



THE PROBLEM OF UZBEK LINGUISTICS IN THE SCIENTIFIC HERITAGE OF JADIDS

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Abstract

This article analyzes the classical literature of the beginning XX century, the role of the Uzbek language in society and its coverage by enlightened Jadid scholars.

Keywords: beginning of XX century, Uzbek language, enlightenment, literature, linguistics, classical literature.

Language is a unique sign of the potential and level of culture of an individual and society. The development of the language and literature of each nation is one of the main factors that determine the spirituality of this country. As the President of the Republic of Uzbekistan Shavkat Mirziyoyev said, “Based on the requirements of today’s new stage of Uzbekistan’s development - the period of national growth, large-scale work is being carried out to increase the place and prestige of our native language in society”[1]. The great reforms in our country, the laws and decisions adopted to further strengthen the status of the Uzbek language as the State language, and to raise its status, led to the rise of scientific research in the field of linguistics to a new level.

If we look at the activities of the representatives of the modernist movement, which was evaluated as a separate social phenomenon in the recent past, especially at the beginning of the 20th century, it is understood that it is in harmony with the consistent policy in the spiritual and educational sphere in the republic today.

The native language and literature of any nation is the basis of its national spirit, its own cultural and educational world and national idea. Our enlightened grandfather Abdullah Awloni said, “The mirror of the life of language and literature shows the presence of each nation in the world. “To lose the national language is to lose the spirit of the nation” - clearly confirms this opinion. Indeed, it is inevitable that a people who have lost their language will not have a “spiritual homeland”. The face of the nation, the country’s perspective is reflected in the language and respect for it. In particular, those who thought in this regard did not deny the study of foreign languages, but they themselves studied more than 10 languages, compiled dictionaries containing several languages in this field, and fought for its purity and development as defenders of the Uzbek language and literature. Modernists who know several languages emphasize the





need to learn foreign languages while promoting our mother tongue. After all, in the development of the nation, the mother tongue should have a leading and important place among the languages, and our grandfathers always emphasized the need to ensure its vitality by reading and studying the works of the great oriental classical literature figures Maulana Lutfiy and Navoi. This shows that our modern scientists fought hard for the highness and purity of the national language and literature. The ideas pushed by them have not lost their relevance even now.

When talking about the formation of the Uzbek language, it is appropriate to dwell on the scientific activity of Professor Abdurauf Fitrat, who had a special place in the development of our language at the beginning of the 20th century. Abdurauf Fitrat fought for the purity of the Uzbek language throughout his life, protecting it from the pressure of other languages. It is no exaggeration to say that he is second only to Alisher Navoi, the great thinker of the Uzbek people, for his attention to our native language, his contribution to its development, and his services to its enrichment. Abdurauf Fitrat's dreams about our language are in harmony with Navoi's thoughts. The scientist often emphasizes that the Uzbek language is not inferior to other languages in terms of vocabulary, word formation possibilities, completeness of grammatical rules [2:38].

One of Fitrat's contributions to Uzbek linguistics is his views on language development. In his literary work entitled "Rules of Literature", the scientist touched on the issue of the development of the Uzbek language vocabulary and wrote: "If we do not insist on introducing new words into our language in three ways, we will stop enriching our language. We will make these anew (uchg'ich), we will take them from yachts (elektrik), we will re-introduce forgotten old words (kurultoy).

Abdurauf Fitrat for the purity of the Uzbek language today! fought, we protected it from the pressure of other languages. In this regard, he ranks second after Alisher Navoi, the great thinker of the Uzbek people. Fitrat's dreams about our language are in harmony with Hazrat Navoi's thoughts [3:21].

As the first Turkestan enlightener, Makhmudkhodja widely promoted and supported the idea of language unity of Bekhbudi Gasprinsky. At first, he, like most Muslim intellectuals of the time, was interested in the idea that Russian Muslims should have a single language. Makhmudkhodja Behbudi conducted a unique survey and experiment in the cities of Turkestan regarding this issue. In this respect, Bekhbudi can be seen as the first sociologist among the Turkestans.

During this sociological research, Makhmudkhodja Bekhbudi read various newspapers to ordinary people who did not read newspapers at all and did not know the languages of other Turkic peoples. As a result, in this regard, he gathered opinions on the "language" of newspapers read and broadcast in different regions of Turkestan, and



gave a general conclusion. Bekhbudi concluded that the language of Ismail Gasprinsky's "Tarjiman" newspaper, Abdurashid Ibrakhimov's "Mir'ot" magazine, known as Abdurashid Qazi at the end of the 19th century and the beginning of the 20th century, and the newspaper "Ulfat" are more understandable for Turkestans.

Makhmudkhodja Bekhbudi continued his thoughts on the single universal literary language and said, "the benefits of the unity of the language are very well known. After all, the common language is the basis of friendship, love, mutual support and cohesion", he came to a practical conclusion.

Bekhbudi proposed a "middle dialect" of Persian along with Turkish for Turkestan. As a practical result of this proposal, it is possible to show the magazine "Oyna" published by Makhmudkhoja Bekhbudi in Samarkand in 1913-1915. I. Baldauf, a German historian, evaluates Bekhbudi's initiative as expressing and showing that he agrees with his students.

In 1909, Bekhbudi raised the issue of bilingualism in Turkestan in his article entitled "School language in Turkestan" for "Tarjiman", long before the publication of "Oyna". Bekhbudi wanted to draw attention to the importance of Turkish and Persian languages for Turkestans and expressed his support for the inclusion of both languages in the school curriculum. The scientist tried to prove his ideas with the following evidence:

- 1) Most urban residents in Turkestan can easily communicate in Turkish and Persian;
- 2) In some regions, a mixed form of these two languages is used;
- 3) Writing applications to official agencies in Turkish;
- 4) Shari'i fatwas should be written in Persian and recorded in Turkish, and this method should be followed throughout Turkestan.

"In order to be aware of the science of our world, it is necessary to know one of Russian, German, French, English, Italian, Arabic, Japanese languages, and if you don't know them, a person who knows the literature of the Caucasus or the Crimean dialect will be a means to share information with the world. But what is the use of the ancient Chigatay, Mongolian, Orkhon and Sahra languages? And what sciences and sciences are there in those languages? The Persian and Arabic words added to our current word bring us a degree closer to Arabic and Persian. It is a means to get closer to science books. Some of our brothers have pure mother tongue. But they cannot establish schools, madrasas, science and scientific books in their mother tongue. Because there are no words. If the language is progressive and cultural, then the current language will be changed. Also, the law of returning to the language of a thousand years ago is against nature" [4: 306-311].



Makhmudkhodja Bekhbudi concluded that it is appropriate to teach Turkish and Persian languages together in the schools of Turkestan, based on the proofs and arguments presented at the end of the above article.

Abdulla Qadiri's literary language skills can be compared to a treasure of durs. The reader, who has read the stories, feuilletons, comics of the writer, will be a direct witness to this. The words of Toshpulat Tajang and Kalvak Mahzum are completely different from each other. If the writer writes a feuilleton under the pseudonym "Ovsar", it is different from the piece written under the pseudonym "Dumbul". An uninitiated person may think that these two works were written by two people.

In fact, although less than a century has passed, even now we are obliged to heartily acknowledge Abdulla Qadiri's incomparable contributions to the development of the Uzbek literary language, and praise the skill of the writer and his beautiful pen. Julkunboy lived on the border of two centuries and two different regimes. He compared the life of the dying "Khan periods", the people of that time who were "Muslim-born" and the people of modernizing Turkestan. Therefore, the combination of classic prose and new Uzbek literary language is clearly observed in the language of his works. Most importantly, this poetic language is very suitable for Abdulla Qadiri's works, especially for the essence of his novels.

Abdulla Qadiri appreciates the brevity and precision of the expression of thoughts, the way of conveying a lot of meaning with few words, and teaches to reduce unnecessary words and sentences in writing. It is not good for a writer to understand what he wrote alone and not to be understood by others. Paying attention to each word in the text of the work, he also discusses the issue of "removing a word or adding a word". Regarding the knowledge of the native language and the language of the neighboring nations of the people of Ijad: "A writer must thoroughly study the language and folklore of his people, and it is a virtue to know several languages, especially the languages of close neighbors. Only then will his language be enriched, his work will come to life," he writes... [5:4]

From the above points, it can be concluded that the Jadids understood the purpose of mother tongue education not as educating a simple literate believer, but as educating a literate (cultured) person with a national spirit who is aware of modern science and technology basics. At the same time, they saw the mother tongue as not just a means of communication, but as a symbol of love for the Motherland, national pride, respect for ancestors, and therefore honor for generations. Indeed, a nation that preserves its language also preserves itself.



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