

# ABDURAUUF FITRAT AND HIS PLACE IN HISTORY

Hazratova Zebiniso  
Student, Karshi State University

## Abstract

This article examines Fitrat's efforts to awaken the nation through his educational, literary, and social activities. As a leading figure of the Jadid movement, he promoted ideas aimed at raising public consciousness, developing modern education, and restoring national identity.

**Keywords.** Jadidism, Fitrat, Mijmar, Turkey, education, national awakening, reform, literature, charity society, Fayzulla Khodjaev, Sadoi Turkiston.

## Introduction

In the years of independence, attention to the study of the legacy of modern enlighteners increased, and their dedication to the awakening of the nation was re-evaluated.

By the beginning of the 20th century, the reform movement, which was widespread in the Eastern Muslim world, began to spread in Turkestan as well. The activity of this movement was more related to the social and political spheres of society. Also, this reform movement had a strong impact on the printing industry (books, periodicals), education and social sphere. Abdurauf Fitrat (1886-1938), one of the outstanding reformers of that time, fought for more than 20 years first against the conservative Islamic thought and traditions of the local Muslim elite, and then against the strict dogmatism of the newly established Soviet government.

The main point of Fitrat's activity is the new concept of freedom and democratic state, which is basically the idea of social freedom. This, in turn, is closely related to his political activity. Fitrat received a traditional Islamic education in Bukhara. For this reason, like other intellectuals of his time, his first political, social and ideological activities covering the period until his arrival in Istanbul in 1910 were based on Islamic thinking from the beginning. During the years of studying and working in Turkey (1910-1914), his intellectual growth became more strongly connected to Islamic thinking. It can be noted that this period played a major role in the formation of Fitrat's worldview<sup>1</sup>.

In 1956, scientist and writer Abdurauf Fitrat was among the Uzbek political prisoners who were acquitted "on the basis of the lack of criminal elements and new materials found". Just as thousands of dedicated people who fought for the future of the people were taken away under the label of "enemy of the people", their return to the people also corresponded to the same article ("lack of criminal record"). In fact, the devoted children of the people like Fitrat left such "materials" that no matter how much they were covered, they could not be completely destroyed. These "materials" have been waiting for their owners for 70 years (the people are

1 Abdirashidov Z. Turkistonda jadidchilik. –T.: “Akademnashr”, 2023. –B.193.

their owners) and at a time when they were on the verge of extinction, thankfully, they "searched" for their writers. Abdurauf Abdurahman's son's literary nickname is Fitrat, which means innate talent, creative ability given to man by God<sup>2</sup>.

Abdurauf Fitrat is undoubtedly one of the most prominent and influential representatives of the Central Asian intellectuals of the first quarter of the 20th century. He was known as a writer, journalist, political figure and one of the ideological leaders of Turkestan modernism<sup>3</sup>.

The son of Abdurauf Abdurahim was born in 1886 (1304 Hijri) in the city of Bukhara. As his contemporaries testified, he spent his student years singing ghazals under the nickname Mijmar (meaning a vessel for burning barley, fragrant things). The poet's father was a religious, intellectual person who was engaged in trade, and he often left his family because of his profession, even after he left for Kashgar in 1913, there is no information about him. Fitrat's mother, Mustaf Bibi (her family called her Bibijan), was a delicate and poetess, and she was mainly involved in the education of the children. Under the influence of his mother, Abdurauf developed a taste for poetry and approached the world of art. At first he was educated at the old school and the Mirarab madrasa, and in 1909 he went to study in Istanbul with the support of "community charity". Fitrat's sister, Mahbuba Rahim, recalled that her brother Abdurahman (who worked as a typist at the Kogon printing house at that time) helped her brother financially. In Istanbul, Fitrat established the "Taste of Bukhara Educational Society", which was engaged in the material life of students who came to study in Turkey and helped them to acquire knowledge. During this period, Uzbek students are also involved in the activities of the Turkish revolutionary youth movement (Young Turks), and later, as a continuation of this activity, they formed the "Young Bukhara political party" in their country<sup>4</sup>.

Abdurauf Fitrat began to engage in artistic creativity during the years of his studies in Turkey. Fitrat put forward the ideas of enlightenment in his articles sent from Istanbul, and gradually these ideas took on a combative tone and were reflected in works such as "Munozara", "Rahbari Donish", "Family", "The Story of an Indian Tourist", written during the years of his studies in Turkey, and fiery poems in his collection called "Saikha". Due to these works, in a short period of time, Fitrat became one of the famous young writers of the East.

These works, published in Turkey, were brought to Turkestan and spread among the enlightened people of Bukhara and Samarkand, causing discussions. "Bukharai Sharif" and "Turon" newspapers will be closed soon. However, the Jadidist movement could no longer be stopped. Especially after Abdurauf Fitrat and a group of his comrades stopped their studies and returned to Bukhara, the national-educational movement became intense and new schools were opened privately<sup>5</sup>.

Speaking about the importance of Fitrat's works, Faizulla Khojayeov wrote that "...we cannot pass without mentioning the importance of the work "Hindi the Tourist", which severely criticized the existing system, exposed all its shortcomings, and exposed the rotten system of

2 Boltayev X. Fitrat va jadidchilik. –T.: "O'zbekiston Milliy kutubxonasi nashriyoti", 2007. –B.6.

3 Abdurashidov Z. Turkistonda jadidchilik. –T.: 2023. –B.196.

4 Boltayev H. Fitrat va jadidchilik. –T.: "O'zbekiston Milliy kutubxonasi nashriyoti", 2007. –B.6.

5 Naimov N. Buxoro jadidlari. –T.: O'zFA "Fan" nashriyoti, 2000. –B.8.



the emirate." "This work written in the style of a novel" has a special value among Fitrat's prose works. Because in it, many problems of the life of the country - poor condition of the people, indiscipline of military inspectors, ecological condition of cities and villages, public health care - medicine and treatment methods, poor condition of industry and production, work of courts, railways, agriculture and crafts - all spheres of life are perceived through the eyes of an Indian tourist<sup>6</sup>.

After the young people who studied abroad returned to Bukhara, the struggle intensified. Young Jadids came out with demands for fundamental democratic changes in all spheres of economic and political life of Bukhara. Mirzo Abduvahid, Sadriddin Ainiy, Mirzo Narzullo and a number of other old enlighteners protested against this, realizing that such changes were inevitable. As a result, the Jadid movement was divided into two wings, its right wing was led by Mirza Abduvahid, and the left wing was led by Abdurauf Fitrat. The Jadids appealed to Amir Olimkhan and urged him to carry out reforms in the society as an enlightened and just ruler. Influenced by religious fanatics, the ruler responded by banning Jadid schools, and Fitrat, along with its organizers, was put under pressure and declared "Dakhri"<sup>7</sup>.

In the 49th issue of "Hurriyat" with the headline "News", which reported that "a new calamity has arisen in Russia - the scourge of the Bolsheviks", Fitrat also sought ways to get rid of the "Bolshevik calamity caused by the second path" and wanted to explain the reasons for the coups they called "revolution" in their newspaper offices, and in this we said "a safe way for the people of Turkestan". tries to determine<sup>8</sup>.

The February 1917 bourgeois revolution in Russia did not fail to affect the political environment in the Bukhara Emirate. Now they started coming out with new policies and demands. Abdurauf Fitrat developed the political program of the Jadids and proposed to replace the absolute rule of the emir in Bukhara with the rule based on the constitutional system. This program included the following political demands:

- living as an independent nation with a national culture;
- the structure of the state is in the form of a republic, and the national assembly is the basis of power. A national government relies on a national soldier;
- the freedom of conscience, press and publishing, individual freedom is ensured in the country;
- basic tax is levied depending on the income;
- land and land resources become state property, all power of the government is focused on water supply and high yield;
- cultural monuments are protected.

After the political program consisting of 19 points was not accepted by Amir Olim Khan, the Jadids of Bukhara held a political demonstration from Labi Pool to Bukhara Arch, demanding freedom. Amir's soldiers and bigoted mullahs incited the public to disperse the demonstration by force, and many Jadids were thrown into prison and executed.

6 Boltayev H. Fitrat va jadidchilik. –T.: O‘zMK nashriyoti, 2007. –B.10.

7 Наимов Н. Бухоро жадидалири. –Т.: ЎзФА “Фан” нашриёти, 2000. –Б.8.

8 O‘sha yerda. –B. 37.



Abdurauf Fitrat, Fayzulla Khojayev, Abdurahid Burkhanov, Sadridin Ainiy and other leading representatives of his party saved their lives and continued the political struggle in Tashkent and Samarkand. In March 1918, the Young Bukharas, who became the leftist group of the Jadid party, tried to seize power with the help of the Bolsheviks. This will lead to great bloodshed on both sides, and thousands of Bukharans will die.

The Bolsheviks tried to gain the trust of Young Bukharans by all means, brought the leaders under their ideological influence and promised to help in the establishment of the People's Republic of Bukhara. A truly independent People's Republic of Bukhara will be established, but the Soviet armed forces will not leave the republic. Abdurauf Fitrat, Fayzulla Khojayev and other modern figures will feel the consequences of this after a few years. At that time, under the leadership of Fitrat Fayzulla Khojayev, he worked in the government as a supervisor of education, supervisor of foreign affairs and a number of other responsible positions. Under his leadership, public education, economic and educational relations with foreign countries were established, and a group of young people from Bukhara were sent to study in Germany, Turkey and Russia. In the press, the Jadid government began to withdraw Russian troops from the territory of the republic, form a national army and make other political demands.

In 1922-1923, many articles about this were published in the newspaper "Bukhara Akhbori" (now "Bukharanoma"). In 1923, taking advantage of the fact that Fayzulla Khojayev was being treated in Moscow, Abdurauf Fitrat, Atoulla Khojayev and other authoritarian leaders were discredited with slanders and expelled from Bukhara at the meeting of the Central Executive Committee of Bukhara.

In his open letter to J. Boybolatov in 1929, Abdurauf Fitrat gives the following opinion: "We have a game among children called "I can't see with my eyes." When you wrote the article, your pen was like the stick of a blind child: it turned, it turned, it touched whoever it was, and in the meantime my name was forgotten, it took very little place."

Although this passage does not claim to give an understanding of the poetic work of Fitrat, an accomplished scientist and writer, playwright and article writer, it gives a sufficient idea of the attitude towards the poet in the 20s and 30s. It is no secret that not only Fitrat, but also the outstanding representatives of 20th-century Uzbek literature, such as Behbudi, Cholpon, Qadiri, Usman Nasir, were beaten in such a "my eyes cannot see" method. The tragedy is that whoever is contributing more to the development of literature, the stick broke on the head of that writer.

After Fayzulla Khojayev was elected as the head of the government, Fitrat returned to Samarkand, Tashkent. After that, until the end of his life, Bukharai Sharif was robbed by the Bolsheviks and was under the influence of the Soviets. This is expressed in his works such as "Cry, Islam", "Qiyamat", "Satan's rebellion against God".

Fitrat was arrested in 1937, and in 1938 he was shot along with other erksevar children of our nation at the slaughterhouse on the bank of Bozsuv, Yunusabad district of Tashkent city 9.

So, Abdurauf Fitrat went down in history as a great modern enlightener who left an incomparable mark on the spiritual awakening of the Uzbek people and paved the way for the

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9 O'sha yerda. –B.10.



development of national thought. The ideas that called the nation to science, enlightenment, and development put forward in his works were far ahead of the era, and he encouraged the people living in colonial conditions to realize their identity and think in a new way. Therefore, a deep study of the heritage of Fitrat and the, selflessness and spirit of reform are always an example for today's generation. Implementation of its educational ideas are necessary not only for historical memory, but also for today's development. The rich scientific and literary heritage left by him remains an invaluable source for strengthening our national identity, spiritual growth and building an intellectual society. Fitrat's intellectual courage.

