

# A Glimpse Into The Comparative Study Of Fitrat's Creative Works

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**Abstract:** This study explores the interpretation of Abdurauf Fitrat's creative legacy through the scholarly perspectives of Japanese orientalist Hisao Komatsu and Uzbek literary critic Begali Qosimov. Fitrat, as one of the leading representatives of the Jadid movement, played a crucial role in shaping the intellectual and cultural awakening of early twentieth-century Turkestan. The purpose of this research is to analyze how these two prominent scholars-belonging to different cultural and academic traditions-approached Fitrat's works, ideas, and historical significance. The study employs comparative and analytical methods, examining Komatsu's monographs, articles, and philological research alongside Qosimov's conceptual studies and literary-historical interpretations. Through textual and contextual analysis, the research identifies how Komatsu's cultural approach introduced Fitrat to the global community of Turkologists, while Qosimov's studies deepened the national understanding of Fitrat's intellectual and artistic evolution. The findings demonstrate that both scholars, despite differing methodologies, share a unified vision of Fitrat as a reformist thinker and a key figure of enlightenment in Central Asia. The paper concludes that their combined contributions have significantly enriched the field of Fitrat studies and continue to serve as an essential bridge between Uzbek and international literary scholarship.

**Keywords:** Prose, analysis, monograph, research, politics, education, art, history, theology, source, novel, dramatic journalism, prose.

**Introduction:** Studying, analyzing, and revealing the life and work of Abdurauf Fitrat from various perspectives has been the focus of research by many literary scholars. Foreign scholars also look at Fitrat's work with interest and enthusiasm. Especially the Japanese scholar Professor Hisao Komatsu.

Hisao Komatsu is not only a scholar who knows the secrets of the Uzbek language "Chigatai language", but also a scholar who can shed light on the darkest and brightest aspects of Turkestan history. This is the gentleman who has attracted our attention through his work, which he has published even before he was seen, and who has been writing sincere and scientific letters since the late 80s, whether in the Cyrillic script, Arabic or Latin script, and who has also "scratched the heads" of Uzbek scholars.

Professor Hisao Komatsu's research has been published in Japanese, English, Dutch, Turkish, Tatar, Russian, and

Uzbek languages. He created the first significant monograph on Fitrat. The attention of world Turkologists has been drawn to the Uzbek writer Fitrat. Hisao Komatsu's study "Notes on the "Munozara" of Fitrat" (Ankara, 1981), published in Japanese and Turkish, has attracted the attention of Turkic scholars. He studies the "Munozara" in depth, comparing copies kept abroad, as well as copies in Uzbek and Russian. He notices the ideas of reformism, Islamism, and Turkism in the work.

The scholar rightly noted that the work "in its scope combines more than twenty aspects such as politics, education, art, history, and theology" and is considered "a very valuable source of life in Bukhara and Turkestan at the beginning of the 20th century." He even made subtle observations about the vocabulary and diction of Fitrat's work, and such a consistent and profound approach of the Japanese scholar to the work of the

Uzbek writer is an example for our Fitrat scholars.

Hisao Komatsu's study "The Development of National Differentiation Among Bukhara Intellectuals in 1911-1928" (Tokyo, 1989), written in English and later published as a pamphlet in Turkish, acknowledges that Fitrat's main activity, despite his work in more than twenty areas, was as a literary scholar. He studies his work in the 1910s and 1920s and analyzes "Chigatoy Gurungi", relying on sources that were difficult to find in his own country and at that time. "While emphasizing Fitrat's great work, the scholar seriously analyzes his work "Examples of Uzbek Literature" and attempts to restore the "Contents" of "Examples", which are not present in the original text," writes Professor Hamidulla Boltaboyev.

## METHODS

This study is based on the scholarly works of Hisao Komatsu and Begali Qosimov concerning the legacy of Abdurauf Fitrat, as well as published texts by Fitrat and selected literature on the Jadid movement. The research employs three principal methods: comparative analysis, used to examine similarities and differences in the scholars' interpretations; historical-contextual analysis, applied to situate Fitrat's works within the socio-political environment of the early twentieth century; and textual analysis, used to evaluate the linguistic and conceptual features of key texts. In addition, several lesser-known materials identified by Komatsu were reassessed through a source-critical approach. The combination of these methods enabled a systematic integration of international and national perspectives on Fitrat's intellectual heritage.

In 1996, the monograph "Central Asian Revolutionaries: Abdurauf Fitrat" was published in Japanese. This large-scale study dedicated to Fitrat's activities was considered the first monograph abroad and was of great importance as a scientific source that enriched Fitrat studies with sources and as a new interpretation. Initially limited to foreign sources, the scientist seriously considered the interpretations and views of Uzbek Fitrat studies as a result of several scientific visits to Uzbekistan. As a result, he enriched his research with interpretations from primary sources and re-analyzed the analyses of foreign scholars. According to Professor Hamidulla Boltaboyev, along with the creation of the monograph, Hisao Komatsu cites more than 250 sources and scientific literature on Fitrat studies, a significant part of which is occupied by the work carried out in Fitrat's homeland. This monograph by a scholar who attempted to deeply study Fitrat's student years, which have received relatively little attention, is the only monographic study

abroad dedicated to Fitrat's life and literary work.

The scholar's article "Three Jadidists and a Changed World" was published in the Netherlands in 2001. The article is written in the form of a triptych about three Jadidists; Ismailbey Gasprali, Abdurashid Ibrahimbek, Abdurauf Fitrat. Despite the fact that the article is in the form of separate portraits, there is an internal composition and idea that connects them. In the article, the scholar, in addition to his previous works, looks at Fitrat as a political figure, an independence fighter who fought for independence.

It is also worth noting that the tireless research of Dr. Hisao Komatsu contributed to the discovery of Fitrat's works unknown to Uzbek scholars, such as "An Example of Ignorant Prejudice" (Shu'ro newspaper, issue 2, page 34), and the Persian "Open Letter to the Minister of Bukhara Nasrullah Bey Parvanachi Efandi Hazratlarina" (Ta'rufi Muslimin, issue 25, volume 2, page 10).

Uzbek scientists about the research of Hisao Komatsu in Sh. Turdiyev's "Fitrat jahon kezadi" Information is also provided in Iganiev's articles "Physics Abroad".

Begali Qosimov has a great place among Uzbek scholars in the study of Fitrat. In particular, in his book "Maslakdoshlar" published in 1994, he provided in-depth reflections and information about Behbudiy, Ajziy, and Fitrat. This book provides important information and analysis about Fitrat's life and work. Fitrat's life, education, work, and work from birth are covered in depth and approached conceptually.

While studying Fitrat, Begali Qosimov analyzes his birth, his education in Bukhara and Istanbul, his zeal in opening Jadid schools, and the fate of his works, as well as the environment that inspired their creation.

He says that Fitrat began his education in Istanbul at the age of 18 (1909-1913). At that time, Turkey was under the influence of the "Young Turk Revolution", and this process had a great impact on Fitrat. The scientist was busy with politics and intense creativity. In fact, his poems were known in literary circles even before he left for Turkey. As evidence of this, Begali Kasimov cites the fact that Ne'matulla Mukhtaram included him in his tazkir compiled in 1903-1904. In particular, he reports that he wrote poems under the pseudonym "Mijmar" (a brazier for burning fragrant oud). He emphasizes that he was "the rival of the Sukhandans" (wrestler). He refers to his father's profession as "a money changer". He cites as an example the Tajik ghazal, which expresses the soul in an extremely delicate way. With this in mind, Aini, in his book "Samples of Tajik Literature" compiled in 1926, identifies Fitrat as the founder of Tajik Soviet literature.

During his education in Istanbul, several of his works

were published in Persian. Among them is "Munozara" ("A Dispute between a Farangi and a Bukhara Scholar in India"). Begali Qasimov says that this work, which is inclined to dramatic journalism, is based on the debate between two people who, with the passage of time, have become stuck at two stages of historical development and have two different views on religion and the world, society and enlightenment. "Munozara" shows that true faith can resist heresy and superstition. This is the first theoretical work on the path of Jadidism. "The Debate" was widely distributed despite being banned in the Bukhara Emirate. There were debates about it. It played an important role in opening the eyes of the people. Aini wrote in "Samples of Tajik Literature" that "The Debate" had an extremely strong and effective influence on the development of the era." The work was published abroad in the style of the works of the great Greek philosopher Plato, that is, in the form of a debate, and since it reflected the most "debatable" issue in Bukhara - the struggle between the new and the ancient, it was very difficult for this work to spread in its own country. According to S. Aini, although part of the "Debate" fell into the hands of Russian soldiers on the way and was destroyed, it was secretly brought to Bukhara. According to another contemporary of Fitrat, Fayzulla Khojayev, the Russian soldier severely persecuted not only Fitrat's work, but also those who read and quoted it. Despite the persecution, it was translated by Haji Mu'in Shukrullah oglu on the recommendation of Mahmudkhoj Behbudi. Behbudi was both the publisher and the first critic of the work. He wrote about the work, "The discussion and conversation between Farangi Effendi and Mudarrisi Bukhari on the merits of the Usuli Jadida schools and the necessity of education for the Bukhari people in the era of funun was published in Persian in the form of a treatise called "Munozara". God willing, this treatise will lead to the awakening of the Bukhari people, and the editor of "Munozara" will be remembered with mercy." - he emphasized.

In this work, reminiscent of a travel essay by Begali Kasimov, the domestic and political life of Bukhara is described through the eyes of a person who has seen the world, the author emphasizes that he spoke about the thieving life of a people whose land, water, and air are unparalleled, whose people are extremely hardworking and artisans, and analyzed its causes. The conclusion drawn from the work is that the rule of law, not bribery, should prevail in courts, otherwise, no matter how much work is done, no matter how strong the education and potential, it will not bring the expected results. The book states that the main obstacles to economic and spiritual development are medievalism and lawlessness in production. We cannot

fail to note the importance of Fitrat's work "Sayyohi Hindi" here, the work was read with interest not only in Bukhara, but also outside it. .

Fitrat was not only a writer, but also one of the ideological and organizational leaders of the Bukhara Revolution, and later one of the founders of the Bukhara People's Republic, a revolutionary, politician, and figure. Unfortunately, his socio-political activities are not often mentioned by our experts, laments Begali Kasimov. He mentions Fitrat's establishment of the "Chigatoy Gurungi" as one of his greatest works in Tashkent. "Chigatoy Gurungi", established in late 1918 and early 1919, was an absolutely legal and cultural and literary organization. The fact that our people's name from the 15th century was given to our society and many aspects of the Navoi era were taken as an example is evidence of this.

Neither the name of the society nor the goals and tasks it set for itself, as has been instilled in the minds of students for many years, contained any deification of the past, especially its opposition to the culture of some other nation. It was a time when the nation was awakening, realizing its value, history and destiny. Awakening began with getting to know one's parents, people and homeland, understanding one's identity, and being proud of one's history and culture.

In "Chigatoy Gurungi", special importance is given to language. Fitrat proved his point in his article "Our Language" by saying, "Do you know which language is the richest and most unfortunate in the world? - Turkish!"

A spelling group also worked under the society, and a conference was organized on language and spelling issues. Fitrat gave a speech at this conference. He said that language is the glory and honor of the nation. "They scientifically substantiated and practically demonstrated that the *hijo-barmoq* in poetry is originally an old Turkic meter." I don't remember whether Chulpon wrote the poem in *barmoq* meter or not, but it is certain that I was the first Uzbek nationalist to theoretically advocate *barmoq* meter," Fitrat wrote in 1936. .

Begali Qosimov, while analyzing Fitrat's life and work, does not overlook any aspect. He writes that in 1920, the magazine "Tong" was published, in which Fitrat Chulpon, Julkunboy, and all members of the society participated. The scientist writes in "Maslakdoshlar" that Chulpon also wrote Fitrat's works such as "Oguzkhan", "True Love", and "Hind Ikhtilochali" during the Tashkent period.

In his analysis of the works "True Love" and "Indian Rebels" (published in 1920-1923), Begali Kasimov argues that it would be more correct to call these two

works not two versions of one work, as Hamid Olimjon said, but two works on the same theme. The scholar suggests that the idea of "purifying India" that began in "True Love" is continued in "Indian Rebels".

### **CONCLUSIONS**

In this article, the views of Hisao Komatsu and Begali Qosimov regarding the study of Abdurauf Fitrat's legacy were highlighted:

- The views of Hisao Komatsu and Begali Qosimov on the study of Abdurauf Fitrat's legacy were analyzed for the first time on the basis of a comparative-methodological approach.
- Certain texts of Fitrat identified by Komatsu, which had not previously been introduced into Uzbek literary scholarship, were reassessed from a source-studies perspective, and their scholarly significance was determined.
- Based on Komatsu's international-historical approach and Qosimov's national-conceptual approach in interpreting Fitrat's work, an integrative analytical model for Fitrat studies was proposed, and Fitrat's intellectual development during 1910–1930 was explained on the basis of a new conceptual classification. Fitrat's prose works had a significant impact on the development of Uzbek prose. The issues raised were one of the factors that ensured the national awakening of Turkestan. In conclusion, it is worth saying that Abdurauf Fitrat's creative work and life are an example of serving the nation and homeland in difficult and critical periods of history. Studying the life and work of such a writer is also a worthwhile endeavor. And there are many such poignant works in Begali Qosimov's research.

The point that unites Japanese scientist Hisao Komatsu and Uzbek scientist Begali Kasimov is Nature. The work of both of them for the study of nature is commendable.

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