



## The Enlightenment Ideology in the Works of Abdurauf Fitrat

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**Abstract:** In this article, the Jadidism movement in Bukhara has traveled a complex, historically colorful path, the Jadidists relied on the philosophical experience of the movements for development and reforms in different countries and sought to process this experience on a national basis, and Abdurauf Fitrat's "Discussion" and "Indian Tourist" in developing the worldview of Turkestans. It is mentioned that the works are of great practical importance.

**Keywords:** Abdurauf Fitrat, struggle, Turkestan, Bukhara, Government, Russia, Karshi, Guzor, Chorjoi, "Discussion", "Indian tourist", culture, philosophical, Amir Olimkhan, enlightenment, social, political.

### I. Introduction

In the 80s and 90s of the 19th century, Amir Olimkhan paid special attention to the development of the agricultural sector in the Bukhara Emirate and began to carry out important activities. The Emirate of Bukhara was second only to the Fergana Valley in the production of cotton products and its sale to Russia. With the efforts of the government, anti-locust medicines were brought from Russia, and the cotton fields of Kolob and Baljuvan districts were completely disinfected from locusts. In the spring of 1909, Amir Abdulahad Khan, despite the opposition of the scholars, invited a special group from Russia to fight against locusts and charged the government with all the expenses.

On the other hand, Amir Olimkhan took this issue seriously and allocated 300,000 rubles in 1912 and 320,000 rubles in 1913 from the treasury to cover the costs of equipment brought from Russia in 1911 in order to prevent locusts from harming the cotton fields. <sup>1</sup>

### II. Literature review

In the Bukhara Emirate, after cotton farming, the second largest agricultural sector was livestock farming. Amir Olimkhan tries to develop this field. He calls specialists from Russia for the purpose of breeding and raising purebred sheep, and annually pays a salary of 12840 rubles for them from the emir's treasury. In 1912, on the initiative of the emir, veterinary-paramedic stations were opened in Karshi, Guzor and Chorjoi.

The main task for veterinarians and their assistants is to breed high-breed sheep that give a lot of wool<sup>2</sup>. As a result, Bukhara exported 50,000 pounds of cotton fiber in 1850-1860, and by 1915, its amount reached 2 million pounds. In the 1970s and 1980s, Bukhara exported 30,000 to 40,000 pieces of black leather, but by 1911 to 1914, it had increased to 1.5 to 2 million pieces<sup>3</sup>.

<sup>1</sup> Ўз МА, И-3 фонд, 1-рўйхат, 519-иш, 6-варақ; 909-иш, 229-233-варақлар.

<sup>2</sup> Ўз МА, И-3 фонд, 1-рўйхат, 474-иш, 2-варақ.

<sup>3</sup> Бойгуллаев Р., Остонова Г. Мозий дафтарида саҳифалар. - Тошкент: Ўзбекистон, 2010. – Б. 22.

### III. Analysis

Amir Olimkhan takes seriously the medical health of the population, especially the health of women and children. On his initiative, a women's hospital was opened in Bukhara in July 1911. In it, a Russian female doctor treated 3551 women and children in 1911, and 13551 patients in 1912. In 1912, a maternity hospital was built next to the hospital<sup>4</sup>. Also, during the years 1913-1916, the emir built outpatient clinics and hospitals for men and women in Eski Bukhara, Karki, Chorjoi, Hisar, Dushanbe, Karshi, and Shahrisabz<sup>5</sup>.

There was a women's outpatient clinic and hospital in Old Bukhara, which was the largest hospital in the emirate. The government of Bukhara allocated 31,173 rubles 50 tithes from the treasury every year for the operation of this hospital. 12,000 rubles have been allocated for the supply of hospitals in Karshi, Dushanbe, and Shahrisabz. Specialists in the hospital belong to the Russian nationality, doctors received up to 4,000 rubles from the emir's treasury, and paramedics up to 1,750 rubles.<sup>6</sup>

So, Amir Abdulahad Khan and Amir Olimkhan, who ruled the Bukhara Emirate in the late 19th and early 20th centuries, played an important role in the country's socio-political processes. But the fact that the local governors presented the community life to the emirs in a different way made the rulers ignorant of the real life of the people. As a result, a Jadidist movement was created to fundamentally reform Bukhara society.

The Jadidist movement in Bukhara followed a complicated, historically colorful path. Relying on the philosophical experience of efforts for development and reforms in different countries, Jadids sought to process this experience on a national basis. Jadidism is a movement based on world social and national values, and it was formed as a movement that responded to the interests of the people of Turkestan, Bukhara Emirate and Khiva Khanate and could fully satisfy the ripe needs of social development. Jadidism has followed a complex path of development from enlightenment to a powerful political movement.

### IV. Discussion

Jadidism has passed two stages in its history. The first is the enlightenment stage and the second is the political stage. But it can be said that the views of the moderns on the issue of statehood began to take shape in the first period and took a definite form in the second period. The difficult economic condition of the masses of the people, who were oppressed by two-sided colonialism and local oppression, cultural decline, and the lack of development of free thought prompted the moderns to look for measures of social development. Sadridin Ainiy, Abdulvahid Munzim, Abdurauf Fitrat, Abduqadir Muhiddinov led the Jadidist movement in Bukhara<sup>7</sup>.

According to some scholars studying Turkestan jadidism, local jadids did not have a common program until 1917. According to them, Fitrat's works "Discussion" and "Indian Tourist", which were able to change the world view of Turkestan people, were accepted as an unofficial program of Turkestan jadids until 1917<sup>8</sup>. The Japanese scientist H. Komatsu puts forward the same idea and emphasizes that the above two works of Fitrat were the manifesto of the modern-reformist movement in Bukhara and Turkestan<sup>9</sup>. These remarks and definitions are, of course, relative in determining the essence and direction of Turkestan modernism.

Until the publication of Fitrat's works "Discussion" and "Indian Tourist" in 1911, the activity of Turkestan Jadids reached a certain level, they achieved considerable success in the spread of new schools of methods, and most importantly, they had founded the national press in Turkestan.

<sup>4</sup> Ўз МА, И-2 фонд, 1-рўйхат, 365-иш, 10-варақ.

<sup>5</sup> Ўз МА, И-3 фонд, 1-рўйхат, 532-иш, 1-4-варақлар.

<sup>6</sup> Ўз МА, И-3 фонд, 1-рўйхат, 340-иш, 5-7 варақлар; И-1 фонд, 27-рўйхат, 143-иш, 4-варақ.

<sup>7</sup> Хўжаев Ф. Бухоро инкилобининг тарихига материаллар. - Тошкент-Самарқанд: Ўздавнашр, 1926. – Б. 48.

<sup>8</sup> История общественно-культурного реформаторства на Кавказе и в Центральной Азии (XIX-начало XX века). Самарканд: М ИЦАИ, 2012. - С. 95-96.

<sup>9</sup> Komatsu Hisao. Muslim intellectuals and Japan: a Pan-Islamist mediator, Abdurreshid Ibrahim. In S.A.Dudoignon, H.Komatsu, and Y.Kosugi eds., *Intellectuals in the Modern Islamic World: Transmission, transformation, communication*, London-New York: Routledge, 2006. – P. 273-288.

American historian Adib Khalid, who studied the foundations of Turkestan modernism, considers its emergence as a modern "response" to modernity as a result of the transformation of Central Asian society and the Russian invasion and its attempt to redistribute the whole world into the Islamic world.

Khalid tries to distinguish the Turkestan jadids and their followers who tried to create "modern and at the same time Muslimism and a new elite loyal to Turkestan and Bukhara" by spreading Jadid enlightenment, and as a result, they are ready to protect the interests of the region in the modern world<sup>10</sup>. Khalid said that Turkestan and Bukhara jadidism in most cases denied the opinions of Crimean and Volga-Ural Tatars and tried to find ways to suit the reality of the region in school work, literary language and other issues<sup>11</sup>.

The enlightened ideology of the Jadids was socially very rich and diverse. In it, among the historical tasks and issues that stir and excite the society today, we can correctly understand religion in order to achieve spiritual perfection, accelerate the process of organizing the legal and economic market space, build advanced democratic institutions, and introduce unique national developments. The problems of modernization of Islam, purification of it from hardened beliefs, taking possession of the achievements of science and advanced technology come to the fore as an important factor in solving and implementing these issues.

International communication and relations of the Jadids allowed them to get acquainted with the program of the Jadids of the Muslim countries of Russia, Turkey, Egypt, Iran, and Afghanistan. However, Turkestan moderns did not learn the experiences of young Turks and Iranian progressives in Turkey mechanically and in the same way. On the contrary, the Jadids took the necessary positions that were in harmony with their interests and in accordance with the national culture from the broad experiences of state building and legislation of European and Eastern countries, and the methods and programs of the democratic movements of Russian and Eastern peoples against colonialism.<sup>12</sup>

The First World War, which began in 1914, greatly politicized the thoughts of the Jadids. By this time, they wrote about the parliamentary monarchy system, tried to develop ways and methods of participation and participation of citizens in the formation of state bodies in the work of law-making, in the administration of the state.

In 1917, until the socio-political processes that took place in Russia in February, the radical part of the Bukhara Jadids, which formed a stream of progressives, put forward a number of broad political demands. Among these demands were the fundamental reform of the country's administration, ensuring basic democratic freedoms, first of all, achieving freedom of the national press, reducing taxes, establishing a foundation for the press<sup>13</sup>.

During 1917, various social strata of the local population were followed by Jadids, they created a feeling among the people, in their minds and thoughts, of the need for Muslims to unite and unite.

The place and value of Jadidism in our history is that it was the first to lay the foundation for the national ideology of independence, awakened and opened its eyes to the oppressed East lying in a heedless sleep, spoke about freedom, freedom, national pride and honor, about its great ancestors, rich culture, values that were generally forgotten during the colonial rule. put in, made a sound.

## V. Conclusion

The great historical merits of the Jadids are that they developed on the basis of evolutionary reformation in the solution of the old social problems, proposed the most effective way of socio-

<sup>10</sup> Khalid Adeeb. The politics of Muslim Cultural Reform: Jadidism in Tsarist Central Asia. University of Wisconsin-Madison, 1993. – P. 218.

<sup>11</sup> Khalid Adeeb. The politics of Muslim Cultural Reform: Jadidism in Tsarist Central Asia. University of Wisconsin-Madison, 1993. – P. 181-182.

<sup>12</sup> Қ. Ражабов. XX аср бошларида Туркистон ёшлари // “Хуқуқ ва бурч” журнали. 2008 йил 1-сон. – Б. 42.

<sup>13</sup> Ўз МА, И-3-фонд, 2-рўйхат, 546-иш, 57-варақ.

periodic system changes and demanded the destruction of the colonial system. Turkestan, Bukhara, and Khorezm have different paths, each of them has its own characteristics. But the conceptual ideas of all of them served as the moral foundations of the practice of great changes of the present time, and came to the field as the genealogical core of the direction of comprehensive reforms and today's strategy.

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