

## ABDURAUUF FITRAT'S LITERARY HERITAGE AND THEIR IMPORTANCE IN YOUTH UPBRINGING

*Pulatova Rayxon Akbarovna*

*Student of 11-8 ING-24 group of*

*Foreign languages department of Bukhara state university*

*[r.a.pulatova@buxdu.uz](mailto:r.a.pulatova@buxdu.uz)*

**Abstract:** This article provides information about the life and work of the most prominent writer, poet and jaded. About his education which he gained initially in Mir-I Arab and then in another madrasas. Moreover he was the representative of the Asian literature. He is the author of the dramatic and poetic literary texts, which he wrote in Persian, Turki and late Chagatai languages. And also I added information about the contribution of Fitrat and his friend Behbudi to the improvement of the Jadid schools.

**Keywords:** writer, poet, journalist, politician, jadidism, twentieth century, Bukhara, Marghilan, Turkestan, scientist, literary text, Kashgar, Muslim maktab, Persian, Turki, Chagatai, Islamic education, Mijmar, new-method school.

**Introduction:** Abdurauf Fitrat is undoubtedly one of the most prominent and influential Central Asian intellectuals of the early twentieth century. A writer, poet and journalist, he was also a politician and a prominent figure of Turkestan's Jadidism. The details of his early biography, especially till 1909, are very sparse though. All researchers of his life claim he was born in 1886, in Bukhara, in the family of a petty, 'rich' or 'prosperous' merchant-moneychanger; his father was an Uzbek and his mother a Tajik. The fact that his father Abdurrahim often travelled with business purposes to Iran, the Ottoman Empire and Chinese Turkestan attests to his ability to conduct large-scale business operations. Later he left his family in Bukhara and moved to Marghilan, and then on to Eastern Turkestan, most probably to Kashgar, in 1913. For this reason, Fitrat was raised mostly without his father. After completing traditional primary school Fitrat continued his education first in Mir-i Arab and then in another madrasa in Bukhara. But the major part of his education he received at home from his mother. Abdurauf Fitrat one of the famous representative of the Central Asian literature. He was the founder of Uzbek literature author, journalist, politician, scientist, public intellectual and practitioner of jadid school in Central Asia under Russian and Soviet rule. Beside his work as a politician and scholar in many fields, Fitrat also authored poetic and dramatic literary texts. Fitrat was born in the ancient city of Bukhara in 1886 into the family of the rich and respected Abdurakhim bay and the literate Mustafo bibi. The writer's father was a trader and remained in Kashgar until 1918. Since the cradle Fitrat's mother sang to him lines from Koran, recited poems and fairy tales that sank deep into the boy's mind. His parents sent their son to study first at a traditional Muslim Maktab (school), then sent him to Bukhara's Miri-Arab madrasah, Central Asia's most prestigious religious school. Abdurauf Fitrat received traditional Islamic education in Bukhara. His ideological, social and political views bore Islamist overtones until he went to Istanbul in 1910. Fitrat made major contributions to modern Uzbek literature with both lyric and prose. He wrote in Persian, Turki, and late Chagatai languages. He was mainly brought up by his mother Mustafa Bibi (Bibijon), from whom he first listened to the poems of such great poets as Navoi, Uvaysi, Zebunniso, Bedil, Fuzuli. Fitrat went to Turkey to study in 1909 and studied at the Istanbul Medical University until 1913. He was active in the Bukhara Education Association,

which was established in Turkey. Behbudi contributed to the improvement of the Jadid schools. According to Ne‘matullah Muhtaram, Fitrat was quite famous among the Bukharan poets at the turn of the century. He wrote under the pen-name Mijmar (‘Thurible’). Ne‘matullah Muhtaram referred to him as Hajji Mulla Abdurrauf. Considering that Muhtaram wrote his work in 1903–1904, the title hajji suggests Fitrat’s pilgrimage to Mecca at a young age. Begali Qasimov writes that Fitrat studied in Bukhara till the age of 18 and then travelled the Orient – Turkey, India and Arabia – and Central Russia – Moscow and St. Petersburg, which would suggest that he made the pilgrimage only at a slightly later point in his life, travelling alone as his adopted daughter Sevara Karomatillakhojaeva remembers. While he was in India all his money was stolen and he had to work as a barber to earn his passage back home. Up until 1910 Fitrat did not involve himself in Jadid affairs. Remarkably enough this includes the issue of schooling, while the other Bukharan Jadids, just like those of Russia and Turkestan, started their activity by opening a New-Method school. In this context, let us briefly look back on the beginnings of New-Method schooling in Bukhara. The earliest information about this kind of school in Bukhara was published in 1897. In that year, a local by the name of Mulla Jorabay Pirmasti, having secured permission from Bukhara’s Qazi Kalan, managed to open a New-Method school. Sadridin ‘Ayni asserts that it was only in the early 1900s that Mulla Jorabay from Pirmast, who became acquainted with the new teaching method during his visit to Russia, opened the school in the quarter Postindozan of Bukhara. Mulla Jorabay promised that anyone would learn how to read and write in no more than 4–5 months. ‘Ayni may have slightly confused the opening year of the school as he wrote his book only more than twenty years later. Mulla Jorabay used Isma‘il Gasprinski’s as a textbook. He translated the book into Tajik to ease its usage for the locals. He managed to enlist 13 students in his school. When Gasprinski learned about this school he promised to print and send as a gift to Bukhara 100 notebooks for penmanship and the entire 1000 copies print run of Khwaja-i Sibyan in Persian. But the available sources do not mention the school of Mulla Jorabay or Gasprinski’s free gift, so that for the time being this is all we can say about that earliest New-Method school in Bukhara.

A famous Jadid thinker, writer, journalist and scholar, ‘Abdurra’uf Fitrat and his literary works have been the subject of numerous publications. This is also true of his works written and published during his stay in Istanbul. These writings and particularly, *Munazara* which was published in Persian in 1911, became a manifesto of Central Asian Jadidism. Many researchers testify to the essay’s significant influence on Jadidism in Turkestan<sup>1</sup>. But recent findings have shown that once we tap into previously unused sources, there is still much more to learn about Jadidism in Central Asia and ‘Abdurra’uf Fitrat’s multifaceted role in it. Newly discovered articles by ‘Abdurra’uf Fitrat, which were published in the Istanbul magazine *Hikmet* from December 1910 till May 1911<sup>2</sup> – that is, even before the issue of his famous book *Munazara*<sup>3</sup> –, seem very instructive when it comes to understanding components of his early convictions and worldview. Apparently, these publications established an ideological framework which Fitrat adhered to, at least till the October revolution of 1917. Some features of his ideas expressed in these articles recurred in Fitrat’s works up until the mid-1920s. All his works published during that period, starting from the *Munazara* (1911) and ending with *Hind Ihtilalchilari* (Indian Insurrectionists) (1923), are expanded and more detailed versions of his early articles. This research attempts to locate the sources which influenced the political, social, and ideological stance of Fitrat, thus also putting in perspective some overall intellectual trends in Turkestan, especially in Bukhara in the early 1910s. Based on Fitrat’s early publications we aim to find out what intellectual milieu it was that shaped his worldview in the early 1910s, a worldview that

could be designated as a first attempt at “freedom and sovereignty through Islam”. A thorough review of these publications also brings greater clarity to the issue of Fitrat’s ethnical identity, which sheds light on how he related to the worldwide community of Muslims and how he positioned himself towards political unity of the Muslim World. By scrutinizing Fitrat’s intellectual legacy of 1910 –1915, I hope to highlight some of the origins of Jadidism in Turkestan and place of Turkestani Jadidism in the context of worldwide Muslim reformism at the turn of the 20th century. *Sirat-1 Müstaqim* must have been known in Bukhara no later than 1909, since the first letter to the paper sent in from Bukhara was published on the 15th of July 1909 in issue no. The magazine gained popularity especially after the closure of the only New-Method school in the autumn of 1909 and following the violent Shi’a-Sunni conflict in January 1910: Numerous analytical articles about social and political life in Bukhara were published after these events. Possibly Fitrat also joined its readership during this period or a bit earlier. As Sadriddin ‘Ayni claimed, by the end of 1909 through “reading *Sirat-1 Müstaqim* he became open minded”, but did not participate in the activities around the NewMethod school, which were organized by the Bukharan youth. It is possible to state that the ideas Fitrat took from these examples of the foreign press, and other writings by Muslim intellectuals determined his ideological path in the 1910s and consequently, Fitrat became enthusiastic about the ideas of pan-Islamism, Islamic reformism, and the establishment of an intellectually advanced Muslim state. ange what is in themselves. Fitrat’s most severe critique, however, was reserved for the ‘ulama. Arguing against their pronouncement of the imminent Day of Judgement and that all the woes of Muslims are the result of the divine will he asked a rhetorical question. <sup>3</sup> In his early articles Fitrat was very attentive to the ulama. Fitrat, in his discussions about the future of Islam, about the future of Muslims, often turns to the ulama, who should be ahead of everyone and represent the true path of liberation: Oh, those who are ready to sacrifice themselves for the sake of honour and conscience of Islam! Oh, defenders of Muslim honour and good name! Our prophet had entrusted you our sacred faith telling you that “scholars are the heirs of prophets”. Therefore, your task is to defend our holy religion. The prophet’s words are augmented by those of Allah: “Of all of Allah’s servants, only the knowledgeable [of His might] are [truly] in awe of Him. Thus, (Allah) honoured us. You, the ones who possess knowledge, strengthen Islam with your wise thoughts and reflections, lead it to the path of progress, and reveal us the truth! We shall not impede you, in the name of Allah. We have sworn to protect our religion and homeland and shall stick to this path. The second New-Method school in Bukhara was opened in 1906 by the city’s Tatar community and was located in the house of the Tatar merchant Nizam Sabitov. The next school was opened by the locals in 1908 and was not in any way connected to the Tatar school. Its founders Sadriddin ‘Ayni, Hamid Khwaja Mehri, Ahmadjan Hamdi and Mirza ‘Abdolvahid Munzim were not even aware of the existence of that Tatar New-Method school in town, although enrolment was extended to the locals as well. Sadriddin ‘Ayni who in his historical writings describes in detail the activity of the Tatar school, Isma’il Gasprinski’s visit to Bukhara in 1908, and all the events which followed concerning this school, had only slightly later learned about the school from the Tatar teacher ‘Abdurrahman Sa’idi. As was stated earlier Fitrat became interested in the new method of teaching and in general in Jadidism under the influence of certain people. Edward Allworth argues that he became “Behbudi’s protégé after proving himself an extraordinary graduate of the Bukharan madrasa”.



**References:**

1. Unutilmas siymolar (Jadidchilik harakatining namoyandalari) O‘zbekiston Respublikasi Prezidenti huzuridagi DJQA, „Akademiya“, Toshkent, 1999
2. «O‘zbekiston adabiyoti va san’ati», 1987, 11-dekabr (tabdilchi N. Karimov)  
Vatan tarixi. R. Shamsutdinov, Sh. Karimov, O‘. Ubaydullayev, „Sharq“ NMAK BT, Toshkent, 2003
3. „Абдурауф Фитрат - один из первых узбекских профессоров“. uza.uz (2020-yil 27-oktyabr). Qaraldi: 15-sentabr 2023-yil.
4. Mutavakkil Burhonov „Fitrat va Cho‘lpon haqida xotiralar & Mutavakkil Burhonov. Tarona va ikki qo‘shiq“. kh-davron.uz. Qaraldi: 21-iyul 2023-yil.