

The Views of Enlightened Thinkers on the Right to Education

Mavluda Ergasheva Zulqandar Qizi

Candidate of Legal Sciences, Associate Professor, Bukhara, Uzbekistan.



Copyright © 2022 Mavluda Ergasheva Zulqandar Qizi. This is an open access article distributed under the terms of the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.

Article Received: 14 November 2021

Article Accepted: 22 December 2021

Article Published: 21 January 2022

ABSTRACT

The national legal heritage is the unique wealth of the Uzbek nation. This scientific wealth is deeply reflected in the works and ideas of our great thinkers and ancestors. In particular, Abdurauf Abdurahim oğlu Fitrat is a well-known statesman and public figure who has made a significant contribution to the enrichment of the socio-political and legal thinking of the Uzbek people. He expressed valuable views on the right to education and its provision, which is necessary for the spiritual and cultural development of man.

Keywords: Science, Enlightenment, Development, Knowledge, Upbringing, Liberty, Education, Privileges.

Introduction

Professor Abdurauf Fitrat believes that the main reason for the violation of the rights of the people in their time is the remoteness of the people from science and enlightenment. He repeatedly stressed the need to develop science to save the country from decline and the people from a difficult situation. He also believes that development is impossible without the renewal of society and the development of science.

While the thinker pays special attention to the development of science and its role in the life of society, he argues that in an uneducated society, arbitrariness, oppression, injustice, ignorance, and violence prevail. In particular, Fitrat says in his book, "The Leader of Salvation", "There is so much knowledge in the world that a person should study more of what he needs and necessary" [1.37].

Discussion

In Turkestan and Bukhara, for example, fanatical clerics have removed secular knowledge from madrassas' curricula, calling it "kufr", claiming that their illegal actions are contrary to the Koran and the hadiths. Throughout one's life, one is forced to engage in religious and secular labor activities, mainly secular activities such as eating, dressing, building a house, starting a family, having children, raising them, and arranging one's household. In order to do this, every boy and girl who has grown up must have a certain profession, work, and, above all, a thorough knowledge of science.

Because not all worldly work can be done by one person, people do it together, in unity, in cooperation, - writes Fitrat in his work "Family". Also, some of the work of the world is done by women, others are taken by men. With the work done on the street, mostly men are engaged, a part of work and duties, household chores are women's responsibility [2.303].

He argues that as much as men are responsible for doing some of the worldly work, so much is it for women to do some of the work. There should be no difference at all between men and women in the performance of worldly affairs, they should have equal rights and responsibilities. According to the scholar, in the rulings of the Qur'an, men and women are not separated, but all are united under the slogan "ayuhallazin" and

“ayuhannos”. For example, “O you who believe, fear Allah!”, “O people, worship your Lord!” addressed in the following way. Therefore, he says, “Religious obligations are the same and equal for all Muslims, and men and women must accept and fulfill these rulings equally”.

Abdurauf Fitrat points out that while science is necessary for religious and secular affairs, girls should first learn literacy and numeracy, then religious sciences. In order for them to acquire a profession, they must master one of the higher sciences, namely, medicine, wisdom, handasa, upbringing, agriculture, and law. He writes: “While education is a religious and secular obligation for everyone, women must also study science” [2.304].

Abdurauf Fitrat emphasizes that our women should be aware of science, religion, health and child rearing so that our children are not willless, immoral, ignorant. When our women are ignorant, timid, unmotivated, and weak, our children grow up to be like them: “A clean and useful plant grows easily from a clean soil, and nothing comes out of an unclean soil”.

Abdurauf Fitrat points out that the current system in the hands of the head of state - Amir - is completely contrary to the interests of the citizen. He argues that because of social injustices and inequalities in society, the rights of the ordinary citizen are not protected, they are deprived of any rights. To prevent discrimination and violation of human rights and freedoms, members of society should be friendly to each other because all people are born free and equal.

Fitrat believes that the state should ensure equality of members of society in all rights, especially one of the basic human rights - education. According to him, science and enlightenment are an important tool for determining the development of society, without which no progress, freedom and liberty can be achieved. The progressive scientist believes that the reason why the country remains in ignorance, illiteracy and poverty of the people is that the officials do not care at all for the development of science. He argues that an uneducated, spiritually backward nation is doomed to ignorance, poverty, national and social oppression.

The economic and cultural crisis will lead to a further deterioration of the material and spiritual life of the working people. According to him, the ruling class was not interested in the development of science in the country at that time. Because it will be easier to keep the people far from science and enlightenment, to submit them to the established rules in the society, to fully implement the policy of the existing dictatorial regime.

Alloma says that there are about 200 madrasas, 300 primary schools, 11 libraries and 6 reading rooms in Bukhara. Some officials strongly object to the misappropriation of their annual foundations by: “Some of the muftis, mudarris, and other wealthy clerics have made the rooms their own, and even sell the rooms for ten to forty thousand tenge,” he wrote in “The Story of the Indian Traveler” [3.114]. He also accuses scribes of plundering state and public property for taking rare books from libraries to their homes and making them their property, and: “The rooms of the library, which are empty of books with a certain endowment, will be handed over to the sons of judges and muftis unworthy of teaching”, he said. Such behavior of the scholars shows that it is an obstacle to the development of science. Abdurauf Fitrat shows that the fate of the state and the citizen, the future is closely linked with science, education. In particular, he advocates the creation of more modern

scientific and educational institutions in the country, providing them with local specialists and textbooks in various disciplines, focusing on the development of secular sciences, the widespread use and implementation of scientific achievements of advanced countries.

Fitrat believes that in order to save the people from ignorance, illiteracy and ignorance, and to ensure the right to education, it is necessary to change and radically reform the teaching and learning process in the country.

Well-known statesman and public figure Fayzulla Khodjaev also left rich ideas about the right to education and its guarantees, and put forward topical issues. The thinker knows that in his time the people were in poor condition, they were subjected to unjust oppression, that they were being trampled on by their rights, that the people were far from knowledge and enlightenment.

Fayzulla Khodjaev showed that the future of the country and the people depends on the development of enlightenment, education, Therefore, he advocates the need to create more conditions for the development of science, to pay close attention to the establishment of secular educational institutions - Jadid schools, in which the teaching of useful and important sciences. He paid special attention to the fact that young people should be literate, have the right to education and a broad outlook, deep thinking.

Fayzulla Khodjaev also pays special attention to ensuring women's equality with men in law and in life. He also emphasizes the rights and freedoms of women and the need to ensure that they have a worthy place in public and political life.

It should be noted that Fayzulla Khodjaev revealed that in his time there were violations of the law on ensuring the rights and freedoms of women and girls, such violations were committed by representatives of the authorities, especially in the localities-officials, deviating from their powers and abusing their duties [4.3]. The thinker argues that in order to ensure that women have truly equal rights in life with men, it is necessary to involve them more in socio-political life, to strengthen their activities in science, industry and politics, to provide incentives, rewards and privileges.

Results

Well-known statesman Fayzulla Khodjaev in a timely manner outlines the tasks that need to be fulfilled in the shortest possible time in the field of science, development and education to ensure equal access to education for all citizens: firstly, to see the transition to general primary education in urban areas and the readiness to do so in rural areas; secondly, to end the illiteracy of as many people as possible among the adult population; thirdly, that public education of the republic should meet the needs of the national economy for skilled workers as much as possible [5.289].

As the head of the government, he also noted the existing problems in Uzbekistan, which hinder the development of science and education, and stem from the backwardness of the country's historical past and can not be solved in a short time. These are:

(a) insufficient number of teachers for local schools and the need to attract a large number of such teachers from abroad;

(b) there is one thing that hinders the development of higher education, which is the lack of people with primary education;

(c) schools and other educational institutions are poorly equipped [5.290].

Fayzulla Khodjaev emphasizes that the next problem can be solved quickly if there is a certain financial opportunity, but it will take a long time to solve the first two problems.

According to the thinker, the quality of teaching is not high due to the lack of teachers and their low level of knowledge, as well as the lack of control over school work, the school season is shortening and absenteeism among students and teachers is increasing [5.290].

The schools are not territorially satisfactorily located, he protests, although the so-called advanced districts are better equipped with schools, but the backward districts have been forgotten by the People's Commissariat of Education. Teaching in schools is expensive and its effectiveness is not high. For example, the percentage of students who drop out before finishing school is high. Fayzulla Khodjaev argues that the right of young people to education is not guaranteed on the basis of concrete evidence. At the same time, he pointed out the existing shortcomings in the educational process and stressed the need to address them as soon as possible.

Based on the above, Fayzulla Khodjaev concludes:

(a) Firstly, the quality of the work of educational institutions should be improved in any way. It is necessary to fully ensure the right of students to education, to personally and continuously inspect every school, every teacher, every student;

(b) Secondly, it is necessary to find ways to expel people who are absolutely incapable of teaching, to support the gifted, to improve the professional skills and responsibilities of teachers;

(c) Thirdly, it is necessary to seriously start expanding the number of teachers and retraining them;

(d) Fourthly, it is necessary to expand the work on the plan and clearly define the goals and objectives, as well as to be more economical - to be able to save money on public education [5.291].

According to Fayzulla Khodjaev, the methods that have been mastered by the majority of farm workers and have become mandatory for them should become mandatory for educators as well. He emphasizes the need to further increase the share of working children in educational institutions, to train more teachers from this class, as well as to do a great job in the field of national ideology. Fayzulla Khodjaev explains in depth that practical action is urgently needed for all existing nationalities in the country to have equal access to education. Another major shortcoming of our schools, - writes the thinker, - is that they do not adequately serve small nations. A sharp struggle to correct the path our schools are taking towards minorities should be included in the list of urgent issues.

Conclusion

Thus, the ideas of enlightened thinkers Abdurauf Fitrat and Fayzulla Khodjaev on educating the people, spreading enlightenment among citizens, ensuring equal access to education for all members of society,

raising science and education to the level of state policy - it is important that new reforms are carried out in Uzbekistan today.

Declarations

Source of Funding

This research did not receive any specific grant from funding agencies in the public, commercial, or not-for-profit sectors.

Competing Interests Statement

The author declares no competing financial, professional and personal interests.

Consent for publication

Author declares that he/she consented for the publication of this research work.

References

1. Fitrat. The Way of Salvation (Leader of Salvation). T .: Sharq. 2001, 37-p.
2. Fitrat. A. Family or family management procedures. Selected works. 4 vols. Tashkent: Ma'naviyat, 2006, 303-p.
3. Fitrat A. Indian tourist statement. Selected works. 1 vol. Tashkent: Ma'naviyat, 2000, 114-p.
4. Central State Archive of the Republic of Uzbekistan. FR-837. List 13, Case 130, Sheet 3.
5. Xo'jaev F. Public education. In the book: Selected Works. Three volumes. Volume 2. Tashkent: Fan. 1978, 289-p.
6. Sobirovich T. B. The implementation of human indicator reforms in Uzbekistan, Asian Journal of Multidimensional Research. – 2021. – T. 10. – №. 9. – C. 197-202.
7. Sobirovich T. B. Issues of gender equality in uzbekistan: Strategy of reforms, Asian Journal of Multidimensional Research. – 2021. – T. 10. – №. 9. – C. 203-207.
8. Sobirovich T. B. National Principles of Democracy in Uzbekistan, Mediterranean Journal of Basic and Applied Sciences (MJBAS). – 2021. – T. 5. – №. 3. – C. 131-135.
9. Sobirovich T. B. Philosophical Dialectics of National and Universal Cultural Development, Irish Interdisciplinary Journal of Science & Research (IIJSR). – 2021.
10. Turdiyev B. S. The role of national harmony in the strategy of spiritual renewal, Scientific Bulletin of Namangan State University. – 2019. – T. 1. – №. 6. – C. 229-233.
11. Sobirovich T. B. Strategy of Renewal of National Spirituality of Uzbekistan, International Journal on Integrated Education. – 2020. – T. 3. – №. 8. – C. 122-126.