

FROM THE LIFE HISTORY OF ABDURAUFG FITRAT

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This article describes the life and work of Abdurauf Fitrat, one of the major contemporary representatives of Turkestan. In this article, you can see Abdurauf Fitrat's involvement in the revolutionary movements and his literature, how he courageously put the truth on paper even in the turbulent times, and called the people to enlightenment and freedom.

Introduction: At the beginning of the 20th century, along with the Jadidism movement that arose in Turkestan, a new world of literature was created, that is, Jadidlar literature. Our great ancestors wanted to arm the people with spiritual strength and literature to fight for freedom. Abdurauf Fitrat is one of the great Jadidists of that time.

Abdurauf Fitrat was born in 1886 in the city of Bukhara. His father Abdurahimboy was one of the rich intellectuals of his time. Abdurauf's mother, Mustafbib, was an educated woman who was mostly involved in the education and upbringing of her children. Under the consistent influence of his mother, Abdurauf developed a love for poetry from a young age. Abdurauf's nickname is Fitrat, which literally means "to create". In his student years, the poet first wrote some of his ghazals under the pseudonym Mijmar (pot, a vessel for holding fragrant things), but later he wrote under the pseudonym Fitrat from 1908 until his death. Abdurauf Fitrat first studied at the primary school, then at the Mir Arab madrasa in Bukhara. During his student days, he was not limited to studying in existing madrasas, but learned independently from the progressive scholars of the time. It was during his student years that he got acquainted with a number of magazines and newspapers published in foreign countries. Abdurashid Ibrahimbek, a famous progressive scholar who traveled from Kazan to Bukhara, writes about this: "While I was in Bukhara, the Russian administrator from Kazan started inspecting Bukhara madrasas. On this day, "harmful" publications were spread among students, and exciting articles were also written in some magazines. At the end of this commemoration dedicated to the events of 1907, the great scholar acknowledges the activity of students and concludes that "the future of Bukhara is in the hands of these

talented students." According to Zaki Validi, a scientist and political figure who lived in Turkestan at the beginning of the 20th century, in 1910, the "Tarbiyyati atfol" society was established in Bukhara. The main goal of this society is to send several students to study abroad per year through charity, and it has managed to open branches there. Muqimiddin, Osmankhoja, Guljali Abdulaziz, Sadiq Ashur Ogle and Abdurauf Fitrat played the main role in the establishment of these branches. Naturally, Fitrat went abroad to continue his studies. According to his writings, Fitrat was initially against Jadidism, and under the influence of some people, he developed a new school of methods and, in general, a tendency and interest in Jadidism. He was one of the first young people from Bukhara to study in Turkey. Fitrat, who studied in Turkey in 1910-1914, returned to Turkestan as a very famous person. Fitrat publishes several short stories in Istanbul, one of which is the short story "bayanoti sayyohi hindi" (Statement of an Indian tourist).

In many foreign sources dedicated to Fitrat's life and work, especially in the memoirs of his contemporaries, the adjective "poet" is always added to his name. This is not the result of personal relations with Fitrat, but also the reason for their special respect for his poetic talent. Focusing on the importance of Fitrat's works, Faizulla Khojayev writes about his book "Sayha" (Na'ra) published in 1911: "He read Sayha, a collection of patriotic poems. not only the government of Bukhara, but also the Russian government began to persecute people. Because in these poems the idea of Bukhara's independence was expressed in a very bright form for the first time. Despite the fact that the poems included in the collection were banned, they were widely distributed among Russian Turks (Crimean and Kazan Turks), Iran, and Germany. When it was published in the newspaper "Sadoyi Turkistan" in 1914, it sounded like a song that was read with interest among all classes of society.

From 1917, Fitrat withdrew a little from educational work and began to engage in political activities. He served as the head of the "Young Bukharol" party, which was formed on the initiative of Bukhara youths. He was an active writer in the newspaper "Hurriyat" published in Samarkand, and after a short time he worked as its editor-in-chief.

During this period, Fitrat continued his political activity with many articles on establishing relations with the Provisional Government in Russia on the basis of mutual equality. But Fitrat's dream of equality and freedom was shattered by the Bolsheviks. For this reason, he accepted the coup d'état in October 1917, when the "Bolshevik scourge" had risen, as a "tragedy of the country".

Fitrat, who came to Tashkent in 1918, gathered young people around him and organized the "Chigatoy Gurungi". Despite the fact that this society has been operating for 3 years, not only the Uzbek language and literature, but also the formation and development of the new Uzbek culture in general have started to study history on the basis of a completely new, modern science. "Chigatoy Gurungi" entered history as the first scientific research society established by local intellectuals in the history of new Uzbekistan. This same society also laid the foundation stone of the current Writers' Union of Uzbekistan, the Institute of Uzbek Language, Literature and Folklore of the Academy of Sciences of the Republic of Uzbekistan. Gurung members published a number of scientific treatises, especially publications related to language and spelling.

After the events of February 1917, when the situation of Jadids in Bukhara became complicated, Fitrat moved to Samarkand and edited the newspaper "Hurriyat" from April

1917 to March 1918 (from issue 27 of 1917 to issue 87 of 1918), in order to develop newspaper work. Fitrat invites Mufti Mahmudhoja Behbudi, a dargah of Central Asian Jadidism, to the publishing house. According to some information, Fitrat was also the chairman of the Old Bukhara branch of "Ittihad Taraqqi" organization.

After the Kolesov incident in March 1918, he came to Tashkent. At first, he taught language and literature at the school in Khadra, and from May-June at the Darulmuallim, which was established under the turkistan Muslim doctor. In 1919-1920, he worked as a translator at the representative office of the Afghan Emirate in Tashkent.

In Tashkent, he was mainly engaged in scientific, creative and educational activities. He created a number of textbooks, created a socio-literary organization called "Chigatoy Gurungi" and took an active part in it. On April 9, 1920, he founded the magazine "Tong" and began to educate the generation of young intellectuals in the spirit of nationalism and patriotism. The slogan of "Tong" magazine: "There will be no other changes until the brain changes!" fully expresses the purpose and essence of Fitrat's activities in these years. Almost all members of "Chigatoy Gurungi" took part in the magazine. Unfortunately, the magazine stopped working after the 3rd issue.

With the establishment of the Bukhara People's Soviet Republic, Fitrat was invited to Bukhara in 1921 and started working as an educational inspector from the same year. In 1922, he served as Minister of Foreign Affairs (Foreign Affairs), Chairman of the National Economy Council, Deputy Chairman of the Central Executive Committee, Deputy Chairman of the Council of People's Inspectors, Chairman of the Planning and Estimates Organizing Committee of the Government, Member of the Presidium of the Labor Council of the USSR and other positions. For two years, he worked as the Minister of Education and the head of the Economic Development Council in the People's Republic of Bukhara. During this period, he took the initiative to send 70 promising young people from Turkestan to study in Germany at the expense of the Bukhara People's Soviet Republic, to establish a school of oriental music in Bukhara, and to collect rare manuscripts that were scattered in the hands of the people on science and culture. Thanks to Fitrat's efforts, the Turkish (Uzbek) language was declared the state language in the Bukhara People's Soviet Republic. The State Theater was established, and Mannon Uygur and Cholpon from Tashkent were invited to work in this theater, and Munavvar Qori Abdurashidkhanov was invited to manage the work of the foundation (1921).

But in 1923, a commission from Moscow headed by Jan Rudzutak dismissed Fitrat from his job and declared that he was "called" to Russia, and Fitrat worked at the Institute of Oriental Studies in Moscow (until 1921 it was called the Institute of Oriental Languages) and engaged in science in 1923-1927. He taught Turkish, Arabic, Persian language, literature, and culture at the Eastern Faculty of Leningrad State University. Elected to the professorship of Leningrad State University. He wrote and published works such as "Abulfayzkhan", "Bedil", "Qiyamat", "Satan's Rebellion to God". After returning from Russia in early 1927, he worked at the Higher Pedagogical Institute in Samarkand (now Samarkand State University) and the Institute of Language and Literature in Tashkent until 1937. He took an active part not only in Turkestan, but also in the press of Afghanistan, India, Turkey, the Caucasus, Volgaboyi.

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Fitrat was dismissed from his job on various political charges and sent to the "Living Eastern Languages" Institute in Moscow. From this period until the end of his life, Fitrat was engaged only in scientific research.

Literary works of Fitrat, in particular, his work as a dramatist, were unanimously recognized by his contemporaries. Between 1916 and 1930, he wrote more than ten dramas. Dramas such as "Oguz Khan", "Chin Sevish", "Indian Revolutionaries", "Abulfayz Khan" which he wrote in the 1920s gained great fame. In the drama "True Love" we see the earlier Fitrat, that is, the promotion of learning western science, has gone to another level, that is, the Fitrat has reached political maturity. It is possible to observe the expression of such ideas in the language of Karimbakhsh, the hero of the work: "It is definitely necessary to study European affairs. It is necessary to study in Europe not to praise oprupoles as honest and fair, but to protect ourselves from them, to have teeth and claws.

In his dramas and poems, Fitrat expressed the inexhaustible pains of the Motherland - Turkestan through the struggle of the East, especially the people of India, against the colonial British.

Fitrat founded the historical drama genre. Turning to history in dramas such as "Abulfayzkhan" and "Abo Muslim", he is an artist who managed to revive the essence of past reality through the image of historical figures on the example of their destinies and draw necessary conclusions from them for the time.

Fitrat was accused of blasphemy and treason along with many Jadids for his progressive democratic ideas and opinions. The Tsarist authorities accused him of opposing colonialism, and during the time of Soviets, when communist ideology prevailed, they accused him of nationalism, a supporter of the idea of pan-Turkism, and with slander that he was an "enemy of the people". According to Professor H.Yakubov's story, until 1937 Fitrat was taken under his protection by his friend Fayzulla Khojayev. In 1937, along with many others, Fitrat was imprisoned by the NKVD. He was included in Joseph Stalin's "List of those declared to be shot" on March 28, 1938.

Fitrat, son of Abdurauf Abdurahim, was shot dead on October 4, 1938 in the slaughterhouse on the bank of Bozsuv, Yunusabad district of Tashkent city. The court decision to sentence him to death was signed one day later, on October 5, 1938. After the death of Joseph Stalin in 1963, the name of Fitrat was vindicated.

In conclusion, Fitrat's life and creative work is a bright example of serving the Nation and the Motherland in the most fragile moments of history. According to the words of the great historian Begali Kasimov, being with the people in any case, putting their interests above everything else, and considering everything sacred were the most important characteristics of Fitrat's personality.

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