



TO THE QUESTION OF A HEALTHY FAMILY IN THE WORKS OF ABDURAUUF FITRAT

RELATED VIEWS

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Annotation: In the article Fitrat we can see opinions on how to form a healthy family in society in its centuries, and where family attitudes rely on a strong discipline, the country and the nation will be so strong and majestic.

Keywords: book” Family“, Healthy Family, Family Union, raising children,” Physical Education“,” Mental education“,” moral education“,” school“,”parental rights”.

At the new stage of development of Uzbekistan, the tasks of forming a national uplift thinking based on the scientific heritage of our great ancestors and their views on achieving national development remain one of the urgent tasks. The formation of the historical memory of the modernizing layer of society on the basis of the dreams of great Jadid thinkers through the development of national uplifting thinking in future personnel shows its effectiveness, national pride and responsibility are formed in young people.

While the early period of the jadidist movement was in the pose of making the people enlightened and civilized, in its later stages the socio-political conditions turned more towards political struggle. The next stages of jadianism began to give a new look. As you know, political worldview changes in jadidism have changed as a result of the fact that local youth went to countries such as Germany and Turkey. Their return to Turkestan turned the teachings of jadidism into a political struggle, and their main pose was the struggle for independence and the development of the country. For its purposes, the reform of the management system began to require the intervention of jadids in reducing taxes, facilitating the life of peasants, artisans, limiting the arbitrariness of officials. Such political demands favored the people who wanted social change. By the next period, division began to take place in the jadidist movement. It broke up with the old-style jadids and the New-looking socio-political demands.

A number of intellectuals such as Siddiqui-pharmaceutical, Mahmudhoja Behbudiy, Khoji Muin, Sayid Reza Alizoda, Vadud Mahmud, Ismatulla Rahmatullaev Abdulhamid Majidi, who were Turkestan jadids in the movements towards social development and enlightenment of the nation, showed enthusiasm. In particular, Mahmudhoja Behbudiy from the Jadid figures raised the socially and politically extremely important issue that, while giving religious and secular science to children, the children of the nation should be sent to educational institutions in countries that have evolved to obtain modern science. Along with articles and studies of the jadids in the spirit of the establishment of a new national statehood, school-education and reading-teaching, a new attitude to historical and cultural-spiritual heritage, scientific-publicistic, pedagogical, artistic works were also created, in which the native Motherland, inherited by its ancestors to the peoples of Turkestan, reflects on preserving its invaluable cultural wealth. Works in this direction naturally show how the Enlightenment Movement emerged as a great and significant force in the process of National Awakening, which began at the beginning of the last century.

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Abdurauf Fitrat, one of Jadid's thinkers, had a more noble purpose in creating the book "Family" written in 1914. The jadids believe that the reform of society and consciousness begins primarily with the family. That is, without properly building the foundation of the family, without raising the younger generation on the right path, it is impossible to open a word to the reform of society, to direct its development towards progress. Fitrat takes this idea as the main criterion. He writes: "the bliss and glory of each nation depends, of course, on the internal discipline and harmony of that people. Peace and harmony, on the other hand, rely on the discipline of the families of that nation. Where a family relationship relies on a strong discipline, the country and nation will also be as strong and majestic"[121;8-P]. The author, not content with these reflections, deeply analyzes the need for a family in society. The unique role and significance of the family, which is a voluntary union of the two sexes, in the continuation of the human race, speaks of the history of the family. «... the formation of the family, i.e. the Ahli Beth community, in other words the foundation of Family Management is the basis of Bani Man culture", concludes that the most acceptable laws adopted for family happiness and happiness are Islamic laws"[121;8-P].

The first part of the work is called "on the matter of getting married and not getting married" and analyzes the issue of getting married or getting married on the basis of the Islamic laws mentioned above. That is, the answer to the question of how the issue of marriage, calculated on the basis of the family, was resolved in Islam, is sought. "Suppose you gave your husband to some peasant. You will also order the planting of wheat by giving work tools. If that peasant took the land, also took the planting tools and sat comfortably in his house, did not plant wheat, left your husband for a year, you will not see this act of it as something other than betrayal, of course. And if he who does not marry does not use the power given to him for sexual intercourse, or does the deeds of the people of Lot, and satisfies his lust, let him know that he has betrayed the law of Allah." Continuing this logical and comparative path, Fitrat quotes the Surah of Baqara and Anas raziyallah and Anhu of Quranic Karim: "your wives will be your cultivated husbands. Ziroat land will have an effect when sowing seeds. The wife is also a crop, and the harvest is a child. So communicate with your wives with the intention of having children and raise children for yourself in the future. Fear God, do not look at him. So do not waste and waste the power you give for birth and visol"[121;11-P].

The issue of national characteristics is raised in Fitrat's reflections on these thoughts, that is, the role of a woman in the family environment, her comparison with the cultivated land, the need to fulfill such an extremely necessary mission as raising children, the use of the natural force given for childbirth and mating in her place. As the author consistently continues his observations, he uses the phrase "labor of marriage", reminds that those who are not forcibly married cannot overcome the demands of lust, three bad deeds – fornication, the act of the people of Lot, and their self-satisfaction of lust-will turn into harmful scourges(diseases). As the author noted, adultery destroys the generation. "Because a child who appears in a woman's womb dies without a father and without a coach. Self-satisfaction of the deed and lust of the people of Lot, which means the destruction of the seed. After all, the seed of the child as a result of both shameless deeds will be wasted without falling into its place and status. Both of these practices are against divine laws and contrary to the dictates of nature. Even, an animal will not do these actions. In addition, adultery, the act of the people of Lot, the satisfaction of lust itself makes suffering from impossible diseases. The accent of these diseases is contagious."



These reflections finally list the consequences that come from the diseases in which Fitrat is mentioned:

1. It is inevitable that sooner or later the Nest will die if the members of which nation suffer these three troubles.
2. If the nation does not suffer these scourges, nature will cause such people to suffer mental and physical marases.
3. Women who have given up touching the ground are prone to trade and uterine diseases[121;12-P].

Thinking about the successful life of the family, about the family union, about the spiritual and spiritual characteristics of the relationship of the couple in it, Fitrat emphasizes that the main reason for all the conflicts and disagreements that arise is in love. "What wife to choose when it is necessary to marry?" in the season, the future bride and groom list all the obstacles and vents that are in front of them, give examples of the harmful aspects of some of our traditions that remain a dam on our lives. Focusing on the temporary circumstances that occur in the establishment of a family, the limited aspects of the so-called chowder habit, or diseases resulting from misunderstanding and inexperience on the first marriage night, it reminds us that the family crisis can be taken the first step at this initial stage. Unpleasant situations that can occur as a result of such vices will make the lives of family members without light and make a child who has one goal at a time to get married disappear. Ultimately, the crisis of families, unrest in families can become a factor that strongly affects the life of society, and comes to the conclusion: "therefore, among us Turkestan, there are very few, but no, real happy and prosperous families. If you study our condition one by one with enthusiasm, you will see for yourself the misfortunes that I have dealt with. So is the situation of most of our families, that is, as long as the indiscipline, lovelessness and unhappiness among our families have reached the last level, our nation also does not see the face of discipline, unity and Alliance"[120;30-P].

The second part of the work – "raising children" - is proved by logical evidence that the upbringing of children, which in the eyes of many seemed like a trivial and petty problem, is performed by a large social mission: "...wise people know that the basis of the political, religious, social revolutions of the villain depends on the combination of these two words – "raising a child." It is up to the people to act, to be statesmen, to be happy and to find respect, to be angry, to be weak and despised, to wear a pauper's Jome, to lose attention by pulling the burden of unhappiness, to be subordinate to others, to be slaves and captives, to the upbringing they have received from their parents since childhood"[121;55-P]. In order to substantiate this opinion, the author refers to important socio-political statistics of the period in which he lives, that is, he cites such important facts as 40 million British rule over 400 million Indians and Africans, the chin government became a cunning toy of 40 million Japanese with 400 million inhabitants, 60 million Germans "taking" two weak states (Austria and Turkey) "These events, which seem strange and Strange in the eyes of a person," says the author, "are from the influence of upbringing, because the upbringing of children means raising a child to perfection, physically, thoughtfully and morally " [121;55-P].

But are our nationalists raising their children? The characteristic place is that the author asks the question "How are they raising? are they raising "not"?" and one draws sharp conclusions from one: "we Turkestan look at our goods better than our children. I'm not saying that we love our donkeys and sheep even more than our children. No-no, our children are dearer than our souls. They are loved and dear to everyone in our eyes. But against our happiness it must be recognized that, despite so

much love and affection, we raise less than our ass and sheep"[121;56-P]. Fitrat provides an interesting comparative argument with the aim of comprehensively substantiating this point. In his opinion, if what upbringing means is the gradual maturation of something, then the maturity of a sheep is its obesity and health. Or maybe the bow of the donkey is his strength, the vigor of his legs and a good gait. This means that he is cared for by the owner of the house, his attention is good. Otherwise he would have had a sick person. "The proof shulkim, who has a mole in his house, examines that not one of his moles was sick during the year, but his child suffered the disease at least three times. So it turns out that he pays more attention to the fact that his goods are not sick."

However, it is clear to everyone that the human diet does not consist only in health and strength. The circle of upbringing of a child also includes his mental, physical and moral health. That is, in the words of Fitrat "the body, mind and morality of a person should be away from various diseases and defects" but is it easy to educate a person who is impeccable according to these three listed aspects? In order to find a clear answer to this question, the author conducts such an experiment on the streets of his native city, where the praise of Bukhoroi as Sharif rises to the Blues: leaving his house, in a big way, he goes to the lips of the Devonbegi pond and returns home in another way. He magnifies the people he sees with his own eyes on the road. It gives an assessment of their physical health, the place of their mind, morality. The author, who also invited his reader on this ideological journey, tells the story: "this journey lasted an hour. During this journey, we met thirty to forty tuberculosis patients, twenty to thirty tepakals, ten to eleven blind, dumb, so many lame, at least four to five paralyzed and pesos along the way. The rest, in your opinion, were healthy, that is, free from any disease. But it seems to me that they also had all sorts of diseases. Their colors went out, their bodies were bent, their bodies were notwithstanding, and two hundred steps would follow the path with Oh-voh. Let's not go far, we are both quite tired during our hour trip. Now our member bodies are aching. So, the health of our people is at this level"[122;201-202-P].

In the work, it can be observed that a system of various relations has been developed that establish the family environment. In such seasons as "physical education", "mental education", "moral education", "school", "parental rights", Fitrat approaches the issue of child education on a large scale, and proves that educational work in the family is never limited to a narrow circle of the family, is inextricably linked with the environment and nature in content and essence, and therefore the need for ecological culture and For example, mentioning that in countries that have evolved during the "physical education" season, it is common for a newborn child to put into practice science and medical rules to maintain their health, as well as paying great attention to the child's washing, diaper, eating and sleeping, it is a pity that in our country there is no serious attention to:

A) educational work after the birth of a child: "as soon as the child comes to the universe, his navel is cut off. After that, the child is washed with a mild soap in hot water, boiled in a clean tub. The duration of the first bathing will be one to two minutes. Then gradually the time is increased. After the child is bathed, they wipe his body with a clean towel with a very soft, feather. It is necessary to attach great importance to the purity of the towel and the cleanliness of the togora, because the mother of any Maraz is considered the same Chirk and Cyrus. Non-boiling water is also not clean. It contains eggs of various diseases. Consequently, boiling water should be used. It is good to use it in a warm

state after boiling. Cold water makes the child sick, dries his skin. The child's body must always be warm and dry"[121;63-P].

B) raising a child to diaper, to be in a crib: "it is known that water evaporates in heat and wind, and naturally, in the process of evaporation, it makes its environment cool. If the child's body is wet after bathing, moisture remains, it is clear that when the wind hits, the child will be touched by the cold and have a runny nose. After wiping the baby and drying his body, they diaper him. But the child is not tied tightly, it is also not correct to leave his hands in the diaper, but to tie the child more quietly, so that his body does not remain from natural movement"[121;63-P].

A characteristic place is that the author explains every detail about the upbringing of a child by connecting it with natural phenomena. In this case, as if the experiments of the pedagogical and spiritual scientist are inextricably linked with the conclusions of the natural scientist, forming a single whole: "a layer of air surrounds the Earth.

In place of the conclusion, it should be said that the social views of the jadidist movement are more often covered in the press. It is important to study and research the views of the jadidist movement and its mature representatives on the preservation of the gene pool of the nation, the preservation of national values and their dedication to passing them on to the next generation.

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