

SOCIO-PHILOSOPHICAL VIEWS IN ABDURAUUF FITRAT'S WORK "THE WAY OF SALVATION".**UNIVERSITY OF GEOLOGICAL SCIENCES****TEACHER OF THE "ECONOMICS AND SOCIAL SCIENCES" DEPARTMENT****Sharopov Ulmasbek**

Abstract. This article talks about the social and philosophical views of Abdurauf Fitrat, one of our great modern enlighteners, in the work "The Way of Salvation".

Key words. Jadid, Abdurauf Fitrat, Mijmar, Rahbari najot, ilmi naqliya, ilmi aqliya, literature.

In the history of mankind, there have been such genius thinkers who devoted their life and creativity, their thoughts, imagination and intelligence to improving the life of their people and brightening their tomorrow. Abdurauf Fitrat is one of such selfless enlightened thinkers. Abdurauf Fitrat is considered the most prominent representative of Central Asian intellectuals in the first quarter of the 20th century. As a mature representative of independent literature, Abdurauf Fitrat is a thinker who has written in all existing types of literature and art. Fitrat founded finger weight with his beautiful poems in Uzbek and Persian-Tajik languages. Born in Bukhara in 1886, Abdurauf's nickname is Fitrat, which literally means "creative". In his youth, Abdurauf Fitrat used the pseudonym "Mijmar" in some of his works, but later he remained faithful to the pseudonym "Fitrat". It should be noted that even when Fitrat's contemporaries were forced to use several nicknames and nicknames for their works or change their nicknames, the writer did not give up his nickname. Fitrat's name is even used in official documents, documents of his service in government agencies and documents during his arrest.

The creation of Fitrat can be conventionally divided into three periods:

The 1st period included the years 1909-1916, and he created as a modern enlightener, inspired by the impressions of Turkey.

The 2nd period covers the years 1917-1923, during which Fitrat wrote works saturated with the ideas of national independence.

The 3rd period refers to the years 1923-1937, when it was under the constant control of the Shura secret service, Fitrat was mainly engaged in scientific and pedagogical work.

Fitrat also believes that in order to find a way to get rid of poverty, inequality, backwardness in the field of science and technology in the country, it is necessary to follow the Qur'an and

hadiths. His views were written in Persian-Tajik language in 1913 and published in 1915 by M.N. His philosophical, moral and didactic work published in the Makhsugov publishing house is expressed in "Rahbari Najot" ("The Way of Salvation" or "The Way of Salvation"). During this period, bigoted priests in Turkestan and Bukhara called worldly knowledge "blasphemy" and removed it from the syllabus of madrasas. In his work, Fitrat gives examples from the Qur'anic verses and hadiths and proves that their actions are wrong. He shows that Islam was never against the study of science and worldly sciences, on the contrary, it encouraged science. He considers religious and worldly sciences equally necessary for the education of the young generation, their mental and spiritual maturity. New Methodist schools, such as the Jadids, found it necessary to include secular sciences as well as religious sciences in the curriculum.

In the work "Rahbari Najot" ("The Way of Salvation" or "The Way of Salvation"), Fitrat classified sciences and divided all sciences into two: science of knowledge and science of knowledge.

The science of naqliya is derived from the word "narrative", which means knowledge transmitted to generations through narration and writing. The science of transportation is further divided into religious science and secular science. Science and religion are also divided into several parts;

- the science of interpretation (the science that expands the meaning of the Qur'an and hadiths);
- science of jurisprudence and method of jurisprudence (jurisprudence in Islamic law);
- science of the word (theology, science of faith, theology);
- the science of hadith (the knowledge of the messages or narrations of Muhammad (pbuh) and the narrations of the imams).

And to the worldly scholar:

- science of linguistics (the science of language);
- the science of history; geography;
- the science of medicine;
- scientific mathematics (arithmetic, geometry);
- astrology (astronomy);
- music; manozir and maroe (optics);
- algebra, countermeasures;
- Advanced mechanical (mechanics) subjects are introduced.

Fitrat believes that intellectual sciences are the result of human discoveries and that this science is general rather than specific. In his opinion, it is impossible to divide these sciences into Christian (Christian) science or Islamic science. These sciences belong to all mankind, and Fitrat collectively calls them wisdom.

Fitrat divides some of these sciences, which he classified, into several parts. For example, he divides the science of history into: sacred history and social history. The history of society in three parts

- a) history of science and literature;
- b) history is natural;
- c) history is divided into political and shows that political history also consists of general and private history.

In the work "The Way of Salvation", he develops his views on the content of education. The ideas of our thinkers of the past are also relied upon in the development of educational content. Fitrat develops a classification of sciences in its own way, including all religious and secular sciences. He does not ignore political and economic sciences. It also provides information about industry and agricultural sciences. The writer's work "The Way of Salvation" - "The Way of Salvation" is considered a didactic and moral work. Through this work, Fitrat seeks ways to save the people from ignorance and the country and the nation from backwardness. He came to the conclusion that science and the Qur'an will show this way of salvation, and he studied them together. As a result of these studies, the writer creates ideas about educating a mature person in all aspects. In the process of analyzing this work, it can be seen that there are special ideas about the perfect person in Fitrat. Nature develops its own doctrine about the meaning of life. In this too, he tries to combine religion and science. In his efforts to connect the issue of human perfection with religion, he continues the views of his predecessors, who approached education based on the requirements of the Muslim religion.

In his opinion, the meaning of life is to achieve the happiness of these two worlds, only a person who seeks the happiness of both worlds can be a perfect Muslim. Those who thought only of this world and considered gaining wealth and eating and drinking as the purpose of life; Those who believe that the idea of life is to achieve the happiness of the next world, and do not do anything for the happiness of this world, and think that this world is heaven for infidels and hell for Muslims, think that they do not know the duties of humanity.

Abdurauf Fitrat's work is truly amazing. He is the most exemplary of Uzbek writers who lived with the pain of the people, dreamed of independence, and became a victim of repression in pursuit of national independence. The diversity of Fitrat's work shows once again that he is a creative person with a wide range of thinking and a true scholar. Abdurauf Fitrat's works in Uzbek and Persian-Tajik languages are written in a unique style, and it is no exaggeration to say that his stories and stories opened up new trends in the literature of the 20th century.

In the opinion of modernists, it was impossible to start the ship of society towards the destination of development without enlightening the people and removing the scholars from the mire of ignorance. That is why it was historically correct for the Jadids to promote and open new method schools as a way of salvation. The leaders of the Jadidist movement, like Fitrat, not only published brochures and articles of program importance, but also engaged in practical activities with the main idea underlying these works - enlightenment. Nevertheless, Fitrat realized that the goals of the Jadidist movement cannot be achieved by opening new schools alone. passes.

References.

1. Abdurauf Fitrat's work "Rahbari Najot". Tashkent. "Spirituality", 2006.
2. Dissertation "Social-philosophical views of Abdurauf Fitrat" by Shahnoza Goyibova, 1996.
2. Shaira Abdujalilova's "Views of Abdurauf Fitrat on family education"
4. Durdona Akhatova's dissertation "Educational and pedagogical views of Abdurauf Fitrat", 1998.
5. Abdurashidov Z. A glance at Fitrat's creativity and activity: "Munozara" and donation of Istanbul Bukhara Society. Scientific-methodological electronic journal —Foreign Languages in Uzbekistan, 2020, No. 2 (31)