

THE VIEWS OF THE JADIDS ON LANGUAGE, WRITING AND SPELLING

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Abstract. In this work, brief information is given about the reformism of the Jadids in Turkestan, their creation of a national school system in the country, as well as the creation of new schools and the reforms of the teaching system, language, writing and spelling rules in these schools.

Keywords: A. Bennigsen, M. Begiyev, Mahmudhoja Behbudi, Translator, Ismail Gasparali, Common language and literature, Language unity, Manifesto.

Introduction.

Although the ideology of the reformist movement, which entered the history of the Eastern nations under the name of Jadidchilik movement, was formed in the Muslim world in the 19th century, it entered Turkestan on the eve of the 20th century. Most of the studies until today point to the Ottoman state or Egypt as the place where the current of Jadidism originated. In fact, in these countries, which are parts of the Islamic world directly adjacent to the Western world, in the next three centuries, as a result of the deep relations with Europe and the influence of the socio-economic and scientific-technological progress achieved by the Western world, the ruling classes and intellectuals It is true that there was a reformist movement. In our opinion, the reform movement in the Ottoman Empire and its former colony Egypt is better called “Westernization” or “Westernization Movement” than Jadidism. Because the reform efforts in these countries often took the Western development models and accepted the procedures of one or another European country in every issue. After all, the following three principles are emphasized in the attitudes of the Muslim world to Western civilization, which is gradually entering its life:

1. Prejudice. Denial of everything associated with the West.
2. Follow up
3. Recognition. Admitting that the West is superior in many issues, starting to respond, trying to create an alternative system.

Dwelling on these specific aspects of the Muslim reformers in Russia, A. Bennigsen writes as follows: “... they sought answers to all questions of a political, social and religious nature from the Qur’an and Hadith much earlier than the Arabs, Turks, Persians and Indians. He was one of the Islamic thinkers who proclaimed the right of every Muslim. Their influence on the reform movement not only in Russia, but also in the entire Muslim world was very important. Due to their work, little known in the West and by Muslim historians The rejected Islam ceased to be an obstacle to progress and the way was opened for reforms in language, education and political organization.”

Although the Jadidist movement in Turkestan developed rapidly at the end of the 19th century, its role in social life increased after 1905. After the Tsar's Manifesto of October 17, 1917 was published in Russia, Turkestans, along with millions of “non-nationals” of the empire, began to enjoy freedom of language, religion, and press. The Jadidist movement went from a hidden state to an open state of operation.

As it is known, Jadidism first of all appeared as an enlightening movement, Jadids started their activities by opening schools, writing textbooks and publishing press publications. The Jadids' views on language, writing and spelling were also reflected in their practical actions. The Jadid press also published many special articles on these topics, which are not indifferent to any Jadidist, and the credo of the Jadidist movement in terms of language, writing and spelling can be learned from these sources.

When the Jadids began the struggle to create a national school and a national press, they felt that success in these two integral aspects of national life could be achieved through the development of the national language and the formation of a new literary language. Therefore, it can be said that the issues of language, writing and spelling were one of the issues in the focus of the Jadidist movement. Jadids' efforts and reforms in language and spelling were hindered by two social forces:

1. Czar's administration
2. Ancients

The Jadids had to carry out their work in this regard in the process of dealing with these obstacles. Let's take a look.

It is known that Tsar's administration has been trying to suppress this movement and lower the attention of the people from the very first time when the current of Jadidism appeared. For example, Hazrat Aleksey, director of the Kazan Theological Seminary after Ilminsky, told the Ministry of Internal Affairs of the Empire that after 1905, new schools were opened among the Muslims in the empire and studies were conducted in the native languages of the native peoples, new newspapers and magazines were published, and they were also published in the national languages. He wrote a special report called "The current movement among Russian Muslims" and said that these movements are pan-Islamic and a very dangerous situation for the Russian Empire. It can be seen that the most basic right of every person and people - the right to communicate in their native language - frightened the Tsar's officials in such a way that this case was extended to the Council of Ministers and the State Duma and a special commission was formed. It is known that the activity of this commission was severely criticized by the Muslim deputies in the Duma.

One of the first conflicts that arose between the Jadids and the ruling circles of Russia was the debate over whether or not to give non-Russian nationalities in the empire the right to receive education in their native languages. This issue was specifically discussed at the meetings of the State Duma in 1910, and representatives of the right forces in Russia came out with the demands that "education should be in the hands of the government, in the hands of the Russians, schools should not be opened without permission, and studies should be in Russian." . Russian leftists argue that non-Russians have the right to open schools and receive education in their mother tongue, provided permission is granted. The Muslim faction states that education should be left to the discretion of the nations, that education should be in the mother tongue of each nation. The Jadids in Russia, including the Jadids of Turkestan, were of the same opinion.

In this article, the author of which is undoubtedly Gasprali Ismailbey himself, the objections in this regard are stated as follows: "The dialects of the Samarkand, Ferghana, and Syrdarya continents are the old Chigatai dialect. The literary remains of this dialect are It is known to the world. Even the oldest and most important of Turkish language literature is dead. The Turkestan, created by Taftazani, Ahmad Yassavi, Ali Kushchi, Alisher Navoi and poets, will die without

“language” and “literature”? At a time when the language of the nation was not literate, it is claimed that the language of Turkestan was divided into Farsi three or four hundred years ago by writers such as Lomonosuf and Pushkin. Today, Turkestan is a belison. .

The initiatives of the Jadids belonging to the Muslim Turkic peoples in Russia at the beginning of the last century to create a new common literary language is a sign that they were in a romantic mood in this regard. Gasprali from Crimea, M. Begiyev from Tatarstan, Mahmudhoja Behbudi from Turkestan agree on creating a single literary language for Turkic peoples. Gasprali's “Tarjimon” newspaper was the main pulpit promoting this idea at that time.

It is known that many articles on the implementation of this idea were published in the early 1900s issues of “Tarjimon”. Especially during the debates on language in 1906, the opinions on this topic occupied more space than the newspaper pages.

“The issue of language unity is a matter of life and death for us, and we will not retreat a single step in this matter,” Gasprali Ismailbey wrote on December 18, 1906. “There is no way for us to retreat. Long live the nation! “Language unity”, the need for a “common language and literature” became absolutely clear. Turkic-Tatars in Russia will conduct conversations, documents, and correspondence in the common Turkish language at their meetings and meetings. This year (1906 - emphasis is ours - J.E.) literary writers, writers and publicists, nine out of ten spoke in the common Turkish language. This year, despite the appearance of more than twenty new newspapers, the number of subscribers to “Tarjiman” did not decrease. It even increased in some places. is the result of language unity.

“Tarjimon” is a common national newspaper. Its language is also a common national language. Long live the nation! He lived together, because he understood the need for unity in language and thought. The language unit is the literature unit. This, in turn, will ensure the freedom of the nation as the basis of unity of work and movement.

Therefore, in particular, 1906 was the “year of language” in Gasprali's words. For example, in 1906 in Nizhny Novgorod, at a congress attended by 600-700 representatives of Russian Muslims, the issue of creating a common literary language was raised. It was decided to gradually form this language and use it in communicative practice.

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