

## THE CONTRIBUTION OF DJADIDS TO THE DEVELOPMENT OF UZBEK LITERARY LANGUAGE

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### Abstract:

The article discusses the role of the Jadids in the development of the Uzbek literary language, their views on the new alphabet, and their services in this field. In particular, initiatives to introduce a new alphabet will be analyzed. The results and importance of these events are shown.

**Keywords:** Alphabet, Arabic alphabet, Cyrillic alphabet, Jadid, dialect, intelligently, autonomy, Turkestan, language, common Turkic.

### Introduction

The main goal of Jadids is to end backwardness in Turkestan, to make the people educated and enlightened, to open new method schools, to send young people to study abroad, to publish newspapers, magazines, etc. Politically, it was to establish an autocratic government and then establish a democratic republic.

The Jadids first started with enlightenment and introduction of new teaching methods. They put the issues of teaching secular sciences together with religious sciences on the agenda. Behbudi, Munavvarqori, A. Avloni wrote textbooks for new schools. Jadids published newspapers and magazines in Tashkent, Bukhara, Kokand, Samarkand and Tashkent.

A. Avloni in his article "History of Early Uzbek Time Press" [Shoro, 1924:294] writes that before the October Revolution, 20 newspapers and 10 magazines were published in Uzbek. It should also be noted that the Jadids also began to deal with social and political issues. Sadri Maqsudi says: "But give us the freedom to live in the world while preserving the sacred things that our ancestors bequeathed to us within our own family and nation" [Vaqt, 1913:955]. Most of the Jadids had a negative reaction to the February and October Revolution in Russia, and did not accept it.

On the issue of language, heated debates took place between the Jadids. Gaspirali Ismailbey, the father of modernism, founded the common Turkic language. He started publishing the newspaper "Tarjimon" in this language. The idea of a common Turkic language spread in Turkey as well. The famous Turkish poet Ziya Gokalp says that Turks should have one language in his following poem:

Türklüyün vicdani bir,

Dini bir, vatani bir,

Fakat hepsi ayrilir

Olmazsa lisanı bir.

(The conscience of the Turks is one,

One religion, one country,

But all will be separated

If you don't get it, keep your mouth shut). [Z. Gökalp, 2000:164]

A. Bennigsen, one of the foreign scholars, writes about it as follows: Its main goal was to "reform education and create a new literary language that would be understood by both the sailor on the Bosphorus and the ungulate in Kashkar. His main slogan was "unity in language, thought, and work", which was the cornerstone of pan-Turkism. [X. Ismatullayev, 1990:20] Various opinions were expressed in journals and newspapers by the moderns about the idea of a universal Turkic literary language. Fitrat writes about this language, "The common literary Turkish language was Ottoman with Arabic." [A. Fitrat, 2006:134] The famous Hungarian scientist G. Vambery writes about the common Turkic language: "If, under the influence of the progressive Muslims of Russia, a common Turkic for Tatars, Kyrgyz, Sarts, Bashkirs, Uzbeks and Turkmens when the literary language was created, the fragments of these ethnically scattered Turkic peoples would come closer, unite and form a nation of at least 50 million people. Ismatullayev, 1990:22] It can be seen from these words of G. Vamberi that he was also a supporter of the unification of the Turkic peoples. G. Vambery and Europeans like him did not want the Russians to gain power by conquering other lands.

## METHODS

In 1905, the III Congress of All-Russian Muslims was held. This meeting made it mandatory to teach the Turkic language in the upper classes of the schools of the Turkic peoples. But despite this, the language was in crisis because it was not well understood by the people, and it was alien to the masses. Fitrat writes that the common Turkic language is an illusion: "We are obsessed with the dream of adopting a "one common language" for the entire Turkic world... The dream of uniting all languages has become a dream. Traces of the old spelling have been blown away." [A. Fitrat, 2006:134] Thus, Ismail Gaspirinsky's slogan "Unity in language" among the Turks did not come true. As a result, the native language of each nation was considered the literary language of that nation.

In 1925, the decision of the council on the issues of literary language and alphabet stated: "Turkic dialects and dialects can be united under certain conditions. However, the geographic, cultural, political and economic separation of the Turkish tribes will be a serious obstacle. Therefore, we find it difficult to unite all Turkish dialects and dialects. At the same time, we firmly believe that it is possible to bring Turkish dialects and dialects closer to each other." [Uzbek literature in 15 years, 1939: 184]

In fact, the participants of the congress saw that the common Turkic language could not succeed. This wish of the Jadids is now being fulfilled. Now all Turkic countries are getting

closer to each other. Efforts are being made to bring the terms of Turkish languages closer to each other.

As in other Turkic republics, intense discussions and debates took place in Uzbekistan on the issue of the literary language. It is noteworthy that they fought for the purity of the language. The following can be read in the decision of the Council on Literary Language, Alphabet and Spelling held in 1925. "... Turkish dialects should be cleared of foreign words and replaced with Turkish words as much as possible, forgotten Turkish words should be found and included in our literature, and those words should be used in new topics and to express new meanings." [Uzbek literature in 15 years, 1939: 184]

Fitrat writes about the purity of the language: "I wrote an article about the richness of our language in I don't know which issue of "Ishtirokyun". After showing my thoughts about the richness, completeness, and breadth of our language, I said that it is necessary to remove the Arabic and Persian words and term(s) that have entered our language. those who are, are definitely there" [A. Fitrat, 2006:128]. He continues to write. "The literature of our language is not in Arabic, but in itself" [A. Fitrat, 2006:135]. He points out that it is necessary not to go beyond the limits when creating new words: "Introducing words into the work and creating new words also harms the purity of the style. However, one should not go too far in this matter. A literary and scientific language is being created in our country." [A. Fitrat, 2006:47]

The struggle for the purity of the language, raised by the moderns a hundred years ago, remains an urgent issue.

It is known that the literary language is inextricably linked with the issue of the alphabet. There were heated debates about which dialect should be the basis of the Uzbek literary language [A.Khasanov, 2021:288]. Some experts said that dialects with synharmonism should be the basis, while others said that dialects with weak synharmonism or lost synharmonism should be the basis.

To solve this, Y.D. Polivanov, K.K. Among Russian scientists like Yudakhin, Uzbek scientists also participated. Polivanov divides Uzbek dialects into Iranized and non-Iranized dialects. Iranized dialects include dialects of Tashkent, Ko'qon-Margilan, Andijan, Shahrikhan type, and dialects of Bukhara, Samarkand, Khojand, Oratepa that fully reflect Tajik vocalism. [V.V. Reshetov, Sh. Shoabdurahmanov, 1979:30] Among non-Iranianized dialects, he includes the synharmonic rural dialects of Ferghana (Saray, Andijan, Yolguzar, Mankent) and dialects of the Uzbek-Kipchak (those who say j instead of y) dialect.

Ghazi criticizes the scientist Y. D. Polivanov for basing his classification on phonetic phenomena that do not affect the meaning, external influence. He put forward the classification of double vowels (soft-hard vowels - Y.B.) according to the feature of meaning differentiation.

On May 15, 1929, at the language and spelling conference held in Samarkand and the previous conferences, decisions were made about the detailed study of the Uzbek language and its dialects [Majidovich, 2022:159]. Y.D. Polivanov, Ghazi Olim, Begijon Rahmon and others began to learn Uzbek dialects. Begijan Rahman went to the distant village of

Boghdan, which is far from the center, where the railway has not yet reached, and studied its dialect and published an article about it. [B. Rahman Ogli, 1929:12] In addition, in point 8 of the decisions of this conference: "Comparative vocabulary and grammar of Uzbek dialects and dialects should be compiled; it is necessary to start this work immediately. Unfortunately, a comparative dictionary of Uzbek folk dialects has not been compiled yet.

It is known that the Jadids reformed the Arabic script in 1923. Eight letters were removed from the previous alphabet. 6 symbols representing the phonemes of the Uzbek language (ع، ذ، ح، ظ، ط، ص، ض) have been introduced. The priests opposed this. They protested that the Arabic alphabet is sacred, because "the Koran is written in it, and now the Soviets are destroying this writing."

In general, the process of changing the Arabic script and adopting the Latin alphabet instead did not go smoothly. Some famous scientists also opposed Latinization. The famous Turkish scholar Fuad Kopruluzoda opposed the adoption of the Latin script in his article entitled "The issue of letters". [K. Mehmet Fuad, 1926:1206-1207]

The famous Bashkir scholar and politician Zaki Validi also called "the application of Latin Superstition to our language" as "impossible" and "muzir" (harmful). [Z. Velidi, 1926:494-508]

In 1921, the First All-Uzbek Congress took place, where for the first time M. Hodiyeu (Botu) made a proposal to switch to the Latin script. But this proposal was not accepted. Only at the October 1923 conference, the idea of adopting the Latin alphabet in the future was approved.

On March 5, 1926, the All-Union Congress of Turkology was held in Baku. This congress was mainly attended by Turkologists of the USSR. Rahim Inoghamov, Shokirjon Rahimi, Elbek, Ghazi Yunus, Ashurali Zahiri, A. Abdujabbarov, B. Rahmani, Ismail Sadri, Nazir Torakulov from Uzbekistan participated as representatives. Famous scientists Fuad Koprulu and Husaynzada Alibeylar from Turkey came to this big conference. At the meeting, it was discussed which script should be adopted instead of the Arabic script for Azerbaijani, Turkmen, Tatar, Bashkir, Kazakh, Kyrgyz, and Uzbek languages. Before the Baku Congress, there were debates about the adoption of the Russian alphabet, but many people said that this script did not correspond to the sound system of the Turkic peoples, that it could not represent all sounds. After that, it was approved to accept the Latin script for the Turks in the USSR.

Moscow scientist A. Samoylovich advocated the adoption of an alphabet based on the Latin script for all Turkic peoples. He was exiled to Siberia by the leaders at the Center for this opinion he expressed at the Baku Congress. [F. Ashnin. A. N. Samoylovich, 1963:243-264]

At this congress, a decision was made about the transition of the Turkic peoples to Latin. It should be noted that at that time in the USSR there were heated arguments and debates about whether or not all nations should switch to the Latin script in 1920-1929. It should be noted that "At that time, claims of Latinization and development were closely related not only in the Soviet Union, but even the consultative body of the League of Nations

predicted that the Latin script would spread throughout the world in the near future." [A. Khalid, 2022:284] Even the Russian script was transferred to Latin. But this effort did not succeed. Because the Russians did not want to give up their national alphabet, which has been used for centuries.

It is interesting that the local party leadership was not against the adoption of the Latin alphabet. Latinization has even risen to the level of party politics. When it comes to Latinization, the party hardly faces protest or opposition (unlike in Tatarstan, where many prominent figures such as Ghanimjon Ibromov opposed Latinization tooth and nail). Along with party officials (Inoghomov, Akmal Ikromov, Fazyzulla Khojayev, Yoldosh Okhunboboyev) joined the Latinization Commission established in July 1926, Fitrat, who was engaged in spelling and language issues even before the revolution, but who did not like Latinization before, Jadids like Elbek, Shokirjon Rahimi and Haji Muin also entered. [A. Khalid, 2022:284].

## RESULTS

In 1929, the Language and Spelling Conference was held in Samarkand. In addition to Uzbek scientists, from Moscow, Leningrad, Baku, academician Samoylovich, prof. Poppe, Prof. Shcherba, prof. Famous Turkologists like Chobonzoda participated. At this conference, the transition from the Arabic alphabet to the Latin alphabet was announced. Most importantly, a new Uzbek alphabet based on the Latin script, reflecting synharmonism, was adopted at this conference. The conference says: "Our alphabet is a unified order, the New Turkish alphabet and order is also unified based on Latin," and the following 33 letters of the new alphabet are presented: A a B b C c Ç ç D d E e Ə ə F f G g Ğ ğ H h I i J j K k L l M m N n Ŋ ŋ O o Ø ø P p Q q R r S s Ş ş T t U u V v X x Y y Z z Ž ž Ё ё.

Of these 33 letters, 9 are vowels and 24 are consonants.

The new United Turkish alphabet adopted in Baku in 1927 also has 33 letters, 9 of which are vowels and 24 are consonants. The influence of the Azerbaijani alphabet can be felt in this alphabet. For example, letters such as soft ə and soft y are also present in the Azerbaijani alphabet. In fact, these characters are taken from the Cyrillic script. In any case, the Uzbek alphabet based on the Latin script adopted in 1929 can be called the ideal alphabet in our history. Because synharmonism is not taken into account in Uzbek alphabets in Arabic and Cyrillic script.

It should be noted that among the Turkic peoples, the unity of writing was partially preserved. In 1929, the adoption of the new Uzbek alphabet based on Latin with 9 vowels at the Republic Language and Spelling Conference held in Samarkand was a great achievement of modernists and nationalist intellectuals. This alphabet is superior to the previous and subsequent alphabets in that it fully reflects the vowels and consonants of the Uzbek language.

But unfortunately, the first Uzbek alphabet based on this Latin script did not live long. Politics interfered with the alphabet. Scientists, led by Russian Turkologists and



representatives of some urban dialects with broken synharmonism, tried to reduce the number of vowels, saying that urban residents could not learn the nine-vowel alphabet. For example, Ulug Tursun, a young scientist who studied in Leningrad, says: "The 1929 Samarkand Language and Spelling Conference formally addressed the issue of our spelling and adopted one symbol for each sound. As a result, 9 vowel sounds were obtained. When these 9 vowels were accepted into our orthography, was the language of the urban proletariat and workers founded? We can directly answer that no. Because in our cities, vowel sounds are never 9... The project presented by the State Terminkom shows the reduction of vowel phonemes to 5: of course, this should be congratulated...

The transition from 9 vowels to 5 vowels is really based on science. Because our practical writing is a writing necessary for social interaction, and our desire is not to know how to speak, how to say, but to be able to understand the purpose of the vast majority of working people. We need practical writing on this basis." [SHE IS. Tursun, 1934:46-47]

It seems that the article smells of politics. The author says that "vowels are never 9 in our cities", which is a wrong idea. Urban dialects such as Andijan, Khiva, Urganch have 9 or more vowels. Synharmonism is preserved in these dialects [S.Ibrohimov, 1967:18-19]. Literary critic Otajon Hoshimov is also a supporter of the 5-vowel alphabet. He says: "...the number of lines can be reduced from 9 to 5 (a, o, u, i, e). therefore, one important issue of Uzbek spelling is the issue of reducing the number of vowels, which is one of the necessary conditions for raising the cultural level of workers faster" [O. Hoshimov, 1934:32] The transition from 9 vowels to 5 is not built on any scientific basis. There have been many moves against the synharmonic alphabet. These actions were carried out according to the instructions of the Center. The famous Turkologist E.D. Polivanov took part in this work. Even in 1924, he announced the project of the Latin-based Uzbek alphabet. In this project, 22 letters for consonants and 6 letters for vowels were obtained. Polivanov proposed dialects with weakened synharmonism for the Uzbek literary language.

## CONCLUSION

In general, the movement against the alphabet, reflecting synharmonism, grew stronger. As a result, at the spelling conference held in Tashkent in 1934, the alphabet adopted in 1929 was reformed and changes were made to it. At this conference, opponents of synharmonism and supporters of reducing the number of vowels won. At the 1934 conference, K. Yudakhin, Y.D. Polivanov and some Uzbek scientists extracted letters representing very active phonemes pronounced by 80-90% of Uzbeks from the alphabet. The number of vowels has been reduced to 6. They are: a, e, ə, i, o, u. From the double vowels of the previous Latin-based alphabet, only the letters a and ə remain. The hard i, and the soft o and u are not taken. The goal of switching to a 6-vowel alphabet was to eliminate the synharmonicism of the Uzbek language and to create an alphabet that is sharply different from other Turkic languages. Also, if the number of vowels in the Uzbek language were reduced to 6, it would be much easier to learn words from the Russian language, because the Russian language also has 6 vowels. In the 20s and 30s of the 20th

century, the main goal of the Bolsheviks was to bring all languages closer to the Russian language, and finally to merge it with it.

The first Latin-based Uzbek alphabet based on synharmonism lived for only five years. During this period, many textbooks, manuals and works of art were published in this script. It should be noted that even now most Uzbeks pronounce 9-10 vowel phonemes in their speech.

In general, the services of Jadids in the field of the new Uzbek literary language and alphabet are incomparable.

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