



THE INFLUENCE OF FITRAT AND JADIDISM ON LITERARY STUDIES

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Abstract

The topic of "The Influence of Fitrat and Jadidism on Literary Studies" addresses an important issue regarding the role, impact, and new methodologies introduced by the Fitrat and Jadidism movements in literary scholarship. Emerging at the turn of the 19th and 20th centuries, these movements played a crucial role in advancing literary, social, and political innovations in Uzbek literature. They significantly influenced the development of the Uzbek language, culture, and literary styles. Jadidism, in particular, introduced new literary forms and implemented scientific-pedagogical approaches in translation and original literary production. This study focuses especially on Fitrat's innovative ideas in literary studies, the influence of Jadidism, and their social and spiritual impact on Uzbek literature.

Keywords: Jadidism, literary studies, innovation, social influence, culture, Uzbek literature, translation, literary style, modernization, 19th century, 20th century.

Introduction

At the beginning of the 20th century, Uzbek literature entered a period of profound transformation marked by the emergence of new literary approaches, thematic concerns, and creative experimentation. This period coincided with broader socio-political shifts across Central Asia, where modernization efforts and national awakening were gaining momentum. Within this context, the Jadidism movement arose as a powerful intellectual and cultural force, seeking to reform not only educational and religious institutions but also literature and the arts. Jadid thinkers and writers recognized literature as a vital tool for national revival, moral reform, and public enlightenment.



Their aim was to bridge the gap between traditional literary heritage and the evolving demands of modern society. Drawing upon both Islamic reformist thought and European literary traditions, they introduced fresh literary genres such as the short story, the modern play, and realist poetry. These new forms allowed writers to engage with pressing social issues—such as ignorance, gender inequality, colonial oppression, and generational conflict—in ways that were both accessible and impactful. Through these innovations, the Jadid movement began laying the foundation for a national literature that was simultaneously rooted in Uzbek identity and open to global intellectual currents. Moreover, the Jadid writers, including key figures like Abdurauf Fitrat, believed that literature should not merely entertain but educate and inspire change. They viewed the writer as a moral guide and cultural mediator, responsible for awakening the collective consciousness of the nation. Thus, early 20th-century Uzbek literature, under the influence of Jadidism, became a platform for critical thought, cultural renewal, and ideological resistance—establishing a legacy that continues to shape modern Uzbek literary discourse.

Fitrat, one of the leading figures of the Jadid movement, developed novel approaches in literary studies through his aesthetic views and scholarly ideas. His contributions not only helped establish the aesthetic foundations of Uzbek literature but also fostered the synthesis of Eastern and Western cultures. The Jadid movement, especially in the early 20th century, aimed to create new scientific, social, and cultural currents in Uzbek society. Its main objectives were to introduce new ideas to the people, expand knowledge and education, and change the social position and role of the population. Primarily, Jadidism promoted modern ideas aimed at national identity restoration and country development, supporting the advancement of artistic and aesthetic perspectives. Fitrat, as one of the most prominent and influential representatives of Jadidism, contributed not only to the growth of Uzbek literature but also introduced new approaches to literary scholarship. He aimed to harmonize national culture with Eastern and Western ideas, expressing aesthetic and artistic values in a novel manner within his works. Fitrat created new stylistic and methodological approaches in literary studies. His methods and views were first and foremost based on perceiving art and beauty from a Sufi philosophical perspective. According to Fitrat, beauty and art are not only external appearances but also embody inner spiritual meaning and morality. He



realized these ideas in his poetry, literary criticism, and dramaturgy. He also advanced the principles of sociological literary studies by prioritizing literature's social function and its role in society. Fitrat believed literature to be an essential means for social reform and spiritual awakening among the people. Therefore, in literary studies, he attempted to interpret spirituality and aesthetic values from a progressive social viewpoint.

Fitrat's literary views reflect a synthesis and mutual enrichment of Eastern and Western influences. The Sufi philosophy, artistic traditions, and poetic principles of the East held a significant place in his aesthetic perspectives. Particularly, concepts of beauty, love, spirituality, and divinity derived from Sufism were prominent in his works. Concurrently, Western Enlightenment, Romanticism, Realism, and Critical Realism also influenced Fitrat's creativity. He studied advanced Western literary criticism and shaped his works accordingly, successfully blending them with traditional Eastern poetry.

Fitrat thoroughly studied Turkish literature and Western philosophy, incorporating their strengths into his works. Having studied in Istanbul, he absorbed Western scientific and artistic heritage, which broadened his aesthetic views. His dramaturgy and poetry reveal the influence of Western art and theatrical methods, illustrating his connections with Western culture.

The Jadidism movement aimed to create new ideas through Islamic renewal and reform. As the foremost representative of Jadidism, Fitrat linked literature with social responsibility in his works. He regarded literature as crucial for awakening the people and fostering self-awareness. Fitrat's innovations in literary studies demonstrated a unique role in integrating socialism and national spirituality.

His aesthetic views and literary theories emphasized advanced socialist ideas, cultural reforms, and the importance of intellectual engagement with the people. Fitrat saw his works not only as art but also as tools for societal transformation. His literary reforms notably reflected the influence of socialism and modernism on literature.

Fitrat's contributions to literary studies remain relevant today. His ideas, especially regarding national literary scholarship, provide a foundation for developing distinct methodological approaches. He interpreted the synthesis of East and West not only aesthetically but also methodologically. His theories help strengthen the scientific foundations of contemporary Uzbek literary studies.



Fitrat's views on "literature and society" serve as a crucial scientific basis for modern literary scholarship. Through his ideas about the social function of literature and the social essence of art and beauty, he provides key directions for research to young scholars today.

Abdurauf Fitrat, as a leading figure of the Jadidism movement, played a pivotal role in shaping both the intellectual and aesthetic foundations of modern Uzbek literature. His multifaceted contributions—as a writer, literary theorist, critic, and reformer—had a transformative impact on the trajectory of literary scholarship in Uzbekistan. Fitrat's innovative ideas challenged traditional literary conventions and introduced modern concepts rooted in both Eastern and Western intellectual traditions. His aesthetic perspectives, which emphasized the moral, social, and spiritual dimensions of art, positioned literature as a dynamic force in societal transformation. By linking literary creativity with the needs of the nation and the evolving consciousness of its people, Fitrat established a model of literature that was both socially engaged and culturally rooted.

Even today, his theories retain their relevance, offering valuable frameworks for analyzing the relationship between literature and society. His emphasis on harmonizing national identity with universal humanistic values continues to influence contemporary Uzbek literary criticism. Furthermore, Fitrat's efforts to integrate Western critical methods with indigenous literary forms laid the groundwork for a modern Uzbek literary discourse. As a result, his literary and theoretical legacy not only continues to shape scholarly inquiry but also fosters a deeper understanding of national culture, identity, and the role of literature in cultural renewal.

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