

ABDURAUUF FITRAT'S ROLE IN THE ACTIVITIES OF THE JADID ENLIGHTENMENT AND ITS HISTORICAL SIGNIFICANCE

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Annotation: This article provides detailed information about the activities of Abdurauf Abdurahim's son Fitrat, who carried out his active jadidist activities in the ranks of the Jadid enlightenment, in the creative and political sphere, and the political situation and other events that resulted from him. The process of study of Fitrat in Istanbul, activities in different cities, namely Bukhara, Saargand, Tashkent and other places, and the main thing, the processes of activity in the movement of "young bukharians", are also particularly touched upon.

Keywords: Abdurauf Fitrat, young bukharians, Abdurahim, Bibijan, "Sayha", A.Burkhanov, Fayzulla Khojaev, "Hurriyat", "politics of the East", "cry Islam", Turkestan, "Resurrection", "The Rebellion of Satan to Tangry", "Divine Comedy", the tragedy "Abulfayzhan".

Annotatsiya: Ushbu maqolada jadid ma'rifatparvarlari safida o'zining faol jadidchilik faoliyatini olib borgan Abdurauf Abdurahim o'g'li Fitratning ijodiy va siyosiy sohada olib borgan faoliyatlari va uning natijasida yuzaga kelgan siyosiy holat va boshqa voqea – hodisalar haqida batafsil ma'lumotlar keltirilgan. Shuningdek, Fitratning Istanbulda o'qish jarayoni, turli xil shaharlardagi ya'ni Buxoro, Saargand, Toshkent va boshqa joylardagi faoliyati hamda eng asosiysi "Yosh buxoroliklar" harakatidagi faoliyat jarayonlariga ham alohida to'xtalib o'tilgan.

Kalit so'zlar: Abdurauf Fitrat, Yosh buxoroliklar, Abdurahim, Bibijon, "Sayha", A.Burxonov, Fayzulla Xo'jayev, "Hurriyat", "Sharq siyosati", "Yig'la islom", Turkiston, "Qiyomat", "Shaytonning Tangriga isyoni", "Ilohiy komediya", "Abulfayzxon" fojiasi.

Prominent poet, scholar, playwright, teacher and enlightener Abdurauf Fitrat's work in the jadidism movement takes a significant place. It is a rather difficult matter to imagine the history of Uzbek literature, including the history of literature of the 20s, without a Fitrat. Abdurauf Abdurahim's son was born in Bukhara on 4 October 1886. His father, Abdurahim, was a merchant. Fitrat's mother, Mustaf bibi, was a very precocious woman who was largely involved in the education and upbringing of her children herself. Influenced by his mother, Abdurauf developed a growing interest in poetry, approaching the artistic world from early childhood. Abdurauf Abdurahim is considered the literary pseudonym of his son, Photratus, and the lexical meaning of this word means innate talent, the ability of the Creator given to a person by God. "After an old-fashioned school, Fitrat studied in the madrasas of Bukhara, Istanbul, durilfununlar, learning Arabic, Persian, Turkish perfectly. Adib's father was engaged in Mercantile pursuits,

mainly under the tutelage of his mother, Bibijan, A. He is fond of the works of Navoi, Fuzuli, Bedil, Umar Khayyam, Zebuniso, Uvaysi. Turkish life plays an important role in his fate. He is active in the "Bukharan Education MA'orifi Association, founded in Turkey, serving the improvement of the jadid method schools founded by Behbudi. His first collection was published in 1912 under the title "Sayha" ("cry")." [https://arxiv.uz Sahiti] Abdurauf Fitrat in 1909, with the help of the charity of the Society, went to Turkey to study in Istanbul. Mahbuba, Fitra's sister, recalls that her younger brother Abdurahman (who at the time was acting as a letter picker at a printing house in Kagan) was helping his brother in terms of substance. In addition to his studies at Istanbul University, Fitrat also taught at the madrasa "Dorul-voizin" (preachers – lecturers) there. This madrasa was also engaged in training young people who wanted to study in Bukhara and Turkisotn. "B. In Kasimov's work, it is reported that Ghazi also studied with Scholar Yunosov at the "Dorul – voizin" madrasa in Istanbul for a time." [Kasimov B. Maslakdosh. - Tashkent: East NMAK, 1994] when Fitrat returns to his hometown of Bukhara, usuli Jadid rushes to open schools and establish cultural life in Bukhara. Fitrat agrees with other jadid ma;rifatists to form the young bukharians party, chairing the faction committee A. Burhonov is elected. Fitrat, on the other hand, is appointed to the post of secretary-general. From 1915, Hagan "began to head the left wing of the young bukharians movement. During the period leading up to 1916, the Bukharan jadids were a unified and unified unit. They later split into two parts. While part of the jadids, led by Abdulvohid Burhonov, were merely cultural and enlightenment disseminators under the old regime, the other part of them, like Fitrat, Fayzulla Khojaev, studied in foreign qualifications and brought knowledge, also defended the struggle against the Emir of Bukhara, along with the dissemination of enlightenment and culture among the people. The main reasons for such a division are as follows:

- ✓ Including the Turkestan region, where the socio – economic and political situation in the emirate of Bukhara weighs a little, the Russian tsar and the implementation of the 2-fold tyranny policy of the emirate of Bukhara;
- ✓ Belief in the influence of propaganda work and propaganda of the Bolsheviks among the local population;

The fact that the representatives of the local people were kept in the political shell, the insufficient development of their ideological – theoretical level in terms of politics.

By calling them to order the Emir of Bukhara, they will try to change the political and cultural system in Bukhara through the transfer of originals. Encouraged by the February Revolution of 1917, they want to represent the Central Committee and send Fitrat and Usmanhaja. Even the Emir of Bukhara, Sayyid Olimkhan, proclaimed his decree supreme on April 7, encouraging some cultural reforms. But the left jadids, led by Fitrat, plan a demonstration in Bukhara. After the participants of the demonstration are shot by the Emir's armed forces, Fitrat is forced to continue his activities in Samarkand. He worked as an editorial writer for "Hurriyat", a newspaper founded by Mahmudhaja Behbudi in Samarkand. (Issues published 1917-1918). More than 30 articles and poems by Fitrat were published on the pages of this newspaper. When the newspaper closes, Fitrat returns to Bukhara again to work on drafting reforms.

In 1918, Fitrat was invited by Munavvarqori to the newly established Turkestan people's dorilfun, and he headed the Branch (Department) of literature and philosophy from the new

academic year. The first textbook written in Uzbek language publishes “mother tongue” (in co-authorship with Shokirjan Rahimiy and Qayum Ramadan). It is at this time that a number of his sharp articles are published. The famous Article” our language “will be published in the newspaper "kalaysiyun". On the occasion of the publication of political brochures such as” Eastern politics“,” weeping Islam“, Ziyoy Said noted above, the magazine” Tong " operates in the publication. After the establishment of the people's Republic of Bukhara, Fitrat was recalled on the date of March 9, 1921 to pursue public affairs. As soon as he arrives in Bukhara, from the experience of the organization, Fitrat forms the Scientific Society of Bukhara, begins to collect various manuscripts in cooperation with local residents and scribes.

On September 23, 1921, the “Constitution of the Bukhara people's Republic of saloons”, edited by Fitrat, was adopted. On the way to the development of the national economy, he headed more reforms and events in various economic areas, began to mark the geographical regions of the country, involve the tasks of the amudarya fleet in the goals of the Republic, set up on the side of the frunzeists and set out to restore the architectural monuments of Bukhara, as well as urban water. During this time, Fitrat officially carried out ea works of unlimited importance for the development of national culture and economy during the performance of such responsible tasks as people's Minister of Foreign Affairs, Minister of Education, deputy chairman of the Council of national economy. Buzoro quickly moves into the development path, pushing the issues of providing the center with cereals and food to second place. “On June 12, 1923, in Moscow, the Central Committee of the Communist Party of Russia adopted the resolution “on Bukhara honey”, and according to this resolution, the committee's Secretary Ya. Ye. Rudzutak came to Bukhara and set about cleaning up the ‘former jadids who had settled in state affairs’. During the same period, because of his alleged abuse of office and his financial inferiority,” Fitrat was removed from the responsible duties he was managing. Fitrat was soon recalled to Moscow by the Muhtor representation of the Republic of Bukhara under the former Union government, where he was involved in the work of such timed publications as “Uchqun” and “Bukharskaya jizn”. “[Boltaboyev H. Abdurauf Fitrat [text]: treatise. Tashkent. Youth publishing house, 2022.] Fitrat marched in Moscow throughout 1923-1924. In those years, he became more engaged in artistic creation. It was during these years that his works were written, such as the tragedy “Abulfayzhan”, the scientific fiction “Bedil (in one session)”, and “Resurrection”, ‘The Rebellion of Satan to the Lord’. According to experts, the song should be studied in terms of the spirit and style of writing of the two works as works with a deep philosophical meaning, created on the basis of the processing of a religious – mythical plot, directed against various injustices and inequalities of its time, standing close to Divine Comedy. After returning from Moscow, Fitrat resumed his creative and scientific activities again in Tashkent. His lecture on the finger poem system in the scientific show of the Ministry of people's education of Uzbekistan, his active participation in the scientific expedition organized to collect masterpieces of classical literature throughout Fergana, Namangan and Bukhara, followed by several research, articles, textbooks and tutorials created show that his career during this period was one of the most productive creative stages in his life.

"Fitrat is accused of being shaky and rebellious among most jadids for his progressive democratic ideas and opinions. The Tsarist authorities, on the other hand, accused him of resisting colonialism, and during the time of the Schloss, when communist ideology prevailed, they accused him of nationalist slander, “enemy of the people”, in favor of the idea of

panturkism. Professor H.Yakubov recounts that Fitrat was brought to hioya by his friend Fayzulla Khojaev until 1937. In 1937, Fitrat, among many others, was imprisoned by the NKVD. Joseph Stalin's March 28, 1938,"was on the list of declared".[<https://wikipedia.org> Sahiti] thus, Abdurauf Abdurahim's son, Fitrat, was shot and killed in a slaughterhouse in Tashkent (now the Bozsuv coast of Yunusabad district) on the date of October 4, 1938. The court decision to sentence him to death was signed a day later, on October 5, 1938.

As a conclusion, we can say that Abdurauf Fitrat, as a major exponent of the jadidism movement, was able to leave behind his name the bright pages of our history. During his career, he carried out works that were beneficial to the interests of the people. He left behind a small number of poems and stories. He took over from the history of science as a huge historian and art historian. No matter what science he applied as a qomusi scholar, he was able to show that science in that field was a mature scholar for its time. As long as our culture and the art of literature has progressed today, the place and role of Abdurauf Fitrat's works in its Zamiri is incomparable.

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