



HISTORY OF NAMING OF UZBEK LITERARY LANGUAGE

Roziqova Sayyora Khabibullayevna

Teacher of the Uzbek language and Literature Department of the
Denau Institute of Entrepreneurship and Pedagogy

Annotation

The Uzbek people have a long history, from the past until the second half of the XIX century, they were referred to by Turkic, Sart, Chigatay and finally Uzbek terms. The process of finding the content of the Uzbek language.

Keywords: Chigatay, Sart, Turk, Kumik, Nogai, Khakas, Tuva, ruby, culture, beglik bodun.

The Uzbeks are one of the largest Turkic peoples, according to historical sources, whose ancestors were the main inhabitants of Central Asia since ancient times. Uzbeks, along with other nations that create universal culture, have long contributed to the treasury of world culture. Our ancestors brought to mankind many great figures of science and culture. They amaze humanity with their intelligence in various fields of science and culture.

The Uzbek people have a long history and from the past until the second half of the XIX century were referred to by Turkish, Sart, Chigatay and finally Uzbek terms.

Initially, the Uzbek people were called Turks. It should be noted that not only Uzbeks, but all Turkic peoples living in Central Asia are called Turks. These include Karakalpak, Kazakh, Kyrgyz, Turkmen, Uyghur, Volga Tatar, Bashkir, Chuvash, Azerbaijani in the Caucasus, Kumik, Nogai, and Altai, Khakas, Tuva, and Yakut in Siberia. Their language is called Turkic.

The origin of the Turkish term is of interest to many scholars. Despite the fact that there is research on this, the question of the origin of the Turkish term is still unclear. Information about the Turkish term can be found in Eastern sources from the 6th century AD, and in Western sources from the 7th century. According to VV Bartold, the Turkish term originally had a political and social meaning. He mentioned the name of the tribal military association. Later it was used in the sense of the name of the people and language group. This view is also supported by A.N. Bernstam and S.P. Tolstov. If we consider the Turkish term in the Urhun-Enasay inscriptions, it means a union of tribes. In the middle of the 6th century,



different but closely related dialects and ethnic groups in the Altai, Yettisuv and Central Asia united to form the Great Turkic Khanate.

In the VI-VIII centuries, this group of tribes, which became part of the political and social association of the Turkish khanate, was given the common name "Turks".

In the Urhun-Enasay inscriptions the term is widely used in the form of "bodun", "black bodun" or "beautiful Turk". The word "bodun" means people, "black bodun" means ordinary people, and "blue" in blue Turkish means "free, free".

A.Navoi in his work "Muhokamat ul-lug`atayn" called the Uzbek people Turks, its language was Turkish, and in practice he widely used such words and phrases as Turkish, Turkish, Turkish nation, Turkish language, Turkish language, Turkish language. .

In the Boburnoma and in ancient Uyghur monuments, the Turkish word is used to mean "strong, powerful": He was a Turk and a brave man (Boburnoma)

Thus, in the past, the Turkish word meant a tribe, a people, a strong, powerful, a special group of warriors, gunsmiths, helmets, soda. After the 16th century, a certain part of the Uzbek population - the population of the city - was called Sart. The term sart first appears in Yusuf Khos Hajib's Qutadg'u bilig (11th century). In M. Kashgari's Devoni lug'atit turk, the word hamsart means "merchant".

Rashididdin's book Jomeul Tavorix states that the Mongols also called the Qarluqs Sart. The Arabs called the Muslims of Central Asia Sart. Navoi and Babur used the term sart in reference to the Tajik-Persians.

The term Sart is originally derived from the Sanskrit language and means "caravan leader, merchant, urban".

The term Chigatay appeared after the Mongol invasion. Before Genghis Khan's death, the lands he had conquered were divided between his sons and grandsons. At that time, the land of Central Asia and Northern Afghanistan was given to the middle son Chigatay. The lands under the jurisdiction of Chigatoy became known as the land of Chigatoy, its people; its language (the language of the peoples of the region in general) was called Chigatay. Hence, the term chigatay is associated with the name of the ruler.

In Navoi's "Chor Devon" it is reported that Chigatay, Joji, the names of the tribes, clans, names: "The Turkic peoples are Joji, Inoq, Chigatay."

In literary criticism there are terms Chigatay literature and Chigatoy language, Chigatay Turkic. In this case, the term Chigatay literature should be understood as Uzbek classical literature. Chigatay language, Chigatay Turkic If the term occurs, we understand that it was used in place of the old literary language.



The word Uzbek is also found in the works of Lutfiy, Atoi, Navoi in the sense of tribe, tribe, people, generous, kind, loving.

On the history of the origin of the Uzbek people, the history of its naming SP Tolstov, AY Yakubovsky, YG Gulyamov, LVOshanin, M.Vahobov, A.Askarov, B.Akhmedov, I.Jabborov have different types of researches. It is not clear what the ancient word meant, even though it began to be called a word that means So, Uzbeks are one of the ancient peoples with their own history and written culture. In the past, this people was called by Turkish, Sart, Chigatay and Uzbek terms.

From the above, it is clear that the literary language has undergone a long historical development.

Our great writers were able to see the richness of the language of their time, to study the advanced aspects of the past, to fill it with the traditions of the national language and use it in their work.

References

1. A.Aliyev, K.Sadikov.From the history of Uzbek literary language: Textbook for university students.-T.:Uzbekistan,1994.-118 p
2. Tursunov U. Et al. History of Uzbek literary language: Dorilfununlar va pedagogika institut.filol.fak. Textbook for students. - (revised and supplemented edition) .- T .: Teacher.1995.-264 p.
3. M.Vahoboyev.Uzbek socialist nation. Toshkent.1960. 30-32-49-b
4. M. Kadyrov. Journey to the property of words. "Labor and life". 4.1972.20-21-p
5. Nabiyev A. Historical local historian. Tashkent." Teacher.1979.63-74-p