

Mahmudkhoja Behbudi's Views on the "Language Issues"

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ABSTRACT

Mahmudkhoja Behbudi's articles on language issues such as "Not two, but four languages are necessary", "Every nation is proud of its own language", "Language issue", "The word "Sart" is unknown" are analyzed in the article. On this basis, the linguistic activity of the scholar was researched and opinions were expressed about its role and importance for the modern linguistics science.

Keywords: Language, four languages, Farsi-Tajik, Arabic, English, French, Turkish, Sartian, plain language, literary language.

INTRODUCTION

Enter. SH. M. Mirziyoyev the President of the Republic of Uzbekistan said in his speech at the 30th anniversary of the granting of the status of the state language to the Uzbek language: "The history of the Uzbek language, which belongs to the large family of Turkish languages, is closely connected with the centuries-old past of our people, its dreams, aspirations, pains and dreams, triumphs and victories" [1]. From this point of view, at the end of the 19th century and the beginning of the 20th century, Mahmudkhoja Behbudi, who was "one of the most prominent figures in the social and political life of Central Asia", "as a great nationalist and patriot, was in the forefront of Uzbek enlighteners" [3:125-129; 4:3-38] and, like his colleagues, he

worked to develop the political consciousness and thinking of the nation. As the main way, he made a great contribution to the most important works, such as opening schools of a new method and creating textbooks for these schools, establishing a press and thus forming the Uzbek national language, and creating standards of the literary language.

MATERIALS AND METHODS

Textbooks and a number of articles written by Mahmudkhoja Behbudi prove that he was a potential scientist, intelligent and accurate linguist. As a linguist, he wrote articles such as “Not two, but four languages are necessary”, “Every nation is proud of its language”, “Language issue”, “The word Sart is unknown”. In them, he tries to think about the important issues of his time.

Scientist’s article “Not only two, but also four languages are necessary” was written in 1913 and published in the 1st issue of “Oyna” magazine, which he founded. As the title of the article suggests, the author asserts that knowing multiple languages is required for every Turkestan. Behbudi emphasizes that every nation should know Persian-Tajik, Arabic, Russian and even one of the European languages in addition to their mother tongue and writes: “We Turkestans should know Turkish, Persian, Arabic and Russian. The reason for Turkish, that is, Uzbek, is that most of the people of Turkestan speak Uzbek. As for Persian, it is the language of madrasa and udabo (scholars, etc.). To this day, Persian poetry and prose books have been taught in old and new schools all over Turkestan.

In all madrasahs, Sha’i (shar’i, that is, related to Sharia - etc.) and religious books are taught in Arabic, but the translations of the “mudarris” are Persian. This rule, that is, the textbook is Arabic, the teacher is Turkish, and the description and translation are Persian [2:150].

According to Mahmudkhoja Behbudi, three languages have been used in Turkistan since ancient times. The influence of these languages on each other is also visible in the works of schools and madrasahs. For this reason, Mahmudkhoja Behbudi felt sorry for this situation and wrote about the need to reform it:

"...But gradually, neglect of education and reading (difficulty, etc.) appeared in the old-fashioned way, and now it has reached a point where people Ninety-nine out of a hundred literate people do not have a perfect literary work in these three languages. That is, it is necessary to reform the method of education and training..." [2:150].

In this article, the language of the population living in the cities and villages of Turkestan is discussed. According to the scientist, there are Persian-speaking cities and villages in Samarkand and Fergana regions. The language of the residents of Bukhara is Persian. It is known that the history of Turkish-Persian bilingualism goes back a long time. In this regard, we read the following comments in the article: "We are fortunate that we know Turkish and Persian without education. It is necessary to know every Turk as a Persian and every Persian as a Turk" [2:151]. In addition, the article contains noteworthy points about the need to know Russian and foreign languages (French, any foreign language in general - etc.) [2:152].

Mahmudkhoja Behbudi puts knowledge of foreign languages at the level of a political issue. Indeed, language is politics. Where the language policy is broken, the nation also declines. Language plays an incomparable role in the realization of the identity of each nation, in the formation of national consciousness and thinking in the young generation. Mahmudkhoja Behbudi correctly understood this function of the language in his time. In the article "We need four languages, not two", the scientist writes: "It is necessary for us to learn Russian for our own benefit, to study in government schools. Let's go to government jobs. Let us serve our country and our religion. Let's progress while being Muslims. Today, commercial work, industrial and country affairs, even the religion of Islam and service to the nation will not be without knowledge. For example, it will be possible for us to speak for the benefit of our religion and nation to today's "Royal Duma". But we don't have someone to talk to us. Then you should go and study for ten days, you should be aware of the times and the law" [2:152].

Another of Behbudi's articles on linguistics is called "Language issue". The article was written in 1915 and was

published in issues 11-12 of “Oyna” magazine. The article discusses a number of topical issues related to the spelling and literary norms of the Uzbek language. In addition, it can be observed that Turkic languages are studied by separating them into certain groups depending on the level of influence of Arabic and Persian languages. According to the linguistic literature of that time, the language that adopted Persian and Arabic the most was Ottoman Turkish. This language was cut off from the common language, and only an intelligent person could understand what was written in it. Ottoman Turkish is considered the literary language of the Turkish people. Mahmudkhoja Behbudi writes the following in the article: “Some groups of Turks have taken Persian and Arabic so much that their language is called “Ottoman language” combined from Turkish, Persian and Arabic. It is impossible to write these three languages in the Ottoman dialect without knowing their literature and rules...” [2:183].

From the author’s thoughts, it can be understood that the literary language can be nourished by the living language of the people and can be enriched on this basis. The scientist distinguishes between the living language of the people and the literary language. He examines several Turkic languages, and on this basis, states that although the Azerbaijani and Crimean Tatar languages are close to the Ottoman Turkish language, the influence of Arabic and Persian languages has been minimal.

One of the serious issues raised in the article “Language issue” is that the Uzbek (Chigatay) language is a multi-dialect language. Behbudi writes that not only the Uzbek language, but also other Turkic languages are multi-dialect languages: “One of the most important issues of the new press in the Uzbek-Chigatai, Tatar, Azerbaijani, Kazakh and Turkmen dialects, which are branches of Turkish, is, of course, dialect, it’s a matter of spelling” [2:183]. In the same way, opinions were expressed regarding the diversity of the dialects of the Turkestan region and the fact that this situation may cause specific difficulties in the standardization of the literary language: “To the language and dialects of the peoples of the future Turkestan or Asia Vasati (Central Asia, Central Asia - etc.): to Turkestan itself the relevant

dialect is the Chigatay dialect of the Turkish language, and the book "Navoiy" is an important book of this dialect. But for a long time in Turkestan, culture, empire, and literature have become cultural (depression, etc.), so the people have corrupted this dialect. Not only spoil it, but also every city of Turkestan and even some towns and lakes (villages, etc.) have a different dialect. For example: anda, munda, shunda are spoken in this case: ul yerda, bul yerda, shul yerda; o'tda, bo'tda, sho'tda; etta, betta, shetta; o'rda, bo'rda, sho'rda; o'ra, bo'ra, sho'ra[2:184].

Another important issue put on the agenda in the article "Language issue" is the formation and development of the literary language. The second part of the article is devoted to this issue. The author himself admits this: "In the previous article, I briefly wrote about the significance of the Turkish language. Now I write impartially, simplifying the language completely and making it more literate"[2:185]. Behbudi emphasizes that the norms of literary language come into a certain norm where daily press publications are published and are widely popular among the people. In addition, it shows that the development of the language of the press is superior to the living language of the people. In fact, as the scientist noted, the language of the press in Russia and the Caucasus was much more developed and entered a situation different from the language of the street. According to Mahmudkhoja Behbudi, this situation is also observed in the language of the Tatar press and live language. The scientist divides the language of the press of that time into literary language and scientific language. This is typical of most of the enlightened people of that time. Behbudi writes: "...Caucasian press has been literary since the beginning, the press has been influencing the literary language on paper, the language and words of the people for decades, which is known to those who pay attention in those regions. The common language of any dialect does not enter the press. Although it is included, it is not included in school pamphlets and scientific books. After all, it is impossible to write scientific, literary, educational, and religious books purely in (pure, etc.) common language"[2:185-186].

RESULT AND DISCUSSION

After all, Mahmudkhoja Behbudi considers the language of the press as a means of forming the literary language and developing its spelling standards. Another one of the issues discussed in the article “Language issue” is the attitude towards words and terms borrowed from other languages. In the early 20th century, the issue of renewing Persian-Arabic borrowings, which make up a large layer in the lexicon of our language, and borrowing them into Uzbek language was sharply put on the agenda by enlighteners. Articles published in the press of that time can give us a reason to say so. Mahmudkhoja Behbudi undoubtedly participated in the debates surrounding this issue, and expressed his attitude to the issue as a progressive enlightener of his time. The scientist’s attitude to this issue is more advanced. At a time when many enlightened people put the issue of abandoning the assimilations and replacing them with Turkish words on the agenda, Behbudi says that it is not good to make hasty judgments in this area, that it will take a hundred years for such an important and difficult task to be completed: “This language issue is caused for a lot of controversy with the Russia Muslim press, which is actively and practically resulting in the defeat of the supporters of the common language and simple language. In our Turkestan press, of course, this issue is covered from the beginning. As a result of this, the respected “Sadoyi Turkestan” is writing articles on the language issue of our friend. Some people invite to call the guest as “qo‘noq”. However, only a Turk understands when he says “qo‘noq”. When we say “guest”, our Persian Muslim relative also understands what the Turk understands. “to make away Persian and Arabic words from our language” is one of many easy dreams, but impossible to fulfill. For example, “Sadoyi Turkestan”, should be changed into “Turk eli dovushi” as well as Turkestan should be written as “Turk eli” or “Turk eri”...” [2:186].

In the same article, it is emphasized that their expulsion from the vocabulary of the nation’s language, which has been used for centuries, will have bad consequences. The scientist warns that the abandoned words may be replaced by words from

another dominant language. Mahmudkhoja Behbudi's prediction was confirmed a few years later. As a result of the threatening policy of the Soviet state against the languages of the nations, Russian words began to take the place of Persian and Arabic borrowings in our language. Behbudi was able to foresee that this would happen and warned our people about it in time: "Turkey, who has been under the influence of the Persian and Arabic language, culture and kingdom for several thousand days, let alone remove them from their influence in another few thousand days, it will stay under the pressure of other developed nations' dictionaries" [2:187].

Another of the issues put on the agenda in Mahmudkhoja Behbudi's article "Language issue" is the issue of distinguishing the living language of the people from the scientific and literary language. Behbudi explains the essence of simple (colloquial) language and literary-scientific language, their function as follows: "... Why is simple language necessary? To talk with the people around you. Why do you need literary and scientific language? To know and use existing science and history. Now we need to make the environment, that is, our surroundings, literate, enlighten, that is, illuminate with science. If knowledge is a science, it will not subject us to language, but it will make us subject to it. Now this simple language is different in each village and neighborhood. But it is impossible that the scientific and literary language should be in the mother tongue of every village and start from there[2:188]. To prove this, the scientist cites as an example that English, French, Russian and Ottoman Turkish press language and the language of textbooks and manuals in schools are exactly the same. In order to be aware of world science, it is necessary to know many languages. This issue was put on the agenda as the most important political-social, economic and cultural problem of those years. The scientist writes: "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, knowing the literature of the Caucasus or the Crimean dialect will be a means to know about the world" [2:188].

CONCLUSION

The article “Language issue” emphasizes that no language lives and develops in a pure state. Mahmudkhoja Behbudi notes that even the most advanced English language has adopted tens of thousands of words from other languages. That's why “... it is impossible to speak and write only Turkish forever. We will write as little Arabic and Persian as possible. Let's not waste time looking for all science terms and dictionaries and Turkish”[2:189]. Mahmudkhoja Behbudi's views on the language issue indicate that he is a strong nationalist and patriotic figure. His opinions on the relationship between the living language of the people and the literary language, multilingualism, spelling and orthography, punctuation and etymology have not lost their relevance. The views of the scientist in this regard have great scientific value even now. Therefore, the study of Mahmudkhoja Behbudi's linguistic views is one of the important tasks facing our linguists.

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