

**THE EDUCATIONAL SIGNIFICANCE OF THE UNDERSTANDING OF MORALITY
AND NATIONAL IDENTITY IN FITRAT'S WORK "FAMILY"**

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Abstract. *This article provides detailed information about the short life of the great thinker Abdurauf Fitrat and the educational importance of moral and national identity awareness in his work "Family", while talking about the role and importance of the family in knowing the moral and national identity, and the family work carried out in this regard in the society. the conformity to the requirements of the time is revealed.*

Keywords: *family, national identity, society, husband, wife, child, Fitrat, Jadids, nation, country, personal society, morals. happiness, activity, communication, affection, loyalty, humanity, patriotism.*

Fitrat, one of the famous representatives of the Central Asian witchcraft movement, was the founder of Uzbek literature, theorist and practitioner of jadid schools, playwright, poet and scientist. He is one of those people who forever remained in the memory of the people in the history of our culture as a poet, playwright, linguist and literary critic, historian and philosopher, pedagogue and public figure. In the introduction to this article, we will talk about the educational significance of morality and understanding of the national identity in his work "family", starting with the biography of Fitrat, the founder of jadid maotabi, and studying his scientific information in the field of spiritual and moral education, which he left in the history of pedagogy.

Abdurauf Abdurahman son Fitrat was born in Bukhara in 1886 in an intelligent family. He studied in Bukhara, Istanbul madrasas and dorilfunun. Fitrat, thanks to his excellent knowledge of Arabic, Persian, Turkish, mastered the creativity of the great scholars of the East. Adib's father was engaged in trade affairs and remained in Qashqar until 1918. He was mainly raised by his mother, Mustafa Bibi (Bibijon). Thanks to his good knowledge of Oriental literature, Mustafa Bibi was aware of the gazelles of such great poets as Bedil, Navoi, Fuzuli, Zebuniso, Uvaysi. Fitrat went to study in Turkey in 1909 and studied in Istanbul dorilfunu until 1913.

He was active in the association "Bukhara education maorifi", which was founded in Turkey. His first poetic collection was published here in 1911 under the name "Sayha" ("chorlov"). The beginning of the work of Fitrat dates back to the times when revolutionary movements intensified in Turkestan, when the East woke up. In his discussion, which he created in the Persian-Tajik language in 1913, he reveals the reasons why the Bukhara emirate lagged behind other countries behind religious ignorance and prejudice. The promotion of European science and culture during this period also constituted an important aspect of the Fitrat enlightenment. Fitrat founded the newspaper Hurriyat after the February Revolution in 1917, in which he published poems and articles calling on the people to fight for independence. In his poems and poems "sorrow of the land "printed in the newspaper" Hurriyat", the lyrical hero, who turned to the struggle for the hurl of Turkestan, said: "I was born for you, I live for you, I will die for you, O Holy hearth of Turk!" the call of baralla is heard.

In the collection "Uzbek young poets", published in 1922, Chulpan, along with the poems of Elbek, a number of poetic works of Fitrat were also first referred to the Uzbek reader. He once again demonstrates his steadfastness in the nationalist and patriotic pose in such poems as "to the star of Mirrix", "in search of Behbudi's Saga", "The East", "the poet", exposing the inhuman nature of the events after October. In his stories such as "the Resurrection", religious fanaticism is exposed as a force that hinders social progress. Fitrat, as a major literary scholar, also created several works. In particular, such scientific treatises as "rules of literature", "about aruz" and "examples of old Uzbek literature" played an important role in the formation of the science of Uzbek literary criticism.

Fitrat, meanwhile, also actively served as a state and public figure. In particular, in 1921-1923 he served as the maurif people's minister in the Bukhara people's Republic. And in 1923-1924, the poet, persecuted by the frunzeists, was engaged in scientific activities at the Institute of Oriental Languages in Moscow, gave lectures. Fitrat's textbooks on Uzbek Grammar were published five times between 1925 and 1930. For his research in linguistics and literary studies, Fitrat was one of the first among Uzbek scientists to receive the title of professor. Fitrat was also arrested in 1937 under pressure from the despotic regime and shot along with writers such as Abdullah Kadiri, Chulpan, on October 4, 1938. Fitrat, although elegant in the 60s, only by the time of independence saw the face of the fast. On September 25, 1991, Fitrat was posthumously awarded the Republican State prize named after Alisher Navoi for his services in the development of Uzbek literature.

Paying attention to the theoretical aspects of the article, Fitrat created his own work "family" in 1916, in which he talks about the reform of family life, and the writer calls for ways of salvation. The ground of Fitrat's views on the family is formed by the thoughts and ideas that are put forward in the Qur'an on this issue. That is why Ham this book was sincerely opposed by progressive youth in its time. It is impossible to reform society, to direct its development towards tarqqiyat, without properly building the foundation of the family and educating the younger generation in a full-fledged correct path. Ultimately, the fate of the nation depends on the aunt of her family. This idea was expressed in Fitrat's work: "the bliss and glory of every nation certainly depends on the inner discipline and harmony of this people. Peace and harmony rely on the discipline of the anashu nation's families. Wherever a family relationship relies on a strong discipline, the country and the nation become all the more powerful and majestic.

In the practical process of the article, an attempt was made to reveal in detail the fate of the nation in its specific aspects of the Uzbek family, referring to the educational significance of morality and national identity in Fitrat's work "family". In the interpretation of Fitratning, the family consists of three important components: 1) husband; 2) Wife; 3) children.

Each of the three components of Anashu has a subtle, specific aspect. Because, while starting a family for a husband and wife is a major problem, this issue has its main facets. Fitrat keeps in mind the most important aspects of the issue before highlighting and giving the family's legal framework. The continuation of chayot in the form of children, in the eyes of Fitrat, is not only a family, but also a factor that expresses the strength of the nation, its reputation: "let's take, for example, the Belgians and the British, so that members of both nations are hardworking and mobile. But when we bring them before our eyes and express our concern, we see that the English nation has a hundred times more power and enthusiasm than the people of Belgium. Interestingly,

there is no difference in knowledge and effort between the English and Belgian Nations. Where then is so much difference in the chapter of shavkatu Shan and izzat?

The answer to this question can be found in the total number of both nations, that is, the morality of English Milatos reaches 44 thousand, and Belgians-7.5 thousand. Therefore, the common effort and deed of the English nation is several times more fertile than the effort and deed of the Belgian. The strength and honor and attention of the English nation are the result of these efforts and deeds. From this, European hockey players try to increase the number of their nation. If the European scientist undermines the prestige of his people,:

"O ye! The honor and attention of our country is not left, our nation will die nest. Grow a child to protect our honor, our homeland and our nation," the dod says. We see that the issue of family and children is not a private matter of either a man or a woman. The child is not only a continuation of parental life, but also a chain people who de The non-believers of which nationality are enthusiastic, ambitious, have a strong hand leg and are agile, and the members of the community are active and attentive to health." The quality of the Fitrat nation meant aspects that were ham-related to its quantity. I am saddened for this. The actions that determine the value and honor of the nation in the family mean, first of all, by chivalrous examples, that the husband and wife are associated with chastity, dionyacy.

Abdurauf Fitrat's moral views, ideas about national identity are largely given in his work entitled "family or family management procedures". This work was written in 1914. The work "family" is considered a work that embodies the intensity of that time. It is written with a boisterous style in its own right. The reason was that the intensity of that period in some ways also moved to works of art. In the work "family", both the spirit of criticism and the spirit of call are strong. Mother Fitrat wants to see Turkestan free, for this every Turkestan family should be a hearth of morality, limelight and freedom. The Thinker encourages the construction of a new family in this order. Only the children raised by a family that is healthy in all respects will be able to raise the nation to the top, save it from desiring: "this world is a field of struggle. The weapon of this field is a Healthy Body-Body, Mind and morality. But this weapon is broken, and the rust is rotten. With such weapons, there is neither Bliss nor pleasure for us in this world," says Fitrat with bitterness.

Indeed, both the future of our state and the position and potential it occupies among developed countries, and the thoughtful understanding of its worldview, knowledge, intelligence, duty and responsibility to the motherland, society and family, depend on today's generation. After all, such moral qualities as interest in knowledge and profession, respect for parents, loyalty to a friend, kindness, honesty and purity are formed and polished in the family.

Abdurauf Fitrat's work, family or family management routines, focuses on the emergence of the family, its role and importance in society, the internal order and rules that are followed in the family. Especially in the parts of the work "on whether to marry or not to marry", "thick (money) and what a wedding should be like", "on how the couple live", "the family's livelihood and office", these issues were thoroughly considered.

In this work, Abdurauf Fitrat covers issues that can serve as a guide for each new family. It follows from the principles of patriotism and nationalism and gives order to the first part of the book, in a sense, in the form of a normative guideline. He could be used by the Turkist, who wanted to create every new family, as a small-scale moral-domestic, hygienic-health commune. In addition, the work also touches on the material aspects of the family, the moral foundations of the

circumstances from its foundation to its breakdown. This is a very positive aspect if we look at these aspects from the point of view of that time. Because during this period in Turkestan, Khali medisina was not very developed, the culture of people's living was not so high either. Since Fitrat was in many foreign countries, there was a positive, learning needed, increased a lot of experience regarding lifestyle.

Consisting of a couple and children, led by one person, those who live together, according to Fitrat, form a family. The work states that different laws have been developed in order to protect the interests of each family, they are called "address event" (household wobble event). In this sense, when the inhabitants of a particular country weaken their family relationships due to dirt and allow indiscipline, both the bliss and life of that nation are in doubt.

Referring to the attitude towards women in the family, Fitrat cites the following narrative: "Aisha narrates. The Prophet said, " the most perfect believers are those who treat themselves with kindness and grace with their family. To their wives, the mardikarim does good, and the mardilaim is evil." In the eyes of Fitrat, the fate and prospects of the country are determined not only by raising harmonious children. In this work, it is repeatedly emphasized that the Enlightenment of the nation is also a bright manifestation in the attitude towards women.

The second part of the book is devoted to raising children. Fitrat also interprets upbringing in the traditional direction: physical education, mental education and moral education. In the harmony of these three educations, a real person matures, the author believes. In this part of the book, Fitrat, in a sense, presents a kind of theory of moral education. He exposes the problem of freedom of discretion through the concept of declination: may happiness, may activity, may communication, may love for others, etc.k. In all this, a person is brought up as a member of society, as a social being. He also touches on the issue of self-esteem, especially will. In the small chapter under the heading " Will and discretion", Fitrat encourages the child to be raised as a Will, offers the four-point rule-stages of Will education. When raising a child in a strong-willed manner, it is not the best of the parents that emphasizes that a certain freedom that is given to the child is important. The chapter "parents' rights " also provides an idea of the degree of freedom of an adult child.

The author associates the fate of the nation, its happiness with the maturity of family relations in society. In his opinion, there is not a single people in the world who are not a Taliban of self-esteem and Bliss. Where a family relationship relies on a strong discipline, the country and nation will also be so strong and strong. Fitrat brings economic illiteracy as a nation's drawback. For example, in his chapter" thick (about money) and what a wedding should be like", our people strongly criticize that all their lives spend the fallen world of goods on a one-day wedding, where they give in to unkind dreams and allow waste. The Thinker spends the wedding in a small circle without waste, noting that the money left from him is spent on young people's knowledge, health. Looking at it with attention, these thoughts of Fitarat Khali have not lost their relevance either. The reason is that even today in our society there are people who spend a lot of money on waste, saying that surfing is a dream. The author also emphasizes that economic illiteracy creates many social probl.

So then, in conclusion, it can be said that the work of The Thinker-jadid Abdurauf Fitrat "family" played a great role in the Turkestan national awakening. At the moment, it is a work with special attention as an excellent moral and educational treatise, which has not lost its relevance even now. The importance of Fitrat's moral views today is that he wants to change his moral life

and challenges people to the idea of national liberation of his time. His legacy to us truly adds a great dimension to improving and enriching our moral consciousness, our self-control, our behavior, our manners of treatment, which corresponds to our practical activities. We hope that the work of Fitratnig "family" will play a huge role in enriching the spiritual world of its time and the humanity of today.

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