

## **SPIRITUAL AND MORAL DIRECTIONS OF THE FIGHT AGAINST SPIRITUAL THREATS BASED ON THE VIEWS OF ABDURAUUF FITRAT**

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### **ABSTRACT:**

**This article is devoted to the spiritual and moral directions of the fight against spiritual threats based on the views of Abdurauf Fitrat, an outstanding representative of Jadid literature. We also studied the features of spiritual threats, their negative impact on the life of society, as well as the need to increase the spirituality and education of the people. In particular, it reflects Fitrat's work related to the elimination of spiritual threats and his view of them accordingly.**

**KEYWORDS: spiritual threat, sustainable development, education, national consciousness, high spirituality, harmonious personality.**

### **INTRODUCTION:**

Today, the process of globalization has intensified, and partnerships between countries have expanded in the social, economic, political, and cultural spheres. This process, along with all countries, has had a positive impact on the social life of Uzbekistan and its development. This positive influence can be seen in such important areas of society as science, education, culture, industry, and production. At the same time, the development of science led to the growth of production, the development of industry, which ultimately led to the economic growth of the country. However, along with such positive

circumstances as this, there were also illusions that permeated globalization and had a significant negative impact on the life of society.

As you know, the degree of influence of any social phenomenon on the social life of society can be either positive or negative. One of these phenomena is the positive impact of globalization on the social life of society today, as well as its negative impact. In the social life of any state affected by the process of globalization, there are various negative evils, and the population of these states lives in a period full of various dangers. These risks are threats to spirituality, education, economy, and politics. This problematic situation creates the need to unite and fight as the only force against threats.

For this reason, the political and philosophical essence of the concept of "threat" is analyzed by people of world science to understand and identify its impact on society. In particular, doctor of political science, Professor Sh. Pakhrutdinov believes that "threat" is a type of socio-political influence aimed at weakening the political foundations of the state, (following the breaking down the leadership our State, R. M)[1] this is due to the influence of territorial, regional, and universal factors aimed at destabilizing the structure, as well as disabling human life, in general, to the deterioration of life and complication of the situation," he notes[2]. Also, this phenomenon

is described in the explanatory dictionary "spirituality" as follows. The word threat is from arabic and means "intimidation" in Uzbek. "Threat is a concept that expresses a certain form of danger, a certain unstable political, social and historical situation in a particular space and time, caused by the aggression of local, territorial, regional and generally regional negative factors aimed at a specific goal in a certain period in relation to the life and activities of a person, society and the state."

By now, there are more and more types of "threats" to the public life of society, and the scale of its influence is expanding. From the point of view of the degree and scale of impact, threats can be divided into a number of types: internal and external, for example, depending on the location of their occurrence; remote and close in terms of space; functional economic, social, political, environmental, demographic, spiritual, ideological, military, natural and climatic. The level of impact of "threats" on the public life of society is steadily accelerating and expanding, in connection with which the respected President of our country Shavkat Mirziyoyev, in his speech at the ceremony dedicated to the 24th anniversary of the adoption of the Constitution of the Republic of Uzbekistan, noted: "the rapidly changing world today opens up new, great opportunities for humanity and youth". However, they are also exposed to various evil dangers that they have not seen before. Prejudice forces naive, proud children to turn against their parents, their homeland, and destroy their lives and lives. In such critical and threatening conditions, we need to further increase the vigilance and vigilance of parents, mentors, the public, and mahallas in this matter. We must raise our children without putting them in the wrong hands."[3]

Threats cause different damage to progress, regardless of how they look, what

content they contain. Moral threats, which are one of the most dangerous manifestations of threats, and the problems associated with them, are the main ones that are planned to be analyzed in this paragraph. First President I. Karimov has given the concept of spiritual threat in his work "High spirituality-an invincible force" and expressed the opinion that "spiritual threat must first of all provide for ideological, and informational manifestations aimed at ensuring that any person, regardless of their language, religion, beliefs, live freely in the literal sense, pursuing the goal of eradicating their spiritual world"[4].

As can be seen from this, any encroachment on our spirituality is a risk that makes a nation a nation, preserves certain values passed from ancestors to descendants, awakens a sense of national pride, national pride, calls us to progress, and deals a big blow to noble goals, such as building a free and prosperous life. It is well known from history that such threats, which manifest themselves in different ways, increase during the transition from one social system to another, when the positive structure of States changes and the scale of their influence expands. For some reason, during this period, the population has not completely abandoned the ideas of the old system, has not fully accepted the ideas of the new system, has not fully adapted. This period of time is called the "ideological gap", and it is during this period that many actions aimed at mastering the consciousness of the population take place. Actions aimed at mastering the consciousness of the population are designated in many literatures as "spiritual threat".

In his work "High spirituality – an invincible force", I. Karimov notes that "the Spirituality of any nation or people plays a crucial role in determining its current life and fate, the future of its growing children. Therefore, any threat directed against spirituality can itself become one of the serious

risks to the country's security, its national interests, and the future of a healthy generation, and ultimately lead society to a crisis. When it comes to say, I want to repeat one thought I mentioned earlier: there will be no space in this world, either in nature or in society. No matter where the gap appeared, there is no doubt that someone will try to fill it.”[5]

For this reason, they also focused on educating people with knowledge, political consciousness from ancient times, and through them on a serious fight against spiritual threats, which were on the agenda as an important issue at all times. As you know, in an age when today's globalization has started to slow down sharply, threats aimed at undermining our spirituality and accumulating values are still expanding. As a means to combat these threats, comprehensive, carefully and correctly organized, scientifically based, continuous spiritual education is required.

Indeed, if the youth of our country are brought up in the spirit of patriotism, respect for national traditions and values, and become a spiritually Mature, physically healthy and harmoniously developed generation, our society today rises to the top. Such thoughts were also approved by A. Fitrat, an educator of his time. A. Fitrat correctly assessed the possibility that spiritual threats can have a huge negative impact on society, and stressed the need for a serious fight against it. A. Fitrat carried out this struggle through his works, raising the spiritual consciousness of the people, that is, a place of spiritual distortion filled with spirituality. After all, no power can change a person spiritually. The first President of our country, I. A. Karimov said in his work "High spirituality—an invincible force" "This concept, which makes a person a person, is closely connected with his consciousness and psyche, occupies a special place in the life of every person, society, nation and people, which

cannot be measured by anything.”[6] Indeed, the spiritual impact can be several hundred or even several thousand times stronger than the impact of force. For this reason, A. Fitrat sought to prevent the capture of ideas that destroy the spiritual gap in the consciousness of the people through various levels of spiritual threats, as well as to fill this gap with enlightening rays, Patriotic spirit. A. Fitrat understood that if the role of space is not filled with enlightenment, then its place is taken by distortions before other Sciences. Reasoning about this, he emphasizes that education begins first of all with the family. For this reason, A. Fitrat strives to create a work "Family". The work is based on moral ideas, full of content and essence, and if we educate the younger generation under the influence of this work, we are sure that it never bends its neck to spiritual threats while reading the work.

In a number of works by Fitrat: "the grief of our Motherland", "Ovunchok" (consolation), "Ugut" (instruction), "East", "Land of teachers", "Snow", " Fahrenheit ILA in India" mudarris debates about Jadid schools in Bukhara", prose works" statement of an Indian tourist", " Kiemat", dramas" Abulfayzhon", " Love for the Motherland", "Arslon" ("Lion"), "Vose uprising", etc. Do not leave Muslims indifferent!", "Autonomy", "an example of an ignorant impression", each of these publicistic works, such as" politics of the East", reflects ideas that contribute to increasing the spirituality of the people and the formation of immunity to various threats in the minds of people.

Fitrat was deeply saddened that his people, subjected to various threats, lost their composure, his nationality suffered from paranoia and encouraged people to be as literate as possible. The following words of the First President of our country, I. A. Karimov, show how true Fitrat's fear was in this regard. "We know from history that the forces that

want to subjugate one nation, first of all, seek to make it lose itself, its history, its culture... not to mention that if the harmful consequences continue, the nation will lose its identity, lose its millennial traditions and turn into a crowd." [7] In fact, when a nation loses its historical, linguistic, spiritual values and culture, it becomes a nation in itself. Almost every poem by Fitrat has the spirit of a call to fight threats. In his poem "Ugut" (Instruction) there are melodies of uniting for the sake of national consciousness, creating ideas against threats in the minds of the people. In this poem, the people living in the structure of the Soviets faced arbitrariness, as a result of which they did not succumb to the wild orders of society: the uprising against fascism, communism and totalitarianism, the fight against them, surrounded the consciousness of the people with carelessness, carelessness. Despite the fact that such enlighteners as Fitrat constitute a drawback, they have done everything possible to rid the nation of these types through their works filled with enlightenment.

It has been known since all times that spiritual threats cause serious damage to the economy, politics, and spirituality of the country. I. Karimov's work "Uzbekistan on the threshold of the XXI century: security threat, stability conditions and guarantees of development" highlights the essence and significance of the spiritual threat from the political and philosophical side. An ideological threat is a danger that threatens the fate of a society, state, people, or nation [8]. In the fight against these risks, an extremely important tool is the study and practical application of the ideas put forward in Fitrat's works. In particular, in the drama "The rise of the warrior" on the example of the oppressions and humiliations committed by the people, and the lives of people fighting against them, you can learn to resist the threats and oppression existing in society, to educate people in

courage, patience, courage, and fight against poverty. The hero of the work Oymahad explains through the following words his dissatisfaction with the regime of that time, the growing number of victims among the population, in the following words: "I heard. How is it again? So isn't it? We didn't give you any less than we were told. What else is required from each apartment for one lamb karbos with a goat? Are we being comforted or not?" [9]

People who were tired of injustice and threats expressed their discontent without fear. ALSA accepts our life that we still have a job in the tribe. Fitrat expressed his opinion on the example of these people and called on the people not to submit.

Another hero of the work, the sixty-year-old Sangin, expressed his dissatisfaction with the decree of the Khan: "brave, inhuman?! Looking at these people, in essence the clothes on his body are worn out and have thousands of patches. Although clothes are made when they have carboss! Don't think-no, you don't say "Sheep", you say "Goat", you say "karbos"? [10]. The drama consists of four parts, in the second part rises the people, saturated with the soul of cruelty. Even when the rebellion is eased, it teaches people to fight for their rights. On this drama, Fitrat also expressed her dissatisfaction and encouraged the people to revolt. The idea put forward by Fitrat in this drama serves at the same time to counter the spiritual threats of our people. The drama "Arslan" is also a work of Sarah, calling for the enlightenment of the people. The following words of the hero of the drama "Arslan" are of great help in understanding the content of the work: "I will be a child of this village. Save rural children from your oppression, this is my bed" [11] "Arslan sees it as his duty to protect his village and his people from the oppression of the rich. Through the image of Arslan in the work, Fitrat penetrates

the Patriotic personality of his ideal. He called on all residents to be patriotic and fearless, like Arslan. Thanks to the rich image, the work depicts people with good intentions.

The rich image in Fitrat's work, the oppression that he conducts, can be evaluated in the same way as the threats that actually happen to society. In both cases, society will suffer, and the population will suffer. Fitrat describes the need to not be afraid of people's threats, to fight them as a force. A rich, despicable man who tries to do everything his own way, even though he forces it (even young girls he likes). He wants the people to keep under pressure, he wants to keep everyone at Bay. The following words that God said about Arslan are proof of our thought: "Listen to me and be with your poverty. The manufacturer finds a slice of bread and feels the mother. Don't go after your daughters because your wife will take them. (Arslan wants to dig, but the boy doesn't put it down.) She's the girl I get." [12] The drama encourages people to confront threats and fight them without fear.

In a number of publicistic works, Fitrat also tried to spread spirituality to the public. In particular, in his article "Muslims, do not remain indifferent", he calls on the people to take part in the upcoming elections to the city Duma. He noted that there are far more Uzbeks than Russians, and for this reason, Uzbeks should be elected to the Duma, and for this the people should participate in the elections. In the title of the article, we see that its content is aimed at ridding the people of ignorance and helplessness. The following thoughts in the article prove once again that Fitrat was a great educator: "can say: our right is three years from their rights. Here's what you need to do to get a majority in the city Duma, to get a majority in the city Duma, Muslims need election day to get a majority in the city Duma. No, on election day, when everyone is sitting in their game; when others are holding their

majority on their sides; at that time we can't get any rights, we can't see in our city the enjoyment of our own moon like the old One. So I can say more restrained, with a Muslim who does not want to put his people under the feet of others again! Do not remain indifferent on election day, try to become more and more." [13] Despite the fact that Fitrat lived a century before us, he tried to promote political, spiritual, and educational ideas that are now being promoted to us in our country and to his people. Even today, it is clear to all of us how important the elections are. Fitrat understood the essence of this political process and its significance for society a hundred years ago and called on the people to participate in it.

Fitrat's article "An example of an unknown impression" is written as an open revolt against the spiritual threats of the time. The following sentences in the article will not leave without attention of each of our fellow citizens: "on the streets of Bukhara, an ad was captured in this context:" the newly minted jadids violate the beliefs of our children, in the crafts of the moons, no one will read their child, killing the one who reads it, if the jadids die alive, we cut off their heads, the jadids pray, do not observe monotheism, the Moons are unfaithful, their blood is honest." [14] This ad was written to intimidate individuals who have denounced and created the Jadid schools, which were created to make people conscious, and can openly be regarded as a threat to spirituality, its elevation. Despite the fact that in other countries do not pay attention to such illogical, distorted in spelling ads that contain signs of stupidity in their content, Fitrat writes that in a state with a hotbed of such science as Bukhara, the people can be more free.

This announcement has a great impact on the consciousness of the common people, that is, people who know that the world consists only of gods, causes people to fear. In the eyes of Fitrat, the cause of such humiliation

and ignorance of the nation is ignorance, illiteracy. It emphasizes the need to illuminate our country with secular and religious knowledge. To achieve this goal, representatives of jadidism opened many new methodological schools, organized libraries, and trained young people in developed countries of Europe. Despite fierce resistance and intimidation, people tried to shed light on the enlightenment.

It is clear that the country is in decline if the people refuse. In this regard, the following thoughts are relevant in the work of I. Karimov stated : "We should all be clear where indifference and recklessness reigns, when the most pressing issues are left to their own devices, where spirituality becomes the weakest and most vulnerable point. And Vice versa-where vigilance and soulfulness, high intelligence and thinking reigns, there spirituality turns into a powerful force, (takes up spiritual threats, - our persecution, R. M)"[15]. Indeed, somewhere there, spirituality is going to the blockage, there is paralysis, somewhere-cheerfulness and alertness, there will be a constant elevation. In the third Chapter of the work "High spirituality-an invincible force", considered a perfect work in the field of spirituality, it was also noted that the most important tool in the fight against spiritual threats and ignorance is education, through which you can achieve a true victory: "...the idea against thought, the idea against ignorance, the fight against ignorance are more important than ever before."

I. A. Karimov in his work "The Ideology of national independence is the faith of the people and faith in a great future "focused on the importance of education in the fight against spiritual threats, emphasizing that" the enlightenment has not lost its meaning for us and will not lose its meaning. Only by educating smart, highly moral people can we achieve our goals, and issues of prosperity and

development are being resolved in our country. If we don't solve this problem, all our cults are money: no progress, no future, no prosperous life."[16]

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