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Mahmudhoja Behbudi on the Importance of Learning Languages

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Abstract:

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In this article, Mahmudhoja Behbudiy explains the importance of languages in shaping the worldview of young people, as well as the priority of preserving, enriching and enhancing the prestige of our native language as an invaluable heritage passed down from ancestors to generations.

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The publicism, theater, literature, printing work of the great intellectual Mahmudhoja Behbudi, who founded the Jadidist movement in Turkestan, his views and practical works on the political consciousness of Turkestans have been well studied. His views on the Uzbek language and language policy in the region as a whole have not lost their importance to this day.

Mahmudhoja Behbudi is one of the great people who occupied a great place in the social, political and cultural life of Central Asia at the beginning of the 10th century. He is considered to be the greatest figure who actively participated in social and political movements of his time, the founder of modern Uzbek culture.

For example, Ismailbek writes the following about Gaspralin's meeting in Istanbul before his death: "Seven days ago Shakuri and we were guests. They are much thinner now than in those days. I had never dreamed of seeing and talking with the Master in Istanbul.

By the grace of Allah, I enjoyed the private 7-hour conversations of the master so much that I cannot do justice to what I said, and the pleasure of that conversation will not leave me at all.

During this sociological research, Behbudi read various newspapers to ordinary people who did not read newspapers at all and did not know the language of other Turkic peoples, and in this regard, he gathered opinions on the "language" of newspapers read and broadcast from different regions of Turkestan, and gave a general conclusion. Based on Behbudi's experience and survey, he said that the language of Gaspirinsky's "Tarjiman" newspaper, "Mir'ot" magazine and "Ulfat" newspaper of Abdurashid Ibrahimov, who was a descendant of a Siberian merchant originally from Bukhara, known as Abdurashid Qazi in the late 19th and early 20th century, is more understandable for Turkestans.

came to a conclusion.

And he recommended that "all editors in Russia should follow his father, Mr. Ismailbek, who has served our nation with his tongue, pen, and soul for a quarter of a century." With this, Behbudi, like Gasprinsky, emphasized that the basis and basis of the unity of Russian Muslims should be the unity of language.

Behbudi continued his thoughts on a single, universal language and said, "...the benefits of a single language are very well known. After all, the common language is the basis of friendship, love, mutual support and cohesion", he came to a practical conclusion. Behbudi promoted the "middle dialect" of the Persian language along with Turkish for Turkestan.

As a practical result of this proposal, we can show the magazine "Oyina" published by Behbudi in Samarkand in 1913-1915. Baldauf evaluated Behbudi's initiative as a way to express and show that he is in agreement with his students.

In 1909, Behbudi raised the issue of bilingualism in Turkestan in his article entitled "School language in Turkestan" for "Tarjiman", long before the publication of "Oyina". Behbudi wanted to emphasize the importance of Turkic and Persian languages to Turkestans and advocated the inclusion of both languages in school education.

Behbudi tried to prove his ideas with the following arguments:

Most urban residents in Turkestan communicate fluently in Turkish and Persian;

1. In some regions, a mixed form of these two languages is used;
2. Applications to official agencies are written in Turkish;
4. Shari'i fatwas are written in Persian and recorded in Turkish, and this method is followed throughout Turkestan.

Behbudi concluded that both Turkish and Persian should be taught together in the schools of Turkestan, based on the proofs and arguments he provided at the end of his article. Behbudi explains that he learned the (common) Turkish language through the newspaper "Tarjiman", and shares his opinion that "my mother tongue is Persian, I learned my written Turkish from the pages of the priest Hojam "Tarjiman". Behbudi explains that he learned the (common) Turkish language through the newspaper "Tarjiman", and shares his opinion that "my mother tongue is Persian, I learned my written Turkish from the pages of the priest Hojam "Tarjiman".

In particular, in his article "Not two, four languages are necessary" published in the first issue of "Oyina" magazine, Turkestans should know "Turkish, Persian, Arabic and Russian" languages, to be able to communicate comfortably in them, in order to keep up with the times, to enjoy modern science and ideas. It is emphasized that it should be achieved. By "Turkish" language in this article, Behbudi refers to the "Uzbek" language spoken by the majority of the local people.

According to him, the reasons for learning four languages are as follows:

- 1) "Turkish, that is, Uzbek" - the language spoken by the majority of Turkestan people;
- 2) "Persian" is "the language of madrasa and Udabo." To this day, Persian verse and prose books have been taught in old and new schools all over Turkestan";
- 3) "Arabic" - all sharia books taught in madrasahs are in this language;
- 4) "Russian" - to learn modern science suitable for "contemporary commercial work, industrial and country affairs, even religious Islam and service to the nation". Behbudi points out the factors that lead to language learning, and emphasizes that Turkish and Persian are "lucky" for the local people because they are both mother tongues, and every Turkestan knows these languages well even "without

education". Those who know this language perfectly are graduated in Persian "What is the taste of Firdavsi, Bedil, Sa'di, 'Masnawi'", as well as "Fuzuli, Navoi, Baqi, Sami, Abdulhaq Hamid, Akrambek, Sanoyi, Nabi, Nojji, and Tolstoy, Jules Verne and the contemporary works written in Turkish" emphasizes that it can be enjoyed so much. Why did Behbudi want to focus the attention of Turkestans on learning the Russian language? According to him, they must work side by side with other developed nations in commerce, industry and politics, so that the nation does not disappear completely. Among the Turkestans, there is not even a person who is able to speak in Western languages, including Russian, from a high platform for the benefit of the nation and the homeland. In order to eliminate these defects, it is necessary to learn the Russian language, to study at Russian universities, and to be aware of all laws. Behbudi raised the issue of language learning as a political issue and wrote that it would pave the way for the formation of intellectuals capable of serving the country.

Behbudi raised the same issue, that is, how important it is for Turkestans to learn the Russian language, in his review of Abdurauf Fitrat's work "Munozara". Behbudi also cites a hadith that the Prophet ordered fanatical Turkestans to learn foreign languages, which was the main proof that the population "will not be infidels".

Behbudi's views on the literary language were reflected in his 1915 article titled "Language Question". This article consists of two parts, in the first part, Behbudi thinks about the dialects of the Turkish language. According to him, the dialects and dialects of the Turkish language spread in the Turkestan region were under the influence of Persian culture and literature for hundreds of years, so they adopted many words from this language.

«The second part of the article "Language issue" is devoted to the issue of creating a unified, simplified literary language for the Turkic peoples. Behbudi said that he tried to take a "hands-on" approach to covering this issue. Behbudi begins by analyzing the path taken by the Volgaboyi Tatars, the peoples of the Caucasus, to show the difference between a dialect and a "literary language".

According to him, every intellectual who reads newspapers knows that the "language" of the press published by Tatars and Azerbaijanis is "higher" than the "language of the street". Even the language of "Time" newspaper and "Shura" magazine, from the year of their publication, i.e. from 1908 to 1915, "if you compare the previous ones with the current ones, the literary quality of the current ones is obvious" and they were moving towards "higher" more and more.

As mentioned above, Behbudi conducted sociological surveys to come to such a conclusion and the results of his research on determining which press language is understandable for an ordinary Turkestan person were reflected in the second part of the article "Language issue". Of course, the fact that Behbudi carried out such research and research should be seen in connection with expressing his views on creating or adopting a (common) literary language, which was one of the most important issues at that time, and showing his position.

Behbudi took such a position on the issue of language refinement. In terms of simplifying the Behbudi language, Arabic plural words should be written as much as possible in the Turkish plural form, for example, "ulum, funun, ulama, kuzzot, and ... that means sciences, sciences, scientists, judges, and... Kurrayi proposes to Turkify as much as possible sentences like "every nation that lives in Kurrayi Arz has its own special national language". However, as it was written above, Behbudi was firm in his opinion that, in the matter of purifying the entire language, "it is nothing but exhausting oneself and wasting the press to think of giving an alternative name from Turkish to all scientific, scientific and religious revolutions."

Behbudi believes that a simple language is necessary for "talking with the surrounding people and relatives", while a literary and scientific language is necessary for "knowing and using existing science and history". According to him, a simple language, that is, a dialect or a dialect that varies according to the region, cannot be considered literary, and there is no point in bringing it into use.

In addition, Behbudi believes that Turkestan dialects and dialects are "not capable" of becoming a literary language. The reason for Behbudi's conclusion is that "scientific and literary language should be in the language of mothers in every village and village" and they should be educated "from belly to belly" like mothers of other developed nations.

Therefore, in the issue of Behbudi (general) literary language, "as long as we need knowledge and science, and since there are modern, scientific, religious, and historical books on some branches and dialects of the Turkish language, we should strive to understand them. comes to the conclusion.

As mentioned above, the main reason for Behbudi's sociological survey and research on which newspaper language is well understood and accepted by the common people of Turkestan was to raise the language of "Tarjiman" or "Ulfat" newspaper to the level of a (general) literary language. Behbudi explains his view as follows: "In order to be aware of our world's science and technology, one needs to know one of Russian, German, French, English, Italian, Arabic, Japanese languages, and if you don't know them, a person who knows the literature of the Caucasus or the Crimean dialect will be a means of sharing information from the world." .

The nation sees the illiteracy of mothers as the main problem and obstacle to creating a good (common) literary language. In order to create a literary language, according to Behbudi, first of all, "we must read our mother and teach her the language."

Noting that the development of the literary language and science depends on the knowledge of the mothers of the nation, Behbudi raised the issue of sending more girls to schools and making them literate. offers to write with extensive use of Turkic languages.

Behbudi's place in the Turkestan modernism, the spreading of his ideas and thoughts of this movement, his activities in the implementation of reforms in various aspects of the social and political sphere, naturally, his written thoughts and works are of great importance. In this sense, his thoughts and views on the (general) literary language, language norms, spelling, etymology of words, in a certain sense, make it possible to make a certain assessment of Behbudi's activities in the field of linguistics and give an objective summary of his actions in this direction. Behbudi's perfect knowledge of the dialects and dialects of the Turkish language, which is widespread in Turkestan, periodization of the contemporary press language published in the relatively developed Turkish dialects of his time, the ability to evaluate and analyze them, can be evidence that we call him the first linguist to emerge from among Turkestan intellectuals.

Also, taking into account the history of words and their research on their origin, Behbudi has made certain achievements in the field of cultural anthropology with the modern term, and is one of the first scientists to conduct research in this field. In a word, Behbudi is embodied as a linguist, sociologist, linguist, ethnographer, cultural anthropologist, who has been effective in the formation of the Uzbek language as a literary language.

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