



 Research Article

## FITRAT AND MEHMET AKIF TURKISH LANGUAGE AND IT'S ABOUT THE FUTURE

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**X.X. Boltaboeva**

Teacher, Tashkent State University Of Oriental Studies, Tashkent, Uzbekistan

### ABSTRACT

President of the Republic of Uzbekistan Sh. Mirziyoev "Today, our Uzbekistan is rising to a new, higher stage of development based on the main principle: "From national revival to national rise." "During the large-scale reforms implemented in our country, the role and influence of the state language in our lives is increasing more and more," he said. In fact, today, when Uzbek language is given the status of the state language, when we celebrate it as a national holiday, it is very important to raise our language to a higher level.

### KEYWORDS

State language, Turkish language, literary language, grammar.

### INTRODUCTION

Alisher Navoi wrote in his work "Muhokamat al-lughatayn" ("Discussion of two languages") that it is his language that distinguished man from creation (animal) and gave him the status of "the

gem of honor". They revived these words of Alisher Navoi in the Turkish world at the beginning of the 20th century. The great Uzbek writer Fitrat, in his work "Munozara" written a

hundred years ago, continues Navoi's thoughts and writes that the height of man is due to his language and speech: "Man is the most noble of creatures on earth, the honor of man over other creatures is that man is capable of development and decline, while other animals are not. Judges divided three worlds for human development and decline: the world of animals, the world of animals, and the world of humanity; he who fixes his level of humanity on this particular state enters the animal world; whoever degrades the level of humanity from the status of inevitability, enters the world of stasis, that is, stasis; whoever advances his level of humanity from his original state, this is his entry into the world of humanity. The judges called him HUMAN. After all, be honest, if the infidels are progressing, why are we in decline? If infidels write their name HUMAN in front of the minds of the whole world - why are we stagnant?! [1-159-160]. With these thoughts, Fitrat puts the language policy on the agenda, since man's ability to develop is superior to all things: animals and the natural world, and his spiritual development is also his national language.

Turkish writer Mehmed Akif Ersoy also said in his article "Hasbi hol" that language should be preserved in order to preserve national culture and civilization. For this, first of all, it is necessary to pay attention to the language lessons given to students in schools: "We should know very well that it is not possible to learn the French language in the way that has been popular until now, it is necessary to teach the science of language in a very new way. Instead of teaching students

French for five or six years a few hours a week, students who need to learn this language can be taught with a one-year intensive course, but the national language cannot be taught in this way [2-12].

## METHODOLOGY

The article mainly uses the historical-comparative method, which gives an opportunity to study the work of Mehmet Akif Ersoy in a certain chronological order. In comparing his views on language with Fitrat's article "Our Language", the comparative-typological method was used, and the possibilities of the structural method were also used to study the place of views on language in the internal structure of "Safohat".

## RESULTS AND DISCUSSION

Although Professor Fitrat is a mature scientist and writer in several fields, he is primarily a scientist who contributed to the development of Uzbek linguistics and literary studies as a philologist. Fitrat's contribution to the science of linguistics is clearly visible in his following works: the textbook "Mother Tongue" (co-authored with Qayyum Ramazan and Shokirjon Rahimi) (1918), the article "Our Language" (1919), "Sarf: Rules of the Uzbek Language" devoted to the morphology and syntax of the Uzbek language. "An experiment on the rules of the Uzbek language" (Book 1, 1925-1929), "Nahv: An experiment on the rules of the Uzbek language" (Book 2, 1926-1930) and others.

The entry of Fitrat into linguistics is related to the national liberation movements of 1916, in particular, the language policy. Fitrat has already mastered Arabic, Persian and Turkish (Uzbek) languages. In his article "Tilimiz" (1919), Fitrat continues the struggle for the purity and freedom of the language and writes about the rich and unfortunate state of the Turkish language: "The wealth of a language is the abundance of words in that language (kasrati kalimat), the breadth of pronunciation (vuz'ati ishtiqaq), the completeness of yusup ( its perfection is with kawaiid)...". These three aspects are important in the development of not only the Uzbek language, but also all languages in the world. However, the author mentions the factors that caused the misfortune of the Turkish (Uzbek) language, showing its beauty, completeness and richness. One of them is imitation. If we want to imitate something of any nation, we imitate it regardless of our own national spirit" [3-4] . Due to this imitation, Arabic and Persian words were given a wide place, this aspect is visible not only in vocabulary, but also in language laws.

Mehmed Akif Ersoy pointed out that the proposals made by the Western countries regarding the development of Ottoman Turkish youth are not sincere, and one of the issues he criticized about language education is the destruction of the national language.

He is so opposed to changing the words and concepts that are so ingrained in the vernacular language that it is impossible to remember that they were taken from another language. However, he himself believes that the language

should be simplified. He pointed out that language teaching in the current educational system does not go beyond the memorization of grammatical rules and formulaic expressions, and children can get tired of these lessons, which they repeat for years without understanding anything. For this reason, he said that he could not learn foreign languages such as Arabic, Persian or French to express his thoughts. Instead of the current method of teaching only the important rules short and concise and starting with short sentences, starting with long and short sentences and moving on to long sentences suggested focusing on practices. In addition, he noted that trying to teach French to young people in a society that has not yet fully realized the importance of reading and writing is an unnecessary and futile effort, and that it is impossible to learn the language with a few hours of lessons a week. He said that one-year intensive programs can be developed as a solution to the problems in foreign language teaching. He knows that learning new languages and adding new words to society's lexicon is normal and inevitable over time.

Fitrat's article "Our Language" was written as part of the program of the "Chigatoy Gurungi" organization, and it is proof that he worked together with such linguists as Elbek, Ashurali Zahiri, Shokirjon Rahimi, Qayum Ramazon, Cholpon, Ghazi Yunus, Shorasul Zunnun. However, among them, only Fitrat was able to create a perfect textbook of the Uzbek language for his time.

Fitrat's work "Sarf" ("Morphology") was reprinted six times (1924-1930), among which

the 1930 edition is relatively perfect. In this work, Fitrat also talks about the vocabulary, usage (morphology, phonetics) of the Uzbek language. He expresses his views on the etymology of certain words. The significance of Fitrat's works on linguistics can be understood by comparing these publications [4-14].

Fitrat's work "Nahv" ("Syntax") was reprinted five times, published the first edition in 1924. In this work, the scientist mentions that some linguistic terms and terms used by Fitrat are not in use today. If we compare it with existing manuals on the syntax of the Uzbek language, we can imagine how relevant and relevant Fitrat's works are today.

## CONCLUSION

As a conclusion, it can be noted that Professor Fitrat paid attention to issues such as purism (purity of the language), perfect processing of grammatical rules, richness of the language's vocabulary in his works on the national language and its teaching methods [5-146].

Mehmet Akif Ersoy drew attention to the textbooks aimed at teaching the Turkish language and said that the level of expression and content of the textbooks should be prepared according to the age of the children. He proposed in his work "Safahot" ("Pages") that the Ministry of Education should take the responsibility of writing these textbooks and organize contests to identify specialists and thus qualified people should do this work [6-248].

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