

ABOUT THE STUDY OF THE CREATIVE WORKS OF ABDURAUUF FITRAT

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ABSTRACT

This article discusses about the wide-range studies of Abdurauf Fitrat's life, activity, creativity and literary legacy by Uzbek and foreign literary critics and scholars as one of the great representatives of Jadidism, a unique creator, enlightener, journalist, dramatist and a brilliant scientist.

Keywords: jadidism, enlightenment, contribution, scientific research, ideology, drama, propogandist,

So far, more than ten dissertation works have been conducted on the study of Abdurauf Fitrat's works in our country. This article focuses on the issues of how Fitrat's works have been studied by foreign scientists, the publication of his works, and their study from an ideological and artistic point of view.

Erik Karimov was the first to write about Abdurauf Fitrat in modern Uzbek literary studies.¹ After him, valuable books and articles about Fitrat were published one after another by well-known scholars such as Ozod Sharafiddinov, Naim Karimov, Ahmadjon Aliev, Begali Kasimov, Okhunjon Safarov.²

In the part "Snapshots from Foreign Phytristology" of the monograph "Fitrat and Jadidchilik" by the famous Uzbek physiologist H.Boltaboyev, there is important information about the fact that Abdurauf Fitrat's life and work have been somewhat studied abroad. It also includes the translations of the articles by the American scholar Edward Allworth, the French scholar Hélène Carrer d'Encaus and the Japanese scholar Hisao Komatsu about Fitrat.³

It is understood from the given evidence that the frontier of the study of Fitrat is divided into two large areas:

1. Foreign studies of Fitrat.
2. Local studies of Fitrat.

If the scientific researches of the foreign scholars such as Edward Alworth, Adib Khalid, Sean Thomas Lyon, Choi Van Woo, Edward Said, Lidenberger, Ms. Baldauf and others who contributed to the study of Fitrat and the scientific works of the Uzbek scholars such as Izzat Sulton, Akhmad Aliev, Begali Kosimov, Hamidullo Boltaboev and others in this regard are

¹ Каримов Э. Развитие реализма в узбекской литературе. – Т.: Фан, 1979. – 120 с.

² Каримов Н. Мавлоно Фитрат. – Фан ва турмуш. – 1990. – №7; Шарафуддинов О. Фитрат. – Ёшлик. – 1990. – №5; яна: Абдурауф Фитрат ва “Ҳинд сайёҳи” қиссаси // Сардафтар саҳифалари. Мақолалар, хотиралар. – Т.: Ёзувчи, 1999. – Б.114-147; Алиев А. Абдурауф Абдурахим ўғли Фитрат. – Т., 1991; Қосимов Б. Маслакдошлар: Бехбудий, Ажзий, Фитрат. – Т.: Шарқ НМК, 1994. – Б.74; Сафаров О. Исёнкор ва фидойи сиймо (Абдурауф Фитрат ижодига оид кузатишлар). / Бухоро адабий ҳаракатчилиги тарихидан лавҳалар. Мақолалар ва рисоалар. – Бухоро: “Дурдона”, 2015. – Б.180-229.

³ Болтабоев Ҳ. Хорижий фитратшуносликдан лавҳалар / Фитрат ва жадидчилик. – Т.: А.Навий номидаги Ўзбекистон Миллий кутубхонаси нашриёти, 2007. – Б.225- 273.

studied in comparison with each other, it will be possible to determine the correlation between the researches carried out by foreign and Uzbek scholars, and learn very important ideas for the sciences of literary studies and translation theory by analyzing them.

Firstly, the research works conducted on the study of the works of Abdurauf Fitrat, who was a major representative of Uzbek literature and made a great contribution to our national spirituality, cannot be considered complete and sufficient.

Secondly, it is difficult to say that the views and opinions on the work of Abdurauf Fitrat are put in an exact order.

Thirdly, the scientific researches of foreign scholars who studied the works of Abdurauf Fitrat, various related works, scientific articles and educational manuals about them have almost not been studied in Uzbek literature.

Fourthly, until the independence of our country, the researches conducted by foreign scholars on the works of Abdurauf Fitrat were not evaluated and appreciated worthily.

Abdurauf Fitrat had his rightful place in the history of Uzbek literature of the early XX century. He was one of the famous representatives of the Central Asian Jadid movement, one of the founders of the new Uzbek literature, theoretician and practitioner of the Jadid schools, so that the history of our national literature, education and culture cannot be imagined without Fitrat. Fitrat mastered the works of the great scholars of the East well because he knew Arabian, Persian and Turkish languages fluently. He was interested in the social and political events taking place in the city, especially the Jadid movements. As he said, at first, he opposed the Jadid movement, then after realizing its essence, he joined it, and even became one of its passionate propagandists.

In 1909, Fitrat was sent to Istanbul by the charity society "Tarbiyati atfol" as one of the first five talented young people sent to Turkey to study. In his future, the life of Turkey was important. In 1909-1913, he studied at the "Voizon" madrasah in Istanbul, and the future writer was not satisfied with studying there, he established the association "Bukhara ta'mimi (general) maorif" (General Education of Bukhara) and gave lectures independently at the Voizon madrasah.

His life in Turkey changed and developed Fitrat's outlook, political consciousness and literary taste. He began to criticize religious superstitions sharply, and even aspired to reform religion, school-education, and the way of administration in Turkestan. He was active in the "Bukhara ta'mimi (general) maorif" (General Education of Bukhara) association established in Turkey. In 1909-1913, while he was studying at the University of Turkey, his intelligence and knowledge impressed the professors, and they gave him the nickname "Fitrat", that is, the *wise man*.

From the years of studying in Turkey, worrying about the fate of his country and his nation became the basis of Fitrat's whole activity.

Adib Khalid, the professor of Carleton University of America, noted his following opinions about Fitrat's life in Turkey in his book *"The Politics of Muslim Cultural Reform. Jadidism in Central Asia"*. *"The most famous Central Asian to study in Istanbul, however, was Fitrat (1886-1938), who spent the tumultuous period between 1909 and the summer of 1914 in Istanbul. The son of a merchant who had traveled extensively in the Ottoman empire, Iran, and Chinese Turkestan, Fitrat attended the Mir-i Arab madrasa in Bukhara, but in 1909 the Tarbiya-yi*

Atfal (Education of Children) society gave him a scholarship to study in Istanbul. Fitrat's years in Istanbul were formative, although the precise details of his activities remain frustratingly elusive. During this time, he published his first three books, at least two of which (Debate between a Bukharan Mudarris and a European and Tales of an Indian Traveler) achieved great popularity back in Central Asia. He first appeared in print the Islamist newspaper Hikmet, published by Sehbenderzade Filibeli All Hilmi, a prominent Islamist whose difficulties with the C.U.P. government led to the closure of the newspaper on several occasions; Fitrat also contributed to Sirat-i Müstakim, the flagship Islamist journal edited by Mehmet Âkif (Ersoy)". Fitrat's creative activity coincided with the period of "awakening of the East" when revolutionary movements intensified in Turkestan. He returned to Bukhara in 1913. He opened new schools in Shakhrisabz and Karshi, in 1914 he became actively involved in the intense literary processes, cultural, educational affairs and political movements in Bukhara and Samarkand. He took an active part in the political struggles of the political revolutionary party "Yosh Bukhoroliklar" (Young Bukharians" formed after the February revolution of 1917. He was elected as the Head Secretary of the Party. He published sharp articles in the "Hurriyat" (1917), a newspaper of leading youth from Samarkand. Soon, he became its editor (from issue 27 of 1917 to issue 87 of 1918).

Fitrat welcomed the independence of Turkestan in 1917 with great hopes. He called the announced November 27 as "Our National Laylat-al-Qadr". Thanks to such confidence, he took an active part in the affairs of the Provisional Government of New Russia. However, on the one hand, the emir and the conservative noblemen whom he relied on, and on the other hand, the fact that the tsar's colonial policy remained unchanged by the Bolsheviks, made Fitrat lose his confidence that his dreams of independence and freedom (democracy) would come true. For this reason, he called the October of 1917, when the "scourge of Bolsheviks" arose, as "the sorrow of the country". However, he attempted wanting to see the motherland – Turkestan as nationally independent country, and our nation to be among the developed nations of the world. For this, he regarded it his supreme duty to make the people enlightened and intelligent. It is clear that he was looking for a "salvation path" for his people in his work "Munozara" written in Tajik language in 1913.

After the establishment of the People's Democratic Republic in Bukhara in 1920, Fayzulla Khujaev, Usman Khuja and Abdudukodir Muhiddinov, who were its organizers, invited Abdurauf Fitrat to Bukhara. Fitrat worked in high and responsible positions in the newly formed republic, first as the Minister of Foreign Affairs, then as the Minister of Education and Deputy Chairman of the Central Executive Committee. However, Moscow didn't like the large-scale work of the leaders of the Bukhara government under the leadership of Fayzulla Khujaev for the development of the nation. In order to weaken the government, the most influential political figures were defamed by the communist party under various pretexts. Moscow expelled five people, including Fitrat, from the government of Bukhara, accusing it of being made up of rich merchants. Fitrat had to go to Moscow.

At that time, the promotion of the Russian language and Russian culture was also an important branch of Abdurauf Fitrat's enlightenment movement. Fitrat tried to spread his ideas through the press. In the same years, he came out with the slogan "The first issue on the way of life is the issue of school" ("Hurriyat", 1917, issue 1). In the article entitled "The sorrow of the

country...” published in the newspaper “Hurriyat” (1917, issue 31), he said that he decided to fight for Turkestan and the freedom of its women. He said: “I was born for you, I will live for you, I will die for you, hey, holy hearth of the Turk!” In the newspaper “Ulug Turkistan” (1917, issue 2) he appeared with the slogan “Long live Turks, long live Islam”.

In 1923-1924, Fitrat worked at the Institute of Oriental Languages named after Lazerev in Moscow (now the Institute of Asia and Africa) and at the Academy of Leningrad (now St. Petersburg).

There were also linguistic books by Abdurauf Fitrat such as the textbook of “Uzbek language” and “The usage (grammar) of Uzbek language”, which were published five times in 1925-1930. His articles “Our language”, “Lessons of Uzbek language”, “On the occasion of the spelling conference” were also published. He was one of the first among Uzbek scientists to receive the high academic title of "Professor" on the recommendation of this scientific institute for his works. However, Fitrat, the first Uzbek professor, did not want to work in a foreign country and returned to Tashkent. Fitrat actively continued his scientific activities in Tashkent too. He wrote dozens of books on the history and theory of literature, the rules of the Uzbek language, and the history of music. In 1927, he headed the Department of Oriental Languages at Samarkand Pedagogical Academy (now Samarkand State University). In 1931-1932, the scientist returned to Tashkent again and worked at the Science Committee of the Republic of Uzbekistan, and at the Institute of Culture of Uzbekistan. He led the scientific activities of young people at the Institute of Language and Literature. During these years, he wrote a lot of profound scientific works, along with poems and plays.

There was a shift in the works, worldview of the poet and in his desire for innovation and beauty. This can be noticed in the idea of his dramas such as “Abulfayzkhan”, “Arslan” and “Vos’e” (in Tajik). In his prose works such as “Qiyomat” (Resurrection) and “Shaytonning tangriga isyoni” (Satan's mutiny to God), the deepening of the writer's philosophy and his desire to solve major social and life problems can be seen.

As a great scientist and literary critic, Fitrat also created a number of works. In particular, his scientific observations such as “Rules of Literature”, “Samples of Old Uzbek Literature”, “About Aruz” played an important role in the history of the science of literature. Also, his research on Umar Khayyam, Firdawsi, Navoi, Bedil, M.Salih, Muqimi, Furqat serve as an important source in the study of the history of our literature. He also wrote articles about more than ten representatives of classical literature, such as Fitrat Ahmed Yassavi and Sulayman Bakyrangani. At the same time, Fitrat worked actively as a scientist, great pedagogue, organizer of public education.

Abdurauf Fitrat was a brilliant and prolific writer with his short and simple lyrics, multifaceted dramaturgy, combat journalism and a large amount of deep scientific research. His creative works and social activities were aimed at awakening the people from ignorance, stagnation, heedlessness, inviting them to knowledge, free, happy life, first of all, national independence. That is why there are many people interested in his life and work.

If we look at the study of Fitrat's works, we can see that the first person who gave information about Abdurauf Fitrat was Haji Ne'matulla Muhtaram, one of the palace staff of Bukhara emir Abdulahad Khan. He included “the money-lender Haji Abdul Rauf the son of Abdul Rahim

money-lender” under the pseudonym “Mijmar” in his “Tazkiratush-shuaro” (1910) and gave a little information about him and cited one of his poems as an example.

The 1920s, when Fitrat's dramas “Chin sevish” (True love), “Hind ixtilolchilari”(Indian Revolutionaries), “Abo Muslim” were staged, many reviews were written about them. In 1922, the collection “Young Uzbek poets” was published. This 104 paged collection was composed of poems by Fitrat, Chulpon, Botu, and Elbek.

Literary critic Abdurahman Sa'di published an article with a review under the title “Uzbek poets” in the issue of the newspaper.”Turkistan” on January 12, 1924

It can be said that the years of 1920s were the most productive years of Fitrat's literary activity, and at the same time, the years of great recognition. Poets, scientists, and statesmen wrote about him. Almost all of them had the same idea about the charm, deep meaning, and wide comprehensiveness of the works he wrote. However, when the struggle against Jadidism began, Fitrat and his works were the first target.

In the second half of the 1920s, the attack against Fitrat increased. The ideologues of the Shura created a great scandal on his books “Models of the old Turkish literature. Materials for the history of our literature”(Uzdavnashr, Samarkand-Tashkent, 1927) and especially, on the book “Models of Uzbek literature” (Samarkand-Tashkent, 1928). Jalil Boybulatov, a journalist of the Party, was charged with it. In three issues of the central newspaper “Kizil Uzbekistan”, he denounces Fitrat with a number of political “accusations” such as “pan-Turkist”, “pan-Islamist”, “opportunist”. Fitrat had to respond through the press. This open letter written to Jalil Boybulatov under the title “Yopishmagan Gajaklar” was published in the issue of the newspaper “Kizil Uzbekistan” on September 15-16, 1929.

New interpretation of Fitrat's life and work began to emerge in the middle of the 70s. E. Karimov's book “Development of realism in Uzbek literature” was one of the serious steps in this regard. But the literary officials did not accept it. The author and the organization he worked for took the Party punishment. This, of course, significantly slowed down the process of rediscovering Fitrat.

In 1983, Ahmad Aliyev very carefully expressed his opinion in his book “Literary Heritage and Modernity” that Fitrat's works should be reconsidered by literary studies and criticism. It caused the book to be discussed and the author to be disgraced.

After 1985, which was called “democracy and transparency”, it became possible to approach Fitrat's works somewhat objectively. U. Tuychiev, M. Yunusov referred to his works in different ways, but there was no significant change in the interpretations.

On June 3, 1988, the article “Two figures of our culture” by the well-known literary scholars Izzat Sultan and Salahiddin Mamajonov was published in the newspaper “Literature and Art of Uzbekistan”. The authors focused on the fact that the study and appropriate assessment of Fitrat's work was one of the tasks that cannot be postponed. Finally, from the end of the 80s, it was noticed that a new stage was emerging in the study of Fitrat's works. Publishing the writer’s works and delivering them to the readers began immediately. Samples of his scientific, artistic, journalistic works began to be published on the pages of the press. In the 1st issue of the journal “Sharq yulduzi” in 1989 one of the famous dramas of the writer “Abulfayzkhan” was published with a foreword by E. Karimov. It was prepared for publication by Safo Zufarov. Since 1980 there have been more than 200 articles about Fitrat.

H. Boltaboyev compiled and published a list of works of the famous writer for the first time in his article "Unknown Fitrat" (Journal "Yoshlik", 1990, issue 4).

The objective study and evaluation of Fitrat's works turned to a scientific and planned basis after independence. Many of his works have been published over the past years. Research works were created about them. Many PhD and doctoral theses were written.⁴ Its wide-ranging, encyclopedic heritage attracts not only literary scholars, linguists, but also historians, lawyers, musicologists, philologists, and pedagogues in many and diverse fields.

Today, the published books of the writer are collected in one place, it will be a significant legacy. Especially, the beginning of publication of a large volume of the author's works and the publication of 5 volumes of them was an important event. Pamphlets and small books were published about them.

It is known that in the late 1980s, especially after the collapse of the former union, the enthusiasm and works of the representatives of jadidism, who were being studied to a certain extent, began to be studied taking into account the needs of the new views and the past. Their works, which were still in manuscript form, began to be published in the form of books and manuals. Uzbek scientists such as N.Karimov, O.Sharofiddinov, A.Aliev, B.Karim, D.Kuronov, I.Ganiev, B.Dustkoraev, U.Amonov, Sh.Shodiev, and other scientists earnestly girded themselves to carry out such a meritorious works.

Xulosa o'rnida aytish mumkinki, G'arbona tafakkurga ega olimlar o'zlariga butunlay yot bo'lgan Sharqona qarashlarni tarixiylik prinsipida tadqiq etganligi, betakror xulosalari tarixiy haqiqat materialining aniq tahlili va to'g'ri bahosini ta'minlaydi.

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