

Views Of Representatives Of The Samarkand Jadids School On Language Teaching

Rakhmatova Dilafruz Nusratilloevna

Associate professor of
Samarkand State Institute of Foreign Languages

Abstract. *The issue of language teaching was raised in Turkestan at the end of the 19th – beginning of the 20th centuries. Some of the Jadids made their proposals regarding the common Turkic language and the national language, and some raised the issue of the native language. The article concerns the ideas of teaching the native language in the spiritual and educational activities of the Jadids.*

Keywords: Turkestan, Jadid schools, national language, all-Turkic language, native language, Russian-native schools, language teaching, religious and modern education.

Introduction. The end of the 19th century and the beginning of the 20th century can be recognized as a new era in the stage of formation of the Uzbek language. It is observed that the representatives of the Samarkand Jadids school had different opinions on the issues of teaching the national language and the native language. First of all, what is the national language? Is the national aspect of the language is manifested in written texts or only in the oral text, does the national language belong to a single nation or is it the wealth of an entire nation? Is it an aspect that determines the moral, spiritual, and cultural aspects of the peoples who historically live in one region economically as a whole, or are there other differences?

Literature review and methodology. In order to find answers to such questions, it is necessary to pay attention to the number of people living in the territory of Turkestan and their nationality in the mentioned period. In 1897, the total area of Turkestan Governorate was 1,738,918 km² and the population was 5,280,692 people. Among them, Uzbeks, Kazakhs, Kyrgyz, Tajiks, Turkmens, Karakalpaks formed the main indicator. Also, there were other ethnic groups in the ethnic structure of Turkestan population. The population of Slavs (Russians, Ukrainians, Belarusians) in 1897 was 197,240 people. In 1914, this indicator reached 406,607 people.¹ Taking into account the fact that at that time Samarkand was part of the Bukhara Emirate and the Jadids focused on language teaching not only in Samarkand, but also in Bukhara and Turkestan schools, we present the following information. At the beginning of the 20th century, the territory of the Bukhara Emirate was 225,000 km². The population was approximately 2-2.5 million people. Uzbeks, Tajiks, Turkmens, Kazakhs, Kyrgyz, Karakalpaks, Jews, Persians, Arabs lived there. The majority of the population in the emirate - about 1.5 million of people were Uzbeks.²

According to the information provided by Mahmudkhoja Behbudi, the leader of Jadids in Turkestan, in 1894, in Samarkand, there were lived “39,000 Uzbeks, 200,000 Tajiks, 210,000 Kazakhs, 30,000 Arabs, 2,000 Afghans, 18,000 Europeans, 4,000 Jews, and 2 500 Gypsies, also 8 000 representatives of other nations”³.

Was it right to create a national language for so many people and representatives of different nations and peoples or to promote this idea? Or Ismailbek Gaspirali’s tactic of creating a common language for all Russian Muslims was correct? And, finally, how reasonable was it to use the Azerbaijani, Ottoman Turkish, and Tatar languages as the basis for the common Turkic language?!

True, as we noted above, there were those who supported the idea of creating a common Turkic language in Turkestan. They aimed to unify the Muslim regions of Russia and, if necessary, to establish an independent state along with the generalization of the language.

There is only one answer to our above questions. It was necessary to teach the native languages of the representatives of the majority of ethnic groups living in Turkestan, to create textbooks in these languages, and to publish newspapers and magazines. As long as “every nation is proud of its language”, the Kazakh, Kyrgyz, Tajik, Turkmen, and Yiddish languages should not be overshadowed by the Uzbek and Russian languages. In this the patriotism and love for nation of Jadids were manifested.

For example, serious issues related to the reform of the education system and language policy form the basis of the work of Mahmudkhoja Behbudi, one of the leaders of the Jadids movement.

Discussion and results. M.Behbudi criticizes the educational system of Russian-native schools that was in force at that time. He says that those who graduated from them are illiterate. In the article “Ethiyoji millat” he admits that to be an intellectual, special education is necessary, “one should study Russian, be the owner of the national language and writing, which is enough to

¹ Nasafi A. Turkestan at the beginning of the 20th century. <https://e-tarix.uz/vatan-tarixi/735-maqola.html>

² Shamsutdinov R. and others. Vatan tarihi. (14th-early 20th centuries). Chief editorial office of “Sharq” publishing-printing joint-stock company: -Tashkent. 2003. - p.256.

³ Behbudi Mahmudkhoja. Selected works. Volume II. Sart suzi majhuldur. -Tashkent: Akademnashr. 2018.- p.34.

talk about science, motherland, and religion”⁴. What is necessary first for the development of the nation? Scholars with religious knowledge should study modern knowledge even if it is in a foreign language, and people with modern knowledge should learn religious information in Arabic. It can be seen that a person who has learned both Arabic and one of the foreign languages will have a different worldview. Especially the knowledge of those in the field of education should be “strong”. It is necessary to know not only the national language, but also the Russian language, in order to understand the real purpose of the current events. The writer who emphasized it also shows the effect of this. It is mandatory to learn Russian in Jadid schools, if the Russian language is introduced in primary education and strengthened in the upper grades, in the future “they (people) will enter the administrations of our government, that is, become officials and serve us, Muslims”.

Uzbek historian Dilorom Alimova said that the concept of language was revealed in the article of Behbudi called “Not one language, four languages are needed”, that is, because we live in the Russian Empire, we need to know the Russian language. We need to understand how we are being controlled in order to develop the tactics of our movement⁵. According to Behbudi, based on historical facts and his own observations, it is necessary to know four languages in Turkestan: Uzbek, Tajik, Arabic, and Russian. The reason for knowing Uzbek is that the majority of the local population speaks this language, and Persian is the language of madrasas and literature, and existing poetic and prose works are written in this language. Sharia and religious teachings are given in Arabic.

As an intelligent linguist, M. Behbudi notes that it is necessary to know Persian in order to enjoy the works of Firdawsi, Bedil, Saadi, and Mavlono Rumi. In order to understand the works of writers such as Fuzuli, Navoi, Boqi, Somi, Abdulhaq Homid, Akrambek, Sanoi, Nobi, Noji, it is necessary to know Turkic. The works of “Tolstoy, Jules Verne, Socrates, Hippocrates, Plato, Kepler, Copernicus, Newton” have also been translated into Turkic, “you should feel the taste” of these works. “If we do not know Arabic, religion will be lost, and if we do not know Russian, the world will be lost,” he warns his contemporaries. A far-seeing writer who knows the politics of the time draws a conclusion: it is necessary to learn the language!

One of the main goals of the Jadid movement in Turkestan was to make the people literate. They opened schools and focused on teaching secular subjects along with religious knowledge.⁶

Mahmudkhoja Behbudi worried about the crises occurring in the education system of his time, he saw the causes and ways out of the situation in learning a language and restoring its status. M. Behbudi in the article “Memoirs of Ferghana” regrets that there is no mullah in Turkestan who is proficient in languages, for example in Persian, Arabic and Turkic, there is not even a single expert mullah in two languages. He stated that this is causing the decline of science and the crisis of the nation day by day⁷. According to him, mudarris (*teachers of madrasas*) study in Bukhara, and the language of Bukhara is Persian, and Turkic speakers are also obliged to learn Persian. Students from the eastern regions of Turkestan “learn Persian, be it Turkish, Tatar, Kyrgyz, Turkmen” and “teachers teach their students exactly what they have heard and received from the Persians, probably with some defects and editing”.

Applying knowledge that one does not know, does not understand, or has not yet understood in the field of education will have negative consequences.

Mahmudkhoja Behbudi notes that the creation of a national language and, accordingly, the need to know several languages perfectly, gives conclusions within the framework of the politics of the time in every article on the language. In particular, in the article “Memoirs of Ferghana” he looks for ways to eliminate the problems that arose. They should contact the merchants and shopkeepers, that they deliver the newspapers and magazines they have read in Turkic to the madrasahs, so that the teachers and students are aware of the events happening in the society, enjoy Turkic literature, and increase their religious and secular knowledge.

Conclusion. In general, the views of the linguist scientist about the national language and native language are reflected in several scientific, educational-cultural, socio-political articles. In all this, the writer calls for language learning. His promotion of learning the Russian language is related to the politics of the time.

The main indicator of independence is the national language. A country with a developed and respected national language will not be a slave to other nations. Especially paying attention to the language of representatives of other nationalities living in the territory of one country is considered the highest level of patriotism.

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⁴ Behbudi Mahmudkhoja. Selected Works, Volume I. - Tashkent: Akademnashr, 2018. - p. 346.

⁵ Alimova D. Reasons for the Jadids movement in Turkestan. <https://www.uzanalytics.com/tarix/10076/>

⁶ Rakhmatova Dilafruz. Til urganishning foydasi (*The benefits of language learning*). The journal “Language and Literature teaching”, 2023, #5.

⁷ Behbudi Mahmudkhoja. Selected Works, Volume I. - Tashkent: Akademnashr, 2018. - p. 299.

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