

Characteristics Of Turkic Peoples And The Turkic Language

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Abstract: A lot of information is given in literary sources about the history, origin and characteristics of the Turkic peoples. In works created in the old Turkic language, such as "Devonu Lug'atit Turk", "Qutadgu Bilig" and "Hibat ul-Haqoyiq", the praise of the Turks and their linguistic capabilities are mentioned. Alisher Navoi's treatise "Muhokamat ul-Lug'atayn" is dedicated specifically to this topic, and the thinker and creator proved the power of the Turkic language through his scientific and theoretical thoughts. The work describes the history of the formation of the Turkic peoples, and the linguistic capabilities are illustrated by the examples of the qualities of the Turks. At the end of the work "Muhokamat ul-Lug'atayn", Alisher Navoi's works written in the Turkic language are listed one by one, and it is said that it is possible to create scientific and theoretical and artistic works, poetry in this language. Also, poets who wrote in Turkish during the time of the great creator are listed. In general, the work "Muhokamat ul-lug'atayn" is an important guide for Turks to understand the value of honor and language.

Keywords: "Muhokamat ul-lug'atayn", Turkish language, Abut-Turk, Yofas, scientific and critical works.

Introduction: Among the most important qualities that make humans precious and honored are words and speech. Through words, Allah the Almighty elevated humans above other creatures and granted them the blessing of praise, remembrance, and gratitude. Alisher Navoi's work "Muhokamat ul-lug'atayn" begins with praise to the Almighty for granting humankind the gift of speech. The work states that the name "Al-Mutakallim" (the Speaker), one of Allah's names, is manifested in humanity, and its essence is explained by the verse of the Holy Quran: "(Allah) taught Adam the names of all things" [Baqara: 1/31]. Alisher Navoi gratefully mentions that the name "Al-Mutakallim" is also manifested in himself: "I have completed compiling this treatise on the nature and truth of the Turkic and Persian languages in honor of the name 'Al-Mutakallim.' And I named it "Muhokamat ul-lug'atayn", as I have demonstrated the eloquence, precision, and rhetorical prowess of the Turkic people" [2:530]. A person lives in this world to take on and fulfill a certain task. Evidently, Navoi aspired that the gift of speech would benefit his nation. The great creator considered his task to be the elevation of the language, spirituality, and enlightenment of this nation.

The work "Muhokamat ul-lug'atayn" was written in the final years of Alisher Navoi's life. It expresses the essence and main purpose of the poet's work. The great poet labored his entire life for the prosperity of the nation, and the sole aim behind his political activities was to improve the lives of the people. Alisher Navoi understood that language is the foremost criterion that determines a nation's place in the world community. Thus, he was among the first in the history of Uzbek literature to create a special work illuminating the power and full potential of the Turkic language. This treatise differs from other books about language. The author takes an entirely unique approach. He begins his discourse by describing the history and way of life of the nation. People communicate and express their thoughts through various languages. While languages have different forms and modes of expression, their essence is universal: words serve humanity. In listing the world's languages, Alisher Navoi first emphasizes Arabic, the language of Islam and the Holy Quran: "Barchasidin arab tili fasohat oyini bila mumtoz va balog'at taz'yini bila mo'jizatirodurkim, hech takallum ahlining munda da'vosi yo'qtur va so'zi sidq va ishi taslim-o'qdurkim, malikun allomun jalla va alonging kalomi mo'jiznizomi ul til bila nozil va Rasul alayhis-

salavotu va sallamning ahodisi saodatanjomi ul lafz bila vorid bo'lubdur"[2:508].

After Arabic, it is said that the Turkic, Persian, and Hindi languages are original, and the event related to Noah's (peace be upon him) sons is mentioned. At this point, it is necessary to pay attention to information about the history of the Turkic name and characteristics of Turkic people. The great linguist Mahmud Kashgari, in his work "Divan Lug'at al-Turk", interpreted the word Turk as "may God bless". The attribution of qualities to the Turkic people, such as beauty, pleasantness, good manners, loyalty to promises, courage, and modesty, is specifically highlighted in the work. Kashgari demonstrates the greatness of the Turks with the essence of a hadith mentioned in a book about the end times: "Ulug' Tangri aytadi: "Mening bir toifa askarim bor, ularni turk deb atadim, ularning kunchiqarga o'rinlashtirdim. Biror xalqdan g'azablansam, turklarni unga qarshi yo'llayman [4:142]. In his commentary on words, Kashgari states that the Turks are more virtuous than others, and writes that God gave this nation a place in the highest, most pleasant lands and made them among the brave. Yusuf Khas Hajib, in his work "Qutadgu Bilig", offers a blessing for the Turks and acknowledges:

Yag'iz yer baqir bolmag'incha qizil
Ya ot ya chechak unmagincha yashil.
Tirilsuni turken quti min qutun
Telinsinu kormez qaraq otun

Meaning: Until the gray earth turns copper-red, or until green flowers or grass sprout, May the Turks live with a thousand blessings, May the eyes of those who cannot bear to see be pierced with fire [5:80].

Thus, the recognition of the qualities of the Turks and the glorification of their names began with the earliest literary examples and epics. It was hoped that this nation would live with such glory until the Day of Judgment.

Alisher Navoi connects the original source of the Turkic, Persian, and Hindi languages with the names of Prophet Noah's (peace be upon him) sons - Japheth, Shem, and Ham. This information is also present in other literature and is described in detail in books containing the history of prophets. In "Muhokamat ul-lughatayn", Japheth is referred to as Abut-turk. Information about Japheth is also provided in the work "History of Prophets and Sages", stating that the land of Turan was given to him, and that he had seven sons, the fourth being Alexander the Great [3:544].

Alisher Navoi describes the Turkic people as "quick-witted, highly perceptive, pure and clean in nature", writing that these qualities are manifested in their

sincerity, purity, and righteous deeds [2:509]. At the same time, the simplicity and roughness of the Turks are also noted in the work. The manifestation of these characteristics of the Turks in language is also mentioned in the epic "Qutadgu Bilig". In general, Alisher Navoi connects all aspects of language with the nature and characteristics of the nation. Importantly, when comparing the Turkic language with Persian, he openly states the advantages and disadvantages of both nations and languages. For example, he specifically mentions the abundance of talented and knowledgeable, intelligent, and wise individuals among the Persians. Navoi describes the Turkic people as gentle-natured and explains this by their fluency in Persian, from soldiers to lords. It is known that during the great poet's time, Persian was considered the court language, and poets wrote verses and compiled collections in this language. Communication in Persian was considered a sign of nobility, and the population aspired to this status. Alisher Navoi connects this situation with the forbearance of the Turks; that is, the poet explained the importance of the Persian language through the respect of the Turks for other languages.

In this work, poets who create in languages other than their mother tongue are subjected to criticism. The thoughtful poet presents no idea without evidence. First, he enumerates synonyms of words in the Turkic language and provides examples, after which he admonishes the creators. The work advocates composing in both languages, but also emphasizes the necessity of writing more ghazals in one's native tongue, namely Turkic. The poet, accusing the poets of this nation who have never written in Turkic of incompetence, offers the following explanation: "Bas, bu haysiyatlardin andoq ma'lum bo'lurkim, chun bu tilda g'arib alfoz va ado ko'pdur, muni xushoyanda tartib va raboyanda tarkib bila bog'lamoq'ining dushvorlig'i bor. Muhtadiy tab'i ul nazmni dushvorlig' bila bog'lamoqdin ko'ft topib, mutanaffir bo'lur va osonroq sari mayl qilur" [2:509].

Four centuries after Alisher Navoi, Abdulla Qodiriy's words seem to be an organic continuation of Navoi's thought: "The Uzbek language is not poor; rather, those who claim the Uzbek language is poor are themselves poor. They should not blame their own ignorance on the Uzbek language".

Alisher Navoi was extremely demanding and honest about his own creative work. He does not forget to mention that in his youth, when he first took up the pen, he wrote in Persian, and the lines flowed naturally in that language. The great poet considers his transition to writing in the Turkic language as a blessing from Allah the Almighty: "Ammo chun shuur sinnig'a qadam qo'yuldi, chun Haq subhanahu va taolo tab'ga g'arobat

sari maylni zotiy va diqqat va dushvorpisandliqqa shuru'ni jibilliy qilib erdi, turk alfozig'a dag'i mulohazani lozim ko'ruvdi – olame nazarg'a keldi, o'n sakkiz ming olamdin ortuq anda zebu ziynat; va sipehre tab'ga ma'lum bo'ldi, to'qquz falakdin ortuq anda fazlu rif'at; va maxzane uchradi, durlari kavokib gavharlaridin raxshandaroq; va gulshane yo'luqti, gullari sipehr axtaridin duraxshandaroq; harimi atrofi el ayog'i yetmakdin masun va ajnosi g'aroyibi g'ayr iligi tegmakdin ma'mun" [2:520].

Navoi proudly writes that he encountered various difficulties while creating in the Turkic language, but thanks to the courage inherent in his nature, he overcame all challenges and obtained a true gem. He also reproaches many creators for choosing the easy path due to their lack of determination. Alisher Navoi, using his own works as examples, states that it is possible to write all types of literary works in this language, and that works written in Turkic are in no way inferior to their Persian counterparts. The great poet is a blessing sent by the Almighty to our nation to restore the stature and eternally preserve the value of the Turkic language, which had "fallen into the hidden chamber of oblivion" and was approaching a "neglected" state.

While Alisher Navoi greatly glorifies the Turkic language, he also provides information about his work in Persian so that people do not claim these praises are exaggerations or that he spoke without knowledge of other languages, that is, without evidence. The following boast by the poet who compiled a divan in Persian, wrote six Sufi qasidas, and authored "Fusuli Arbaa" is by no means an exaggeration: "forsiy alfoz istifosin va ul iborat istiqsosin kishi mendin ko'prak qilmaydur erkin va saloh va fasodin mendin yaxshiroq bilmaydur" [2:521].

Thus, Alisher Navoi wrote this work based on extensive preparation and consistent study. As the great writer deeply understood the essence and possibilities of both languages, he never unreasonably elevates his native language or offers empty praise. Navoi scientifically substantiates each of his arguments and never fails to provide examples.

Alisher Navoi links the development of the Turkic language with state policy and the rulers' style of governance. It is known that Arab and Persian sultans ruled the Xurasan region for a long time, which is why the Turkic language did not flourish. The work mentions that writing in the Turkic language began to intensify during Amir Timur's reign, and that during Shahrukh Sultan's rule, several Turkic-speaking poets emerged around Khorasan. In particular, the fact that Timurid sultans wrote poetry in the Turkic language led to a

change in attitude towards the language. Alisher Navoi also noted the special place of Abulqosim Babur among the creative kings.

In the work, words are likened to pearls, and the heart is called their river. Feelings and thoughts passing through the heart are manifested in words. Without pure, sincere feelings in a person's heart, their language becomes poor and insincere. Deep-rooted feelings can only emerge in the mother tongue. Alisher Navoi was able to demonstrate the power of the Turkic language through his entire body of work, but the poet did not stop there. His main purpose is evident in this conclusion: "I have established a great truth for the eloquent among the Turkic people, that they have become aware of the truth of their words and expressions and the nature of their language and vocabulary, and have been freed from the reproach of Persian speakers regarding their expressions and words" [2:530]. It would be correct to say that all Turkic peoples are indebted to Mir Alisher Navoi even for this single treatise, not counting his other works.

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