

ISSUES OF COMPARATIVE ANALYSIS OF THE LANGUAGE OF CLASSICAL WORKS AND UZBEKI DIALECTS

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Abstract. *The language of classical works is a product not only of that time, but also the language of a number of eras. In addition, the dialect bases and sources of the Uzbek language are complex and varied. In this sense, the comparative study of dialects together with the language of classical works, being the main source in the study of the dialectal foundations of the language of works, today is important in enriching the modern Uzbek literary language.*

Keywords: *dialectal basis of Uzbek literary language, works of Navoi and common words found in Uzbek dialects, study of Uzbek dialects, dialectal composition of the national language, lexicon of Uzbek dialects.*

In order to study, research and evaluate the current Uzbek literary language, it is necessary to look at the current state of this language and the history of its past development as a whole. Because the ancient Turkic language, the old Uzbek language, and Uzbek dialects are the roots and basis of development of the modern Uzbek literary language.

Studying the relationship of the Uzbek literary language to dialects, taking into account the relationship and succession of the dialects with the ancient Turkic and old Uzbek languages, allows to further enrich the lexicon of the modern Uzbek literary language and to analyze the lexical layer that has gone out of use.

It is known that the Uzbek national language has a special position in the system of Turkic languages due to its dialectal composition. This aspect has attracted the attention of many scientists, including Russian Turkologists. Academician V.V.Radlov, who examined more than 20 Turkic languages and conducted research on them in a historical-comparative plan, in his work "Middle Zarafshan Valley" (1980), was surprised by the diversity of Uzbek dialects and said that "Uzbek clans spread over an extremely large area.", their languages have various differences and variations, but we should look at all of them as a single language, at least the inhabitants of all the cities in the area from Avliya Ota to Bukhara understand each other without any difficulty," he wrote. Prof. E.A.Polivanov in his treatise "Uzbek dialectology and the Uzbek literary language" (1933) expressed the opinion that "... none of the Turkic languages has sharp dialectal differences like the Uzbek language".

In fact, the diversity and variety of Uzbek dialects are very clearly visible in words, grammatical forms, especially in their phonetic structure.

By following the paths of historical development of our language and carefully studying our historical sources, we can further increase our vocabulary by studying our internal source, that is, our rich heritage living in our dialects, activating them, using words that are not in our literary language, even in a new sense, to rediscover the broken roots and further enrich the history of our language. will help.

The Uzbek language went through various situations in history and seemed to be uprooted from its roots. As a result of the discontinuity between the development periods of our language

history and the lack of use of our rich linguistic heritage, we have come to the point where we cannot understand even our classical works without a dictionary.

However, while analyzing the dictionary, the linguist Professor Salih Mutallibov, who translated the 11th century masterpiece of ancient Turkic philology "Devonu Lugotit Turk" into Uzbek language, in his research, noted that the main part of the language facts of the 11th century written monuments are stable in the current Uzbek language, "some immediately noticeable There are also features. But when we examine them more seriously, that is, when we compare them to living languages and dialects, we find that they still exist somewhere in the modern language"¹, notes that.

In fact, studying the language of classic works and comparing them with contemporary Uzbek dialects is extremely important in terms of the history and historical dialectology of the Uzbek language.

For example, if the words given in Mahmud Kashgari's work "Devonu lugotit turk" are compared with the current Uzbek language, it can be seen that most of them are still in wide and narrow use today: such as tanga, tegra, kongildosh, tilim, system, tizik, batig (concave / deep place). But at the same time, words that are not used in our literary language today and have no alternative (or are almost forgotten) live in the folk language - dialects.

Another example.

Because Alisher Navoi was a great child of the Uzbek people and created in the Uzbek language, he has survived to our time. Today's Uzbek language and Uzbek people are the continuation of the Uzbek people and language, which developed from ancient times to the time of Navoi, and rose to a high peak during the time of Navoi.

The language of Navoi's works is a product not only of his time, but of several eras. In addition, the dialectal basis and sources of this language are complex and diverse. The language of Alisher Navoi's works is the old Uzbek language and its various dialects that were common at that time. The language belongs to the people, and the people live in groups in certain regions, develop differently in their lands, and rise to the level of economic and cultural development. From this point of view, the Uzbek dialects spread around Samarkand region, Kashkadarya, Surhondarya, Southern Tajikistan, and Afghanistan are of great importance in studying Navoi's works².

The old Uzbek literary language, founded by Alisher Navoi and raised to the highest level of development, was formed under the influence of science and culture of the renaissance of the Timurid period. The aspect of the matter that we would like to note is that the dialects and dialects spread in the cultural centers were not immune to the influence of the Renaissance, and undoubtedly participated as an important factor in the formation, composition and development of the Uzbek literary language. It is interesting to note that the words found in Navoi's works, which are not in our literary language today, exist in dialects, and they live in the national language to this day. The words common to Navoi's works and dialects represent various concepts related to nature, society, man, his thoughts, and all spheres of his activity, that is, the words common to Navoi's works and dialects are not limited to one or two narrow areas, as we noted above. In our research, we analyze the words related to livestock, the names of birds and wild animals, the names

¹ ДЛТ - Махмуд Кошғарий. Девону луғатит турк, I жилд, Тошкент 1960-1963, 37-бет

² Абдурахманов Д. Қорлуқлар ва уларнинг тили –“Ўзбек тили ва адабиёти”журнали,1987,6-сон

of clans, words related to horses and equestrianism, and words related to people and their living and activities³, We observed that the lexical layer, which has become archaic or completely out of use in our literary language, is preserved as a huge treasure in our dialects: avvalokshom - in the evening, at the beginning of the night: Sham' first dawn - a bullet burned fig' onim otidin (A.Navoiy), aybgu , aybguy – one who blames someone, accuser: Ulki sanga eldin erur aibguy (A.Navoiy), bakovul – Head chef: There was a servant in the middle of the service, kajrav – the one who works backwards, who walks crookedly: Ulki su yanglig' erur pas nahodu kajrav (A. Navoiy), kapanak – woolen outerwear, jul, chakmon: a torn butterfly on a sudrasa boda gadolig (A.Navoiy), kurta- shirt, clothes: I gave that kurta juba to ul dervish (A.Navoiy), losh - deathly body, dead body: Like an Armenian who is lost in front of his dog (A.Navoi).

As it can be seen from these examples, in studying the language of Navoi's works, it is important to refer to dialects and to study dialects. It is important to enrich our literary language and preserve our great heritage without the richness and beauty of our language remaining only in our dialects.

From this point of view, the study of dialects, their scientific research in lexical, semantic, phonetic aspects is considered the first level task of Uzbek dialectology. After all, we will increase the status of our national language not only by preserving our rich treasure in our language chest, but also by passing them on from generation to generation. If we analyze the lexicon related to food, it is no secret that many dishes, works, and the lexical layer related to them are not expressed in our current literary language in one form or another, but live only in dialects. It is a pity that at a time when attention is being paid to the restoration of our national culture, values, folklore, handicrafts, and the creation of a unique national color for tourists, Turkish dishes, food and various products are going out of use along with their name.

For example, barkach- sweet water or milk sprinkled with flour (Izboskan), gilmindi - a dish made by spreading the dough thinly, putting a mixture of milk, sugar and flour into it and smearing it with butter (Andijan vil.), gurshur – fruits and vegetables (Khojabad), gazanak – unripe melon (Grey), gurmastava – rice soup with buckwheat (Khojabad), okvosh - ripe white corn (Khojabad), ocharvak - eater (Grey), oshimchilik - before lunch (Fisherman), oshchar - food in the choshgoh (Chinabad), buklama - type of layer (Korasuv), gulcha - a pot without a handle, without a faucet (Andijan), umoch- a food that is made from dough and mixed with yogurt, kuloch – bread with dessert, juice, cream and fruits such as almonds, bulghama – fatless, tasteless food, like (Kashkadarya).

In this sense, first of all, the language of classic literature is largely based on the Uzbek dialects that were widespread in its time. Such dialects were also extremely diverse in their time. Determining their current regional distribution, in addition to studying the dialectal basis of the literary language of that time, will undoubtedly add some precision to the work of determining the relation to today's Uzbek language and its dialects, determining the historical connection and development characteristics of the current Uzbek language.

Secondly, it is extremely important to study Uzbek dialects on the basis of the comparative study of the regions of the period where classical poets and writers lived, and the limits of distribution of Uzbek dialects in those places. Our comparative analyzes of language facts

³Қаранг: Абдурахманова М. Алишер Навоий асарлари тили лексикасининг ўзбек шеваларига муносабати – “Шарқ машъали” журнали, 2017 йил, 1-сон, 26-б

collected from his works with the Navoi materials of these dialects proved it. In this sense, the comparative study of dialects with the language of classic works, especially the language of Navoi's works, is of great importance in further elucidating the issues of the dialectal basis of the modern Uzbek literary language.

Thirdly, it is important to enrich our literary language and preserve our great heritage, not to leave the richness and beauty of our language only in our dialects, because Uzbek dialects are the root and basis of development of the modern Uzbek literary language.

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