

THE ROLE OF TURKISTAN JADIDS IN THE FORMATION AND DEVELOPMENT OF THE UZBEK NATIONAL LANGUAGE

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ABSTRACT

The article discusses the views of Turkistan Jadids on the rules and lexis of the Uzbek national literal language as well as the development of the national language. Their role in the production of the theory of the Uzbek literal language, arranging them into a certain order, creating Uzbek language grammar and promoting socio-political role of the language is defined. The theme is analyzed by the methods of classification, comparative-historical and generalization.

KEYWORDS: Turkistan Jadid Movement, Jadid Literature, Uzbek Language, Literal Language, National Language, Ancient Turkic Languages, Arabic and Persian Languages, Adopted Words

INTRODUCTION

Turkistan Jadid movement formed as a social event at the end of the nineteenth and at the beginning of the twentieth centuries. In the formation and development of this movement the role of the poets and writers such as Mahmudkhoja Behbudi (1875-1919), Abdurauf Fitrat (1886-1938), Munavvarqori Abdurashidkhonov (1878-1931), Abdulla Avloniy (1878-1934), Abdulla Qodiriy (1894-1938), Abdulhamid Sulaymon Chulpan(1897-1938), Muhammadsharif Sufizoda (1880-1937), Hamza Hakimzoda Niyoziy (1889-1929), Siddiqiy-Ajziy (1864-1927), Sirojiddin Sidqiy (1884-1934), Ishoqkhon Ibrat (1862-1937), Elbek (1898-1938), Botu (1904-1938) and others has been great.

Jadids, who struggled for the country and the nation's independence, firstly, acted to enlighten the nation with education and they brought up the idea of reforming old schools and madrasahs. They tried to refuse old educational system and its means which had been staled for centuries, implementing new teaching methods which were effective in many ways for the public and creating "open and simple language" (Abdulla Avloniy) books and manuals. Besides, they fought for making primary schools national, modern, Islamic and secular.

Opening new schools raised the problems of supplying them with textbooks and manuals. At the beginning of the century Jadid intellectuals created many textbooks with a new content coming out of new teaching systems and norms; especially, they paid a particular attention to writing and publishing ABC books which were very important and actual in primary education. During the period of "the beginning of scientific-literal revival in Turkistan"(Hoji Muin), that is the period during 1900 and 1926 (till the formation of Uzbek alphabet based on Latin letters) about twenty Uzbek and more than ten Persian-Tajik ABC books and manuals were written and published. In primary Uzbek schools there were widely used ABC manuals as a main textbook such as Saidrasul Aziziy's "*Ustodi Avval*" (Beginner teacher, Tashkent, 1900), Munavvar Qori Abdurashidkhonov's "*Adabi Avval*" (Beginner Breeding, Tashkent, 1907), Abdulla Avloniy's "*Birinchi*

muallim" (First teacher, Tashkent, 1912), Rustambek Jusuf Oglu's "*Ta'limi avval*" (Beginner teaching, Tashkent, 1912), Muhammadjon Abduholiqon Uzbek rules Oglu's "*Turkiy Alifbo*" (Turkish Alphabet, Quqan, 1916), Sayidrizo Alizoda's "*Birinchi yil*" (First Year, Samarkand, 1917), M. Fakhriddin's "*Rahbari avval*" (First Leader, Tashkent, 1918), Shokirjon Rahimiy's "*Sovg'a*" (A Gift, Tashkent 1919) and "*O'zbek alifbosi*" (Uzbek alphabet, Tashkent, 1922), Hasanali's "*Til ochg'ich*" (Language opener, Bukhara, 1922).

Jadids thrived to modernize social, economical, cultural and educational fields as well as science, literature, art, language and the alphabet. Especially, as we mentioned above, language issues were very important in their actions because by that period the matters like working out theoretical problems of Uzbek literal language, systemizing its rules, creating Uzbek grammar, raising social value of the language were very actual. From this point, Jadids considered language matters separately and wrote a number of books devoted to it. For example, books and articles such as M.Fakhriddinov's "*Turkcha qoida*" (Turkish rules, 1913), Behbudiy's "*Til masalasi*" (Language matters, 1915), Fitrat's "*Tilimiz*" (Our language, 1919), "*Tilimizning adabiyligi*" (The eternity of our language, 1921), "*O'zbek tili qoidalari to'g'rusida bir tajriba. Birinchi kitob: Sarf. Ikkinchi kitob: Nahv*" (An experiment on Uzbek rules. First book: Morphology. Second book: Syntax, 1925-1930); Elbek's "*Bitik yo'llari*" (The ways of inscription, 1919), "*Yozuv yo'llari*" (Writing methods, 1921), Munavvar Qori, Qayum Ramazon and Shorasul Zunnun's "*O'zbekcha til saboqlig'i*" (Lessons on Uzbek language, 1925); Shorasul Zunnun's "*O'zbekcha til qoidalari*" (The rules of Uzbek language, 1925) are examples of this. A number of issues and tasks on formation of general Uzbek literal language took place in the agenda as well. The following are considered the main of them:

- To identify the basic and supporting dialects and group of dialects in the formation of national language.
- To create a national language which could serve equally for all dialect groups of Uzbek nation.
- To work out written and oral public language, to define its modern norms and based on it to create national language.
- To supply single written language and written speech.
- To solve the problem of the attitude of new Uzbek literal language to other languages and their relationship with them.
- To define the attitude of modern literal language to previous languages.
- To create writing which is easy for the public to learn and to use.

As mentioned above, the intellectuals of that period were under the mood of bringing about reform not only in socio-political and economical sphere, but also in the sphere of culture, education, literature and language. The problems and tasks mentioned above appeared due to Jadid'd reformation movement.

Mahmudkhoja Behbudiy wrote a series of articles discussing language matters such as "*Ikki emas, to'rt til lozim*" (Not two, but four languages needed, 1913), "*Sart so'zi ma'lum bo'lmadi*" (The word *sart* is not known, 1914), "*Til masalasi*" (Language matter), "*Sart so'zi majhuldur*" (The word *sart* is passive, 1915). Those articles were published in Jadid's favourite magazine "Oyna" (Mirror). It is known that that weekly magazine was issued in Samarkand during the years 1913-1917 and Behbudiy was its editor. Owing to his attempts, articles on language matters were regularly published

on the pages of the magazine. This makes us obvious that Behbudiy paid a certain attention to language matters and felt how those matters were socially important [7, p. 16].

Obviously, the concept of purifying and simplifying the language which initially appeared in Turkey, spread out among the Turkish speaking intellectuals of Russia and Caucasus at the beginning of XX century. Central Asian Jadids followed Tatar Jadids [7, p. 48]. As a result, language matters were in the center of their attention too. The disputable articles discussing the methods and sources of forming single literal language took the main place in the press. In general, there were many debates on language matters in those time press. Every prominent intellectual of that time expressed his thoughts and views on language matters in their articles published in magazines and newspapers. Any intellectual of that time couldn't stay indifferent to the destiny of the Uzbek language which was evaluated by Behbudiy as "*the language of spiritually, financially and scientifically oppressed nation's language*" [1, p. 187], by Fitrat as "*the unhappiest language of the world*" [3, p. 237] and by Chulpan as "*rather poor and unshaped language*" [5, p. 64]. They began to consider the matter of Turkish languages, particularly, Uzbek language thinking "can it save itself from Arabic and Persian languages or not?" The theory of the ethnic language purity was put forward; different views on clearing the language were expressed. A group of intellectuals such as Fitrat, Chulpan, Elbek and Botu put forward the necessity of clearing and purifying the Uzbek language from Arabic and Persian words and believed in realization of their thought. From the beginning of their socio-political, scientific-literal actions they deeply realized the necessity of their interference in developing the literal language. That's why they raised the language matters to a political degree and defined their tasks related with forming the national language. They carried out different reforms in language policy and complete changes in language aesthetics. It is known that in the development of a literal language socio-economic factors are considered outer source but language aesthetics is an inner source. They paid a certain attention to the inner source- language aesthetics, putting forward the idea of forming and developing socio-linguistic aesthetics and trying to squeeze Arabic and Persian words out of Turkish language.

Another group of intellectuals, such as Mahmudkhoja Behbudiy and Hoji Muin emphasized that the Uzbek language needed reformation, but its full reformation required centuries; that's why not to let it be done hurriedly. They thought that for social period it was more important to develop science, culture and to learn developed languages such Arabic, English and Russian languages than purifying the literal language. Although Behbudiy supported Jadid's views on language matters, he had his own views as well [2, p. 40]. He didn't support the idea of squeezing out Arabic and Persian words out of the vocabulary of the Uzbek literal language. In his opinion, those words had to be adjusted to the construction of Uzbek language and claimed that was the only way to solve the problem. He says, "When collecting Arabic words, replace them with Turkish words. For example, instead of the Arabic words "*funun* (science), *ulamo* (scientists), *quzzot* (judges)" use the Turkish words "*ilmilar, olimlar, qozilar*" [1, p. 183].

Behbudiy noted that Turkish nations had been under the influence of Arabic language, which is the language of religious source and Holly Koran, for twelve centuries; many words were adopted from it and such lexical units had a special place in the vocabulary of the Turkish languages; that's why the attempt of squeezing them out was not logically right. According to him, quite many words of Persian layer had soaked in the consciousness, awareness and lifestyle of Turkish people that it was not possible to squeeze them out of their language and dialect. He also emphasized that Turkish synonyms of a group of adopted words had disappeared from literature. As an example of his words, he gave the names of weekdays such as "*shanba* (Saturday), *yakshanba* (Sunday), *dushanba* (Monday), *seshanba* (Tuesday), *chahorshanba*

(Wednesday), *panjshanba* (Thursday), *odina* (Friday).

Behbudiy was against of putting into use some Turkish words such as *qo'nuq* (guest), *qapug'* (door, window), *yag'I* (enemy), *pamuq* (cotton with) instead of Arabic and Persian words and wrote the following, "What is the use of introducing ancient Chagatai, Mugul, Urkhan languages? Is there any science for it? The Arabic and Persian words existing in our language make us closer to Arabs and Persians being a means for connecting us with scientific books." Obviously, he supported the matter of bilingualism. He criticized his countrymen who were for pure language as purists and emphasized that Turkish and Persian languages had to be a language of communication of Central Asian nations as their native language. He regarded those languages as a single language, or "the language of Muslims" [1, p. 42]. That's why he issued the magazine "Oyna"(Mirror) in those languages and urged to learn Arabic and Russian languages as a foreign language.

According to Behbudiy's mind, the words of everyday speech shouldn't be used in the press language. Especially, scientific, literal, educational and religious works can't be written in "pure popular speech". He strongly rejected to bring into use in the literal language the unpopular phrases and words of a certain dialect and of a certain group language.

In Hoji Muin's publications articles on language matters took an important place. The articles such as «*Til masalasi*» ("The matter of language"), «*Vaqtisiz muhohasa*» ("Timeless discussion"), «*So`z, qaror, ish*» ("Word, decision and action") can be included in it. The articles discussed Hoji Muin's attitude to the literal language reformation in detail and his views on raising Uzbek language to a state degree. One of his articles on language problems is called "Timeless discussion" [8, p. 125]. It was published in "Zerafshan" newspaper in on 7th February, 1924. In this article he expressed his opinions and attitude to creating a single Turkish language for all Turkish nations. Firstly, he stated about the history and causes of appearing this idea and emphasized that Ismoilbek Gasperali was the first man who brought up this idea. "*Passed Ismoilbek spread his idea of uniting languages for 25 years in his newspaper "Tarjumon"* ("Translator"), wrote Hoji Muin.

As Khoja Muin wrote in his article, Makhmudkhoja Behbudiy was the first supporter and propagandist of that idea. He said the following, "*In Turkistan, as I know, Makhmudkhoja Behbudiy was the first to support the idea of language unity.*" Besides, he wrote about the disadvantages of the language unity in his article. According to Khoja Muin, creating general Turkish language could lead to the following negative results:

- While forming a single literal language a certain language or dialect is taken as a basis and this obviously causes a helping language or dialect to become out of use, or, in other words, brings them to death;
- If a single literal language is introduced, it won't be a language understandable to people of all layers, but it will be a special language understandable only for intelligent people; According to him, we should not try to unite the language, but, to make them as close as possible. Each Turkish language must develop according to their nature and language peculiarities.

Abdurauf Fitrat's works on language research and problems has a certain value. The scientific- theoretical problems of Uzbek language is revealed in the following works such as "*Tilimiz*" ("Our language", 1919), "*Tilimizning adabiyligi*" ("The eternity of our language", 1921), "*Араб алифбосининг тарихи*" ("The history of Arabic alphabet", 1929), "*Муқаддимат ул-адаб*" ("Introduction to breeding", 1925), "*Имло конференцияси муносабати ила*" ("Due to

the conference of spelling”, 1928), “*O`zbek tili qoidalari to`g`rusida bir tajriba. Birinchi kitob: Sarf. Ikkinchi kitob: Nahv*” (“An experiment on Uzbek rules. First book: Morphology. Second book: Syntax, 1925-1930). Fitrat’s article “Our language” was published in the newspaper “Ishtirokiyun” in 1919 12th of June (issue # 12) and the author discusses the following problems in it:

- To raise the social reputation of “Turkish” (Uzbek) language;
- To purify Uzbek literal language;
- To protect Uzbek language from outer influence.

Fitrat was one of the first supporters of native language protection during the oppression of vocabulary units of Uzbek language. He tried to save the Uzbek language vocabulary with his deep scientific knowledge and thrived to enrich it on the basis of its inner foundation. He supervised the purist movement which appeared under the actions of saving the Uzbek language from tightness and the “attacks” and “kicks” of Arabic /Persian languages.

Fitrat comprehended that words and word phrases consisted of adopted words and that caused difficulty in writing becoming an obstacle in forming and developing the national language. That’s why he tried to take out Arabic, Persian words and terms from the Uzbek literal language using instead of them Uzbek lexical units.

As mentioned above, the position of Uzbek literal language at the beginning of XX century was tight. Fitrat, being intellectual and alert writer of his time, realized it very well. He tried to find out the causes of this. In order to give full and exact explanation of it, he studied the history of the development of the Uzbek language thoroughly. To his mind, the historical situation and causes of the language development which were barrier for its development:

- The causes related with the change of the state government and their political way. From the point of Fitrat’s view, the first barrier which kept the Uzbek language from developing was Arab’s forcing Turkish nations to include into their governing. The writer emphasized in his article “Poem and being a poet” (1919, written by “Chagatai talks” program) that Turkish nations had owned a great culture and literature before Arab’s invasion and he wrote, “*It was natural for us, Turkish people, to loose our literature and poems as we lost our letters and writing after Arabs invasion*” [4, p. 5]. Changing writing which was in action at that time into Arabic alphabet affected negatively to the development of Uzbek language. In Fitrat’s article all the results of those effect was explained.

The causes related with the cultural life of Turkish people and their attitude to literature. After Arabic invasion, Turkish nations managed to unite religion.

- It is a advantage, but the disadvantage is because of this event, Uzbek literature got under the influence of Arabic and Persian literature both by form and the meaning; all examples of literature was created pretending that literature. Turkish literature which had its own way, fell into a complete new, strange stream. As a result, this literature didn’t go out of imitation; its quality went down, becoming worthless.

On this point Fitrat wrote, “After becoming Muslim, we could not save our literature from imitation; most works in our literature were just imitation of mostly Persian, then Arabs.”According to him, any literature which went to imitation, obviously, turned into bad literature. In general, the writer paid a serious attention to the matters such as

imitation, improper imitation to other nations. Fitrat claimed again and again that imitation was the cause of most historical crisis and tragedies in the social life of Uzbek people.

Chulpon didn't write any work devoted to a language science, but he only expressed his attitude to literal language and its methods in his literal-critical articles due to the subject on the way. One of his such articles was "*The negative of the history*" [6, p. 48]. This article was issued in "Turkistan" newspaper in 1924, 14th of October. In this article his literal-aesthetic views and his attitude to literal language was clearly expressed. Chulpon explained that a literal language, the language of literal works should be formed, developed and advanced under the basis of people's live language. As every active and devoted intellectual of that time, Chulpon had also an opinion that nation must work for the protection of their language and expressed this idea in his article. He struggled for language unity and single literal language, language purity and clarity challenging writers to be responsible for their words.

In one of the active members of «*Chig`atoy gurungi*» ("Chagati Talk") Elbek's scientific heritage there are a series of works devoted to studying linguistic problems. We can bring as examples of them his articles "Let's be literate in teaching the language", "Having unity in newspaper writing", "Spelling problems", his scientific- methodic manuals "The ways of writing", "Native language in primary schools", his historical dictionary with definitions "Lexis and terms". The following conclusions were made while analyzing his linguistic heritage:

- Under all Elbek's works content lie the meanings of the socio-political position of native (Uzbek) language which was under the influence of other languages, setting up its position, developing, respecting and valuing it, always connecting it with the notion of nation, considering it as a main part of national spirituality;
- Elbek tried to change the aims of teaching which was the basis of education, its content, tasks, methods and ways completely, modernize and make it secular. His innovative ideas on teaching children in native (Uzbek) language at school were revolutionary and important for his time;
- Elbek worked out new spelling rules, struggled to simplify and make it firm. The most important is that he created the spelling rules coming out the Uzbek language peculiarities. He supported to adapt the pronunciation and writing, to spread the idea of generalizing and followed the phonetic rules while working out its commands;
- Elbek paid a special attention to the idea of purity to the matters of terminology. He enriched the system of Uzbek terminology with new terms coming out of its inner opportunities.

The formation of national Uzbek language is directly related to Jadid movement. Jadids realized the peculiarities of national language and fulfilled the following actions:

- The socio-political position of Uzbek language had strengthened and its importance had risen to a higher degree; the content of Uzbek literal vocabulary had been enriched with the words of socio-political, cultural-economical, industrial, technical and scientific words creating an opportunity to answer all linguistic demands in above mentioned spheres;
- Uzbek grammar had been worked out completely from scientific view and developed. A number of textbooks, manuals, scientific works and national dictionary had been created;
- Uzbek language had been formed taking into consideration local dialects. Jadids realized that the formation of a

national language, its development and existence has connection with a social life;

- There had been created writing system which could be suitable for all social layers and groups of Uzbek nation. Jadids showed endless devotion to put into practice Uzbek national writing system based on latin alphabet;
- Different literal styles suitable for the demands of the development of society were created and developed. Newspaper style was introduced at that very historic period. Jadids created scientific literal style answering to all the demands of that time and played an important role in their development.

CONCLUSIONS

At the beginning of XX century Uzbek national language was formed and put into new process of development. Jadids used the language and literature means effectively in hastening the development of national pride, national spirit and national mind. They paid a certain attention to purifying the language and spent all their strength and knowledge to deliver it to our future generation in ideal form and content.

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