

Historical Development of The Uzbek National Language Culture

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Abstract

This article discusses the views and ideas about the historical development of the Uzbek national linguoculture, linguistic and cultural processes in Central Asia in the early Middle Ages, in the work of Mahmud Kashgari "Devonu Lugati-t-Turk", as well as in the works of our modern writers, the meanings of linguocultural words are given (linguistic cultures) and their place in the Uzbek national linguistic culture. He tried to explain the meanings expressed by them on the examples of culture. **Keywords:** *historical development, Uzbek national linguoculture, antiquity and modernity, "DevonuLugati-t-Turk", literary text, Orkhun-Yenisei, Kultegin.*

In the last decades of the 20th century, linguoculturology appeared in the field of linguistics as an independent direction, a new field of linguistics. Formation of language culture is closely connected with the development of society. About the formation and development of the concept of "linguistic culture" in the views of the object of this science with reference to scientific research conducted by linguists involved in various aspects of foreign linguistics in the 18th-19th centuries, based on the data of comparative historical linguistics. At the beginning of the 19th century, the relationship between language and culture was studied by the German scientists brothers Grimm and Wilhelm von Humboldt. In Germany, Wilhelm von Humboldt is known as an influential scientist who defined and developed the essence of the concept of linguistic culture. He put forward ideas within the framework of the "philosophy of language", "language and thought". In his views and opinions, one can come across the ideas that "each language has its own worldview", "culture in all languages is reflected and developed primarily in the language". This science attracted the attention of many linguists in Russia, not only in Russia, but also in Uzbekistan, and even now research in this area is ongoing. The most important studies in this regard can be seen in the results of studies by B. N. Telia, M. L. Kovshova, L. M. Loseva, V. V. Vorobyov, V. A. Maslova and E. A. Yakovleva. Each of these scientists has his own views and, based on his understanding, gave his own definitions on the topic of language and culture. Special attention should be paid to opinions about the literary text and its linguoculturological analysis. In today's rapidly developing linguistic process, observed within the framework of various disciplines, the literary text of the philological direction becomes the object of analysis of this linguoculturological field as a multifaceted and aesthetic phenomenon in its content.

If you pay attention to the thoughts of L. M. Loseva, she says that "language and speech phenomena are one of the most difficult objects of research"¹. The complex task of formation arises in the process of the birth and appearance of a literary text, its functioning and the fact that humanity treats it and reads it with great attention and careful analysis.

G. B. Stepanova, D. S. Likhacheva, Yu. M. Lotman were among the first to note that the object of linguistic and cultural analysis of literary texts is the literary text itself. V. N. Telia

¹Loseva L.M. How the text is under construction under edition of G.Ya.Solganik, M.: Edukation, 1980.96Pages.

adds one more phenomenon to the mentioned “language-word” paradigms. He believes that "it is necessary to learn not only language, but also speech".

In fact, this area has gone through a long period of formation as a separate science, and entered the stage of rapid development at the beginning of the 21st century. The relevance of research in this area lies in the fact that language contributes to the development of knowledge and understanding of culture and mentality in human society, serves to develop and promote intercultural communication. Although this is a new science, the historical and ancient roots of the Uzbek national linguistics and linguistic culture, as well as the world linguistic culture, go back centuries and reflect the historical linguistic culture. As our linguists and researchers strive to take their research to a new level, new sources, historical and ancient information in the field of linguistics and culture will appear in the world. Today, almost all researchers are trying to interpret the concept of culture. Culture describes, shows and manifests the life and activities of an individual, a group of members of society. It reveals the features of human behavior, consciousness and activity of productive activity. Also, objects, works of art, language symbols are expressed in units. Cultural linguistics has emerged today as a science that connects cultural studies and linguistics and acts as a bridge between these sciences. This science is a science that studies and analyzes the reflection of the national mentality and culture of each nation in linguistic and cultural units and concepts. It is possible to reveal a lot of important information by showing the antiquity and historicity of linguoculturological words, and at the same time comparing, identifying and analyzing their modernity. In the object of study of national linguoculturology, there is a lot of related information related to centuries-old history. “The Uzbek language, one of the oldest and richest languages in the world, is for our people a symbol of our national identity and independent statehood, an invaluable spiritual wealth, a great value. Who wants to feel all the grace, beauty and power of the Uzbek language, and its limitless possibilities, he must listen to the legends about our venerable mothers, millennial epics, immortal maqoms, hear the magical songs of our bakhshis and hafiz,”² said President Sh.M. Mirziyoyev. Underlying these deep thoughts is a world of meanings. He has a whole past, a whole history, nation, country and people, he has his own origin, customs, language and culture.

“Uzbeks are one of the ancient peoples of Central Asia, they have their own centuries-old culture of writing, rich written monuments, traditions of the written literary language and composition of texts, ethnography, national traditions. The name of the nation is Uzbek, and we call its language Uzbek. The Uzbek language belongs to the Turkic By Turkic languages we mean the languages in the form of Uzbek, which Uzbeks understand to a certain extent when they are listened to”.³ Even more complete and accurate information is given by the thoughts of Mahmud Kashgari on this issue, written thousands of years ago in the prefaces to his work “Devonu-lugati-t Turk”: *“I decorated this book in a special alphabetical order with words of wisdom, sajs, proverbs, literary passages, words called rajaz and nasr ... In this work, as an example, I cited verses used in the Turkic language, wise words and proverbs used on days of joy and sadness”*.⁴ Enriching the above ideas with more specific information, Zahiriddin Muhammad Babur also wrote about his native Andijan in his work “Baburnoma” and said the following: *“eliturkdir, shaharvabozorisidaturkiy bilmaskishiyo ‘qdir. lininglafziqalambilarosttur... Ani uchunkim, Mir Alisher Navoiyning musannafo tibovujudkim, Hiridanash’unamotopiptur, butilbiladur”*⁵. Based on this, we can say that the manifestations of

²Sh. Mirziyoyev "Speech at a solemn event dedicated to the thirtieth anniversary of the status of the state Uzbek language. Tashkent, October 21, 2019

³Sodikov K. Old Uzbek written literary language. Tashkent, "Academic Edition". 2021-592 p. 11-p.

⁴Iqbal Mirza. International study of the work "Devonulug'otitturk" magazine "Star of the East", 2018, No. 8

⁵Same edition.

the Uzbek national linguistics and linguistic culture date back to long centuries and reflect the reality of the historical national culture and national linguistic culture... In principle, we can say that, although linguoculturology is a new branch of linguistics, a new science, it invites and encourages us to turn to information about linguistics and linguistic culture of the Middle Ages and even earlier.

“Today, one can say without exaggeration, and I would like to note this. The deep layers of the scientific heritage, consisting of the great discoveries of the geniuses of the Middle Ages of the East, have not yet been fully studied and are waiting for their researchers,” said the first President of our country, I.A. Karimov. As our linguists, researchers and inventors strive to take research to the next level, new sources and historical data from the past are being discovered in the national linguistic and cultural sphere.

It can be repeatedly said that the content of our Uzbek national language and our Uzbek national culture, which for centuries shows its historicity and modernity, greatness and modernity, and which always rises scientifically, the roots of cultural and linguistic concepts are mainly in the Middle Ages and, one might say, goes back to even earlier times. Periodic classification of the history of the Uzbek literary language will help us to consistently analyze our thoughts and ideas on this matter⁶. If we pay more attention to the problem of linguistic culture and linguistic concepts, then, first of all, this direction will involve us in the analysis of linguistic and cultural processes⁷ that took place in our Central Asia in the early Middle Ages. The way of life of the ancient Turkic peoples, the expression of linguistic and cultural ideas among the ancient Turkic peoples, their artistically invaluable works, their connection with ideas that reflect the socio-political and cultural lifestyle of the people, the Great Silk Road and linguistic and cultural processes in Central Asia as a whole⁸, will be the basis of our approach to language situations. It must be said and admitted that this task is filled with excellent information in the research, research and discoveries of the Doctor of Philology, Professor Kasymjon Sodikov.

It is surprising that cultured people should first of all feel the meaning of the concepts, "people", "country", "homeland" and place it in their hearts already in the Middle Ages.

In the linguistic and cultural processes that took place in Central Asia in the early Middle Ages, the expression of the concepts of "nation" and "country" among the ancient Turks (Uzbeks) testifies to the antiquity of the Uzbek language culture. “In the ancient Turkic language, a public association was called a *bodun*, and in our modern understanding, this word means “*people, clan*”. Later this word underwent a sound change (*d>δ>y*) and was also called *bodun, boyun*. For example, Mahmud Kashgari gives this word in the form of *bobun* and interprets it as “*people, mass*” and emphasizes that it is a chigil, “that is, the chigils pronounced it like that.”⁹ Tunyukuk's document says: "If it weren't for me, the lord of repressions, neither the clan, nor the people, nor anyone at all would be able to own the land of the Turkic secret people"¹⁰. “It should be said that the concepts of “people, country, homeland” found their expression in the monuments of Orkhun-Yenisei and inscriptions like Kultegin. In it, describing the exploits of Kultegin, these concepts are more clearly manifested in the images of his

⁶Sodikov K. Old Uzbek written literary language. Tashkent, "Academic Edition", 2021-592 p. 14-15 p.

⁷Sodikov K. The language of the Turkic written monuments: the formation of the literary language and the origins of the ancient language. Tashkent, "Academic Edition". 2021 - 592 p.

⁸Same edition. 2021 - 592 p.

⁹Sodikov K. Old Uzbek written literary language. Tashkent, "Academic Edition". 2021-592 p. 121 p.

¹⁰Sodikov K. Old Uzbek written literary language. Tashkent, "Academic Edition". 2021-592 p. 122 p.

readiness to sacrifice his life for the Motherland:

*“Qul-Teginyadag‘ino‘playutagdi,
O‘ngTutuqyorjunyaruqlug‘alidintutdi.
Yaruqlug‘daqoronqaanjuladi.
Ul sog‘ondayo‘qqusdimiz.*

Content

*Kultegin went to the enemy on foot,
Captured the armored legal Tutuk along with his men.
We crushed an army in armor”¹¹.*

In the Annotated Dictionary of the Uzbek Language, the words "people, country, homeland" are defined as follows:

“The people are creation, create; created beings and people. 1. People. Serving the people is the highest priority. Proverb. The whole country is going to your wedding, the people go to the wedding like a flood. H. Olimjon. 2. Various forms of historical unity; tribe, people, nation. The Uzbek people read the works of great wise poets such as Navoi, Babur, Lutfi. 3. Residents of a certain place; People of Uzbekistan. City dwellers. Villager. 4. People gathered in one place; people, crowd”¹².

“Country. 1. A certain people, a place where the population lives; region, state, homeland. My country, where I was born and raised. Be a beggar in your country than in another country as a king. Proverb. Spring! She walks around the country with with his pleasant dignity. Sh. Rashidov, Mighty wave. 2. People, people, population living in some country or corner. Here you are, if your son-in-law, the judge arranges a feast for the country, then the camel's tail touched the ground. M. Ismaili, Fergana until dawn”¹³.

“Motherland is a place, a country where a person was born and raised. 1. Country, city or village where a person was born and raised; state, region. *The nightingale loves nature, man-homeland.* (Proverb). 2. Country of birth; Locality. Motherland. Great country”¹⁴.

The concepts of “*people, country, homeland*”, which we pay attention to, are used as a national linguistic and cultural unit in modern Uzbek linguistics and Uzbek national literary criticism.

If the Holy Quran says: “*To love your country is from faith*”, then Hazrat Alisher Navoi says: “*Vatantarkinibirnafasaylama, Yana ranjug‘urbathavasaylama*”. The wisdom of our Uzbek people says: “*He who separates from his people will cry for fifty years*”. Abdurauf Fitrat wrote: “*My Turan, to lose you is my death, and to die for you is my life*”, in a poem written in 1915, “*The Motherland is the place of my worship*”, he expresses his devotion to the Motherland in artistic and fluent language. Continuing our reflections on the antiquity and modernity of the Uzbek national language and culture, we can see that there is a high culture in the words of the poet Muhammad Yusuf, who wrote: “*My country, you have endless unfulfilled dreams, you have epics that make stones cry, it hurts my soul, thinking about your past, your chest is full of dead sons, “In the eyes of the poet, love for the motherland consists*

¹¹History of Uzbek literature. Volume I, Tashkent: "Science", 1977, p. 74.

¹²"Annotated dictionary of the Uzbek language" "Uzbek national encyclopedia" State scientific publication, Tashkent.

¹³"Annotated dictionary of the Uzbek language" "Uzbek national encyclopedia" State scientific publication, Tashkent.

¹⁴"Annotated dictionary of the Uzbek language" "Uzbek national encyclopedia" State scientific publication, Tashkent.

in the willingness to sacrifice for the sake of the motherland, desiring nothing for oneself, great loyalty, sincerity"¹⁵. If we turn to the work of Mahmud Kashgari "DevonuLugati-t-Turk", which serves to more clearly reveal our thoughts about the antiquity and modernity of the Uzbek national language culture, we will have even deeper reflections. Because when analyzing this work, there are many examples related to the Uzbek linguistic culture.

"In a number of spheres of life and culture, meadow life was in the foreground. Especially in sports competitions, meadows were in the lead. Horseback riding competitions such as uloq, ko'pkari, qizquvdi and so on were held in the pasture. The meadow became a place of strength and courage"¹⁶. Mahmud Kashgari's DevonuLugati-t-Turk uses the words (*o'tov, poyga, uloq, ko'pkari, qizquvdi, baxshi, isiriq, elak, o'rik, anduz*) meadow, yurt, competition, goat, horse racing, chasing a girl, bakhshi, incense, sieve, apricot, anduz, preserving its antiquity, as an example, the Uzbek national language culture, it most fully expresses the content related to culture. "For example, Uzbek is spoken by *bakhshi*, Kazakh is spoken by *jirov*. The original meaning of the term *bakhshi* is "mentor; teacher; educated person". The term *jirov* is "Poem; comes from the word *jir~yir* in the world of songs, which means "reciter of poems; singer".¹⁷ At the same time, this work contains many folk proverbs valuable for that time and today, which served to express folk life and rich national culture. "Most of the folk proverbs that Mahmud Kashgari used to reveal the meaning of Turkish words in his work "DevonuLugati-t-Turk" are associated with the pastoral lifestyle, cattle breeding, hunting, wildlife"¹⁸. We are witnessing that the language and cultural words mentioned above express the national culture of the Uzbek people through our rich language in our time. In this regard, the works of the writer Togay Murad serve as a consistent expression of our thoughts. The national culture of our people is also written in the works of Togay Murad. The words "*yaylov*" meadow, "*ko'pkari*" horse racing, "*uloq*" goat, "*isiriq*" incense are used to express the national culture of the Uzbek people. For example, in the story "The Stars Burn Forever": "The riders rode in on horseback. They pinch their horses, kick them with their knees, whip them, drive their horses to the goat. The goat remained among the countless horse hooves. Hands reached for the goat, but could not get it"¹⁹, in the story "Stars burn forever":

–"People, there will be kopkari in Akzhar! Elder Nabi said. - Look, they brought a goat! Let those who wish go! Remember, they will take him at night, and tomorrow there will still be kopkari!"²⁰; in his words, our national culture is described in the national spirit.

The given examples testify to the antiquity, historicity and modernity of the Uzbek national language culture and serve as a scientific and theoretical basis.

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¹⁵Muhammad Ali. "The word of the poet does not stop" In memory of contemporaries of Muhammad Yusuf, Tashkent, ADIB, 2014.

¹⁶Sodikov K. Old Uzbek written literary language. Tashkent, "Academic Edition". 2021-592 pp. 131-p

¹⁷Same edition.

¹⁸Sodikov K. Old Uzbek written literary language. Tashkent, "Academic Edition". 2021-592 pp. 131-p

¹⁹Murad T. Selected Works. Volume I, p. 75, "Sharq" publishing house, Tashkent, 2008.

²⁰Murad T. Selected Works. Volume I, p. 7, "Sharq" publishing house, Tashkent, 2008.

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