

ANALYSIS OF ABDURAUUF FITRAT'S "THE STORY OF AN INDIAN TRAVELER" AND SOCIAL-POLITICAL VIEWS IN IT

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FITRAT IJTIMOYIY - SIYOSIY QARASHLARINING "HIND SAYYOHI QISSASI" DAGI IFODASI VA TAHLILI

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ВЫРАЖЕНИЕ И АНАЛИЗ ОБЩЕСТВЕННО-ПОЛИТИЧЕСКИХ ВЗГЛЯДОВ ФИТРАТА В «РАССКАЗЕ ИНДИЙСКОГО ПУТЕШЕСТВЕННИКА»

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Abstract: In this article we can see the views of Abdurauf Fitrat, expressed in "The Story of an Indian Traveller," on important aspects of social and political life of that time. Through this we will see the shortcomings of the society of the Emirat period and how it is critically expressed by the views of Fitrat. This work of Fitrat reveals the essence of Jadidism movement. Jadids aimed to change and fundamentally renew not only one area of life, but the whole life, the social system that oscillates it. This work analyzes the social and political significance of these goals.

Key words: Indian tourist, socio-political view, antiquity, conservatism, personal spirituality.

Annotatsiya: Mazkur maqolada Abdurauf Fitratning "Hind sayyohi qissasi" da o'sha davr ijtimoiy-siyosiy hayotining muhim jihatlari haqidagi fikrlarini ko'rishimiz mumkin. Bu orqali biz Amirluk davri jamiyatidagi kamchiliklarni va buning Fitrat qarashlarida qanday tanqidiy ifodalanganligini ko'ramiz. Fitratning bu asari jadidchilik harakatining mohiyatini ochib beradi. Jadidlar hayotning nafaqat bir sohasini, balki butun hayotni, uni larzaga soluvchi ijtimoiy tuzumni o'zgartirishga, tubdan yangilashga intildi. Ushbu maqola ushbu maqsadlarning ijtimoiy va siyosiy oqibatlarini o'rganadi.

Tayanch iboralar: hind sayyohi, ijtimoiy-siyosiy qarashlar, antik davr, konservatizm, shaxsiy ma'naviyat.

Аннотация: В данной статье мы можем увидеть взгляды Абдурауфа Фитрата, высказанные в «Рассказе индийского путешественника», на важные аспекты общественно-политической жизни того времени. Через это мы увидим недостатки общества периода Эмирата и то, как это критически выражается взглядами Фитрата. В этой работе Фитрата раскрывается суть движения джадидизма. Джадиды стремились изменить и принципиально обновить не только одну сферу жизни, но всю жизнь, социальную систему, которая ее колеблет. В этой работе анализируется социальное и политическое значение этих целей.

Ключевые слова: индийский турист, социально-политические взгляды, древность, консерватизм, личная духовность.

INTRODUCTION. Researches in recent years show that in the study of the heritage of Jadids, it is important to study not only from a literary point of view, but also from the point of view of other fields. At the beginning of Jadidism, they were recognized as enlighteners focusing on the social and economic spheres of society, later, this movement can be seen as an important object of study with its spiritual, scientific, legal, social and political views. Unfortunately, during the rule of the USSR, serious attention was not paid to the national revival program of Jadids, on the contrary, Jadidism was suppressed, the great spiritual heritage created by them was humiliated, and their study was prohibited. The President of the Republic of Uzbekistan Shavkat Mirziyoyev in his petition to the Oliy Majlis on January 24, 2020 on the study of the scientific heritage of Jadidism: "... In general, we need to deeply study the legacy of the Jadidist movement and our enlightened ancestors. The more we study this spiritual treasure, the more we will find the correct answers to many questions that still concern us today. The more we actively promote this priceless wealth, the more our people, especially our youth, will realize the value of today's peaceful and free life", expressed his thoughts[1].

At this point, Uzbek scientist who engaged with jadidism Begali Kasimov, in the process of researching the scientific heritage of jadidism, should express the following points. "Jadidism, says B.Kasimov, - is a social, political, and cultural movement. Therefore, socially, it was able to attract all layers of society and served as an ideology of national revival. Therefore, politically, he fought for independence... He was also a cultural movement - he renewed literature, established the press and theater, and made a real revolution in education with the "new school concept". Most importantly, he considered all this in accordance with socio-political goals" [2].

Abdurauf Fitrat's "Story of an Indian Traveller" has a special place from the point of view of that time with its deep socio-political views and critical evaluation criteria of social life.

"The Story of an Indian Traveller" was published in Istanbul in 1912. The work mentions all economic, socio-political, cultural problems and shortcomings in the territory of Bukhara Emirate. However, the use of the culture, medicine, industry,

and even underground wealth of the Bukhara state for the benefit of the people, concern for the country's spiritual and material wealth, elevates it to the heights in the eyes of the reader[3]. While analyzing the social roots that created these problems, it will be discussed about their solutions.

The story is told in the language of an Indian Muslim tourist who came to Bukhara. In fact, the Indian tourist is the writer himself. At the time of the writing of the work, the movement of enlightened Jadids was increasing in Bukhara. It is evident in the work that the author of the work was strongly influenced by the life-giving changes and updates in the Middle East.

In the story "Indian tourist...", Fitrat divides the population of Bukhara into three categories: ulama, umaro and citizen. In the story "Indian tourist...", Fitrat divides the population of Bukhara into three categories: ulama, umaro and citizen. In this, we clearly state that the factor that is causing Turkistan to decline is not science - enlightenment, but the complete derailment of management in the social, economic, political, and cultural spheres, and the fact that the officials and scholars remain loyal to their old management and views[4].

In the same place, it is permissible to express F.Khojaev's opinion, "We cannot leave without mentioning the importance of the work "Indian Tourist...", which severely criticized the existing system and revealed the Emirati putrid system, which mercilessly exposed its criticisms" [5]. It can be seen that the significance of the work is important from the point of view of social and political views of that time.

MATERIALS AND METHODS. In the article, synthesis, complex approach, systematic approach, content analysis, comparative analysis, dialectical methods were used to study the socio-political aspects of Abdurauf Fitrat's work "The Story of an Indian Tourist".

RESULTS AND DISCUSSION. While advancing his thoughts and opinions about enlightenment in "The Story of an Indian Tourist", Fitrat expresses his views using methods such as analysis of social and political processes taking place in the Emirate of Bukhara, comparison of evidence, and generalization.

For example, speaking in the language of an Indian tourist about cleanliness and health care in

Bukhara, he emphasizes the need to open a higher medical school - Dorush-shifa in this city. He cites a lot of evidence and figures to prove his opinion, proving that this work can be done without taking a single coin from the treasury of the emirate, but only by spending the waqf money that is being appropriated by the wise scholars[6].

In the image of the Russian doctor in the work, Fitrat compares the evidence and emphasizes that the society should be aware of the processes of globalization and develop on the basis of worldly knowledge. He clearly expresses his noble intention to see his compatriots as cultured, pure and educated people like in European countries[7].

When talking about “The story of an Indian tourist”, it is necessary to pay attention on an important point specific to the author’s style. Like other works of Fitrat’s critical thinking, in this work, he emphasizes his thoughts by citing the philosophical and moral views of Islam, the hadiths of the Prophet Muhammad, chapters and fragments from the Qur’an.

Such an artistic way of expression was characteristic not only of Fitrat, but also of many enlightened writers of that time. For example, Mahmudhoja Behbudi, the founder of Fitrat, in his 1913 article “We need four languages, not two”, turned to historical sources to encourage the people of Turkestan to learn the Russian language. writes that he was ordered to learn the language of Jews, who were ideological enemies [8].

In our opinion, the reasons for this are as follows:

Firstly, representatives of the Bukhara school of Jadidism, as well as intellectuals like Fitrat, had a strong belief in Islam.

Secondly, the progressive writer put forward his ideas of enlightenment through hadiths and quotations, with the intention of educating human morals, learning science, and applying it to life from the teachings of Islam and holy books.

Thirdly, avoiding the persecution of the existing system, he explained his socio-political views with religious-philosophical themes.

As Fitrat bases its ideas on the instructions of the Qur’an, it does not approve of rejecting the achievements of other nations just because they believe in a different religion. In this work, A. Fitrat’s work is a new reading of the philosophical content of the Islamic religion, a correct

understanding of worldly changes, and his philosophical views on the fact that man is adorable in this world. Emphasizing that man’s task is to change his country and his destiny along with fulfilling the commandments given in the Qur’an, Fitrat interprets the holy book as follows: “Man is a supreme being by the will of the Qur’an, he can control the earth and the sky, change them”. If mountains, iron, earth can be changed by man, why can’t he change his life. He interprets the verses of the Qur’an not as a call to submit to fate, but as a call to people to decide their own destiny. A. Fitrat, as a philosopher, thinks about what great opportunities God gives to people to determine their lives wisely. Here, like Munavvarqori Abdurashidkhanov and many other Jadids, A. Fitrat acts as a reformer in understanding the essence of the Islamic religion and interprets it not as a ban on human creative activity, but as a call to it.[9] In addition, the views of A. Fitrat expressed by his experiences of the Indian tourist are an expression of religious and national tolerance typical of the national intellectuals of Bukhara and Turkestan. Fitrat, through an Indian tourist, reports on the state of the society, which has become both materially and spiritually impoverished, in his own language, and expresses this conclusion in the language of the hero of the work: “The divine law is this: as long as a nation does not conduct its affairs on the basis of God’s command, and does not live its personal life in step with honor, happiness and comfort, greatness, it will destroy the intentions of peace and tranquility. Striving and stepping into the valley of arrogance and pride, when he deviates from the path of true truth and justice, it is inevitable that his glory will be destroyed immediately, his peace will turn into torment, and his greatness will turn into humiliation!”

In “Indian Tourist...”, Fitrat through the hero of the work examines the backwardness of the Bukhara Emirate inherited from the Mangit dynasty, the old-fashioned views of officials in management, lagging from worldly knowledge, severe traditionalism in the social and political front[10].

At the same time, he writes passionately about the productive use of the lands belonging to the Bukhara Emirate, “if these Shakhrisabz lands were to the Japanese, they would have planted frippery and collected frippery”. Here we see that the issues raised in “Indian tourist...” are not only resolved within Movarounnahr, but on a global scale.

At the same time, he writes passionately about the productive use of the lands belonging to the Bukhara Emirate, “if these Shakhrisabz lands were in the hand of the Japanese, they would have planted gold and collected gold”. Here we see that the issues raised in “Indian tourist...” are not only resolved within Movarounnahr, but on a global scale.

Nowadays, it is no exaggeration to say that the preservation of nature and the rational use of its resources have become a policy at the state level. Fitrat raised this urgent idea at that time. “These resources should be used cleanly and neatly with the help of factories and machines”, the work states.

CONCLUSION. In the process of researching the work of Abdurauf Fitrat, a mature representative of the Bukhara school of modernism, “The Indian tourist...”, along with his educational and ideological thoughts, from the point of view of his social and political views, it can be understood that in his heart there is concern for the fate of the country, the people’s prospects, responsibility and patriotic ideas and thoughts are in the main place. We can see zeal and efforts in every work of Fitrat. The value of this work determines its practical importance for today, as a result of its expression of the atmosphere of that time in its views and the result of its socio-political analysis. In this place, it is necessary to interpret the socio-political thoughts and actions in it together with not only the literary research of Fitrat’s heritage.

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