

THE ORIGIN OF THE UZBEK LITERARY LANGUAGE AND ITS HISTORICAL DEVELOPMENT ON THE BASIS OF TURKISH WRITTEN MONUMENT

Maxmudova Dilshoda Kurbonbayevna

Samarkand Institute of Economics and Service

Assistant Teacher of the Department of Language Teaching

+998933466314

ANNOTATION

Three articles on Turkic languages, history of Uzbek language, the oldest written monuments of Turkic language, the period of modern Turkish written literary language, the most reliable source for studying the history of language written monuments and modern Turkic languages and manual We are talking about dialects.

Keywords: ancient writing, literary language, steps, monuments, Turkic studies, Kipchak language, stage, ancient writing, meetings, sources.

INTRODUCTION

Turkic languages, their ancient history, the melody of the Uzbek language have their roots in epochs, their history began in the past. The first stage of the history of our language covers the period from the earliest times to the 5th century AD. We call this stage the oldest Turkic language of conditional form. In scientific works, the first stage of this period is called the "Altai next stage" and the "diet period". The era of Old Turkic literary language begins in the 6th century AD. This is the first stage in the history of written literature, because the Turkic written language came at that time. When we talk about this period, it is better to use the term written literary language. It is widely acknowledged that the period of the "ancient Turkic written literary language" dates back to the VI-X centuries. The oldest written monuments of the Turkic language date back to that time. The history of the Turkic, temporarily, Uzbek literary language also begins with the language of these written monuments. This period is divided into stages: 1) The language of the Blue Turkic written monument (this group includes the language of the Blue Turkic written Urhun and the language of the Yenisei, Tuva, Talas, Fergana monuments of the First and Second Turkic Khanates); 2) The language of written monuments in the Uyghur Khanate and its states in Blue Turkic, Uyghur, Mani, Brahma, Sogdian (also known in Turkic studies as "ancient Uyghur").

The era of Old Turkic literary language begins in the 11th century. This stage lasted until the beginning of the XIV century. Importantly, in the early stages of this period, in particular, The language of written monuments created during the Karakhanid period is very close to the language of inscriptions created during the "ancient Turkic language" period, in which the ancient written language traditions continued. To cite just one example, the examples of Turkish oral tradition cited in Mahmud Kashgari's *Devonu lug'atit turk* date back to ancient times, both linguistically and artistically. Or the language of the famous epic "Kutadgu bilig" is the same as the language of the blue Turkish script, except for a few Arabic and Persian words in the dictionary. The period of Old Turkic literary language combines the following stages: 1) The language of the Karakhanid period (the language of written monuments created

during the Karakhanid period); 2) "Chigatay Turk"; 3) Old Khorezm Turkic (literary language used in the Golden Horde and Khorezm environment); 4) Old Kipchak language (the language of grammatical works and dictionaries written in Egypt and works created by Kipchaks in the Western Turkic lands); 5) Old Anatolian Turkish (this is a written literary language used by the Oghuz Turks in the XIII-XV centuries. Later it was based on the literary language called Ottoman Turkish); Old Uzbek literary language (from the XIV century to the beginning of the XX century). During this period, the "Chigatay Turks" continued. The literary language of the XIII-XVI centuries is called "Chigatay Turkic". This period is the most prosperous period of the old Uzbek literary language. The influence and traditions of that rise date back to the beginning of the twentieth century. Modern Uzbek literary language. This period is valid from the beginning of the XX century to the present day. As in other disciplines, the history of language has its limits and its sources. The history of language, based on written monuments, examines the origin of a particular language, its historical development, the changes that took place before its present appearance, and the laws that followed their occurrence. The history of the Turkic language, in particular the Uzbek language, is studied on the basis of the following basic sources:

1. Written relics of the past. The most reliable source for studying the history of language is the written monuments that have come down to us. Religious and philosophical works in Turkish, fiction, history books, epigraphic texts, tombstones, legal and economic writings and other written monuments are the most important sources in the study of the history of Turkic languages. It is important to note that in the early and Middle Ages, not only in Turkish, but also in Chinese, Sogdian, Persian, Arabic, books on the Turkic languages, dictionaries and grammar books were created. These works can also be a source for studying the history of Turkic languages.

2. Materials of folklore. Some of the folk tales, legends, fairy tales, songs, proverbs and sayings have their roots in ancient times. Folklore materials consistently follow the old traditions of artistic thinking, the traditions of language. These centuries-old creations retain the features of the old language. Therefore, the language of folklore can also be used as material for the history of language.

3. Modern Turkic languages and their dialects. Turkic languages and dialects are the modern form of the old Turkic language, which over the centuries has changed and improved in phonetic, lexical-semantic, grammatical, stylistic terms and is subject to the requirements of socio-political and cultural life of the Turkic peoples. The vernacular, in particular, preserves the traditions of the past.

4. Place names (toponyms), geographical terms, folk names (ethnonyms). City, village names, water names (hydronyms) and other geographical terms, ethnonyms, reflect the old remnants of the language. Therefore, they can be important sources in the study of language history.

The Uzbek literary language begins its history with the ancient Turkic language - the Blue Turkic script and the language of the oldest Turkic monuments written in Uyghur, Moni, Brahma, Sogdian scripts. The period of the First and Second Blue Turkic Khanates, which ruled in the VI-VIII centuries, has a special place in the formation and development of the Turkic literary language. The emergence of powerful Turkic empires at that time paved the way for the development of culture, literature and literary language of the Turkic peoples. There was a

need to use a single literary language in the lands of the kingdom for state and public administration, public administration and the regulation of international diplomatic relations, science and literature. Written on Turkish kings and famous kis. They are an appeal to your relatives, relatives, landowners, countries around the world, the entire Turkish nation, and future sons and daughters. In particular, the monument to the great commander Kul Tigin, erected in 732, began with the following words: , boduni, this sabimin edgüti esid, tinlä. "Listen to me, my nephew, my nephew, my son, the union, my tribe, my people, the shadapit beks on the right, the tarkhans on the left, the command beks, thirty ... nine sons" Ladies and gentlemen, listen carefully to my words (Ka.1–2). These sentences indicate that the Blue Turkish script is written in a language that is understandable to all Turkic peoples. The literary language traditions of the Blue Turks continued during the Uyghur Khanate. An inscription in honor of the Uyghur khan Moyun-Chor contains an example of a state charter. The story tells the story of 750 years, it is written as follows: - That year ... (Kem) at the beginning I pitched a tent in the White Horde, built defensive walls, spent the summer there, prayed to the god there, read my verses, my scriptures. I created the city (MČ.20).

In the ancient Turkic language, the sign means "sign", in Persian it means "target", and the sign letter in pairs means "state system, constitution, general law". Taken from Bitig for example, it is said that at that time Moyun-Chor created the state charter of the Uyghur khanate. Or the events of the sound year, the fifth month, are described in the inscription as follows: "I spent the summer in Idukboş in the west, at the confluence of the Yabash and Tokush rivers." There I built my palace, rebuilt the defensive walls there, and wrote my thousand-year, foggy day inscription on a flat stone there (MČ.21). In this example, it is noted that during the Uyghur Khanate, the ancient language and writing traditions continued, and the state charter, based on millennial traditions, was written on a flat stone.

While the old traditions continued during the Uyghur Khanate, the literary language rose to a new level. This process is associated with the spread of Buddhism and monism in the Eastern Turks. The spread of Buddhism in the Turkish environment, first of all, made a great turn in the field of translation. Many Buddhist relics began to be translated into ancient Turkic. Typically, these works were translated from Sanskrit, Tohar, Sogdian, and Chinese. Tohar, Sogdian, and Chinese versions of Buddhist works were also common in the East at that time. The Buddha's relics have been translated not only from Sanskrit, but also from versions of the Shutilis. In such translations, original copies were used. Later, due to the decline of the Tohar language, Buddhist works in Chinese were translated into Turkish. The Buddhist books, sutras and shastars created at this time are not only religious and philosophical works, but also valuable examples of ancient Turkish literature and literary language.

When it comes to literary language, one should not forget the written language tradition that originated in the Golden Horde or other Kipchak lands at that time. In this environment the language of created monuments differs from the language of works created in a different environment with some dialectal features. The language of these monuments is strongly influenced by Kipchak elements. Some works state that they are in the "Kipchak language" (the term "Kipchak language" in the sources refers to a written literary language influenced by the Kipchak dialect). The written language of the Golden Horde was a Kipchak-influenced version of the Chigatay Turkic. Later, this language became the basis for the formation of modern

Kipchak languages. Influenced by the Blue Turkic, the ancient Uyghur, the literary language of the Karakhanid period, and the language of written monuments in the Golden Horde, two great literary languages emerged in the medieval Turkic Muslim world. One of them is called "Chigatay Turkiye" in the history of linguistics. "Chigatay Turkic" is a term used in history and is another name for the old Uzbek literary language of the XIII-XVI centuries. It originated in Central Asia as the literary language of the Timurid period. Our great scholars, such as Mavlono Lutfi, Atoi, Alisher Navoi, Zahiriddin Muhammad Babur, with their immortal works raised the old Uzbek language to a higher level and determined its further development. By "Chigatay Nation" we mean the Turkic people of Central and Central Asia, and by "Chigatay Turkic" we mean its written literary language, which has developed and matured over the centuries. It is noteworthy that in the Middle Ages, the old Uzbek language ("Chigatay Turkic") served as a common literary language for all Turkic peoples in Central Asia. The traditions of the old Uzbek literary language, which developed and reached a high level during the reign of the Timurids, lasted a long time among the Turkic peoples of Central Asia. In different countries - in Kashgar, in Kyrgyzstan

This is the reason why the works of literary figures who lived and worked in Herat, Yazd or Samarkand are in a language that can be understood by each other. In the history of the Uzbek language, these traditions have survived until the early twentieth century. Influenced by the literary tradition of the Blue Turks, the ancient Uyghurs, and the Karakhanids, a second literary language based on the Oghuz group began to flourish in the 13th century during the Seljuk period. It is known in the scientific literature as "Old Anatolian Turkish". Both in the Seljuk state and in later times, as in Central Asia, the Turkic language received a great deal of attention. In 1277, Mehmetbey Karamanoglu, the ruler of the Karaman principality in Anatolia, issued a decree on the introduction of the Turkic language in public affairs. The decree states: *dimden gi rü hiç kimesnə qapuda-vu divânda and majâlis-u seyranda türki*: to speak a language other than language. Old Anatolian Turkish was later replaced by Ottoman Turkish. Ottoman Turkish was used in parallel with the old Uzbek literary language. It was the written language of the Ottoman Empire and the literary and cultural environment of Anatolia. It is worth remembering that some Ottoman poets followed the Navoi and other Uzbek classics and wrote in their own literary language, as well as in "Chigatay Turkic".

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