

# ИСТОРИЧЕСКОЕ СХОДСТВО МЕЖДУ УРДУСКИМ И УЗБЕКСКИМ ЯЗЫКАМИ

**Камола Эргашева**

Преподаватель, Ташкентский Государственный Университет Востоковедения,  
Ташкент, Узбекистан

**Аннотация:** В данной статье исследуется историческая общность урду и узбекского языков, то есть общность в написании и лексике языков. Проанализированы похожие пословицы и поговорки, используемые на обоих языках.

Арабский шрифт, одинаковые значения, написание и произношение, разные значения, общие слова, пословицы, поговорки и афоризмы.

## HISTORICAL SIMILARITIES BETWEEN URDU AND UZBEK LANGUAGES

***Kamola Ergasheva***

*Lecturer, Tashkent State University of Oriental Studies, Tashkent, Uzbekistan*

**Abstract:** This article examines the historical similarities between urdu and uzbek languages, that is, the similarities in the spelling and vocabulary of the languages. Similar proverbs and sayings used in both languages are analyzed.

**Key words:** Arabic script, same meanings, spelling and pronunciation, different meanings, common words, proverbs, sayings and aphorisms.

The Urdu and Uzbek languages share many linguistic similitudes, especially lexical ones, despite having quite different origins. As it's known Urdu derives from Indo-European family of languages and forms part of the Indo-Aryan languages along with other languages such as Hindi, Sindhi, Punjabi amongst many others. On the other hand, Uzbek belongs to the Eastern Turkic, or Karluk, a language group of the Altaic language family. Uzbek language gets its main stock of Lexicon and Grammar mostly from Turkic languages. Other influences are due to Persian, Arabic and Russian.

As it's well known before 1928, The Uzbek language, like all Turkic Central Asian languages, was written in various forms of the Arabic script by the literate population.

“Divaan-i Lug’at-it Turk” was the first book which is written in Arabic script by Mahmud Qashghari in the XI century.

In 1928 Uzbek script was switched to Roman character. The Romanization of all Turkic languages ended in 1940, when Uzbek was switched to Cyrillic script, which lasted until 1992. Now in Uzbekistan the Latin script has been officially re-introduced. It is almost in the finishing step by step process of transition.

You can see the Uzbek scripts in the following table:

### Article 1 of the "Universal Declaration of Human Rights"

Uzbek in Latin script	Uzbek in Cyrillic script	Uzbek in Arabic script	English
Barcha odamlar erkin, qadr-qimmat huquqlarda teng bo‘lib tug‘iladilar. Ular aql va vijdon sohibidirlar va bir-birlari birodarlarcha muomala zarur.	Барча одамлар эркин, ва кадр-қиммат ва ҳуқуқларда тенг бўлиб туғиладилар. Улар ақл ва виждон соҳибидирлар ва бир-бири билан биродарларча муомала қилишлари зарур.	برچه آدملر ایرکین، قدر-قیمت و حقوقلرده تنگ بولیب توغیله دیلر. اولر عقل و وجدان صاحبیدیلر و بیر-بیرلری ایله برادرلرچه معامله قیلیشلری ضرور.	All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

The most fascinating and challenging aspect, where common affinity might be vividly seen, in the field of our languages. A language, as such, in its own vocabulary holds everything, connected to the lifestyle of the people, who speak it. Therefore types and modes of contacts between countries and people in every time have their most striking manifestation in linguistic facts.

According to eminent Russian scholar G.A. Zograf, Urdu as literary style of the Hindustani started being formed on the basis of the Southern variety of this language (Dakkhini) still in XVI-XVII centuries.

According to Uzbek scholar Prof. Azad N. Shamatov, some Arabic and Persian words which are used in Dakkhini literatures, at the same time are used in Uzbek too, like 'alla:h', 'nabi:', 'kari:m', 'arsh'; as well as Persian words as 'farishta:', 'dozax', 'pari:', 'xuda:', 'pi:r', etc.

Common words, existing in our languages, from the point of Etymology, mostly belong to four linguistic sources: Arabic, Persian, Turkic and partly to Indian. But their considerable numbers are of Persian and Arabian origin, which was historically motivated.

In XI – XIX centuries vast territories of Northern India were parts of powerful states, like Ghaznavids, Delhi Sultanate and Great Mughal empire, where the Persian language enjoyed privilege position as an official as well as major medium of court poetry. Apart from that, thousand and thousand Persian speaking immigrants from Persia, Afganistan and Central Asia had been flowing here. Throughout many centuries later, in due course, most of borrowing had been completely assimilated in local languages and became an integral part of their vocabularies. (as an Unique product of such socio-political, cultural and linguistic interactions of that time was emergence and Development of Urdu). A vocabulary of the language usually develops under impact of other languages. In this regard one can imagine a vocabulary of the language as a circle, inside of this circle there take place own words of the each language which are Verbs, Pronouns, Adverbs etc. And outside of this circle there take place the words which are borrowed from other languages, to be Nouns, Adjectives. According to famous Uzbek scholar Prof. Ansariddin Ibrahimov there are more than 3000 common words of Uzbek and Urdu languages, collected by him in "*Urdu-Uzbek mushtarak alfaaz*" published in Pakistan in 2007. Almost common words of this book are nouns and adjectives. If Persian Loan words were coming to local languages directly, Arabic words and expressions mostly used to be borrowed through Persian. It's important to note, that a common vocabulary of Persian and Arabic origin in Urdu and Uzbek are found without exception in every field of life of human being, like its activities, surroundings, trade and culture,

business, food stuff, state system, literature, law, etc. As a specimen of that there is the creative activity of the Deccanese (South Indian) great poet Muhammad Quli Qutbshah, who is said to have excelled himself in Persian, Deccani, Urdu and Telugu or, for example, outstanding creator as Amir Khusro Dehlevi, whom he devoted a number of masterpieces in Persian, Hindavi and Turkic too. And, at last, Alisher Navoi, the magician of Uzbek poetry, and the follower of Amir Khusro who equally possessed both Turkic and Persian literary talents, having composed Khamsa (“Five books”), including “Laila Majnun”, “Farhad-Shirin” etc. Mathnawis. Concerning our purposes we can confine ourselves to the comparative-typological analysis of the data embracing the medieval time of the 15<sup>th</sup>-18<sup>th</sup> centuries, which seems as a most substantial for the history of Uzbek-Urdu language contacts. Besides, it was remarkable for the active interactions and mutual mixing of the Turkic speaking people, including the Uzbek too, with Indians under the Delhi Sultanate and the Great Moghuls’ times (1526-1857). As an evident proof one can refer to numerous Turkic-Indian mixed marriages, of which there were the one Emperor Akbar’s to the Rajput princess Jodha Bai, as well as the fact, that the outstanding Indo-Persian poet Amir Khusro was proud of his Indian mother, while himself was a grandson of the military officer, hailing from the Samarqand region. At the same time one can also add the similar words deriving from Arabic and Persian in both Urdu and Uzbek languages. These words could be divided into three groups: (1) the words with the same meanings: ‘*osmon*(‘*a:sma:n*’ in Urdu)’ – sky, ‘*zamin*’ – earth, ground; (2) the words with little difference in spelling and pronunciation: “*jungle*” — in Urdu ‘*jangal*’, in Uzbek ‘*changal(zor)*’; “embroidered skullcap” — in Urdu ‘*topee*’, in Uzbek ‘*doppi*’; (3) the words with the different meanings: “*Yaqin*” – in Urdu ‘trust, belief’, in Uzbek ‘near’; “*Qudrat*” – in Urdu ‘nature’, in Uzbek ‘power’; “*Taklif*” – in Urdu ‘difficulty’, in Uzbek ‘invitation, proposal’. One of the most differing aspects of Uzbek system from other Turkic languages is its rounding of the vowel /a/ to /o/ or /ɔ/, a feature that was influenced by Persian. It can be clear from the following examples:

- 1) the words with the same meanings in Urdu and Uzbek: ‘*osmon*(‘*a:sma:n*’ in Urdu)’ – “sky”; ‘*zamin*(*zami:n* in Urdu)’ – “earth, ground”; *oftob*(‘*afta:b*’ in Urdu) – “sun”; *inson*(‘*insa:n*’ in Urdu) – “person”, ‘*holat*(‘*ha:lat*’ in Urdu)’ – “condition”; ‘*ijozat*(‘*ija:zat*’ in Urdu) – “permission”; ‘*ehtiyoj*(‘*ehtiya:j*’ in Urdu) – “necessity”; ‘*odob*(*ada:b* in Urdu)’ – “courteousness”, ‘*bahor*(*baha:r* in Urdu)’ – “spring”; ‘*tobe*(*ta:be* in Urdu)’ – “dependent”, ‘*toj*(*ta:j* in Urdu)’ – “crown”, ‘*xabar*’ – “news, information”, ‘*savol*(‘*sava:l*’ in Urdu) – “question”, ‘*javob*(‘*java:b*’ in Urdu)’ – “answer”, *dunyo*(‘*dunya:’* in Urdu) – “world”, ‘*haqorat*(‘*haqa:rat*’ in Urdu)’ – “insult”, ‘*mezbon*(‘*mezba:n*’ in Urdu)’ – “host”, ‘*mehmon*(‘*mehma:n*’ in Urdu)’ – “guest”, ‘*maydon*(*mayda:n* in Urdu)’ – “square”, ‘*karvon*(‘*karva:n*’ in Urdu)’ – “caravan”, ‘*kitob*(‘*kita:b*’ in Urdu)’ – “a book”, ‘*shifo*(‘*shifa:’* in Urdu)’ - “treatment”, ‘*olim*(‘*a:lim*’ in Urdu)’ – “scientist”
- 2) the words with little difference in spelling and pronunciation: “*jungle*” — in Urdu ‘*jangal*’, in Uzbek ‘*changal(zor)*’; “embroidered skullcap” — in Urdu ‘*topee*’, in Uzbek ‘*doppi*’ “*Muslin, gauze*”— in Urdu ‘*dhaga*’, in Uzbek ‘*doka*’;
- 3) The words are used with different meanings in Urdu and Uzbek. It is given in the following table:

	Words are used in both languages		an Urdu meaning	an Uzbek meaning
	Urdu	Uzbek		
1	<i>Yaqi:n</i>	<i>Yaqin</i>	trust, belief	near
2	<i>Qudrat</i>	<i>Qudrat</i>	nature	power
3	<i>Ta:qat</i>	<i>Toqat</i>	strength	patience
4	<i>Asba:b</i>	<i>Asbob</i>	reasons	instrument
5	<i>Takli:f</i>	<i>Taklif</i>	difficulty	invitation, proposal
6	<i>Ta:za:</i>	<i>Toza</i>	fresh, new	clean
7	<i>Tasli:m</i>	<i>Taslim</i>	recognize	capitulate

8	<i>Shikast</i>	<i>Shikast</i>	defeat	injury, hurt
9	<i>Siya:h</i>	<i>Siyoh</i>	black	black, inc
10	<i>Hamshi:ra</i>	<i>Hamshira</i>	sister	nurse

#### ON SOME COMMON PROVERBS AND SAYINGS

Now let us proceed to such illustrious and maniacetted genres of folk tradition like proverbs, sayings and aphorisms. It is well known, that the writers always widely exploited the folklore data, poeticizing the proverbs and sayings, a huge bulk of which gradually started turning to the catch-words. The same situation is available in Urdu and Uzbek. These in their turn consequently passed from literary speech to colloquial one again. So there one can find a proverb Khaab-e khargosh, meaning literally “the sleep of the hare” which actually denotes ‘light, sensitive sleep’. The proverb as it is known now is largely used in Urdu, Punjabi and other languages of North-Western India and Pakistan. Besides, there are also some more instances – the next one is Qatra qatra jama” garded – o omgahii daryaa shaved rendered by Sai’adi Shirazi in his work, which corresponds to the Hindustani Bundh buund men taalaab bhar jaataa hai, i.e. ‘Drop by drop would compose a sea’. These are mostly connected with customs and a whole life of people. In short, one can find here national character of people. We mean phraseology, sayings and proverbs, which are quintessence of every language. When somebody, familiar with both languages ‘listens or reads in Urdu – Agar tum shakh shakh par [ho, to] men paatpaat par [hun]; Jaan men jaan aana or aasmaan sar par uthaana, to his mind suddenly come the same expressions, existing in Uzbek language too. At the same time, when someone pronounces in Uzbek Qarsak ikki qo’ldan chiqadi or ko’rpag qarab oyoq uzatmoq, he recalls Urdu Taali donon haath se bajtii hei; Chadar dekhkar paon pheylaana. Are the such linguistics parallels only coincidence or legacy of very intensive, long-term contacts, existed between our ancestors in the past? It seems, that at present nobody can give clear and argued answer to it. But we can suppose that existence in sufficient number of such sayings might be also result of intensive personal or group contacts in bazaars, public places or trading activities of craftsmen, people from different

walks of life, belonged to distinct linguistic groups and regions. According to rough estimate a total number of common words, available in our languages not less than four or five thousand.

### **Conclusion**

In conclusion one can note that people, inhabited in two neighboring regions had established in the past intensive contacts with each other and maintained it for centuries and centuries. As a result of close relations these languages are developed and shared many similarities in history, culture, language and traditions with each other. As a manifestation of such affinity or likeness we clearly find in lexical level of our languages. This kind of common inter-cultural and linguistic heritage, which brings us closer, should be studied further as our valuable common legacy of the past.

### **References:**

1. "Lexical Affinity in languages, as an outcome of close relations between regions" - International Conference 'Revisiting the Silk Road' with the theme: 'India and the Silk Road Regions – Cultural Connections, Current Challenges' being organized by the Centre of Russian Studies, School of Language, Literature and Culture Studies, Jawaharlal Nehru University, New Delhi, from 5 – 7 November 2012 at the Convention Centre, JNU, New Delhi, -P.169-172.
2. Anzoriddin Ibrohimov, *Urducha-O'zbekcha mushtrak so'zlar*(Urdu-Uzbek mushtarak alfaaz), Pokiston, 2007
3. Azad Shamatov, *On Interaction of Central and South Asian Folklore Traditions as a Constructive Factor in Medieval Language Formation*- 407-419
4. Юсупова Р.И., *Когнитивно-семантическая и логико-синтаксическая природа пословиц неродственных языков*(на материале немецких, уйгурских и русских пословиц)., 10.02.19-Теория языка, автореферат дис. ... канд фил.наук., Алматы, 2002.
5. Баскаков Н.А., *Тюркские языки*, М., 1960,
6. Баскаков Н.А., *Введение в изучение тюркских языков*, М., 1962