



## ATTITUDES OF UZBEK INTELLECTUALS TO THE ISSUES OF LANGUAGE AND LITERATURE IN THE EARLY TWENTIETH CENTURY

**Ashurova Feruza Akhmatovna**

*Teacher, the department of Uzbek language and literature, Tashkent State Agrarian University, Tashkent, Uzbekistan*

### ANNOTATION

Language serves as a hallmark of the potential level and the culture of the individual and society. Legal admiration of the Uzbek language as the state language 30 years ago was a truly great and historic event. The enlightened writer Abdullah Avloni wrote, "Language and literature is the mirror life of every nation in the world. Losing the national language is equal to losing the spirit of the nation" and these wise sayings beautifully prove that the future of the country is preserved in language. Indeed, it is inevitable that a nation deprived of its language will not have a spiritual homeland. The face of the nation, the future of the country is reflected in the language and respect for it.

The article highlights the attention paid to our native language nowadays, and the fact that the issue of language and culture has long been one of the most topical issues. It is enclosed how the Uzbek language survived during the stages of history, and what are the efforts of the Jadids in the process.

**KEYWORDS:** *language, culture, nation, jadid, "Chigatay gurungi", national language, education, dialect, spirituality, sophistication, delicacy.*

### DISCUSSION

The issue of language, literature and culture has long been one of the most topical issues. Because language determines the character, manners, spirituality, culture of each nation, as well as its place as a nation. As Navoi said, "Attention to the language means attention to the people." This expresses that all of us must pay attention to our native language, respect it, and pass our delicate language on to the next generation with all its beauty.

The development of the nation's language and literature is one of the main factors determining our spirituality. If we look at the past, in particular, the creative activity of the representatives of the Jadid movement, which was considered a separate social phenomenon in the early twentieth century, we can see a harmony with the consistent policy pursued in the spiritual sphere in the republic today. One hundred years ago, nation, homeland, language, literature were on the agenda as a matter of life and death. It should be noted, therefore, that the Jadids,

considering this, did not deny the study of foreign languages, but also knew more than 10 languages, compiling several dictionaries in this field, and fought for advocating its purity and development as defenders of the national language and literature.

Language and literature serve as a hallmark of the potential level and culture of the individual and society. Legal admiration of the Uzbek language as the state language 30 years ago was a truly great and historic event. The enlightened writer Abdullah Avloni wrote, "Language and literature is the mirror life of every nation in the world. Losing the national language is equal to losing the spirit of the nation" and these wise sayings beautifully prove that the future of the country is preserved in language. Indeed, it is inevitable that a nation deprived of its language will not have a spiritual homeland. The face of the nation, the future of the country is reflected in the language and respect for it.

Decree of the President of the Republic of Uzbekistan No. PF-4997 of May 13, 2016 "On the



establishment of the Tashkent State University of Uzbek Language and Literature named after Alisher Navoi"[1], Resolution of October 4, 2019 on the celebration of the 30th anniversary of the Uzbek language, the Decree "On measures to radically increase the prestige and status of the Uzbek language as the state language"[2] and the tasks set in the concept of development of the Uzbek language and improvement of language policy in 2020-2030 paved the way for the development of the state language. Today, the creation of explanatory and orthographic dictionaries, dictionaries under different names for general secondary school students to show the richness of the Uzbek language and the full enjoyment of it by the next generation is a bright example of respect for our language.

The Uzbek language has survived with great difficulty on the stage of history. Lots of people sacrificed for this language's survival. The Jadid movement of the early twentieth century has a special place in this process.

When you read the works of poets and writers who lived and worked in the first quarter of the twentieth century, it is clear that they were written in a completely different literary language - a language and style of complex sentences, filled with Arabic and Persian words. The great merit of writers like Abdullah Qadiri and Cholpon is that they shaped and polished our modern literary language. Munavvar Qori also took part in the same process and contributed to the brightening of our language.

It is known that at the beginning of the XX century the influence of Persian, Arabic, Ottoman Turkish, Tatar languages on the Uzbek language and its style was more than necessary. This was reflected in the language of works of art, journalistic articles, and newspapers in general. This naturally made it difficult to understand any literary-artistic text, weakening their influence.

Progressive intellectuals have made serious efforts to get rid of this negative situation. Cholpon, in his article "Development of our language", wrote with regret about such a flaw in the language of the newspaper "Bukhara Akhbori": "But our newspaper (Bukhara Akhbori) has one great mistake that is always noticeable, and it is necessary to mention it with kindness. The flaw we want to point out is the lack of language, the lack of dialect, to be honest, the mistake of ignoring language. It is known that the newspaper, which has the headline "adabiy jaridai turkiya", (literary turkish journal), is published in Uzbek. The official language of the Bukhara government is also Uzbek. For a country like Bukhara, which has been overwhelmed by Persian-Iranian influence and has lost its language, the language is of great importance to most of the people there. However, in our newspaper "Akhbor"

this aspect is not paid attention or can not be paid. Here are some examples of its articles and reports published in semi-Tatar and semi-Uzbek dialects ..." [3]

Fitrat, a great representative of Uzbek literature, science and culture, also paid great attention to language issues. At the end of 1918, the Chigatay Gurugi was established. Fitrat was one of its leaders and active members. There were good reasons for this movement: Ottoman language and Ottoman literature were taught in schools instead of the mother tongue, and the status of the Uzbek language began to decline. According to Fitrat, "Chigatay Gurungi" fought against Pan-Turkistists and Jadids under the slogans of Uzbek nationalism: Uzbek language, Uzbek literature.

In the article "Our language" he is seen as an ardent promoter and defender of the Uzbek language. Noting that it is possible to make 98 words from a single "bil" (to know) stem, and that the vocabulary of the Turkic language is greater than that of the Persian and Arabic languages, he said: "If we look at the books on morphology in one of the Arabic, Persian, Russian, German, French languages, we see that a number of rules are written to make a word, and then four or five words are listed as exceptional words in addition to this rule. There is no such situation in Turkish words. Is it known about the richness and completeness of our language? Now I move the word to the unhappiness of Turkish. The Turkish language, with its richness and completeness, could not escape unhappiness. Turkish is the most unfortunate language in the world". He points out that the language was suppressed during the Arab and Persian rule, and that it did not develop freely even during the Soviet era [4].

In 1918, according to the task of the Turkestan Communist Party, Fitrat (in collaboration with Shokirjon Rahimi and Qayum Ramazan) created the first textbook in the native language (an article in the newspaper entitled "The first native language course" was published in the newspaper "Ishtirokiyun" on May 1, 1918). Later, the scientist perfected his work in this field and published "Grammar of the Uzbek language". This textbook, approved by the Ministry of Education of Uzbekistan, was published five times during 1925-30.

In 1919, in his article "Our Language", Fitrat wrote about the state of the Uzbek language at that time, saying: "Turkish is unhappy. It has been oppressed for a thousand years. However, it is not over. It's endless, it's lived, it's living. Because it is rich. It lived in Turkish. It lives, but can it save itself from Arabic and Persian or not? When I brought the word here, I pressed my finger on the core of the wound"[4].



Elbek also worked in the "Chigatay Gurungi" circle, founded by Fitrat, with the aim of rescuing the people from illiteracy and enlightenment, reforming the alphabet and orthography, developing strict rules of the Uzbek language, the development of the Uzbek literary language. He first published his poems and articles in the press under the pseudonym "Chigatay Gurungi", and in 1919, starting from his poem "Oksuz", he began to use the pseudonym Elbek, chosen by his teacher Fitrat. We know that many of our past ancestors chose nicknames from Arabic and Persian words. The members of Chigatay Gurungi, who fought for the purity of the language, abandoned this tradition and began to choose nicknames from pure Turkish words. For example, Fitrat, who has a high level of knowledge and talent, chose nicknames for the members of the group based on the names of our ancestors who were famous for their bravery and heroism, such as Botu, Oktam, Elkhan, Elchi, Chigatay, Oguz, Oktay, Eltuzar, Jigoy, Yildirim.

In the 1920s and 1930s, Uzbek intellectuals had very important responsibilities. Therefore, they did not limit themselves to a narrow range, but carried out their creative activities in a wide range, served as much as they could for the development and promotion of Uzbek culture.

Opinions about language vary, but the truth is that language is extremely sacred and revered. It is an incomparable bond that shapes man, leads him to progress, expresses the blessings of his mind, and opens the gates of the flower of thought. Therefore, preserving it today and passing it on to future generations requires a great responsibility from each of us. As our President Sh. Mirziyoyev said in his speech at the ceremony marking the 30th anniversary of the Uzbek language's status as a state language: "We must start this noble movement from ourselves, our families and communities, show respect for our native language, traditions and values, and show our love for the Motherland in practice." [5].

## REFERENCES

1. Decree of the President of the Republic of Uzbekistan dated, May 13, 2016, No PF-4997 "On the establishment of the Tashkent State University of Uzbek Language and Literature named after Alisher Navoi."
2. Resolution of the President of the Republic of Uzbekistan dated October 4, 2019, No PP-4479 "On the broad celebration of the thirtieth anniversary of the adoption of the Law" On the state language".
3. Naim Karimov. Selected works by Munavvarqori Abdurashidkhonov, Tashkent. Spirituality, 2003, p
4. Abdurauf Fitrat. Selected works. Volume IV. Tashkent, Spirituality, 2006.

5. Sh. Mirziyoyev's speech at the 30th anniversary of the official status of the Uzbek language. The word of the people. October 21, 2019