

Requirements of Family Education in the Works of Abdurauf Fitrat

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Abstract: *This article analyzes the concept of "pedagogical education" and the concept of "pedagogical education in the family" in the teaching of the modern teacher Abdurauf Fitrat, the criteria for family education of students and family education, the use of these approaches in teaching "Family Pedagogy". "in higher education.*

Keywords: *pedagogical, education, family, education, teaching, demand, moral education, social, political, religious, spiritual education, generation.*

In Uzbekistan, the subject of "Family Pedagogy" is also essential in the creation of a new era. This science is significant because it begins the education and upbringing of the younger generation, builds the groundwork for it, and guides it to the next stage of development. Professor Abdurauf Fitrat (1884-1938), a modern enlightened *pedagogue whose views on education are reflected* in family attitudes on education, is relevant in this regard. Because these ideas are fundamental to modern Uzbek "Family Pedagogy."

Fitrat's family education *requirements* include:

- 1) the need for training;
- 2) mental education.

This is an important strategy, and "raising a child in the family involves the growth of young people as a physical, mental, and moral upbringing," according to a modern educator.³⁶ At the same time, mental education is inextricably linked to family education, as is physical and moral education, and this combination forms the foundation of modern "Family Pedagogy." Abdurauf Fitrat is the only modern enlightened educator who takes such a systematic and intellectual approach.

The need for educating. Fitrat established this issue as one of the pillars of pedagogical education in the family. According to him, family education is the reading, writing, arithmetic, adaptation, and orientation of a child, as well as a specific level of pedagogical engagement. With the implementation of family education, parents and adults² in the family engage in pedagogical activities. As a result, Fitrat supports the social *and pedagogical aspects* of the need to educate the family's child. "The basis of the political, religious and social development of Human being," he writes, "is the upbringing of children". It depends on the upbringing of children from their parents that the noble people act, become rich, be happy and respected, be brave or weak, be humiliated, be poor, bear the burden of unhappiness, be dependent and enslaved."³ In particular, the development of society and the state depends on how the younger generation is educated in the family. If family education is carried out at the level of demand and

need, it will turn to the civilization of the people and society to which it belongs; if such education is not at the expected level, a crisis will occur. This is exactly what Fitrat is interested in. For this reason, he repeatedly emphasizes the need to educate the younger generation in the family, citing concrete examples from his time to prove his point. "Today (early XX century - Sh.A.)," he writes, "40 million British rule over 400 million Indians and Africans. The Chinese government, with a population of 400 million, has become a trick and a toy of Japan's 40 million. The weak state of 60 million Germans is at war with countries with a population of 750 million, side by side with Austria and Turkey (World War I - Sh.A.). ***These events, which seem strange and strange to a person, are due to upbringing.***"⁴ In this sense, the English, Japanese, and German peoples, who set out to educate the family in the right way, achieved world hegemony in the early twentieth century; or, conversely, countries such as Austria, Turkey, Russia, France, and Spain, where family education is weak, missed the opportunity during this period. Fitrat, who considers the life and condition of Turkestan to be deplorable, deliberately compares these countries. His goal was to model the family education system in the United Kingdom, Japan and Germany. This is a unique approach for a country deprived of worldly life in the early XX century. In addition, according to Fitrat, the principle of example plays an important role in family education. According to it, in the organization of family education, the best practices of other nations should be mastered and their weaknesses should be avoided. In this regard, Fitrat's requirements for family education combine social and pedagogical needs.

After these examples, the pedagogical scientist asks the question: "Are we Muslims, especially Turkestans, educating our children or not?"⁵ Of course, in the early XX century in our country there was a certain level of family education, but Fitrat is not satisfied with its content, style and effectiveness. Therefore, the negative answer to this question is: "No! I prove it: we Turkestans take better care of our cattle than our children."⁶ This bitter and genuine criticism is still troubling at times. It is no secret that the family is one of the priorities of state policy, and despite the fact that the Ministry of Mahalla and Family Support of the Republic of Uzbekistan operates, many parents fail in the education of children in the family due to anxiety or unjustified pursuit of wealth. In this regard, Fitrat says: "No, no, our children are dearer than our souls. They are the most beloved and delicious in our eyes. But fortunately, we have to admit that in spite of so much love and affection, we raise them less than our donkeys and sheep ... The proof is that if anyone has property in his house, he will see that none of his property has been sick during the year, but his child has been sick at least three times."⁷ In this sense, according to the scholar, the next requirement for family education is the principle of child-rearing in the true sense. The essence of this principle is: "The perfection of man is not only health and strength, but also physical, mental and moral growth."⁸ So parenting means bringing them up to a physically, mentally and morally healthy adulthood. It should be noted that Fitrat took this approach, which formed the basis of the Uzbek "Family Pedagogy", from the work "Encyclopedia" by the thinker Abu Ali Ibn Sina (XI century).¹ In this regard, the written sources of the Uzbek "Family Pedagogy" date back to a thousand years ago.

According to the enlightened educator, a physically, mentally and morally healthy person "grows up thinking of his own interests and able to make his relatives (others - Sh.A.) happy."⁹ This is an important idea for "Family Pedagogy", because it should rationally form the sense of "I" of young people and combine this feeling with the common good.

^{1,2,3,4,5,6,7,8} See Hasanboev J. etc. Annotated dictionary of pedagogy. –T.: "Science and technology". 2009.pp. 142-143. Jonimatova Kh. Abu Ali ibn Sina on education. –T.: "Teacher". 1990. Collective. Thinkers of the past are about education. –T.: UzSRIPS. 1993 and etc.

In this regard, one of the requirements for family education is the *principle of harmony*, which content is the formation of a sense of personal "I" in the common interest of children aged 1-7 years.¹⁰ Otherwise, the nature of dependence or selfishness will take shape in the child's personality.

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