

## Abdurauf Fitrat's Work "Rakhbari Najot" and its Modern Philosophical Interpretation

**Jumaniyazova Mokhira**

International Islamic Academy of Uzbekistan Teacher of the "International relations and social sciences" department

### ANNOTATION

The article talks about the essence of science in Abdurauf Fitrat's work "Rahbari Najot" and the importance of the work today. The end of the XIX th century, the existence of social issues in the XX th century in today's modern society, requires a broad analysis of the work. Social views in the work are philosophically explored in the article.

**KEYWORDS:** Abdurauf Fitrat's social views, social problems, the development of science, the issue of pilgrimage, civil society, the development of society, fanaticism, ignorance, Islamic enlightenment, views of Jadids.

### INTRODUCTION

It would not be an exaggeration to say that the reforms carried out in our country are showing their high results in every field today. The main part of such reforms envisages the harmonization of the social sphere.

"When talking about the upbringing of the young generation, I would really like that each of us, especially our sons and daughters who are coming into life, follow these thoughts of our grandfather Abdurauf Fitrat. Here is what our great ancestors wrote: "It is up to the people to move towards a specific goal, to become statesmen, to be happy and to be respected, to be worldly lovers or to be humiliated by being weak, to bear the burden of misfortune, to be neglected, to be subordinated to others, and to be slaves and captives. depends on the upbringing received from parents in childhood" [1, 24].

It is a proven fact that the solution to the existing problems in the society will be implemented through the reform of education. Here, it is clear that the center of education is in the family, and it is inextricably linked to the education of parents. These issues are scientifically analyzed in the following article.

### MAIN PART

A unique mechanism of education has been formed in our society. The provision of this mechanism directly depends on the composition of several factors. One such factor is the harmony of religious and secular knowledge in a person. As long as these sciences coordinate human activities in society. Today, the demand for religious and secular knowledge has increased in our country, and wide opportunities and conditions are being created to satisfy this need.

At this point, we can see the proof that wide opportunities are created for representatives of all religions in our country, for example, freedom of belief is guaranteed in our basic law, and the rights of believers are defined in the Law "On Freedom of Conscience". It is recognized

that religious organizations are an integral part of our civil society. The publication of religious literature has also been launched in the prescribed manner. All conditions are provided to enrich our spirituality. Today, in a period of positive and significant changes, some social deficiencies are being allowed. Under the influence of such shortcomings, vices such as religious illiteracy and bigotry may develop. Such diseases existed in the late 19th and early 20th centuries.

We all got information about the situation in the end of the XIX century and the beginning of the XX century through various literature. The search for answers to the difficult questions of that time was fully covered in the works of intellectuals such as Abdurauf Fitrat.

We know that the main reason and purpose factor for Abdurauf Fitrat's creation of "Rahbari Najot" was social problems, ignorance, lack of religious knowledge at that time. Reasonable and proven solutions to these problems have been fully explained by Allama in this work. Some of the issues presented in "Rahbari najot" still exist in our time, which shows that there is a need to study the work even today. A few such issues have been analyzed below, comparing them with those of that time and today.

It is known that science serves as the main tool for a person not to get lost in the path of life, to understand good and bad, white and black, and to rationally organize his life. Thanks to it, people's lifestyle improves and society's development accelerates. Today, as a result of the development of science, phenomena that have been a puzzle for thousands of years are revealing their secrets, the conveniences for human life are increasing, and the development of society is accelerating.

Islam highly valued and supported any discoveries and innovations that serve human interests and the development of society. However, some fanatics interpret the principle of rejecting innovation and heresy aimed at adding additions to the immutable religious archons of Islam, which serve to ensure internal religious stability and unity, for malicious purposes, and evaluate social, economic, and cultural development in society, as well as scientific discoveries that serve it, as heresy. In particular, in their opinion, radio, television, theater, and computer technologies, which are the achievements of today's scientific development, are heresy, and their use is a sin. According to the claims of fanatics, it is not necessary for women and girls to acquire knowledge, and their activities in social affairs are considered haram [6, 74].

If you pay serious attention, it is not difficult to understand that behind their denial of scientific innovations lies a denial of the immutable principles of Islam. At the same time, such views show the groundlessness of the ideas of the bigoted forces, that they seek to expose the sources that serve to reveal the un-Islamic nature of their actions into "heresy".

Quranic verses, hadiths and opinions of scholars also confirm that knowledge is superior and there is no other salvation in Islamic teaching.[4, 78]

In particular, Abdurauf Fitrat's "Leader of Salvation" contains many opinions about the advantage of learning. According to Fitrat: "Thus, it is clear from this verse that the real reason why we are neglected and humiliated is our own bad deeds. We consider ourselves to be Muslims, but we have completely abandoned the important rules of Islam. If we turn to the divine platform, reform our situation, and consider the Holy Qur'an as our only guide, we can hope for progress, and no saint's blessing will save us from this mess! It is said in the Holy

Qur'an, "The good that has come to you is from Allah, and the calamity is from you."

The greatest of the blessings given by God is INTELLIGENCE, this intelligence has made people noble and honorable among the creatures. God, blessed and exalted, has given us the mind to be able to distinguish truth from falsehood, interest from harm, to choose what is right and useful, and to abandon what is harmful and false.[4, 85]

At this point, we have analyzed a lot of information about shrines and circumambulation of graves, one of the issues mentioned in the book "Rahbari Najot". The improvement and permanent preservation of shrines is an example of high respect and attention to the culture of our people. Because visiting holy shrines, shrines and cemeteries is one of the unique values of our people. In the first period of the emergence of Islam, the visitation of graves was prohibited by the Prophet, peace and blessings of Allah be upon him, due to the fact that the grave customs of the time of Jahiliyyah (such as praising the dead, shouting, crying openly) were not abandoned. However, after getting rid of these habits, people are allowed to take lessons, soften their hearts, stop vain boasting and pride, thinking that the world is transitory, put their lives on the right path, and do meritorious and good deeds. In a hadith narrated from the Messenger of Allah, peace and blessings be upon him, it is stated: "Visit the grave, because it will remind you of the Hereafter." Pilgrims have always been repelled from superstitious customs such as circumambulating the graves seven times, kissing the tombstones and rubbing their faces and eyes, tying various cloths to the trees there, and asking for salvation from the souls of saints. In Islam, such actions are strongly condemned and it is believed that they lead people astray from the faith and lead to polytheism.[5, 174]

Abdurauf Fitrat also gave some opinions about these considerations. "And now we will dwell a little on the pilgrimage of the tombs of the saints. "Keep visiting the cemeteries, because they remind you of the hereafter," it is said in the work "Al-jame' as-saghir". To understand the wisdom in this hadith, let's carefully observe the human condition. I wonder why people sin? At the beginning of our book, we explained with an excuse that "perfect faith is the only barrier to sinful deeds." A person who believes in God Almighty and the Resurrection and knows their existence will never commit a sin. Even if he commits a sin without knowing it, he hastens to repent immediately.

Secondly, such pilgrimage is prohibited by Sharan and considered haram. We only gain sin from such pilgrimages. God curses the Jews and Christians who turned the graves of their Prophets into mosques (where they pray), - said in Bukhari's "Kitab al-Salat" and Muslim's "Kitab al-Masajid"; We also know the hadith that says, "God will destroy the Jews who made the graves of their prophets into mosques." Be alert! Those who passed before you turned the graves of the Prophet and his saints into mosques. Be alert! "Do not turn anyone's grave into a mosque, and do not pray at their grave, for I forbid you to do so," it is said in the same book of Muslim.[5, 168]

Abdurauf Fitrat gave advice and recommendations based on reliable sources to those seeking refuge from pilgrimages. Adib's teaching that it is not possible to visit only graves and shrines, ask them for a prayer, and do tawaf is related to the following thoughts. We have to work to achieve it. If we have a desire to achieve the happiness of the two worlds, how can we achieve it? The answer to this question is very simple. Unfortunately, we have not listened to it until today, and in order to achieve the happiness of both worlds, it is necessary to fulfill the duties of conscience" [5, 169].

Through these views of Abdurauf Fitrat, he emphasized that a person should understand the purpose of each of his actions and actions and perform this action consciously. We need to reject unfounded views about pilgrimages and develop proper skills.

In a word, the visit to cemeteries and mausoleums acquires spiritual, spiritual and educational importance in the social life of our people. However, excessiveness in these actions, ignorance, and following superstitions cause sin rather than reward.

Abdurauf Fitrat also analyzes the concepts of conscience and honesty in the work "Rahbari Najot". He mentions that conscience is divided into several types depending on its characteristics and tries to analyze each of them separately.

What is the command of conscience? This means that people fulfill their duties and responsibilities conscientiously and earnestly, regardless of time and place. Among the duties of conscience, moral duties are important. Moral tasks can be divided into three parts:

1. Obligatory ego.
2. Duties of the family.
3. Duty is humanity.

These three parts are so related to each other that if one is halal, the other will also be halal. We will describe these three parts one by one in our book.

Abdurauf Fitrat defines conscience as a force that controls all human actions, helps to keep them in harmony, and encourages them to perform their duties correctly.

#### **Result:**

1. God made us a people like all creatures, not for the benefit of other races, but to achieve the happiness of two worlds.
2. It is wrong to leave the happiness of this world for the hereafter, and the happiness of the hereafter for this world, we need two worldly happiness.
3. The happiness of two worlds can be found only with effort.
4. Prayer without effort is useless.
5. In addition to the futility of wishing the saints to have a good goal, it is also a sin.[5, 170]

If we analyze these results, it can be observed that each of them, first of all, aims to lead to human happiness and well-being.

The principle of secularism is legally guaranteed by the Constitution of the independent Republic of Uzbekistan and the Law on Freedom of Conscience and Freedom of Conscience. The path of development chosen by Uzbekistan is a secular democratic path. Religion plays an important role in moral education. However, using religion as a mask for political purposes and establishing a religious state is contrary to our Constitution and existing laws based on secular values. Our people are following the path of secular development with deep respect for religious beliefs. "Our people, who have been living faithfully to the principles of Islam for thousands of years, have fully absorbed beautiful qualities into their life, customs and traditions. According to the legislation of our republic, which reflects the customs and age-old traditions of our people, it is up to the conscience of the person to have or not to have any faith. But the referred belief must not be against the law". [3, 23]

From the first days of stepping on the road to independence, all conditions have been created in our country to ensure the spiritual and moral maturity of a person. Adoption of the "Youth is our Future" program of the "State Policy on Youth", one of the important tasks for the creation of a healthy, democratic society for young people is to educate a new generation that is healthy, highly moral, independent thinking in all respects. Because young people are the future of society. The education of young people begins first of all with the family, and the family is the first place of education. In fulfilling this task, the role of the family environment and parents is higher than that of educational institutions and teachers and coaches.

It is known that "the purest and purest feelings of a person, the first concepts and ideas of life are first formed in the bosom of the family. It is natural that the spiritual criteria and views that determine the child's character, nature and worldview - goodness and goodness, nobility and kindness - as a result, the foundations of sacred concepts such as honor and respect are settled in the family environment." [6, 123] The child acquires the basic knowledge necessary for life. takes in the family. The child's life concepts, normative guidelines such as good-bad, possible-impossible, right-wrong, mine-ours are also formed under the influence of the family environment. The establishment of the value system in his mind, which determines his relationship to the world and people, is also carried out in the family. In this process, the environment and communication in the family have an extremely important influence.

A healthy environment in the family, the attention of parents to their children, their desire to satisfy their not only material, but also spiritual needs will lead to the correct direction of children's moral and intellectual education.

"Abdurauf Fitrat, emphasizing that the moral level of the environment is a decisive factor in the effectiveness of education, writes: "Children receive moral education from the environment (that is, from the environment), - in other words, children are like water, just as water takes the shape of a container, children also learn the morals of the environment. That is, they quickly learn the customs and morals they see from their parents at home, from classmates and teachers at school, (students and mentors at higher educational institutions) from their comrades on the street, and walk with these morals. [6, 134]

Family members, especially parents, can often communicate with their children, give short, clear, and understandable answers to their questions, stimulate their interest and desire for knowledge, and help them to form new concepts in their minds. New concepts do not appear spontaneously in the minds of young children. The child's world of concepts expands by asking what the words of adults, people around him, and unfamiliar words heard on the radio and television mean. He does not have concepts about things and events that he has not heard, seen, or felt. For example: if a child has not heard words such as "duty", "responsibility", "religion", or has not paid attention to these words, then the concept related to this word will not be formed.

Parents are not limited to answering their children's questions, but by asking questions themselves, they develop thinking elements such as observation, comparison, comparison, and differentiation. These are the first logical methods that form concepts. A child who does not enjoy the love and care of his parents, who does not feel the protection of his family, does not trust those around him, and cannot properly organize his communication with them. The child's world of concepts becomes limited, he does not want to express his personal opinion. Children who grow up in such an environment have a hard time finding their place in life.

Along with mental education, emotional education is also important in the education of children. Qualities such as repentance, contentment, patience, and kindness, which are the basis of humanity, exist first of all in the heart and mind. Such qualities are formed by influencing the emotions of young people and educating them. Cultivating the feelings of enjoying good qualities and hating bad vices in a person from a young age keeps him from spiritual downfall. The proverb "A bird does what it sees in its nest", which is an expression of the rich life experience of our people, shows that the influence of parents' example is extremely important in this regard.

In education, example has a stronger influence than instruction. It is clear that parents cannot fully fulfill their duty if they do not first consciously strive for perfection, if they do not consider it as their goal, if they do not set an example for their children. Educators themselves are a necessary condition for the formation of a new generation of independent thinkers. The following comments of Fitrat can be a logical proof of this: "The fact that children do not see immoral habits and actions from their parents at home and from their teachers at school is considered moral education." [6,119]

Parents, teachers and trainers, all those involved in the upbringing of the whole generation, can follow their children only when they strive for perfection. In fact, the child's attitude to the people around him, his way of thinking depends on how morally high the relationship between family members is. Therefore, the environment in the family, the interaction of parents and the spiritual world cannot fail to influence the mental education of children and young people, and the level of thinking culture.

At this point, it seems necessary to say a few words about Abdurauf Fitrat's attitude towards pan-Islamism, because Fitrat's own views on this direction are also reflected in the work "Bedil". Pan-Islamists used Islam as a weapon and advocated the unification of all Muslims and the creation of a single, powerful Muslim state. Under this slogan, they fight against the invasion policy of European countries. Fitrat supports the idea of unifying Muslims in pan-Islamism, but condemns its religious teachings. Later, he not only refused, but disguised religion and waged a fierce struggle against those who were moving in the direction of his goal and its figures. This idea plays a leading role in the work "Bedil". [6, 120]

It can be seen that the influence of pan-Islamism in the worldview of Abdurauf Fitrat and the attitude towards it is also manifested in its own way. He agrees to unite the Muslims of this direction, but does not agree to the flag of Islam. From this it can be concluded that Abdurauf Fitrat always promoted only goodness and loyalty to the country. Abdurauf Fitrat explains that friendly relations between the peoples of the world is an undeniable fact, he intends to prepare the peoples of Turkestan for this relationship, he praises that there is no other way to live, he considers it the highest goal of caring for the fate of the nation and the homeland. The main motto of the Jadids was the development and rise of the homeland.

## CONCLUSION

In order to complete and clarify the above thoughts and opinions, it can be said that the formation of a new ratio between religiosity and secularism at the stage of building a civil society in Uzbekistan did not always go smoothly. In this way, attempts to radicalize and politicize the religious consciousness of the Muslim population are still ongoing. As clear manifestations of such movements, it is possible to see in the activities of various currents acting under the guise of Islam. Such issues have been thought of by modern thinkers as well.

In the true nature of Abdurauf Fitrat's attitude towards religion, there is concern about the future of the nation, and thoughts about introducing the progressive ideas of Islam for its perspective. The following important aspects can be distinguished in his views on religion:

- The reformism of Abdurauf Fitrat was a reformism in the nature of promoting the ideas of the transition from an illiterate approach to the theoretical basis of Islam to a scientific approach and the development of social and political life on this basis.
- Abdurauf Fitrat and other representatives of our country thought about the social life and the level of the people in almost every work or scientific treatise and gave exemplary lessons about the family, which is the smallest link of the society, and educational institutions, educational institutions and offices. Problems in a proper society have always existed, but they must always be fought against, if not fought against, it can cause a serious danger to the lives of future generations. That's why we, the youth, should appreciate the legacy of our encyclopedic scholars who have left us sources that are still important to us in the past and study them on a wider scale.

Uzbek moderns dreamed of growing to the level of a powerful state in order to cope with the competition taking place in the world. This was the main idea of Abdurauf Fitrat's work "Bedil". With this, Fitrat, so to speak, expresses the dreams we are striving for today. This is the invaluable educational and aesthetic value of the works of classical writers. Times pass, regimes change, classic works do not get old.

Abdurauf Fitrat also takes the main goal of education of society through science, social and philosophical knowledge, and development of human values in them.

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