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METHODOLOGICAL JOURNAL****MENTAL ENLIGHTENMENT SCIENTIFIC –
METHODOLOGICAL JOURNAL**<http://mentaljournal-jspu.uz/index.php/mesmj/index>**THEORETICAL FUNDAMENTALS OF THE STUDY OF FITRAT'S
CREATION****Shavkatjon Abdivakhabovich Vositov**

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Abstract: This article deals with the creation of Abdurauf Fitrat in literature and study his role in Uzbek literature. It mainly focuses on the importance of Uzbek national literature in the beginning of the XXth century. The process of national renaissance, realization of national identity formed the spirit and content of the literature of this period. Literary studies recognized this in the 20s of the last century.

The national renaissance did not remain only in literature, it covered all levels of social life, and even went down in history as "strangely famous" under the name of "printing". The ideology of the incident was connected to the national awakening, the struggle for independence, which was its result. The article analyzed the role of Fitrat and studying his creation and works in National literature. All know that Fitrat plays the main role in the development of National literature. As he was the active figure of jadid movement in Turkistan his all literary works were devoted to liberty and education. In this article we stopped in his dramas which are still popular all over the world.

INTRODUCTION

The role of Abdurauf Fitrat is great in Uzbek literature. Fitrat is an Uzbek historian, philologist, translator, writer, playwright and poet, one of the founders of Jadid Uzbek language and literature, a well-known representative of Central Asian modernism, the first Uzbek professor (1926).

National awakening was manifested in our region in the form of jadid movement. And it lasted until the mid-20s. From 1926, the Soviets began to fight against him on a large scale. From 1929, their physical liquidation was started. Consequently, the emergence of this movement is directly connected with the conquest and its consequences, and the period of its formation should be defined as 1865-1905. After the events of 1905, in particular, the October 17 Manifesto, it entered the stage of development. By 1916, our moderns started to "make the black people whiter and open their eyes" (Avloni) [7].

Therefore, the term jadid was used as a concept that expresses supporters of innovation and ideas of innovation. At the end of the 19th century, huge cultural-educational, socio-political changes, new relations started to enter the lands of Turkistan, albeit slowly in one way or another [3]. The leaders of the Jadid movement focused on reforming education. During the implementation of these social reforms, they built schools, libraries, and recitation halls, provided them with textbooks and manuals, and worked to deeply inculcate the ideas of enlightenment.

MATERIALS AND METHODS

The study of Fitrat's creation can be approached using a wide range of methods in literature. At the time when Fitrat lived, there was a view that Uzbekistan, like other eastern nations, turning period from feudalism to socialism. Therefore, firstly, in order not to offend the opponents, and secondly, by translating the word "capitalism" into Uzbek called "the period of trade investment". Thirdly, it was pointed out that the trade investment that began in Western Europe in the XVII-XVIII th centuries has existed in our country since the 11th century [1].

As a material source, a wide range of books, articles and short stories are employed in this article. All scientific and artistic works of Fitrat, articles, pamphlets, and manuals related to literature were accepted as sources. In addition, the literature education process of general education schools, pedagogical activities of teachers, the state educational standard and curriculum of general secondary education, textbooks, manuals were also defined as materials. In this article there had been used comparing –contrasting methods of Fitrat's works with other jadids creative works. Initially, comparing-contrasting method is applied by making valid comparisons between Fitrat and other jadids which helps to identify main issues in jadid literature and its development. They may be helpful for learning all enlightenment issues in Turkistan and improving the role of jadids in the country.

As a material source, a wide range of books, articles and theoretical literature are employed in this article. "Abdurauf Fitrat-adabiyotshunos" by Hamidulla Boltboyev, "Fitrat va fitratshunoslik" by Ilhom Gabiyev, "Milliy uyg'onish davri o'zbek adabiyoti" by Begali Qosimov

are used for emphasizing the importance of the jadid movement. "Tariiy dramada badiiy vaqt: Shekspir va Fitrat" by Maxliyo Umarova and "Fitratning adabiyotshunoslikka oid qarashlari" by Orzigul Hamroyeva were also taken as a source to make investigations about overall Fitrat's influence and jadid movement. Furthermore, "Fitrat dramalari poetikasi" by Ilhom Ganiyev was employed to analyze the main issues related to this topic and exploring new effective ways to enhance it. Uzoq Juraqulov's book "Fitratning tadqiqotchilik mahorati" was also helpful to discover information about understanding Fitrat's role in Uzbek literature its importance and implementing effective strategies for improvement. Another book is "Jadid dramasi" by Shuhrat Rizayev that is practical for collecting data about independent jadid literature, its mechanisms and its use.

It is also worth mentioning that "XX asr o'zbek adabiyoti tarixi" is also of importance. It consisted of much useful information to illustrate methods of jadids in the development of Enlightenment in Turkistan. It can be stated that there are other informative and reliable source that are used to gather information for this article.

RESULT AND DISCUSSION

Since the early period of Abdurauf Fitrat's work coincided with the period of the intensification of revolutionary movements in Turkestan, in his 1913 Persian-Tajik work "The Debate", he explained the reasons why religious ignorance in the Emirate of Bukhara was lagging behind European countries. He promoted European science and culture and continued his educational activities. After the establishment of Hurriyat newspaper in 1917, he published his popular poems and articles urging the people to fight for independence. One of the greatest services performed by Abdurauf Fitrat for the people and the nation was that he developed the basis for solving the serious social problems of the people and the society through reform, through the evaluation method, and the socio-economic change and colonization. It was because he showed effective ways to end it. At the same time, Abdurauf Fitrat tried to reveal the harmony of religious and secular sciences in the philosophy of Islam, and connected the happiness of the nation with the achievement of secular progress. That's why in Fitrat's work, worldliness and acquisition of modern sciences are not opposed to religion, but rather dependent on it, it is explained by quoting verses from the Holy Qur'an and Hadith. Addressing the youth, Fitrat calls them to fight for the development of the nation and recognizes the youth as "the foundations of the nation's development". The prosperity and development of the Turkestan country is justified by the fact that it can be realized by establishing the procedure of education of motivated young people in schools and universities that provide modern education [9].

The first collection of Fitrat was published in 1911 under the name "Sayha" ("Chorlov"). "Tourist Hindi", Works such as "Munozara" were also published in these years. In 1909-1913, while studying at the Turkish Medical University, his intelligence and knowledge amazed the professors.

They give him the nickname Fitrat - Wise. Fitrat's work corresponds to the times when the revolutionary movements intensified in Turkestan, and the "East woke up". Like his predecessors, he puts forward the ideas of enlightenment. In his work titled "Discussion" written in Tajik in 1913, it can be felt that he saved his people from the mire of oppression and searched for a "salvation path". During this period, the promotion of the Russian language and Russian culture was also an important branch of Fitrat's enlightenment. Such views are widely promoted in the Hurriyat newspaper, which he founded and edited. In the same years, the slogan "The first issue on the way of life is the issue of school" ("Hurriyat", 1917, issue 1) comes out. It was published in his newspaper "Hurriyat" (1917, No. 31). In the work of the poet, there is a shift in his worldview, a desire for innovation and beauty. The same situation can be felt in the idea of his dramas such as "Abulfayzkhan", "Arslon" and "Vose" (in Tajik). In his prose works such as "Doomsday", "Satan's Rebellion to God", the deepening of the creator's philosophy and his desire to solve major social and life problems can be seen. Fitrat also created a number of works as a great scientist and literary critic. Including Scientific observations such as "Rules of Literature", "Samples of Old Uzbek Literature", "About Aruz" play an important role in the history of the science of literature. In addition, his studies on Umar Khayyam, Firdawsi, Navoi, Bedil, M. Salih, Muqimi, Furqat also serve as an important source in the study of the history of our literature. He wrote articles about more than ten representatives of classical literature, such as Ahmad Yassavi and Sulayman Bakirgani. At the same time, Fitrat worked actively as a scientist, great pedagogue, organizer of public education. In 1921-1923, he served as the People's Inspector of Education of the Republic. Between 1923 and 1924, he lectured at the Institute of Oriental Languages in Moscow, then at the St. Petersburg Medical University.

Fitrat was one of the mature personalities of his time. This is also proved by the warm opinions expressed about him by colleagues like Vadud Mahmud, Cholnon, Sadridin Ainiy. Moreover, it was noticed not only in Turkestan, but also in leading Eastern countries and some Western countries. About this prof. B. Kasimov writes: "His intelligence was appreciated not only by his colleagues in the Caucasus and the Volga, but also by Orientalists in Leningrad. In 1924, he taught at the Institute of Oriental Languages in Moscow and became a professor. Afghanistan, Iran, Turkey. His status was high in literary circles as well [5].

As for Fitrat's works on literary science, his work "Rules of Literature" (1926, a guide for literature teachers and lovers of literature), which is perfectly created with all the elements of literature, is the work we are looking for for analysis. Every element of literature is touched upon in the work. At the beginning of the work, the writer says that in order to first understand the word literature, it is necessary to understand and understand the words art and fine art: consists of If a person takes a job as a profession, devotes himself to it and produces it well, it becomes his art. The goodness of "Iraq" melody and the goodness of tabak and tanbur are not the same. The virtues of the plate and the tanbur are their loveliness. The goodness of the "Iraq" melody is to have a spiritual effect on a person, to excite his brain. That's why its goodness is called beauty, not goodness. Such arts are called "beautiful arts." As our writer dwells on the theory of literature, the word literature explains itself in a simple way. Literature is to describe the waves of our thoughts and feelings with the help of words and sentences, and to create the same waves in others. This is the correct definition of literature. Art, especially literature, is twofold. That is, the two sides are mutually exclusive. This means that one is the mysterious force acting on it, that is, the model of art, and the other is the affected, confused higher souls [1].

In addition, as a musician, Abdurauf Fitrat also created studies such as "Shashmaqom", "Uzbek classical music and its history", and "Oriental music".

Abdurauf Fitrat, who studied in Istanbul in 1913, worked in a number of high positions in 1921-1922. As fate would have it, in 1923-1924 Abdurauf Fitrat, who lived in Moscow and Leningrad and worked at the Institute of Oriental Languages, studied Turkish, Arabic, Persian languages and literature. Abdurauf Fitrat Uzbek writer after being elected to the professorship of the Leningrad Medical School for the first time among linguists, as a linguist scientist he created his works "Sarf" and "Nahv" on the rules of the Uzbek language. Fitrat's works are attractive, have deep meaning, and are comprehensive.

He also wrote articles and brochures. In addition, Abdurauf Fitrat's contribution to Uzbek linguistics is that he used Arabic, Persian and Turkish languages highlighted the problems of identifying auxiliary words of nouns, adjectives, and verbs in Uzbek linguistics. The work of Abdurauf Fitrat in research - 20s of XX century It is recognized as a strong bridge between unique examples of Uzbek linguistics, immortal sources of the past and modern linguistics. According to the Japanese scholar Hisao Komatsu, "Munozara " (The Debate) was first published in Persian in Istanbul in 1911, and then republished in Uzbek and Russian in Tashkent. The activity of the first Persian-language school called "Usuli Jadid", which was mainly organized by young Bukharans, and the conflict situations arising around it are reflected in "Munozara"[6].

Abdurauf Fitrat's works are 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 his stories are a new style of 20th century literature.

It would not be an exaggeration to say that he revealed his directions. In 1915-1916, Abdurauf Fitrat, who returned from studies in Turkey, published a number of topical works on education, such as "Family", "Rahbari najot", Ages like "Brief History of Islam" are among them. Also, Abdurauf Fitrat's dramas —Chin Sevishll and —Abo Muslimll were staged in the 1920s [4].

Abdurauf Fitrat is recognized as a thinker who founded the genre of historical drama for the first time. Fitrat's dramas such as —Abul Faiz Khanll and —Abo Muslim while illuminating history, he tries to revive the essence of the past events through the image of historical figures, as well as through the example of their sad fates. He manages to draw the necessary conclusions from them. The fact that Fitrat's life and creative activity served the nation and the Motherland in the most critical moments of history and led the people to freedom is a bright example of the enlightenment of the thinker. Being with the people in any case, putting their interests above everything else and considering everything sacred are the characteristics of Fitrat's personality. In his articles, Abdurauf Fitrat thoroughly explains his attitude towards the West and reveals its real disgusting policy. For example, he stated that "the invaders who once came to the East under the pretext of opening cultural schools and madrasahs of humanity and soaked Turkestan in blood and found its face brought nothing but disgusting and unacceptable deeds." In his articles, Fitrat stated that the main goals of the colonialists were not to "give culture", "spread education", "progress" to the oppressed peoples, but to teach them to do things that violate morals and, ultimately, to "put us out of work and leave us alone". He writes that it is the desire to make people needy [8].

In all of Fitrat's works, the themes of national liberation, independence, liberty, and freedom are put forward. Fitrat, who soon became famous for his educational work, worked as the editor-in-chief of the "Hurriyat" newspaper published in Samarkand in 1916. Fitrat dreamed of more equality and freedom, but this dream remained. According to the information in many documents and archival materials of the 20th century, after Abdurauf Fitrat returned from his trip to Turkey in 1914, he established a new school of Jadids and madrasahs, and in these schools he mainly taught the history of Turkish and Persian literature, the science of Islamic studies and began to teach oriental languages. At the same

time, he was engaged in several new researches and managed to create several new works. One such work is Abdurauf Fitrat's "A Brief History of Islam". Abdurauf Fitrat is one of the most important artists among modern representatives. Although he initially started his work as a poet, he is valuable in the history of our literature for his theoretical works, scientific research, deep study of the history of Uzbek literature, research of the Uzbek language and etymology. The work of Fitrat is equally important for representatives of the fields of history, philosophy, philology, as well as for music and chess players. Fitrat also conducted scientific research in these fields. Persian literary studies were not left out of his sight. Preservation of the lexicon of the works of a scientist who contributed to the development of the literary language, such as Fitrat, not only preserving, but also describing it in its entirety, bringing it into the form of a model that serves as a model for the speakers of the language, serves as a factor in the preservation and development of the literary language [2].

CONCLUSION

According to all the definitions, information, explanations provided above, the importance of Fitrat's works, his role in literature and language can be deduced. In short, Abdurauf Fitrat is an excellent literary critic, a strong theoretician and a sharp linguist. Fitrat's books and articles about Umar Khayyam, Firdavsi, Yassavi, Navoi, Muhammad Salih, Bedil, Mashrab, Turdi, Furqat, Muqimi, Nadira remained an indelible event in Uzbek literature. In particular, he is a thinker who proved that ninety-eight words can be made from one "bil" root in his article entitled "Our Language" and that Turkish language has more vocabulary than Persian and Arabic languages. In addition, as much as Fitrat's philosophical and critical views are considered relevant for his time in every issue, there are many aspects of it for the highly developed stage of today's philosophical thinking.

The writer himself is constantly fighter for the freedom of the country. The main issue in the directions of his art, the main idea is the issue of achieving a prosperous life and spiritual elevation of the nation, the homeland, and the people.

Being proud of the country's rich history, great heroes, high culture, and inexhaustible national heritage is important in natural patriotism. So, its important to study Fitrat's creation.

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