

## About Abdurauf Fitrat's Publicistics

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**Abstract:** *This article analyzes the views on linguistics put forward by Abdurauf Fitrat, one of the major figures of the Jadid movement, in his publicistic articles such as “Tilimiz” – I, “Tilimiz” – II, “Tilimizning adabiligi... o‘zidadir”.*

**Keywords:** *field of journalism, Uzbek (Chigatoy) language, language purity, borrowed words, scientific terms, nature of Turkic languages, spelling issue.*

### Introduction

At the beginning of the last century, a group of intellectuals from our country, thinking about the fate of our country, our nation, our language, and the struggle to restore our trampled values and spiritual heritage, flared up. The Jadid movement emerged as the leader of this era. Without a doubt, Abdurauf Fitrat stands out as the shining star of this movement. “Since Fitrat was a man of many talents, there was little he did not touch. He was a poet, writer, playwright, musicologist, philosopher, publicist, historian, geographer, translator, mathematician, soil scientist, reformer-pedagogue, a brilliant scholar of astronomy and manoziru marayo (optics), muqabala and sharri askol (mechanics), medicine, and tafsir, a unique orientalist, literary scholar, and linguist” [1, 138; 1, 4].

### Access

Fitrat writes on many topics that are relevant for the time in the field of journalism. As one of the founders of the national grammar of the Uzbek language, he cares about the literary nature of the Chigatay (Uzbek) language, its present and future. The scientist's article "Our Language" - I was written in 1919 and serves as a kind of preface to his later research and manuals in the field of linguistics. The article "Our Language" - I was first published in the 132nd issue of the "Ishtirokiyun" newspaper on July 12, 1919, and after it was published, the editorial office was flooded with a number of letters and questions. Some "linguists" began to misinterpret the article. At the same time, the article “Our Language” – II was published with the same title in the 144th issue of “Ishtirokiyun” dated August 23, 1919 [3, 323-324]. Another article on linguistics by Fitrat, published in the January 24, 1997 issue of the newspaper “O‘zbekiston adabiyati va san’ati” under the title “The Literary Character of Our Language... is in Itself,” is a speech delivered at the 1921 Language and Spelling Congress [3, 325].

### Reform analysis and methods

The national press that emerged as a result of the strengthening of the Jadid movement is also valuable for its frank disclosure of the vices in society, in particular, the shortcomings in the fields of science and education, language and literature, culture and art. In the above articles, Fitrat expresses his current thoughts on a number of problems in the Uzbek (Chigatoy) language: its “crushing” under the influence

of Arabic and Persian-Tajik languages, the need to “take the rules of the language from itself, not from Tatar or Ottoman rule books,” as well as “correct the spelling,” which are still relevant today.

In the article “Our Language” – I, he first talks about the richness of Turkish, which is “the richest and most unfortunate language in the world.” He emphasizes that the richness of a language lies in the abundance of words in that language, the breadth of word formation possibilities, and the perfection of grammatical rules, and that all of these are present in Turkish, as A. Navoi, who lived several hundred years ago, also explained in his work “Muhakamat ul-lughatain.” Fitrat states that 98 words can be derived from one root of the verb “bil” alone (*bil, bilar, bilajak, bilg’usi, bilg’ay, bilsa, bilay, bildi, bilibdir, bilgan, bila boshladi, bilayozdi, bila oldi, bila turdi, bila berdi, bilib, bilg’ach, bilg’ali, bilmak, bilish, biluv, bilmov, bilim, bilgi, bilgili, bilguchi, bilmakchi, bilgur, bilmagay, bilmagan, bilmay, bilimsiz, bilmas...*) isbotlab beradi [3, 332]. He explains the completeness and perfection of our language by saying, “If we look at the morphology books of any of the languages, Arabic, Persian, Russian, German, or French, we will see that there are four or five words that are written to form a word, followed by four or five words that are exceptions to this rule. This is not the case in Turkish words. There are no cases of irregularity (exceptional cases) in Turkish grammar.”

He shows that the reason why Turkish is so rich and complete is that it has been “crushed by the feet of Arabic and Persian” for centuries, that is, it has not been able to escape the influence of these two languages. “If the greatest people of the world who were Turks (Ibn Sina, Al-Farabi, Jawhari, Jalaluddin Rumi, Nizami) had written their writings in Turkish, the situation of the Turkish nation today would probably be different,” he says with regret. To those who consider the Arabic and Persian languages rich and say that there is no Turkish equivalent for the words in these languages, Fitrat responds as follows: “If you say that there is no Turkish equivalent for the Arabic and Persian words in your language at this time, then you are wrong. You do not know Turkish. Learn it. You are right to say that there is no Turkish equivalent for some of the Arabic and Persian words in our current words.”

In the article “Our Language” – II, the scientist brings to the attention of the general public his thoughts on the purity of the language, the issue of getting rid of foreign words, the Turkification of scientific terms, as well as the specific laws and regulations of word acquisition. This article is written as a slap in the face, without any exaggeration, to those who belittle the Uzbek (Chigatoy) language and say, “Turkchaga kirib qolg’an arabcha, forsi(y)chaning turkchalari yo’qdur; ilmiy istilohlarning turkchalari yo’qdur; ilmiy istilohlarni turkchalashdirmak uchun tirishmak vaqtimizni bo’shg’a o’tkargan bo’larmiz; chig’atoy tilida bilim o’qumoqchi esak, iki yuz yil kutib turayliq; arabcha ilmiy-adabiy bir tildir: arabcha ilmiy istilohlarni o’zgartmak to’g’ri emas, biz bilim bitiklarimiz (ilmiy kitoblarimiz)dan ilmiy so’zlarni chiqarib, arobachilar so’zini kirgiza olmaymiz”.

In his views on the purity of language, he notes that it is “obligatory” for every Turkish writer to process foreign words that have entered speech through writing as much as possible, and to strive to find Turkish equivalents for “knowledge words,” that is, scientific terms. In fact, as a practical proof of these ideas, Fitrat, in his work “An Experiment on the Rules of the Uzbek Language” (1924), dedicated to the early phonetics and grammar of the Uzbek language, tried to use the Turkish version of many scientific terms related to linguistics (*unli, unsiz tovishlar, ot, tub, yasama, qo’shma ot, birlik-ko’plik, son, olishma || olmosh, ko’rsatkich olmoshlari, so’rash olishmalari, bo’lishli, bo’lishsiz fe’llar, kelajak, hozirg’i, o’tkan fe’llar, ko’makchi so’zlar, kesim, ega, to’ldirg’ich, aniqlov, gapning uyushg’an bo’laklari kabi*) and to introduce them into scientific circulation.

In terms of vocabulary acquisition, he emphasizes that words that do not have a Turkish equivalent should not be left empty: “Mayli ular tilda qolsin, biroq turkchaning buyrug’i ostinda kirib qolsin; boshqacha turli aytkanda, Fransada yashag’an bir turk kabi bo’lundig’i turkchaning qonunlariga bo’ysunib yashasun; turkchada turg’an bir fransuzdek “kapitulation” asrori ostida turmasin”. These words of the linguist, of course, have not lost their relevance today, but rather create the possibility of

using them as a practical tool in all scientific fields. Even now, the widespread use of scientific terms imported from foreign languages in many scientific fields, the failure to recognize purely Uzbek terms, and the absolute impossibility of Uzbekizing terms imported from other languages in some fields are cited as "excuses" and research papers are written in Russian, which is a sad fact that shows that we still need "a bunch of newbies" today.

As Fitrat noted, the adoption of borrowed words into the language according to the formal principle, without any consideration for the nature of the Turkic languages, is still causing illiteracy to rise to a high level today. For example, the adoption of words with a series of consonants or double and consecutive vowels from Arabic, Persian-Tajik, and Russian, which are not so characteristic of the nature of the Turkic languages, including the Uzbek language, as they are (*matn, fikr, aql, sabr, sinf, rasm, sport, konsert, teatr, muallim, tabiat kabi so'zlar*) is one of the painful points of the spelling issue. However, the fact that these words are now adopted into the literary language of sister languages - Turkish, Tatar, and Karakalpak - "under the command of Turkish", for example: *metin, fikir, akıl, sabır, sınıf, resim, spor, konser, tiyatro, mogallım, mug'allım, ta'biyat* - indicates that our literary language still needs serious reforms in terms of spelling [5, 6, 7, 9, 10]. Fitrat's next article, "The Literary Character of Our Language... is in Itself," is a logical continuation of the above journalistic research. The article notes that Navoi was the person who cared the most for the Chigatay language, who openly "rejected" and "rebelled" the writings of Turkish poets in Persian, that this era was the era when the Chigatay language "elevated the most", "reached the highest level", and then during the reign of Umar Khan of Khokand, the language and literature rose and then faded away, and that at this time (at the beginning of the 20th century) the language was needed again for schools and newspapers, and they began to care about it again. As a devotee and enthusiast of the Uzbek language, he offers the following recommendations and thoughts:

- our language has a complete, high, artistic literature. The literary quality of our language is not in Arabic, but in itself. This must be emphasized;
- in order to elevate our literature, it is necessary to use the immortal and immortal things of our ancient artistic poets and to reach the common foundations laid by the progressive nations;
- the rules of our language should be taken from our language itself, not from Tatar or Ottoman rule books. Therefore, it is necessary to collect and examine the words that are in the mouths of the people, the tales, proverbs, and proverbs that are folk literature;
- since literature is a writing, it is necessary to correct the rules of writing (v) and spelling.

## Conclusion

In conclusion, Abdurauf Fitrat made a worthy contribution to many fields at the beginning of the 20th century, including journalism. He was able to openly express the most painful points in society: as a devotee of language and literature, he created a large-scale research and tried to fully convey it to the people. In-depth study and development of his views in this field is one of the important tasks facing specialists.

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