

The Name of the Uzbek Language in History

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Abstract. *This article is based on scientific and artistic sources, discusses the formation and development of the Uzbek language as an independent language, separate from the Turkic language, the formation of its lexical layer, the terms by which it was named in different centuries, and the lexical meanings of these terms.*

Key words: *history of language, nation, people, language, Turk, Sart, Chigatai and Uzbek.*

Introduction

If we look at human culture, from ancient times to the present, Uzbeks have been one of the major Turkic peoples, having a unique history and position in statehood, politics, economics, and the spiritual and educational environment. Historical sources acknowledge that our ancestors were the main inhabitants of the Central Asian region from ancient times. The Uzbek nation, along with other peoples who create universal culture, has been contributing and continues to contribute to the development of world culture for many centuries. Our ancestors, as A. Fitrat said, gave humanity many great scientists and writers. Their scientific and cultural heritage amazes humanity.

It is known that the name of a nation is called by its language. In this presentation, we found it necessary to once again touch upon the names by which our nation with an ancient history and its language have been called in the last millennium. So, the Uzbek people and their language throughout their long history from the end of the 19th century to the beginning of the 20th century were referred to by the terms Turk, Sart, Chigatai and Uzbek.

The Main Part

Turk term. Initially, the Uzbek people and their language were called Turk. First, let's dwell on the lexical meaning of this word. This word means "tribe", "nation", "helmet", "wolf", "valuable", "strong", "powerful", cap, unarmed, etc. In the Chinese book "Ancient History of the Tang Dynasty", chapter 144 states that "in the years 612-626, the Teles (i.e., the Turkic tribes) lost their power and divided into several groups. ... Of these, the Sirtordush tribe was formed from the merger of two previously existing tribes, the Sir and Tordush. Later, after the Turkic (Tujue in modern Chinese, Tukyue in ancient Chinese) clan formed in Altai gained strength, it is noted that all the Tele tribes called themselves Turks [1]. According to Chinese historians and scholars, the Teles consisted of a union of 44 tribes. Later, the term Tele disappeared and was replaced by the term Turk. Over time, the term Turk took on two meanings: 1) in a broad sense, all the Turkic tribes and their languages; 2) in a narrow sense, only the Turkic tribe and its The language expresses its meanings.

The origin of the term Turk has interested many scientists. Despite numerous studies, the question of the origin of the term Turk has not yet been clearly resolved. As we noted above, the term Turk appears in Eastern (Chinese) sources from the 6th century AD, and in Western sources from the 7th century. According to V.V. Bartold, the term Turk initially had a political and social meaning. It

denoted the name of a military union of tribes. Later, it was used in the meaning of the name of a people and language group.

Let us dwell on the Turkic term in the Orkhun-Enasoy inscriptions, which are known to all of us. Some scholars express the opinion that the word Turk in these monuments represents the meaning of all Turkic tribes. We cannot agree with this opinion. As evidence of our opinion, we can seriously familiarize ourselves with the Tungyukuk, Kultegin, Bilgahokan inscriptions, and in these monuments the names of many peoples and tribes are mentioned in the description of the course of various historical events. They are: Tabgach Budun (Chinese people), Tardush (tribe name), Tezik (Arab), Toqquz Oghuz (people name), Turgash (name of one of the Turkic tribes), Sogdaq Budun (Sugdish people), Qitany (people consisting of Manchu tribes. They are Mochins (alternatively to the Chinese), Kyrgyz (Kyrgyz, people name), On Oq (tribe name), Az people (people name), Tangut (people name (Bilga Khagan marched towards Tangut at the age of 17), Basmil, Idikut, Chik people, Barchakir, Buqarak, Qarluq (one of the Turkic tribes) Turk Tatabi (one of the Turkic tribes), Qarduk people (people name. Tamg'uduk was the tribe that defeated Kultigin again), Izgil (people who fought against the Turks). So, in this case, the Turkic name is also used for tribes. It means an association and a specific tribe.

In the Orkhun-Enasoy inscriptions, this term is widely used as “Turk Bo ‘dun”, “Qara Bo'dun” or “Ko'k Turk”. “Bo‘dun” means people, “Qara Bo‘dun” means ordinary people, and “ko'k” in Ko'k Turk means “free”, “liberal”.

In the mid-6th century, tribes and peoples speaking different but similar dialects in Altai, the Seven Seas, and Central Asia united and established a large Turkic khaganate.

In the 6th-8th centuries, the group of tribes that were part of the political and social union of the Turkic Khaganate was given the general name “Turks” [2].

In Chinese chronicles, the Turkic name is used in the form tuk-yu - tyg-yu. In the Cantonese dialect of the Chinese language, the words tark (-tork) - ut - Turkic meant the category of “helmet”, “individual warriors”, “weapons makers”.

The word “turk” also means “helmet” in ancient Iranian. It is possible that the name “turk” was given in reference to the headdress of soldiers.

In his 60-year life, Alisher Navoi, who responded to the Persian-Tajik literature, which had a great artistic and scientific heritage of 6 centuries, by creating works in his native language - Turkish (Uzbek), in his work “Muhokamat ul-lughayn”, called the current Uzbek people Turks and their language Turkish, and in practice often used words and combinations such as Turk, Turkic, Turkish ulus, Turkish language, Turkish language, Turkish pronunciation [3].

Hazrat A. Navoi:

Turk nazmida chu men tortib alam,

Ayladim ul mamlakatni yakqalam

Meaning:

In Turkish poetry, I will seize it,

I said, I will conquer that country.

is rightfully proud.

In the “Baburnama” and in ancient monuments with Uyghur inscriptions, the word Turk is used in the meaning of “strong”, “mighty”: Turk and a brave man was there (“Baburnama”).

V.V. Radlov says that the term Turk comes from the name of a clan in the VI-VIII centuries.

According to G. Vamberi, the word “Turk” meant “simple”: a Turk man, a Turk medicine.

The term Sart. After the 16th century, the urban population of Uzbeks began to be called Sart. There are different opinions about the meaning of the term Sart. Some sources say that the term Sart denotes

a separate people from Uzbeks and Tajiks, while others say that it was an insulting word used by the officials of the invading Tsarist Russia to humiliate the local population.

Since the 16th century, the population living in the Chirchik, Akhangaron, Karadaryo and Naryn river valleys, regardless of what language they spoke, was called Sart.

The term Sart did not mean an ethnic meaning, but a person's profession, economy, and lifestyle. The term Sart appears for the first time in Y.Kh.Hajib's work "Kutadgu Bilig" (XI): "Hear what the chief of the Sarts is." The work mentions that the Sarts were a separate group and had their own chiefs.

In M.Koshgari's work "Devonu Lugotit Turk", the word Sart is also used in the meaning of "merchant".[4.]

Rashididdin's work "Jome'-ut-tavorikh" provides information that the Mongols called the Karluks Sart. The Arabs called the Muslims of Central Asia Sart.

When we get acquainted with A. Navoi's treatise "Muhokamatul-lughayn", the commentary "Majolis un-nafais" and Z.M. Babur's work "Baburnama", we see that the term Sart was used in relation to the Persian-Tajiks. In fact, until the 16th century, the Tajiks living in the cities of Central Asia were called Sart. However, it is known that after the conquest of Shaybani Khan, the settled Turkic population here was also called Sart.

The Hungarian scholar Vamberi writes in his work "Travels through Central Asia" (1865) that "the word Sart means "urbanity".

The term Sart is actually a Sanskrit word, which means "caravan leader", "merchant", "urbanity". Since the second half of the 19th century, the Uzbek language has been known as the Sart language: Sartiya eli, Sarti lisoni (N. Ostroumov, Nalivkin "Azbuks dlya Sartovskiy detey", "Sartcha-ruscha so'zluks", etc.)

The term Chigatai. It is known that the term Chigatai appeared after the Mongol invasion. Genghis Khan gave the territories of Central Asia - Movorunnahr, northern Afghanistan to his son Chigatai Khan. Therefore, the peoples living in this area were called Chigatai ulus, Chigatai eli, and the country was called Chigatai yurt. The works created in this area were called Chigatai literature, and its language was called Chigatai language.

In A. Navoi's "Khazoyin ul-maoni", the terms Chigatai and Joji denoted the names of clans (tribes): Turkic peoples are Joji, Inaq, Chigatai.

In a ghazal in the divan of Lutfi, who was given the title Malikul Kalam, he used the word Chigatay to mean the land of Turkestan:

Sendek sanamni ko 'rmedi Lutfiy Chig'atoyda,

Chin so'yla Xito xo'blariga ne bo'lursen.

Meaning:

Lutfiy Chigatayda never saw a person like you,

Honestly, what will you do to the Chinese people?

In literary studies and linguistics, the terms Chigatoy literature, Chigatoy language, and Chigatoy Turkic are used, with Chigatoy literature meaning Uzbek classical literature, and Chigatoy language meaning the old Uzbek literary language. That is why A. Fitrat called the scientific and educational association he founded in 1918 "Chigatoy Gurungi".

The Uzbek term. First of all, let's briefly dwell on the emergence of this term. There are studies on the origin of the Uzbek people, the history of their naming, by such scientists as S.P. Tolstov, A.Yu. Yakubovsky, Ya.G. Gulyomov, L.V. Oshanin, M. Vakhobov, A. Askarov, academician B. Ahmedov, I. Jabborov, Kh. Doniyorov.

The Uzbek term is first mentioned in history as a noble name in Rashididdin's work "History of the Mongols". One of the commanders of Jaloliddin Manguberdi was called Uzbektoy.

Muhammad Salih in his "Shaybaniyname":

Holi aning yeri Turkistondir,

O'zbek eliga muazzam xondir.

Meaning:

His homeland is Turkestan,

he is a great khan for the Uzbek people.

writes. Similarly, some historians link the term Uzbek and the Uzbek language and people to the late 15th and early 16th centuries, that is, to the appearance of Muhammad Shaybani Khan on the historical stage.

We have also seen that Professor Kh. Doniyorov's article provides quite detailed information about the origin and development of the word Uzbek. According to the scientist, sources indicate that the term Uzbek was used in the 11th century. "According to the work of the Arab historian Isama ibn Munqiz, who lived in Syria in the 11th century, "Kitab al-e'tibor" (The Book of Exhortation), people belonging to the "Uzbek" tribe already held a significant position in Arabia at that time and fought on the side of Muslims during the European Crusades. Isama ibn Munqiz himself participated in this battle: "In the year 509 (AH), my father, may God have mercy on him, went with an army to the commander-in-chief Bursuk ibn Bursuk. ... with him were the amir of the army (otabeg), the governor of Mawsil, Uzbek, the governor of Vahba, Sunqur Diroz, the amir of Kuntugdi, the chief hajib Bektemir Zangi ibn Bursuk, Temirak, Ismail Bekchi and other emirs. ... Bursuk sent him three thousand soldiers led by the amir of the army, Uzbek."

This passage shows that the Turkic tribes, Uzbeks, lived not only in the Golden Horde - the Kipchak steppe, but also in the Arab lands from the early days of the Caliphate. Some of them worked as regional governors, army commanders and other positions. The nouns in the passage are Turkic words.

In general, the word Uzbek is found in the works of Lutfi, Atoy, A. Navoi in the meanings of clan, tribe, people, generous, man-eating, charming, beloved:

Tuzub o'zbek shilonning qo'yini,

Supurub yuz bila qaysar o'yini (Lutfiy).

Meaning:

The Uzbek tiger's sheep, the game of the emperor,

sweeping his face (Lutfiy).

Bu ulus tomxublar ko'rdik ey o'zbekim,

Dilraboqliqda sizingdek sho'xi ra'no ko'rmadik (Atoy)

Meaning:

We have seen these great heroes, my Uzbek,

We have not seen a cheerful person like you in Dilraboqliq (Atoy)

Shohu toju xil'atim, men tomosha qilg'ali,

O'zbekim boshida qalpoq, egnida shirdog'i bas,

Halol ona sutidekdur gar o'bakim tutsa,

Tabuq qilib yukunib tustig'on ichinda qimiz. (A.Navoiy)

Meaning:

My crown and my robe, I will watch,

My Uzbek is wearing a cap and a shirdog,

It is like a mother's milk, if my mother drinks it,

We are wearing a tabuk and we are in a prison. (A. Navoi)

One of A. Fitrat's fellow students, linguist, ethnographer, and folklorist G.O. Yunsov, in his article "The Work of Getting to Know the Uzbeks" in the "Turkiston" newspaper, December 18, 1922, No. 38, and in the "Brief Guide for Collectors of Information on Uzbek Tribes (Tribes) and Their Dialects" in the "Maorif va Ooqutguchi" journal, Nos. 10-11, 1926, uses the TERM UZBEKISTAN as a name for our language [5. 63].

Conclusion

In conclusion, we can say that every nation, including us, must thoroughly study the history of its language, its distribution, and scientific and artistic works created in this language, and constantly conduct research based on the theories that have been formed and are being formed.

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