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THE ROLE OF ABDURAUUF FITRAT'S THOUGHTS ABOUT HUMANITY AND TOLERANCE IN FAMILY ETHICS IN EDUCATION OF YOUTH

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ABSTRACT

In this article, the role of the views of Abdurauf Fitrat, who is one of the great representatives of the Turkestan Jadid movement in the early twentieth century, about humanity and tolerance on family ethics, in the education of young people is described. It is scientifically interpreted that Fitrat in his works delves deeply into the need for marriage, the tolerant relationship of family members, the rights and duties of parents, children, and even the upbringing of infants and how young mothers should behave in it. Therefore, this scientific article emphasizes the role of tolerance as a social factor in the family and society, with special attention to the socio-ethical and labor education of children. It is also analyzed that a healthy, enlightened family and a comprehensively mature generation, which he brings up, are important conditions for the foundation of the country's glory and power.

INTRODUCTION

In the framework of the Action Strategy for the five priority areas of development of the Republic of Uzbekistan for 2017-2021, a unified state policy is being pursued in the field of strengthening family, maternal and child health, promoting a healthy lifestyle among the population, forming a positive reproductive system. Among these priorities, special attention is paid to issues such as humanity, tolerance, family and family relations, family ethics. Humanity is a concept that refers to the work done within the boundaries of humanity, the humane attitude to life, human destiny, that is, the mind, spirituality, culture, ethics, thinking, language, and other aspects. Humanity is

inextricably linked with the principles of tolerance in human relations in society. As stated in the Declaration of Principles of Tolerance, "Without tolerance, there will be no peace, and without peace, there will be no progress and democracy". The word tolerance has the same or complementary meaning in almost all languages. To summarize, "tolerance" means endurance, forbearance, respect for different views and actions, kindness, generosity, forgiveness, kindness, compassion. Tolerance is, in essence, a socio-cultural phenomenon that includes knowledge, assessments of "others" and "special" values, and a system of practical activities based on them.

MATERIALS AND METHODS

Our people have paid special attention to family and family upbringing in bringing up young people from time immemorial. The most ancient social tasks of the family are the continuation of the human race, the upbringing of children, the effective organization of living conditions, and the leisure of family members. By including their children in the larger stream, society, the family also influences the direction, economy, culture, and enlightenment of society. Great and respected people, people have become leaders of society based on family upbringing. The great enlightened Jadidist Abdurauf Fitrat (1886-1938) wrote *The Family or Family Management Procedures* in 1914 on the family, its foundations, socio-political significance, and methods of educating young people in the family, and it was published in 1915.

A number of scientific articles on the work of Abdurauf Fitrat "Family" and its historical significance today have been published in the national and international press. In particular, A. Aliyev's scientific pamphlets "Abdurauf Abdurahim ugli Fitrat" in 1984 and 1994, B. Kasimov's "Colleagues. Behbudiy, Ajziy, Fitrat" (1994); I. Ganiev's "Fitrat, faith, creativity", "Fitratshunoslik", Bukhara (1994); R. Fakhruddin's "Family" (T., 1993), "Educated Woman" (T., 1994), O. Musurmonova's "Family Spirituality - National Pride" (T., "Teacher", 1999), "Formation of the spiritual culture of teachers (T., "Teacher", 1996), "Family pedagogy" (p. 43), "Family spirituality - national pride" (p. 90). "Abdurauf Fitrat" by H. Boltaboev (1996), "Scientific heritage of Fitrat" (1996), "National education" by M. Kuronov (Samarkand, 1997), "National Awakening" (T., 2002), "Fitrat - Linguist" (T., 2001); Corresponding Member of the Academy of Sciences of the Republic of Uzbekistan S. Mamajonov's article "Fitrat" were published in the book of "Great figures, scientists" (Famous Central Asian thinkers, sages and writers, Book 3, T. : Abdulla Qodiri National Heritage Publishing House, 1997.-129-134 pages). Also, M. Ergashev's "Abdurauf Fitrat is a great lawyer" (T., 2001); Poet Abdujalilova's views on Abdurauf Fitrat's family and child upbringing (T., "Writer", 2002, -72), Jumanazar Beknazar's "Mother and child support" (T., Abu Ali ibn Sino Publishing House, 2001, -95) were published. Internationally, Barthold's *History of Cultural Life in Turkestan* (Moscow, 1997) and J. Nehru's *Otkrytie Indii* [Nehri's Discovery of India] (Moscow, 1958) were published internationally. These studies provide insights into Fitrat's work, creativity, and family. Nevertheless, Fitrat's work "Family" and its main ideas are still relevant today, especially at a time when family divorces are on the rise. In the "Family" novel, Abdurauf Fitrat elaborates on the need for marriage, the tolerance of family members, the rights and

responsibilities of parents, children, and even the upbringing of infants and how young mothers should behave in them.

Of course, "a person's destiny, successes or failures in the future life, happiness or unhappiness, career choice, even mood, are related to his family environment. The fate of the family depends on the individual. It is an age-old fact that the spiritual image of a society depends on what kind of families it is. Because the family is a socio-spiritual link in society, a small representative, and it is on the basis of the family that the present and future of our people are built. There are four great social functions of a family in the state and society. 1. It is the main demographic cell that "delivers" the people who make up society. 2. The family is the only place that serves to restore the energy we expend in our daily labor. 3. The family is the basic school that educates the people it "cultivates" for society. 4. Man only receives true spiritual and spiritual nourishment from the family, he learns to be human.

Abdurauf Fitrat's "People's movement, wealth, happiness, and honor, bravery, weakness, humiliation, poverty, neglect, dependence, slavery, and captivity depend on the upbringing they received from their parents as children". "This world is a battleground. The weapon of this field is the body, the body, the intellect, and the good morals"

Today, the family is defined in science as follows: "The family is a social group based on the natural-biological, marital, kinship, economic, legal, spiritual relations of people, with a sense of unity and mutual responsibility". Or in other words, the family is the basic unit of society and has the right to be protected by society and the state. The family is the basis of society, the foundation of society, the source of state power.

In the book of A. Fitrat named "Leader of Salvation" written in 1915, "The world is like a common arena of struggle, and the great heroes of this arena are people." In order to win this struggle, one must have three types of weapons: the first is "health", the second is "common sense", and the third is "morality" (high morality). The whole nation is responsible. Today we have these concepts of "common sense and morality" combined and expressed by the term "spiritual education".

As the President of the Republic of Uzbekistan Shavkat Mirziyoyev noted: "It is more important than ever to pay attention to spirituality and enlightenment, moral education, the pursuit of knowledge and development of young people". So, according to this authoritative opinion, spiritual and moral education is an "inner force". Its content consists of:

spiritual purification of human;

encouragement to rise;

enrichment of the inner world (knowledge);

strengthening the will;

correct formation of beliefs;

Awakening of conscience.

These are also the main tasks of spiritual and moral education. The role of family upbringing in the spiritual upbringing of a person and a child is invaluable. Because, as some sources say, in the family, the father is the pride, the mother is the love, the brother is the pride, the brother is the hope, the sister is the honor, the uncle is the blood, the uncle is the friend, the uncle is the medicine, the aunt is the harmony, the wife is the test. , child - gift, bride - debt, groom - duty, marriage - tolerance, neighbor - confidant, teacher - propeller, student - courage, friend - religion, enemy - betrayal, family - luck, livelihood - income, life - opportunity, life There are sayings: exam, love - rainbow, migration - growth, death - truth, life - happiness.

Spirituality in society means knowing the secrets of science, educating the younger generation, vocational training, creating a worldview, attitude, environment, ideological conditions for literacy. For spiritual growth, first of all, it is necessary to improve natural, physical health. The movement "For a Healthy Generation" is not on the agenda in vain. A person of quality, that is, a person who is not physically healthy, cannot have a well-rounded child. Scientists have been struggling for years to improve the gene pool, heredity of cotton, trees, plants, animals, and even chickens. These issues are addressed in the context of molecular biology and genetics. In order to improve the human race, the nation's gene pool, which is the most perfect of all creatures on earth, it is necessary to fight against hereditary diseases, solve many socioeconomic, spiritual, and educational problems in addition to their prevention. A one-sided approach to the issue of education in the Soviet era led to our spiritual impoverishment. For example, according to Mustafa Muhammad's book, *Reading the Future*, one of the orientalist said: "If you want to destroy the memory of a nation, there are three ways to do it. They are 1. Break up the family. 2. Disrupt education. 3. Disrespect leaders. 1. Destroy the mother's place in the family to break up the family. Let her be ashamed and hated for being a "housewife". 2. Focus on the teacher to disrupt teaching.

Let him not be appreciated in society. Make it so disreputable that even its own students don't notice it. 3. Pay attention to the scholars to devalue the leaders. Always blame them, hit the ground they lean on. Raise doubts about them, lest anyone should hear or follow. If a family is lost, a devoted teacher is destroyed, if a leader is lost, who will educate the next generation? That is why it is necessary to look for the reasons why the head of our state pays attention to the family, teachers, and mentors. "Thanks to our mothers, the soil of our Motherland is as beautiful and honorable as the gardens of paradise. Thanks to the prayers of mothers, our country is peaceful, the sky is clear, our work is productive, our lives are blessed. It is clear that the spiritual level of any nation is determined, first of all, by the spiritual level of women. All our efforts are aimed at implementing the idea that "the most prestigious person in Uzbekistan should be a teacher".

In fact, in our society, the functions of the family are 7: 1. To continue the generation A. Fitrat's work "Family" consists of two parts, the first of which deals with marriage and non-marriage, how many wives can be married, what wife to choose when it is necessary to marry. It also explains what the future couple should focus on in the first place, how love and the wedding should be. 2. The function of caring for children. In the second part of Fitrat's work, he expressed his views on the topics of child-rearing, physical education, mental and moral education, school. 3. Economic function of housekeeping, in the first chapter of the work, expressed his views on how a couple should live. 4. Caring for the elderly. 5. Feelings of duty and responsibility. 6. Meet the treatment requirements. 7. Describes social philosophical ideas in both sections on the effective use of free time.

In addition, the Family Code (1998) contains the basic principles of family-marriage relations, the basic principles of which are as follows:

The principle of single marriages

The voluntariness of marriage

Freedom of payment (controlled by the state)

Equality of spouses in family and family relations

The principle of joint upbringing of children

Mandatory medical examination of married persons

In the process of family upbringing, there is the concept of "family ethics", in which each family has its own ethics and aesthetics. In this sense, A. Fitrat says the same about family morality: "Family morality" is the conscious management of the family. According to A. Fitrat, family morality is the basis for the family to be independent and happy. It starts with "a beautiful life of a couple, and without this love and affection between a couple, marriage becomes a self-harm".

RESULTS AND DISCUSSIONS

Thus, A. Fitrat's views on the formation of the foundations of the family and the progressive concept of family morality and its management are as follows.

Abdurauf Fitrat's first idea of family-based civilization is that the formation of the family, the foundation of family management, is related to Bani human culture.

“The formation of the family, that is, the Ahl al-Bayt community, in other words, the foundation of family management, is the basis of pure Bana Adam culture, and the formation of the family system is related to family-based civilization. “The family consists of a couple and children. In other words, a family is a group of people living in the same house. It is clear from these descriptions that the family is also a community of several people. Each of them is captive to something human, that is, to their own culture. One can

seize and occupy the rights of the other. A law is also needed among family members to prevent this aggression.

It is essential to note that the legal basis of the law, or the institution of the family, as stated by Fitrat, is firmly established in modern Uzbekistan. In particular, the Family Code (section 8, consisting of 238 articles) was adopted on April 3, 1998. This law was adopted on the basis of Article 16 of the Declaration of Human Rights (December 10, 1948) and Articles 63-67 of Chapter XIV of the Constitution of the Republic of Uzbekistan. was also accepted.

Abdurauf Fitrat says that family morality begins with a couple's love for each other. The need for a couple to have a sincere relationship has to do with their idea of family morality.

He sharply criticizes the feudal attitude of the husband towards his wife in his time (unfortunately, this is still the case) and reveals the reasons for the disregard for women's rights. At least a sincere relationship between the couple should be achieved, he says.

Fitrat advises paying attention to choosing a suitable partner in marriage, mutual compatibility of the couple, and to avoid unnecessary expenses of the wedding. According to Fitrat, family life and spiritual tolerance Young people on the threshold of marriage should pay attention to 4 things: wealth, lineage, beauty, and faith. The property (lineage) and lineage of the husband and wife who dream of marriage should be approximately the same. Otherwise, the husband and wife are not equal to each other, and if one is rich and wealthy, the other party is constantly tormented by his life, accusing him of poverty and inferiority. Religiosity knows God, knowing Him, and fearing the Truth. Thus, the basis and criterion of good morality is the fear of God and the knowledge of the Truth, that is, piety. It is stated in every chapter, especially in the chapter on marriage, that it is necessary to be pious. Couples do not tolerate oppression, torture, and infidelity towards each other From this point of view, A. Fitrat corresponds to the criteria of running an economic function or household chores from the current family functions.

Abdurauf Fitrat's second view on the foundations of the family is that family members have their rights and responsibilities.

At the same time, he argues that in the family, husband, wife, and children should have their rights, duties, and responsibilities. Of course, this process, as mentioned above, is related to the function of the "Family Code" and the Basic Encyclopedia, which is reflected in the decrees and resolutions of the President, and in which the family feels the duties and responsibilities.

The formation of A. Fitrat's family economy is a continuation of his views on family morality, and husband and wife should cooperate in the maintenance and management of the family. But in most cases, the initiative must be taken by the man. There are two tasks: **first**, the male family must earn enough to support the family; **second**, the wife must know how to save this money for

the family. It is noteworthy that the joint efforts of husband and wife for the welfare of the family are being promoted. According to Fitrat, a wife should keep the house in such a discipline and order that she will be happy and joyful when she sees her husband. When her husband returns home from service, let him show kindness and kindness so that the burden of the market falls on her husband's shoulders. Her husband's goods and belongings should be taken care of better than his goods and belongings. Fitrat also states that it is the husband's responsibility to educate his wife if she is a commoner. In order not to be deprived of the privilege of education, our women must be aware of their faith, prayer, and Islamic morality. All these cases correspond to the principle of equality of spouses in family and family relations.

Abdurauf Fitrat is the third view on the fundamentals of order and discipline in the family.

“Where there is a family relationship and strong discipline and order, the country and the nation will be as strong and orderly. If the people of a country, through immorality and ignorance, weaken family relations and allow indiscipline, then the happiness and life of that nation will be in doubt”.

A. Fitrat's idea of family morality is a continuation of the idea of maintaining chastity and honor in the family based on the family. Faith and chastity - that is, piety and honor are necessary and necessary not only for the happiness and discipline of a family but also for the happiness and stability of a country. Today's Europe is evolving in science, art, and culture. "But what threatens their hearts is this immorality and impurity," he said. If this indecency and ugliness continues in them in this way, there will be no day and no doubt that they will perish. It is well known that these thoughts of A. Fitrat are in harmony with today's life.

Abdurauf Fitrat's fourth view on the foundations of the family is that there are laws governing family relations.

“I am convinced that the most acceptable law for the happiness of the family will be Islamic law. However, even the most miserable families in the world will be among us Muslims because we do not follow any of the divine laws. The cause of our unhappiness is the result of our every action, dream, and misconceptions about pregnancy, many of which are "contrary to the rules of the Qur'an”.

A. Fitrat's view on the preservation of family impurity in the chapter on family ethics is a continuation of it. According to the concept of zeal in family morality, “the protection of chastity and honor is obligatory on men and women, so each of them has the right to turn the other party away from haram. They call this work zeal. Hence, the husband should be proactive in maintaining the chastity and honor of the wife, and the wife should be proactive in maintaining the chastity and honor of the husband. “But many men see zeal as their only right. They run after their filthy deeds day and night, and when their wives become aware of their actions, they beat them and consider the poor woman worthy of punishment.

Abdurauf Fitrat is the fifth view on the fundamentals of the family, a social habit that ensures the continuity of humanity through marriage (marriage or marriage) in family relationships.

A marriage is a legally formed union formed by mutual consent of the two sexes for the purpose of starting a family, having children and raising them. Marriage is a historically formed family bond between a man and a woman, which is in line with the Family Code's principle of voluntary marriage. "...There are two kinds of beings in man. One is personal existence, the other is social existence". Fitrat described it in the first part of his book, *On Marriage and Singleness*. "... Nevertheless, sexual intercourse between men is the cause that ensures the social existence of Bani (humanity) Adam. If it rises completely out of the world, it is clear that humanity will face a crisis. A. Fitrat explains marriage (marriage or marriage) not as the satisfaction of a greedy instinct, but as a social habit that ensures the continuity of mankind. Because the culture of human beings, unlike animals, is known for its cultural approach to the issue of marriage. Married men and women are equally responsible for the upbringing of their children and their health and happiness.

Since marriage is the sole basis for the formation of the family, it is regulated not only by moral norms but also by special legislation. In Uzbekistan, according to the Family Code, marriage is based on the voluntary consent and equality of the parties and is concluded in the civil registry offices. In many parts of the world, marriage registration is now legal. In some countries, religious (Islamic, Christian marriage) is officially recognized, while in others, civil or both are used.

A. Fitrat approached many issues with extreme caution. At the same time, he critically assessed the spiritual and social situation in the Emirate of Bukhara. Speaking of family problems, the author gives examples of inappropriate and harmful methods of education that are specific to his time and era.

From a modern point of view, of course, many aspects of "Family", such as "How many wives can be married", "What should a future couple pay attention to in the first place", "Should girls also get education?", "Parental rights" "And some other issues are covered one-sidedly. Therefore, pedagogy-psychology requires a critical approach in the development of family sciences. But this work, which was extremely important for its time, has not lost its historical significance.

The next is A. Fitrat's opinion on the fundamentals of the family in the chapter on family ethics. This is in line with the principle of meeting the treatment requirements of the current Family Code. He calls it "visol". "The couple's first goal is to have children. The means and reason for achieving this goal is visol. But some people who don't know the rules of health care go through the process of sexual intercourse, which leads to infertility". It should be noted that Fitrat puts being conscious and cultured in sexual intercourse on the agenda for the first time.

Abdurauf Fitrat's sixth idea about the foundations of the family is that the purpose of marriage is to have children.

He repeats this idea over and over again. One of the greatest sages of the family, the Prophet (peace and blessings of Allaah be upon him), considered marriage to be sunnah and encouraged and encouraged us to do so. It is narrated that the Prophet (peace and blessings of Allaah be upon him) said: "Marry and increase your authority, and on the Day of Resurrection I will be proud of your hearts".

Research of public opinion shows that Uzbekistan has a long history of strengthening the family, improving its welfare and improving social and living conditions, protection of motherhood and childhood, ensuring access to and quality of medical services in the field of reproductive health, creating favorable conditions for childbirth and development. In the society of Uzbekistan, the family has retained its status as the most important social institution in which a comprehensively mature generation grows up. The majority of respondents (73.9%) reaffirmed that children are the most important value in life and a necessary condition for living a happy and stable family.

The opinion of A. Fitrat on the foundations of the family in the family relationship is related to compromise. Based on the hadith of the Prophet (peace and blessings of Allaah be upon him), "He who conquers anger is the strongest man," he follows the path of reconciliation and peace. That is, a wise person has inner strength and solves problems with the mind, not with shouting. It is narrated on the authority of Abu Hurayra (may Allah be pleased with him): "The behavior of women is inherently crooked like the side ribs. If you try to correct their behavior by force and coercion, you will break (that is, they will be separated from you), and if you try to take advantage of this situation, you will benefit". Thus, the way of reconciliation is the core of family morality, which embodies the essence of protecting men from pettiness, as well as respect for women's rights.

Abdurauf Fitrat's issue of divorce in family relations is the seventh opinion on the foundations of the family.

He writes. "Sometimes hatred and bullying between husband and wife reach a level that does not stop. If there is no divorce in this picture, the life of the husband and wife will be spent in grief". It should be noted that A. Fitrat first of all says that divorce is only a means to get rid of grief and sorrow. In fact, he researched the issue with extreme pain. In our country, the spleen is in a tragic situation and it is difficult to talk about it. According to Fitrat, the spleen "burns the lives of an entire family".

Nowadays, the Family Research Center is monitoring troubled families. The monitoring identified 12,101 troubled families in 2018. There is a proverb among our people: "Forty days are blessed in a house where one day there is a quarrel." There will be no peace and prosperity in a blessed family. In 2018, the number of families on the verge of divorce in Uzbekistan was 32,230, of

which 25,826 were reconciled and 36,549 were orphaned. Leo Tolstoy is right when he says, "All happy families are alike, and unhappy families are all unhappy in their way."

In 3 months of 2019, 8019 rulings were registered in Uzbekistan. In Tashkent - 1101, in Andijan region - 1056, in Namangan - 673, in Bukhara - 499, the number of families wishing for divorce was 11,825. Happily, 7,179 of them ended up reconciling.

Unfortunately, the biggest problem of the family at some point remains divorce. For example, when our researchers studied the main causes of family divorces, 47% of them were caused by misunderstandings between husband and wife, and 25% of divorces were caused by third-party interference. Accordingly, the Family Research Center is conducting extensive outreach work in all regional offices not only with the husband or wife but also with other family members.

It is right that the religion of Islam allowed divorce, but allowed it when necessary. In other cases, the use of this judgment is not right, it is a sin. Because in the Eastern family system, the initiative of divorce and its solution is left to the man. If a woman takes the initiative, she must appeal to her husband three times, providing three proofs. That is why Fitrat speaks here in the spirit of appealing to the heads of relative families - men. Fitrat writes: "If a woman has good intentions, ignorance and inexperience or stubbornness makes a mistake in housework, child-rearing, and relationship with her husband, it is necessary and necessary to look at him with forgiveness, show mercy and live in harmony". Fitrat then, as a Muslim, sheds light on the process of divorce according to Islamic rules when the opportunity is exhausted.

According to him, the land up to the divorce:

He does not sleep with her wife for two or three days.

If this does not work, he will advise his wife.

If these measures do not work, then say the word "Taloq [divorce]".

This process was also progressive for the period of the XIX-XX centuries. This thesis was extremely common in Eastern family ethics. The wise man does not go to break up the family, and when it is not possible, he solves the problem consciously. There will be agreement on the two sides.

A. Fitrat's focus on choosing the right marriage partner is one of his important thoughts on the fundamentals of the family. Paying attention to choosing the right marriage partner; it is stated that the couple is compatible and that the wedding is free of extra costs.

The experience of national-historical tolerance in the formation of a healthy generation in our country is based on three conceptual directions. These are

the first, the concept of Generational Purity, the second, the concept of the Teacher Institute in Education, and the third, the Concept of Action in Activity. It is on this factor that our ancestors raised a healthy generation.

The concept of generational purity

From time immemorial, we have paid great attention to the purity of the lineage. If we look at the way of life and thinking of our ancestors, we see that they paid great attention to the lineage, the purity of the seven pinks, and the health of their offspring. In particular, in the teachings of the great man Amir Temur, "I paid attention to the search for a bride in order to marry my sons, grandchildren, and relatives. I saw this work as equal to the work of the state. I inquired about the lineage of being a bride, the seven roses. Through specific people, I found out about his health, his physical maturity. As long as the bride is free from all defects in her lineage, morals, health, and vigor, I gave a big wedding to the people and sent her away". According to ancient traditions, "as the child passes from the father's pink belt to the mother's body, mothers should pay attention to the protection of their child's health and ensure that he is healthy in the womb"

Consequently, as long as there is a concept of generational purity in the way of life and the national mentality of the Turkic peoples, it should be considered in all its aspects with radical views. It is necessary to look at the layers of history to the present day: why are children with disabilities born in spite of so many propaganda and events? Is nature different or human consciousness? Where are we making a mistake? The answer is terrible: we have a break in national education! Incidentally, the concept of generational purity is based on the iron laws of national education. As a result of the concept of hereditary purity, the concept of preserving a person's humanity is primary, and he or she now moves from choosing a suitable spouse to living a decent life.

In the early nineteenth century, in the history of domestic life, vices that corrupted the human race, such as prostitution or prostitution, were exported to us from abroad. That is why we have described our history of the nineteenth and early twentieth centuries as "the dirtiest and darkest age". Today, important measures are being taken to establish family universities, to conduct marriages, to conduct interviews with individuals, to conduct weddings in an orderly manner, and to prevent divorces. The medical examination of young family builders is a modern manifestation of the national-historical concept of generational purity.

CONCLUSION

Abdurauf Fitrat was a moralist of his time. His views on family ethics play a significant role in the development of Uzbek family pedagogy in the twentieth century. These views consist of these seven distinctive ideas:

Family morality begins with a couple having a sincere relationship with each other.

The formation of the welfare of the family is an equal burden on the husband and wife, and it is part of morality.

Chastity and honor in the family lead to happiness.

The purity of the family requires the joint action of the couple, maintaining the purity of the family is one of the cores of family morality.

Proper sexual intercourse is an integral part of family morality.

The presence of a culture of reconciliation and tolerance in the family signifies moral maturity.

The most delicate, complicated, and worst honest aspect of family morality is divorce.

Generally, Abdurauf Fitrat's (1886-1938) peculiar concepts about the family are skillfully described in the novel "Family". These concepts and views have not lost their value a hundred years later, even at the beginning of the current XXI century.

Abdurauf Fitrat, one of the great figures of the twentieth-century Turkestan Jadid movement, was politically charged in 1930. He was arrested in 1937 on charges of anti-Soviet activities. After a year and a half of torture, he was tried by the Military Chamber of the Supreme Court of the USSR on charges of "enemy of the people" and "counter-revolutionary" and was shot dead on October 4, 1938.

After the independence of Uzbekistan, on September 25, 1991, Fitrat (posthumously) was awarded the Alisher Navoi State Prize of the Republic of Uzbekistan. The Fitrat Garden and House-Museum were established in Bukhara. A statue of Fitrat was erected in Bukhara. Several schools and streets in the republic were named after Fitrat.

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