



Language and Spelling Issues in the Activity of "Chigatoy Gurungi" Organization

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ABSTRACT

The article provides brief information on the work carried out by modernists in the early 20th century on the issues of language and spelling, the activities of the members of the "Chigatoy Gurungi" organization, and the contribution of Abdurauf Fitrat to the development of the Uzbek language.

Keywords:

language, spelling, "New Uzbekistan", Chigatoy Gurungi, Chigatoy Ulusi, renaissance, Turkish, Turkish language, Jadid, Jadidist movement

Phrases such as "New Uzbekistan" and "Third Renaissance", which have been frequently mentioned in recent years, indicate that today our country is rising to a new level in social and political terms. It reminds us of the complicated, at the same time, extremely intense and conflicting events that took place in the life of our country 120-130 years ago.

On September 30, 2020, President Shavkat Mirziyoyev, in his speech at the solemn ceremony dedicated to the Day of Teachers and Trainers, specifically focused on the movement of Jadidism and said, among other things: "Among many intellectuals, I am one I always think with great dreams: the Third Renaissance in our country could have been realized by our enlightened ancestors in the twentieth century. Why, these selfless and passionate people devoted their whole lives to the idea of national revival, mobilized all their strength and capabilities to take the country out of ignorance and backwardness, to save our nation from the mire of ignorance. In this way, they also sacrificed their precious lives" [1:1].

Mahmudhoja Behbudi, Abdugadir Shukuri, Munavvarqori Abdurashidkhanov, Abdulla Avloni, Ubaydullohoja Asadullohojayev, Fitrat, Faizulla Khojayev, Sadriddin Ainiy, Cholpon, Ishakkhan Ibrat, Muhammadsharif Sofizoda and others were among the founders of the resistance movement in Turkestan. Jadids gathered around their newspapers and magazines, new method schools, various libraries and reading rooms, and amateur theater troupes. Most of them were prominent artists of that time - poets and writers. They are freeing Turkestan from medieval backwardness and religious superstition, reforming Sharia, fighting for the establishment of an autonomous government in Turkestan, building a free and prosperous society by establishing a constitutional monarchy and parliament in Bukhara and Khiva, and later a democratic republic system, introducing a stable national currency and national came up with the idea of forming an army. Chigatoy grungy was a cultural-educational and scientific-literary organization founded by Turkestan jadids. This organization was established in Tashkent in

1919 under the leadership of Fitrat. The name of this organization is related to terms and terms such as Chigatoy ulus, which existed in the 13th-14th centuries, and Chigatoy language, which was used in the sense of the old Uzbek language in the 14th-16th centuries. When choosing a name for the organization, Fitrat focused on the study of the heritage of the Turkic peoples who lived in the territory of Turkestan. According to the "Chigatoy Grungi" charter, it consisted of several divisions. These doubts are called "Language and Spelling Gang", "Literary Gang", "Art and Theater Gang". The "Language and Spelling Gang" was first led by Cholpon and then by Elbek. In Fitrat's article "Our Language" written in 1919, the programmatic direction of this group was determined, and the linguistic works of scientists such as Ashurali Zahiri, Elbek, Shorasul Zunnun, Shokirjon Rahimiy, Qayum Ramazon, Ghazi Olim Yunusov were carried out according to this program. A new alphabet was created by "Gurungchilar" in 1919, reforming the Arabic alphabet. The "Language and Spelling Congress" held in 1921 was directly organized by "Chigatoy Grungi". The following issues were raised at the congress.

- our language has a complete, high, artistic literature. The literary quality of our language is not in Arabic, but in itself. It should be noted;

- in order to improve our literature, it is necessary to use the immortal and immortal things of our ancient poets and reach the common foundations laid down by the developed nations;

- the rules of our language should not be taken from Tatar or Ottoman rule books, but from our language itself.

- That is why it is necessary to collect and check the words that are in the people's mouths, folk literature, tales, proverbs;

- since literature is writing, it is necessary to correct the rules of writing and spelling.

Abdurauf Fitrat says in his article [4:135] that in order to make the rules of our language, to use our old literature, we must collect our great writers, and collect our folk literature and folk words.

So what can we understand from this?

It is known that at the beginning of the 20th century, the influence of the Persian, Arabic, Ottoman Turkish, and Tatar languages on the Uzbek language and its style was more than necessary. This situation was reflected in the language of artistic works, journalistic articles, and newspapers in general. This naturally made it difficult to understand any literary-artistic text and weakened their impact. Fitrat, who paid a lot of attention to language issues, appears in the article as an ardent promoter and defender of the Uzbek language. What should be done for Turkish to live? to the question, he emphasizes the need to widely use the internal capabilities of the language in order to maintain the purity of the language and increase its vocabulary.

Here are 13 singular verbs and 6 compound verbs. Each of the compound verbs has a command (participle category of the verb), present, future, condition, motive. $13 \times 6 = 78$ will be. If uft (verbs are the tense category of the verb), time, cause verbs are added to them, there will be 81. Adding 18 nouns and adjectives to it makes 99 words. The root word in this 99 is a command (i.e. know). So, you can get 98 words from one root in Turkish. Now let's wait for Yusup's completion (perfection). Emphasizing that 98 words can be made from one "bil" root, and that the vocabulary of the Turkish language is greater than that of the Persian and Arabic languages, he continues his opinion as follows: "The Turkish language, being so rich and complete, could not get rid of misfortune. "Turkish is unfortunate. It has been oppressed for a thousand years. But it is not over yet. It doesn't end, it's life, it's life. Why is he rich? Turkish is Yasamish [4:127].

Opinions about language differ, but the truth is that language is absolutely sacred and sacred. It is an incomparable bond that has formed a person, led him to progress, expressed the blessings of his mind, and opened the gates of the flower bed of thought. Therefore, preserving it today and leaving it as a legacy for future generations requires a great responsibility from each of us.

References:

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