

HISTORICAL CONDITIONS LANGUAGE CONTACTS OF THE UZBEK LANGUAGE

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Abstract: The article reflects topical issues of the history of linguistic contacts of the Uzbek language. The stages of its development, borrowing and lexical changes, the penetration of certain language modules are considered.

Key words: Uzbek language, the genesis of the Uzbek language, language modules, the contribution of Uzbeks to world civilization.

The Uzbek people are one of the most ancient peoples of Central Asia. Its formation dates back over 3000 years. Its formation is closely related to the formation of the national language. The Uzbek language belongs to the family of Turkic languages.

The solution to the problem of the ethnogenesis of the Uzbek people, as well as of the language, is in fact in the plane of its close connection with the ancient peoples who lived on this territory - the Sogdians, Bactrians, Khorezmians, Chachev, Parikans, Sakas, Massagets and others. The ethnogenesis of the Uzbek people includes a complex complex of all possible Turkic tribes and peoples that could exist in this territory. In medieval historical treatises, information has been preserved that a total of more than 92 Turkic and non-Turkic tribes (Urug) participated in the formation of the Uzbek people. Thus, in the very process of the formation of the Uzbek language, there is an active phase

of linguistic contacts and the influence of various languages on its formation.

Uzbek scholars identify the following historical periods in the formation of the Uzbek language.

1. The most ancient period of the unification of the Turkic and Iranian tribes (up to the 4th century AD).
2. The most ancient common Turkic language, which was formed on the territory of Central Asia, Altai and Mongolia (VII-IX centuries).
3. Eastern associations of Turkic peoples and their common Turkic language, formed on the territory of Maverannahr, Khorezm, Eastern Turkestan (Uzbek, Uighur, Turkmen, Turkish, Kyrgyz, Kazakh; X-XII centuries).
4. Joining the Uzbek people of new Turkic tribes and the formation of the old written Uzbek language (Chigatai; XIII-XVI centuries).
5. Formation of a new Uzbek written literary language (XVII-XIX centuries). Formation of the modern Uzbek literary language (XX century).
6. Formation of the modern Uzbek literary language (XX century).

The toponymy and ethnographic onomastics that confirm this information have survived - Tytepa, Angren, Orkon, Bachkir, Kurama, Durman. Kh. Khasanov cites about 83 ethnonyms characterizing the names of various tribes, peoples, Urugs, etc. (Karluk, Nukus, Sirgali, Savai, Bayevut, Olot). T. Nafasov researched 61 ethnotonyms related only to the letter "B". S. Karaev points out that out of 2800 names of villages, one third are ethnotonyms. Each territorial-administrative unit of Uzbekistan has such ethnotonyms, which were formed on the basis of mutual enrichment and mutual influence. Among these place names one can find those that arose under the influence of, for example,

Mongolian, Iranian and other languages (Mitan, Katli, Karvak, Manak, Kurdik, Chanashik, Tat, Tajik, Kura).

In the formation of the Uzbek language, a special role belongs to the Karluk and partly Kipchak Urugs, at the same time, in the most ancient periods of development, the language was influenced by the Mongolian and Iranian-speaking tribes (Sogdians, Khorezmians, Scythians). "The most ancient borrowings in the Turkic languages are lexical units from Sanskrit, Tocharian languages, Sogdian and Chinese." M.G. Gafurov points to the kinship relationship between the Iranian-speaking and Turkic-speaking tribes, and states that the Turkic-speaking speech turned out to be predominant.'

It is well known that by the middle of the VI century. (552) in the east, in the Altai Territory, the Turkic Kaganate was created. From this historical period, numerous written monuments have survived - bitigs, the language of which can be called the common Turkic language. The languages of the Karluks, Oguzes, and Kipchaks formed the basis of this language. By 639-645 The Turkic kaganate is divided into the western kaganate (capital - Ettisuv) and the eastern kaganate (center - Mongolia). Then there is a dismemberment of the hitherto integral unification: unions of the Yakut, Oguz, and Karluk tribes appear. All this influenced the development of the common Turkic language. The Western Khaganate is subsequently divided into smaller territorial associations - Khorezm, Sogd, Bukhara, Chaganian, Takharistan, Chach, Fergana.

In all historical periods of the formation and formation of the Uzbek language, one can find the influence of other languages on it. For example, the toponym Khorezm consists of the words of Iranian origin khvarri - khovar - the sun, and the words zim - zamin - earth. The Arabs, taking advantage of the division of the Turkic Khaganate, in 674-715. conquer its western part.

Since that time, the process of a new stage in the development of the Uzbek language begins, since the Sogdian culture, which had more than 2000 years of history in this region, was lost. The practical use of the Sogdian language is narrowing, its place is taken by the Persian and Arabic influences. We can say that by the XI century. There are few Turkic tribes who know the Sogdian language. With the beginning of the Islamization of all aspects of the life of Central Asian society, the era of the introduction of Arabic and Persian words into the vocabulary and lexical composition of the existing Turkic languages begins. The Arabic language was adopted in the region as the language of science, and the Persian language was used as the language of office work and literature. Although the Arabic language began to oust the Turkic languages from everyday life, the Turkic writing, primarily the "Uyghur" one, existed until the 15th century. However, even during this period, the tribes Chigil, Yagma, Karluk, who lived in Ettisuv, Shash, Fergana, Kashkadarya, Sirdarya, Khorazm, mainly on the left bank of the Amu Darya, spoke Turkic languages. In some territories, bilingualism existed in everyday speech.

The influence of the Arabic language on the cultural and scientific life of society was so strong that in the future most of the scientists-encyclopedists, Islamic scholars, lawyers, historians, literary critics and representatives of other humanities wrote their works only in Arabic. The Arabic language was used very actively by non-Arab Turkic peoples, immigrants from Central Asia. This process of narrowing the influence of the Turkic languages and replacing the Turkic languages with Arabic leaves an indelible mark on the development of the Uzbek language and its formation in new historical conditions. This process is evidenced by many written monuments and works of scholars-ulema, widely known in the Islamic world, whose names and works were rehabilitated in the years

of independence. As you know, Islamic culture is very broad and multifaceted. It includes fiction, fundamental, natural and human sciences, music, visual arts, architecture, urban planning, poetics, ethical and aesthetic views, jurisprudence, Islamic teachings (fiqh, kalam) and much more.

Many scientists, immigrants from Central Asia, have made an enormous contribution to the development and spread of Islamic culture. Among the most well-known scholars of Islam on a worldwide scale are Imam al-Bukhari (810-870), Hakim at-Termizi (750 / 760-869), al-Zamakhshari (1075-1144), Imam al-Moturudi (870-975), Burkhaniddin Marginoni (1116-1197), Muhammad ibn Mahmud al-Ustrushani (d. 1240); scholarly encyclopedists - al-Beruni, Ahmad al-Fergani, Ibn Sina, Abu Nasr Farabi, Ulugbek, Ali Kushchi, great mutasawwufs such as Nazhmiddin Kubro (1145-1221), Ahmad Yassaviy (pr. 1050-1166 / 7), Yusuf Hamadoni (1048-1140), Khoja Abdukhalik Gijduvoni (first quarter of the 12th century - 1220), Khoja Bahouddin Naqshband (1318-1389), Sufi Olloer (1644-1721), etc. Uzbekistan's gaining independence served not only to restore freedom of religion and Islamic faith, but also helped to return the names of many people who left an indelible mark on the spread and development of Islamic culture.

With the spread of Islam, the Arabic language became the basis of all social and scientific life of that time, and scholars from neighboring countries, in turn, contributed to the overall development of Muslim culture. For example, the role of scientists from Central Asia in the study of poetics (aruza) was undeniable. Such scientists as al-Jauhari ("Aruz al-wurkati"), Abu Abdullah al-Khorazmi ("Mafatih ul-ulum"), Mahmud Zamakhshari ("Al-Kistas"), Yusuf Sakkoki took part in the study of the Arab Aruz. ("Miftah ul-ulum"), Yokut al-Hamawi ("Mujam ul-udaba"). Much credit for the study of the Persian Aruz belongs to such scientists as

Radduyoni (Tarjuma al-baloga), Abd al-Kahkharu Samarkandi (Aruz-i Humoyun), Saifi Aruzi Bukhoroi (Aruz-i Saifi) and Baadii Mavlon Yusufu ... The evolution of the Uzbek Aruz was marked by the appearance of the medieval treatises "Funun ul-baloga" by Shaikh Ahmad ibn Khudoidoda (Tarozi), "Mezon ul-avzon" by Alisher Navoi, "Aruz risolasi" by Zakhiriddin Muhammad Babur. All these scholars were Turkic in origin, although they wrote in Arabic. The first solid grammar of the Arabic language was created by the Turkic Abul Kasim Mahmud ibn Umar ibn Muhammad al-Zamakhshari (1075-1144). He also became famous for his works in the field of fiqh, geography, tafsir and hadith. He owns more than 50 treatises. He was respectfully called "Zhorulloh" - "Neighbor of the Most High", "Teacher of the whole world", "The Pride of Khorezm". It was said that "he taught the Arabs themselves the basics of their native language."

Thus, the Arab influence is undoubtedly increasing after the Islamization of Central Asia. Arabic borrowings are included in the active lexicon of the Turkic languages, in particular, the Old Uzbek language - Chigatai. Scientists, poets, historians, and writers play a special role in this process. The era of active Arabization of the Uzbek language is closely related to the political and social events of this historical period. The active phase of the Arabization of the vocabulary of the Uzbek language belongs to the first centuries of Islamization, to the 9th-12th centuries. As can be seen from the above examples, borrowings from the Arabic language affected the non-functional sphere of human activity, i.e. his life and speech in everyday life, and more related to the intellectual sphere, concerning consciousness, faith, feelings. Borrowings from the Arabic language took place until the beginning of the twentieth century.

Taking into account the historical excursion devoted to the development and formation of the Uzbek language in terms of

designating the role of borrowings in different historical eras, it is possible to conditionally divide the entire process of penetration of foreign lexical masses into the Uzbek language as follows.

I. The ancient period of the development of the language and the influence on the Turkic-speaking vocabulary of the parallel coexisting and transforming vocabulary of the Sogdians, Bactrians, Khorezmians, Chachev, Parikans, Sakas, Massagets.

II. The pre-classical period of the development of the language, the beginning of the formation of the identification of the proper Uzbek language and the influence of foreign borrowings on it.

III. The classical period of the development of the Uzbek language after the conquest of Central Asia by the Arab Caliphate, characterized by a break in the lexical component of the linguistics of the Uzbek language, when most of the foreign vocabulary is introduced in a short time period. This period can be called the classic borrowing period.

IV. The period of wide assimilation and use of Arabic-speaking borrowings in the Uzbek language, as a result of which the historical memory of the nation perceives borrowings as a native primordial attribute.

V. A new era of borrowing (XX and XXI centuries). During this period, the nature of borrowing changes due to new political and social conditions. Borrowings are becoming an integral part of the development of the Uzbek language and replenishment of its vocabulary. International words from European and Russian languages penetrate into the composition of the Uzbek language, the terminology system is widely formed in all spheres of scientific activity. The problem of borrowing is becoming an independent subject of linguistic research.

In conclusion, the importance of linguistic research on the issues of mutual influences and influences of the Turkic, Persian, Arabic languages

on the modern Uzbek language should be emphasized. The mechanism of borrowing from the modern Arabic literary language into Uzbek is of great interest for scientific linguistic research, can be widely used in the practice of teaching both Arabic and Uzbek.

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