



GRAMMATICAL AND METHODOLOGICAL ASPECTS OF ADJECTIVE FORMS IN JADID WORKS

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Received: 8 th August 2022	In this article, the grammatical and stylistic features of the adjective suffix in Uzbek linguistics are explained using the example of works of literature of the jadid period.
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The improvement and development of the Uzbek literary language is closely related to the rise of Uzbek fiction. In the following periods, our fiction literature achieved great achievements. The creation of many works, especially in the field of publishing, served as a huge factor in demonstrating the richness of the language. Also, our writers and poets, using their inexhaustible wealth of the national language, further expanded the treasure of the literary language. Especially the representatives of the jadid era, such as Mahmudhoja Behbudi, Munavvarqori Abdurashidkhan, Abdulla Avloni, Abdurauf Fitrat, Cholpon, left a legacy of many works. Approaching and analyzing these works from a scientific point of view is one of the main tasks of linguists even today. Jadids have been seriously engaged in developing the literary norms of the Uzbek language, researching the specific and unique features of our national language, which has its own rules. They understood the need for a literary language, which is subject to certain laws and regulations, brought to a certain standard, in the formation and recognition of a nation as a nation. For example, Mahmudhoja Behbudi expressed his views on linguistics in articles such as "Language issue", "Not two, four languages are needed", "Sart soz majhuldur", "Sart so'z ma'lum bo'lmadi". For example, he wrote about the influence of Arabic and Persian languages on the Turkish language in the article "Language issue". Abdulla Avloni has works "The First Teacher", "The Second Teacher", "Turkish Gulistan or Morals", and the work "Turkish Gulistan or Morals" is related to linguistics. In it, he revealed the commonality-specificity dialectic that exists between language and speech. Abdurauf Fitrat stood out like a shining star in the enlightenment movement. His work "An experiment on the rules of the Uzbek language" is the first grammatical work describing the phonetics, morphology and syntax of the Uzbek language. All these works are used today as a practical guide for the modern Uzbek literary language. In this article, we studied the adjective forms of the verb group in the works of our jadid writers.

The adjectival forms of the verb are *-mish* and *-myish* in Old Turkic language (*Tāñridā bolmyish turk Bilgā qağan* - «*Tangridan bo'lgan turk Bilga xoqon*»), *-duq* and *-dük*, *-tuq* and *-tük* (*barduq yerdā* - «*borgan yerdā*», *boltuqda* - «*bo'lganda*») is made by means of morphemes [6]. In the modern Uzbek language, the affix *-gan* is mainly used in this function (as *bo'lgan*, *borgan*); And the morphemes *-duq* and *-dük*, *-tuq* and *-tük* have become grammatical (affixal) archaisms [4]. But its variants have been preserved in some Turkic languages. In the Turkish language alone, the form of the adjective *-dik* is used in various variants (*-dik*, *-dik*, *-duk*, *-dük*, *-tik*, *-tik*, *-tuk*, *-tük*). Below we will see how the morpheme *-dik* is used in modern Turkish.

Adjectives formed with *-dik* are rarely used in Turkish as participle adjectives: like *bildik arkadař* (a friend who knows). They are used actively in the initial state, often in the form of an adjective without a participle: *olmadik iş* (work that did not happen), *duyulmadik şeyler* (things that were not heard), "*Çalmadik kapı bırakmamış*" (The door that did not knock was not left), "*Gelin girmedik ev olur, ölüm girmedik ev olmaz*" (The bride did not enter there will be a house, there will be no house where death has not entered) as.

In Turkish, adjectives in the form of *-dik* is widely used with a possessive suffix: *sattığım araba* (the car I sold), *açtığınız dava* (the lawsuit you filed), *bildirdiği haber* (the news he reported), etc. Also, *-dik* adjectives can be used in a sentence with the addition of an agreement: "*Cami ne kadar büyük olsa, imam gene bildiğini okur*" (No matter how big Jome' is, the imam still reads what he knows). "*Duvarın kulağı var, gözünün olduğunu da unutma*" (Don't forget that the wall has ears and eyes). "*Görmedikten mal alma, either at a wedding or at a holiday*" (Don't take money (things, loans) from anyone, he will ask for it either at a wedding or a holiday).

Adjectives are the quality (specifier) of a clause in a sentence: *Oğuz'un köyden getirdiği haber doğru çıkmadı* (The news that Oğuz brought from the village did not come out right) [7].

In some literature written in Uzbek at the beginning of the 20th century, the morpheme *-digi*, *-gan*, *-qan* is found. We can see that the Jadidist movements, which brought the Turkic peoples closer to each other culturally and educationally, left their impact on our literature. Let's turn to examples taken from the works of Uzbek jadid artists. Abdulla Awlani's work "Turkish Gulistan or Morality" says: "*Just as we Turkestans love our homeland more than our lives, Arabs love Arabia, sandy and hot deserts, Eskimos love the northern parts, the coldest snow and ice lands more*

than other places".[1] In this sentence, the word *suydigimiz* has undergone a phonetic phenomenon (*suy+dik+imiz*) as a result of adding the possessive affix *-imiz* in the 1st person plural to the simple verb *suy* after the affix *-dik*.

Let's look at the stanza in Abdurauf Fitrat's poem "Biroz kul":

*Ikki ko'zim, malak yuzim, sevdigim,
Jonlar sening yuzginangdan aylansun.
Qizil gulim, qora ko'zim, tilagim,
Dunyo sening boqishingdan o'rgulsun.*

The morphemic analysis of the adjective *sevdigim* in this example is similar to the above analysis: (*sev+dik+im*).

Or let's pay attention to another example.

«Hurriyat: bu kalimayi muqaddasa Janobi Rabbil-olamin hazratlarining insonlarga baxsh **ayladigi** ne'mati uzmodurki, olami mavjudotda har maxluqning **istadigi** bu narsa hurriyatdur. » [3]. The compound verb to *baxsh aylamoq* (*baxsh etmoq, baxsh qilmoq*) is synonymous with the simple verb "*bermoq*". In the example given above, it appears in the sentence with the suffix *-digi* as an adjective: *baxsh ayladigi*. In our modern language, we simply call the combination "*Baxsh ayladigi ne'mati*" as "*bergan ne'mati*".

Next, we will see that the *-digi* form of the adjective is also used in the sentences "*har maxluqning istadigi narsa*". Adapting these sentences to the modern Uzbek language and making them simpler, we say: "*har maxluqning istagan narsasi*" or "*har maxluq istagan narsa*".

In the article «*Adabiyot nadur*» by Abdulhamid Cholpon, there is such a sentence: «*Mening bir oshnamning o'ldigi xabari kelar*» (ie: the news that he is dead = the news that he is dead). In this sentence, the affix *-digi* replaces the adjective affix *-gan*. Ushbu **yashadigimiz** muhit doirasida aning to'lquni odamning har xil maishatiga qarab o'zgaradur [1]. The highlighted word here means living. Has become a present participle.

Elsewhere in the article, the adjective form *-gan* is used.

In Abdurauf Fitrat's dirge Behbudiyning sag'anasini izladim» we see the forms of the adjective morpheme *-gan, -qon*.

Ul nozli yaprog'im so'lib, sarg'ayub,
Yo'qsul **qolg'anlarday** har yon yugurdi.[5].

In this example, we can see the morpheme in the form of *-gan* in the form of the adjective like *qolg'anlarday*. (*qol+g'an+lar+day*)

During the *marsiya*:
Barig'a uchradi, barchasin ko'rdi.
O'z **yo'qotqonin** izladi, so'rdi.

In these lines, the author used the morpheme of the adjective form *-qon*. Here, too, the possessive adjective is involved (*yo'qot+qon+in*).

In short, the word group of verbs has rich and complex grammatical categories and a system of different forms specific to these categories compared to other word groups. A single verb expresses a number of semantic-grammatical meanings, such as the process of action and its description, execution of the action at different speeds, repetition, non-execution, time of execution.

It was not for nothing that the Jadids paid special attention to the issue of language. Because language is one of the main symbols of a nation.

The opportunity to study the cultural heritage left by our ancestors and to accurately describe the universal scientific discoveries created by them was created only because of independence.

Taking advantage of this opportunity, carefully studying our past cultural heritage, promoting and promoting the contributions of our ancestors to world linguistics among the general public with a sense of pride should become the most exciting and enjoyable work of every Uzbek intellectual.

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