

THE EASTERN MODEL OF EDUCATION IN FITRAT'S WORK "FAMILY" AND ITS PEDAGOGICAL SIGNIFICANCE

Kosimova Mekhrinoz Shokir kizi

Master's student at Bukhara State University

Email: mehrinozqosimova1993@gmail.com

Annotation: This article, written based on Abdurauf Fitrat's work "Family," provides a scientific analysis of the essence and content of the Eastern upbringing model and its pedagogical significance. The work highlights the role of the family in the development of society, the responsibility of parents in raising children, and the influence of spiritual and moral values on the development of the younger generation. Fitrat interprets the family as the main pillar of the nation's prosperity and prioritizes science, enlightenment, morality, national values, and spiritual maturity in the process of upbringing. The article examines the aspects of the Eastern upbringing model focused on humanism, moral purity, respect, responsibility, and spiritual perfection from a pedagogical perspective. It also reveals the relevance of Fitrat's views in today's education system and the upbringing of youth. As a result of the research, it is based on the fact that the work "Family" is important not only as an artistic and literary, but also as a pedagogical and educational source.

Keywords: Fitrat, family, upbringing, Eastern upbringing, pedagogy, spirituality, morality, values.

Introduction. The fundamental changes that occurred in the socio-political and cultural life of Turkestan at the beginning of the 20th century exerted a strong influence on the formation of the national revival movement. In particular, the Jadid movement set itself the main goal of leading the people out of ignorance and backwardness, developing science and enlightenment, and achieving national progress. Abdurauf Fitrat occupies a special place among the representatives of this movement. He left an important mark on history not only as a writer and playwright but also as a major educator, enlightener, and thinker who fought for the development of society. In his works, Fitrat paid special attention to the issues of science, education and spirituality as the main factor of the nation's development. Fitrat's work "Family" is one of the important examples of Jadid literature and pedagogical thinking, in which the role of the family in the life of society, the essence of child-rearing, and the importance of spiritual and moral values in human development are deeply illuminated. The work promotes the ideas of raising a harmoniously developed person based on the Eastern model of education. The author interprets the family as the primary and most important place of human upbringing and substantiates in a scientific-journalistic spirit that a healthy spiritual environment within it is the foundation of societal development. In this regard, the work "Family" is an important source reflecting the social problems of its time and serving to form national consciousness and enlightenment. In the current process of globalization and

informatization, issues regarding the upbringing of youth, the preservation of national values, and the upbringing of a spiritually mature generation are becoming increasingly relevant. The weakening of family values and the intensification of spiritual threats in modern society require new approaches to the upbringing of the younger generation. From this point of view, the scientific study of the Eastern model of upbringing and pedagogical views in Fitrat's work "Family" is of great theoretical and practical importance. The ideas put forward in the work serve as an important methodological source for educating youth based on national and universal values in today's education system.

Literature analysis and methods. Research is being conducted on the spiritual and moral heritage of Abdurauf Fitrat and his role in raising a harmoniously developed generation. In particular, the personality, scientific and creative activity, and spiritual heritage of Abdurauf Fitrat have been studied by such scholars as A. Khalid, E. Allworth, I. Baldauf, E. Lazzerini, A. Bennigson, H. Komatsu, I. Yolqin, T. Kosaoglu, Y. Avji, and E. Nabi. The study and systematization of the advanced ideas and views of our progressive ancestors in Uzbekistan, the study of the role and influence of the Turkestan Jadids in the development of national statehood from a historical point of view have been studied by D. Alimova, K. Rajabov, D. Ziyaeva, D. Jamolova, the features of the literary heritage by B. Kasimov, O. Sharafiddinov, H. Boltaboev, I. Ganiev, as well as the socio-political and philosophical views of Abdurauf Fitrat by G.N. Navruzova, R.T. Shodiev, K. Shodmonov, K.N. Nazarov, M.N. Melikova, J. Yakhshilikov, S. Akhmedov, U. Dolimov, E. Yusupov, M. Rakhimova, D. Togaeva.

In the process of conducting this scientific research, modern methodological approaches to scientific cognition and pedagogical-analytical methods were utilized. The methodological basis of the research is the enlightenment and pedagogical views of Abdurauf Fitrat, the scientific and philosophical concepts of Eastern thinkers on education, and the theoretical principles of modern pedagogical science. In the course of the study, primarily based on the principles of historicity and consistency, the socio-political and cultural environment of the period in which Fitrat lived and worked was studied. Through this method, the essence of the Jadid movement, its role in the process of national revival, and the factors that influenced the creation of the work "Family" were scientifically analyzed. The influence of the Turkestan Jadidist environment and Eastern spiritual values on the formation of educational views in the work was clarified. The comparative-analytical method also occupied an important place in the article. Using this method, Fitrat's views on family upbringing were compared with the pedagogical views of Eastern thinkers, particularly Abu Nasr al-Farabi, Abu Ali ibn Sina, and Alisher Navoi. As a result, the continuity of the Eastern model of education, the continuity of spiritual and moral principles, and the unique aspects of Fitrat's pedagogy were revealed. The study also utilized textual criticism and content analysis methods. Concepts such as upbringing, spirituality, morality, parental responsibility, and child development in the work "Family" were analyzed, and their pedagogical essence was highlighted. The thoughts and ideas in the work were systematically studied, and their aspects related to the current educational process were clarified.

Results and discussion.

In the process of familiarizing himself with numerous scientific studies by Eastern and Western scholars, it was noted that Fitrat strengthened his knowledge of the family and created a perfect manual for his time. The booklet "Family," the result of his painstaking research, is aimed at increasing the role of the family in society and human life, and defining the legal and moral norms of family members. According to Fitrat, if there is order and discipline in the family, its members will use these qualities in their social life [1; 228]. This will allow them to perform their official duties at a high level. The construction of a family based on the principles of morality, politeness, diligence, and tolerance is very important in relationships and communication between people and plays a special role in an individual's character and behavior. A family consists of three important factors: husband, wife, and children. Each of these three factors is extremely delicate and has its own characteristics. For example, for a husband and wife, marriage is the main problem, but it also has important aspects that are unique. Regarding the formation of a family, the scholar said: "Marriage is the union of one man and one woman." In particular, it means being a partner in life with love and kindness. Husband and wife should be together on the journey of life, which consists of difficulties, companions in physical and spiritual peace, helpers in fulfilling human duties, caring in times of sorrow and despair, and companions to each other in times of happiness and happiness"[1].

It is substantiated that Fitrat wrote about the function of the family, physical education, mental education, and moral education in his work "Najot yo'li" and further expanded these ideas in his work "Family." In both works, it is broadly and comprehensively highlighted that young people, who are the successors to the country's development, primarily receive education and upbringing in the family. Fitrat titles one chapter of his work "Family" as "Do Girls Also Need to Learn?" The reason for Fitrat's raising this issue is: "What kind of personality children will grow up to be in the future depends on how their mothers raised them." In this chapter of the work, there are such progressive ideas that are relevant not only for their time, but also for today: "We must raise our children to be good people, that is, they should grow up to be faithful, selfless, and diligent. To achieve this goal, mothers of the nation must receive upbringing and education, and improve their morals and knowledge. Otherwise, since our wives are more timid, weaker, and less energetic than men, our children will become like them." 98]. In the second part of the work, Fitrat emphasizes that the role of moral education is very great in the comprehensive development of a child, and in this, first of all, parents and teachers themselves need to be well-mannered. For parents to seriously engage in their children's upbringing, they must first possess certain knowledge about child-rearing. Both of them must perfectly fulfill their duties and parental duties so that they "make the child physically, mentally, and morally mature and bring them to the field of life with strong, intelligent, and good morals"[1;54].

Fitrat's Eastern code of ethics, that is, the concept of moral education, is about the ways of achieving the comprehensive perfection of young people. This issue occupies a central

place in almost all of Fitrat's works. One of the important laws of this sphere is that the spheres of spiritual life and the events occurring within them are inextricably linked and interconnected. In this regard, it is impossible to imagine that the attitude toward the heritage of the Jadids is rising to a new level during the current period of Uzbekistan's development in isolation from the process of renewal occurring in spiritual life [6;16]. During the analysis of the work, it was revealed that Fitrat's pedagogical views are inextricably linked to the main goals of the Jadid movement. The author views the family as the starting point of national revival and places special emphasis on raising the younger generation as educated, broad-minded, and spiritually mature individuals. In particular, the work pays great attention to the role of women in the family and the mother's responsibility in upbringing. This shows that Fitrat put forward advanced pedagogical views for his time.

Conclusion. In conclusion, Abdurauf Fitrat's work "Family" is considered one of the enlightenment works that embodies the important theoretical and practical foundations of the Eastern model of education. In the work, the family is interpreted as the foundation of society, and the upbringing of children as the main factor determining the future of the nation. Fitrat emphasizes the role of the family in raising the younger generation as spiritually mature, morally pure, educated, and patriotic individuals. The educational views put forward in the work are in harmony with today's pedagogical process, in which national values, Eastern etiquette, parental responsibility and ideas of enlightenment are of priority importance. The author evaluates a healthy family environment and proper upbringing as an important condition for the development of society. In this regard, the work "Family" is valued as an important source of not only artistic and literary, but also pedagogical and social significance. Fitrat's views on upbringing are of great scientific and practical importance in educating modern youth in the spirit of national and universal human values.

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