



ABDIRAUF FITRAT VIEWS ON SPIRITUALITY IN "FAMILY"

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Abstract: "Family" by Abdirauf Fitrat, a writer and philosopher who played an important role in the development of Uzbek literature and spirituality, has deep thoughts about family relations and spiritual values in society. We will discuss what it describes and its importance in modern society.

Key words: Abdirauf Fitrat, the work "Family", Uzbek literature, moral values, family relations, marriage and marriage, child education modern and traditional family, society and family, love and loyalty, male and female roles, social norms and structures, spirituality and modernity, fitness and modernization.

Abdurauf Fitrat (1886, Bukhara city, Bukhara Emirate - October 4, 1938, Tashkent city, Uzbekistan SSR) is an Uzbek historian, philologist, translator, writer, playwright and poet, one of the founders of the modern Uzbek language and literature, a well-known representative of Central Asian modernism, the first Uzbek professor (1926). Jadidism is a supporter of the national enlightenment movement. He studied in Turkey. Before the revolution, he actively participated in the liberation of Central Asia from Russia and was under police control. Inspired by the "Young Turks" movement in Turkey, he founded the "Young Bukhara" party in Bukhara and became its spiritual leader. In cooperation with his friend and colleague Munzim, he sent 70 young Turkestans from Bukhara to study in a number of higher educational institutions in Germany (1922)¹. Born in 1886 in the city of Bukhara in an intellectual family, the writer's father was a merchant and stayed in Kashgar until 1918. Young Abdurauf is mainly raised by his mother Mustafa Bibi (Bibijan), from whom he listens to the ghazals of great poets such as Navoi, Uvaisi, Zebunnisa, Bedil, Fuzuli. At first he studied at the old school, then at the Mir Arab madrasa in Bukhara. He went on a pilgrimage in 1902-1903, and after performing it, he traveled through Arabia, Anatolia (modern Turkey), the Caucasus, Iran, Afghanistan, and India. In 1906-1908, he was in the Russian cities of Kazan, Nizhny Novgorod, Yaroslavl, Moscow, and Petrograd. In 1908-1913, he studied at Voizon madrasa in Istanbul with the support of "Tarbiyai atfol" society, which was

¹ https://uz.wikipedia.org/wiki/Abdurauf_Fitrat



established at the beginning of the 20th century, and worked intensively. In the madrasa, he was taught by Yusuf Akchura. Fitrat "zullisonayn" was a writer and entered literature as a poet and literary critic. During his four-year education in Istanbul, he wrote only in Persian. Soon he tried his hand at drama and prose. He created the work "Munozara" (the original title was "Discussion of a Bukhara Mudarris with a Farangi in India on Several Issues and Methods") before going to Turkey in 1905-1907. He wrote "Sayha" ("Chorlov", "Nara") (in Persian), "Sayyohi Hindi" ("Bayonoti sayyohi Hindi"), "Rahbari najot", "Tarihi Islam" while studying in Turkey, and "Discussion" was published in 1908. "Sayha" was published in 1910, "Traveler's Hindi" was published in 1913 in Istanbul. "The Leader of Salvation" and "The Family" were published in Baku in 1915-1916. These works were widely spread among the people at that time. It was also translated into foreign languages. For example, "Munozara" was published between 1909-1914 in Turkish and Azerbaijani languages, "Traveler's Hindi" in Russian. "Rahbari najot" was published by his friend, poet and publisher Abdulvahid Burkhanov in St. Petersburg. Apart from these, his works and early poems "Mawludi Sharif", "Abo Muslim", "Begijan" are published in the pages of newspapers and magazines such as "Oyna", "Taraqqi", "Sadoi Turkistan", "Turon", "Hurriyat", "Bukharai Sharif" announced.

"Family" (Chinese: العائلة) is a philosophical-ethical work written by the Uzbek writer and scientist Abdurauf Fitrat in 1914, prepared for publication by Mirzo Abdurahid Munzim in 1915, and published in Baku in 1916. Through this work, Adib aims to create a unique guide for the people of Turkestan. The work consists of two parts, the first part is about marriage, and the second part is about raising children. Fitrat's work "Family" is literally an educational work that is a life guide for the young generation. However, it is not the pedagogical-didactic style, but the martial style that prevails. For Fitrat, high morality is closely related to free will and free will. The ideology of seeing Turkestan and Turkestanism as free, that is, national independence, is embedded in the spirit of the book. A person who reads it will understand not only what moral qualities are and how to achieve them, but also what national freedom and personal freedom are and how to achieve them. The work "Family" discusses the reformation of family life, and the writer looks for ways of salvation. The basis of Fitrat's views on the family is the thoughts and ideas presented in the Qur'an on this issue. That is why this book was warmly received by the progressive youth. It is impossible to reform the society and direct its development towards progress without properly building the family foundation and educating the younger generation on the right path.



Ultimately, the fate of a nation depends on the state of its family². This idea is expressed in the work of Fitrat: "The happiness and honor of every nation depends on its internal discipline and harmony. Peace and harmony rest on the discipline of the families of that nation. Where the family relationship is based on strong discipline, the country and the nation will be strong and great." The family, in Fitrat's interpretation, consists of three important components:

- 1) Husband.**
- 2) Wife.**
- 3) Children.**

Each of these three components has subtle, specific aspects. Because starting a family is the main problem for a husband and wife, but this issue also has its own important aspects. Before explaining the legal foundations of the family, Fitrat keeps in mind the most important aspects of the issue. According to Fitrat, the continuation of life in the form of children is not only a factor of the family, but also the strength and glory of the nation: "For example, let's take the Belgians and the English, members of both nations are hardworking and mobile. But if we bring them before our eyes and discuss them, we will see that the English nation has a hundred times more strength and attention than the Belgian nation. It is interesting that there is no difference between the English and Belgian nations in terms of science, practice, and effort. Then, why is there such a difference in respect and honor? The answer to this question can be found in the total number of both nations, that is, the population of the British nation is 44 thousand, and the Belgians are 7.5 thousand. Therefore, the general efforts and actions of the English nation are several times more productive than the efforts and actions of the Belgians. The strength, honor, and attention of the English nation is the result of these efforts and actions. Based on this, European rulers try to increase the number of their nationalities. If a European scientist undermines the authority of his people, he says: "Hey! The honor and attention of our country is gone, and our nation will perish. Raise a child to protect our honor, motherland and nation. We see that the issue of family and children is not a private issue of a man or a woman. A child is not only a continuation of the parents' life, but at the same time it is a link in the chain that determines the talent, reputation and attention of the nation. The nation is the motherland, the heart of the country, so it is natural that the more the nation is in terms of numbers, the greater the power of the country it lives in.

Family matter:

² <https://kh-davron.uz/kutubxona/jadidlar-kutubxona/abdurauf-fitrat-oila.html>



- 1) **Nation.**
- 2) **Country.**
- 3) **Human society,**

It is an important nation that provides the three.

In the interpretation of Fitrat, number and quantity do not mean quality, the number of the people is large, but the people who make up it can also be unmotivated and restless people. It says that one's happiness, future, good living, and having a peaceful life depend on the motivation of the people of that nation. "If the members of any nation are energetic and courageous, their hands and feet are strong and agile, all their members are healthy and active, they will be the owners of honor and attention." Fitrat means aspects related to the quality of the nation and its quantity. He was worried about it. The actions that determine the value and honor of the nation in the family are primarily related to the chastity and religion of the husband and wife with life examples.

In general, Fitrat's work "Family" is literally an educational work that serves as a life guide for the younger generation. However, it is not the pedagogical-didactic style, but the martial style that prevails. For Fitrat, high morality is closely related to free will and free will. The ideology of seeing Turkestan and Turkestanism as free, that is, national independence, is embedded in the spirit of the book. A person who reads it will understand not only what moral qualities are and how to achieve them, but also what national freedom and personal freedom are and how it can be achieved. Therefore, it can be said that the modern thinker Abdurauf Fitrat's work "Family" played a significant role in the national awakening of Turkestan. At the same time, it deserves special attention as an excellent moral and educational treatise, which has not lost its importance even now. The relevance of Fitrat's moral views is that he wants to change the moral life of his time and calls people to the idea of national liberation of his time. His legacy will truly contribute to the improvement and enrichment of our moral consciousness, conduct, behavior, and manners relevant to our practical activities. Fitrat's work "The Family" plays a great role in enriching the spiritual world of humanity of its time and today.

Summary:

Studying Abdurauf Fitrat's views on spirituality and the importance of the family institution raised in the work "Family" has an important place in the modern society of Uzbekistan and its development. In his works, Fitrat puts forward the opinion that women should be active participants in social life, should be educated and have professional skills, and emphasizes the mutual equality and spiritual union of men and women in family relations. In the work, Fitrat defines the concept of family not only as



a marriage and legal bond, but also as a spiritual union and the main building block of society. This work caused an important exchange of ideas about the family system and spiritual values in modern society and serves to continue the discussion even today. By studying the spiritual views of the Fitrat, we can learn key lessons for ourselves in reshaping not only the past, but present and future spirituality and social systems. Adhering to the ideals of Fitrat, we must strive to offer a suitable lifestyle to the new generation, to develop better ways of family relations and living in society. The analysis and discussion of the work "The Family" once again confirms the relevance of the heritage of Fitrat in today's society and should be appreciated as a valuable source for the enrichment of spiritual life.

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