

THE SCIENTIFIC HERITAGE OF FITRAT IN PROFESSOR HAMIDULLA BOLTABOYEV'S INTERPRETATION

Vositov Shavkatjon Abdivakhabovich

Independent researcher of

Andijan State institute of Foreign languages

vositov1970@gmail.com

Abstract

Fitrat (Abdulla Fitrat) is a towering figure in the intellectual history of Uzbekistan, known not only for his literary works but also for his profound contributions to philosophy, social reform, and cultural development. His works transcend mere aestheticism, addressing deep-seated social, moral, and philosophical issues. Professor Hamidulla Boltaboyev, a respected scholar in the field of literature and philosophy, has provided a comprehensive interpretation of Fitrat's scientific heritage, emphasizing his unique intellectual approach and the lasting significance of his ideas for contemporary society.

Keywords: Abdulla Fitrat, scientific heritage, Professor Hamidulla Boltaboyev, intellectual legacy, social reform, Islamic thought, national identity, literature, education, philosophical contribution, modernity, cultural renewal.

Abdurauf Fitrat is one of the brightest representatives of 20th-century Uzbek literature and science, and his theoretical views were enriched with new and innovative ideas for his time. He conducted his theoretical research with the aim of developing national literature, mastering literary genres, and serving the spiritual elevation of the people. Fitrat's works are of great significance not only in the field of Uzbek literary studies but also in the process of understanding national culture and identity. Fitrat deserves special attention not only as a writer but also as one of the major theorists of Uzbek literature and culture.

Fitrat is best known for his literary works that introduced modern techniques into Uzbek literature. He was one of the pioneers who initiated the scientific study of

literature, focusing on the role of literature in shaping national consciousness and social reform. Fitrat wrote extensively about literary forms and aesthetic standards, drawing on Western literary traditions while aligning his ideas with Eastern cultural practices. His critical works like "Adabiyotshunoslik" (Literary Criticism) offer a systematic approach to understanding literature's role in shaping society and cultivating national identity.

At the beginning of the 20th century, theoretical approaches in the field of literature significantly expanded. Although Jadid intellectuals such as Mahmudkhuja Behbudi, in his article "*What is Theater?*", Abdulhamid Cho'lon's "*What is Literature?*", and Hoji Mo'yn's "*The Benefit of Theater*" presented scholarly ideas about the role of literature and performing arts in human life, it was Fitrat's article titled "*Poetry and Poetics*", written in 1919, that marked the first theoretical essay thoroughly dedicated to the craft of poetry and its requirements. This article was written in line with the *Chig'atoy Gurungi* program and was initially published in the *Ishtirokiyun* newspaper on October 24, 25, and 26, 1919 [Фитрат, 2006].

Fitrat believed literature should reflect the evolving moral and intellectual conditions of society while contributing to social change. His literary works explored themes of national identity, cultural revival, and the need for intellectual growth. Boltaboyev emphasizes that Fitrat's writing was not just artistic but served as a tool for intellectual and moral development. Fitrat's vision of social reform, as outlined by Boltaboyev, focused on the moral and intellectual development of individuals as the key to societal progress. He argued that without cultivating ethical values and critical thinking, society would remain stagnant. Boltaboyev highlights Fitrat's belief in the transformative power of literature, philosophy, and education as tools for social renewal. [Болтабоев Х,89]

Professor Boltaboyev underscores Fitrat's commitment to education, particularly the intellectual and moral development of youth. Fitrat believed that education was essential for shaping a progressive society and that the youth were the foundation for future reforms. In his view, the education system should foster critical

thinking, creativity, and a sense of social responsibility to prepare future leaders for the challenges of the modern world.

Fitrat's contributions to national literature are another key aspect of his intellectual legacy, as analyzed by Boltaboyev. Fitrat played a crucial role in the modernization of Uzbek literature, introducing new genres, themes, and literary forms that reflected the changing social realities of his time. Boltaboyev emphasizes that Fitrat's work went beyond literary innovation, addressing social issues and promoting national identity through literature. His writings called for introspection and a reevaluation of cultural values in the context of modernity.

In Professor Hamidulla Boltaboyev's interpretation, Fitrat's scientific heritage is seen as a dynamic blend of literature, philosophy, social critique, and education. His work continues to offer valuable insights into the relationship between tradition and modernity, culture and reform, and Islamic thought and global intellectual movements. Fitrat's legacy, shaped by his vision of a morally and intellectually advanced society, remains a cornerstone of Central Asian intellectual history and serves as an inspiration for future generations. After defining art, Fitrat goes on to describe what literature consists of and what a literary work should truly be like: "Literature is the depiction of the waves of our thoughts and emotions through words and speech, with the aim of creating the same waves in others. This definition is the correct definition of literature. Works written in accordance with this are called literary works"[Фитрат, 2006].

Through Boltaboyev's perspective, Fitrat's scientific contributions emphasize the moral development, intellectual growth, and social responsibility required for progressive transformation. His works remain highly relevant in the context of modern-day discussions on cultural identity, education, and intellectual reform. Professor Hamidulla Boltaboyev's interpretation highlights the enduring significance of Fitrat's scientific approach, focusing on his contributions to literary criticism, philosophical thought, and educational reform. Fitrat's work demonstrates the power of intellectual integration, where Eastern traditions and Western scientific ideas are harmonized to create a modern, progressive vision for society. His legacy

is a cornerstone of Central Asian intellectual history, and his ideas continue to inspire scholars and thinkers today.

The list of used literature

1. Болтабоев Ҳ. Абдурауф Фитрат-адабиётшунос. –Тошкент: Ёзувчи,1996. – Б.3
2. Болтабоев Ҳ. Фитрат ва жади́дчилик: Илмий тадқиқий мақолалар. – Тошкент: А.Навоий номли Ўзбекистон кутубхонаси ,2007.- Б.86
3. Фитрат. Танланган асарлар. 4-жилд. (Нашрга тайёрл. Ҳ.Болтабоев.) – Т.: Маънавият, 2006. –Б.317
4. Фитрат. Адабиёт қоидалари / Танланган асарлар .4-жилд. (Нашрга тайёрл. Ҳ.Болтабоев.) – Т.: Маънавият, 2006.- Б.13
5. Болтабоев Ҳ. Фитрат ва жади́дчилик:Илмий тадқиқий мақолалар. – Тошкент: А.Навоий номли Ўзбекистон кутубхонаси ,2007.- Б.89