

Linguiverse
Special Issue 2026
 ISSN-E 3134-6146
 DOI: 10.66366/linguiverse.v2i2.17
 Published by: SIH
 Publication Date: June 12, 2026



JALIL MAMMADGULUZADE'S LANGUAGE VIEWS AND LANGUAGE DISCUSSIONS AT THE 1ST TURCOLOGY CONGRESS

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Abstract- This article analyzes the significance of the First International Turkological Congress held in Baku in 1926 in the context of the development of the Azerbaijani literary language, with particular emphasis on the reflection of the Congress's key issues-alphabet, orthography, and terminology in the works of Jalil Mammadguluzadeh. The study demonstrates that language-related issues occupied a central place in Azerbaijani public and intellectual discourse in the early twentieth century, while alphabet reform was regarded as a decisive factor in promoting mass literacy and national awakening.

Based on Jalil Mammadguluzadeh's articles, feuilletons, and literary works published in "Molla Nasreddin" and other periodicals, the article explores his struggle for the purity of the mother tongue, the stabilization of spelling and pronunciation norms, and the creation of a literary language grounded in the spoken language of the people and free from excessive Arabic and Persian influences. Particular attention is given to the work "My Mother's Book", which artistically exposes the social essence of language and the destructive impact of foreign linguistic influences through symbolic imagery. Jalil Mammadguluzadeh, one of the key figures in Azerbaijani literature and public thought, consistently viewed language and language policy as crucial issues. His works, especially through "Molla Nasreddin", reflect his strong advocacy for the purity of the mother tongue, alphabet reform, and the

standardization of orthography. The findings of this study resonate with broader comparative research that highlights the continuity between classical literary monuments and regional dialects, particularly through the use of proverbs and sayings [21]. Mammadguluzadeh actively fought for the development of Azerbaijani literature based on the spoken language of the people, free from excessive influences of Arabic and Persian, and his writings consistently emphasized the social significance of language and the need to protect it from foreign influences.

The article concludes that Jalil Mammadguluzadeh's views on language reform and alphabet issues are ideologically aligned with the principles of the First Turkological Congress and remain relevant today in the context of Azerbaijan's language policy and the preservation of national and spiritual values.

Keywords: Jalil Mammadguluzadeh, First Turkological Congress, language, alphabet.

*Manuscript received 29 Jun. 2026; revised 29 Jun. 2026; accepted 30 Apr. 2026. Date of publication 12 June, 2026
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INTRODUCTION

Relevance of the topic. The early twentieth century was marked by profound social, political, cultural, and spiritual transformations in the life of the Azerbaijani people. During this period, issues of national self-awareness, enlightenment, and the preservation and development of the mother tongue became central to public and intellectual discourse. The First International Turkological Congress held in Baku in 1926 represents a landmark historical event, as it provided a scholarly platform for the systematic discussion of alphabet, orthography, and terminology issues of the Turkic languages, including Azerbaijani. The national leader Heydar Aliyev's assessment of this congress as "an event of great historical significance for the Turkic world" further underscores its exceptional role in the history of national and cultural values.

In the independent Republic of Azerbaijan, the preservation of national and spiritual values and their transmission to future generations constitute a key direction of state policy. In this context, the Decree of

the President of the Republic of Azerbaijan, Ilham Aliyev, dated October 22, 2025, on the celebration of the 100th anniversary of the First Turkological Congress is of particular importance. This decree demonstrates that the ideas and principles of the Congress remain relevant in the contemporary process of integrating national values into universal cultural and democratic frameworks.

Within this historical and ideological framework, the linguistic views and activities of Jalil Mammadguluzadeh, a prominent representative of Azerbaijani literature and public thought, deserve special scholarly attention. His literary and journalistic legacy reflects a consistent struggle for the preservation of the mother tongue, the reform of the alphabet, and the establishment of clear orthographic and orthoepic norms. From a broader linguistic perspective, studies on Azerbaijani dialects and regional language features demonstrate that word-formation processes and derivational patterns play a crucial role in preserving the expressive potential of the national language [Ismayil, 2024]. Earlier research on the dialects and accents of Nakhchivan has addressed

derivatological issues, demonstrating how word-formation processes function within regional varieties of the Azerbaijani language [20]. This article examines Jalil Mammadguluzadeh's approach to language issues, its ideological parallels with the First Turkological Congress, and the role of these ideas in the formation of Azerbaijan's national language policy.

As illustrated in Fig. 1, the development of modern Azerbaijani language policy is conceptually rooted in core linguistic challenges, which were critically addressed in Mammadguluzadeh's works and later institutionalized through national reform processes.



Fig. 1. Conceptual framework illustrating the structural relationship between core language issues, Mammadguluzadeh's linguistic contributions, and the development of modern Azerbaijani language policy.

METHODOLOGY

The methods and sources of research.

The study employs historical-comparative, descriptive-analytical, and intertextual analysis methods. In addition, contemporary approaches to linguistic data processing emphasize the relevance of psycholinguistic methods for ensuring systematic and cognitively grounded analysis [18]. Within the framework of the research, the

development stages of the Azerbaijani literary language in the early twentieth century, as well as debates on alphabet reform, orthography, and terminology, are examined in their historical context. The publicistic and literary heritage of Jalil Mammadguluzadeh particularly his articles and feuilletons published in "Molla Nasreddin" serves as the primary source material and is systematically analyzed from a linguistic perspective.

The research establishes conceptual and ideological parallels between the decisions and discussions of the First International Turkological Congress and Jalil Mammadguluzadeh's views on language reform. His approach to language issues is evaluated from functional and conceptual standpoints, while descriptive methods are applied to interpret linguistic examples in light of modern linguistic principles.

The scientific novelty of the research. The scientific novelty of the article lies in the comprehensive analysis of Jalil Mammadguluzadeh's views on the mother tongue, alphabet reform, and orthography within the ideological framework of the First International Turkological Congress. For the first time, his publicistic and literary legacy is examined holistically from the perspective of language construction and language policy in Azerbaijan, revealing the historical and ideological foundations of his reformist ideas. The scientific novelty of the research is reinforced by contemporary studies addressing the structural-semantic organization of sentences in folklore texts and the functional role of auxiliary parts of speech [22]. Research on language units in literary discourse has emphasized their semantic depth and stylistic function within national literature [17].

The study substantiates that Mammadguluzadeh's approach to language issues goes beyond a purely literary stance and represents a conceptual contribution to

the formation of national language policy. Furthermore, the article highlights the contemporary relevance of his ideas on alphabet and orthographic reform in the context of preserving and developing the Azerbaijani language today.

Main text. National leader Heydar Aliyev evaluated the convening of the First International Turkological Congress in Baku in 1926 as an “The event of great historical significance for the Turkic world”. In the 21st century, the independent Republic of Azerbaijan is taking confident steps towards integrating its legal, democratic, secular national and spiritual values into the modern international world. The Decree of the President of the Republic of Azerbaijan, Mr. Ilham Aliyev, dated October 22, 2025, On the celebration of the 100th anniversary of the First Turkological Congress, which is considered an important historical and political step towards preserving the national and spiritual values, which are a priority within the principles of national statehood of the Azerbaijani people, passing them on to future generations and integrating them into universal values, is of exceptional importance.

RESULTS AND DISCUSSION

1. Jalil Mammadguluzade's Language Concept and Language Policy Debates at the First Turkology Congress

At the First Turkological Congress, three main issues of the Azerbaijani literary language were discussed: the alphabet, orthography, and terminology. Professor R. Maharramova wrote that after the establishment of Soviet power, making fundamental changes in the writing of the literary language, creating a new alphabet for the literary language, and removing the Arabic alphabet from the writing were very important issues for Azerbaijani public

opinion. In 1920-1929, the issue of the alphabet was discussed more than any other issue of the literary language [8, p.8]. This is natural, because until the issue of the alphabet was resolved, it was impossible to properly resolve other issues of the literary language and to organize the teaching of the native language. Professor T. Hajiyevev notes: “In general, in no nation and at no time has the issue of language occupied the artistic mind as much as it did in Azerbaijani literary and artistic-publicistic literature at the beginning of the 20th century” [4, p. 85]. In particular, the issue of the mother tongue runs as a main line in the overall work of J. Mammadguluzadeh, one of the greatest figures of the 20th century and the Middle East.

The preservation of the native language of the people to which he belonged, its literacy, and the creation of a new type of alphabet occupy a central place in the heritage and activities of the great writer Jalil Mammadguluzadeh [1869-1932], an outstanding public figure of the Azerbaijani people, an educator, a pedagogue, a prominent publicist, a publisher, a standard-bearer of the critical realist literary movement, the author of the first verse and allegorical drama, one of the giants of dramaturgy, the creator of a new type of social satire, the publisher of the new style magazine “Molla Nasreddin” famous all over the world, and the elder of the Molla Nasreddinists, the leader of our national struggle literature. It is no coincidence that the great Azerbaijani writer Mirza Jalil is also known in Azerbaijani literature as a fanatic of the native language.

As mentioned, Jalil Mammadguluzadeh, who made invaluable contributions to the cultural progress, national awakening, and enlightenment of the Azerbaijani people, was more concerned about the alphabet, orthography, terminology,

and other issues of the Azerbaijani literary language, which were the subject of wide discussion at the First Turkological Congress. It is known that at that time, creating a new alphabet or adapting the Arabic alphabet to the sound system of the Azerbaijani [and other Turkic peoples] language was a very important issue for public opinion. In this regard, the works of Jalil Mammadguluzadeh, a prominent son of the Azerbaijani people, a great enthusiast and fighter for the mother tongue, a fighter and reformer of the new alphabet, “Ana dili”, “Dil”, “Lisan bəlası” (“Mother Tongue,” “Language,” “The Plague of Language”) and others, were written as a result of his struggle to preserve the purity of the mother tongue, which is the main attribute of our national and spiritual values, and his understanding of its social essence. This problem acquires a special significance in his literary work, or rather, in the work “Anamın kitabı” (“My Mother’s Book”) written in 1920, it enters the guise of Azerbaijani studies and becomes its essence. M. Jalil divided what he observed in the social reality of Azerbaijan during this period into images and expressed his position on this in the language of images. In the work “Anamın kitabı” (“My Mother’s Book”), the sources of harmful influence on our native language are expressed very skillfully and artistically. Prof. T. Hacıyev writes in this regard: “Those who spoil the purity of the literary language do not rely on a single source, but are divided into three groups, one group was inclined to Arab-Persian sources, the second group was inclined to Turkish-Ottoman, and the third group was inclined to Russian-European languages” [4, p.85].

The issue of the alphabet occupied a greater place in the writer's work than other issues of the literary language. This is natural, because until the issue of the alphabet is resolved, it would be impossible to properly resolve other issues of the literary language

and to regulate the teaching of the native language. The issue of mass literacy and national awakening of the people, which was the writer's great desire, rested on the necessity of creating a new alphabet that would be easy for everyone to write. The main goal of the writer in his works “Kürk”, “Nöqtələr”, “Molla Nəsrəddin”, “Ərəb əlifbası”, “Behişt əlifbası” (“Fur”, “Dots”, “Molla Nasreddin”, “Arab Alphabet”, “The Alphabet of Heaven”) is that this alphabet caused the spelling of the words of our literary language, especially Arabic-Persian words, to be preserved as in the orthography of the Arabic and Persian languages, thus creating a great difference between the spelling and pronunciation of words, making it difficult to write and read correctly in the Azerbaijani language, and failing to solve the problem of mass communication and social relations.

In March 1926, Jalil Mammadguluzadeh wrote an article titled “The letter “X”” in the 9th series of “Molla Nasreddin” magazine under the signature “Mozalan” in the series “Ölmək ölməkdir, xırıldağa nə var” (“To die is to die, what is there to whine about”). This article was dedicated to the 1st Turkological Congress to be held in Baku that year. The essence of this article is already reflected in the title of the article. He brings his concern about whether or not to keep the letter “X” in the alphabet to the forefront of a discussion with his old teacher friend. He expresses his concern that this issue will be raised at that Turkological Congress as well: “It is possible that that Congress will remove the letter “X” from the Turkish alphabet and throw it away” [10, p. 380]. The old teacher, who knew classical literature deeply, was deeply disappointed by the idea of the letter “X” being removed from the alphabet. And all the letters “x” It is unwise to use the letter “q” in words. It is just that the letter “x” is used in words of Arabic

and Persian origin. In our language, we have words like "khoruz", "kiyar", "khabar" and others that have gained common usage rights, and in these words, the letter "q" cannot be used instead of the letter "x".

The teacher, who is a bit of a nerd by nature, swears that he will find a way to get to the congress by any means necessary and that he will convince those who have the idea of removing the letter "x" from the alphabet at that congress by mocking them and saying, "... as soon as I see, yes, the conversation has come to the point that supposedly there is no "x" sound in the Turkish language, then I will pretend to be asleep and start snoring. The assembly will hear, "Hey, who is that snorer?" The people next to me will say that an old teacher has fallen asleep here and was sleeping. Then I will suddenly open my eyes and say to the members of the congress: Hey, what were you saying? There is no "x" sound in Turkish speech. And now, when you hear me snoring, you yourself asked, "Who is the snorer here?" [11, p. 381], he says that if he cannot catch this trick, he will snort and "now, if you have the courage, call my snorting 'snorting'" [11, p. 381].

2. Jalil Mammadguluzade and Language Issues at the First Turkology Congress in the Context of Historical and Literary Parallels

J.Mammadguluzadeh emphasizes in his articles "X" hərfi, "Yeni əlifba nə istəyir", "Yeni əlifba komitəsinin görmüş və görəcəyi işlər", "Xala xətrin qalması" ("The letter "X", "What does the new alphabet want", "The work done and will be done by the new alphabet committee", "Please never offend me") and other articles that the lack of a single rule in writing and speaking confused writers. The writer defined various principles to eliminate the irregularity that arose during writing. "Thus, this alphabet caused the spelling of the words of our literary language,

especially Arabic-Persian words, to be kept as it is in the orthography of the Arabic and Persian languages, thus creating a great difference between the spelling and pronunciation of words, making it difficult to write and read correctly in Azerbaijani" [5, p.19]. The spelling of the Azerbaijani language became even more fragmented in the 1920s; this was natural in the conditions of bi-alphabetization. On the one hand, our Arabic script writing continues its pre-revolutionary chaotic order, on the other hand, writing in the Latin script cannot organize itself. This irregularity It continued for a while due to the reflection of the living speech of a number of dialects in writing, the transfer of the face of the Arabic script, etc. The spelling and phonetics of the 1920s were the historical spelling and historical phonetics of that period. From this point of view, the 1920s-1930s occupy a special place in the history of the orthography of the Azerbaijani language.

In his article "What does the new alphabet want" published in the "Yeni Yol" newspaper under the pseudonym C., Jalil Mammadguluzadeh emphasizes that the lack of a single rule in writing and speaking confuses writers. He exposes the lack of rules and laws of language that are not subject to fixed linguistic discipline and mathematical rules, and the irregularity and "arbitrariness" with open logic, saying, "We have as many writing rules as there are writers." He identifies 4 principles to eliminate the irregularity that occurs during writing.

The writer gives as examples of the complications that occur in writing as a result of changing a word: *oluram, alıram, aluram, almıram, olmıram, olmayıram, almayıram, almadım, olmadım, ölmədim, almacağam, ölməyəcəyəm, almayacağam, ölməgəm, alınmışdır, alunmuşdur, alınarsa, almar sə, alunur sə, alunurse* [10, p. 372]. The author also changed the word "odu" to substantiate

his ideas, proving with examples that these cases still occur, and notes that "the new alphabet rules to put an end to these confusions in writing, because this alphabet contains all the sounds in our language" [11, p. 372].

It is clear that no language remains static. Time moves forward. Science and technology develop, and every language takes new words from other languages. The enlightened and far-sighted writer defines the idea of his pen friends that "they cannot Turkify words borrowed from other nations, because the Arabic alphabet prevents this" as the second case. For example: he could not write *nəmaz*, *kol*, *koloft*, *kələft*, *bolbol* and hundreds of other such words as *namaz*, *qul*, *külfət*, *bol-bol* as pronounced by the Turks. "Because those who wrote like that were called "illiterate" [11, p. 372]. In his opinion, the new alphabet both allows and forces the Turkification of such words.

He also brings up the issue of pronunciation as the third case that causes confusion. Orthoepey, a section of linguistics that deals with the pronunciation norms and rules of the literary language, was also one of the most pressing issues that worried and made Jalil Mammadguluzadeh think. As is known, the irregularity in the rules of spelling at that time also manifested itself in orthoepey. The principle that a certain group of words included in the vocabulary of our language is not pronounced as it is written, but on the contrary, it is not written as it is said, and the failure to follow a certain rule in the "third case" of that article "created great disorder" [11, p. 372]. For example: the word *məhəbbət* was pronounced as *məhəbbət*, *mühəbbət*, *mühibbət*, *möhübbət*. "The new alphabet insists on finding the correct pronunciation of such words and writing them in one way and saying them in one way" [10, p. 372].

The article is devoted to the "fourth case" of the adverbial forms used in our

language, as in Arabic and Persian. The author advocates the use of the first and second types of noun compounds, such as "*cesmani tərbiyə*", "*əzabi şadiq*", "*vəzifeyi mədəniyyə*", "*odabeye əsar*" as *cisim tərbiyəsi*, *şiddətli əzab*, *mədəniyyət vəzifəsi*, *əsr-ərbək ədibləri* and other such forms of our writers, saying that "we are so accustomed to Arabic and Persian words, dialects and structures that we subordinate and kill the beautiful laws and rules of our language to those forms" [13, p. 372]. The writer briefly defines what the new alphabet wants from the thinking minds of the people in these four cases and, with the slogan "foreign rules should be completely thrown out of our language, our language should be freed, purified and revived", calls on all writers and poets, as a whole, to unite around this slogan and asks for help from his comrades in arms in the struggle for the purity of our language.

Another important issue that made the writer think was the issue of spelling. Both the alphabet and the issue of spelling are closely related to each other. At the time when the Arabic alphabet was used, the spelling rules of the Azerbaijani literary language attracted attention with their instability and lack of principles. The writer raises the issue of the lack of proper rules and principles in this field, the lack of proper development of the grammar of the mother tongue in his story "Sirkə" ("Vinegar") on the basis of a debate between four writers, and writes as follows: "Ahmed Fitret said a little loudly: - What is fish? Fish, look, this is the name of the animal we eat ... Oh, my dear brothers, tell me, finally, every language has a law, does our Turkish language have a law or not? It is known that just as we, the Turkish nation, are backward in every matter, we do not know any law or obey any harmony when it comes to language, so we bow our heads and say Kabla like our ancestors, just as our ancestors said, we should also call fish fish"

[10, p. 255]. Mirza Jalil tried to develop the grammar of the mother tongue and establish it on scientific grounds. He pointed out that the grammar of the native language has not yet been properly developed. Therefore, everyone speaks as they want, everyone writes as they want.

In the 40th issue of the magazine "Molla Nasreddin", in the article "Dərs kitablarımız" ("Our Textbooks") under the signature of Molla Nasreddin, he writes his criticisms and remarks about the textbook "Üçüncü il" ("Third Year"), which was published with the permission of the publishing department operating in the Commissariat of Education. In this article, the author notes that this book does not deserve any exceptional service in the education of the growing young generation and shows with examples that its language has no connection with our language. He says that the texts and poetry pieces given in the book are "rotten, the content is rotten, the language is rotten, the profession is rotten. If our late teacher who wrote this book created his book in this way, this is his own personal work, his mind is so broken". "But the surprise is that in our present age, where we need a clear mother tongue, not a single person like me has come forward and spoken out and said, my dear, this Arabic language is necessary for those who go to heaven; because the Master of the Council, may God bless him and grant him peace, says that the people of heaven speak Arabic, and the people of hell speak the language of the Magians. Oh my God, whatever language it may be, let it be the language of the Magians, but let it be read and understood" [11, p. 375-376]. The author insists on the need for some teaching aids, especially mother tongue textbooks, to be written in the national spirit, in an understandable, simple, and pure mother tongue. He is a supporter of the abolition of books with old ideas, unclear goals and

objectives, and the writing of textbooks with new content, serving national interests, with the ideology of Azerbaijaniism evident in every word, and with all its spirit unique to us. From this it can be concluded that J. Mammadguluzade, who had a multifaceted sphere of activity, highly appreciated the social and pedagogical importance of education in the mother tongue, and firmly demanded from the state that Azerbaijani schools be in the mother tongue and that teaching in the mother tongue be improved. He fought for the purity of the language, the richness of it, and the creation of a literary language, and throughout his entire career, he faithfully and unwaveringly carried out practical work to implement theoretical ideas.

One of Jalil Mammadguluzadeh's articles from this series is the article "The Works Done and Will Be Done by the New Alphabet Committee" published in the "Yeni Yol" newspaper under the signature "İmzasız". This article is dedicated to the report on the five-month activities of the "New Turkish Alphabet Committee", which is reflected in 8 paragraphs. The article also clearly shows that despite the fact that this committee has done important work during its time and has been strengthening its ranks day by day, it also faces various obstacles, saying "but no matter what, our committee will not deviate from the path it has taken and will move forward with greater determination when it reaches its goal" [11, p. 374] - and works even more determinedly.

The article titled "Arabic Alphabet" published in the 11th issue of "Molla Nasreddin" magazine under the signature "Circirama" in March 1926 was written in response to the supporters of the Arabic alphabet. Mirza Jalil, who had a comprehensive worldview, comprehensive knowledge and information, was able to give a brief summary of the ideas of the Arabs themselves since the 11th century about

reforming their own alphabets with consistent facts in this small article. He also advised the supporters of the Arabic alphabet on that occasion, "we Turks should sit here and confront those who criticize the Arabic alphabet, condemn these critics and begin to reveal the good sides of the Arabic alphabet and deny its bad sides. But it would not be wrong for us to be more knowledgeable about this than the entrepreneurs themselves and to know the opinions of the Arabs about their own alphabets" [15, p. 381-382]. The famous alphabetist Mirza Mahammadali's response to the efforts of his uncle, Mirza Rzakhan Safir and Mirza Fatali Akhundov towards the alphabet revolution and those who hindered their struggle for this success was "the pleasure lies in the fact that the Arabs will one day leave this scribble to the Almar and accept the human alphabet. ... then all the evil will remain with us" [14, p. 383].

Finally, as a generalized conclusion, let us note that J. Mammadguluzade's works, starting from the writing of his works in the simple native language, and his numerous articles dedicated to various problems of the native language are considered to be among the greatest spiritual monuments that the great writer left in the native language. Starting with the article "I came to tell you", which was the main article of the "Molla Nasreddin" magazine, the writer raised various problems related to the mother tongue and alphabet in his own words and expressed specific attitudes and opinions in articles and feuilletons such as "Lisan bəlası", "Bizim obrazovannılar", "Abirin və kilab", "Şirin rusi danışan", "Ana dili", "Dil", "Bismilla xiragima nırragim", "Əlifba", "Rus məxrəci", "İlan-qurbağa", "Təzə əlifba", "Latın hürufatı və ingilislər", "Yeni əlifba nə istəyir?", "Nöqtələr", "Behişt əlifbası", "X" hərfi", "Ərəb əlifbası" kimi məqalə və felyetonlarında, eləcə də "Anamın kitabı", "Saqqallı uşaq", "Sirkə" ("The Trouble with

the Language", "Our Educated", "Abirin and the Kilab", "Sweet Russian Speaker", "Mother Tongue", "Language", "Bismillah khiragim nırragim", "Alphabet", "Russian Denominator", "Snake-Frog", "New Alphabet", "Latin Alphabet and the English", "What Does the New Alphabet Want?", "Dots", "Heavenly Alphabet", "The Letter X", "Arabic Alphabet", as well as in his works of fiction such as "My Mother's Book", "The Bearded Child", "Vinegar").

In the above-mentioned or similar works of J. Mammadguluzadeh, the basic principles of orthography, the possibilities of determining orthography and its rules are considered. In his articles and feuilletons, the parameters of the rules for writing individual words, the provision of meaningful morphological parts of speech units, the correct use of graphic signs, the selection of those signs, the correct writing of meaningful units of the language, the correct arrangement of word combinations and sentences, their legal formation, the writing of a sound or word in the graphic transcription system, as well as the rules of the system of grammatical signs, etc. issues are reflected.

Thus, the language issues that made master Jalil Mammadguluzadeh think after the First Turkological Congress, the picture of the Azerbaijani literary language, shows that in these conditions, language policy and language construction are intensifying and expanding compared to previous periods. The issues of the alphabet, spelling and terminology of the native language, which were observed with sharp disputes, are beginning to become transparent as time passes, and a lot of work is being done in the mentioned areas for the benefit of the native language.

CONCLUSION

His views were in alignment with the central themes of the First International Turkological Congress held in 1926 in Baku, particularly regarding alphabet reform, orthography, and terminology. These issues, which were hotly debated during that period, were deemed essential for mass literacy, national awakening, and the preservation of the Azerbaijani identity. Mammadguluzadeh's works, such as "My Mother's Book", "Language" and "The Plague of Language", addressed the social nature of language and the harmful effects of foreign linguistic domination, contributing significantly to the ongoing discussion about the standardization of the Azerbaijani language.

The celebration of the 100th anniversary of the First Turkological Congress, as declared by President Ilham Aliyev in 2025, reaffirms the relevance of these discussions and ideas in the modern context of Azerbaijani language policy. Mammadguluzadeh's linguistic theories are not only historical landmarks but also serve as a foundation for understanding the current development of Azerbaijani language policy and the preservation of national values.

Therefore, the ideas proposed by Mammadguluzadeh regarding language reform, particularly his thoughts on alphabet and orthographic changes, remain integral to the formation of Azerbaijan's national language policy today. His intellectual contributions go beyond literary theory, serving as a conceptual framework for the country's efforts to safeguard its language and culture. His continued relevance in the modern era underscores the enduring importance of his work in shaping the future of Azerbaijani language and identity.

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