



BOTU'S VIEWS ON LINGUISTICS

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Submission Date: April 20, 2023, Accepted Date: March 25, 2023,

Published Date: April 30, 2023

Crossref doi: <https://doi.org/10.37547/ijll/Volume03Issue04-09>

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ABSTRACT

Intellectuals who lived and worked at the beginning of the 20th century conducted serious research to solve the problems of our language. They organized a number of scientific conferences on the problem of alphabets and spelling, discussed ways to solve problems in newspapers and magazines. Mahmud Khodiyev, who worked under the pseudonym Botu, was such a passionate linguist, poet and publicist, one of the leading modern intellectuals. The article mentions Bothu's views on linguistics.

KEYWORDS

Botu, Jadids, Jadid linguistics, alphabet, literary language.

INTRODUCTION

Relation of moderns to the Uzbek literary language, its lexicon and standards. The social, economic, cultural and political changes that took place in the life of the Uzbek people at the end of the 19th century - the beginning of the 20th century were also reflected in the attitudes and views towards the native language. The political currents (intellectuals) that emerged in

the second half of the 19th century, along with educational and political issues, began to conduct a certain policy about the nation as a whole. This policy became more widespread at the beginning of the 20th century. The Jadids worked to form the Uzbek people as a nation and considered this as their greatest goal. It is known that in order for a nation to exist, along with

social-political, territorial and spiritual-spiritual unity, the most important language unity must also exist. The moderns, who deeply understood the essence of the issue, therefore worked towards the formation of a single literary language for the Uzbek people and, on its basis, a national literary language, and paid special attention to it. They have done effective work to restore the socio-political rights of the Uzbek language and raise its status even higher [1].

THE MAIN FINDINGS AND RESULTS

In the 20s, the movement to bring the Uzbek literary language closer to the spoken language began. Ashurali Zahiri writes the following about this: “Our language can be divided into three: 1) living language, 2) literary language, 3) scientific language. Although there is little difference between a literary language and a scientific language, there is a great difference (in terms of growth and development) between a living language and a literary language. The living language also has many valuable works, all of which are called folk literature. This (folk literature) is the basis of literary and scientific language. The original natural language is an unspoken language, the language of the people. It was not without reason that the Jadids paid special attention to the issue of language. Because language is one of the main symbols of a nation. That is why: “When a nation loses its language, it loses its religion and nation,” says Ashurali Zahiri. “Oyna” magazine, edited by Behbudi, paid special attention to the language issue. In the press of this period, it was encouraged to clean our language as much as possible from foreign words, to study our own language in depth and to look at it with love, but also to learn other languages. In particular, in the 31st issue of 1914 of the “Oyna” magazine, “S.A.” In the article “Every nation is proud of its language”, the author writes: “If we do not

protect our language and literature, but add foreign vocabulary and words to it, we will lose our language and nation in a short time. When we lose our nation, our religion will certainly disappear by itself...Therefore, protecting our language from foreign words is the first important task for us.” Or Abdulla Avloni, in the article “Not two, four languages are necessary” published in issue 1 of this magazine in 1913, urges young people to learn many languages, besides learning Arabic, Persian, Turkish, of course, to learn European languages, especially Russian. It is stated that the more thoroughly we know these languages, the more we will be able to use the rich cultural heritage left by our ancestors, and the more we will be able to enjoy the scientific and cultural innovations of today’s world. Thus, at the end of the 19th century and the beginning of the 20th century, the sense of national self-awareness grew among intellectuals in Central Asia, especially in Uzbekistan. He paid attention to the development of national culture, bringing the literary language closer to the spoken language. Due to this movement, special importance was given to the issues of linguistics [2].

On the issue of standardizing the spelling of the Uzbek language, Abdurauf Fitrat, Ashurali Zahiryy, and Botu spoke at the National Uzbek Language and Spelling Conference held in January 1921, and expressed his fundamental opinions on the controversial issue: “The writing of a backward nation in culture means a backward nation. Now I will not dwell here on the old or middle spellers, because it is a thing of the past. As for the new spellers, their paths and goals were seen at the Tashkent Spelling Conference. In this lecture, Botu, after thinking about issues such as the spelling of capital letters, the achievements and shortcomings of

the Latin alphabet, summarizes his thoughts in the following four points”:

1. In spelling reform, the issue of consonants and vowels should be considered separately.
2. Let the number of consonants be 23, and the number of vowels be 6.
3. Write only in capital letters.
4. Let the foreign words that have entered our language be written according to our own letters and pronunciation.

Ashurali Zahiri, Abdurauf Fitrat, Elbek and other intellectuals actively participate in the discussion. The ideas put forward by Botu are taken into account, in particular, when determining the number of vowels and determining the spelling of foreign words.

It can be said that the analysis of materials related to the development of Uzbek writing, spelling and linguistics over the last century shows that during this period, the enlightener who correctly understood the place of writing and spelling in our socio-educational life, therefore aimed to develop the literary language by enthusiastically promoting the idea of democratization and nationalization of writing. Our compatriots were quite a lot. Among such luminaries as Ashurali Zahiri, Fitrat, Elbek, Shakirjon Rahim, Ghazi Olim, Otajon Hashim, Mannon Ramz, Shakir Sulaiman, Qayyum Ramazan, Batu has a special place. Along with his poetry, Botu left his name in the history of linguistics with his journalistic articles, scientific articles devoted to the current problems of alphabet and linguistics. Many linguists, enlightened poets and writers continued this work in the 1930s and 1940s.

The article was published in “Alanga” magazine in 1929. “Alanga” is a monthly literary and artistic

magazine, published in Samarkand in 1928-1930, the first magazine printed in the Latin alphabet. For some time, Botu (Mahmud Hodiev) was the editor, and many of his literary-critical, scientific-popular articles were published in this magazine. One of his articles in this direction was written in 1928 “Kani, kim bor?” is an article [3]. In this article, Botu very humorously emphasizes the need to seriously analyze modern and classical literature and its individual examples, and writes the following: “...until recently, the processes in the world of art and literature have not shown themselves to us; as yet there have been no investigations and criticisms on this, and we have not yet had enough of our old art and literature, just as we have not had what we need of the new processes. The issues of art and literature should be taken seriously and analyzed.”

Also, Botu is not left out of the processes taking place in literature. He also notes his observations about literature. “This state of Uzbek literature requires giving great importance to the issue of self-criticism. Of course, criticism should be from this point of view, it should be against shortcomings and mistakes and should show the right way. But often we forget this important thing in the matter of criticism. “Some of our critics start talking without checking what they want to criticize,” he says, noting that such criticism has more benefits than harm. He says that it is necessary to have a scientific and artistic level in criticism.

CONCLUSION

It can be understood from the essence of Botu’s thoughts that the analysis and research of the history of our spiritual culture, literature and language, for example, is one of the most important tasks of the social era. He worked based on this social need and

demand of the time. As he himself noted, (in this period) “currently, the momentum gained in the economic sphere strongly requires a path, movement, and change in the fields of fine arts and literature of the cultural front. It is necessary to open a wide path to the fluctuations surrounding our fine art and literature, to fight against its shortcomings and corruptions, and to create conditions and opportunities for the rapid and good growth of our fine art and literature.” As a consistent continuation of this opinion, progressive intellectuals repeatedly emphasized in the press pages that in this period, language learning is as necessary as water and air in order for the children of the local people to take their place in the life of the society, to grow into mature personnel who will burn their souls for the destiny of the nation and their Motherland.

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