

STAGES OF THE FORMATION OF THE STATE LANGUAGE IN ANCIENT
TURKISH WRITTEN MONUMENTS*Muminova Umida Qarshiyevna**Termiz State Pedagogical Institute f.f.f.d.*

Abstract: This article examines the historical development of the language of ancient Turkic written monuments, especially their role in the system of state administration, the level of formality and literary features, based on a scientific approach. The study analyzes in detail the early written forms of the Turkic language, their functional role in the life of society, as well as the periodic stages of the process of its formation as a state language. These monuments are considered in close connection with the historical development of the language of the Turkic peoples, their written culture and political and cultural independence.

Keywords: ancient Turkic language, written monuments, state language, language history, formality, Orkhan inscriptions, Kutadgu knowledge, language development.

Introduction. The historical roots of the Turkic languages have deep and rich sources. In particular, ancient written sources are one of the important branches of linguistics. Through these monuments, language has become not only a means of communication, but also a means of governing the state, maintaining social order, developing culture and expressing national identity. Therefore, studying the stages of its formation as a state language on the basis of ancient Turkic written monuments is relevant not only from the point of view of linguistic history, but also from the point of view of political and cultural history. In this article, these stages are analyzed in chronological order, based on sources.

Main part. The first large example of ancient Turkic written monuments is the Orkhan-Enasoy inscriptions dating back to the 8th century AD. These inscriptions provide important information about the political, social and spiritual life of the ancient Turkic peoples. The most important aspect is that the language used in the inscriptions served such functions as state offices, khagan decrees, and documentation of historical events. This marks the stage when the Turkic language first acquired official status. The next historical stage is associated with the period of the Uyghur Khaganate and covers the 9th-10th centuries. The process of forming a state language has always been associated with the internal structure of the language is not limited to linguistic factors. On the contrary, this process was often closely related to the socio-political environment, the approach of political authorities to language, as well as the development of trade, religious and cultural ties. Ancient Turkic written monuments arose precisely in the context of such socio-political processes. For example, the statements in the Orkhan inscriptions strengthened the khagan's responsibility to the people, the activities of state agencies and the mechanisms of governance based on traditions through language. This clearly demonstrates the function of language as a means of expressing state legislation and political ideology. Another important stage is the use of the Uyghur language in organizational documents. Lease agreements, debt receipts, texts on religious ceremonies found in Uyghur written sources indicate that the language had legal and practical functions. Since Uyghur merchants had extensive transcontinental connections, their language was also recognized in the

international commercial environment. This proves that the language was used as an official tool not only at the local, but also at the regional level. During the Karakhanid period, the harmony between language and the idea of the state became even clearer. During this period, not only state administration was expressed through language, but also political and moral concepts, a social contract between the ruler and citizens. Yusuf Khos Hajib, in his work "Kutadgu Bilig", expressed values such as justice, responsibility, honesty, and hard work through the Turkic language. This indicates that the language was used not only as a means of communication, but also as a moral and normative tool. Monuments written in the Kipchak language confirm that the Turkic languages did not lose their status even in a multilingual environment. For example, in the work "Codicus Cumanicus", Latin, Kipchak and Persian are presented side by side, which indicates that the language was used in international diplomatic and missionary activities. From this perspective, the uniqueness of the Kipchak Turkic language is that at one time it was a tool that was close to gaining official status among the world languages. In addition, in the process of the language becoming a tool serving the state, the stabilization of the written form also played an important role. The improvement of the writing system in each period - from the runic script to the Uyghur and Arabic scripts, the introduction of various phonetic and grammatical norms, increased the standardization of the language and the possibility of using it in official documents. This indicates that the Turkic peoples developed their own state language standard in their written culture. During the Timurid period, the literary influence of the Turkic language, along with its service to political needs, increased. In particular, in the works of Alisher Navoi, the language appears as a powerful means of expression with its own nationality, stylistic accuracy, formality and artistry. In Navoi's view, the Turkic language should have been an equal participant in the dialogue between the people and the palace. This idea also serves as the basis for today's language policy. During this period, the Turkic language became the main means of written culture through the religious texts of Manichaeism and Buddhism. In particular, monuments found in the regions of Khotan, Qocho, and Turfan indicate that the language was widely used in religious, economic and legal spheres. Various documents were drawn up in the Turkic language with the help of the Uyghur script, contracts were formalized, which indicates that the language had a strong place in state administration. During the Karakhanid period, the Turkish language first became an official medium with a literary and political synthesis. The work "Kutadgu Bilig" written by Yusuf Khos Hajib clearly demonstrates the official and artistic capabilities of the language of this period. The work covers issues such as state administration, morality, justice, ruler and people relations in Turkish, confirming the functionality of this language within the state. Mahmud Kashgari, in his work "Devonu Lugatit-Turk", recorded the dialects, phonetic system and semantic units of the Turkish language, raising it to the level of a scientific language. Also, in the 13th-14th centuries, the status of the Turkish language as the state language continued in the monuments belonging to the Kipchak and Oghuz groups. The work "Codicus Kumanikus" shows that the Turkish language was used alongside Latin, Arabic, and Persian during this period. Especially during the Mamluk period, documents, military and diplomatic records in the Kipchak language were widespread in Egypt and Syria. This indicates that the language served as an official tool at a transnational level means. By the time of the Timurids, the literary possibilities of the Turkic language had expanded even further. Alisher Navoi, with his works, showed the Turkic language not only in literary, but also in official and political status. In his opinion, the Turkic language was not inferior to other languages, but superior in many respects. Navoi thereby increased attention to the language and served to elevate it to the level of the

state language. His works eliminated the language gap between the people and the palace and turned the language into a popular, powerful tool. Conclusion. In ancient Turkic written monuments, the language served not only in communication, but also in fundamental areas such as state management, legislation, cultural development, and the formation of religious thought. The formation of Turkic languages as a state language began with the Orkhan inscriptions, and continued through the Uyghur, Karakhanid, Kipchak, and continued consistently until the Timurid period. In each period, the functional potential of the language increased, and the texts covered a variety of areas. Today, the official status, literary and scientific capabilities of the Uzbek language are a logical continuation of these historical stages. An analysis of the language of ancient Turkic written monuments shows that the Turkic languages were gradually formed as state languages and had their own functional loads in each historical period. Political and legal discourse through the Orkhan inscriptions, religious and economic transactions in the Uyghur period, literary and philosophical thought in the Karakhanid period, diplomatic and military correspondence in the Kipchak and Oguz groups reflect the process of formalization of the Turkic language as a language. In particular, the work of Alisher Navoi shows that language has become a means of social and cultural stability. This historical process of the formation of a state language was the basis for the development of a single cultural space, a common literary norm and political consciousness among the Turkic peoples. This process is not only the grammatical and lexical development of the language, but also its strengthening as a symbol of national identity, historical memory and statehood. Therefore, an in-depth study of ancient written sources and determining their place in modern linguistics remains an urgent scientific task today.

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