



## IMAGINARY HUMAN IMAGE IN THE WORKS OF ABDURAUUF FITRAT

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### ABSTRACT

The article examines the opinions of Abdurauf Fitrat, one of the founders of Uzbek enlightenment of the 20th century, about the need to form a culture of family relations, high moral qualities in human life, and freedom of living.

**Keywords:** enlightenment, idea, national idea, ideal man, family, morality, value.

Abdurauf Fitrat was a prominent representative of Turkestan and Bukhara Jadidism, a national progressive movement of the early 20th century. The realization of the national intellectuals and progressive forces that the colonial Turkestan is facing a deep crisis, that it is far behind, the reasons for stifling the aspirations of the local people for freedom and freedom, the stagnation and depression in the economy and spiritual life, created the idea of reforming the society in their minds. First of all, the reform was related to cultural, domestic and spiritual life. According to the Jadids, it is impossible to reform the society, to direct its development towards development without properly fearing the family foundation and educating the younger generation on the right path, and ultimately, the fate of the nation depends on the state of its family.

Abdurauf Fitrat's articles published in the "Hurriyat" newspaper, especially the articles in the "Sadness of the Country" series, have a special value in observing the opinions of Abdurauf Fitrat regarding the freedom of the Motherland and the nation, independence. In his 1917 poem "The Sorrow of the Country is Ahead of Temur", the great master Kiran Amir considers Temur as a social and moral ideal and appeals to him as follows: *"I came to visit you, my Sultan! I have come to seek a cure for my bruised head, my bruised conscience, my burnt blood, my troubled soul, my khagan!..."*

*For the sake of the Uzbek eyes, which have no rain in the darkness, I came to kill you from your soil... O lion of lions! Go through my laps, take my hand, tie my waist, give me your holy blessing! I swear by your unworldly zeal that I will not sit at your feet without restoring the old honor and glory of Turan" [1].*

In these passages, it is not difficult to see another important feature of the modernist movement - that the modernists paid special attention to national-regional, social-ethical values, and tried to use them as an ideal in the creation of a national idea. Moreover, if we compare these passages from the point of view of logical consistency, we can see that it has become a national spirit, a factor that arouses a sense of pride, and now the words and sentences have acquired the color of a



national ideological appeal. The ideological approach to the issue of education is also clearly visible in Abdurauf Fitrat: *"If happiness, honor, peace, pleasure, honor, honor and attention are needed, he writes, we should learn the methods of raising the next generation and educate our children based on these methods and rules"* [2].

He strove to awaken national patriotism in his people, to make the country prosperous and its people enlightened. Enlightened Jadids were persecuted by the Emir and the Emirate for calling for the reform of the administration and constitutional system, and for calling the people to enlightenment and opening their eyes.

Enlightener Abdurauf Fitrat, in his works such as "Hind Traveller", "Rahbari Najot" (Istanbul, 1913, 1915), programmatically stated that national independence will be achieved through European enlightenment, science, technical progress, democratic legal freedoms, and guarantees of protection of human dignity [3] in a comprehensive way.

Абдурауф Фитрат "Ҳинд сайёҳи" асарида шундай фикрларни айтган: *"In the past, Turkestans spent all the necessary goods themselves, don't put the money in the pockets of foreign manufacturers. Now we are behind, the Europeans are ahead, and in order to pass them, we need to go ahead in the manufacturing of science. Then we would make happy not only ourselves, but all Turkestans. For this, it is necessary to study, work, and live with enthusiasm like Europeans. Only then will the honor and national independence of the people of Turkestan be ensured"*.

In his works, Abdurauf Fitrat glorifies his Motherland as Qiblam, Kaaba, my place of worship, my soul, my honor. The enlightened artist is deeply troubled by the colonial policy, tyranny, and oppressive destruction of his beloved motherland, which he exalted as Qiblam, Ka'bam, and place of worship, and gave it a divine touch, and his heart is shaken. This situation invites the philosopher to fight for the protection of the Motherland, encourages him to become a hero. Of course, such works, which urged the people to love and respect their Motherland, free it from dependence and tyranny, were against the colonial policy of Russia. That is why the Russian government persecutes this poem of Fitrat and this series of works:

*May the fish always rest in peace, be honored,  
Ham Ka'bai mann, qibla mann, chashmann, mann.*

(That is: He is my peaceful moon in the sky, my honor, my honor. He is my Kaaba, my place of worship, my soul and body.) Thus, the collection was created with the feeling of love for the Motherland, pity for the grief of the people and urge to get rid of the oppressor. Poems such as "Laugh a little!", "The history of my love", "I burned again...", "Snow" are attractive because of their simplicity and true expression of feelings and experiences.

These examples alone indicate that Fitrat's poetry is in the true, heroic direction of the national idea, national revival and revolutionary spirit.

The philosopher-playwright integrates the idea of uniting the people, fighting the enemy, and national liberation into the essence of his work. A person who fights for the dignity of the people



must first understand his identity. Respect for one's identity, country, and history determines the maturity of a person and a nation. The thinker, who felt this well, called the people of Turkestan to courage in the form of Indian intellectuals.

In conclusion, it can be said that the 20th century of Uzbek enlighteners is distinguished from other eras with advanced spiritual and philosophical ideas. In this sense, history set new historical-literary tasks for the Uzbek enlighteners in the 20th century. They were mobilized by history to study not only the literary experience of the neighboring peoples, but also their way of life, cultural level, social condition, school and education. In the process of carrying out this task, our writing journalists got to know the life and culture of far and near neighboring peoples and came to an idea about who they can learn from in what matter.

It is no coincidence that they sent young people to study not only in Middle Eastern countries, but primarily in countries such as Germany, England, France, and Poland. It is no exaggeration to say that they lived with the idea of establishing a European-style secular state in the future. At this time, they understood well that cooperation with peoples whose language and history are close to each other is a matter of vital importance for the country living in colonial conditions. These considerations apply to Fitrat as well as to manifestations of national renaissance in general.

Abdurauf Fitrat was distinguished by his advanced national ideas during this period. All his dreams of freedom, independence, equality and justice are being realized today. Any reader who enjoys Abdurauf Fitrat's works will feel a sense of responsibility and concern for the fate of the country and the prospects of the people. This spirit, the desire to see the Motherland free and prosperous, free from all shackles of tyranny, is the priority in all the works of Abdurauf Fitrat. The artistic value and practical importance of the writer's works for today is seen primarily in this way.

## REFERENCES

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