

VIEWSON THE ISSUE OF A HEALTHY FAMILY IN THE WORKS OF ABDURAUFI
FITRAT

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Abstract

This article presents some thoughts on the views of Abdurauf Fitrat on the issue of a healthy family in his works. We can see Fitrat's many views on the formation of a healthy family in society in his time and the idea that where family relations are based on strong discipline, the country and nation will be as strong and magnificent.

Keywords

The book "Family", healthy family, family union, child upbringing, "Physical upbringing", "Intellectual upbringing", "Moral upbringing", "School", "Parental rights".

Introduction. At the new stage of development of Uzbekistan, the task of forming a national elevation mindset based on the scientific heritage of our great ancestors and their vision of achieving national development remains one of the urgent tasks. By developing the mindset of national elevation in future cadres, the formation of the historical memory of the modernizing layer of society based on the dreams of great Jadid thinkers will show its effectiveness, and national pride and responsibility will be formed in young people.

If in the early period of the Jadid movement it was aimed at enlightening and civilizing the people, then in the later stages the socio-political conditions turned it more towards political struggle. The later stages of Jadidism began to take on a new form. As is known, the changes in the political worldview in Jadidism changed as a result of local youth going to study in countries such as Germany and Turkey. Their return to Turkestan turned the Jadidism doctrine into a political struggle, and its main position was aimed at the struggle for independence and the development of the country. Reforming the administrative system, in its goals, began to require the intervention of the Jadids in reducing taxes, easing the lives of peasants and artisans, and limiting the arbitrariness of officials. Such political demands were acceptable to the people who wanted social change. In the later period, a split began to occur in the Jadid movement. It split into the old-style Jadids and the Jadids who came out with new socio-political demands.

Literature analysis and methodology. Several intellectuals, such as Siddiqi-Ajzi, Mahmudkhodja Behbudiy, Khoji Muin, Sayid Riza Alizadeh, Vadud Mahmud, Ismatulla Rahmatullaev Abdulhamid Majidiy, who were the Jadids of Turkestan, showed great dedication in the efforts for social development and enlightenment of the nation. In particular, Mahmudkhodja Behbudiy, one of the Jadid representatives, raised the extremely important issue of social and political importance, namely, that in addition to providing religious and secular education to children, the children of the nation should be sent to educational institutions in developed countries to receive modern education. Along with the articles and researches of the Jadids in the spirit of the organization of a new national statehood, school-education and education, and a new attitude to the historical and cultural-spiritual heritage, scientific-publicistic, pedagogical, and artistic works were also created, expressing their views on the preservation of the Motherland and its invaluable cultural wealth, inherited by the peoples of Turkestan from their ancestors. Works in this direction, of course, show how large and significant the Enlightenment movement emerged as a force in the process of national awakening that began at the beginning of the last century.



Discussion and results. The goal of Abdurauf Fitrat, one of the Jadid thinkers, in creating the book "Family" written in 1914 was even more noble. According to the Jadids, the reform of society and consciousness begins first of all with the family. That is, without properly building the family foundation and educating the younger generation in the right way, it is impossible to talk about the reform of society and direct its development towards progress. Fitrat takes this idea as the main criterion. He writes: "The happiness and honor of every nation, of course, depend on the internal discipline and harmony of this people. Peace and harmony, in turn, rely on the discipline of the families of this nation. Where family relations are based on strong discipline, the country and nation will be that much stronger and more magnificent" [1; 8-p]. The author does not stop with these considerations, but deeply analyzes the necessity of the family in society. He speaks about the unique role and importance of the family, which is a voluntary union of two sexes, in continuing the human race, and about the history of the family. "... the formation of the family, that is, the community of the household, in other words, the foundation for family management, is the foundation of the culture of the Children of Adam," and it is concluded that the most appropriate laws adopted for the happiness and well-being of the family are Islamic laws" [2;8-p].

The first part of the work is called "On Marriage and Non-Marriage" and analyzes the issue of marriage or not getting married based on the Islamic laws mentioned above. That is, the answer is sought to the question of how the issue of marriage, which is considered the foundation of the family, is resolved in Islam. "Let's assume that you gave your husband to a farmer. You also give him tools and equipment and order him to sow wheat. If that farmer takes the land, takes possession of the tools and sits comfortably in his house, does not sow wheat, and leaves your husband to his own devices for a year, you will certainly consider his act as nothing more than betrayal. If a person who does not marry does not use the strength given to him for sexual intercourse or does the act of the people of Lot, satisfying his own desires, then let him know that he has betrayed the law of Allah." Fitrat continues this logical-comparative path, citing the Quranic Surah Al-Baqarah and Anas (may Allah be pleased with him): "Your wives are your cultivated lands. The cultivated lands bear fruit when they are sown. The wife is also a cultivated land and its harvest is children. So have relations with your wives with the intention of having children and raise children for yourselves in the future. Fear Allah and do not be attached to His gaze. So do not waste the power that He has given you for procreation and weaning" [3;11-p].

Fitrat's thoughts, namely the role and duty of a woman in the family environment, her comparison to cultivated land, her necessity in fulfilling the extremely important mission of raising children, and the proper use of the natural power given to procreation and mating, raise the issue of national characteristics. Continuing his observations, the author uses the phrase "the labor of marriage." He reminds us that those who are forced to remain unmarried, unable to resist the demands of lust, fall into three harmful diseases: adultery, the actions of the people of Lot, and self-satisfaction of lust. As the author emphasizes, adultery destroys the offspring. "Because the child born in the womb of a woman dies without a father and a mentor. The actions of the people of Lot and self-satisfaction of lust mean the destruction of this seed. Because as a result of these two shameless actions, the offspring of the child will not reach its place and status and will be wasted. Both of these actions are against divine laws and contrary to the requirements of nature. Even no animal does these actions. In addition, adultery, the actions of the people of Lot, and self-satisfaction of lust cause diseases that cannot be cured. Most of these diseases are contagious."

At the end of these remarks, Fitrat lists the consequences arising from the diseases mentioned:



1. Any nation whose members suffer from these three plagues will inevitably perish sooner or later.

2. If a nation does not suffer from these plagues, nature will make such people suffer from mental and physical diseases.

3. Women who refuse to touch the husband will suffer from prostitution and uterine diseases[4;12-p].

Reflecting on the successful life of a family, the family union, and the spiritual and spiritual characteristics of the relationship between husband and wife in it, Fitrat emphasizes that the main cause of all conflicts and disagreements that arise is the lack of love. "What kind of wife should one choose when it is necessary to marry?" In the chapter, he lists all the obstacles and obstacles that the future bride and groom face, and gives examples of the harmful aspects of some of our traditions that are obstacles to our lives. By focusing on temporary situations that occur when starting a family, the limited aspects of the custom called "sovchik" or the diseases that arise as a result of misunderstanding and inexperience on the first wedding night, he reminds us that the first step to a family crisis can be taken at this very initial stage.

The second part of the work, "Child Education," demonstrates with logical arguments that educating children, which seems to many to be a trivial and minor problem, fulfills a great social mission: "...wise people know that the basis of the political, religious, and social revolutions of the Bani Adam depends on the combination of these two words - "child education." The movement of this people, their becoming a state, their being happy and respected, their being a world leader, their being weak and humiliated, their being clothed in poverty and burdened with misfortune and ignored, their being subject to others, slaves, and captives, depends on the upbringing they receive from their parents since childhood" [6;55-b]. In order to substantiate this opinion, the author refers to important socio-political statistics of the time in which he lived, namely, 40 million Englishmen ruled over 400 million Indians and Africans, the Chinese government with a population of 400 million became a pawn of the tricks of 40 million Japanese, 60 million Germans "taking" two weak states (Austria and Turkey) and waging war against seven states with a population of 750 million. "These events, which seem strange and incredible to a person," says the author, "are due to the influence of upbringing, because the upbringing of children means raising this child physically, mentally and morally and bringing him to maturity" [6;55-p].

Conclusion. In place of the conclusion, it should be said that the social views of the Jadid movement were mostly covered in the press. It is important to study and research the views of the Jadid movement and its mature representatives on preserving the gene pool of the nation, their dedication to preserving national values and passing them on to future generations.

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