

Scholar Fitrat: The Way From Enlightenment to Political Mastery

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Abstract: This article reveals the ideas of Fitrat, a well-known representative of the Jadid movement, about the need for youth educated in Jadid schools to implement reforms in the country, and to include the country among the ranks of developed countries. The importance of using the creative ideas of contemporaries in the development of the spiritual and educational sphere in our New Uzbekistan and building the foundations of the III Renaissance is emphasized.

Keywords: Jadidism, enlightenment, Jadid schools, education system, reform, independent thinking, New Uzbekistan, III Renaissance, Jadid idea and philosophy, Jadid conceptual ideas, strategy, genetic basis, thinking of the nation, teaching staff, strengthening independence, rule of law, democratic society, ideal generation.

Introduction. One of the important laws of this field is that the spheres of spiritual life and the events that occur in them are manifested in interrelationship with each other. In this respect, the attitude towards the heritage of the past in our New Uzbekistan is rising to a new level, and it cannot be imagined without the renewals taking place in our spiritual life.

Jadidism was formed as a movement that responded to the interests of the local population of Central Asia and could fully satisfy the mature needs of social development. It has followed a complex path of development from enlightenment to a powerful political movement.

This movement has passed two stages in its history: the first is the enlightenment stage, and the second is the political stage. The leaders of Turkestan Jadidism movement - Mahmudhoja Behbudi and Munavvargari Abdurashidkhanov played the role of uniting and cementing Jadidism, while in Bukhara, Fayzulla Khojaev and Abdurauf Fitrat, and Polvonniyaz Yusupov led this movement in Khiva Khanate.

Jadids devoted their intelligence and even their lives to improving the people's life and brightening its future. Abdurauf Fitrat, the ideological leader of the Bukhara modernist movement, a major state and public figure, stands out among the progressives. Alloma Fitrat left an indelible mark in language and literature, philosophy, history, linguistics, literary theory, dramaturgy, journalism and many other fields. President of the Republic of Uzbekistan Sh.M. In a meeting with a group of creative people, Mirziyoev said: "I consider people like Cholpon and Fitrat to be not only poets and literary figures, but also political figures." [#106 (7608)] Consequently, the Jadids began to enter the field of political struggle in harmony with the ideas of the Enlightenment.

Main part. The Jadids established new schools known as "Usuli Jadid" from their own account, tried to form the national consciousness of the young generation, instill in them the feelings of national pride and pride. For example, "Fitrat founded the Oriental Music School in Bukhara in 1921 and became its first director. He directed the collection and recording of "Shashmaqom" tunes. On his initiative, the Bukhara Shashmaqomi played by Ota Jalal Ota Ghiyosov was recorded and published for the first time by V. Uspensky (1924). With his works such as "About

Uzbek music", "Uzbek classical music and its history", "Shashmaqom" started the science of Uzbek musicology of the 20th century" [p. 2,264]. The question of allocating a building for the school was another problem for the newly formed state. Then Fitrat freely donates the yard where he lives in the city of Bukhara to the state...

"Turkistan (and Bukhara - M.R.) jadidism in most cases denied the ideas of the Crimean and Volga-Ural Tatars and tried to find ways in accordance with the reality of the region in schoolwork, literary language and other issues" [3, 181-182; p. 218]. That is, the moderns will help the nation to wake up, study in modern schools, expand their worldviews, radically change education and training, learn about world events through newspapers and magazines, understand the meaning of life through theater performances, and educate talented young people in prestigious universities abroad. , who are good specialists and encouraged to return to the country, to preserve their identity in other countries, to contribute to raising their country among the developed countries in the world. The Jadids decided that opening Jadid schools should be the first priority to achieve these goals.

Fitrat says that the implementation of reforms in Turkestan and Bukhara, and the inclusion of the country in the ranks of developed countries, will be created in the shadow of the movement, enlightenment, and enthusiasm of the enthusiastic young people educated in modern schools and universities. we hope for the scientific potential of our young people and ask for their help... Jadid school is the cradle of science. After this cradle, it is necessary to have special secondary and higher educational institutions and young people to continue their education in this way, like a chain. [4, 2019/3/Amriddinova-Dilrabo.pdf]

Fitrat's contemporary, the enlightened Jadid Khoji Muin Shukrullo, in his article "Address to the Youth", wrote the following thoughts about the establishment of schools in order for the nation to become cultured and enlightened, to inculcate the ideas of liberty and freedom in their minds: "The progress of the nation begins with regular schools of science. After all, does not the happiness of a person come from school education? Since school is the place of language and national literature, religion and moral education, the door to life and happiness is school."

Newspapers of that time published articles about the methods of education in modern schools. In particular, on the pages of "Bukharai Sharif" and "Turon" newspapers, the main attention is focused on reforming schools and madrasas, bringing education to a modern path.

"Turon" newspaper published an article titled "August 15" (the teaching process in old schools started on August 15) by a Jadid with the pseudonym Ghiyosiddin, in which the issue of the establishment of Jadid schools is the leading issue. In this article, Ghiyaziddin said: "A person who has even a little sense of the Motherland in his heart will cry when he sees the current sleeplessness and ignorance of Bukhara. If this city, which has a reputation of hundreds of thousands and has a traditional science since ancient times, does not have a single regular madrasa today, then a person will not cry for this city, for whom will he cry for this country?" [5, 1912 August 15], writes. In another article titled "Talkh (Bitter) One Truth", Ghiyasiddin thinks that Bukhara has been a city of knowledge since ancient times, but later it lost its status. Saying that Bukhara madrasas have become places where only religious sciences are taught, "In our age, it is not enough to say that a nation is a scholar and a city is a land of knowledge, that the knowledge of the nation and the city is divine" [5, 1912]. August 15] writes. For this, it is concluded that there should be educational institutions that teach secular sciences and specialties such as modern medicine, law, natural science, engineering, architecture.

In the article "School and Madrasa" by Kamal Nogay, published in the 9th issue of "Turon" newspaper, he emphasized the educational process in old schools, the need to build modern schools and educate children in a new way, and said, "If there were no schools and madrasas, would science and enlightenment be taught properly? If there were no teachers and mentors, how would they learn knowledge and enlightenment? Just as it is possible to know that knowledge is a virtuous thing with the mind and intellect, the Holy Qur'an and Hadith are explained with the Sharifs, and there are many encouragements and promotions about education and training. Now

we also need to build a school according to our times and teach and teach the necessary sciences" [7, 1912. August 10] writes. The purpose of this article called "School and Madrasah" was to inform and interest the people that in the schools of the new method, attention is paid to secular sciences along with religious sciences.

The interdependence of the issues of raising young people to be secularly enlightened and religiously tolerant people is clearly shown in the following words of Fitrat: "If you have love for religion, motherland, molga, jonga, generation, if the liberation of religion, the development of Sharia, the prosperity of the Motherland, If you want the peace of the generation, a measure to leave a good name, your option, first of all, is the profession of education. Send capable young people to study for education" [8, 97-98 b].

If we analyze these thoughts of Fitrat, we will witness that the scholar has many moral principles: love of religion (believer), love of country (patriotic), love of family (economically literate), love of youth (humanitarian), love of generation (toward the younger generation). - it is understood that he is a loving person, and as a progressive person, he is a supporter of the prosperity of the Motherland, the peace of the generation, leaving a good name, and for all this, first of all, it is necessary to develop education and send talented young people to study.

With the formation of the Soviet Union, Fitrat served in the positions of Education in 1921, Khorijiya in 1922, i.e. the Minister of Foreign Affairs, the Chairman of the National Economy Council, the Deputy Chairman of the Council of Ministers and People's Inspectors. During this period, Fitrat trained 70 talented and promising young people: 55 young people from Bukhara on the basis of BXSР funds; and took the initiative to send 15 unfunded Turkestan youths to study in Germany at the expense of his personal savings and generous rich people, and the head of the government, Fayzulla Khojaev, supported him.

According to Muslim custom, every child receives the blessing of their parents before setting out on a long journey, and if they are deceased, they visit their graves. According to Fitrat, Amir Temur was the grandfather of these young people. Before sending them to Germany, Fitrat took talented young people to Samarkand. Among them was Vali Qayum Khan, one of his former students in Tashkent.

Fitrat told the young people about the great services of Amir Temur in the history of the nation in such a way that in their minds, it was as if the spirit of the master was wandering around the hall... After reciting the Koran, Fitrat told the young people the words of oath, the future students repeated these words with sincerity and excitement. They swore to be loyal to the Motherland, to study in Germany and come back to the country as mature experts in their chosen fields, to serve selflessly for the freedom and prosperity of the Motherland, to add it to the ranks of developed countries and to serve for its prospects. "This was not an ordinary oath, but an oath taken in front of the living soul of Amir Temur, in the presence of God, and every word of which was engraved in the hearts to "return the old honor and glory of Turan" [9, p. 35] ...

At the end of the oath, the young people repeated the words he said to the master Temur: "O lion of lions! Forgive my sins, take my hand, bind my waist, give me your holy blessing! I swear by your unworldly zeal that I will not sit at your feet without returning the old honor and glory of Turan!" [10, p. 35] Later, Vali Qayyum Khan himself recalls this: "He (that is, Fitrat-M.R.) wanted to take me to Bukhara. But before going there, I kneeled in front of the great khagan Amir Temur in Samarkand and promised to fight for the destiny of the nation. Tears came out of my eyes" [11, p. 35].

The issue of reforming the education system occupies a central place in the work of Fitrat. His article entitled "Reformative steps of the Bukhara government" [12, p. 197], published in "Oyna" magazine in 1915, also focused on this topic. Alloma said that what is holding the nation back, instilling indifference and humiliation in its blood is ignorance. "Our lack of knowledge, in turn, causes disruption of teaching methods and indiscipline in our madrassas and schools. We have guided as much as we can, and if we do not reform our current social laws, schools and

madrassas, we will be powerless to protect life and the honor of our nation" [13, p. 198]. Although more than a century has passed, these words have not lost their significance. The reforms carried out in the political, economic, and spiritual spheres in our country serve as a proof of our words.

The leader of our country also has recommendations about the expediency of referring to enlightening works of Fitrat in raising the spirituality of young people. Honorable President Sh.M.Mirziyoev said: "When talking about the upbringing of the young generation, I would very much like that each of us, especially our sons and daughters who are coming into life, follow these thoughts of our grandfather Abdurauf Fitrat." Here's what our great ancestors wrote: "People move towards a clear goal, become statesmen, get respect by being happy, become worldly or humiliated by being weak, bear the burden of misfortune, become neglected, subordinate to others, slaves, captives in their childhood. depends on the education received from their parents" [14, p. 1.]

Therefore, if we want our people to move towards a specific goal, to become statesmen and happy, to gain respect at the international level, to become world leaders in the field of science and knowledge, then we have to pay attention to the proper upbringing of our children in the family, in the first place of education. Only after that, the school, which, in Behbudi's words, is the "greatest building in the world" embraces the child who received the first education in the family, and takes the baton of education and upbringing.

Honorable President Sh.Mirziyoev, talking about the consequences of not giving proper education to children, says as a logical continuation of Fitrat's thoughts: "If we do not give our children proper education, if we do not stay aware of their behavior and mood every day, every minute, if we do not teach them science and craft, If we don't find a decent job, it is out of the question that we will lose this deposit" [15, 2017. June 16]

There is no doubt that in the current era, when strengthening the independence mindset and forming a new generation with a modern worldview has become an urgent need, the creative ideas of the moderns appear as one of the important sources and factors of strengthening the independence mindset specific to the new Uzbek society.

At a historical moment, when the foundations of the III Renaissance are being laid in our new Uzbekistan, as in the times of modern times, it is demanded that the people's thinking be renewed as a social necessity, and citizens become full-fledged reformers. "Recent history, the past 20th century, testifies that the idea and philosophy of Jadid, the representatives of the broad strata of our people had a new way of thinking only 100 years ago, and their spirit is preserved even in today's generation. According to the laws of social socionics, it is possible to revive this inheritance again, to give it a new and modern spirit and power" [16, p. 3]

The idea and philosophy of Jadid, the movement and practice of Jadidism are not only one of the main sources of support for such brave intellectuals, but also an important and necessary guide for the process of renewal of today's thinking, and the need for each of us to be an example and a factor to strengthen the sense of moral responsibility.

From this point of view, the conceptual ideas of the Jadids serve as the spiritual guide of the current practice of change, the genetic basis of today's strategy and comprehensive reforms. Because they promoted the ideas of freedom and liberty, justice and independence, which glorified the universal characteristics of the political programs. This indicates that the Jadidists put forward the principles that can be the ideological basis for our independence.

Such principles as education of free-thinking individuals, creation of works reflecting the most advanced examples of national thinking and national ideology, perfect knowledge of foreign languages, attention to the level of teaching staff, and the introduction of voluntary vocational training were thought by representatives of Jadidism at the beginning of the last century, and their direct efforts in this direction His actions laid the foundation for today's educational reforms. [17, p. 118]

Conclusion. In short, the dream of seeing the people freed from any shackles of tyranny, to see the Motherland as an independent country equal to the advanced countries of the world in development, is a priority in the life activities and works of our ancestors like Fitrat. In order to achieve these things, they repeatedly emphasized in their works that knowledge is needed to help get rid of economic and spiritual poverty.

At the same time, today, in accordance with the era of constant and gradual renewal, the need for active intellectuals who help to transform the people into reformers and prepare citizens for renewal is growing. [18, p. 3]

Today, life, time, our Motherland, our New Uzbekistan, dictate that we intellectuals become new moderns. Therefore, today in our New Uzbekistan, at a historical moment when the foundations of the III Renaissance are being laid, the scientific, spiritual-ethical, social-philosophical, pedagogical heritage of our ancestors serves as a program for us. It is necessary and necessary for us to preserve this heritage, to use the thoughts and ideas of the ancients, which are more valuable than gold, to strengthen independence, to build a legal state, a democratic society, to raise the young generation to become well-rounded people, to make our lives more beautiful, and to reform and perfect the field of education.

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