

ABDURAUUF FITRAF VIEWS ON SPIRITUALITY IN THE WORK "FAMILY"**Rasulov Bobur****Mustafojev J.Sh.**boburr915@gmail.com

Abstract: For detailed information on the works of Abdurauf Fitrat and his scientific legacy, one can refer to the above sources. For a more in-depth analysis of Fitrat's works and their role and importance in modern society, the available scientific studies and materials should be studied.

Key words: Cultural heritage, scientific society.

Enter Life and work of Abdurauf Fitrat, poet, novelist, playwright, publicist, linguist, literary critic, historian, philosopher, art critic, public figure, scientist, teacher, educator, Jan 01, 1885, born in Bukhara, Oct 04, 1938, died in Bukhara, viewed 20185 times Abdurauf Fitrat His works: All his works Poems and ghazals of Woqeband Abdurauf Fitrat occupies an important place in the history of our literature as a poet and scientist, prose writer and dramatist, teacher and enlightener. He was born in Bukhara in 1886 in an intellectual family, studied in Bukhara and Istanbul madrasas and dorilfunun. Due to his perfect knowledge of Arabic, Persian, and Turkish languages, he is able to master the works of the great scholars of the East. Adib's father was a merchant and remained in Kashkar until 1918. He was mainly raised by his mother Mustafa Bibi (Bibijan), from whom he first listened to the ghazals of great poets such as Navoi, Uvaisi, Zebunnisa, Bedil, Fuzuli. Fitrat went to study in Turkey in 1909 and studied at Istanbul Dorilfunu until 1913. He was active in the "Bukhara Education Maarif" association established in Turkey. Behbudi served to improve the modern schools founded by him. His first collection was published in 1911 under the name "Sayha" ("Chorlov"). Works such as "Traveler Hindi", "Munozara" were also published in these years.

In 1909-1913, while studying at the Turkish Medical University, his cleverness and knowledge amazed the professors. They give him the nickname Fitrat - Wise. Fitrat's work corresponds to the period when the revolutionary movements intensified in Turkestan, and the "East woke up". Like his predecessors, he puts forward the ideas of enlightenment. In his work titled "Discussion" written in Tajik in 1913, it can be felt that he saved his people from the mire of oppression and searched for a "salvation path". During this period, promotion of the Russian language and Russian culture was also an important branch of Fitrat's enlightenment. Such views are widely promoted in the "Hurriyat" newspaper, which he founded and edited. In the same years, the slogan "The first issue on the way of life is the issue of school" ("Hurriyat", 1917, issue 1) comes out. In his "Sorrow of the Country..." published in "Hurriyat" newspaper (1917, issue 31), he says that he decided to fight for Turkestan and the freedom of its women. "I was born for you, I live for you, I die for you, O holy hearth of your kind!" call is heard. "Ulug' Turkistan" (1917, No. 2) published with the slogan "Long live Turkey, long live Islam". In his works such as "Indian revolutionaries", "Timur's saga", "Oghiz Khan", "Abo Muslim", "Turkish language", prejudices and views are visible. Among them, such dramas as "Blood", "Begijan", "Chin Sevish", "Tolcin", "Vose's Rebellion", "Rozalar" were created. The search process can be seen in Fitrat's poems such as "Night", "Looking for Behbudi Mazarini", "Sharq", which were included in the collection "Uzbek Poets" published in 1922. In the poem "The Poet" he concludes that "I made many hopes for myself." In his poem "Kim deyay seni" written in 1920, the lover's yearning,

waiting, kissing with great hope for the beloved is sung in a lyrical tone, which indicates that the poet is now rising to a new level of creativity.

In the work of the poet, there is a shift in his worldview, a desire for innovation and beauty. The same situation can be felt in the idea of his dramas such as "Abulfayzkhan", "Arslon" and "Vose" (in Tajik). In his prose works such as "Doomsday", "Satan's Rebellion to God", the deepening of the creator's philosophy and his desire to solve major social and life problems can be seen. Fitrat also created a number of works as a great scientist and literary critic. In particular, scientific observations such as "Rules of Literature", "Samples of Old Uzbek Literature", "About Aruz" play an important role in the history of the science of literature. Also, his studies on Umar Khayyam, Firdawsi, Navoi, Bedil, M. Salih, Muqimi, Furqat will undoubtedly serve as an important source in the study of the history of our literature. He wrote articles about more than ten representatives of classical literature, such as Ahmad Yassavi and Sulayman Bakirgani. At the same time, Fitrat worked actively as a scientist, great pedagogue, organizer of public education. In 1921-1923, he served as the People's Inspector of Education of the Republic. Between 1923 and 1924, he lectured at the Institute of Oriental Languages in Moscow, and then at the St. Petersburg Medical University. The textbook "Uzbek language" and the books "Use of the Uzbek language" (grammar) were published five times in 1925-1930. His articles "Our language", "Uzbek language lessons", "On the occasion of the spelling conference" were also created. He was one of the first among Uzbek scientists to receive the high scientific title of professor for these works.

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Muslim", "Turkish language", prejudices and views are visible. Among them, such dramas as "Blood", "Begijan", "Chin Sevish", "Tolcin", "Vose's Rebellion", "Rozalar" were created. The search process can be seen in Fitrat's poems such as "Night", "Looking for Behbudi Mazarini", "Sharq", which were included in the collection "Uzbek Poets" published in 1922. In the poem "The Poet" he concludes that "I made many hopes for myself." In his poem "Kim deyay seni" written in 1920, the lover's yearning, waiting, kissing with great hope for the beloved is sung in a lyrical tone, which indicates that the poet is now rising to a new level of creativity. In the work of the poet, there is a shift in his worldview, a desire for innovation and beauty. The same situation can be felt in the idea of his dramas such as "Abulfayzkhan", "Arslon" and "Vose" (in Tajik). In his prose works such as "Doomsday", "Satan's Rebellion to God", the deepening of the creator's philosophy and his desire to solve major social and life problems can be seen. Fitrat also created a number of works as a great scientist and literary critic. In particular, scientific observations such as "Rules of Literature", "Samples of Old Uzbek Literature", "About Aruz" play an important role in the history of the science of literature. Also, his studies on Umar Khayyam, Firdawsi, Navoi, Bedil, M.Salih, Muqimi, Furqat will undoubtedly serve as an important source in the study of the history of our literature. He wrote articles about more than ten representatives of classical literature, such as Ahmad Yassavi and Sulayman Bakirgani. At the same time, Fitrat worked actively as a scientist, great pedagogue, organizer of public education. In 1921-1923, he served as the People's Inspector of Education of the Republic. Between 1923 and 1924, he lectured at the Institute of Oriental Languages in Moscow, and then at the St. Petersburg Medical University. The textbook "Uzbek language" and the books "Use of the Uzbek language" (grammar) were published five times in 1925-1930. His articles "Our language", "Uzbek language lessons", "On the occasion of the spelling conference" were also created. He was one of the first among Uzbek scientists to receive the high scientific title of professor for these works. Fitrat was executed on October 4, 1938, among the great intellectuals of our nation, such as Abdulla Qadiri, Cholpon, Otajon Hashim, Qayyum Rhamazon, Ghazi Olim. Only by 1956 was he exonerated. He was acquitted, and only after another thirty-five years, thanks to the period of independence, was there an opportunity to tell and write the truth about him. Abdurauf Fitrat's life and literary work are characterized by a wealth of contradictions. On September 25, 1991, Abdurauf Fitrat was awarded the Alisher Navoi State Prize for his services in the development of Uzbek drama, realistic literary criticism, and the founding of the School of Literary Studies. Humanity in all times and places has operated based on certain moral, religious, and legal rules in family relations. Family spirituality or family customs, traditions, and values are created by each nation based on its own culture, religious and worldly views. Western and Eastern thinkers have conducted researches and researches about family education and family relations in all periods. A lot of scientific and artistic literature on family education has been created. Family is the primary objective community that inculcates the concepts of manners, education, culture and spirituality. Child education in a family depends on parents in many ways. First of all, husband and wife should be compatible with each other in personal and social relations. Husband and wife should not ignore each other's work. At the same time, it is not useful to interfere more than the norm.

The presence of love and kindness between husband and wife in the family increases the educational value of the family even more. For example, it is stated in Surah "Rum": "He created for you mates from your own species, so that you may find rest with your mates. He bestowed love and kindness between your wives and husbands"¹ If we understand that all living beings on earth have some kind of love, it is necessary that these feelings in humans are higher in terms of consciousness and logic compared to other creatures.

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