the importance of the scientific and cultural heritage, examples of folk oral creativity, and in particular hadiths, which have come down to us from our ancestors, is enormous. All of the above-mentioned masterpieces of spirituality are reflected in Fitrat's works. The scholar used verses of the Holy Quran and Hadith Sharifs, proverbs, and masterpieces of folk oral creativity in his works.

The head of our state also has recommendations on the appropriateness of turning to Fitrat's works in raising the spirituality of youth. As our esteemed President Sh.M. Mirziyoyev noted: "When talking about the upbringing of the younger generation, I would very much like each of us, especially our sons and daughters who are just entering life, to follow these thoughts of our grandfather Abdurauf Fitrat. Here is what our great ancestor wrote: "Whether a people will move towards a specific goal, become statesmen, be happy and gain respect, become world leaders or be weak and humiliated, bear the burden of misfortune, be ignored, become subordinate to others, slaves, and captives depends on the upbringing they received from their parents in childhood."

So, if we want our people to move towards a clear goal, to become prosperous and happy, to gain international respect, and to become world leaders in the field of science and knowledge, then we must pay attention to the proper upbringing of our children in the family, in the first place of upbringing. Only then, the child, who receives his first upbringing in the family, will be embraced by the school, which, in Behbudi's words, is "the greatest of the world's buildings," and will take up the baton of educating and training him.

Our esteemed President Sh. Mirziyoyev, speaking about the consequences of not properly educating children, logically continues the thoughts of Allama Fitrat: "If we do not properly educate our children, if we do not monitor their behavior and mood every day, every minute, if we

do not teach them science and craft, if we do not find them a decent job, then there is no question of losing this trust."

Titled "The Quran," Reflecting on his spiritual maturity, he tries to explain his thoughts through the verses of the Quran that glorify the study of science. Fitrat is one of the first in the history of science to compare the Quran to a social law that can make any nation happy and strong. In turn, he compares the situation of Muslims at that time to the "age of ignorance" that the Arabs lived in before Islam. Fitrat calls on all Muslims in the Quran to strive for happiness and progress. At the end of his article, Fitrat addresses his compatriots with a question: "Is it strange that we, calling ourselves human beings, do not remember to act like real human beings? Is it possible that we will not be able to understand our own ignorance until the Day of Judgment and will not be able to search for its causes and find ways to solve them?"

That critical thinking in solving problems in the national education system, that is, abandoning the old worldview, sharply criticizing ideological education that does not serve development, and creating the image of modern schoolchildren, form the basis of Fitrat's educational philosophy.

The extent to which the problems of raising young people to be enlightened and tolerant people are interconnected is deeply expressed in the following statement of Fitrat: "If you have love for the religion, the homeland, the young, the offspring, the generation, if you want the salvation of religion, the development of Sharia, the prosperity of the homeland, the peace of the generation, and a way to leave a good name, your first choice is education. Send the talented to study."

Abdurauf Fitrat's work "Family and Family Management Procedures" describes his ethical concept, paying special attention to the classification and description of ethical tendencies.

Of the three types of education mentioned in his Moral Concept: physical, intellectual, and moral, Fitrat identifies moral education as the most important and fundamental: "You can engage in the mental and physical education of your child as much as you want, and make him wise and strong as much as you can. But if moral education is not up to the required level, he will use his mind and physical strength to the detriment of himself or those around him. Moral education means perfecting a person's morality, that is, educating a person in such a way that his actions and deeds are useful and beneficial to himself and others. In other words, a person's character means cultivating good qualities in his character and actions.

In this, Fitrat divides the actions and movements that a person performs into two parts: voluntary and involuntary actions and movements. "For example, if you curse someone in anger, hit and injure them, then you get angry and realize the bad thing you did (regret - MR): "What should I do? I did this unintentionally?!" But in this way, actions are also actually voluntary and are called actions based on feelings." However, Fitrat does not elaborate on involuntary (natural) actions, considering them irrelevant to the topic.

So, the scientist wants to say that, unlike other creatures, man is given free will and choice, therefore, all his actions are conscious and voluntary, regardless of whether they are based on emotions or not. will be: "Voluntary actions and actions are those that we have the will and ability to do, and we do them knowingly or not. Many of the actions and actions that we do, in my opinion, even those passionate actions, although few, are not free from volition (I will explain this later). Because of these voluntary actions, some of us acquire the qualities of potentiality, and some of us acquire the qualities of corruption. The punishment, reward, praise and censure that befall us from all sides are the result of our voluntary actions. Raising a person to be a good person, that is, turning him into a person of good morals, means correcting his voluntary actions and turning them into beneficial ones.

Fitrat also explains the reasons and ways to correct voluntary actions in his moral concept. He says that we first imagine any voluntary action, think about its benefits and harms, and decide whether to do it or not: "If the benefits outweigh the harms, we firmly refuse to do it, but if the

harm outweighs the benefits, we refuse to do it. So, our will and discretion are the result of five states: imagination, discussion, comparison, decision, and execution. Thus, in order to bring a person's actions and actions into a good form and content, our soul "There are five situations and we need to educate them."

Fitrat, in the section "Principles and Education of Verbs", discusses the soul How to cultivate the five states, namely "imagination, discussion, comparison, decision, and execution?" He answers the question: "Some people always imagine and think about things that will benefit and benefit themselves and others (for example, gaining knowledge, helping others). Their minds are not free from harmful things. But they do not do any harm by discussing these things in their minds and comparing harmful and beneficial things. Some do the exact opposite. They always imagine bad and harmful things, and during the discussion, beneficial things seem harmful and harmful things seem beneficial, and they decide to do bad things instead of doing good things. It is strange that in both groups there are cases of imagination, discussion and comparison, but for some reason one of them chooses to do good things and the other to do bad things? For example, one of two people drinks wine, the other does not drink. There is no doubt that they imagined and discussed the act of drinking wine, and one decided to drink it and the other did not drink it. If you feel the mental states of both of them, you will know that one believes that "drops of ruby wine are more useful and better than life, and it saves a person from troubles even for a few hours." You will get it. That is why the desire to drink wine arises in his mind. But the second person imagines that wine is a harmful drink, the Truth of man is not in his mind. It hinders enlightenment, hinders the senses, and exhausts the body. Therefore, this person's heart is determined not to drink wine. "inclined."

Fitrat, emphasizing the importance of the free will and free will of man in this, and the great influence of this will and desire in imagination, discussion, and implementation, concludes that not only "the three voluntary acts, but also the passionate act are the multiplication of these acts and the result of the rebellion." For example, if a person has a strong selfish tendency, if someone encroaches on his honor and dignity, this ego will triumph and he will want to take revenge on that aggressor. The discussion of the mind also shows the benefits, not the harms, of revenge. As a result, a crime is committed in the middle, writes Fitrat.

"I said above that even a passionate act, although to some extent, is not free from will, since inclination affects a voluntary act, the passionate act is also affected. Therefore, for moral education, it is necessary to engage in the education of inclinations and desires." The main idea in this quote is its conclusion: that is, since inclination affects voluntary and passionate (involuntary, involuntary, based on passion) acts (character), in order for the moral education given to young people and children to be perfect, it is necessary to engage in the education of inclinations and desires, to educate them by subjecting them to a strong will in accordance with freedom of will (or moral choice), because passions cause a person to commit wrong actions, the thinker is trying to say.

Today, there are many educational centers that influence the spirituality and moral upbringing of the younger generation, including family, kindergarten, school, neighborhood, university, television, and the Internet. Among these, television and the Internet occupy a special place. Unfortunately, these days, "the media is increasingly promoting shamelessness, swearing, obscenity, intimate feelings, and images that are contrary to national characteristics, which negatively affect the consciousness and spirituality of young people, and showing them on screens."

In the 21st century, in the conditions of today's globalization, where mass culture has taken root among young people in the world, and immoral situations such as drinking alcohol, gambling, smoking intoxicants or injecting them intravenously are common, the ideas in the works of

scholars such as Fitrat can be used effectively to guide young people on the right path. In particular, the advantage of the ethical concept of scholar Fitrat is that he never looks at every person and every event one-sidedly, he approaches it impartially. Happiness is our highest goal, but happiness can lead a person to evil, that is, Can it turn into its opposite, "hate of the world"? Fitrat answers this question in his concept: "But sometimes the "happiness" can also lead a person to a harmful and destructive abyss. For example, gambling, drinking alcohol, playing immoral games, and consuming pleasure-giving things, although they bring happiness and benefits to their owners for a short time, eventually cause many sorrows. Parents should block the path of such quick "happiness" actions to their children and explain their harms with simple examples and sweet words."

Another idea of Allama Fitrat plays an important role in his moral concept. These words seem to be addressed to parents and teachers today, not 100 years ago: "Parents and teachers should instruct children in tasks that are difficult today but will bring happiness in the future (for example, studying and studying), and explain to them that this task requires patience, effort, and courage, and that when they achieve happiness tomorrow, this happiness is the result of yesterday's hard work and hardship, so that children will know the secret of happiness."

The second inclination in the concept of innate morality is the inclination to activity. "This desire appears in children from the moment they are born. From that moment on, the baby dreams of movement and activity. He waves his arms and legs, throws himself on his father's shoulders, saying, "Carry me." After walking, he runs happily in all directions and, if possible, does not rest at all. If you go against this desire in a child and teach him to "sit still," he will grow up to be frustrated, lazy, and incompetent."

The third inclination in the moral concept of fitrat is the inclination of self-esteem , which the scholar defines as follows: "Every person loves himself to a greater or lesser extent and thinks of his own benefit. This state is called self-esteem." After the definition, it is considered a characteristic of fitrat to give a real-life example: "You buy a picture or a watch from the market and give it to one of your children. Then your other child starts crying uncontrollably. Because he also loves himself and wants not to be deprived of your gift. Self-esteem should not be suppressed, but should be developed. Whoever does not have this self-esteem, that is, does not think of his own benefit, does not trust himself, and is not in the demands of self-esteem. No goodness, benefit, or virtue can be expected from such a person."

Let's return to Fitrat's moral concept: "If a child sometimes behaves inappropriately, they could advise him, "Do you have any dignity or self-respect? Shame on you, you have done something inappropriate!" - wouldn't they?! Is it necessary to beat and insult?! As a result, a person's self-respect takes a harmful form, leading its owner to do bad things. For example, some people are prone to weak and low qualities. In this way, they consider it their right to sacrifice the property, life, and honor of others. In some people, the desire for revenge is so ingrained in their self-respect that they forget to forgive and understand. Even when they take revenge, they go beyond the bounds of justice and fairness."

"A group of people, however, have such a high level of self-esteem and pride that they do not see others as human beings in their dealings. They do not consult with anyone, they consider themselves worthy of it. Self-esteem should not be brought to this level." To prevent this from happening, it is necessary to explain to the child the harms of greed, stinginess, and arrogance. It is necessary to describe and explain the harms of such traits, explain the permanent benefits of virtue, teach not to hurt the self-esteem of others, be attentive to people, understand the true nature of things, and be motivated by knowledge, so that the upbringing of children's social and higher inclinations becomes of great importance.

Fitrat also indicates the place of moral qualities such as the desire for communication, love,

learning from examples, consideration, knowledge, love of virtue, will and discretion , and the desire for beauty.

Fitrat developed moral principles and spiritual qualities of a person, because spiritual qualities, according to his interpretation, are a sign of a high level of spiritual culture. In this regard, humanity, patriotism, nationalism are considered the highest moral principles. Fitrat's classification of spiritual and moral qualities led him, along with M. Behbudi, to occupy a central place in Jadid ethics.

It is important to study the spiritual and moral views of Fitrat in understanding the national and cultural identity of our people, in restoring social and national unity, in strengthening the independence of the Republic. Because his worldview is rich in humanistic ideas, national and universal values. Human life passes quickly like flowing water. As one of our people's proverbs says, "Time spent is more valuable than gold." Therefore, we must strive to use every second and opportunity wisely.

References:

1. O'zbekiston Respublikasining yoshlarga oid davlat siyosati to'g'risidagi qonuni. – T.:Adolat, 2016. – B.4.
2. Каримов И. Юксак маънавият – енгилмас куч. Т.: Маънавият, 2008 й., Б. 63.
3. Fitrat. Bedil. TA. V- jild. T.: Ma'naviyat 2010. -B.7.
4. Ўзбекистон Республикаси Президенти Шавкат Мирзиёевнинг Конституциямиз қабул қилинганлигининг 24 йиллигига бағишланган тантанали йиғилишда сўзлаган нутқидан.
5. Sh.M.Mirziyoev. "Vatanimiz taqdiri va kelajagi yo'lida yanada hamjihat bo'lib, qat'iyat bilan harakat qilaylik". "Xalq so'zi", 2017 yil 16 iyun.
6. Fitrat Abdurauf. Qur'on. // Oyina. 1915, № 16.
7. Абдурауф Фитрат. Танланган асарлар. I-жилд. –Б. 97-98.
8. Абдурауф Фитрат. TA. IV жилд. Оила ёки оила бошқариш тартиблари. Т.: Маънавият, 2006. - Б. 291
9. Jo'raqulovich, S. J. (2023). O 'ZBEKISTON-INSON QADR TOPGAN YURT. SUSTAINABILITY OF EDUCATION, SOCIO-ECONOMIC SCIENCE THEORY, 2(13), 191-197.
10. Shodiyev, J. J. (2023). ROLE OF NUMBERS IN HUMAN WORTH AND DEVELOPMENT. *SCHOLAR*, 1(28), 252-257.
11. Qakhorova, S. (2023). PHILOSOPHICAL AND THEORETICAL TEACHING OF AMIR KHUSRAV DEHLAVI. *Farg'ona davlat universiteti*, (5), 17-17.
12. Fitrat. Najot yo'li. (Rahbari najot) (Tojik tilidan tarjima va izohlar muallifi Shodmon Vohidov), T, "Ma'naviyat", 2001 yil, -B. 128.
13. Jahongir, S. INTERPRETATION OF THE IMAGE OF MAY IN THE RUBA OF UMAR KHAYYAM. *Zbiór artykułów naukowych recenzowanych.*, 126.
14. Масъулият ва масъулиятсизлик чегараси. Миллий тикланиш газетаси 2024 й. 8 март. № 8 (1240) https://t.me/gazetalar_sharhi/27664
15. Fitrat.Bedil.Toshkent: A Qodiriy nomidagi nashriyot. 1996. -B.48.