

Abstract. In the 1930s, when the period of independence was full of horrors, he returned a group of Uzbek intellectuals who were innocently shot, lost, and exiled to their people. The creations of "enemies of the people" such as Cholpon, Fitrat, and Elbek broke the strong fences placed in dark rooms and became people's favorite works.

Key words: management, administrative management, administration, law.

One of the victims of the years of repression was Abdurauf Fitrat. He was one of the creators who fought for the celebration of reason and knowledge, for the freedom of the Motherland and the Motherland, for human will, for a just society where truth and truth reign, and for human perfection. When describing the place and role of Fitrat in the development of thought of the 19th century, it is impossible not to think about the work "The Story of an Indian Tourist". As a knowledgeable person of his time, the author analyzes the positive and negative aspects of the fundamental contradictions, achievements and shortcomings of the century. Not only is he worried about the development of knowledge and enlightenment, he also promotes pure wisdom in the work. The city and its management, as well as the knowledge of fiqh and Muslim kalam, will be given on the example of Bukhara and its surrounding cities. It aims to learn and confirm the truth, to distinguish it from lies, from true examples of lies.

In the work, Fitrat summarizes the opinions of scholars such as Plato-Alotun and Farobi about the city of virtuous people. Also, Noshirovon dreams of a prosperous, prosperous, and just city in folklore. The topic raised in A. Navoi's works focuses on the problems of how to manage the country. In order to convey the thoughts of Fitrat to the reader, he used stories, hadiths of the Prophet Muhammad, and suras mentioned in the Qur'an. Stories have their own structure and conclusions. The Indian tourist who connects the events of the work as a whole is Fitrat himself. The image of the Indian tourist entering Bukhara and the news about his departure from Bukhara serves to mold the events of the work. Events can be conditionally divided into the following sections¹:

1. Observation of the Indus coast around the Devonbeg basin.
2. Visiting the mausoleum of Bahavuddin Naqshbandi by an Indian tourist.
3. Monitoring of madrasahs and information about them.
4. Interview with Muddaris.
5. Interview with the doctor.
6. Interview with the owner of the craft.
7. Observation of the work of the anti-judge by an Indian tourist.
8. Conversation with the usurer.
9. Conversation with the merchant.

When the work was written, the Bukhara Emirate, which ruled up to the mountains of Bukhara, Karshi, Guzor, Shahrisabz, and Hisar at the time of writing, and its way of doing things, in a certain sense also expresses its objections. Promotes rapid reform of the existing system and economic reforms. He shows the way to the property owners who run the enterprises and shows the need to end the disputes between them. It is based on the fact that production products are popular as a result of a deep study of consumer needs.

The author says that a city that is called a city only because of its status and community of people is not a real city. A true city-dweller must follow just laws and rules of governance and imbue

¹ Eastern Star magazine. 1991 No. 8, pp. 7 - 39. The following examples are taken from this edition of the work. That's why the page is displayed.

their customs and morals with universal qualities. He also attributes the prosperity and beauty of the city to the knowledge of the governors. He suggests that a city can prosper only when its officials and residents obey the laws, and when its people show kindness to one another. When divine and human virtues are mastered, a person becomes perfect, and the city where perfect people live is also divine, and it is so easy to manage it.

Encourages to regulate anger and passions, to use them only in the amount required by law. Bahavuddin sees the immorality of people near the Naqshbandi mausoleum. He laughs at the fact that the satisfaction of passions harms the improvement of man and society. It seeks to show the emir of Bukhara and the circumstances that caused the spiritual impoverishment of the population of Bukhara. People living in this society are heartbroken by the lack of opportunity to educate their nature. He is horrified by the fact that immorality has penetrated even among the people of knowledge, and he begs God to swallow them up like the people of Lot. Based on the incredible junbushi image of the passions, the human mind makes recommendations about how to live a life that is acceptable to humanity. It forces the reader to think about whether the existing life in Bukhara is in accordance with the moral laws or not. According to Fitrat, abandoning the habits that lead to destruction of a person perfects the society. In order not to give in to sensual desires, a person should have strong pride and dream of having human qualities, strive and try hard. If a person dreams of perfection, his life will be joyful, his lifestyle will be enviably beautiful.

While visiting the grave of Khoja Bahavuddin, he saw a sheep king on the grave and a big pile made of horse tails. Both items, which are in the attention of an ordinary citizen, make Fitrat think and invite him to talk. The state of a person who rests his head on the flag of the cemetery, kisses it and complains about his poor livelihood crushes Fitrat. In his opinion, non-compliance with Islamic criteria, Islamic illiteracy enslaves the people. In return, they satisfy the needs of some scholars. Also, the dominance of objects over a person extinguishes a person's self-confidence, breaks his faith, as a result, a person begins to worship objects.

It also shows that some sections of the laws issued by the Bukhara Emirate do not meet the requirements and are unacceptable. He pointed out that the law on buying and selling of rooms in Bukhara madrasas is incorrect. This proves that it is the work of a cave and ignorant governor. That is, as Fitrat pointed out, if the governor - the owner of the law is as ignorant as ordinary people, he cannot create laws that benefit people. His thoughts on managing the city can be seen in the process of resolving the issue related to the cat's stolen bread in the Karshi courthouse overlooking the Bukhara emirate.

His Holiness the Prophet commanded: "Each of you is the shepherd of your subordinates, and each of you will be accountable to God for the condition of your subordinates." According to this hadith, governors should guide their subordinates. If the governors do not eat the sorrow of the people, then they are sinners. That's why we have to act ourselves, because God has given us such intelligence and talent. If we do not use this intelligence and power, then we ourselves are sinners...!

The observations of a learned scientist who made a conclusion by looking at the cases in the law courts of the city are kept in the discussions of Fitrat. Trying to shed light on the causes of society and man's immaturity, he argues about the limitless possibilities of human thinking. Enlightened people emphasize the need to constantly work towards the perfection of their soul and body.

The intention of thinking about arrogant people who boast about their perfection or state or fame and some characteristic that people do not like and do not like is given in the image of a doctor. The healer comes to see Fitrat, a sick Indian tourist, "arrogantly entering" (p. 23). When Fitrat asked where and from what teacher he received his education, he said: "Ho-ho-ho... Calm down, I'm the chief physician of Kamina Bukhara. The medicine of Hazrat Amir and Darush-Shifa Madrasah is in my hands. I receive 12,000 national coins every year." The chief physician of Bukhara, who is ignorant of medicine, has never seen a madrasah or a teacher. He got some information by reading

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and studying the books left by his father. The general physician also finds it difficult to determine the condition of the patient. He wants to say that the science of medicine in Bukhara is weak, that it is neglected, that the people are not interested in this issue, and that the governor is careless. The lack of education of the city population made it difficult to accept the management method. As a result, bribery has increased in Bukhara Emirate.

When Fitrat thinks about the wealth of society and the prosperous life of a person, he divides people into three groups and, based on this, tries to analyze the specific manifestations of the concept of wealth and rich life.

1. Those who recognize that wealth is at the intersection of materiality and spirituality.
2. Those who understand that real wealth is not material but spiritual.
3. Those who consider wealth to be in materiality itself.

According to Fitrat, those who consider wealth to be materialistic value the features of earning money without paying attention to the spiritual qualities of a person, and also respect the circumstances of collecting and storing things. In people belonging to this group, the desire to have wealth becomes the only need, as a result, they lose the opportunity to strive for perfection, they are ready for any lowness to achieve the wealth in their minds. He even begins to look for ways to take away the riches that have been acquired by others. Fitrat's conversation with merchants was devoted to the problems of wealthy property owners. The author thinks that it is not a sin to own property, or that it is better to have honestly accumulated wealth than to live in poverty. He talks about the fact that if wealth is accumulated for selfishness, a person may decline. It suggests that it is better to abstain from benefit than to benefit by impure means. "It comes to the conclusion that the Islamic Shari'a does not prohibit commerce and statehood, but commands it, that is, it condemns the possession of wealth that harms generations, and discusses the beneficial aspects of acquiring wealth. Such a conclusion can be drawn from the story of the relationship between the usurer and the farmer. "Two things deserve attention in this transaction. My dishonesty and his unhappiness. If you analyze my dishonesty: I will give 433 coins and owe the poor man 600 coins. I take 600 coins out of my pocket and rob 164 coins.

Then I demand 288 coins every year as profit from the poor. Now imagine his unhappiness: first of all, the poor man takes 436 coins and lends 600, after a year he has to add 288 coins and give 888 coins. It's also clear that this poor guy will face such claims not once, but at least three times. Then he owes about 3,000 coins. He gives his house and land to that usurer. He and his wife will be in darbadar gado.

A usurer belonging to the third category follows a strict law. In order to increase his wealth, he buys whatever he can get his hands on. He knows very well that if he does not follow this rule, he will lose his position among people. Acknowledging the possession of money and goods in the society as one of the signs of human maturity causes the respect of those who understand wealth to be in materiality to be exceeded. As a result, people's attitude to wealth will change. Wealth loses its essence and becomes equal to a person. A person loses his dignity and is ready to sell his mind, talent, strength, respect and love to someone who will benefit him. He tries to achieve great mudarris by capturing the influence of a Qazikalon like Mullah. The most important aspect of Fitrat's attitude to usury is the promotion of the idea of proper distribution of wealth. First of all, the amount of land and places considered as wealth, then the amount of cultivated land and houses should be taken into account. He believes that accumulation of necessary things in the hands of certain people will aggravate the material situation of people.

Lack of proper understanding of wealth leads to lack of understanding of its beneficial and harmful aspects. Realization of the nature of wealth can only come when one has a perfect knowledge of wealth. Analyzing the attitude of the ulama, umaro, and citizen living in the vast borders of the Bukhara Emirate, Fitrat shows that the spiritual poverty of the ruling forces in the society has led to

the squandering of the country's wealth, and justifies the fact that medicine has also failed. That is why he insists that wealth should be used for the benefit of the people. If a merchant accumulates his wealth for himself, it will go to the detriment of the people. Property acquisition in this situation is dangerous for the society, and if they are not punished, the honesty and fame of the city dwellers will be lost.

So, the problems raised in Fitrat's work "The Story of an Indian Tourist" are very broad, and it shows that Fitrat was concerned about the future of the country. It shows that the desire to see the homeland free and prosperous is strong. One of our next tasks is to comprehensively cover and analyze the issues given by Fitrat.

The external structure of the Constitution describes its relationship with other sources of law, the totality of relations, its place and role in the legal system and its significance in the system of social and normative regulation in society.

The article presents the role of family, forming system of upbringing, traditional-educational system and traditions in Uzbekistan.

In an article consistently revealing the principles of the Bologna process for measuring the quality of education, the dynamics of internationalization and the logic of integration in European higher education and in Eurasia.

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