

## Millatimiz Faxri-Buxoro Ma'rifatparvari (Jadid Namoyandalaridan Biri Abdurauf Fitrat Haqida)

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**Аннотация:** Mazkurmaqolada Abdurauf Fitratning ma'rifatparvarlik faoliyati, jadidlar safida maktab va maorif rivoji yo'lidagi faoliyati, ta'lim-tarbiya jarayonidagi o'rni haqida so'z boradi.

**Ключевые слова:** Tarbiyati atvol, jadid, ta'lim, jadid maktablari.

Xalq koriga yaragan, xalqqa xizmati singan buyuk insonlarning nomlari doimo xalqimizning xotirasida mangu bo'lishi tabiiy hol. Yillar o'tsa ham bunday kishilarning qilgan ishlari ibrat va namuna sifatida ko'rsatilaveradi. Shunday buyuk kishilardan biri, o'zbek jadidlarining yorqin namoyondasi, pedagog va jamoat arbobi Abdurauf Fitrat hisoblanadi. Ta'lim va tarbiya, axloq, ma'naviyat kabi umuminsoniy qadriyat va tushunchalar ustida ulkan ijodiy boyliklarni yaratgan Abdurauf Fitrat shaxsi va pedagogik qarashlari pedagogika ta'limi sohasi uchun yo'lchi yulduz vazifasini o'tashi hech kimga sir emas.

Abdurauf Fitrat 1886-yilda Buxoroda ziyoli oilasida dunyoga kelgan. Avval maktabda ta'lim oldi. Keyinchalik Buxoro, Istanbul madrasalari va oliygohlarida o'qigan. Fitrat arab, fors, turk tillarini mukammal bilganligi tufayli Sharqning buyuk allomalari ijodini va boshqa xalqlar adabiyotini qunt bilan o'rgandi. Abdurauf Fitrat jadid sifatida millatimizni ilm-fandan boxabar qilishni o'zining burchi deb bildi.

Fitrat Turkistonda yuz berayotgan ijtimoiy-siyosiy jarayonlarga, ayniqsa, jadidchilik harakatlariga qiziqish bilan qaradi. O'zining yozishicha, avval jadidchilik harakatiga qarshilik qilgan, keyin uning mohiyatini anglab yetgach, bu harakatga qo'shilgan. O'sha paytlarda Buxoroning kelajagi to'g'risida qayg'urgan bir guruh ma'rifatparvar va ochiq fikrli kishilar yashirincha "Tarbiyati atfol" ("Bolalar tarbiyasi") jamiyatini tuzadilar. Ushbu xayriya jamiyati yoshlarni zamon talablari darajasida o'qitish orqali o'rta asrlar darajasida to'xtab qolgan Turkistonning taraqqiyotini yo'lga qo'yish maqsadida faoliyat ko'rsatardi. Fitrat 1909-yilda "Tarbiyati atfol" xayriya jamiyati orqali ta'lim olish uchun Turkiyaga jo'natilgan dastlabki besh iste'dodli yoshlarning biri sifatida Istanbulga yuboriladi. Uning taqdirida Turkiya hayoti muhim ahamiyat kasb etadi.

1913-yilgacha Istanbul oliygohida ta'lim oladi. Turkiyada tashkil etilgan "Buxoro ta'limi maorifi" uyushmasida faol bo'ladi. Uning birinchi she'riy to'plami

1911-yilda "Sayha" ("Chorlov") nomi bilan nashr etilgan. "Sayyohi hindi", "Munozara" kabi asarlari ham ushbu davrlarda Turkiyada nashrdan chiqqan.

Turkiya oliygohida o'qish yillarida jadidchilik g'oyalari bilan tanishib, aynan shu g'oyalar ta'sirida bir qator asarlar yozgan. Fitrat ijodining boshlanishi Turkistonda inqilobiy harakatlar kuchaygan, ya'ni milliy uyg'onish davrlariga to'g'ri keladi. Fitrat 1913-yili fors-tojik tilida yaratgan "Munozara" asarida Buxoro amirligida avj olgan ilmsizlik, diniy jaholat va xurofot ta'sirida qoloqlikda qolgan mamlakatning inqirozi sabablarini ochib tashlab, ulardan qutulish yo'llarini ko'rsatdi. Bu asarda Buxoro amirligidagi o'qish va o'qitishning ahvoli yoritilgan bo'lib, maktab va o'qitish usullarini tubdan o'zgartirish uslublari keltiriladi. Asar xalqning bu holatni real baholay olishi uchun muhim rol o'ynadi. Yangi usul maktablarining shar'iy talablarga javob berishini isbot qilib berdi.

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“Munozara”da Buxoroda faoliyat ko‘rsatgan yosh taraqqiyparvarlarning maqsad va vazifalari o‘z ifodasini topgan edi. Bu haqda Fitrat ijodining tadqiqotchisi yaponiyalik X.Komatsu: *“1911-yilda Istanbulga o‘qishga borgan yosh buxorolik jadid Abdurauf Fitrat “Munozara” nomli forscha adabiy asar yozdi. Bu asar o‘sha davrda usuli jadid maktablarining zarurati hamda buxorolik islohotchilar bilan qadimchilar o‘rtasidagi tortishuvlarga nuqta qo‘yish uchun yozilgan edi; asar faqat Buxorodagina emas, balki butun Turkistondagi jadidlar harakatiga ruh va kuch berishi bilan mashhur bo‘ldi”*[3, 133].

Fitrat Turkiyada tashkil etilgan “Buxoro ta‘mimi (umumiy) maorif” uyushmasida faollik ko‘rsatgan. Behbudiy asos solgan jadid usulidagi maktablar takomiliga xizmat qiladi. 1913-yili Buxoroga qaytib kelgandan so‘ng Shahrisabz va Qarshida yangi maktablar ochdi. 1914-yilda Fitrat Buxoro, Samarqanddagi qizg‘in adabiy jarayon madaniy, maorif ishlariga va siyosiy harakatlarga faol aralashib ketdi. Fitrat jadid maktablarini ochish va bolalarni yangicha tartibda o‘qitish ishlari bilan astoydil shug‘ullandi. Qisqa muddatda Buxoro jadidchilik harakatining yetakchi vakillaridan biriga aylandi. U kishilarning ongini o‘zgartirmay turib, mamlakatni o‘zgartirish, uni taraqqiy ettirish mumkin emas degan fikrda edi. Buning uchun millatning katta qismini ma‘rifatli, dunyoviy ilmdan, texnikadan xabardor qilishdan boshqa yo‘l yo‘qligini tushunganlardan edi .

Jadid maktablarida zamonaviy fan-texnikani yangilashga xizmat qiladigan saboqlar berilishiga erishish jadidlar oldidagi eng muhim vazifalardan hisoblanardi. Jadidlar ma‘rifatchilik borasidagi orzulariga erishish uchun mamlakat siyosiy tuzumi imkoniyat beradigan tarzda bo‘lishi lozimligini yaxshi anglaganlar. Ammo, o‘sha davrdagi siyosiy tuzum bunga katta qarshilik ko‘rsatdi. Fitrat buni shunday eslaydi: *“Ushbu maqsadlarimizg‘a erishur uchun biz “jadid”lar Buxoroda maktablar ochdiq, lekin Buxoro hukumati neqdi falsafag‘a ko‘radur bizning maktablarimizning davomini musoada qilmadi, yashatmadi. Shul kunday berli biz maktabsiz qolduq.*

*Mundan so‘ng: “Maktab yo‘li birla bo‘lmasa boshqa bir yo‘l birla tirishub qarayliq!” deb tijorat yo‘lina kirdik va Buxoro hukumatidan ruxsat olub bir kitobchilik shirkati va bir ko‘moch narsasi shirkati tuzuvdik[2,211]”.*

Darhaqiqat, ahvol shu darajaga borib yetgan ediki, jadidlar bir tarafdin diniy mutaasiblar, ikkinchi tarafdin esa amir va uning tarafdorlariga qarshi kurash olib borishga majbur bo‘lib qolgandilar. Bu esa millatni ma‘rifatli, dunyoviy ilmdan, texnikadan xabardor qilishda katta qiyinchiliklarni keltirib chiqargan. Ammo, Turkistondagi bunday sharoit, xalqning og‘ir ahvoriga Fitrat befarq qaray olmasdi. U ham boshqa jadidlar singari millatni qanday bo‘lmasin ma‘rifatli qilish yo‘lidin bordi.

Jadidchilik harakatiga turli-tuman fikrlar bo‘lib, ko‘pincha xalq bilan birga bo‘lgan jadidizmni reaksion g‘oyaviy harakat sifatida qoralanib, ularga bir tomonlama baho berildi. Jadid harakati a‘zolarini “xalq dushmani”, “millatchi” sifatida aybladilar.

Bundan norozi bo‘lgan Fitrat Buxoro vaziri Nasrullohbey parvonachiga yozgan ochiq maktubida: *“Ne mone‘lik borki, tartiboti jadida vositasi bilan milliy saodatimizning yangi istiqbolli yo‘llarini ochib, qadrimiz va taqdirimizni a‘lo darajada sharaflay olmaysiz? Bir millatning hayoti uchun qayg‘urub, Allohning fazlu karamiga sabab bo‘lmoqdan qaysi shuhrat ortiqroqdir?”*[5], - deya Buxoro amirligini maktablarni ochish uchun yordam berishga, insof, adolat va ittifoqqa chaqiradi. Fitratning mana shu kabi jadid maktablari masalasida mamlakatning ichki ma‘naviy hayotga aralashuvi uning boshqa bir qator asarlarida ham o‘z aksini topgan.

Abdurauf Fitrat millatni qashshoqlik, zulmdan qutqarishda o‘qituvchining o‘rni juda katta ekanligini tushunib yetadi va o‘z she‘rlarida o‘qituvchini tarannum etadi. O‘qituvchi o‘z bilimi, zehni, ma‘rifat nuri bilan butun millatni bu qaro kunlardan chiqarib, yorug‘ kunlarga yetkazib borishiga ishonchi yuqori darajada edi. Fitrat o‘qituvchini, “ma‘rifat arsloni”, “ilm erlari” deb ulug‘lagan. “O‘qituvchilar yurtiga” she‘rida o‘qituvchini millatni to‘g‘ri yo‘lga boshlovchi kuch sifatida ta‘riflaydi:

*Orqadoshlar, to‘planaylik jahlning uyin yiqqali,*

*El ko‘zin olg‘an qorong‘u pardalarni yirtkali.*



*Biz erurmiz ma'rifat arslonlari, ilm erlari, To'planaylik, turk elig'a to'g'ri yo'llar ochqali*[1, 42].

Fitrat o'z g'oyaviy qarashlarini Buxoroning har bir burchagiga yetib borishini istaydi. Shuning uchun ilk asarlarini fors tilida yozadi. Sababi uning forsiyzabon bo'lganligida emas, aksincha, o'sha davrda Buxoroda rasmiy til fors tili ekanligi manbalarda ko'rsatilgan: *"Buxoroda rasmiy til fors tilidir, adliya va boshqaruv ishlariga aloqador barcha hujjatlar shu tilda bo'lsa ham, shahar aholisi shu tilda (fors) so'zlashadilar. Buxoro amirlari kelib chiqishiga ko'ra o'zbek bo'lsa-da, o'zbek aholisi tojik tilli aholidan son jihatdan ikki barobar ko'p bo'lsa ham, fors tili rasmiy til sifatida qabul qilingan. Fors tilidagi so'zlashuv sharqiy turklarning fors yozuviga bo'lgan taqlididan kelib chiqqan*[4, 147]".

Shunday qilib, ma'rifatparvar Abdurauf Fitrat o'z faoliyati davomida millatni ma'rifatli qilish, madaniyat tarqatish va shu orqali mamlakatni yuksaltirish uchun intilgan jadidlardan biri sifatida tarixda qolgan. U dastlabki faoliyatidagi ma'rifatning jamiyat rivojidadagi ahamiyatini ko'rsatish bilan birga millatni ma'rifatga da'vat etdi. Har qanday holatda ham millati bilan birga bo'lish, uning manfaatini har narsadan ustun qo'yish Fitrat shaxsining eng muhim xususiyatlaridan edi.

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