

THEORETICAL AND METHODOLOGICAL FOUNDATIONS OF USING ABDURAUFG FITRAT'S ENLIGHTENMENT IDEAS IN THE SPIRITUAL AND MORAL EDUCATION OF YOUTH

Isomiddinov Yuldosh Yusubboyevich

*Head of the Department of History, Samarkand State Pedagogical Institute, PhD in
Philosophy, Acting Associate Professor Samarkand, Uzbekistan*

E-mail: isomiddinov.1986@mail.ru

ORCID: [0000-0002-2895-8849]

Annotation This article analyzes the theoretical and methodological foundations of using Abdurauf Fitrat's enlightenment ideas in the spiritual and moral education of youth. Fitrat's scientific, literary, and spiritual-philosophical heritage systematizes views on issues of human perfection, science and enlightenment, moral maturity, national consciousness, patriotism, responsibility, free thinking, and the development of society. It also highlights the role of the thinker's enlightenment concept in the spiritual and moral education of youth and the philosophical and pedagogical possibilities of its application in the educational process. The study employed historical, systematic, objective, comparative-analytical, and hermeneutic approaches. The application of the ideas of enlightenment, morality, humanism, and national identity in the heritage of Fitrat in the modern educational process is substantiated as an important factor in the development of the spiritual and moral qualities of young people.

Key words: Abdurauf Fitrat, enlightenment, Jadidism, spiritual and moral education, youth, human development, morality, spirituality, national consciousness, patriotism, science and enlightenment, national identity, education and upbringing, philosophical and pedagogical approach.

Regardless of the period of history, among the geniuses who have dedicated all their strength and energy to the pursuit of the interests of the people, improving them, and brightening their future, there are also enlightened intellectuals whose creativity reflects the dreams and hopes of the nation.

Abdurauf Fitrat is the first professor from Uzbekistan. Abdurauf Fitrat can become a symbol of a mature person who has lit the light of spirituality and enlightenment in the hearts of future generations. A. Fitrat, whose works constitute a scientific heritage of more than 260 printed sheets, is a scholar noted as an Uzbek philosopher on the pages of the British Encyclopedia¹⁸.

Russian orientalist recognized the phenomenon of Fitrat and his brilliance as early

¹⁸ Independence explanatory scientific-popular dictionary. - T.: "Sharq," 2000. - P. 221-222.

as the first quarter of the last century. Fitrat's name was also known in foreign Eastern countries. Fitrat's works still serve as a guide for educating young people in families and society today.

The conquest of the Turkestan and Bukhara emirates by Tsarist Russia in the late 19th and early 20th centuries, the deprivation of the peoples living in these territories of their freedom in socio-political, spiritual, and cultural life, and the transformation of the people into *mankurts* is a tragic process. These processes gave no peace to Fitrat, who was a very sensitive soul, and had a great influence on the formation of Abdurauf Fitrat's worldview, who received spiritual nourishment from the ideas of Jadidism. After the February Revolution of 1917, the Jadids, including the freedom-loving Fitrat, created an independent state the Turkestan Autonomy and sought to separate colonial Turkestan from revolutionary Russia. However, Russia could not allow this, as the cotton, cocoons, *karakul*, and other raw materials supplied by the Turkestan and Bukhara emirates were necessary for its rapidly developing light industry.

Ideological preparations for Russia's conquest of Central Asia and its use for its own interests began at the beginning of the 18th century under Peter I, and from this same period, the natural conditions for the conquest of Turkestan began to mature. In the 18th and 19th centuries, during the period of the collapse of feudalism, the internal conflicts of local *beks*, the division of Turkestan into three independent khanates, and the mutual contradictions between them, the escalation of wars, and religious fanaticism opened a wide path. As a result, the cultural and economic life of the peoples of Turkestan began to decline.¹⁹

Under such conditions, Russia's ideological preparations for the conquest of Turkestan found their practical expression. In 1874, Tsarist Russia launched a campaign against Khiva, annexed the right tributaries of the Amu Darya to Russia, and during this period, the Amu Darya Division was also formed. In Bukhara, the Russian government opposed not only the reform of the emirate's state system but also the reform of schools and madrasas; at the same time, it fought to incite discord among the masses against the emir, attempting to present itself as "white."

The Bukhara and Khiva khanates remained as vassal states. The Kokand Khanate was destroyed under the pretext of suppressing the uprising of the Kirghiz-Kipchak Oftobachi Khudayar Khan, who refused to submit to the Russians.

There were several obstacles to the complete conquest of the Emirate of Bukhara by the Russian Empire. This was, firstly, the strong Anglo-Russian tensions that arose over the border between Afghanistan and Bukhara. Bukhara was not in a very advantageous strategic position like Turkestan, or more precisely, it was far from main

¹⁹ Galuzo P.G. Turkestan – Colony // Communist University of the Working Class. – T.: 1935. - C.47.

routes such as the "Southern Sea" and the Indian Ocean, which could not justify the military actions and material resources spent.

It should be noted that Russian scholars have made a great contribution to the history of Turkestan and the Emirate of Bukhara. For example, the Russian historian P. G. Galuzo describes the socio-political life of Turkestan as follows: "Russia, which had embarked on the path of industrial capital development, had a country like Central Asia dependent on it."²⁰

"The process of the formation of the internal market was only just beginning here, the process of the formation of centralized feudal rule was not yet complete, land ownership and agricultural relations were not developed even in the most advanced districts, and finally, in backward districts, even tribal relations prevailed." To analyze this opinion, we cite the following quotation: "The economy of the Emirate of Bukhara was based on agriculture, and the majority of the population consisted of dehkans." In total, the peasants paid about 86 types of various taxes, which brought the state treasury a profit of 36 million soums.²¹ In the Emirate of Bukhara, there were amlok, mulk, and waqf lands, and about 86 types of taxes were collected, which indicates the abundance of material income for the population. With the penetration of Russian capital into the economy of the Emirate of Bukhara, capitalist private property emerged, based on the introduction of relatively progressive manual labor into the new means of production. "According to some data, by the beginning of the 20th century, the number of industrial enterprises here had reached 92, ranging from cotton ginneries to food waste processing plants"¹¹. Indeed, as P. G. Galuzo noted, it is unlikely that 92 industrial enterprises would be launched at once in a province where the domestic market has not yet formed, is lagging in development, and even has kinship relations. However, there were more or less conditions for Russia to introduce capitalist relations in Turkestan, and the conquerors certainly took this into account.

Compared to the Kokand and Khiva khanates, the Emirate of Bukhara stood out as a major scientific and religious center. At that time, there were three hundred mosques and hundreds of madrasas and other educational institutions in Bukhara with 20,000 students.

The influence of the Jadid movement in Turkestan and Bukhara, which emerged in the early 20th century, on the democratic and national independence movements in the region was immense. One of the leaders of the Bukhara Jadids was Abdurauf Fitrat. Fitrat's work "The Path of Salvation" ("Rahbari Najot"), which serves as the primary source for evaluating the activities of the Bukhara Jadids, was written in July 1914. The work quickly spread across the territories of Bukhara and Turkestan, becoming the

²⁰ Galuzo P.G. Turkestan – Colony // Communist University of the Working Class. – T.: 1935. - C.47.

²¹ this source. –T.: 1935. -S.50.

ideological program of the people of Turkestan. It should be said that in the conditions of Bukhara, Fitrat was the first to announce to the world about the ailments, backwardness, and diseases of the nation. He was the first to call on the people of Bukhara and Turkestan to look at themselves critically: "The common spirit in Fitrat's 'Discussion,' 'Statement of the Indian Traveler,' and other journalistic works is to accuse the Emirate of Bukhara of backwardness and to wish for its progress."²² As a result, Bukhara's status, science, and religion were reduced to mere glory before the people of Turkestan.

At one time, the libraries of Bukhara were filled with beautiful philosophical works by ancient authors. "After the roads to Bukhara were opened for Europeans,

- writes Sadriddin Ayni, elegant books imprisoned in the homes of scholars were sold to European book lovers (collectors - M.R.) by their wasteful (wasteful - M.R.) sons. The books stored in the Emir's treasury have rotted and disintegrated under the dampness. Thus, the exquisite books of Bukhara were completely lost.

In 1921, the "Bilim" scientific board (society) under the Turkestan Commissariat of Education mobilized several prominent scientists to conduct scientific research in the Bukhara region. The patriotic Fitrat must have had an influence on the organization of this creative trip to Bukhara. For although he himself was a true son of Bukhara, wrote poems, manuscripts, and satirical works titled "The Sorrow of the Country," and lived in the capital Tashkent due to his official duties, he was always born and raised there, received his primary education, and for centuries was constantly described as a "place of knowledge" Bukhara, which was once burned and razed to the ground by Genghis Khan's soldiers and bombed by the Bolsheviki in 1920 and the subsequent state and fate of Turkestan as a whole greatly interested Professor Fitrat: "Once upon a time, this was our country."²³ was known as the sunrise of culture, the source of the river of enlightenment. Al-Farabi, Bukhari, Abu Ali ibn Sina, and Ulugh Beg brought our country to the world stage. Our country produced thousands of famous scientists and spread the fame of its neighbors throughout the world.

Thus, one of the goals of the scientific expedition organized in 1921 by renowned scholars: Abdurauf Fitrat, Shokirjon Rahimi, Bulat Soliev, Abdusattor Mumin, and Gulom Zafari was to study the rich library of the Emir of Bukhara and the spiritual heritage scattered among the people. However, as a result of the bombardment of the city, not only the Ark fortress and the Sitarayi Mohi Khossa palaces, where "the Emir's scent could be detected," but also the Minaret Kalon, mosques and madrasas, along with houses, the Emir's library, were burned to the ground.²⁴

²² Sadriddin Ayni. Works. 8 volumes / Volume 1. - Tashkent. Uzdabiynashr, 1963. - P. 186.

²³ this source -B. -190.

²⁴ Barthold V.V. History of the Cultural Life of Turkestan. – L.; USSR Academy of Sciences Publishing House, 1927. - P. 135.

Nevertheless, during this scientific trip, scientific and artistic literature preserved in the hands of the BHSS government-controlled library and ordinary people is collected. However, it was unknown what literature was collected during that scientific trip and which institution it was handed over to. The article by the famous historian B. Soliev, published in the journal "Inqilob" on March 1, 1922, sheds light on this issue: "The richest library in Bukhara was the Emir's library." According to those who have visited the library many times, there were more than forty thousand volumes (40,000) of manuscript books. However, such a great treasure of knowledge was completely burned down in the Bukhara revolution, and no trace remained. I searched the place for a while, but found nothing but ruins. One or two Qurans, more than half of which were burned, and some Persian books were found, but it is impossible to understand anything from the fact that most of them were destroyed by fire. Amir Muzaffar's son, Nasirkhon Tura, wrote an important work on the history of Mawarannahr titled "Asar al-Salotin." This work, written with the revision and research of the events from the Uzbek invasion in the 16th century to the present day, was also lost in this fire. There is no copy now. Although they tried to publish this work, Amir Mir Alim did not give any permission.

References

1. Independence explanatory scientific-popular dictionary. - T.: "Sharq," 2000. - P. 221-222.
2. Galuzo P.G. Turkestan – Colony // Communist University of the Working Class. – T.: 1935. - C.47.
3. Sadriddin Ayni. Works. 8 volumes / Volume 1. - Tashkent. Uzdabiyonashr, 1963. - P. 186.
4. Barthold V.V. History of the Cultural Life of Turkestan. - L.; USSR Academy of Sciences Publishing House, 1927. - P. 135.