



VIEWS OF THE MODERNS ON 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, and the creation of new schools and the reforms of the teaching system, language, writing and spelling rules in these schools.*

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

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. In the majority of studies to date, the Ottoman state or Egypt is indicated as the place where the current of Jadidism appeared. 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 contacts 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, it is better to call the reform movement in the Ottoman Empire and its former colony Egypt as "Westernization" or "Westernization" rather 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 related to the West.
2. Follow up
3. Recognition. Admitting that the West is superior in many issues, starting to respond, trying to create an alternative system²⁵.

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 declared that it is 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. Thanks to their work, Islam, which was little known in the West and denied by Muslim historians, ceased to be an obstacle to progress, and the way was opened for reforms in terms of language, education and political organization"²⁶.

²⁵ Kasimov B. National revival: courage, enlightenment, dedication. - Tashkent: Spirituality, 2002. – p. 85.

²⁶ Беннигсен А. Мусульмане в СССР // Панорама-форум, 1995, N 2, с.80. Such an ancient approach to Islam is very much needed today. In order to implement President Bush's idea of democratization of the Middle and Middle East in order to ensure the victory over terrorism, it is necessary to realize the progressive potential that exists in the basis of



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 Manifesto of October 17, 1917 was published in Russia, the Turkestans, along with millions of “absurds” of the empire, began to enjoy freedom of language, religion, and press. The Jadidist movement has moved from a hidden state to open working conditions.

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 could be achieved in these two integral aspects of national life by developing the national language and forming 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. The efforts and reforms of the Jadids in terms of language and spelling were hindered by two social forces:

1. Tsar's administration
2. Ancients

The Jadids were forced 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 the tsar's administration has been trying to suppress this movement and lower its attention among the masses of the people since the beginning of the current of Jadidism. For example, Aleksei Hazrat, the director of the above-mentioned Kazan religious seminary after Ilminsky, said that after 1905, new schools were opened among the Muslims in the empire and studies were conducted in the native languages of the local peoples, new newspapers and magazines were published, and they also In particular, he wrote a special report to the Ministry of Internal Affairs of the Empire 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 matter 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 Duma²⁷.

One of the first conflicts that arose between the Jadids and the ruling circles of Russia was the debate on whether or not to give the right to education in their native languages to non-Russian nationalities in the empire. This issue was specially discussed at the meetings of the State Duma in 1910, and the representatives of the right forces in Russia came out

Islam, like any other world religion, to show the world that this religion is a modern and progressive religion. it is necessary to demonstrate. It is no secret that the conservative interpretation of Islamic beliefs by scholars in some countries in the Middle East is ideological food for terrorists. This issue was also emphasized in the appeal of some Arab scholars to Bush - the explanation is ours - J.E.

²⁷ Kasimov B. National revival: courage, enlightenment, dedication. - Tashkent: Spirituality, 2002. – p. 41-42.



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 are of the opinion that non-Russians have the right to open schools and receive education in their mother tongue, if permission is granted. The Muslim faction states that education should be left to the discretion of the nations, and that education should be in the mother tongue of each nation. Jadids in Russia, including Turkestan jadids, were of the same opinion²⁸.

In this article, the author of which is undoubtedly Gasprali Ismailbey himself, the objections in this regard are stated as follows: "The dialects of Samarkand, Ferghana, Syrdarya continents are the old Chigatai dialect. This dialect is known worldwide as a literary masterpiece. Even the oldest and oldest of the Turkish dialect literatures, lisoniyun, is ahead of them. How can Turkestan, created by Taftazani, Ahmed Yassavi, Ali Kushchi, Alisher Navoi and others, die without "language" and "literature"? At a time when the language of the Russian nation was not literate, there is a claim 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 belinson, what kind of judgment is being made?"²⁹.

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 the 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 of "The Translator". Especially in 1906, during the debates on language, 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 take a single step back on this issue," Gasprali Ismailbey wrote on December 18, 1906. - There is no way for us to retreat. Long live the nation! The need for "unity of language", "common language and literature" has become absolutely clear. Turkic-Tatars in Russia will speak in the common Turkish language at their meetings, meetings, documents and correspondence will be conducted in the common language. This year (1906 - emphasis is ours - J.E.) nine out of ten of the literati, writers and publicists spoke and wrote in the common Turkish language. Despite the fact that more than 20 new newspapers have appeared in different places this year, the number of subscribers to "Tarjimon" has not decreased. It even increased in some places. This is the result of a common language unit.

"Tarjimon" is a 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

²⁸ Kasimov B. National revival: courage, enlightenment, dedication. - Tashkent: Spirituality, 2002. – those pages

²⁹ "Tarjimon" newspaper, March 4, 1911.



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 action”³⁰.

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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7. www.edebi.net
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³⁰ “Tarjimon” newspaper, December 18, 1906.