

# THE INFLUENCE OF FITRAT'S WORKS ON MODERN LITERATURE AND SOCIETY

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## **Abstract:**

This article highlights how Abdurauf Fitrat passionately devoted himself to the intellectual and moral development of Uzbek youth and the nation as a whole. Each of his works, imbued with a new spirit and unique fervor, serves as a truthful conduit that reaches readers' hearts and minds.

**Keywords:** Traveler, ignorance, purity, France, backwardness, enlightenment, propagandist, call to action.

## **Introduction**

Abdurauf Abdurahim ogli Fitrat was a multifaceted intellectual and one of the early pioneers of 20th-century Uzbek literature. Alongside prominent figures such as M. Behbudiy, A. Avloniy, Hamza, A. Qodiriy, A. Cholpon, and S. Ayniy, Fitrat contributed immensely to literature, art, science, and education. As a representative of the Jadid movement, an advocate of the Uzbek language, and an enlightened scholar, he produced many valuable works concerning the future of Turkestan, education, family structure, and child upbringing. In his story *\*The Statement of the Indian Traveler\**, Fitrat discusses the problems of the educational system, emphasizing that parents must not be passive once their child is enrolled in school. He calls attention to the education of women as a critical issue, arguing that ignorance will lead to the nation's downfall and that the first stage of moral upbringing lies in the hands of women. Fitrat supports this argument with both logical reasoning and Quranic references.

## Literature Review

In his treatise *\*Family\**, under the heading “Should Girls Also Receive Education?”, Fitrat clearly states:

“... Just as men are responsible for part of the world’s affairs, women are equally required to fulfill certain duties. In other words, there should be no distinction between men and women when it comes to worldly responsibilities.” [3]

Women’s education is not merely for domestic support but is vital for raising children in a healthy, moral environment. In *\*The Statement of the Indian Traveler\**, the illiteracy of women is mirrored in the broader ignorance of the Bukhara population—qozis, elders, clergy, merchants, doctors—depicted as victims of backwardness.

## Discussion

The narrative is told through the voice of an Indian traveler who is, in fact, a projection of the author himself. The story reflects Fitrat’s strong impressions of progress in the Middle East. In the work, Bukhara’s population is divided into three groups: scholars, aristocrats, and commoners. This stratification reveals societal dynamics and injustice. The traveler—originally a young man from Bukhara—grieves for his nation’s ignorance and seeks solutions through education. Comparing Turkestan with France, the narrator emphasizes the use of technology, abundance of educated doctors, and human achievements made through intellect. Meanwhile, in Bukhara, people drink contaminated water, lack hygiene, and are victims of debt due to ignorance. Fitrat harshly criticizes religious students reduced to errand boys and considers this a tragedy.

The true culprits of Turkestan’s decline, according to Fitrat, are not a lack of knowledge but religious authorities, corrupt officials, and unjust judges. These figures are criticized for engaging in bribery, immorality, and replacing Sharia law with arbitrary rules. F. Khojayev noted: “...We cannot overlook the importance of *\*The Statement of the Indian Traveler\**, which fearlessly exposes the decaying emirate system.” [10]

## Result

The traveler encourages the people of Bukhara to escape ignorance and pursue enlightenment. He proposes the establishment of a higher medical institution—*\*Darush-Shifo\**—without using a single coin from the state treasury, instead

utilizing misappropriated waqf (endowment) funds. Fitrat expresses his desire to see educated, cultured individuals in Turkestan, similar to Europeans. His anger is directed at ignorant doctors who rely on outdated folk knowledge. He emphasizes the need to send young people abroad for modern education.

Through Quranic verses and Hadiths, Fitrat reinforces his enlightenment-driven message. For example, during a conversation between the mullah and the traveler about stagnant water, the mullah becomes angry when told the water is unhealthy, quoting: “Waja’alna minal ma’i kulla shay’in hay” — “We made from water every living thing.” [1]

The traveler frequently encounters resistance and frustration. The story reveals many of the country’s problems—poverty, military disorder, environmental concerns, lack of healthcare, underdeveloped industries, ineffective judiciary, absence of a national press, poor infrastructure, and agriculture—all in need of reform. Ultimately, through the voice of the traveler, Fitrat states:

“It is divine law that when a nation strays from God’s commands, disregards dignity and justice, and walks the path of arrogance and pride, its peace and prosperity will vanish, and its glory will turn to humiliation.”

## Conclusion

Fitrat’s literary works possess high ideological and aesthetic value. His contribution to Uzbek literature is significant and lasting. His scholarly works are rich in evidence, aligned with contemporary demands, full of fresh ideas, and written in a clear and accessible style. Fitrat occupies an honorable place in the history of 20th-century Uzbek literature. Vadud Mahmud praised Fitrat’s work, saying:

“Fitrat is a writer who masterfully depicts the emotions of passion in our literature. Every expression of love in his works is full of profound meaning.” [4]

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