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IMPORTANT EDGES OF THE ACTIVITY OF FITRAT AND
MUNAVWAR KORI

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Abstract: *Fitrat's thoughts about spirituality, culture, literature, education and politics are now relevant. Simple, but philosophical thoughts in Fitrat will not leave anyone indifferent. It helps to rise in height. In other works of Munavvar Kari, life events, daily lifestyle, political processes were skillfully covered, which was a sign of high spirituality.*

Key words: *Fitrat, Munavvar qori, spirituality, culture, literature, education and politics.*

Cholpon said that all the advanced people of that time were surprised to see Fitrat's "Chin Sevish" on stage. Cholpon writes a review about it and expresses his satisfaction with the work as follows:

"Recently, the Uzbek stage has seen a great and beautiful performance... I have to refrain from thinking about the play and pull myself together. I can't do the proper review."

The famous writer Vadud Mahmud also comments on Pesa as follows: "It is the strongest pesa that has been performed on Uzbek stages to this day. Everyone must admit that the greatest is the poem "Tin Love" written by our sharp writer Fitrat from an Indian poem. "Kizil Bairak" newspaper, December 12, 1920.

Nowadays, the number of people studying the activity of Fitrat is increasing day by day. The reason is understandable. Because Fitrat's thoughts about spirituality, culture, literature, education and politics, which were expressed 80-90 years ago, are now relevant. Simple, but philosophical thoughts in Fitrat will not leave anyone indifferent. It helps to rise in height. For example, in the work "The Indian Tourist", the tourist, who is closely familiar with Western European culture, invites the country's inhabitants to rise from backwardness, acquire science, develop technology, and industry to the level of experts.

The tourist admired the craftsmanship of the resistances and said: "There is no equal in making obdasta, carpet weaving, especially olacha weaving. However, these things are prepared in the old way, that is, in all enterprises, it is manual labor. They don't have enterprises working with machines, and they don't even have the dream of creating one," he regrets, complaining about the indifference of the masters. An Indian

tourist, even though he insists that the wool woven in front of him is better compared to the silk fabrics of Russia, the craftsman does not break his thread and says with indifference, "Who will grow and who will be dead in ten years." The tourist approaches the craftsman who did not remember the future without melting to complete his thought:

"Let's assume that your life is coming to an end, but what will your children and grandchildren do? Masters, don't forget to think about the future, because everyone in the world is connected with the future of their work. Thinking about the future is the reason for the beauty of the world..."

With these thoughts, Fitrat illustrates with life events that it is impossible to achieve high spirituality and progress in all areas through the tourist's mind. It conveys to the people simply and fluently. He praises that the development of the country is not only in the production of raw products, but also in its processing inside the country, and he says in the language of a tourist: "You see, at that time Turkestans prepared all the necessary goods themselves, they spent the money themselves. They took it out of their pockets and put it in their own pockets. Foreign manufacturers did not pocket even a single penny. However, one after the other, European manufacturers filled the markets of Turkestan by producing fine surp, silk gauze and beautiful, flowery porcelain plates. The population suddenly looked forward to such fine goods and neglected their national dishes such as doka, karvos and others. The result was that ...weaving shops...enterprises stopped, their owners gave up their jobs whether they wanted to or not, some of them became bath attendants, and others became servants, suffering and they passed away with regret..."

In general, Abdurauf Fitrat devoted all his activity to the future of people. All his works did not only invite the public to be enlightened. Perhaps, he called all people to be aware. He promoted that the Uzbek people have a rich cultural and spiritual heritage. While creating theories of high spirituality in his works, he shows an example of their implementation throughout his life.

Another major representative of Jadids is Abdurashidkhanov, Munavvar Qari.

Generally, there is an opinion among the people that "the name is similar to the body". It would be no mistake to say that this idea was reflected in Munavvar Qori Abdurashidkhanov. That is, "Munawvar, enlightened, enlightened" means a person who recites the Qur'an according to the ceremony. After all, Munavvar Qori spread light throughout his career, or to be more precise, he called people to become intellectuals through this light. He became an example for everyone.

Munavar Qori joined the Jadid activity in the 90s of the 19th century, and in the first years of the 20th century, he was one of the first to open the school "Usuli Jadid" and wrote and published textbooks and manuals for them. Among them are "Adibi avval", "Adibi second", "Tawjid al-Qur'an" (Qur'an, recitation), "Earth" (geography). These

textbooks and manuals were published separately 9-10 times in 1901-1917. Enlightenment ideas were reflected in all these publications. At that time, Alloma supported all the works related to enlightenment. In 1914, on the occasion of the first staging of M. Behbudi's drama "Padarkush" in Tashkent, he gave a speech about the theater and its importance before the performance. . In this regard, the poet Tavallo wrote the following poem about the thoughts of Munavvar Kari, which contains the following thoughts:

"We are the Lord of the Seven Worlds,
The clarity of our sight is our verb, our nature.
Take an example, young people, said the young people.
He edited his speech and made us disappear.
From the bottom of our hearts, we heard what he truly said,
We know so many heresies, wow, we confess."

Munavvar Qori is one of the organizers of "Taraqqi" newspaper. He is the founder of "Khurshid" newspaper. He was also active in publishing the newspaper "Sadoi Turkistan". By 1917, he published the newspaper Najot.

His organization, acting in the national interest was an example of high patriotism. The work done by a person was enough for a person's lifetime, and even for generations. However, Munavvar Qori was not limited to these works. He continued his activity intensively. Together with the enlightened Jadids, he founded "Jamiyati Khairiya". In 1913, he founded the "Turon" society. He opened companies such as "Maktab" and "Publishing". The goal is to encourage young people to work for their country. It was a call to be a patriot. It was to make them aware of worldly knowledge in foreign countries and to help them become themselves in foreign countries.

In Munavvar Qari's articles and works, not only the period in which he lived or the future was reflected, but also historical events were widely covered. For example, in one of his stories in the work "Adibi Soniy", he conveys the activities of "Iskander and Arastu" to the readers in a simple and interesting way: "In the past, there was a king named Alexander Rumi," the story begins. - He had a scholar and a wise father named Aristotle. Alexander appointed Arastu as his prime minister and entrusted him with all the affairs of the country. If he did something, he would do it with his advice. When he came through the door, he stood up and gave way. He was more honored and respected than his father. One day, one of the ministers asked Alexander: "Why do you honor Aristotle more than your father?"

Alexander said:

"My father supposedly brought me down from heaven to earth. But my teacher Arastu raised me from earth to heaven. That is, my father caused me to be born. That's why I honor my teacher more than my father."

What is the contribution of this story? Let the children find it themselves."

In other works of Munavvar Kari, life events, everyday lifestyle, political processes were skillfully covered, which was a sign of high spirituality. In this regard, it can be said that Munavvar Qori Abdurashidkhanov was one of the founders of the Uzbek press and the first major public and political figure in the history of the nation. He dedicated his entire career to the development of the Nation and the Motherland. He fought tirelessly for freedom. At the time, he met the October Revolution with anxiety and confusion. He was on the side of Kokan (Turkestan) autonomy. When autonomy was suppressed, he regretted it. He looked for ways to educate the people.

In the spring of 1918, he established the Muslim department of the Turkestan People's College and served as its rector, albeit for a short time, and taught linguistics. With this, he contributed to the emergence of higher education in Uzbekistan.

It should be said that Munavvar was one of the patriots who opposed and fought against the Soviet system. As a result, the black forces at that time imprisoned him. But after some time he will be released from prison. Then he works as a teacher. He is fully active as a supporter of Jadidism. He was imprisoned for the second time, in 1929. He was branded a nationalist and shot as an enemy of the people in 1931. It is a pity that a person who dedicated his whole life for the people will eventually be turned into an enemy of the people.

Such situations peaked in those years, and the children of the people were killed in various guises. The goal was to end the noble intentions of the Jadids, that is, the patrons of public enlightenment and high spirituality. In a certain sense, the pioneers of that time achieved this.

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