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IDEALS OF MORAL DECLINE AND SOCIAL RESPONSIBILITY IN ABDURAUUF FITRAT'S TREATISE "EASTERN POLITICS"

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Abstract

This article analyzes the socio-philosophical ideas of the enlightener Abdurauf Fitrat, one of the representatives of Jadidism, in his treatise "Oriental Politics", including the issues of moral decline and social responsibility.

Keywords. Fitrat, "Oriental Politics", spirituality, spiritual crisis, national identity, national unity, moral decline, social responsibility, self-interest, Aristotle.

Introduction

Abdurauf Fitrat's treatise "Eastern Politics" is one of the important sources embodying the socio-political and philosophical views of the Jadid thinker. This work was created under the influence of the sharp political changes that took place in the social life of Turkestan at the beginning of the 20th century, national revival movements, and the ideas of the struggle against colonialism.

The period of writing of the treatise falls on 1919. This period was a period of extremely complex political situation in the life of the peoples of Turkestan, on the one hand, as a result of the collapse of the Russian Empire and revolutionary processes, a new political system was being formed, and on the other hand, the



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issues of national liberation, enlightenment and development became the focus of attention of the new intelligentsia. In such historical conditions, Fitrat created the treatise "Eastern Policy", observing the past, present and future of the peoples of the East.

Discussion and results

This treatise by Fitrat constitutes a separate stage in the evolution of his political and philosophical views. If in the early works of the thinker the issues of educational reform and moral education were the priority, in the "Politics of the East" the problems of national liberation, the fight against colonialism, social solidarity and historical development occupy a central place. Therefore, this work can be assessed as a programmatic work reflecting Fitrat's socio-philosophical concept.

In Abdurauf Fitrat's treatise "Eastern Politics", the issue of the decline of the peoples of the East is not explained only by political or economic factors. The thinker also interprets the moral crisis in society as one of the main causes of social decline. In this respect, the ethical views put forward in the treatise are an important component of Fitrat's socio-philosophical concept.

Fitrat, analyzing the decline of the East, says: "We, the Easterners, after the end of great peace and comfort, have become corrupt, have gone astray, and have begun to forget our noble aspirations. We have turned our backs on knowledge and craft, have lost unity and morality, have been given for money, have been sold for money".

In these thoughts, the thinker reveals the internal causes of the decline of the East. In particular, the phrases "we have lost unity and morality" and "we have been sold for money" have a deep philosophical meaning. In Fitrat's view, the erosion



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of moral values weakens society from within and makes it vulnerable to external influences.

The phrase "We were sold for money" refers to the preference of material interests over spiritual values. Here the author criticizes not only individuals, but also society as a whole. In his opinion, the increase in self-interest leads to the weakening of social cohesion, the weakening of the sense of patriotism, and the relegation of national interests to secondary place.

Fitrat also links the spiritual crisis of society to the activities of leaders. He writes: "All the affairs of the East have passed into the hands of senseless beys, khans without understanding, brainless mullahs, and uneducated eshans". These sentences express Fitrat's views on social responsibility. According to the author, the development of a society largely depends on its leaders. If the leaders are unenlightened, irresponsible, and self-serving, society will inevitably decline.

This idea is consistent with Aristotle's view that "a state is stable on the basis of the moral qualities of its citizens." Fitrat also links the development of society to moral maturity. However, he approaches the issue from the perspective of the Eastern Renaissance, evaluating moral reform as a necessary condition for national liberation.

The thinker also pays special attention to the moral consequences of colonial policy: "The political paths that European conquerors took towards the East are as follows: to corrupt the morals of the East, to cool its religious spirit..." This idea shows that Fitrat valued morality as an important factor in national development. In his opinion, the erosion of the moral foundations of the people is one of the most dangerous manifestations of colonialism. Because a morally weakened society cannot defend its independence.



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The issue of intellectuals also plays an important role in Fitrat's moral views. The Jadid thinker sees intellectuals as the spiritual leaders of society. Their main task is to save the people from ignorance, spread enlightenment, and protect national interests. In this sense, Fitrat interprets social responsibility at the following levels:

1. Personal responsibility – a person's work on his own moral development;
2. Family responsibility to educate the future generation based on noble values;
3. Social responsibility is putting the interests of society above personal interests;
4. National responsibility is selflessness. For the prosperity of the homeland and the future of the people.

In Fitrat's view, moral decline and social indifference are closely related. Progress cannot be achieved in conditions where members of society remain indifferent to their own fate. Therefore, the thinker encourages every person to become an active participant in social life.

Conclusion

Summarizing the ideas put forward in the treatise, Fitrat's moral and philosophical views can be expressed through the following principles:

- the priority of moral values; the interrelationship of enlightenment and morality;
- the responsibility of leaders to society; the educational mission of intellectuals;
- the primacy of national interests over personal interests;
- the need for social activism and civic responsibility.

In conclusion, in the treatise "Eastern Politics" the issue of moral decline is interpreted as an important cause of social crisis. According to the thinker, the revival of the peoples of the East can be achieved not only through political independence or economic reforms, but also through a deep moral renewal.



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Therefore, in Fitrat's socio-philosophical concept, morality, enlightenment and social responsibility are manifested as inextricably linked categories.

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