PHILOSOPHICAL VIEWS OF ABDURAUF FITRAT ON ENLIGHTENMENT, NATIONAL REVIVAL AND THE MORAL DEVELOPMENT OF SOCIETY

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Annotation: The article analyzes the philosophical views of Abdurauf Fitrat (1886–1938), one of the leading thinkers of the Jadid movement in Central Asia, on enlightenment, national revival and the moral development of society. On the basis of his works “Munozara”, “Bayonoti sayyohi hindi”, “Rahbari najot” and “Oila”, the author reveals Fitrat’s understanding of knowledge as the main force of social progress, his critique of stagnation and blind imitation, his ethical teaching on the perfection of the individual and the family, and his conception of national identity. The study shows that Fitrat’s ideas on the unity of reason, morality and public responsibility retain their relevance for the spiritual and educational reforms being carried out in New Uzbekistan.

Keywords: Abdurauf Fitrat, Jadidism, enlightenment, national revival, ethics, education, reason, national identity, New Uzbekistan, socio-philosophical analysis.

The early twentieth century was a turning point in the intellectual history of Central Asia. The Jadid movement, which emerged as a response to social stagnation, colonial dependence and the crisis of traditional education, put forward a programme of renewal based on new-method schools, the press, theatre and the reform of public life. Among the Jadids, Abdurauf Fitrat occupies a special place as a thinker who sought not only to reform education but also to give the idea of national revival a philosophical foundation. In New Uzbekistan the legacy of the Jadids is regarded as an important source of the spiritual foundations of the “Third Renaissance”, and the study of their ideas is defined as a priority of humanitarian research [1]. This makes the

systematic analysis of Fitrat's philosophical views a relevant scholarly task.

Fitrat was born in Bukhara in 1886 and received a traditional madrasa education. A decisive stage in his intellectual formation was the period of study in Istanbul between 1909 and 1913, where he became acquainted with the ideas of Ottoman reformers and with modern European thought. It was there that he wrote his first major works, "Munozara" ("The Debate") and "Bayonoti sayyohi hindi" ("The Tales of an Indian Traveller"), in which the problems of Bukharan society are presented through dialogue and travel narrative [2]. Later he became one of the leaders of the Young Bukharans, a founder of the literary society "Chig'atoy gurungi", the author of dramas, poems and works on linguistics and literary theory, and in the early 1920s held posts in the government of the Bukharan People's Soviet Republic, including in the field of education. His life ended tragically in 1938 during the period of Stalinist repressions [3; 4].

The historiography of Fitrat's legacy is extensive. Foreign researchers have examined Jadidism as a movement of cultural reform within the Muslim world and as a project of modern nation-building. A. Khalid analyzed the Jadids as reformers who sought to adapt Islam and local culture to the conditions of modernity and showed the central role of education and print culture in their programme [3]. In a later work he traced how Jadid ideas, including those of Fitrat, shaped the formation of Uzbek national identity in the early Soviet period [4]. E. Allworth considered Fitrat among the key figures of the modern Uzbek intellectual tradition [5]. In Uzbek scholarship, B. Qosimov studied the national awakening movement as a phenomenon of courage, enlightenment and self-sacrifice and devoted considerable attention to Fitrat's creative path [6]. However, Fitrat's views have more often been studied from literary, historical and political perspectives, whereas their philosophical content – his understanding of reason, morality and society – requires further systematic analysis.

The methodological basis of the study comprises the principles of historicism, hermeneutic interpretation of texts, comparative analysis and socio-philosophical generalization. Fitrat's works are considered in the context of the socio-political situation of Bukhara and Turkestan at the beginning of the twentieth century and in comparison with the ideas of other Jadids and Muslim reformers of the time.

The central idea of Fitrat's philosophy is the conviction that knowledge is the main force of social development. In "Munozara" the dispute between a Bukharan teacher (mudarris) and a European (farangi) whom he meets in India is used to show the backwardness of the scholastic system of education, in which memorization of commentaries had replaced the study of the natural sciences, history and geography [2]. Fitrat argues that the decline of the Muslim peoples is caused not by their faith but by ignorance, neglect of rational knowledge and the abuse of religion by those who use it for personal gain. Reason is thus presented not as an opponent of faith but as a God-given capacity that a person is obliged to develop. In this respect Fitrat continues the rationalist tradition of the classical thinkers of the region while connecting it with the requirements of modern civilization.

A second key theme is the critique of stagnation and blind imitation (taqlid). Fitrat considered uncritical adherence to customs that had lost their meaning as one of the main obstacles to progress. He contrasted the external formalism of ritual with the inner moral content of religion and called for a return to its ethical essence: justice, honesty, diligence and care for the common good. Criticizing extravagant ceremonies, harmful customs and the indifference of the ruling elite to the needs of the people, he linked moral renewal with practical social reform [3]. At the same time Fitrat did not call for the rejection of national and religious traditions; he sought to free them from distortions and to make them a source of social vitality.

Fitrat's ethical teaching is most fully expressed in "Rahbari najot" ("The Guide to Salvation", 1915). Here he sets out a system of moral education in which the

perfection of the individual is considered inseparably from the welfare of society. Fitrat emphasizes the physical health of a person, the development of the intellect and the cultivation of moral qualities as three interrelated components of upbringing [7]. He regards labour, the acquisition of knowledge and responsibility towards the nation as moral duties. This approach can be characterized as a form of socially oriented ethics, in which virtue is measured not only by personal piety but by the contribution of the individual to the common good.

The family occupies a special place in Fitrat's social philosophy. In his work "Oila" ("The Family", 1916) he views the family as the primary cell of society and the first school of moral upbringing [8]. Fitrat speaks of the mutual rights and duties of spouses, the importance of educating women and the responsibility of parents for the physical, mental and moral development of children. For the social context of his time, these ideas were innovative, since they connected the renewal of the nation with the enlightenment of women and the reform of family relations.

The problem of national identity runs through all of Fitrat's work. He understood the nation as a community united by a common language, history and culture, and he considered the native language the foundation of national self-awareness. His later activity in the "Chig'atoy gurungi" society and his works on grammar and literary theory were aimed at developing and purifying the Turkic language of the region and at reviving interest in its classical literary heritage [4; 9]. For Fitrat, national revival meant the awakening of historical memory, the development of the national language and culture, and the formation of citizens capable of independent thought.

An analysis of Fitrat's views makes it possible to identify the following main components of his philosophical conception: first, the recognition of knowledge and reason as the driving force of social progress; second, the critique of stagnation, ignorance and blind imitation; third, an ethics of socially responsible personal

perfection; fourth, the view of the family and the education of women as foundations of national renewal; and fifth, the understanding of national identity through language, history and culture. These components form an integral system in which enlightenment, morality and national revival are mutually conditioned.

The relevance of these ideas for contemporary Uzbekistan is evident. The reforms aimed at improving the quality of education, supporting science, strengthening the family and developing the national language and culture are consistent with the principles that Fitrat defended. The idea that the future of a nation depends on the knowledge, moral maturity and civic activity of its people also corresponds to the modern understanding of human values as the basis of development [10]. At the same time, the study of Fitrat's legacy requires a historically grounded approach that takes into account the contradictions of his era and avoids both idealization and simplification.

In conclusion, Abdurauf Fitrat was not only an enlightener and writer but also an original thinker who developed a philosophy of national revival grounded in the unity of reason, morality and social responsibility. His critique of ignorance and blind imitation, his ethical teaching on the perfection of the individual and the family, and his understanding of national identity constitute a valuable part of the intellectual heritage of Uzbekistan. Further research may focus on comparing Fitrat's views with those of other Jadid thinkers and Muslim reformers, as well as on applying his educational ideas in the modern system of spiritual and moral education.

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