

RESEARCH ARTICLE OPEN ACCESS

The Reflection of Socio-Political Life in Uzbek Journalistic Texts of The Early 20th Century

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Received: 25 November 2024 Accepted: 28 December 2024 Published: 12 January 2025

ABSTRACT

This article covers aspects of the reflection of social and political life in early 20th-century Uzbek publicistic texts by MahmudKho'ja Behbudi are analyzed from a sociolinguistic perspective. In the text analysis, special attention is given to aspects such as social status, bilingualism, multilingualism and loanwords.

Keywords: Journalism, publicistic text, diglossia, loanwords, multilingualism, social status.

INTRODUCTION

Language In the early 20th century, Central Asia, particularly the territory of present-day Uzbekistan, experienced significant political and cultural transformations. Despite being under the rule of the Russian Empire, the process of national awakening gained momentum in the social and political life of Turkestan. During this period, the people of Turkestan increasingly sought to understand their identity and preserve their national culture. Uzbek intellectuals, through their works, called upon society to build an enlightened, just, and free community.

Uzbek publicists played a pivotal role, especially in addressing social, political, and cultural issues. Intellectuals such as Mahmudkhoja Behbudi, Abdulla Avloni, Fitrat, Ashurali Zohiri, Abdurauf Fitrat, and Cho'lpon used their articles to encourage people towards literacy, adherence to their national values, and efforts to develop society. Their works, particularly their publicistic writings, played a significant role in awakening the political consciousness of the people, fostering self-awareness, and inspiring resistance against colonialism.

Through Uzbek publicistic texts, numerous social issues were openly raised, including economic inequality among

the populace, problems in the education system, and issues related to freedom. These writings were instrumental in conveying widespread dissatisfaction with colonialism, the need to preserve national identity, and the urgency for educational reforms to the broader public.

Thus, Uzbek publicistic works of the early 20th century highlighted the lifestyle, social issues, and national concerns of the people, playing a unique role in shaping society.

METHODS

The research topic has been thoroughly studied in the works of scholars and researchers such as Abdusaidov A. ("Lexical and Stylistic Features of Newspaper Language"), Berdialiyev A. ("Uzbek Synchronic Sociolinguistics"), Nurmonov A. ("History of Uzbek Linguistics"), and Boltaboyev H. ("Abdurauf Fitrat: Representative of Jadid Literature"). Other significant works include Madaminova G. ("The Expression Features of Proverbs and Sayings in Publicistic Style"), Odilov Y. ("Publicistic Texts and Lexical Development"), and Khalilova M. ("Basics of Uzbek Stylistics"). Additionally, Polonskiy A.V. ("Publicistics as a Form of Social Activity: Object and Subject"), Khudoyqulov M. ("Introduction to Journalism:

A Study Guide"), and Khudoyqulov M. ("Formation and Development Principles of Uzbek Satirical Publicistics") have contributed valuable insights.

Further contributions include Nishonova G. ("The Role and Significance of the 'Oyina' Journal in the Formation and Development of Uzbek Publicistics"), Qurbonova S. ("Development Features of Writer's Publicistics"), Jamilova B. ("Uzbek Children's Publicistics and Its Development Principles"), Qoshoqova B. ("Sociolinguistic Analysis of the Functional Development of Language"), and Sulaymonov M. ("Sociolinguistic Research of Manuscripts in the Uzbek Language"). These works comprehensively explore various aspects of the topic.

In this article, descriptive, historical-comparative, classification, and analytical methods were applied. The focus was primarily on publicistic texts of the early 20th century, specifically the articles authored by M. Behbudiy, A. Fitrat, A. Avloni, and A. Zohiriy.

In later periods, particularly during the colonial era, the social-political regime and changes in cultural and educational life led Uzbek publicistics to enter a new stage. This evolution was closely tied to the Jadid movement, which emerged in the early 20th century. Newspapers such as *Taraqqiy*, *Xurshid*, *Sadoyi Farg'ona*, *Najot*, *Samarqand*, *Hurriyat*, and journals like *Oyna* and *Chayon* played a significant role in Turkestan's history.

The primary goal of Uzbek publicistics in the early 20th century was to preserve national identity and cultural uniqueness. M. Behbudiy, in his articles, called for the enlightenment of the population to raise political awareness. In such a complex environment, special attention was given to the issues of language and script to achieve literacy. His works, such as *Risolai Asbobi Savod*, *Risolai Jo'g'rofiyayi Umroniy*, *Risolai Jo'g'rofiyayi Rusiy*, *Kitob-ul Atfol*, *Amaliyoti Islom*, and *Tarixi Islom*, are vivid examples of this approach.

Similarly, A. Avloni aimed to preserve the nation's identity through education and upbringing. He wrote, "Rather than seeking from a good neighbor, seek within your own home. The sacred language and literature that suited and served our ancestors will not fail us either. If we search and explore within our home, we may recover what has been lost." These examples indicate that issues of language and script were among the most pressing social-political matters of the time.

Additionally, the texts reflected a diglossic situation—harmonizing spoken language and literary language. Dialectal and borrowed words were used to stay close to the people and their realities. In publicistic texts, loanwords from Russian and Arabic were employed to convey socio-political updates swiftly to the public. The press played a crucial role in this regard.

This raises the question: When did national press, journalism, and printed publications emerge? Historically, they appeared and developed as a peaceful democratic national cultural-educational movement during the resistance against the oppressive colonial regime of Tsarist Russia, representing one of the key achievements of the Jadid movement.

DISCUSSION

Uzbek publicists of the early 20th century played a significant role in influencing the socio-political life of their time, encouraging the people to recognize and preserve their national values. Enlightened figures such as M. Behbudiy, A. Fitrat, A. Avloni, A. Zohiriy, and Botu were pivotal in this process. Their ideas about "national identity" focused on the development and protection of the Uzbek language, which was crucial in fostering self-awareness among the people. Avloni emphasized education and upbringing as fundamental tools for preserving the nation's identity.

The publicistic texts of the early 20th century reflected the profound socio-political changes occurring in society and aimed to preserve and protect the language, culture, and national values. The socio-political transformations of the time introduced numerous loanwords from Russian and Arabic into publicistic language. Prominent figures such as M. Behbudiy, A. Fitrat, A. Avloni, and A. Zohiriy used their articles to introduce concepts like education, justice, equality, and national identity into public consciousness. These concepts played a vital role in harmonizing modern political and social ideas with Uzbek national values.

Writers like A. Fitrat and M. Behbudiy actively used borrowed words to familiarize the populace with contemporary political ideas and enable their understanding in the native language. For instance, Behbudiy's publicistic works demonstrated the use of Persian-Tajik loanword synonyms, as seen in phrases like "Erta ochlikdin paydo bo'ladurgan talon va taroj yoinki kasallik'a hamma narsasi talanib va yonilib ketsa" and

“Dizaxdan kelgan soldatning bayoni jon va taning‘a ta‘sir etib, asablarimni titratdi.” Here, synonymous pairs such as talon va taroj and jon va tan represent a pattern of synonym usage that has become normalized in modern Uzbek literary language.

Moreover, Behbudiy’s writings feature hybrid synonyms combining Persian-Tajik and Arabic elements, such as “Har millatning ulamosi, ahli qalami, mutafakkiri o‘z millatining oyandasi uchun yo‘l ko‘rsatur, mashvarat berur, millat axloqining islohi uchun masjidlarda pand va nasihat berur...” These examples highlight a strategic use of linguistic diversity to imbue publicistic texts with emotional and expressive meanings. The use of hybrid synonyms—such as Persian-Arabic (pand va nasihat), Arabic-Persian (ulamo va ahli qalam), and Arabic-Russian (e‘tiroz va protest)—illustrates the bilingualism (or even multilingualism) characteristic of the period.

From a sociolinguistic perspective, Behbudiy’s use of terms like oyanda (future), mashvarat (advice), and ulamo (scholars) demonstrates a blending of cultural influences. These terms reflect the intellectual climate of the time, which emphasized bilingualism and the exchange of linguistic codes. The social purpose of these texts was to inspire the people towards education and lead them to social freedom.

The analysis of publicistic texts reveals that publicists skillfully combined lexical units from both Uzbek and other languages to effectively convey their ideas. This approach not only reflects the influence of Russian and Arabic but also underscores the relevance of reviving national identity and awakening the nation to its socio-political realities.

“Bizning diniy va milliy hissiyotlarimni o‘ldurmak tilagi bilan O‘sraimov kabi mutaassib gaplarning idorasida gazit chiqarildi, maktab ochildi, lekin o‘z millatimiz va diyonatimizni onglatmoq uchun o‘z tarafimizdan ochilgan maktablar va g‘azotlar bog‘landi, shar‘iy mahkamalarning huquq va salohiyatlaridan buyuk bir qismi g‘asb etildi” .

The text reflects the colonial policies in the Turkestan region during the early 20th century. It highlights Tsarist Russia's attempts to suppress the religious and national values of the local population. Representatives of the national awakening era actively worked to preserve their cultural and religious heritage. The critical perspectives in the text embody a spirit of resistance against social and

political oppression.

The text is rich with expressions of protest and warning. Phrases such as “o‘ldurmak tilagi” (desire to destroy) and “g‘asb etildi” (was usurped) carry strong emotional weight. These phrases convey the author’s profound social anguish and concern for the nation.

The text serves as a publicistic expression of the nation’s struggle for self-awareness and preservation. It critiques the restriction of Sharia courts, the loss of religious rights, and the closure of national schools, illustrating the disruption of the education system. This reflects the colonial government’s systematic attempts to erode the socio-political and cultural autonomy of the region.

The text demonstrates the adverse effects of colonial language policies. The closure of presses and schools, as well as the curtailment of religious authorities' rights, signifies the state’s intention to suppress local languages and cultures. The text provides valuable evidence for sociolinguistic analysis of the era’s language policies, showcasing how the colonial government used language as a tool to enforce its dominance.

The central message of the text emphasizes that the nation’s progress is tied to the efforts of intellectuals and their followers. The author underlines the importance of preserving cultural and religious identity through education and public activism, despite the oppressive environment. This analysis highlights how the text functions not only as a critique of colonial policies but also as a call to action for national self-awareness and cultural preservation. It showcases the role of language and publicistic writing in resisting colonial dominance and fostering a sense of national identity.

The Uzbek publicistics of the early 20th century played a distinctive role in reflecting the lifestyle, social issues, and national concerns of society. During the Jadid movement, intellectuals such as M. Behbudiy, A. Avloni, A. Fitrat, and others promoted innovative ideas through their articles to guide people towards modern education, freedom, and progress. Recognizing the role of language in uniting people and strengthening national identity, they effectively utilized linguistic elements (diglossia, sociolects) in their writings. By harmonizing spoken and literary language, they successfully achieved their objectives. The publicistic texts actively incorporated borrowed words, dialectal expressions, and argot to reflect the richness of the

language while depicting the daily life and contemporary worldview of the people. Through these means, they introduced modern political and social concepts, helping people comprehend the demands of the new era. The publicistics of the Jadid period established a unique creative direction and continue to serve as a model for adapting to societal changes and striving for spiritual and cultural development. These texts are not only a significant part of the literary heritage of their time but also a vital source for understanding the spiritual world and political thinking of the people of that era.

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