

Language Policy in Turkic States and Societies Historical Aspect

Türk Devlet ve Topluluklarının Dil Politikalarına Tarihsel Bakış

Elçin İBRAHİMOV * Abstract

The roots of the communication history of the Turkic language, which has a history of at least 1300 years as a written language, are, of course, much older. If we take into account the features of the words in the language of the Orhon-Yenisey monuments, which are the first written sources, and the similarities of words in other languages, we see that the Turkic language has a history of four to five millennia as a language of communication. The Turkic language, whose origin goes back thousands of years, has been influenced by many languages as a result of the cultural, social, and political relations of Turks with other nations. The settling of large territories by Turks, leading a sedentary and nomadic life, constantly migrating for new lands, and coming into contact with many peoples against the background of these events led to the contact of the Turkic language (the languages of the Turkic-speaking peoples and tribes) with many related and unrelated languages. As a result of these relations, sometimes the Turkic language influenced these languages from the lexical and even grammatical aspects, and sometimes, on the contrary, it borrowed words from those languages. In this research article, we will try to talk about the language policy in the Turkic state and societies and the developments in the historical process.

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Öz

Yazı dili olarak en az 1300 yıllık bir geçmişe sahip olan Türk dilinin iletişim tarihinin kökleri elbette çok daha eskilere dayanmaktadır. İlk yazılı kaynaklar olan Orhon-Yenisey anıtlarının dilindeki kelimelerin özelliklerini ve diğer dillerdeki kelime benzerliklerini dikkate alırsak, Türk dilinin dört beş bin yıllık bir geçmişe sahip olduğunu görürüz. Bir iletişim dili olarak Kökeni binlerce yıl öncesine dayanan Türk dili, Türklerin diğer milletlerle olan kültürel, sosyal ve siyasi ilişkileri sonucunda birçok dilden etkilenmiştir. Türklerin geniş topraklara yerleşmeleri, yerleşik ve göçebe bir yaşam sürmeleri, sürekli yeni topraklar için göç etmeleri ve bu olayların arka planında birçok halkla teması geçmeleri, Türk dilinin (Türkçe konuşan toplum ve devletlerin) başka dillerle temasına yol açmıştır. Bu ilişkilerin sonucunda Türk dili bazen bu dillerden kelimeler almış ve hatta gramer yönünden etkilemiş, bazen de tam tersine bu dillerden kelimeler ödünç almıştır. Bu araştırma yazımızda Türk devlet ve toplumlarındaki dil politikasından, tarihi süreç içindeki gelişmelerden geniş şekilde bahsetmeğe çalışacağız.

Anahtar Kelimeler:

Türk devleti ve toplumu, yazı dili, Türk dili, dil politikası, tarihi yön, dil teması.

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- Katılımcı Rızası:** Katılımı yok.
- Mali Destek:** Çalışma için herhangi bir kurum ve projeden mali destek alınmamıştır.
- Çıkar Çatışması:** Çalışmada kişiler ve kurumlar arası çıkar çatışması bulunmamaktadır.
- Telif Hakları:** Çalışmada kullanılan görsellerle ilgili telif hakkı sahiplerinden gerekli izinler alınmıştır.
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Introduction

The language policy and situation of the Turks were influenced by the different alphabets they adopted and used. The adoption and use of new alphabets were realized at the direct request of the political and cultural authorities. However, the Turkic peoples did not share the same fate here. Thus, although the Turks living in Azerbaijan, Iran, Iraq, and Anatolia region adopted the Arabic alphabet in the early period, the Turks living relatively far in the East still used Uighur and other alphabets for a long time. XI-XVII centuries constitute a mixed period of language policy in the life of Turkic states and peoples. Although the 19th century was a revolutionary period in the history of the Turkic people, the essence of a number of progressive trends that emerged in the later stages was laid precisely in this period.

One of the first national sources that provide us with information about the history of language policy in Turks is the work "Divanü lüğat-it-türk" written by Mahmud Kaşğari in the 11th century.

The fact that Garamanoğlu Mehmet Bey, one of the prominent personalities of Anatolian Turkish history, gave his first order in Turkish in 1277 shows that the language policy in this region has entered a new stage. Although the language policy is a phenomenon directly related to the state, the literary and cultural environment of the country also has a certain share here. The content and quality of the literary environment, the language in which artistic works are written, emerges as a result of the language policy and serves the development of the language in itself. The growing influence of the Turkic language in poetry with the Turkic "Divan" of the outstanding Azerbaijani poet Imadeddin Nesimi who lived at the end of the 14th century and the beginning of the 15th century, the establishment of Jagatai Turkic as a literary language in Central Asia with the services of the great Uzbek poet Alişir Nevai in the 15th century, clearly show the level of development of medieval regional Turkish languages.

Parallel to the political influence of various Turkic states in Central Asia, Anatolia, and the Middle East, the Turkic language gained wide functionality, and after the 13th century, Turkic became the leading language in the region, against Arabic and Persian languages, both in literature and in official situations. Ottoman Turkish in Anatolia and Jagatai in Central Asia have long been a part of the policies of their respective states with official language status. In other regions of Eurasia, although the official language policy is not implemented consistently, thanks to the determination of the Turkic peoples to keep their languages alive, those languages have preserved their existence until today.

From the history of language policy in Turkic states and societies

Although the state language as a socio-linguistic phenomenon has existed for a long time, as a concept it is new and mostly related to the last two centuries. In this regard, A. Axundov notes:

"If we take into account the epics "Kitabi-Dede Gorgud (KDG)", which are a wonderful example of the literary language, if our literary language, which expresses the spiritual

world of our people, is over a thousand years old, the real activity of our state language does not even reach a hundred” (Axundov, 2012, p. 3).

Throughout history, the language policy factor has not required the state language to be on a national basis. Thus, *“the state language of the Hun, Uyghur, Khazar, Goyturk states coincided with the national language, that is, the state language became the Turkish language. However, Turkish was not the state language of the Seljuks, Ghaznavids, and Ottomans” (Nərimanoğlu, 2006, p. 13).*

Y. Aliyev notes that there is no “unanimous opinion and opinion among researchers” (Aliyev, 2005, p. 112) regarding the existence of the Turkish literary language in the Middle Ages. A. Caferoğlu considers “10th-century Khaganiya Turkic, the “Oğuz dialectic” of that period and the “Çağatay dialect” of a relatively later period to be literary Turkic languages” (Caferoğlu, 1964, p. 43).

A. Tenişev groups the medieval Turkic literary language in the following way:

1. Karakhani - Uighur literary language
2. Khwarazm Turkic literary language (XIII-XIV centuries)
3. Jagatai literary language (XV-XVI centuries)
4. Seljuk literary language (XIII-XIV centuries)
5. Mamluk-Kipchak and Bulgarian literary languages (Tenişev, 1979, p. 83).

A. Tenişev also mentions the “Turkic” literary language:

“In the Middle Ages, the Jagatai language was used as a literary language until the Turkic peoples were formed in the process of separate formation on the stage of history. Gradually, it adopts the elements of the local vernacular and urban dialects, leading to the emergence of local variants of the written language, which differ from the Jagatai language and are called the “Turkic” literary language” (Tenişev, 1979, p. 83).

Thus, in the Middle Ages, four regional manifestations of Turkic appeared: Oghuz Turkic, Kipchak Turkic, Uyghur Turkic, and Karalug Turkic.

The Turkic language has been influenced by the Persian and Arabic languages since the 10th century when the Turks accepted Islam en masse. In “Kutadgu bilig” written in the 11th century, *“fana, secret, speed, doubt, peace, people, nation, Lord, mercy, world, book, religion, state, nation, soul, capable, price” (Elmacı, 2016, p. 57)* are found. The quantity and usage rate of Arabic and Persian words gradually increased in the works written later. Arabic and Persian words can be found in the works of the great Turkic poet Yunus Emre, who has beautiful poems with syllabic weight. A prominent scholar A.B.Ercilasun, who conducted research on the language of Y. Emre's works, said *“truth, mercy, longing, sultan, knowledge, strength, people, power, decision, khoja, soul, okay, prayer, book, syllable, meaning, yar, mentions Arabic-Persian words such as friend, gratitude, expatriate, love, lover” (Ercilasun, 2004, p. 13-14).*

On the other hand, many words from the Arabic and Persian languages, which were considered the dominant languages in science and poetry in the XI-XV centuries, were also adopted into the vernacular. Because the new written language that emerged with the dominance of foreign elements belonged to the palace. The spoken language

of the people kept its purity. It is even possible to see this in the difference between syllabic and rhyming works. Thus, in the Turkestan Turkic, as well as in the palaces and madrasas in the historical Azerbaijan and Ottoman regions, a mixed language emerged that was far from simple Turkish and was not easily understood by the people. The extensive use of Arabic and Persian words, and even the transfer of inflectional grammatical suffixes to the Turkish language, make the language even more difficult to understand. On the other hand, poets who wrote works in simple language also appeared in that period. *"Poets such as Abulgazi Bahadur Khan in the Chagatai region, Nazmi from Edirne, and Visalia from Aydın in the Osmanali region have mastered simple language"* (Ercilasun, 2004, p. 13-14).

Starting from the 11th century, the Turkic peoples began great migrations and settled in large numbers in Iran, Azerbaijan, the Caucasus, Syria, Iraq, and the regions north of the Black Sea.

F. Cəlilov writes in this regard:

"In the post-Proto-Turk period, the Turkic-speaking ethnic groups were divided into two main branches, one of which was scattered in various parts of Central Asia, and the other (eastern) branch moved to the East and interacted with the remnants there (proto-Mongolian, Pra-Tungus-Manchurian, pro-Korean, etc.) for a long time. was in contact, and the parallels that emerged as a result of that contact were presented as kinship by the Altai theory" (Cəlilov, 1988, p. 132).

Research on Turkic languages, in particular, by Professor A. Caferoğlu's research once again proves that *"the history of Turkish literary languages that appeared in different Turkish ethnic-cultural regions does not exclude the general understanding of the history of the Turkish language, on the contrary, it complements and strengthens the conclusion that independent Turkish literary languages were the product of a common Turkish literary language environment, it is formed in the geographical area where that environment is reflected, satisfies the ethnic-cultural need, and then disappears or undergoes a change, replaced by a new literary form"* (Caferoğlu, 1958, p. 63).

N. Xudiyev divides the general history of the Turkish literary language into these periods:

- I. Ancient Turkic language - from the earliest times b.c. The period up to the fifth century.
- II. Old Turkic language - b.c. The period from the 5th to the 11th-12th centuries.
- III. Turkic - the period from the 11th-12th centuries to the 16th-17th centuries.
- IV. National Turkic literary languages from the XVI-XVII centuries to the present day (Xudiyev, 2018, p. 11)

The Turks, who used a single written language until the 13th century, settled in new regions due to the migrations experienced during this period and began to form a new literary language based on Oguzja in Anatolia. Today, many researchers call this Turkic, but we do not consider it correct from a scientific point of view. Because the use of the term Turkey Turkish for that period would not be a correct designation, and the Turkic languages were not divided into branches at that time. This Turkish was the

Oghuz branch of Turkic, the common language used by all Turks at that time - common Turkic. "Written monuments created during the formation of Turkic language in the X-XII centuries and in fact structurally and functionally organize Turkic language - M. Kaşğari's "Divanü lüğat-it-türk", A. Yuğnaki's "Atabetü'l-Hakayık", Y. Balasagunlu's "Kudatgu-bilig", A. Yasavi's "Divani-hikmat" works are created in the area where Deaf Turkic appeared and worked" (Aliyev, 2005, p. 84).

The Muslim Turkic states established and ruled by the Turks in the 10th and 12th centuries were the Karakhanids (840-1212), the Ghaznavids (963-1186), and the Seljuks (1040-1157). Among these states, Persian and Arabic were the dominant languages of Ghaznavids and Seljuks. In Karakhani, the Turkish language prevailed more. During this period, "the works that appeared in the lands under the rule of both the Ghaznavids and the Seljuks were written in Persian and Arabic" (Gözütok, 2008, p. 34).

N. Cəfərov rightly attributes "Eastern (or Turkestan) Turkic to the Deaf-Uyghur branch of the medieval All-Turkic literary language" (Cəfərov, 1998, p. 216).

The first known dictionary and grammar book of the Turkic language is "Dīwān Lughāt al-Turk" written by Mahmud Kaşğari in the 11th century. Belonging to the ruling family of the Karakhanid state and having a very good education, M. Kaşğari traveled for years in the territories he ruled and Turkic geography and collected information about the peoples, tribes, languages, and culture of these regions. "M. Kaşğari prepared the materials he collected in accordance with the rules of the Arabic language under the name "Divanü lüğat-it-türk" meaning "divan/dictionary of Turkic languages" and presented it to Caliph al-Muqtadi in Baghdad" (Karahana, 2013, p. 11).

M. Kaşğari tried to prove that the Turkish language is as rich and deep-rooted as the Arabic language, and perhaps to show the greatness of the Turkish language in front of the Arabic language, which came to the fore with the spread of Islam. This work prepared by M. Kaşğari on the Turkic language is not just a dictionary and grammar book, but also an encyclopedic work that reveals the political, geographical, cultural, and social richness of the Turkic world at that time. The book contains more than 500 words and grammatical features of various Turkic languages, and it also has the characteristics of a contemporary dictionary of Turkic languages and a handbook of Turkic languages.

Garamanoğlu Mehmet Bey is one of the most prominent personalities of the Anatolian region. For this reason, his name is mentioned in Anatolia together with the concepts of Turkic identity, Turkic culture, and protection of the Turkic language. His historical identity is integrated with Turkic culture and language. In 1277, Mehmet Bey captured Konya, the capital of the Seljuk state, and destroyed the palace organization and especially the palace divan consisting of Arabs and Persians. Instead of this divan, he formed a new palace divan composed entirely of Turks. He also appointed divan scribes who can read and write Turkic to the divan secretaries. He issued his first decree in Turkic. Later, he established a meeting to convey his decree to the people and members of the divan, where:

"After this day, no one will use any language other than Turkic in the palace, divan, meetings, and surroundings. Correspondence inside and outside the palace will be conducted in Turkic" (Çalışkan, 2011, p. 46).

The above decree of Garamanoğlu Mehmet Bey was a decision at the level of the Turkic language revolution that was carried out at that time.

A. Kabaklı notes in his research:

"Divan" by Gazi Burhaneddin, "Dastani-Ahmed Harami", "Varga ve Gulşa" by Yusif Maddah, "Yusif ve Zuleyha" by Gazi Mustafa Zari appeared in Eastern Anatolia" (Kabaklı, 1968, p. 95).

Finally, Imadeddin Nesimi, an outstanding Azerbaijani poet who lived at the end of the 14th century and the beginning of the 15th century, presents the last perfect example of the stage with his "Divan".

In the 15th century, it was A. Navai who raised the prestige of the Turkic language at both the level of culture and literature against the hegemony of the Arabic and Persian languages of the time.

Until A.Navai, Chagatai Turkic literature used the languages of the Golden Horde and Kharazm, that is, an insufficient Turkic language. Thanks to A. Navai's craftsmanship, the Turkic language, which was insufficient and mixed with dialects, was formed as the common literary language of the Turkic tribes spread over a wide area: Uzbeks, Kyrgyz, Central Asian Turkmen, Idyl-Ural Turks, Uyghurs, Mazhans, Kharezms and Kashgars, and this literary language found its existence in the 19th century. "Muhakimatul-lughateyn" written by A.Navai is a work devoted to the comparison of the Turkic language and the Persian language and tries to prove that the Turkic language is superior to the Persian language as a literary language. In this work, A.Navai analyzes the linguistic behavior of Turkic writers and poets, the level of use of the Turkic language as a literary language, and the current state of Turkic literature from the perspective of literary history" (Elmacı, 2016, p. 74).

A. Navai wrote this work to prove that the Turkic language is stronger and richer than the Persian language in terms of expressive possibilities, and called the young poets of his time to take advantage of the beauties of the Turkic language instead of running away and writing in the Persian language.

At the beginning of the 16th century, the Safavid state emerged and soon united the North and the South of the country. As the basis of the state is made up of Turkic tribes, the Turkic language also begins to play a dominant role. During this period, Hatai made great contributions to the formation of our national literature and the creation of examples of poetry in the mother tongue. Raised the native Azerbaijani (Turkic) language to the status of the state language. It was during the Hatai period that our mother tongue, which was in a waiting position as the state language, rose to the level it deserved.

A. Demirçizade, in his research on the history of our literary language, characterizes that period in this way:

“It is known that the Azerbaijani language has never had the right to be an official state language at the present level. It is true that in the XV-XVI centuries, especially at the beginning of the Safavid era, the Azerbaijani language was used as the official state language. However, during this period, that is, in the XV-XVI centuries, the use of the Azerbaijani language as a state language was very temporary and was used as a third language along with Arabic and Persian languages, which have more rights” (Demirçizade, 1979, p. 18-19).

Finally, we can mention that the 11th-17th centuries are a mixed period for language policy in the Turkic state and society, but this period is important for the later stages.

Language Policy in the Ottoman Empire

After the establishment of the Ottoman state, the intermittent continuation of migrations to Anatolia and Rumelia, which started earlier, is one of the factors that played an important role in the spread and strengthening of the Turkic language in this area. Especially in the first half of the 15th century, the strengthening of the Timurid state in Central Asia and the organization of marches to the west led by Timur led to the mass migration of Turks living in Anatolia to Rumeli. In the second half of the 15th century, some Turkic tribes living between Iran and Anatolia joined these migrations. Some wars that took place in Eastern Europe led to the return of Turks who had previously settled in the Balkan Peninsula to Anatolia. These migrations resulted in the increase of the Turkic population in Anatolia and the Turkish language became a dominant language. *“Ottoman (Ottoman Turkish) is the Turkic language spoken in the Ottoman Empire. This Turkish became the common language of communication in the Ottoman Empire, containing the characteristics of three languages (Arabic, Persian, and Turkic)”* (Karal, 1978, p. 27).

The Ottoman state adopted the Turkic language as the state language. However, this language did not remain pure Turkish, over time it became a mixture of three languages. This language, which was “enriched” with rough adjectives and foreign elements, has already become alien to the people, has lost its folk function, and is used almost exclusively in clerical work, madrasa textbooks, romantic literature, and among the upper class. However, this language gap did not lead to disagreement between the people and the state. *“Since the communication between the people and the state was carried out through local offices, there was no need to issue the decisions and orders of the palace in a language that the people would understand”* (Levend, 2010, p. 11).

This mixed language, which dominated the pre-regulatory period, was considered the privileged language of the upper class. In Ottoman society, giving up this language, which shows the difference between the court and the common people, meant giving up traditional values. For this reason, it was used in a narrow framework, it fulfilled the function of written language.

Ottoman Turkic is divided into some periods according to the stages of development), the expansion and contraction of the empire's borders. S. Çoban divides Ottoman Turkish into five periods:

1. Resistance of the Turkish language to the influence of foreign languages (1299-1453)
2. The increase in the influence of foreign languages on the Turkish language (1453-1517)
3. The hegemony of the Arabic and Persian languages over the Turkish language (1517-1718)
4. The transformation of the Turkish language into an important language (1718-1839)
5. Activities for the independence of the Turkish language (1839-1918).

In the first years of the establishment of the Ottoman state, in addition to using Arabic as the language of science and education, the Turkish language was used in artistic works and folklore. In particular, beautiful examples of oral folk literature in pure Turkish have emerged among the people. Some other ethnic groups living in the empire also received a lot of words from the Turkish language.

The first stage of the Ottoman language, covering the XV-XVI centuries, is the period when the written language representing Old Anatolian Turkish was invaded by Arabic and Persian languages in a sense. The second period of the Ottoman language starts at the end of the 16th century and lasts until the middle of the 19th century. In this period, the mixed language reached its limit, Arabic-Persian elements prevailed in the written language, which reflects the Turkish language in terms of structure. The third stage of the Ottoman started from the middle of the 19th century, i.e. Tanzimat, to the beginning of the 20th century, more precisely, until the “Genc Türkler” revolution of 1908.

The Europeanization movement that started with Sultan Selim III had a serious impact on the state structure and intellectual life of the Ottoman state in the later periods, thus the period of Tanzimat began.

The Tanzimat era is a stage that includes innovations in the fields of language and especially literature, along with state and social life related to the modernization of the Ottoman Empire. This period has gone down in history as the initial stage in the Europeanization of Turkish culture. Like other fields, the influence of Western civilization has shown itself in the language field.

H. Ş. Akalın's article entitled “Turkish Language and Turkish Language Institution in the Atatürk Era” states that this influence manifests itself in two ways:

“The first is to focus on the national language, and the second is to communicate in a language that the people will understand. Therefore, especially newspapers are the first cause of language change. Turkish became a language that intellectuals, writers, and artists used again to communicate with the people by simplifying it, cleaning it from borrowed words, and taking an understandable image” (Akalın, 2002, p. 10).

Since the time of Sultan Selim III and Mahmud II, a simple language has been needed. Because along with regulation, it was becoming necessary to have decrees and declarations in a language that the people could understand. Again, during this period,

the policy of strengthening the central government made the use of a simple written language mandatory in terms of bureaucratic affairs.

H. Sadoğlu notes that *“in this period, Pertev Paşa, Akif Paşa, and then Mustafa Raşid Paşa and Sadig Rufat Paşa were the pioneers of the new writing language in the bureaucracy”* (Sadoğlu, 2003, p. 67).

The intellectuals, writers, and poets of the time closely followed all the processes related to the language policy and gave their suggestions along the way.

Intellectuals such as A. Suavi, Z. Paşa, A. Midhat, Ş. Sami, S. Paşa, and N. Kamal are among the writers of tanzimat who put forward valuable ideas about language simplification. In his famous article *“Poetry and Essay”*, Z. Paşa expressed very interesting ideas about Ottoman poetry and prose. In his various articles, he noted the reasons for the existing problems in Turkic spelling and wrote that it is necessary to learn the rules of Arabic and Persian in order to understand the Ottoman spelling rules.

In his poems, I. Şinasi included the elements of colloquial language, and in his newspaper articles, he used the opportunities of the vernacular language and gave as little space as possible to Arabic and Persian words. He tried to use the possibilities of the simple Turkish language in his poems, collected proverbs used in his previous works and lived in the vernacular, and prepared a collection. I. Şinasi gave some of these proverbs a place in his poems and writings. His work *“Durub-i Emsal-i Osmaniye”* published in 1863 is one of the most valuable works published in the simple language of the people.

A. Suavi is one of the intellectuals who analyzed language issues in this period, was an active participant in discussions, and worked for the formation of a simple literary language. A. Suavi started his work by criticizing the name given to the language: *“Lisani-Osmani” is a political term. Because the word Ottoman means the name of the language”* (Karal, 1978, p. 56). For this reason, the name of the language should be *lisani-türki*, that is, the Turkic language.

Among the intellectuals of this period Ş. Sami seems to have a conscious understanding of linguistics from his writings. He pointed out that the Turkic language existed even before the Ottomans and expressed the incorrectness of the term *“Lisani-Osmani”*. Ş. Sami proposed to enrich the national vocabulary fund of Turkic, weakened by massive Arabic-Persian acquisitions, at the expense of Eastern Turkic, which is used in Central Asia. He believed that Arabic-Persian borrowings would be easy to remove from the language because they were mixed with Turkic.

The expressions *“Turkism in language”* or *“nationalism in language”* were first used by A. Vafik Paşa. It is found in the work of Vafik Paşa called *“Lähcei-Osmani”*. Y. Akçura writes about this in his work *“Historical Development of Turkism”*: *“A. Vafik Pasha stated that the Turkish language, in addition to having a historical depth, is spoken in a wide area, therefore it is among the languages of the world”* (Akçura, 2018, p. 49).

One of the most relevant topics of the Tanzimat period is the issue of simplification of the written language. In order to implement the simplification, it was first necessary

to Turkishize the books, the language of the state, education, and newspapers. The development of intellectual life and the spread of national education in the Ottoman state, which was oriented towards the Western way of life, could be possible with a simple literary language. For this reason, the statesmen of the time, R. Paşa and C. Paşa, paid attention to the issue of simplifying the language. Newspapers such as “Tercümani-əhval və məcmuai-fünun”, which included the articles written by I. Shinasi in simple language, guided the thinkers who came after them in this matter.

During the reign of Abdülhamid II, who stood out among the Ottoman sultans for his piety, madrasahs, and education in the Arabic language also expanded. One of the reasons for giving importance to Arabic-language education was related to the Sultan's plans to establish an Islamic community. However, this education policy was not sufficiently supported by the state during the period of Abdulhamid II. The mention of the official language of the state as Turkish in the “legal basis”, the use of Turkish in court correspondence, and the simple and national language policy of state-controlled newspapers, on the other hand, accelerated the simplification and spread of the Turkish language.

B. Kodaman, who studied the education system during the period of Abdulhamid II, writes:

“The Turkish language was widely used during the constitutional period, especially in newly opened educational institutions, as well as during the Tanzimat period. However, there were not many such schools during the period of regulation. During the constitutional period, the large number of institutions providing education in the Turkish language prepared the ground for the simplification of the Turkish language” (Kodaman, 1988, p. 89).

Prominent Turkish historian Professor İ. Ortaylı expresses his attitude to the mentioned issue as follows:

“However, according to the “Maarifi-Umumiyyeh” charter published in 1869, while the Turkish language is taught compulsorily in all primary schools located within the territory of the country, non-Muslim schools was excluded from this decision” (Ortaylı, 2010, p. 169).

In the decision dated May 19, 1894, there was a point that Abdulhamid II was concerned about the Turkish language. Thus, Abdulhamid II, who suggested that the official language be Arabic during the preparation of the “Meşrutiyet”, 20 years later ordered that education in schools be conducted in simple Turkish, away from Arabic and Persian. In the adopted decision, the teachers of Rushdiyya and Idadiyya were required to teach in the Turkish language used by the people.

The decision that most correctly revealed the place of the Turkish language in the Ottoman state was the acceptance of it as an official language, as stated in the “Kanun-ı Esasi.”¹ In the “Kanun-ı Esasi” adopted during the reign of Abdulhamid II, the sultan's powers were limited and the state administration was improved.

¹ Legal-basis (fundamental law) or Constitution. The first and last constitution of the Ottoman state was announced on December 23, 1876. With the announcement of Mashrutiyet I and the adoption of the

The era of Mashrutiyat prepared a favorable ground for the emergence of the language simplification movement and the currents that serve this purpose. Ş. Sami stands out among the intellectuals who were distinguished by their activities in the direction of simplifying the Turkish language before the Second Constitution. "Ş. Sami had a strong influence on the trend of "new language and national literature" that started after the Constitution and led the Turkish Association and the Young Pens movement, which played an important role in the activities carried out for the independence of the Turkish language" (Levend, 2010, p. 219).

Many poets and intellectuals of the Mashruti period also supported this movement and promoted its ideas. Among them, we can mention the names of A. Midhat, who works for the development and simplification of the language, F. K. Arif, who defends nationalism in the language, Nacip Asim, who is an ardent supporter of the purification of the language and pure Turkish, M. Nacip, one of the leaders of the "Turkishness" movement, and Amrullah Efendi, one of the founders of the "Turkish Association".

Language policy regarding Turkic peoples in Tsarist Russia

The occupation of the Turkic lands by the Russians began at the end of the 15th century when the principality of Moscow came under the rule of the Golden Horde state. From this date, the powerful and central Russian state established under the leadership of the Moscow principality - the successor to the Golden Horde state - struck the first major blow against the Turkic world in the middle of the 16th century. In 1552, he occupied the Khanate of Kazan, and in 1556, the Khanate of Astrakhan. What happened played a big role in the establishment of Russia's centuries-long rule in Central Asia. The capture of the Volga valley by the Russians led to a large disconnection between the Central Asian Turks and the Ottoman Turks.

The Christian mission of Russia was formed in a similar way to England's policy of conquest, and the main target of this competition, which is called the "great game" in history, was India. Due to its strategic position, the rivalry between the Russians and the British over the Indo-Iranian corridor is rooted in Central Asia.

M. Haner notes that:

"Russian and English chroniclers all over the history of more than 20 attacks organized against India passed through Central Asia between Turanian, Iranian and Indian civilizations" (Hauer, 1990, p. 74).

The education system was the most important tool for the formation and development of national languages in the areas under the rule of Tsarist Russia, and later for the expansion of the Russian language as a second language. Looking at the brief history of the education system in Central Asia, in 1871, a commission on the composition and functioning of schools was created in order to find new support for colonialism. Based on the proposals of the commission, a certain number of local

first constitution in Turkish history, the people participated in the administration of the sultan for the first time. He got the right to choose, to be elected and to represent. Human rights were regulated by law. The law was the first constitution adopted in an independent Muslim country.

students began to be admitted to the schools, which previously consisted entirely of Russians. In other schools, known as Russian-national schools, the goal was to teach Russian culture to the children of local peoples through their mother tongue.

Another type of school of this era is modern schools, in which the Modernism movement played a major role in the establishment of these new educational institutions. The modernist movement, which began towards the end of the tsarist period and whose intellectual leadership belonged mostly to the Crimean and Volga Tatars, represented the most important local national movement until the first years of the Bolshevik revolution. Pan-Turkism explained as *"the thought of strengthening the ethnic unity and equality of the Turkish peoples in order to protect and revive their heritage in the face of the rapid development of European culture and colonial power"* (Haghayegi, 1997, p. 180), found a favorable ground for itself in this movement. While the modernists were generally attached to their Muslim roots (values), they sometimes tried to link the backwardness of people with religion. *"In the debates between Turkism and religious identities, the modernists put Turkism first"* (Fierman, 1991, p. 41).

S. Zenskovski writes about the political activities of the Turks outside the Ottoman state:

"Until 1905, the first open manifestation of a national movement was not heard among the Turks under the rule of Tsarist Russia. Neither Ismayil Bey Gaspıralı nor his supporters were involved in any political process in 1880-1890, and no national purpose was clearly felt in their activities" (Zenkovsky, 2000, p. 14).

On April 8, 1905, A. Huseynzadeh, A. Topchubashov, A. Magsudi, and B. Ahmad gathered at R. Ibrahimov's house in St. Petersburg and decided to establish a political party. I. who came to Petersburg a few days after this meeting. İ. Gaspıralı also supports their ideas and suggests calling this union the "Muslim Union". *"With this proposal, he says that he believes that it will be possible to teach the people about scientific, political, and economic topics, but this will happen through the media"* (Georgeon, 1986, p. 14).

The First Congress of Russian Muslims was held on August 15, 1905, in Saint Petersburg. A large number of intellectuals from the Volga-Urals, Crimea, Caucasus, Turkestan, and Siberia, where Turks live the most, take part in the meeting. Prominent personalities: A. Topçubaşov, İ. Gaspıralı, Y. Akçura, F. Karimi, A. İbrahim, M. Carullah, A. Apanay participated in the meeting and made speeches about the education and other issues of the Turkic people living under the rule of Tsarist Russia. In addition, giving all the privileges and rights given to Russians to the Turkic peoples, resolving issues with the progressive intellectuals of those peoples in the decisions that the authorities will make regarding the Turkic peoples, etc. issues are decided upon.

In addition, the second and third meetings of Muslims living in Tsarist Russia were held in 1906, and all the above-mentioned issues were put on the agenda again, but it was not possible to implement the decisions.

We would like to emphasize the activities of İ. Gaspıralı in the fight for the language, education, and national rights of the Turkic people under the rule of the Russian Empire.

One of the most important issues that attracted the attention of İ. Gaspıralı when he came to Istanbul in 1874 was the discussion on the Turkic language. The language issue, which began with the announcement of Tanzimat and caused long discussions among Ottoman intellectuals especially in the 1860s and 1870s, had a particular impact on İ. Gaspıralı. While these heated discussions were going on, he further strengthened his friendship with Ottoman intellectuals such as Ş. Sami, A. Midhat, M. Amin, and N. Asim continued this close relationship until the end of his life. *“According to these intellectuals, in order for the Turks to develop in the field of culture, it was absolutely necessary to develop the Turkic language as a national language”* (Toksoy, 2001, p. 14).

Between 1870 and 1880, a new page was opened in the field of Turkic language and Turkic history research. During this period, S. Paşa, who wrote Turkic language and history textbooks for military schools, showed ways to save Turkish from the influence of Arabic and Persian using clear and simple Turkish.

Şeyh Süleyman Efendi of Bukhara, an Uzbek Turk from Bukhara who settled in Istanbul, tried to explain that Turkestan and Ottoman Turks are children of the same nation and have the same language with his works *Lugat-i Chagatayi ve Turki-yi Osmani* (Dictionary of Chagatay and Ottoman Turkish).

After returning to Bakhchasara, İ. Gaspıralı, who closely followed and mastered the discussions about the issue of language and unity of opinion in Ottoman Turkey, began to apply the same method in Crimean Turkic, that is, to use a simple and understandable language.

Seeing how important it is to form a language that the whole Turkic world will understand, İ. Gaspıralı devoted all his activities to this direction. According to İ. Gaspıralı, one should use such a language that the worker and boatman in Istanbul and the shepherd in East Turkestan can understand when it is spoken and written. İ. Gaspıralı fervently defended his ideas and principles regarding the common language in all the newspapers he wrote for, especially the “*Tarjuman*” newspaper. His attempt was appreciated by all his colleagues in the Turkic world. I. This struggle of Gaspıralı gave positive results in practice. Because the simple Turkish of the “*Tarjuman*” newspaper published by him has become a language understood by all Turks wherever the newspaper is sent, in other words, all over the Turkic world.

Emphasizing the importance of this feature for the union, Z. Gökalp wrote:

“Tarjuman newspaper was understood by Eastern and Western Turks as much as Northern Turks understood it. This newspaper is living proof that it will be possible to unite all Turks in the same language” (Toksoy, 2001, p. 16).

İ. Gaspıralı has always confidently defended the unification of the Turks living in Tsarist Russia around a national language. He was given the right to represent the Turks in the Russian State Duma established after the 1905 revolution. In 1905, İ. Gaspıralı, A. Topçubaşov, and Y. Akçura founded the “*Union of Russian Muslims*” and

started working on the issue of protecting the rights of Turks in the Duma. Thus, İ. Gaspıralı made this proposal about language unity at the meeting of this "Union": "All Turks have one root. The diversity of time and space has also led to diversity in our language and traditions. After that, we should bring our schools to such a level that we have teaching in one literary language. In the project prepared by the school and madrasa commission of the assembly, four years of education for our primary schools was determined" (Devlet, 1998, p. 58).

İ. Gaspıralı, who did not agree with the education policy of Tsarist Russia against the Turkic people, explained the reason for his insistence on reforms in education as follows:

"From the information I collected in 1881, I saw that while half a million Turkish students studied in more than 16,000 neighborhood schools and 214 madrasahs in Russia, they are not taught even five lines in the Turkish language (their national language), but recitation and Quran and prayers are performed. These neighborhood schools were officially under the control of the religious authorities, as only religious classes were taught. These empty schools were independent schools, if the school had public influence (public control), a lot could be done. Therefore, I paid attention to this issue in every issue of "Tarjuman" and in all my travels" (Devlet, 1998, p. 59).

In the first year, 12 students were educated in the first school opened by İ. Gaspıralı in Bakhcharay in 1884. Teaching work was entrusted to a teacher named Bakir Efendi. This teacher was also a student of İ. Gaspıralı. Undoubtedly, B. Efendi benefited from İ. Gaspıralı's book "Hoca-Sibyan" when he was setting up his teaching work at the school. According to İ. Gaspıralı, learning to read and write was enough at this stage of education. After the specified 45-day teaching period, İsmayil Bey used to test the students in front of the public in order to introduce the new method to the people and arouse interest in the "modern" method. Students would read a passage from a book they had not seen before and write what was dictated. Thus, the students would master reading and writing, which they could not learn for a long time in the previous method, in 45 days faster with the new method. News about the new method of education was delivered to different regions of the empire through many newspapers, especially the "Tarjuman" newspaper.

Thanks to the activities of İ. Gaspıralı and the new school opened by Bekir Effendi in Khan Kirman, Ryazan province, this method spread to Tambov and Penza provinces. A short time later - in the 1890s, 2 and 3 "modern-style" schools were already opened in each province. In 1914, about 5,000 Turks and Muslims were studying in these schools. In order to train teachers for new schools, some of the traditional madrasahs were reconstructed according to the requirements of the time, and at the same time, new schools were opened in this context. Both reformed and newly opened schools functioned as a kind of pedagogical faculties. We can give examples of this type of school: Muhammadiyya Madrasa operating under the leadership of Alimcan Barudi in Kazan, Huseyniyya Madrasa in Orenburg working with the financial support of Huseyn's sons, and Osmaniya Madrasa in Ufa. In the establishment of such schools in the Caucasus, the knowledge and experience of Turkic pedagogues were used. The people of Turkestan received help from the Caucasians

and Kazan people in this matter. *“The support of philanthropists played no small role in opening, spreading, and continuing the activities of modern-style schools. Among them, we can mention the names of Haji Zeynalabdin Taghiyev, Shamsi Asadullayev, the sons of Ahmadi, Gani and Mahmud Huseyn from Kazan, and Haji Nematulla Karamish from Siberia”* (Battal, 1988, p. 1166).

The most important feature of the period of the Russian invasion was the emergence and spread of democratic thought in Russia, the method-modern method of İ. Gaspıralı, M. F. Axundov, A. Bakixanov, H. Zardabi, A. Huseynzade, U. Hacıbeyli, F. Koçerli, M. Celil, A. It manifests itself in the progressive influence of the ideas and activities of intellectuals such as A. Ağaoğlu, N. Nerimanov on language and education policy.

M. F. Axundov's thoughts on the reform of the Arabic alphabet can be seen in some of his letters written in 1854. He started planned and systematic activities in this way in 1857.

M. F. Axundov wrote in his autobiography:

“In 1857 AD, I wrote a booklet in Persian language to change the Islamic alphabet, and in that booklet, I showed that changing the alphabet is an important issue” (Axundov, 1962, p. 420).

T. Hacıyev notes in this regard:

“The idea of a new alphabet, a great historical event such as the struggle against the Arabic alphabet is related to the national culture of Azerbaijan in the Turkic world and in the East in general, and it spread to the whole world from here. Already in the 16th century, Fuzuli pointed out the defects of the Arabic alphabet. M. F. Ahundzade turned the struggle against the Arabic alphabet into a great social movement. He considered this work to be the key to education, cultural advancement, and industrial progress. The fight for a new alphabet was the most promising field of activity in his life. Mirza Fatali spent more than 30 years of his life on this, even in the last twenty years he completely separated from artistic creativity, giving all his physical and mental energy only to this work” (Hacıyev, 2017, p. 21).

M. Kazımbey also commented on the issue of adopting a new script based on the Latin alphabet instead of the Arabic alphabet in Azerbaijan. M. Kazımbey is one of the scientists who supported M. F. Ahundov's alphabet reform activities in the 1870s.

The great linguist, Turkologist M. Kazımbey wrote the scientific grammar of the Turkish language in the European style - the book *“Türk-tatar dillerinin genel grameri”* and wrote up to 100 valuable scientific works in Russian and European languages. Speaking about the services of M. Kazımbey in the field of Turkological linguistics, academician K. Abdullayev notes:

“... M. Kazımbey talks about the unity formed by various grammatical means, in other words, he notes the importance and frequent use of unity in the literary language. As the great linguist said, this unity is actually a phraseological unit, a complex syntactic whole. M. Kazımbey noted the presence of such a unit, at least intuitively. And in fact,

we can start the history of the study of the text in Turkology, as well as in Azerbaijani Turkish linguistics, with this sentence” (Abdullayev, 1999, p. 186).

After M. F. Ahundov, the greatest role in the reformation of the old alphabet belongs to Muhammad agha Şahtahtli. The outstanding writer published several books and about 10 articles in Russian, French, and Azerbaijani languages since 1879.

The defects of the old alphabet and the necessity of the new alphabet were discussed by many meetings, especially the First and Second Teachers' Congress (1906, 1907), meetings of Russian Muslims, etc. The relevance of the new alphabet was repeatedly emphasized. Alphabet problems “Translator”, “Eastern-Russian”, “Caspian”, “Progress”, etc. did not escape the attention of newspapers and “Molla Nasreddin” journal. A series of articles on alphabet reform was published in “Şargirus”. In the 1st issue of the newspaper (March 30, 1903), M.A. Shahtaktli wrote in the article “Mohammed Agha”:

“With the Arabic alphabet we are using, it is not possible to show the true pronunciation of the words of foreign languages and even our own Turkic language” (Zeynalov, 1981, p. 134).

In conclusion, we can mention that Ş. S. Efendi (1821-1890), one of the modernists from Bukhara, who spent a lot of time in the cause of the independence and enlightenment of the Turkic peoples living under the rule of Tsarist Russia in the XIX-XX centuries, who had significant research in the fields of Turkism, the languages and folklore of the Turkic peoples, one of Kazan modernists Ş. Marcanini (1818-1889), the founder of modern Kazakh literature A. Kunanbayev (1845-1904), one of the forerunners of the Turkism trend, A. Huseynzade (1864-1940), a great thinker of Azerbaijan who played an important role in the transformation of the ideal of Turkism into a state philosophy, A. Ağaoğlu (1869-1939), one of the most prominent thinkers and politicians of the 20th century, follower of İ. Gaspıralı, prominent Tatar theological philosopher, and publicist, M. C. Bigiyev (1874-1949), was one of the leaders of the progressive Jadidism movement that began among Russian Muslims at the beginning of the 20th century. , the great Turkic-Tatar historian and political figure Y. Akchura (1836-1935), contributed to the cultural and national awakening of the Kazan Turks. A. İshaki (1878-1954), famous for his fashion works, M. Cumabayuli (1893-1938), a prominent representative of the Jadidism movement from Kazakhstan, Azerbaijani state and public figure, politician and publicist, one of the founders of the Azerbaijan Democratic Republic (1918-1920) and Azerbaijan political leader M. A. Rasulzade (1884-1955), one of the leaders of the emigration, who headed the Azerbaijani national independence movement, Z. V. Togan, the leader of the Bashkir revolution and freedom movement, historian to the master of national poets, A. Suleymanoglu (1893-1938), nicknamed “Cholpan” (İbrahimov, 2021, p. 29).

Language policy regarding Turkic peoples in Iran

After the Russo-Iranian wars, with the separation of Azerbaijan into two parts in 1828, this great nation had to live under the influence of two separate dominant cultures. Azerbaijanis living in South Azerbaijan (Iranian Azerbaijan) stayed away

from the modern national and cultural movements that started in the north and continued the understanding of classical literature and written language.

From the beginning of the 19th century, national relations and the status of the languages of minority nations in Iran were regulated according to historically formed rules. Arabic was mostly used in religious fields and higher education, while Persian was used in clerical work, correspondence, and the education system. The Azerbaijani language was mostly used orally in everyday life, in the palace, and in the army. Unfortunately, this situation continued until the beginning of the 20th century with some minor exceptions.

In this regard, Y. Hacıyeva writes:

“The only exception was the establishment of a new type of elementary school in the Azerbaijani language in Tabriz in 1888 or the inclusion of the Azerbaijani language in the educational system. At the beginning of the 20th century, during the Constitutional (Maşrute) revolution (1905-1911), the Azerbaijani language entered the press. Starting from the 30s of the 20th century, the issue of “unified Iran”, “unified nation” and “unified language”, in other words, “pan-Iranism” became the official state policy in Iran” (Hacıyeva, 2017, p. 23-24).

Due to the different approaches and principles used in population censuses conducted in Iran, it is impossible to obtain accurate information about the number of Turks living in this country. The first official information on the number of Turkic peoples in Iran was recorded in the 10-volume "Iranian Geographical Encyclopedia" published by the Iranian army in 1949.

In this book, the names, populations, and languages of all the villages in Iran, whose number exceeds 500, are mentioned. J. Rocks says that 20% of Iran's population consists of Azerbaijani Turks and 10% of other peoples who speak Turkic". Some researchers note that the number of Turks in Iran is 25 million. In addition, K. Güldiken notes that it is 33 million, R. Blaga 20 million, and M. Saray 25 million. According to World Bank country data (2004), “Turks make up 42% of Iran’s population of 66.1 million, which means the Turkish nation of about 25 million” (Gökdağ, 2007, p. 141).

Today, the total population of Iran is 84 million. Although there are no official figures on the number of Turkish people in Iran, the general opinion is that the number of Turks living in Iran is at least 25-35 million people.

Regarding the status of the Turkish language in Iran, it is necessary to mention the language policy implemented by Iran against the Turkish population. We can divide Iran's language policy into two periods.

1. The period of Pahlavi rule (1925-1979).
2. The era of the Islamic Republic of Iran (from 1979 to the present).

1. The reign of the Pahlavis. The political situation of the Iranian Turks, who have held the power of Iran for nearly a thousand years, have ruled it, and make up about half of the country's population, is quite interesting. Speaking about the position of Turks in Iran during the Gajar period, Mohammad Amin Rasulzade notes that Iranian Turks are neither a condemned nation like Russia nor a dominant nation like Turkey,

and they have the same rights and the same privileges as Persians. According to M. Rəsulzadə:

“The fact that the rulers of Iran are Turks did not give any special privilege to the Turks, nor did it cause any pressure on the Persian nation. Despite the fact that the rulers were Turks, the official language in the country was Persian, and Persian was used in meetings and correspondence. Since the Persians could not teach the Turkish language to their own nation, they adopted it as a national language, and the Turks adopted the Persian language and considered it a national literary language” (Şahtaxtinski, 1879, p. 19).

However, with the end of the Qacar rule and the rise of the Pahlavis, Iranian Turks were reduced to the status of second-class citizens and treated as stepchildren.

After the Peshawar revolution was brutally suppressed in 1946, by the decree of the Tehran government, *“all books published in the Turkish language were collected and destroyed, and the Turkish language was banned again”* (Gökdağ, 2007, p. 53).

The best observer of this period and one of the witnesses of those problems is H. Nitgi. H. Nitgi explained the situation of the Turkic language in the Pahlavi period as follows:

“We were fed drop by drop the fictitious histories and tales as absolute truths. They made us strangers and even enemies. They wanted to take away everything that was native to us. From the names of our children to our mythology, they ignored even the smallest sign of our identity” (Olender, 1998, p. 17).

2. Language policy implemented during the Islamic Republic of Iran. The Islamic Republic of Iran, founded on February 12, 1979, faced the demands of non-Persian peoples, mainly the Turks, who were subjected to ethnic and cultural assimilation by the Shah's rule in the past. At first, it was stated by the administration that some administrative and cultural rights would be given to these people. In 1979, at the invitation of the Society of Iranian Lawyers at the University of Tehran, various principles of the Constitution of Iran, which was being prepared, were discussed at a meeting on “Cultural problems of Iranian ethnic groups and the Constitution of the Islamic Republic of Iran” with the participation of various ethnic and political groups of Iran. In this meeting, Professor Dr. Cavad Heyet, Professor Dr. H. Nitgii, and Dr. H. Katibi, by the Azerbaijan Society, added to the Constitution that “School education will be in the mother tongue until the 4th grade and then in the mother tongue and Persian languages” and radio and television and all mass media shall be local and they wanted to add articles that will serve the development of national culture.

South Azerbaijani Turkic language is considered to have lost some of its rights in the 20th century. The Turkic language, which was a prestigious and superior language before the Pahlavi rule, was used in the court, and during the Pahlavi period, it gave these positions to the Persian language. Currently, Turkic is not only a spoken language in Iran, but also a written language to some extent. It is used in local mass media, local newspapers, and magazines. However, the used Turkish is far from literary Azerbaijani Turkic and creates the impression of an artificially modified

language under the serious influence of the Persian language. Turkish, which is used in many magazines such as “Varlig” magazine, and in a number of books of literary and cultural nature, is considered literary Turkic.

Until the first quarter of the 20th century, those who shared the same national name - the name “Turk” - were “Uzbek, Kazakh, Kyrgyz, Turkmen, Tatar, Bashkir, etc. in the USSR, Uyghur, Kazakh, Kyrgyz, etc. in China.” became a nation. In the Iranian state, their names were not even mentioned” (Başgöz, 1973, p. 33).

South Azerbaijani Turks usually call themselves Turks. While they widely use the word “Turkic” to name their mother tongue, they rarely use terms such as “Azerbaijani, Azeri, or Azerbaijani language”.

Language policy regarding Turkic peoples in China

The eastern part of Turkestan officially became part of the territory of the People's Republic of China (PRC) in 1949, and in 1955 it became an autonomous region at the provincial level under the name Xinjiang Uyghur Autonomous Region. The Chinese Communist Party (CCP) began to rule the various regions within China's borders with Chinese socialist ideology. A systematic, planned, and continuous language, culture, and education policy since 1955 in order to bring the culture and lifestyle of the millions of Muslim Turks living in the country, i.e. the Uyghur people, closer to the Chinese culture, distance them from their national and religious values and ultimately assimilate them. implements and in practice, especially in recent years, behaves aggressively and mercilessly. Uyghur Turkish, which has a deep-rooted written tradition and is the main branch of Eastern Turkish, could not escape the situation of “translation from Chinese” either as a written language or as a media-communication language. Even in some Uyghur regions, it is facing the danger of falling out of use.

Turkestan is actually the motherland of the Turks, starting from the east of China's Gansu Province in the east, covering Southern Siberia, and extending to the Caspian Sea in the west. Currently, Turkestan is not officially the name of any country. The Turks, who were called “Uighurs” by the colonialists who were fighting for independence and survival, are trying to unofficially use this historical name and keep it alive. In this sense, “East Turkestan is the name of the Xinjiang-Uyghur Autonomous Republic, which remains within the borders of China. The establishment of the republic called East Turkestan twice in 1934-1944 in this region, which is called Xinjiang by the Chinese today, has not been erased from memories and memories” (Kaşgarlı, 2018, p. 290).

In the East Turkestan region, after the 1950s, activities that were different from each other, but had serious consequences, were gradually implemented. First, the institutions in the region began to be changed in accordance with the new ideology, that is, socialist politics. First of all, subjects related to religion were removed from education. In the later stages, it was preferred to gradually prepare books similar to textbooks in Chinese schools, or directly translate textbooks from Chinese. Since the 1960s, the people's policy of the government has caused serious consequences, and during the “cultural revolution” educational and cultural institutions in the East Turkestan region were subjected to severe sabotage, as in China. In 1979, with the “reform and opening” policy, the process of revitalization and recovery began, but it

was not allowed to continue. With the end of the Cold War and the collapse of the USSR, China reviewed its people's policy and abandoned the "softening" process that had been ongoing in recent years and switched to a unified cultural policy. Teaching in Uyghur Turkic is gradually directed to the process of forced transition to the Chinese language education system. Since 2003, *"with radical decisions, education in Uyghur Turkic has been stopped, monolingual (in Chinese) and monocultural (Han-Chinese culture) education policy has been implemented in practice"* (Eastman, 1983, p. 85).

In this sub-chapter, we will try to extensively examine the language policy of the PRC against the minority Turkic peoples. In the first census conducted in the years when the CCP came to power in China, they tried to officially determine the number of people living in the country. The first estimates determined that more than 400 people of non-Chinese origin live in the country. However, as a result of the state's language and culture policy, according to official documents, 55 minority peoples currently live there. However, the number of those who have their own language and script is decreasing day by day, their languages and scripts are getting lost in history, and local and national languages are being replaced by Chinese.

Political practices in China have two sides, open and closed. *"While the open direction refers to global values, the closed direction serves the strategic interests of the state"* (Eastman, 1983, p. 87).

Since 1955 East Turkestan was completely under Chinese rule, the policy has served the purpose of eradicating different identities, cultures, and values and forcibly completing social and cultural integrity. *The amount of damage these activities have caused to the social and cultural life of the Turkic-Uyghur population of the region, and the general existence of the region, was not taken into account, the objections expressed in legal and legal ways were either ignored, or the complaints were accused of "separatism", "opposition to the state", and "reaction".* (Karluk, 2009, p. 202) was punished.

The main directions of the language policy applied by the PRC against minority peoples are:

1. In the years when the CCP government (1949) established the Xinjiang-Uyghur Autonomous Republic (SUMR) (1955), a policy of relative equality was applied in the region.

In the "Xinjiang Education Reform Manual" issued in 1950, foreign languages will be taught as an optional subject in all secondary schools. Chinese and Russian languages were taught in Uyghur classes, and Russian or Uyghur was taught as an elective subject in classes attended by Chinese children. In those years, Chinese and Russian languages were taught as elective subjects in Uyghur schools.

2. From the announcement of the SUMR to the Cultural Revolution, the dominance and official status of the Chinese language in regional education was gradually strengthened.

In East Turkestan, *"in 1955, it was officially transformed into SUMR. This system, which is an autonomous region in line with China's policy, was completely different from its examples in the USSR"* (Karluk, 2009, p. 202). This management system was completely different

from the Chinese tradition of administration and bureaucracy. Unaware of the Chinese administrative tradition, Turkish intellectuals at first did not fully understand how to manage this autonomous system, but when they realized it was too late. The declaration of an autonomous region meant an end to the traditional Turkish social organization and management systems and education system in the region per the Chinese state's management method.

In 1956, at the “Secondary Education Meeting of Secondary Schools” held under the leadership of SUMR, the teaching of the Chinese language was mentioned as a compulsory subject in schools attended by Turks and other minorities in the region. *“It is clearly stated that the weekly class hours should be 4-6 hours, students should learn up to 4500 Chinese characters (hieroglyphs) by the time they graduate from school, and they should know the Chinese language at a level that they can understand and speak the lessons after being admitted to the university”* (World Uyghur Congress).

In 1960, the Ministry of Education of SUMR issued the law “On the improvement of Chinese language teaching in secondary schools of minority peoples” and specific rules were put forward about the amount of weekly Chinese language lessons and teaching goals at each educational stage of minorities from elementary schools to universities. In higher schools, one year of preparation in Chinese language, and in some regions, Chinese language classes have been held since the 4th grade. *“Between 1960 and 1964, the Chinese language was gradually introduced as a compulsory exam subject, and in 1964, the implementation of the pilot project “practice class” to provide education to local peoples entirely in Chinese was started in Chinese middle schools and high schools in the region”* (World Uyghur Congress).

3. During the cultural revolution of 1966-1976, teaching in Chinese was not planned as before, and after a while, chauvinist politics was again resorted to. The ten-century-old Arabic alphabet was canceled and forcibly replaced with an alphabet designed according to the Chinese language system, and aggressive steps were taken to turn the Chinese language into a hegemonic language in spoken and written language. Thus, as a result of the implemented language policy, the Chinese language has become the main teaching and learning language.

4. In the stage after Mao's death, especially during the period of “reform and opening” (after 1979), there was a softening of the “people's policy”, and a moderate policy was implemented until 1990.

The collapse of the USSR was met with surprise and surprise both at the state level and among national minorities. At first, the Chinese state did not know how to react to this new situation in its Western neighbor. A small number of people with other deep-rooted traditions, including the Uyghurs, hoped that the borders would be redefined, and these expectations were also manifested in nationalist expressions, slogans, or actions. Therefore, the Chinese state has gradually abandoned the policy of softer nations implemented in the last decade, based on the management culture of differences. First, religious education and teaching were banned (starting from 1995), the areas of religious worship and activities were regularly restricted, Uyghur Turkic was removed from teaching and learning, it was deprived of the status of the regional

government language (starting from 2003), in parallel, teaching in Chinese - education was expanded, censorship in newspapers, press, and cultural life was strengthened (starting from 1994) and publications and dictionaries on Turkish-Islamic culture were banned.

Result

The history of the language policy of the Turks, which is known and reflected in writing, begins with the Orkhon-Yenisei monuments. In the XI-XII centuries, the people represented in the administration system (M. Kaşğari, Y. H. Hacıp) wrote works in Turkish, in fact, it is a manifestation of the attitude of the central government to the language. Karamanoglu Mehmet Bey's order in 1277 is the first political assessment given in Turkish. Although the 11th-17th centuries constituted a mixed period for language policy in the Turkic state and society, this period played a fundamental role in many directions for the subsequent stages.

The political power of the Ottoman Empire expanded the functionality of the Turkic language and made it possible for it to become both a dominant and a receptor language in the process of inter-linguistic interaction. The new-oriented language policy, which began in the 19th century, implemented a process control mechanism and served to free the Ottoman language from foreign influences. This period is considered to be the beginning stage in the direction of the Europeanization of Turkic culture. Attempts to reform and purify the language, to form a Turkic language free from Arabic and Persian, supported by many poets and intellectuals of the Mashrutiyat period, unfortunately, did not give the desired results until the first quarter of the 20th century.

At the end of the 18th century and the beginning of the 19th century, the policy of assimilation of national languages started with the increasing influence of Tsarist Russia in the regions inhabited by Turkic peoples. Due to the expansion of the scope of use of the official language, local and national languages were suppressed, at least their development was not allowed. Almost half a century after the occupation, the Jadidism movement of the intellectuals who came out of the Muslim-Turkic lands under the rule of Tsarist Russia in matters of national language and education did not produce the desired results, but it prepared the ground for future progressive steps and events. In general, until the fall of tsarism, Turkish intellectuals' educational movements related to language and education were widespread. In the years 1905-1907, the language and education issues were seriously discussed at the meetings held by the All-Russian Muslim-Turkic intellectuals, and various decisions were made regarding these issues.

Today, certain measures are being taken to protect the languages and national identities of the Turkic peoples living in different communities. The failure to provide state protection of the languages of the minority Turkic peoples in the supreme legislation and constitutions of the Russian Federation, the People's Republic of China, and the Islamic Republic of Iran make it difficult for the language and culture of the Turkic people living in these countries to continue to exist. However, the language policy of the Turkic peoples living in the Republic of Moldova, Bulgaria, and Georgia related to language and national identity issues can be considered satisfactory. Today,

the policy of isolation against the Turkic communities is carried out with certain political goals in the countries where a small number of Turkic peoples mainly live. Countries such as China, Iran, and Russia are keeping these languages under pressure by pursuing a harsh policy against the Turkic peoples, not only not guaranteeing the protection of these languages, but also hindering their normal development. The language policy implemented in all three countries and the laws adopted related to language have endangered the languages of the few Turkic people living there. At present, a small number of Turkic languages in other countries of the world (mainly Moldova, Bulgaria, Georgia, Latvia, Hungary, Mongolia, China, etc.) are facing the threat of extinction.

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