

The Question of the Fate of the Nation in the Work of Fitrat

Muminov Begali Yunusovich
Andijan State University, teacher

Abstract:

this article analyzes the question of the fate of the nation, the interpretation of the images of intellectuals, the artistic intention of the creator and his expression in the work, the attitude towards the heroes of the work in the work of Abdurauf Fitrat, a representative of jadid literature.

Keywords: *enlightenment, jadid literature, Jadid prose, intellectual image, enlightenment, artistic idea, protagonist, artistic interpretation.*

Political and social changes in society, which began in the mid-80s of the 20th century, made it possible to tell some truths about the figures of the jadidist movement and their works. After the independence of our homeland, significant changes were also made in our socio-spiritual life. Now we have the opportunity to create our own history. In particular, a large-scale scientific research was carried out on the jadidism movement, its fundamental essence, great teachings and manifestations.¹

Especially after the 80s of the XX Century, Turkey is a Nodir Davlat², Ahad Andijon³, Japanese Xisao Komatsu⁴, German Ingeborg Baldauf⁵, American creative Khalid⁶ the works of scholars such as are notable. Some of their works were also published in Uzbek.

¹ Бу ҳақда қаранг: Ўзбекистоннинг янги тарихи. 1-қитоб. Туркистон чор Россияси мустанлақчилиги даврида. Т.: Шарқ, 2000. Абдуазизова Н.А. Туркистон матбуоти тарихи (1870 - 1917). Т.: Академия, 2000. Жадидчилик: ислохот, янгиликлар, муваққиллик ва тараққиёт учун кураш. Т.: Университет, 1999. Алиев А. Маънавият, қадрият ва бадиият (Ватан фидойилари). Т.: Академия, 2000. Зиёев Ҳ. Туркистонда Россия таъжовузи ва ҳукмронлигига қарши кураш. Т.: Шарқ, 1998. Т.: 1996. Қосимов Б. Миллий уйғониш: жасорат, маърифат, фидойилик. Т.: Маънавият, 2002. Қосимов Б., Юсупов Ш., Долимов У. Ризаев Ш., Аҳмедов С. Миллий уйғониш даври ўзбек адабиёти. (Дарслик). Т.: Маънавият, 2004. Болтабоев Ҳ. Фитрат ва жадидчилик. Т.: Алишер Навоий номидаги Ўзбекистон Миллий кутубхонаси, 2007. Каримов Н. XX аср адабиёти манзаралари. Т.: Ўзбекистон, 2008. Қуронов Д. Чўлпон насри поэтикаси. Т. “Шарқ”, 2014. Ризаев Ш. Жадид драмаси. Т. “Шарқ”, 2008. Мирзаева З. XX аср ўзбек адабиётининг Америкада ўрганилиши. Т. “Akademnashr”, 2017.

² Davlat Nodir. 1905-1917 yillari arasinda Rusiya Turkclarinin Milli Mucadalsi Tarihi Anqara-1985.

³ Prof. Dr. A. Ahat Andican. Ceditizmden Bagimsizliga Haricte Turkistan Micadelesi. Istanbul – 2003.

On September 16-18, 1999, Tashkent hosted a much more focused international conference on "Central Asia at the beginning of the 20th century: jadidism, autonomy, independence". It was organized by The History Center of the Academy of state and community building under the president of the Republic of Uzbekistan and the Konrad-Adenauer Foundation of Germany. In his work, more than 20 specialist scientists from different countries listened to thematic lectures. Among them were prominent scholars such as Ingeborg Baldauf, adib Khalid, Chantal Kelkeji of France, Marco Buttino of Italy, turaj Atabaki of the Netherlands. Professors from Uzbek scientists N.Karimov, B.Kasimov, B.Nazarov, H.Ziyaev, dosentlar Sh.Turdiev, B.Dostgoraev, Sh.The likes of Rizaev attended with lectures.

It is known that the changes that took place in the socio-economic life of Turkestan at the beginning of the last century necessitated a corresponding renewal of people's thinking. However, in the Turkestan context, the decision-making of a new socio-economic relationship was motivated by more external influence, without being a natural derivative of socio-historical progress. As a result of this, the land was divided into two – those who understood the essence and significance of the news, and those who did not understand. Those who understood the essence of the news – the jadids saw that for the progress of the nation, first of all, it was necessary to awaken it spiritually, to convey to it the Zail of time, the essence of the news. In the performance of this historical task, they understood the press, in particular, literature, as an important tool. For this reason, jadid literature took the field as a literal socially oriented literature.

Abdurauf Fitrat, one of the exponents of Jadid literature, was able to boldly express such social problems in his works and encourage him to seriously observe the issue of the fate of the nation through the realities in them. His work "discussion" was written at the age of 23 – during his student years in Istanbul dorilfunun. The full title of the work was "the qilghan debate on the jadid schools of Bir farangi ila bukharoli Mudarris in India", completed in 1909 and published in Istanbul in 1911. The Author created the work in Persian-Tajik, printed in 1912 in the translation of Haji Muin in the "Gazetteer of Turkestan province", then published in a separate book case with the end of Mahmudhaja Behbudi.

The "debate" gained much attention among intellectuals from all over Central Asia after its announcement. In Tashkent, Colonel Yagello, chairman of the Pushkin society, translated it into Russian as early as 1911 and removed it from publication in 1912 as a separate book. As can be seen from the title of the work, farangi debates with the leader of Bukhara's mudarrisi – intellectuals. Although the discussion goes on "USU Jadid" and "USU qadim", the work shows the economic, spiritual, educational, political landscape of the emirate of Bukhara with all its being. The idea put forward in this debate opens up extensively in Mudarris' answers to more farangi questions. Farangi, a man of secular and religious knowledge, who has a great knowledge of the world, even from the ahkoms of the Muslim religion, laments the ignorance, ignorance of Mudarris of Bukhara, the fact that the part of his Muslim children was left in the hands of such fanatical scribes. In many cases, the irrationality in Mudarris's answers demonstrates the extremely narrowness of his circle of thought, his complete ignorance of worldly knowledge.

Mudarris, in general, is not aware of progress, world civilization, he cannot even deeply imagine such Sciences as geometry, geography, tib, aljabr. According to Mudarris, "when all people encourage education to science, other things are left without owners." So, when everyone is obsessed with science, the other slaves are left behind, the world is ruined. From the answers of Mudarris, it is clear that the scholars of Bukhara even moved the Qur'an extremely far from the calls of Karim and Hadith sharif. They are named after Muhammad (s.a.v.) with the blessed words of"

⁴ Хисао Коматсу. Чифатой гурунги. Туркчадан проф. Х. Болтабоев таржимаси. ЎЗАС, 1996 й. 21 сентябрь.

⁵ Балдауф Ингеборг. XX аср ўзбек адабиёти чизгилар. Т., "Маънавият", 2001.

⁶ Halid Edib Usuli Cedid Akimi Cedidciligin Kukleri (Arastirma). "Yedi iklim". Aralik 2003.

science is the glory of the world and the honor of the hereafter", " seek knowledge from cradle to grave", " seek science really, " they are deprived of the perception that their community has called for knowledge. Many of them cannot even read and interpret a verse or Hadith correctly, read Arabic in a madrasa for 25-30 years, and speak the language fluently. The ignorance of the Bukharan priests, their distorted interpretation of Islamic covenants, "every day Bir Abu Ali, Farabi, Ulughbek, Muhammad ibn Ismail Bukhari donated to the world and thus put his honorable dovrug in the ears of the peoples of the world," condemned Bukharoi Sharif to the depths of darkness. That is why they do not return from any tribulation, the ungrateful ways to occupy the positions of qazilik, nobility and even Mudarris.

Farangi (in the guise of farangi, more Fitrat himself is visible) the fact that the Emirate of Bukhara had two million inhabitants in the past, the defeat of Amir Muzaffar, the inhabitants of ignorant Ulama, in the "saga of the sleepers of the desert of ignorance" three times, the territory was reduced ten times, the emirate fell to the vassal of Russia, this, which tells the bitter truth. This truthful statement of Farangi even horrifies Mudarris, who is proudly speaking about the "zabardast" scribes of Bukharoi Sharif: "brother, you have put me in a panic. From the story of your words, my soul barely got out of the tan and almost flew. Azbaroyi God, tell me, what is our God? What is the measure of this dardi bedava? Where do we go? What do we do? Which soil should we scatter on our heads? When does it reach the height of getting rid of the state of disaster and the troubles of desire?"

In response to Mudarris ' questions, farangi says that it is necessary to open jadid schools as a one-to-one way to get rid of so much resentment and laziness, ignorance and muteness. As soon as he hears the message of the school " Usuli jadid", mudarris again goes into punishment. He talks about the fact that in Bukhara the school "usuli jadid" was opened in a row and operated for a year, and in accordance with the instructions of the Russian citizen tatar Mudarris, "ulamoi buzrukvors" quickly closed this school.

Fitrat appeals to his compatriots, believers, calls on them to get rid of the agony of hatred, to step by step with Europeans, where a thousand different trades appear, such as "fire Araba", "fire ship", "Telegraph", "typograf", to end the Sunni, shia, Zaydi, Wahhabi discord of Muslims, for which one way at a time-to open a wide path to enlightenment, to expand the networks of jadid schools.

"The debate" expresses the argument of intellectuals with two different world views. The writer had fully understood the need for the progress of the nation, first of all, to reform existing social orders, to educate people-to change their spiritual thinking, to study the progressive methods of developed countries and to introduce them in their homeland. As a derivative of this, Fitrat tried to convey these problems to the people through works of different genres. In a number of his works, the image of a nationalist intellectual who lives for the Fatherland, living for the fatherland and giving life if necessary, is described as Death, Immortality for him. In his work "discussion", Fitrat sharply reflects on the role, goals and objectives of intellectual figures in society in two different mysteries. While Mudarris is originally from the "ancient"Chi, Frangi is portrayed as a true jadid – chin intellectual. The choice of the writer exactly the Farangi (French) intellectual was a means, and the Zamir of this image reflected the Fitrat himself, acting in that social environment. The author, through the means of such images, fully revealed the current problems in the period and society in which he lives. The image of farangi in the"debate" is embodied in the form of a patriotic person who is grieving for the fate of Turkestan at the beginning of the century, suffering from the inside. During the debate, farangi responds to each of the objections of Mudarris of Bukhara with more than necessary information and evidence, urging him to spiritual awakening: "Mr. mudarris, after all, be honest, when is this ignorance?! Knowledge property is the cause of the prosperity of the country. Science is the progenitor of the nation. It is knowledge that Amrigo brought the boiling of the Barbarians to the rank of evolution and greatness at this level. The knowledge is that two horses that tried to destroy the intelligentsia on Iranian soil were brought down by the desolation and zillat

Chohi. It is known that a scourge ravaged the owners of the English island by decree to part of India, Egypt, Belujistan and Arabia, and made the non-intelligentsia of the O'rus to possess tatar, Kyrgyz, Turkestan, Qafqaz Muslims"⁷.

The author worries about the next day of the Turkestan peoples, immersed in the swamp of ignorance in the work, trapped in the heat of superstition, superstition, wants to emphasize their freedom from this whirlwind through reason and contemplation, science and enlightenment. Both characters in the work are intellectual people.

Fitrat's "itinerant hindi" is also a mature example of jadid literature, one of the Aces that has caused controversy, significantly affecting the psyche of men in their time. In it, the socio-political situation of Bukhara at the beginning of our century, the existing structure and reality of life are analyzed by a progressive-minded intellectual, seen by the world. The intellectual expresses his anguished thoughts about the hard and pathetic state of Bukhara, known to the world for its ilmu potential, spiritual, material wealth, qomusi scholars. As the author pencils these problems, through the intelligentsia, which is the most reliable support of the people, he teran reveals the spiritual thinking of ommanius, the need to change the social views of people. On the basis of this, ignorance and ignorance are shown to lie with clear documents. "It is well known that the main reason for the progress of each nation is science. You have no knowledge, but I will say with pride that today all the conditions for obtaining knowledge are in your city." In the work, the tourist's thoughts about the people of Bukhara acquire a great social psyche. From the author's language, the motherland expresses the philosopher's thoughts about the fate of Bukhara the next day as a true intellectual, an ardent patriot of that time: "also know that if you, bukharians, do not use these riches, which are the blessing of God, then, unimaginably, strangers will have these riches, and your admiration on each of them will establish machines and factories. The world-the world makes money. Thousands of service members are mobilized for the cause. At that time, it is inevitable that your children will be left without measures and bow to the services of strangers." Comparing the social activity of the writer with these thoughts, we witness the migration of Fitrat to the heroes in the works of the horrors of the Fiery heart.

In the above-mentioned works of Fitrat, it is not difficult to notice that the images of the intellectual are mainly of a propaganda character. In them, what the creator wants to say, his views are spoken directly from the main character's language. The hero in most cases moves not in accordance with his character logic, but in a way that suits the desire of the writer. That is, the hero of the work is, first of all, an enlightened person. His attitude to science, to enlightenment determines or changes his social status.

Reference:

1. Каримов Н. XX аср адабиёти манзаралари. – Т.: Ўзбекистон, 2008.
2. Қосимов Б. Маслакдошлар. –Т.: Шарқ, 1994.
3. Қосимов Б., Юсупов Ш., Долимов У. Ризаев Ш., Аҳмедов С. Миллий уйғониш даври ўзбек адабиёти. (Дарслик). – Т.: Маънавият, 2004.
4. Саидакбар Аъзамхўжаев. Туркистон мухторияти. – Т.: “Маънавият”, 2000 йил.
5. Болтабоев Ҳ. Фитрат ва жадиличилик. –Т.: Миллий кутубхона, 2007.
6. Фитрат Танланган асарлар. IV жилдлик. II жилд. –Т.: Маънавият, 2003.

⁷ Фитрат Танланган асарлар. IV жилдлик. II жилд. –Т.: Маънавият, 2003.