

**WHY IS TURKISH UNHAPPY? OR, AS AN ANALYSIS
OF FITRAT'S ARTICLE "OUR LANGUAGE" AND
THE PAMPHLET "ABOUT ARUZ".**

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Abstract: Through this article, we will get acquainted with the views of Abdurauf Fitrat, one of our great-grandfathers, on literary studies and linguistics, his general thoughts on the development of these fields, and the scientific innovations that emerged as a result of his thoughts. In addition, we will study the common aspects of the article "Our Language" and the works "About Aruz". We will focus on the similarities and differences of the Turkish language with other languages, including the Arabic language. Also, as a result of the analysis of Fitrat's works related to this field in his scientific activity, we will contribute to prolonging the life of the works.

Key words: Turkish, yusup tugalik, sarf, nahv, treatise on aruz, bahr, ilm ush-she'r, hijalar.

Аннотация: Благодаря этой статье мы познакомимся со взглядами Абдурауфа Фитрата, одного из наших предков, на литературоведение и лингвистику, его общими мыслями о развитии этих областей, а также с научными новациями, возникшими в результате его мыслей. Кроме того, мы изучим общие моменты статьи «Наш язык» и произведения «Об Арузе». Мы остановимся на сходствах и различиях турецкого языка с другими языками, в том числе с арабским языком. Также в результате анализа работ Фитрата, связанных с этой областью его научной деятельности, мы будем способствовать продлению жизни произведений.

Ключевые слова: тюркский, юсуп тугалик, сарф, нахв, трактат об арузе, бахр, илм уш-шер, хиджалар.

We have a very rich, beautiful language. There are no thoughts and views that cannot be expressed in this language. Indeed, the Uzbek language is distinguished from other languages by its richness of vocabulary, musicality, melodiousness, ease of word combinations, abundance of proverbs, sayings and expressions, and the richness of its words. Therefore, it is the duty of each of us to carefully preserve our language, which has a rich and long history, and its priceless works to the next generation. "Turkish is unhappy. It has been oppressed for a thousand years. But it is not finished. It is not finished, it is living, it is living. Why is it rich? Turkish is living." Why did he call the Turkish language "unfortunate" in this place? The reason for this is that during the Arab invasion, Turkish literally died and was replaced by Arabic. This is where his misfortune lies. But as long as the natural language has completeness (perfection), it will never die. Fitrat compares Arabic and Turkish in his article "Our Language". It proves that it is a rich language. Including, it proves that some of the words that exist in Arabic are called by several words in Turkish. As a proof of our opinion, "Arabic adverb has a Turkish vessel, there is a cold. In Arabic science, there is a Turkish tasikh in the place of interest, there is a fruit. In the Arabic language, there is a heart and a Turkish heart." - says Fitrat. continues in a way.[2] It can be seen that the Turkish language is richer and more widely used than other languages. Also, using Alisher Navoi's book "Muhokamatul Lughatayn", Fitrat enriched and perfected this article. "This word is not today, but a few hundred years ago, and they got their answer from Navoi's book "Muhokamatul Lughatayn". Even though Navoi's book cannot express the richness of Turkish, he knows well the abundance of words in Turkish." . We can learn this from Alisher Navoi's works and Fitrat's scientific views. In addition, Fitrat introduced the laws of usage, morphology, and grammar-syntax into the Uzbek language. "Fitrat shakes the pen with hope and confidence, it connects caring for the language with love for country and patriotism." [4] Azad Sharafiddiniv also expresses his opinion about Fitrat.

Abdurauf Fitrat, as an expert in the science of poetry, paid serious attention to the issues of poetics, weight, and artistry in several researches and treatises. Scientific-analytical studies such as the question of poetry and poetry, the system of classical and national poetry, its place in fiction form the basis of Fitrat's scientific activity. Here we will briefly touch on his work called "About Aruz". This work is written as a work that leads to a deep study of the science of fortune-telling and teaches its secrets. The work contains information not only about aruz, but also about finger and free weight. Regarding the weight of aruz, he writes that "aruz is unsuitable for our language" [5], that is, it is not suitable for our language, it is the main poetic system for Arabs. He does not support the traditions of "Zihafotchilik" and "Faulunchilik". At this point, the question arises: "Why did Fitrat not destroy the science of aruz?" The answer to this question, as reflected in the work itself, is that the aruz system that entered Turkish literature is not a Turkish aruz, but an Arab-Persian aruz. According to Fitrat, Turkish aruz will continue, aruz may survive in Turkish literature, but even if it happens, it will happen due to the participation of Arabic and Persian words. During the Arab invasion, Arab politics, Arab economy, and Arab culture, along with its language and writing, entered our country and managed to establish its superiority over our Turkish. Because of this, the Arabic style came in and many poets started writing poems in this system. But there is another side of the matter, which is that the weight in poems does not always match. For this purpose, poets artificially stretched their poems according to the weight requirement. As a proof of our opinion, we see the analysis of the following verse of Babur given in the pamphlet:

You have to behave yourself

We need to be heard by him.

This verse is presented in the style of failotun, failotun, failotun, and it is written in sari' bahr. It is clear that in the words "Forget" and "to forget" the consonant is lengthened and weighted as a result of artificial lengthening. In this

brochure, Fitrat provides information about the weight of aruz using the "chirmanda method". The word "Chirmanda" means "circle", "circle" and analyzes seas using circles. This method is also very useful for learning. In "About Aruz", Fitrat introduces 35 columns: 8 main and 27 fari columns, lists the weights for the main columns and 19 and 80 weight hijas, 6, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 20 under the heading 12 presents divided into categories. The scientist explains what weights can be in 12 categories using the example of verses. This is its different aspect from Alisher Navoi's Me'zan ul Avzon.[6] Fitrat interprets about 80 weights in this form, giving examples of verses. Another new term uses "ist" instead of u (*). We should accept the fact that there are one or two places in each verse of the weights in Fitrat Arabic-Iranian Aruz as an explanation of the above term. Fitrat notes that the poets' poems, which are quoted as "Weightless", are actually written in free weight, not weightless. He proves with several evidences that the finger weight is suitable for the Uzbek people, that very beautiful poems are written in the finger weight.

In conclusion, it should be noted that as long as there is language and literature, the country is always honored and respected. wrote in dedication. The above-mentioned article "Our language" and the analysis of the work "About Aruz" contain very important and necessary information about our mother tongue and literature. Fitrat's work "About Aruz" is included in the list of necessary literature for students who want to study the science of Aruz in depth. As for the article, he criticized the Turkish language, clearly revealed the reasons for its unhappiness and proved that Turkish is a rich language.

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