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## PHILOSOPHICAL ANALYSIS OF ABDURAUUF FITRAT'S VIEWS ON ENLIGHTENMENT

**Abstract:** This article is about the spiritual heritage of Abdurauf Fitrat reflected in the social philosophical essence. Abdurauf Fitrat is recognized as a scholar who made a unique contribution to Uzbek linguistics. In the works of Fitrat, the themes of national freedom, the joy of independence and liberty are put forward. Fitrat also made a significant contribution to the development of Uzbek drama with his dramas. Fitrat is also recognized as a scholar who laid the foundation stone of the new science of Uzbek literature and made a unique contribution to Uzbek linguistics.

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### Introduction

Abdurauf Fitrat, as a mature representative of the literature of independence, is a thinker who wrote in all existing forms of literature and art. Fitrat established his syllabic rhythm (it is called "barmaq" (finger) rhythm) with his beautiful poems in Uzbek and Persian-Tajik languages.

Born in Bukhara in 1886, Abdurauf's nickname was Fitrat, which literally means "to create" c Although Abdurauf Fitrat used the nickname "Mijmar" (A pot of smoked, fragrant things) in some of his works in his youth, he later remained faithful to the permanent nickname "Fitrat". It should also be noted that even when Fitrat's contemporaries were forced to use several nicknames in their works or to change their nicknames, the writer did not give up this nickname. Even the name Fitrat was used in official documents, in his service in government offices, and in documents at the time of his arrest.

Abdurauf Fitrat received his primary education in a religious school and later studied at the famous "Mirarab" madrasah in Bukhara. Abdurauf Fitrat, who was fluent in Persian and Uzbek, as well as fluent in Arabic, became interested in the activities of the Jadid

movement and became one of its most ardent propagandists.

Abdurauf Fitrat admitted in his works that he was initially opposed to the activities of the Jadids and later developed an interest in new methodological schools and Jadidism. Often, Fitrat's life and work are covered differently in different sources, much to the confusion of his life path up to 1909.

### Research Methodology

Researchers who were familiar with Fitrat's work admitted that despite his young age, Fitrat was quite popular in the literary direction of Bukhara at that time. The first reliable information about Abdurauf Fitrat, in addition to the works of the thinker himself, is recorded in the memoirs and scientific works of his contemporaries Nematullah Mukhtaram, Sadridin Ayni and the scientist and statesman Zaki Validi Togan, who lived in Turkestan in the early twentieth century [2. 7]. In particular, Nematullah Mukhtaram mentioned Fitrat in his works as Haji Mulla Abdurauf. As a young man, Abdurauf Fitrat traveled to India, Turkey and Arabia, as well as Russian cities such as Moscow and St. Petersburg, to perform the Hajj.

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Fitrat, who studied in Turkey as a young Bukhara resident, returned to Turkestan as a famous person. Fitrat's first prose works, such as "Munozara" and "Bayonoti Sayyohi Hindiy", published in Istanbul in 1911-1912, and his collection of poems, "Sayha", inspired not only Bukhara, but all Turkestan Jadids. Sadridin Ayni noted that Fitrat's only work, "Munozara", had a very strong and effective influence on the development of his time.

Abdurauf Fitrat, who studied in Istanbul, Turkey in 1909-1913 as an active representative of the Jadid movement, also tried to change the lives of the people of Turkestan. Fitrat published his first book, "A Debate between a Frenchman and a Bukhara teacher in India on a number of issues", in Istanbul in 1909 after the Emir of Bukhara refused to publish it in Bukhara. Despite the fact that this work was published in Istanbul, it was written in Persian and translated into Uzbek by Haji Muin, a well-known scholar. In 1911-1913, this work was published in the "Newspaper of the Turkestan region."

Abdurauf Fitrat, a representative of Uzbek literature, a great representative of science and culture, a poet and encyclopedic scholar, teacher, linguist and playwright, journalist and enlightener, created the textbook "Experiment on the rules of the Uzbek language" in the old Uzbek alphabet in 1925. Abdurauf Fitrat's scientific heritage is rich and varied, and his works have been reprinted several times until the 1930s. Fitrat's contribution to the further enrichment of Uzbek grammar was invaluable, and his works served as the basis for the perfect study of the Uzbek language.

In addition, Abdurauf Fitrat, as a musicologist, has created such studies as "Shashmaqom", "Uzbek classical music and its history", "Oriental music".

Abdurauf Fitrat, who studied in Istanbul in 1913, held a number of senior positions from 1921-1922. Abdurauf Fitrat, who lived in Moscow and Leningrad in 1923-1924 and worked at the Institute of Oriental Languages, studied Turkish, Arabic, Persian languages and literature. When Abdurauf Fitrat was first elected professor of Leningrad university among Uzbek linguists, as a linguist he created his works "Sarf" and "Nahv" on the rules of the Uzbek language. Fitrat's works are attractive, profound, and comprehensive, and he has authored several articles and pamphlets in Persian in the fields of history and oriental studies. Abdurauf Fitrat's contribution to Uzbek linguistics is that he used Arabic, Persian, and Turkish to illustrate the problems of identifying auxiliary words of nouns, adjectives, and verbs in Uzbek linguistics. Abdurauf Fitrat's work has been recognized as "a unique example of Uzbek linguistics of the 1920s, an immortal source of the past and a strong bridge between modern linguistics."

Abdurauf Fitrat, known for his poems in the early twentieth century, made a pilgrimage to the East. Abdurauf Fitrat, who continued his basic education

and work in Turkey, also published his first work, "Munozara", in Istanbul and brought it to Bukhara in various ways [3].

### Analysis and results

Hisao Komatsu, a Japanese scholar, admits that "Munozara" was first published in Persian in Istanbul in 1911 and then republished in Uzbek and Russian in Tashkent [4]. "Munozara" focused on the activities of the first Persian-language Usul-Jadid school, which was mainly composed of young Bukharans, and the controversy surrounding it.

Abdurauf Fitrat's work "Munozara" is dedicated to new methodological schools, which laid the foundation for the reopening of new methodological schools in Bukhara. The essence of the work "Munozara" covers the activities of the first "Usul Jadid" schools, formed by young Bukharans, and the events surrounding them. Abdurauf Fitrat wrote about these work 20 years later in an article:

"In one of my works in 1908, I wrote about the religious prejudices that prevailed in the Bukhara khanate and the customs of the day, arrests, killings, and stoning. In those days, writing a book was "blasphemy." I wrote my first work at this time. I have criticized Bukhara's style of governing, its method of education, and many official bodies" [5. 132].

"Munozara" was published in Istanbul, and various clandestine routes were brought to Bukhara. "Munozara" was so popular that even the original Persian text was banned from entering the Russian Empire in 1914.

Haji Muin ibn Shukrullah, a close follower of Mahmudhoja Behbudi, translated the book "Munozara" into Uzbek and published it in Tashkent in 1913 in book form. Abdurauf Fitrat himself quoted this in an article. "Munozara" was translated into Uzbek by Haji Muin (1883–1942) and first published in a Turkestan regional newspaper in 1912 and in a booklet in Tashkent in 1913," he said. This article was written twenty years after the publication of "Munozara"[6]. It should also be noted that in this translation of Fitrat's work, the author's main Islamic views, criticisms of the Russian and Bukhara governments and scholars were almost excluded, and Haji Muin included ideas that were largely in line with Tsarist Russia's policy. For this reason, General N. Ostroumov allowed the publication of this translation in his newspaper.

Abdurauf Fitrat's work is extremely diverse. He is one of the most exemplary Uzbek writers who lived with the pain of the people, dreamed of independence and was a victim of repression in the name of national independence. The diversity of Fitrat's work once again demonstrates that his breadth of thinking is multifaceted and that he is truly knowledgeable. Abdurauf Fitrat's works in Uzbek and Persian-Tajik languages are written in a unique style, and it is no

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exaggeration to say that his stories opened new directions in twentieth-century literature.

Abdurauf Fitrat, who returned from Turkey to study, published a number of current works on education in 1915-1916, including "The Family", "The Leader of Salvation", and "A Brief History of Islam". Abdurauf Fitrat's dramas "True Love" and "Abo Muslim" in the 1920s were also staged. Fitrat's literary works, in particular, his work as a playwright, were highly recognized by his contemporaries. Especially Fitrat's dramas "Oguzkhan", "Chin sevish", "Abulfayzkhan" became famous. In his dramas, the thinker confessed his grief in the language of the protagonists: "It is necessary to study European affairs. "Studying in Europe is not to praise the Europeans as honest and fair, but to protect ourselves from them".

Abdurauf Fitrat is also recognized as the first thinker to establish the genre of historical drama. Through his dramas such as "Abulfayzkhan" and "Abo Muslim", Fitrat seeks to revive the essence of past events through the image of historical figures, as well as through the example of their tragic fates. They will be able to draw the necessary conclusions for the time. The fact that Fitrat's life and creative activity served the nation and the Motherland in the most difficult moments of history and led the people to freedom is a vivid example of the thinker's enlightenment. In any case, being with the people, putting their interests above all else, and knowing that everything is sacred is one of the characteristics of Fitrat's personality.

Abdurauf Fitrat reveals his genuinely disgusting policy in his articles, highlighting his attitude towards the West. In particular, he said, "Once upon a time, the invaders who came to the East under the pretext of opening schools of culture, madrasas of humanity, covered Turkestan in blood and trampled on its face, brought nothing but disgusting and disgraceful deeds." In his articles, Fitrat writes that the main goals of the colonialists are not to "give culture", "education", "development" to the oppressed peoples, but to teach immorality and, ultimately, to "dismiss us and put us in their own hands"[7]. Writing such thoughts without compromising anything during the period of political repression in which the enlightened scholars are unconditionally executed reveals Fitrat as a free-thinking hero.

In all of Fitrat's works, the themes of one goal, that is, the freedom of the nation, the joy of independence, freedom, liberty, are put forward. Fitrat, who soon became famous for his educational work, was the editor-in-chief of "The Hurriya" newspaper, published in Samarkand in 1916. Fitrat dreamed of more equality and freedom, but it remained a dream.

According to many twentieth-century documents and archives, after returning from a trip to Turkey in 1914, Abdurauf Fitrat established a new

method of Jadid schools and madrasas, where he began teaching history of Turkish and Persian literature, Islamic studies, and Oriental languages. However, he also managed to create several new works by engaging in several new studies. One such work is Abdurauf Fitrat's "A Brief History of Islam".

This work is written in the form of a manual for students of madrasas, the simplicity of the style of the work is reflected in the fact that the text is a harmonious coverage of historical and religious processes, the work is perfectly written. The incompleteness of the events described in the play leads us to the conclusion that the full text of this work has not reached us. This is because the work is written in a way that is both logically and historically chronologically unfinished.

Some studies have acknowledged that this was a complete copy of the work, and that a translation of the work was published by publishing house "The Gazarov" in 1915 and is housed in the Imperial Historical Moscow Museum (Moscow Imperial History Museum) under the number XY 28411.

Abdurauf Fitrat's "A Brief History of Islam" differs from other works on Islamic history written by other writers of his time in that it depicts events in a clear, vivid way, embodies the spirit of nationalism, and does not use divine or artificial compliments in its coverage of religious events. It is these aspects that clearly demonstrate the perfection in Fitrat's work [8. 11].

"History is a science that teaches the past, the development and the causes of the decline of nations. History consists of two parts: general history and private history. The field that describes the state of all nations and societies is called general history. Private history illuminates the history of one nation and one society. The history of Islam is also a private history, so the history of Islam explains the development of the Islamic world by discussing the birth of the Prophet and the spread of Islam throughout the world. It is obligatory for all Muslims to know the history of Islam," Fitrat admits in the introduction to his "A Brief History of Islam".

In this work, Abdurauf Fitrat gives a brief account of the history of Islam, its origins and the lives of the prophets and caliphs, as well as the origins of Christianity in Iran and Rome, their state structures, political conflicts and wars. According to Fitrat, "In the five hundred years of the history of Christianity, there were two great states in the world, one of which was called Rome and the other Iran. One of the kings of these two states would always draw troops on top of the other, and there would be long battles in the middle. As a result, both sides were exhausted, and both sides retreated to the other side, again collecting troops, collecting money at the expense of the people, and preparing for battle again. The peoples of these oppressed lands would revolt and try to overthrow their kings under the pretext of various religious

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conflicts. As a result, these countries were deteriorating day by day and their population was declining. To the south of these two countries was another continent, called the Arabian Peninsula (Jaziratul-Arab). The people of this place are mainly Arabs. The Arabian Peninsula was not as prosperous as the Roman and Iranian lands, but much of its land was sandy, and only some continents had prosperous settlements. The most famous and blessed of these continents is the Hijaz, as Mecca and Medina are located on this continent. If you look at the map, you will see that one side of the Hijaz continent is the Red Sea and the other side is the desert. These places were not occupied by the Roman and Iranian states. The peoples living here did not have their own governments, such as Rome and Iran, but lived in tribes, that is, in groups. Each tribe had its own leader”.

In recent years, scientific research on the life and work of Abdurauf Fitrat has given rise to various controversies over his pamphlet. The controversial aspect of the pamphlet is that the pamphlet ends with the history of the caliphs in Andalusia, in fact, according to researchers, there is a continuation of the pamphlet. It is also more likely that the continuation of the work was lost when calamities befell the writer during the period of repression. If this assumption is true, it is also true that throughout this pamphlet it has been filled with descriptions of many valuable events in the history of Central Asia [9. 36].

If Abdurauf Fitrat continued his pamphlet "A Brief History of Islam", of course, these issues would have been written with high thinking and intellect in the scientific-philosophical and historical-artistic genre. It should also be noted that the history of Islam is a great ocean. It is true that not only one author but many scholars have worked for centuries to cover and illuminate it in one book. Nevertheless, Fitrat is a writer who dared to undertake such a great work.

Arriving in Tashkent in 1918, Fitrat gathered young people around him and formed the society "Chigatay Gurungi". Despite the fact that this society has been operating for three years, it has laid the foundation for a new direction in the development of the Uzbek language and literature. In modern research, the society is recognized as the first scientific research society in the history of Uzbekistan, founded by local intellectuals, and today is the cornerstone of the Writers' Union of Uzbekistan, the Institute of Uzbek Language, Literature and Folklore of the Academy of Sciences of Uzbekistan.

Abdurauf Fitrat, who held various senior positions in the newly formed Bukhara government from 1920 to 1923, was dismissed on various political charges. After that, the thinker was engaged only in scientific activities until the end of his life.

After returning from Moscow, Abdurauf Fitrat studied at the universities of Bukhara, Samarkand and Tashkent, where he worked at the Uzbek State

Research Institute, the Institute of Language and Literature and the Committee of Sciences of Uzbekistan. Over the years, Fitrat has written many poems, plays and a number of in-depth scientific works. Nevertheless, Fitrat's nationalism was disliked by the Bolsheviks and the leaders of the Soviet government, who, like other enlighteners, began to accuse him of nationalism. From the second half of the 1920s onwards, free thought in the policy of the Soviet government and the growing hatred of the Jadids and the condemnation of the intelligentsia did not bypass Fitrat. The class-party approach to each case has intensified, and after a long period of torture, Fitrat has also been charged with fabricated charges such as "nationalist," "enemy of the people," and "traitor".

"When I was an Uzbek nationalist, I was always sympathetic to the communist party of the Soviet government," Fitrat said. However, Abdurauf Fitrat, who was arrested in April 1937, was brutally shot on October 4, 1938, along with other enlighteners. Sadly, the verdict to shoot these enlighteners came a day later, on October 5, 1938, and in 1957, the military board of the Supreme Court of the former Soviet Union overturned the verdict of October 5, 1938, and found Fitrat not guilty.

By 1985, the opportunity to approach Fitrat's works objectively began to emerge. In the press, Fitrat's name began to be justified. Fitrat's work reflects the commonalities of the Uzbek-Tajik cultural heritage, which has coexisted for thousands of years, and developed the historical development of Uzbek literature. Abdurauf Fitrat, who became famous in his time as an enthusiastic scientist and enterprising artist, later plunged into the world of non-existence and rediscovered the scientific heritage of many poets who had been forgotten in the layers of history.

In particular, he briefly covered the history of scholars in the history of Afrosiyab, from Alp Er Tonga to Yassavi, from Yusuf Khas Hajib to Turdi Faragi, Babarrahim Mashrab and Cholpon. Fitrat also laid the foundation stone of the new science of Uzbek literature. More precisely, through his works "Rules of Literature" and "About Aruz" Uzbek literature took the aesthetic thinking to a new level and became famous as a leading specialist of his time.

Fitrat is an excellent literary critic, a strong theorist, and a sharp linguist. Fitrat's books and articles about Umar Khayyam, Firdavsi, Yassavi, Navoi, Muhammad Salih, Bedil, Mashrab, Turdi, Furkat, Muqimi, Nodira have become an indelible event in Uzbek literature. In particular, he is a thinker who proved in his article "Our Language" that it is possible to make ninety-eight words from a single "bil" stem, and that the vocabulary of the Turkic language is greater than that of the Persian and Arabic languages. At the same time, it regrets that our language does not have its own status at the moment [10. 17].



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Many of Fitrat's works have not reached us. In particular, it was reported that the collection "Uchqun" was published in 1923, but this collection was not found. Although Fitrat was fluent in Persian and Arabic, he tried to write his poems mainly in simple Uzbek. In addition, several of Fitrat's poems and writings have been lost in print.

In the works of Abdurauf Fitrat, the love for the motherland, to be ready for anything for its will, "We will save our country. Long live independence!" slogans are put forward. Rebellious ideas against the activities of the dictatorial regime are prominent. Fitrat's poems glorify the idea of fighting for the freedom of the country and not giving up the idea of achieving freedom for even a minute.

Fitrat also made a significant contribution to the development of Uzbek drama with his dramas. In particular, his dramas "True Love" and "Indian Rebels" express the aspirations of their peoples for freedom and independence, their uncompromising struggle against the colonialists. By depicting the heroic struggle against the colonialists, the motherland expressed the endless sufferings of Turkestan. Fitrat is also known for his works, which had a significant impact on the development of Uzbek prose and contributed to the national awakening of Turkestan. Fitrat has written dozens of stories, his thoughts on the freedom of the homeland and the nation, independence are a valuable source of information about the turbulent years that passed to achieve independence.

## Conclusion/Recommendations

In conclusion, it should be noted that the life and work of Abdurauf Fitrat are aimed at serving the nation and the Motherland in the most difficult moments. In any case, being with the people, putting their interests above all else, was one of the most important features of Fitrat's personality. Abdurauf Fitrat was one of the first artists to sing Uzbek literature to the world. He was a thinker who enriched it with new life-giving ideas and with his talent was able to realize the rich potential of the Uzbek language. Abdurauf Fitrat raised Uzbek drama to a high level and went down in history as the founder of modern literary science.

Also, just as Fitrat's philosophical-critical views are relevant to his time in every issue, they can serve as a model for many aspects of today's highly developed philosophical thinking. The artistic and scientific heritage of the thinker makes a significant contribution to the development of Uzbek literature and statehood.

After the independence of Uzbekistan, on September 25, 1991, Abdurauf Fitrat was awarded the Alisher Navoi State Prize of the Republic of Uzbekistan. A Fitrat garden and house-museum were established in Bukhara, and a statue of Abdurauf Fitrat was erected in Bukhara. Several schools and streets in the country have been named after Abdurauf Fitrat.

Abdurauf Fitrat's activity in the further development and enrichment of the Uzbek language has not lost its significance today and serves to enrich the knowledge of modern youth.

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