



RESEARCH ARTICLE

OPEN ACCESS

THE PROBLEM OF LANGUAGE FACTOR IN NATIONAL SELF-CONSCIOUSNESS OF THE JADIDS OF TURKISTAN

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ARTICLE INFO

Article History:

Received 17th July, 2019
Received in revised form
11th August, 2019
Accepted 20th September, 2019
Published online 30th October, 2019

Key Words:

National identity, National language,
Jadids, public education, Uzbeks.

ABSTRACT

The Uzbek are the most nation in Central Asia. There are different opinions about the origin of the Uzbek and the formation of Uzbek national identity on the basis of primordial and constructive approaches. In the article the author, not depending on any theoretical methodological approach, tried to analyze the modern processes, particularly, the role of language (Turkic, Uzbek literary language) factor in the national self-consciousness of the Uzbek on the basis of the Jadids' activity.

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Citation: Khujakhonov I.M. 2019. "The problem of language factor in national self-consciousness of the jadids of turkistan", *International Journal of Development Research*, 09, (10), 30950-30953.

INTRODUCTION

The formation of a nation and national self-consciousness is a phenomenon particular to the new era of the history. That the emergence of the nation is a process connected with the increase of industry and the changes (decrease of the role of the religious centres, highlighting national benefits and etc) happened in the society and broad cultural system has been mentioned by the most researchers today. Nevertheless, a single idea about the nature of national self-consciousness has not been accepted yet. There are two opposite approaches: the first, the primordial approach considering the phenomenon of national self-consciousness to be formed in a certain historical condition on the basis of blood relation or socio-cultural closeness in the society which has existed since the ancient times; the second, the constructive approach considering this phenomenon to be artificially formed by the educated and elite classes in the process of building the nation (by forming and developing the imagination about national history, national heroes, and national symbols in the mind of people) in the new era. Despite the various approaches to the phenomenon of national identity in these approaches, the important role of the similarity of the language, regional units and economical factors in the formation of the nation was also noted.

Historical study analysis of the problem

The problem of self-consciousness of the nations of Central Asia, particularly, the Uzbek has been studied in all aspects by the local and foreign researchers in the last decades. Some researchers analyze the formation of the national identity of the Uzbek tightly connecting with the activities of Jadids. Particularly, the American scholar Adeeb Khalia, who studied the formation of the national identity of the Uzbek directly connecting with the activities of Jadids, paid special attention to their particular role in the development of Turkic literary language in their national projects (Khalid, 1999). In the centre of the scientific researches of the German professor Ingeborg Baldauf lies the problem of national self-consciousness of the Uzbek too. In his work "Notes to the Uzbek literature of the XX century" he studied the articles in the jadid press. Particularly, one of the representatives of Jadids Mahmudkhuja Behbudiy's opinions about the language were analyzed by him (Ingeborg Baldauf, 2001). Also, in his article devoted to the foundation of Uzbek nation he analyzed the opinions of jadids concerning the Turkic language (Ingeborg Baldauf, 1991). In her works D.Alimova analyzed the opinions of Jadids about national self-consciousness too, particularly, she paid attention to the problem of language (Alimova, 2009). Although in the scientific researches mentioned above the problem of Turkic language was focused on in the national projects of jadids, but

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in the formation of modern Uzbek identity the role of the language factor was not studied as a special scientific problem. In this article we aimed to show that the Turkic language was one of the important factors in the formation of the national identity of Turkistan jadids. In our opinion, this case seems to be tightly connected only with the activity of the educated progressivists in Turkistan about the national literary language, but in real it was also connected with the opinions appropriate to the traditional society of Central Asia and the decline or change of the identity forms and the introduction of the new orders (press, public education, etc) of the new era too.

What was the national thoughts of jadids based on?

It should be emphasized that in Central Asia the division of the population into groups was carried out not according to the national ideas of the local population, but on the basis of the wishes of the conqueror, ruling forces. Until the conquest of the Russian Empire it was not tradition among the local people to separate people into groups according to their language, appearance and origin, but the thought that all the Muslims in Turkistan were the single group (nation) was superior. In other words, religious self-consciousness was a form of identity uniting the local population of the country despite the language, culture and the differences in household. Moreover, in every historical-cultural area in the region a unique local cultural environment (may be a "regional character") was formed according to its natural-geographical position and condition of climate, "ethnic" composition of the population and historical experiences. Although their language, race or other features differ from each other, the people living in the same cultural condition feel themselves closer than the people living in other cultural condition whose language or race was similar. Therefore, regional belonging took an important place in showing the people what regional-cultural condition (from Tashkent, Kokand, Bukhara and etc) they belonged to or give themselves a "ratio" (Chustiy, Toshkandiy, Khukandiy and etc). Until the beginning of the XX century identification on the basis of religious and regional belonging was popular among the local settled people too. Among the nomadic livestock breeder people the feeling of tribal belonging was strong. The increase of national feelings in Central Asia was greatly influenced by the socio-cultural changes happened in the country during the colonization period of Russian Empire. The latest achievements of science and technology, a European life-style and culture formed on the basis of democratic ideas and criteria noticeably influenced on the local people's, especially, educated people's worldview, thoughts about the state and society. These changes gave an opportunity to appear a social competition in the country and as a result of the old (traditional) cultural system staying under the hit the movement of jadidism appeared as a social and cultural phenomenon. This group of the educated people who called themselves the progressivists thought that the main reason of the backwardness in Central Asia and being under the influence of colonization was being far from education. In their projects aimed to achieve the development by reforming the society and culture understanding the Islam in a new way (without dogmatic ideas), revealing its principles of scientific cognition of the world (modernization of muslim culture) took an important place (Khalid, 1999, P. 196). National development projects of the jadids of Turkistan meant not to directly copy from the West, but to overcome the difficult

situation without getting rid of the ancient values (religion, national traditions, culture) and innovate the muslim life. Furthermore, the traditional thoughts of jadids about the nation was built on the ground of the unity of religion and place, Adeeb Khalid noted it happened as "Turkistan Muslims" (Khalid, 2015 P. 42).

Why were modern education and national literary language necessary?

The Jadids came to a conclusion that the only way of achieving the national development, the main means of taking the country out of the hard situation was to educate the people, and for this the education system should be reformed. Their function of making the population literate by reforming the education system got around to the problem of forming the national language in its turn. "...distribution of education among one nation happens with the mother tongue of the nation, we too should pay attention to the Uzbek language in order to educate our nation" (Xoji Muin, 1924) – noted one of the jaded representatives Khoji Muin. To our mind, in this period of time, the Turkic language, that's the Uzbek language is brightly seen more than Russian, Arabian-Persian and common-turkic language as a factor of national self-consciousness of the Uzbek. In the time of khanates (except Khiva khanate) all the state documents were carried out in Persian. Also, religious-educational, literary and scientific creative works were usually conducted in Persian and Arabian. The Turkic language was mostly the language of communication among the population.

The Arabian language and script was considered to be sacred as a language in which Kuran was sent and every Muslim was proud of this language. That's why for Muslim people the Arabian was more honorable than their mother tongue. Any kind of notes in Arabian script were considered to be "sacred" in their degree and tearing, throwing or burning them without reason was thought to be a sin. The traditional worldview to the holy sacred language and script and the limitation of the knowledge and education mainly with religious knowledge put the scientific and literary development of the local languages in Central Asia behind. Under the influence of European national self-consciousness later change of the character of the thoughts about "Sacred language", "Sacred country" greatly contributed to the rise of national mind and the formation of the thoughts about "National language" and "Motherland". In this process the enlightenment movement of the educated played an important role. At the beginning of the XX century there were several reasons for the problem of language being actual, one of them, as it was mentioned above, was connected with Jadids' new way of education too. In the old schools education was given on the basis of Persian and Arabian (religious) texts, naturally most pupils couldn't understand their meaning. The leader of Turkistan Jadids Mahmudkhuja Behbudiy wrote about it: it is quite amazing that the textbook is Arabian, the teacher is Turkish and the translation is Persian." (Behbudiy, M. 1913). Most jadids critically approached to this situation. To rise the reputation of the Turkic language, to rise it as the language of education, press and science was a new of thinking rather than the traditions formed in the middle ages. Jadids' opinions about the Turkic literary language were the first, initial step towards national

self-consciousness. Their first arguments with the government of the Empire was exactly about the language too.

Linguistic identity of Jadids: In the conquered territories of the Russian Empire they had their own plans about forming the language of education. The government tried to increase the power of the Russian language among the non-Russian population in the Empire. On this purpose in the territories of the conquest the Russian-system schools were opened and there educated in Russian. After the revolution in 1905 the beginning of the new schools teaching in the local language, publishing the books, newspapers and journals in the Turkic language began to worry the government of the Empire. The attempts to create a single common-turkic literary language for all the Turkic people living in the Muslim countries of Russia increased. The conquerer government was completely against to teaching in the local language in places and publishing the press, especially, to forming common-turkic literary language in the territory of the Empire. In 1906 at schools in the countries of the government the native population was allowed to be taught in their mother tongue, but in their own dialect of each nation. And it was not appropriate to the attempts of the progressivists at all. In 1910 at the meeting of Duma there were arguments and discussions whether to give the Muslim nations in the Russian Empire the right to take an education in their mother tongue or not. With the excuse that there was not a literary language in Turkistan it was decided that the education would be in Russian.

This decision was accepted by the Jadids with disagreement and not long after a Crimean-Tatar enlightener Ismail Gaspirali, one was the bright representatives of the idea of creating a common-Turkic literary language for the Turkic nations in the Muslim countries of Russia, published an article named "Chigatay language". In the article it was mentioned that the language of the people in Samarkand, Fergana and Sirdarya was in Chigatay dialect and it existed as a literary language even before the present Russian language hundreds years ago too. Jadids emphasized that the Russian language should be learned only for actively participating in the world (politics) and trade. But they worried about the words in it coming into press and Turkic language. "We, Turkistan people are not keeping the national language, but are forgetting and losing it. As if it is insufficient that Arabian and Persian are the half of our language, we are adding the Russian language too. Well, knowing Russian is a necessary thing like food and bread for our life and happiness. But it should be used and spoken in its place." – wrote the great enlightener Abdulla Avloniy in his work "Turkic flourishing land or behaviour" (Avloniy, A. 2008; P. 33). Publishing the textbooks, especially, periodical presses in Turkic language made it necessary to create its literary form which could be comfortable and understandable for everybody in Turkistan. The living public language cannot be a literary language. The dialects in Turkistan were various and they were influenced by the Persian and Arabian languages in different degrees. For example, Persian and Arabian influenced more on the dialects of Fergana valley, Samarkand and Bukhara (Behbudiy, M. 1999; P. 184). In the first years when the arguments about the national literary language began jadids had an idea that the root of the present Turkic (Uzbek) language dated back to the Chigatay language in the time of Navoiy, only Persian and Arabian words came into more its present form. Therefore, there were majority of people on the side of developing the

Turkic language and creating Turkic literary language, first of all, beginning to clean it from Persian and Arabian words as it was possible. In this way the romantic "nationalism" on the basis of language began to appear. Such situation was suggested by the jadids who were familiar well with the idea of Pan Turkism which was widely known, especially, in Turkey and the Caucasus, Crimea of Russia at that time. Besides, it was natural that Tatar educated people's attempts to spread the romantic nationalism they learnt from Russians among their Central Asian colleagues should have influenced too. This movement of nationalism chose as scales that should be one mother tongue in order to introduce oneself. This idea was considered differently in Central Asia where the mixture of Turkic and Persian languages was widely used (Baldauf T. I, 2001, P. 37).

Among the Jadids Makhmudkhuja Behbudiy had a special opinion about the language. Different from other most Jadids, he found it impossible to take the Persian and Arabian words in the Turkic language out of the literary language. He wrote "Let's take away the Persian and Arabian words in our language, it is the easiest dream, but it is an impossible dream" (Behbudiy, M., 1915 P. 275). He considered that a lot of time and much attempt was needed and first of all, the mothers should be educated in the pure Uzbek language. He also considered that not only by restoring the old Chigatay language in order to develop the Turkic language, but also Crimean, Caucasian or Ottoman Turkish languages should also be used as relatively scientific (developed) languages. In general, Behbudiy was in the same idea with Ismail Gaspirali in his opinions about language, like Crimean-Tatar enlightener he was on the side of the suggestion of creating the same literary language for all the Turkic nations too. Behbudiy's such attitude to the mother tongue must have been caused by his thoughts of the nation to be "religious and place" solidarity (such solidarity was appropriate according to the view point of sects). Until 1917 the problem of language was considered in the sphere of public education, from this year it began to be considered as a political matter that could not be delayed. The relation of Chigatay-Turkic language with common-turkic language became obvious. Its spelling and grammatical aspects began to be widely discussed.

Ingebord Baldauf noted that the term Uzbekiy for the Turkic-Chigatay dialect was first used by Mahmudkhuja Behbudiy: "The reason of Turkic, that's Uzbekiy is that majority of the people of Turkistan speak Uzbekiy". (Baldauf, T. I., 2007; P. 42). In Jadids' thoughts about national unity people's language, or origins didn't play the main role as it was before, but considered all the Muslim population of the country as one nation, this can be obvious in their thoughts about national literary language. In this sense, their thoughts about nation didn't clearly perform the distinction of the Uzbek in the country from other Turkic nations or Muslims, but their thoughts about language performed it clearly. As Jadids attempts on the nation got politically active, there stood an absolutely new idea on the daily shedule that "every nation should be proud of their own language". Whereas, as Adeeb Khalid noted: "In Central Asia language had never been a marker of identity and it was not understandable for the previous generations that one should be proud of one's mother tongue" (Khalid, 1999; P. 212). The Jadid representative Khoji Muin wrote about the language: "Now one of the important

problems for us is undoubtedly the problem of language. We, the Turks of Turkistan are ready to live with the Turkic language, our mother tongue and preserve it together with our life and rights.” (Xoji Muin, 1918). The attitude to the common-turkic languages was clearly seen in the activity of “Chigatay gurungi” established by Abdurauf Fitrat. After the October Revolution of 1917 in Turkistan the influence of commonturkism increased. In order to decrease the power of this idea and prevent it and study the Uzbek literary language and literature deeply some left-side Jadids under the leadership of Fitrat established “Chigatay gurungi”. Fitrat wrote about the establishment and the aim of “Chigatay gurungi” as: “Later, life didn’t allow me to stay in Pan-Turkism. I turned out to an Uzbek nationalist. In 1917-1918 the movement of Pan-Turkism was broadening in Central Asia, especially, in Tashkent there appeared various groups watered by the idea of Pan-turkism. It was “undertaken” under the motto of uniting the Turkic languages, Turkic literature. At schools Ottoman literature was accepted instead of Mother tongue lessons. Against this movement “Chigatay gurungi” was established under the mottos of uzbek language, Uzbek literature. “Chigatay gurungi” struggled against Uzbek nationalism: Pan-Turkist groups and the right-side Jadids under the mottos of Uzbek language, Uzbek literature.” (Abdurauf Fitrat, 2003; P. 232). The left-side jadids under the leadership of Fitrat focused on the formation of national literature on the basis of chigatay literature.

Conclusion

In the formation of the feeling of national self-consciousness the increase of the significance of the national signs in the life of the society takes an important place. In the time of the Russian Empire the national renaissance in Central Asian society, especially, widespread of national press and public education really increased the need for the development of the language. And it brought to the change of jadids’ thought about the nation and sacred language which had been formed on the basis of religious identity. Although jadids considered the nation from quite wide, that’s religious and place viewpoint, but their thoughts about language separated this generality a bit. They thought that every nation had to develop their own mother tongue. And it can be the proof that among the jadids it served at a certain degree to the formation of new national self-consciousness that was grounded on the mother tongue.

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