

## THE ABDURAUFI FITRAT LOVE FOR REAL

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### ABSTRACT:

The article attempts to analyze the tragedy of Abduraufi Fitrat "Chin sevish" ("to Love truly») from the point of view of the author's educational and political activities, there are Parallels in the fate of the playwright and his hero. In addition, the concepts of love and duty in the representation of Fitrat are revealed.

**KEYWORDS:** educator, jadids, tragedy, Turkestan, West, independence, love, science, economy, fate, vile, betrayal, enemy of the people, optimistic tragedy.

### INTRODUCTION:

Among the dramatic works of the outstanding Uzbek writer, scientist, educator, representative of the Jadid movement, Abduraufi Fitrat, a special place is occupied by the tragedy "Chin sevish" - "to Love truly" (here and further translation and notes – M. Yu.).

The work created in 1920 (one of the first dramatic works in Uzbek literature), the 100th anniversary of which we are celebrating this year, has a vital programmatic character both for the author and for the entire Jadid movement. In this work, Fitrat clearly formulated his position, as well as the position of the jadids regarding the fate of Turkestan, pointed out the ways of its development, and showed the true face of the "civilized and enlightened" West. Although the action takes place in distant India (in Delhi), the reader does not for a second doubt that we are talking about Turkestan and its people, especially since almost all the characters are Muslims and they have Muslim names. All his thoughts and ideas – about love, freedom, equality, enlightenment

– Fitrat conveys the words of the positive characters of the work: Karimbakhshkhon, Nuriddinkhon, Sarvarkhon, Zulaykho.

### MAIN PART

At the very beginning of the tragedy, from the conversation of one of the characters, Karimbakhshkhon, with a rich, Western-educated, Pro-Western-minded young man, Rahmatulloh, the reader develops a certain idea about the participants in the dialogue, which is confirmed in the future.

To rahmatulloh's message about the desire of England to give independence to India, about the deep sense of justice among the British, Karimbakhshkhon responds with sarcasm and disbelief, like a wise man with life experience: "Oh-h... so as not to jinx it, they had a bad dream again? You are mistaken, my son. The concept of justice will never find a place in the heart of Europe. The bird of dreams called Justice, even if by mistake it flies into these dark places, suffocates, cannot live..." [1].

Well aware of what is really hidden under the guise of the West, Fitrat tears the veil of enlightenment and democracy from the face of Western politics, revealing the predatory essence of all the aspirations of the colonizing West. The author aptly compares avaricious Europe with a leopard. By the mouth of his hero Marimbaphone playwright says: "In Europe, there is enlightenment, but there is no conscience. The enlightenment of Europe is like the fangs and claws of a leopard. To tear and devour the weak – that is what all her thoughts are directed to." [1] History has repeatedly confirmed the truth of these words.

Through the mouth of another hero – Nuriddinkhon – Fitrat laments that a multi-million-strong, backward, fragmented country is bending under the yoke of several thousand invaders. The countries of the West, taking advantage of the ignorance of the people, where by cunning, where by bribing local greedy officials, and where by open military intervention shamelessly enslaved, oppressed and plundered the captured countries.

Obviously, Fitrat, who understands the importance of science and knowledge for humanity, is aware that the countries of the East, in particular the once powerful Turkestan due to its high level of education, are far behind the countries of the West in all spheres. The author clearly understands that without education, science and a highly developed economy, it is impossible to be truly free. Fitrat argues that the true humanistic nature of enlightenment is to serve for the benefit of humanity.

However, realizing that the enemy must be fought with his own weapons, the hero of the play (we must understand – the author) declares: "There is no doubt that it is necessary to receive and adopt European knowledge. You need to study in Europe in order to grow your own fangs and claws to protect yourself from them." These words are a logical continuation of the ideas about the need for reform and development of science and education, put forward by Fitrat a decade earlier in books and articles: "Debates...", "Stories of an Indian traveller" and others. It is not superfluous to note that a similar idea lived in the neighboring regions of Turkestan. So, in the book of K. Nosirova's "Wise word of Abay", in particular, tells how the Kazakh writer-educator A. Kunanbayev, speaking about the need to learn the Russian language, emphasizes: Russian language Kazakhs need... to be able to talk with Russian officials on an equal footing, protecting their human and national dignity,

using their language and laws, and not to fawn, not to coward, not to grovel before them." "The great Kazakh," writes the author of the book, "perfectly understood the essence of the Russian Tsar's colonial policy." [5, 76-77]

We do not know whether Fitrat was familiar with the teachings of Abai, but one thing is certain: the ringing voices of the two great sons of the Kazakh and Uzbek peoples merged in unison-independence and dignity, equality, the development of science and education. This is the only true path that the Kazakh and Uzbek peoples should follow.

Enlightened Imperial Russia, like other colonizing countries in their colonies, did not bring to the Turkestan region either the education that some local educators expected, or economic development: the captured lands were of interest to the Russian Empire only in terms of political influence on the region as a whole and the raw material base. The Bolsheviks who overthrew the Tsar and came to power in Russia in October 1917 were more concerned with strengthening this power and fighting external and internal enemies (real and imaginary). And, of course, there could be no question of any equality between the invaders and the native population before the law, either in distant India or in Turkestan (is it appropriate to talk about any kind of legality here?!). Cynical and, at the same time, true are the words of Sherkhon (an agent of the secret police): "From nine in the evening until dawn (curfew). If at this time hold one of English, keep it till morning and then go home. The Indian is sent to prison for a month. " [1]

The theme of love, which occupies a special place in Fitrat's work, runs like a red thread through the entire tragedy of "to Love truly": love for the girl and the Motherland, for friends and long-suffering people. What does it mean to "love truly" in the understanding of Fitrat? He believes that love is such a sublime

feeling when a person is happy with the happiness of a loved one.

The main character of the tragedy of Nouredine loves a girl named zulayho daughter Marimbaphone. But he doesn't reveal his feelings to her. "Why?" asks the inexperienced reader. And zulayho and her father favored him; see him as a smart, decent young man. It becomes clear that if nuriddinhon had confessed his love to the girl, she would have returned it. However, the hero does not do this. He is pensive, sad; often bursts into tears, tormented by his innermost thoughts. "Love is not a disease: it is a means to protect people from becoming animals. Real lovers live by thinking about their loved ones... a real lover thinks about the happiness of his beloved, not about his own," Nuriddinhon says of love. [1]. And at the same time, he sharply condemns European love, saying that there is no soul in Europe, that they do not understand anything about spiritual pleasure... what is called love in Europe today is nothing but animal desire...

One of the negative characters in the tragedy, Rahmatulloh, is depicted as an educated, but European-style mean young man. For him to achieve his goal of all good (is it the same as Nurdinjon in love with zulayho). For marriage to zulayho, he does not shun any vile slander on an innocent "rival", or to eliminate him physically. For two thousand rupees, he assigns the murder of Nuriddinkhon to Sherkhon, an agent of the secret police, a greedy man with no moral principles. A little later, Sherkhon delivers a monologue that reveals all the cruelty and inhumanity of the regime, where greed and meanness are welcome, where there is no place for dissent and decency: "Our government is just wonderful! If someone looks at you askance, point to him and say "this man does not like anglises" all-the end: regret that his mother gave birth to a white light. He put this one in

jail with empty words and no proof. The poor man has been languishing here for two months... "[1].

The tragedy of "to Love truly" became prophetic: Fitrat, without knowing it, or rather, as a person who sees far ahead, predicted his fate and the fate of many talented, advanced people of his time (regardless of nationality, religion, type of activity, age, gender) many years before the tragic events of the 30s, 40s, 50s of the twentieth century.

In 1938, Abdurauf Ftirat will suffer almost the same fate as the hero of his tragedy Nuriddinhona: on the slander of enemies and envious, on false charges, he will be arrested and shot among others, as an enemy of the people. It's like Nuriddinova, no one will try to pull to steal from the torture chambers of the People's Commissar of Internal Affairs. Released Nurdinjon will die with weapons in his hands along with his colleagues for the country's independence. Fitrat will not be able to justify himself or wait for justice. In this respect, fate was more cruel to the author than the author was to his hero. Later, Fitrat will be rehabilitated-posthumously; he will be given his due: monuments will be erected, streets and avenues will be named in his honor, his museums will be opened, and his books will be published in thousands of copies. But ... the Damage done to our land and people by the murder of Fitrat is unlikely to be repaired.

Returning to the main character of the tragedy "to Love truly", it is worth noting that not only love for Zulaykho is overflowing his soul. Love of country – here's another reason for all the pain and emotions, sadness and tears Nuriddinova. Love for his Country, torn and humiliated by the invaders; the desire to get her long-awaited freedom, even at the cost of his own life – this is the goal of his entire life. He firmly believes that retribution will inevitably overtake the oppressors, his homeland will gain independence. His love

cannot be complete, happy, until his country gets freedom: "Fiends! The children of India, whom you laugh at today as if they were monkeys, will not remain so until the end of the world. Their eyes will open. Conscience and honor will Wake up. Your blood will boil... One day they will give you the final death sentence."

Fitrat firmly believes in the victory of good and justice, and that evil and treachery will be punished. In the finale of the work, members of the cell of the all India revolutionary Committee are killed in a shootout with the police. Rahmatulloh, who has chosen the path of treachery, gets a bullet from his own masters. The only surviving member of the revolutionary cells – zulayho sixteen-year-old girl. Contempt and sarcasm are full of words addressed to the police who captured her: "You want to get information from me?! Animals!»

You can be sure that no amount of torture will break the will of a young girl, she will rather accept death than betray her Homeland and her colleagues.

I would like to note that the issues raised a hundred years ago by Abdurauf Fitrat in the tragedy "to Love truly" have not lost their relevance in our days: education, science and education are in demand as never before; adopting Western knowledge and values, we would save our conscience, honor and self; liberal Western countries have not abandoned their colonial intentions (changed only the tactics and methods of colonization). Our task is not just to remember the names of great ancestors, but to implement their progressive educational ideas; to put an end to the pernicious infection of corruption; develop science and education, economy. Become "equal among equals" in the civilized world.

#### **CONCLUSION:**

"To love truly" according to Fitrat's plan and the ending is a tragedy. But in terms of

content, we would call it a life-affirming, optimistic tragedy. Having got acquainted with the work, the reader is imbued with Fitrat's ideas about freedom, enlightenment, equality; he already perceives the feeling of love in a different way, deeper, and begins to love truly. In the Fitrat way.

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