The Concept of Pedagogical Education in the Family in the Work of Abdurauf Fitrat

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Abstract: The article analyzes the concept of pedagogical education in the family of Abdurauf Fitrat and draws methodological conclusions.

Keywords: Education, pedagogy, family, upbringing, knowledge, approach, theory, practice, experience, skill, knowledge.

Introduction. In the current period of new development of Uzbekistan, along with all areas, the development of pedagogical education also plays an important role. The Resolution of the President of the Republic of Uzbekistan dated February 23, 2020 "On measures to strengthen the training of teachers" sets the task "... to expand the scope of pedagogical research and increase their effectiveness". In this regard, it is important to analyze the concept of pedagogical education in the family and master its content in the views of a modern enlightened pedagogue, the first Uzbek professor Abdurauf Abdurahim ulgu Fitrat (1884-1938).

Fitrat was an active modern educator and reformist scholar of his time. He is the owner of a "scientific heritage covering more than a dozen disciplines". In this regard, in Fitrat's views, the issue of pedagogical education in the family is uniquely expressed. As mentioned above, in our research we understand the concept of "pedagogical education" in the form of personal education, upbringing and career guidance. Fitrat's understanding of the problem of pedagogical education in the family was formed in accordance with the pedagogical conditions of his time, the social conditions of the first quarter of the XX century, the requirements of space and time. It is known that the renewal of social life and the reform of the education system were priorities in this period. In this regard, Fitrat's concept of the implementation of pedagogical education in the family is unique, in which the concept of education is emphasized. Among the Jadid enlightening allies, he puts the issue jadid (new), and his approach to the issue is reflected in the 1914 pamphlet Family or Family Management Procedures.

Fitrat’s concept of implementing pedagogical education in the family covers the following three important components:

1) Understanding the family phenomenon.;
2) Know the educational responsibilities in the family.;
3) To have an understanding of the basics of family upbringing.

1. "People's Word" newspaper, February 24, 2020. See the Introduction to our study on the methodological analysis of this issue and we will return to this topic later in our study..
4. See the Introduction section of the study.
These issues are within the framework of the concept of "education-demand-upbringing", which reflects the individual approach of the scientist.

**Understanding the family phenomenon.** This issue is part of Fitrat's pedagogical education, which is one of the features of "Family Pedagogy". According to him, every adult should have a sufficient understanding of the family phenomenon and its role in human life. Because over time, he or she can be involved in the work of fostering and nurturing in the family. Fitrath takes this approach and understands it as a pedagogical requirement that everyone understands the phenomenon of the family. In his first major scientific pamphlet, “Munozara” (Discussion), written in 1909, he noted that at the beginning of the 20th century, the Bukhara Emirate had a population of 10 million and the capital, Bukhara, had a population of 70,000.7 His second major pamphlet, “Hind sayohi bayonoti” (Indian Traveler's Statement) of 1912, states that this population, the product of a strong family, was divided into Ulama (intellectuals), Umaro (from God) and citizens (population) in the Bukhara province.8 In this regard, according to Fitrat, the first step in understanding the phenomenon of the family is to know the size of the population of the society in which the person lives and their social category. This issue was relevant to the life of Turkestan in the early twentieth century. Because the issues of development of social life and modernization of the education system depend on it. It is known that the family plays an important role in the size of the population, social categories and their development as individuals. Fitrat deeply understands this and recommends that the understanding of the family phenomenon begin with its reproductive function.

According to Fitrat, the second issue in understanding the family phenomenon is related to knowing the social role of the family in an individual's life. The educator thinks about this in the third major scientific pamphlet "Family or the order of family management", and in his opinion, the family is a structure that unites the individual into a cultural category."People did not know the need to live as a community before they became a nation, they lived alone, like wild animals, and therefore they suffered under natural hardships. Eventually, over time, people realized that they needed to live as a community... The formation of a family or the foundation of family management is the basis of human culture."9 In this sense, the family plays a social role that unites, cultivates and leads to happiness in the life of the individual and society. One hundred years ago, Fitrat's approach was socially and pedagogically important for the social life of the first quarter of the twentieth century. In this sense, he writes: “The family consists of husband, wife and children. A family is a group of people living in the same house under the leadership of one person... The happiness and glory of any nation, of course, depends on the inner discipline and harmony of that nation. Peace and harmony are based on the discipline of the families of this nation”.10 This is to understand the social function of the family, and for this Fitrat recommends “reading books written by Farang (European) scholars”.11 Thus, Fitrat's approach to the social issues of the family is in line with Uzbek-Islamic and European approaches to the family.12

According to the enlightened educator, the third issue in understanding the phenomenon of the family is to understand the importance of marriage. He discusses this issue in detail in the booklet "Family or family management". First of all, it should be noted that Fitrat, as a devout Muslim educator, accepts the basics of marriage in Islam as a perfect factor: "I am convinced that the most acceptable law for the happiness and importance of the family will be Islamic law."13 At the same time, the educator recognizes the Belgians and the British as role models in

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10. This source. P.8.
11. In this place.
12. For example, in this work, Fitrat exemplifies the family enlightenment of the French, Belgians and English..See: This source. P.13-14.
13. This source. P.8.
the field of enlightenment, diligence and mobility of family members.\textsuperscript{14} According to Fitrat, marriage is determined by five important natural laws:

\textit{first, the family ensures the individual and social existence of man.}\textsuperscript{15} It is the family that provides for individual needs, such as eating, drinking, breathing, dressing, having children, and being a community. These two categories of needs give rise to the vices of filth, loneliness, and depravity that form outside the family. This is why Fitrat points to marriage as one of the Sunnahs of the Prophet;

\textit{second, marriage is the regulation of the power of lust.}\textsuperscript{16} The scholar educator considers prostitution, adultery, and illicit marriage to be the most heinous crimes, emphasizing that the regulation of lust, which is the basis for maintaining a person's longevity, can only take place through the family;

\textit{third, only the family ensures the survival of the nation.} Fitrat points out here that the enlightened family system was the basis for reaching the population of 44 million Englishmen and 7.5 million Belgians (of course, these data belong to the early twentieth century U.S.);

\textit{fourth, the family is the foundation on which an individual is educated and brought up;}\textsuperscript{17}

\textit{Fifthly, the family is the basis for solving natural and social difficulties and problems.}\textsuperscript{18}

These five natural laws show the harm of marriage. Thus, Fitrat's approach to understanding the family phenomenon is to understand these three issues.

\textbf{Know the educational responsibilities in the family.} This issue is one of the foundations of the concept of pedagogical education implemented in the family, according to which every adult family member should have sufficient knowledge of family education tasks. The first issue is that the husband and wife are mutually literate. Respect for women, observance of their rights, and the complementarity of husbands and wives in knowledge are part of this literacy system.\textsuperscript{19} It is for this reason that Fitrat strongly criticizes the fact that in his time women were completely excluded from knowledge and activism"Women in our country," he writes, "are being abused and tortured every minute. We Turkestan think that our women are beyond the realm of humanity... We do not consider them worthy of blessing, fairness, and mercy".\textsuperscript{20} Although this applies to the social life of Turkestan in the early twentieth century, it reflects Fitrat's approach to the equal participation of women in family education. Because, according to the scholar, "man receives his first upbringing in his mother's arms, and it is inevitable that the first upbringing is the most important of upbringings; its influence is firmly rooted in human nature".\textsuperscript{21} In this regard, women are required to be equally literate in family education with the rest.

According to the enlightened educator, the second issue in knowing the educational responsibilities of the family is to create an educational environment. According to him, fathers, mothers and older members of the family should be able to create an environment for the implementation of education and upbringing in the family to the expected level. When a specific primary pedagogical environment is created in the family, that is, the purpose of teaching, certain conditions and purposeful action, then it will be possible to establish pedagogical education.

\textsuperscript{14} This source. P.13.
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\textsuperscript{16} This source. P.11.
\textsuperscript{17} This source. P.14.
\textsuperscript{18} This source. P.15.
\textsuperscript{19} This source. P.33.
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\textsuperscript{21} This source. P.34. It should be noted that Fitrat's ideas, approaches and theses are always in the center of our attention, as they are a product of the social conditions, educational environment and needs of our country in the first quarter of the XX century.
Fitrat sees this as a major issue and sees its basis in the relationship between husband and wife. According to the scientist, if the relationship between husband and wife, which is the foundation of the family, is built on the principles of morality, spirituality and religion, it will be possible to create the expected educational environment in the family. In this regard, based on their circumstances, the relationship between husband and wife should be "based on the provisions of the Qur'an."22 According to modern scholars, one of the firm and reliable foundations of the relationship between husband and wife is described in the Qur'an.23 This is because the Qur'an defines the duties, responsibilities, obligations and liabilities of husband, wife and family members equally and reasonably. Fitrat sees the basis for this in Love: “Our modern (early twentieth century - Sh.A.) scientists and sages have come to the unanimous conclusion that all particles and descendants in the universe cannot coexist without love. The relationship between humans and animals is also based on the principle of love... Even if the relationship between husband and wife does not reach the level of love, it is necessary to find a way so that they do not hate each other”.24

Thus, Fitrat believes that the key to creating an educational environment in the family is in a loving (mutual understanding) relationship between husband and wife. Such an approach seems primitive at first glance. In fact, the pedagogical scientist, in accordance with his time, focused on the psychological aspect of the issue. Even today, when the family's material and spiritual well-being is high, it is no secret that the weakness of the educational environment, the persistence of "satiety" and the fact that educational work in the family often does not yield the expected results - the product of husband and wife.

The third issue in knowing the educational responsibilities of the family is responsibility. According to Fitrat’s approach, parents in the family and adults in the family must feel responsible for the education (learning) of the younger generation. To do this, the rules of family, procreation and morality must be respected. In particular, Fitrat writes: “There are people in our country who abandon their wives and children in the face of their false opinions and misconceptions... In fact, Islam does not accept their actions, but uses them”.25 Or: “Another bad habit in our country is that we deprive our girls of the privilege of education. That is why our women have no knowledge of faith, prayer or Islamic morality”.26 Or: “I need to know that moral qualities such as religion and honor are necessary not only for the happiness and discipline of a family, but also for the happiness and stability of an entire country. Today, the nations of Europe, relying on such moral and natural forces, have raised their science and art to an astonishing level”.27

All of this necessitates the inculcation of family, parenting, and morality in fathers, mothers, and older members of the family, resulting in them being responsible for the education that takes place in the family.

Thus, Fitrat as a level of knowledge of the educational tasks performed in the family indicates the mutual literacy of the couple, the creation of an educational environment and the responsibility of those involved in family education. These are pedagogical, psychological and social factors.

Have an understanding of the basics of family upbringing. This important component of pedagogical education in the family plays an important role in Fitrat's views. According to him, it is necessary for parents, mothers and older members of the family to be aware of the basics of family upbringing to a certain extent. The first problem is procreation. Fitrat understands this issue very deeply from a scientific point of view, he believes that a child is a gift of Allah, but its

22. This source. P.35.
23. See, for example, Anna Mare Shemmel. Beauty is my soul. - T.: "New Age Generation". 2002.
25. This source. P.38.
26. This source.
27. This source. P.41.
attainment should be on an enlightened basis. In this regard, the pedagogical scientist thinks about pregnancy, which is an important event for the early twentieth century. “A mother needs to know how to take care of her unborn child,” she says. After the birth of a child in the womb, its life and death depend on the parents. That is why they must not do things that will lead to the death of the child. For example, many mothers miscarry between the second and fourth months of pregnancy. The reasons for this are fear, weakness, doing hard work, being together (inappropriate sex - Sh.A.) and a lot of grief”.28 These ideas are familiar to us today, but they were an extraordinary approach to the life of our country in the early twentieth century. Fitrat therefore makes medical and psychological recommendations in this regard: “Leaving women alone in the room during periods of heavy footwork, ordering heavy work, is generally not the right thing to do... Between two and four months of age, pregnant women become very thin. They are upset and saddened by various excuses. If this grief is excessive, it will cause the child to fall”.29 In this regard, according to the approach of the enlightened educator, the first condition for knowing the basics of family upbringing is reproductive literacy. Possessing reproductive knowledge leads to a scientific approach to procreation, and thus Fitrat points out that parenting begins with pregnancy.

The second important issue is to ensure that parents, mothers and adults in the family are aware of the basics of early childhood education. Fitrat writes: “I complained that the first goal of a couple is a child. The care and upbringing of the child will be an honor for the parents... Judges divide human life into the following eight periods:

1. Infancy;
2. Childhood;
3. Adolescence;
4. Development period;
5. Maturity;
6. Finally (perfection - Sh.A.) period;
7. The first period of old age;
8. The second period of old age”.30 43

According to Fitrat, family upbringing lasts a lifetime. However, in this case, the pedagogical scientist is more interested in the beauty, childhood and adolescence of child care. In this regard, "the period of beauty lasts from birth until the age of eight, during which time the organs of the human body develop and the gender sense is unknown; the period of childhood - from eight to fourteen years of age, towards the end of which gender sensation begins to appear; the period of sexual maturity - between the ages of fourteen and twenty, during which the sense of gender increases due to the formation of semen”31. With such an approach, which is new to the early twentieth century, Fitrat tries to introduce family educators - fathers, mothers and older members of the family - to the basics of family upbringing. He came to this approach on the basis of the rulings of the Qur'an and the hadith, the scientific conclusions of Abu Ali ibn Sina (XI century), Abu Bakr Razi (XII century) and the English physician Emelian Janner (XVIII century).32 The aim is to introduce family carers to the basics of parenting.

A third challenge in understanding the basics of family education for parents and adults in the family is to be aware of specific styles. According to him, a family parent should know simple, convenient and easy parenting methods. This knowledge is realized through the realities of
family, education and life. In this respect, Fitrath prefers methods such as reading, teaching, learning, encouraging, explaining, adapting, knowing, understanding, interpreting, acting and compromising. For example, take the compromise method. According to him, an important effect of upbringing is compromise, that is, a person involved in the upbringing of a father, mother or family must be compliant. This means that the child's whims, nervousness, excitement and laziness in the process of raising a child should be tolerated and the child should be accustomed to the rules of upbringing. For this reason, Fitrat concludes: “Let one side take the unheard and swallow its anger”.

Conclusion. Thus, Fitrath believed that those involved in family education should, at the first level, know the basics of procreation, childcare and family upbringing. In this regard, he thinks from a pedagogical psychological, medical, social and ethical point of view, and these were important approaches to social life in the early twentieth century.

Thus, in the opinion of Abdurauf Fitrat, the concept of “pedagogical education in the family” has important features.

References:

11. Ganiev I. Fine arts in the work of Abdurauf Fitrat. DDA. - Tashkent, 2007, etc.

33. This source. P. 45.
34. See also: Abdujalilova Sh. Abdurauf Fitrat's views on family upbringing. NDA. - Tashkent, 2005.
35. Fitrat A. Family. P.45