



FITRAT'S VIEWS ON EDUCATION

Salokhov A. Q.

Bukhara Institute of Engineering Technology
Associate Professor of the "Social Sciences" Department

Abstract

In this article, one of the founders of the Bukhara movement of Jadidism, Abdurauf Fitrat, analyzed the views on the education of a culture of tolerance, his social and ethical ideas about education, cultural renewal, improvement of education, education reform, and the acquisition of knowledge and skills.

Keywords: Tolerance, enlightenment, national awakening, "method jadid", jadidism.

Introduction

In world science, fundamental research is being carried out on the rational use of spiritual heritage in the development of innovative methods and tools for the formation of tolerance. It is important to convey the philosophical views of patriotism, humanity, and tolerance to the hearts and minds of young people by Bukhara enlighteners who lived and created in the late 19th century and early 20th century, and to determine the specific features of the formation of a culture of tolerance in their teachings. From this point of view, there is an increasing need to research the views of Abdurauf Fitrat's works on raising the culture of tolerance, cultural renewal, educational improvement, educational reform, and social-ethical ideas on acquiring knowledge and skills.

At the new stage of development of our country, reforms are being carried out to increase human dignity, establish a people-friendly social state, ensure interethnic harmony and tolerance, and educate young people in the spirit of respecting national and universal values. "In this regard, it is the most important task to form and educate the consciousness of people, first of all, young people on the basis of enlightenment. And in this, it is necessary to effectively implement the scientific-historical and social-philosophical concept that reflects the fact that our country has been an integral part of world civilization for centuries, one of the centers of universal culture" [1; 302]. In particular, the contribution of modern enlighteners to the development of science and enlightenment, the research of their spiritual heritage, the development of optimal ways of educating the young generation in the spirit of tolerance based on the ideas of personal spirituality, education and upbringing. output is becoming important.





In the address of the leader of our country to the Oliy Majlis, the following points are mentioned: "In order to increase the knowledge and level of not only the youth, but also the members of our entire society, first of all, knowledge and high spirituality are needed. Where there is no knowledge, there will be backwardness, ignorance and, of course, error. As the sages of the East say, "The greatest wealth is intelligence and knowledge, the greatest inheritance is good education, and the greatest poverty is ignorance!" [2;].

Tolerance, love and loyalty to the country, honoring and strengthening the family as a sacred value, spiritual awareness, humanism and the observance of enlightened Islamic values of Bukhara enlighteners, which are praised as values not only in our country, but also in the world, make a perfect person. It is important to reveal the content of ideas such as education on a scientific basis. This study aims to educate the young generation in the spirit of respect for the spiritual heritage of our people and loyalty to the values of our motherland.

Today, we can see that Uzbekistan is gaining its place in the international arena, and important tasks are being implemented in the implementation of the principles of respect for national and universal traditions. In this regard, the rich philosophical-ethical works and spiritual-enlightenment ideas of Bukhara's enlightened modernists on the philosophy of tolerance, peace-loving, and compromise are worthy of study.

It is considered an important task to carry out the renewal process in new Uzbekistan in two integrally interconnected directions. Also, issues related to various aspects of security were reflected in a number of lectures, speeches and works of President Shavkat Mirziyoyev. For example, "We will build our great future together with our brave and noble people", "Providing the rule of law and human interests is the guarantee of the country's development and people's well-being", "Critical analysis, strict discipline and personal responsibility - the activities of every leader should be a daily rule", " Together we will build a free and prosperous, democratic state of Uzbekistan", the fundamental nature of security, problems related to the issue of ensuring security, ways to overcome them in today's globalization conditions, national The issues of preserving our spirituality, especially protecting and protecting the hearts and minds of the young generation from ideological threats, are fully substantiated both theoretically and practically [3].

Abdurauf Fitrat, one of the great enlightened-modern representatives of our country, repeatedly emphasizes in his works and researches that the role of moral education is very important in the development of a person in all aspects. Therefore, in his views, he paid great attention to moral education along with mental and physical education. In his work "Leader of Salvation", he dwells on the purpose and task of moral





education and the ways of its implementation. According to him, the task of moral education is to bring a person to moral perfection and to educate him as a useful person for society. In order to achieve this goal, children's physical and intellectual education was called for. Then he explained their moral powers through discussion and made them accustomed to good deeds. Hated bad deeds.

This work of the author is fully devoted to educational issues. In particular, the third chapter of the work is devoted to the topics of family, child education, manners, and these issues are of great moral importance even in the present time. Fitrat emphasized that the duty of parents in the family is to educate their children in the spirit of tolerance. The work glorifies the ideas of patriotism, humanitarianism, humility, hard work, freedom, striving for a goal, being kind to people, putting the people's interest above one's own interest. Such qualities as dishonesty, arrogance, amassing wealth by oppressing others, oppressing the people are condemned.

Fitrat considers important issues of tolerance, such as strengthening friendship on the basis of inter-national and inter-religious equality, not hurting each other for no reason, and interprets it by citing excerpts from the main sources of Islam. "Do not be jealous of each other, do not increase the value of your goods in order to take revenge on someone, do not be enmity with each other, do not destroy the love and kindness between you. O servants of God! Be brothers with one another" [4; 74].

It is known from the past that our ancestors were examples and examples for the people of the world in all fields, especially in science and enlightenment. Fitrat, in his work "The enlightenment of their knowledge is "hard" - is not a repetition and borderline, but they knew well the basic essence of each science and used and consumed it well. They quickly acquired skills and abilities and were able to interpret and classify authoritative books. Some have classified ten, twenty or even a hundred books. Many of them filled the treasury of (world) knowledge" [5; 62]. acknowledges the work of our fathers and grandfathers.

Mutafakir begins the work with an analysis of the spiritual life of the period in which he lived in Bukhara, showing the main reason for the negative situations in the society. For example, "There is no need to state that life is backward in the field of (one-on-one) struggle and among the nations of the world among many nations of the Islamic world. We Turkestans, compared to other Islamic societies, have lost our way due to world confusion. What is the reason for this confusion?

Most Turkestans are divided into two categories when answering this question! A group that cares for the nation and their homeland considers this disorder to be the result of ignorance and laziness. Indeed, one of the reasons for our depression and depravity is ignorance and inaction" [6; 63].





In the work, he philosophically evaluated the science of ethics and emphasized that the issue of social equality among people is important for all times. "Morality teaches us about the true duties of humanity. Being a cultural community, people are forced to live together with their fellows. They interact and communicate with each other. But everyone puts their personal interests first, and their interests do not coincide with each other's, they conflict. For example, such and such a person builds his interest at the expense of another person, and that person builds another person's interest at his own expense. It is only the conflict of these interests that causes enmity, jealousy and enmity. For this reason, people become enemies of each other, make wars and quarrels, and are deprived of achieving the happiness of the two worlds. Therefore, a law is needed here to prevent people from this kind of immorality and to educate them about positive qualities and the fact that a person has other duties as well. This set of laws is the science of ethics. So, if it is so, there is no doubt about studying it [7; 113].

Fitrat's method of elucidating the various problems of moral science is similar to the method of Nasriddin Tusi, Husayn Vaiz Koshifi, and Jalaluddin Devoni who lived before him. Like his predecessors, he dwells on the various moral values of wisdom, courage, and chastity, and their opposites, negative vices and immorality. It analyzes the virtues of gentleness, generosity, patriotism, patriotism, charity, charity, courage, patience, purity, health, wealth, helping the oppressed, acquisition of profession and knowledge, commercial arts and other moral values. [8; 672].

Fitrat points out three important tasks in educating young people in the spirit of tolerance:

- the task of the ego
- the duty of the family
- the task of humanity

Nafs is the perfection of a person to benefit himself and others.

At the end of the work, he expresses his views that many moral qualities in society are important for people.

We repeat that believers are brothers to each other. Only when all Muslims, regardless of their sect, are brothers with each other, the time will come to work towards universal happiness. Then the Muslims will not hate any people, they will not be oppressed, they will not be angry with anyone, but they will keep on the right path with the support of intellectual arguments and wisdom. This is the idea of Islam [9; 207].

In conclusion, it should be noted that the philosophical ideas described in Abdurauf Fitrat's work "The Way of Salvation" (The Leader of Salvation) are very important



even in the current era of globalization. It is important to study the works of Fitrat in educating young people in the spirit of loyalty to the motherland, universal, national and religious values.

One of the main tasks of our research is to inculcate the ideas expressed in the works of Fitrat into the hearts and minds of young people in order to preserve and strengthen the peace and unity prevailing in the society.

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