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CLASSIFICATION OF MORAL AND PHILOSOPHICAL CATEGORIES IN ABDURAUUF FITRAT'S WORK "RAHBARI NAJOT"

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Abstract This article provides a systematic analysis of the moral and philosophical ideas and categories put forward in Abdurauf Fitrat's work "Rahbari Najot." The work highlights the essence of concepts such as human spirituality, moral perfection, science and enlightenment, justice, freedom, responsibility, patriotism, national consciousness, and the development of society. In Fitrat's moral views, the relationship between the individual and society, the spiritual responsibility of the individual, and the role of enlightenment in social development are of particular importance. Furthermore, the moral-philosophical categories in "Rahbari Najot" are classified into spiritual-moral, socio-political, and educational categories according to their content. The research results serve to reveal the significance of Fitrat's heritage in modern philosophical and educational research.

Keywords: Abdurauf Fitrat, "Rahbari Najot," moral categories, philosophical categories, spirituality, morality, man, justice, freedom, responsibility, patriotism, national consciousness, science and enlightenment, society, development.

The process of Abdurauf Fitrat's work and activity is considered one of the brightest pages of our history. Although it is difficult to find a creator in his time who was not engaged in making literature and art serve the development of society, but no one could bring the unity of word and deed to the raised level. Today, in an era of rapid globalization, the issue of raising a harmoniously developed generation in our country is placed on the agenda as a very urgent task, which is justified by our scientists as the main function of society. The issue of raising healthy, comprehensively developed people is an extremely important issue not only for today, but also for the distant past and for the future.

This issue acquired particular importance at the beginning of the 20th century,



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during which it formed the basis of the activities of a number of Jadid figures who fought for the fate of the Motherland, the future of the country, and the well-being of the people. Among these Jadid enlighteners, Abdurauf Fitrat holds a special place, whose spiritual world is directly intertwined with the people's pain. Abdurauf Fitrat is one of the most active and famous representatives of the Central Asian Jadid movement, one of the founders of new Uzbek literature, and a recognized prose writer, playwright, poet, and dedicated scholar.

It would not be an exaggeration to recognize Fitrat as an encyclopedic scholar. Because he was a unique talent who tried his pen in many areas of artistic and scientific creativity and achieved success. He has a collection of poems titled "Sayha," a poem titled "To the Star of Mars," dramas such as "Begijon," "Abo Muslim," "Mavludu Sharif," "Temur's Tomb," "Ruzas," and "The Lion," prose works such as "Munozara," "Oila," "Bayonoti Sayyohi Hindi," and "Rahbari Najot," and scientific works such as "Rules of Literature," "On Aruz," "Bedil," "An Experience in the Rules of the Uzbek Language: Sarf and Nahv," and "Sarfi Zaboni Tajik."

Abdurauf Fitrat's moral and philosophical teachings are one of the important scientific sources for studying the history of the formation and development of national ideology, national idea, and spiritual and moral heritage. From this perspective, this part of the study aims to study the moral and philosophical teachings of Abdurauf Fitrat, a dedicated figure of our independence, and to highlight their social significance today.

Abdurauf Fitrat reinforced his theoretical and practical knowledge by studying and analyzing numerous scientific works by both Eastern and Western scholars, thereby creating a perfect guide for both the era in which he lived and future generations. Therefore, studying the moral and philosophical views of the scholar and the corresponding path of activity not only enables us to benefit from our historical heritage but also plays an important role in overcoming existing problems and consolidating the nation around the idea of a "Single Motherland." It should be noted that Abdurauf Fitrat, like many Jadids, focuses his primary attention on the person and their activity. He emphasizes the rational activity of society's members as the primary force in reforming society [1].

In particular, Fitrat's work "Rahbari Najot" is literally dedicated to educational and moral-philosophical issues. In this work, based on Hadiths and verses from the Holy Quran, he substantiates that Islam and the path of its holy Quran are the only way to



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save humanity from decline and disaster, and that they are of great importance in the life of humanity. In the section of the work "In the description of our situation," the author seeks an answer to what caused the Turkestanis of that time to fall into such a state and, in a sense, seems to have found the answer to his question.

"There is no need to state that the Islamic world is very backward in the arena of one-on-one life and among the peoples of the world." We, the people of Turkestan, compared to other Islamic societies, have lost our way. What, then, is the cause of this distraction? In answering this question, the majority of Turkestanis are divided into two categories! A group that cares about the nation and its homeland considers this disorganization to be a consequence of ignorance and laziness. Indeed, one of the reasons for our depression and ruin is lack of knowledge and inaction. The writer approached this issue very correctly, and the level of people in social life, how they live, of course, depends on their social activity. This lag of the population of the Turkestan region was caused, firstly, by the policy of alienation from science applied to the people of the region; secondly, by the fact that the people of the region did not attempt to improve the social situation by realistically assessing the issues of social life. [6]

If we include the point of view of the second category of Turkestanis in the content of the debate on this issue, it will be known what they say. Regarding our backwardness, the majority of this group express the following opinions:

1. There is no reason for our distraction and despondency; it is a divine will.
2. God created this world as a paradise for the disbelievers and a hell for the believers.
3. Judgment Day is near, and the number of Muslims in this world is gradually decreasing.
4. As the Prophet (peace and blessings of Allah be upon him) said, "All evil is worse," and the condition of Muslims is worsening day by day. Of course, these thoughts of the author are very important. As is well known, these arguments are hollow and have no significance in content. Perhaps it is not right to listen to them, let alone answer them. Here, too, for a certain period, I ran in all directions and questioned many people to find the causes of the people's and the nation's ruin, but I could not get a satisfactory answer from anyone. Finally, I remembered that we Turkestanis are Muslims and possess the Holy Book, which we affirm to be our only guide. "Now there is no other way but to turn to this great and sacred guidebook, the Book," he reasoned.

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[5]

From the opinions of this second group of people, it can be seen that the people of the Turkestan region have already grown accustomed to the consequences of colonialism, have dedicated their lives only to complaining, and our nation is gradually losing its national identity, and its situation is going towards a regressive state day by day. But in such a situation, the progressive Fitrat was able to positively influence the minds of the members of society with his noble ideas.

In the Introduction of the work, there is an opinion about the ideas of life and vitality, which is one of the issues that have been the focus of the world's scientists for many centuries. This issue has been at the center of attention from ancient Greek philosophers to modern thinkers. A world has been created in which humanity plays a central role. It has even been granted the right to exercise its power over other creatures.[2]

In the work, the idea of life and life is explained as follows: There is no doubt that the universe consists of life. If there is no life, there is nothing else. Life itself is the original building of the universe. That is why we have dedicated the first discussion of our treatise to the topic of life. In the explanatory dictionary of the Uzbek language, the phenomenon of life is defined as "Life is living, existence, life. The form of motion of matter in a specific period of its development. How does Fitrat answer the question of what life is in this work? [4]

According to the Mutakallimun (kalam) school, life is a quality that requires feeling and action. According to the ancient thinkers, life is a kind and nature of sensation and perception, dependent on nature. The sages of our century also say that the universe consists of life. There is nothing in which there is not a trace of life. But the ancient scholars of the Mutakallimun sect say that if a body has feeling and movement, it has life, and if a body does not have both, it has no life. What actually has feeling and movement is called "living." Indeed, the harmony of feeling and action is important. If it's not one or the other, then there's no point in living. But this life is called monstrous life. In this sense, man is the same as most animals and does not differ from them. But as we reflect on the great difference between human life and that of most creatures, we come to the following conclusions. The answer would be easy if we were to reflect on the life we live now. But life is a spiritual sphere that cannot be seen or observed. Therefore, we look for the reason for these differences in the history and past of



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humanity. From the beginning of the human world, was it in its current form? That is, did the children of Adam come into the world with cities, fortresses, madrasas, and so many sciences and kingdoms like now? Never! Poor primitive man was a weak, weak creature. Sometimes he shivered from the cold, sometimes he was scorched by the sun, and he was scared to death by lightning and thunder, by rain and snow, by darkness and the onslaught of wild beasts. Moreover, he suffered hourly from hunger and thirst. [3]

The conclusion is that at the beginning of the emergence of the people, man was one of the weak and wretched creatures. Other creatures used their powerful claws and teeth to protect their interests and ward off harm. Man was not even capable of that. I wonder if the Almighty created man so weak that He gave this poor man a weapon with which he could defend himself and live? Of course he did. God has given man the greatest and most precious weapon. A person can defeat and damage the world with this weapon. This weapon is undoubtedly the Mind. Humankind, stunned by its helplessness, was forced to use reason. In its shadow, he gradually acquired benefits and eliminated losses: he built a house and escaped natural disasters. He made weapons and freed himself from predator attacks. Not content with this, he gradually found salvation from lightning, thunder, water, and fire, conquering them with his learned paw. If we compare humanity's past weakness with its current power, we will be amazed by the magnitude of this difference, and it will be difficult to deny the transformation of the human world.

In this part of the work, Fitrat expresses his opinion on the importance of moral duties among the duties of the command of conscience and divides moral duties into three groups. These are: 1. It's his job. 2. Function of the family. 3. The task is humanity. These tasks are so interconnected that if a defect is found in any of them, it will inevitably disrupt the whole and ultimately lead society to decline.

At this point, the question arises: what is the function of the soul? Fitrat in the work The task of the soul is the task that must be performed to protect and develop a person, that is, a person must bring their soul (because it is a human necessity) to the level of perfection. The perfection of the soul is the bringing of benefit and utility to oneself and to others. If the soul is a companion and close to righteous deeds, and hates bad (abominable) deeds, then the rank of the soul's perfection will be created.





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