



HISTORICAL ROOTS OF THE UZBEK LANGUAGE

Odirova Gulnoza Solixudjayevna¹

Jizzakh Academic Lyceum, Ministry of Internal Affairs of the Republic of Uzbekistan

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ABSTRACT

The article talks about the development of the ancient Uzbek language and its refinement over the centuries.

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¹ Teacher of Mother Language and Literature, Jizzakh Academic Lyceum, Ministry of Internal Affairs of the Republic of Uzbekistan

The historical grammar of the Uzbek language is a branch of the history of the Uzbek language. It is known that the history of the language is the history of the phonetic system, grammatical structure and lexicon of the Uzbek language. The history of the Uzbek language includes two independent subjects that are interrelated. These subjects are the historical grammar of the Uzbek language and the history of the literary language. Despite the fact that these two subjects are internally related, their learning methods and examination objects differ from each other. Historical grammar studies the development of the phonetic system of the language, the development of the grammatical structure. However, issues such as the relationship between language phenomena and social phenomena, the development of styles and their various manifestations, and the norms of the language remain outside the object of his investigation. The history of literary language examines these. Studying the history of the language makes it possible to understand the history of the modern Uzbek language, that is, to understand that this language is the result of complex historical processes that have lasted for many centuries. The Uzbek language is a historical product of a long time and centuries. The Uzbek language, like any other language known in history, has gone through a long period of development. It has developed from clan language to tribe language, from tribal language to national language, and from national language to national language, being inextricably linked with society and people's history. In this long-lasting process, the linguistic phenomena of the past centuries became different from the linguistic phenomena of the following centuries. Each past period, historical events have left their traces in the language. As a result, the modern Uzbek language has moved away from its past. Language phenomena that did not meet the requirements of socio-historical development gradually fell out of the universal language connection. Their place was occupied by new phenomena that appeared due to the demand of the times. As a result, as mentioned above, the current Uzbek language has moved away from its past. These phenomena can be seen when combined with the phenomena reflected in the organs. It is known from history that the structural elements of the language have not changed uniformly in the long past. Socio-historical development first affects the lexicon of the language, and accordingly, compared to other components of the language, its vocabulary is very variable. In fact, depending on the direction and features of social development, the vocabulary of the Uzbek language was often changed and updated. Words and phrases that do not meet the requirements of time and progress have been removed from its composition. New vocabulary and expressions took their place. A number of words have changed from active vocabulary to passive vocabulary. At the beginning of the 12th century, the status of the Khorezm state increased and included the entire Movarounnahr. This land will become a center of science and culture. This tradition continues during the Mongol rule. During this period, Khorezm belonged to the Khanate of the Golden Horde. During the 13th-14th centuries, a literary center was established in the Golden Horde. The works published here are linguistically more characteristic of Kipchak-Oghuz tribal languages. The Oghuz clans were the majority in terms of numbers, and they were located in the lower reaches of

Sirdarè and in Khorezm. Khorezmi's "Muhabbatnama", Qutb's "Khisrav va Shirin", religious "Rohatul-qulub", "Najhul Farodis", Ali's "Qissai Yusuf" works constitute the literary language of the Golden Horde. Some of the works related to the literary language of the Golden Horde were created during the Mamluk period in Egypt and Syria. The literary language of the Golden Horde was connected with the literary language of the Karakhanids. The literary language of the Golden Horde was a direct continuation of this language. The difference between these languages is measured by the presence of more Oghuz and partly Kipchak clan language features in the Golden Horde. The works presented here are linguistically more characteristic of Kipchak-Oghuz clan languages. Khorezmi's "Muhabbatnama", Qutb's epic "Khusrav and Shirin", the religious "Rohatul Qulub", "Najhul Farodis", Ali's "Qissai Yusuf", Tokhtamish and Temur Qutluq poems make up the literary language of the Golden Horde. By the 14th century, the old Uzbek literary language began to form. The reason for this was not only internal factors: the strengthening of the process of formation of the Uzbek people, the creation of the unity of the Turkic population of Fergana and Movarunnahr, but also the formation of the literary languages of the Golden Horde, which occupied the land up to the Aral Sea in Kashgar. This, in turn, increased the dialectal features of the old Uzbek literary language. The language of literary works written in Khorezm differs from the language of literary works in Fergana and Movarounnahr by certain dialectal differences. During the formation of the old Uzbek language, the features of tribal and clan languages are clearly visible in literary works. In Movarounnahr, Fergana and Khorezm, while the features of the Qarluq, Uighur-Oghuz and Kipchak dialect groups were preserved, at the same time they were mixed. In "Muhabbatnama" and "Taashshuqnama" the features of the Oghuz dialect are reflected. Therefore, the tendency to form a general literary language that includes the existing dialect features is increasing, and thus the Uzbek literary language was born. In the 15th and 16th centuries, great poets such as Durbek, Sakkoki, Lutfiy and Navoi flourished in Movarounnahr, and the dialectal differences disappeared in the poems they created, and a single Uzbek literary language was formed. It is characteristic that in the works of the poets before Navoi, while the traditions of the old Turkic language are continued, the features of the living language take more place in them. In the first half of the 15th century, a number of prose works with a religious content were also created. These are "Sirajul Qulub" (composed by Mansur Bakhshi in Yazd in 1432), "Tazkirai avliè" (composed by Mansur Bakhshi in 1436), "Me'rojnoma", "Bakhtièrnoma" etc. These works are close to simple and lively language. They played a major role in the development of the old Uzbek language. The old Uzbek literary language was a continuation of the literary language used in the Karakhanid era, and later in the Golden Horde and Movarounnahr, and a new stage of its development. The old Uzbek literary language was formed as a result of the influence and mixing of the Kipchak and Oghuz languages with the language of local Turkic and partially Iranian clans. The old Uzbek literary language is spoken throughout Central Asia, up to Kazakhstan, Turkmenistan, Azerbaijan, Tatarstan, Bashkortostan, Kashkar, Herat and other lands. According to the norms of the old Uzbek literary language, ezuzchi poets and ezuzchi have been creating until

the 19th century. This tradition of literary language continued for centuries, especially in poetry. In the works of Alisher Navoi, the old Uzbek literary language rose to the highest point of its development. Alisher Navoi left a huge literary and scientific legacy. His poetic works "Chor devan" and "Khamsa", dozens of prose works such as "Mahbubul qulub", "Khamsatul mutahayyirin", "Majolisun nafois", "Mezonul avzon", "Waqfiya", "Muhokamatul lug'atayn", "Holoti Pahlavon Muhammad" works known to us. In the prosaic works and some epics created after Alisher Navoi, we see a tendency to move away from the traditional norms of the old Uzbek language and bring it closer to the people's language. "Baburnoma" by Zahiriddin Muhammad Babur, "Shaybaniname" by Muhammed Salih, "Qissai Saifulmulk" epic by Majlisi, "Gulzor" and "Miftohul adl" by Abdulvahabhoja's son Poshshahoja, "Husnu dil" epic by Nishoti, "Zarbulmasal" by Gulkhani, "Majmuatush" by Fazli "Shuaro" has such a characteristic. Interest in the study of Turkic languages and their language began in the 11th century. Mahmud Koshgari in his work "Devonu Lugatit Turk" deeply analyzes the language of various Turkic tribes in Central Asia. In the following periods, dictionaries of Turkic languages will be compiled, and some dictionaries of the www.ziyouz.com library will also provide grammatical, phonetic, and lexical analysis of these languages. There are such analyzes in Zamakhshari's "Muqaddimatul Adab", Abu Hayen's "Kitabul idrak lillisanul atrak", Jamaluddin Abu Muhammad's "Kitab bulgatul mushtaraki lughatit turk val qifchaq", Tole Khiravi's "Badoeul Lug'at", Mirza Mahdi Khan's "Sangloh" and other works. The great thinker Alisher Navoi's work "Muhokamatul lug'atayn" contains valuable ideas about the grammar of Turkic languages. In Russia, dealing with the Turkic peoples and their languages began since the founding of the Russian Academy of Sciences. At the beginning of the 19th century, departments of oriental languages were established in the universities of Moscow, Kazan, and Petersburg. Russian scientists V.V. Radlov, P.M. Melioransky, S.E. Malov, A.K. Borovkov, A.M. Shcherbak, N.F. Katanov have made a great contribution to the publication of ancient documents and the study of the history of Turkic languages. G. Abdurahmonov, A. Rustamov, Sh. Shukurov, F. Abdullaev, E. Umarov, S. in researching the historical grammar of the Uzbek language, creating textbooks and study guides for this subject. The services of Ashirboev, H. Dadaboev, B. Toychiboev and many other scientists are invaluable. They conducted scientific research on the phonetic, morphological and syntactic features of the old Uzbek ednoma language. Scientific research on the history of the language continues to this day.

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