

Scottish International Conference on Multidisciplinary Research and Innovation – SICMRI 2026

THE DEVELOPMENT OF LINGUISTICS IN CENTRAL ASIA IN ANCIENT PERIODS

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Annotation

This article discusses the emergence, development, and gradual evolution of Central Asian linguistics during the medieval period and highlights the contributions of our great ancestors to this field. In addition, several observations are made regarding the similarities and differences between our mother tongue and other languages.

Keywords

Linguistics, grammar–morphology, abstract sounds, applied linguistics, general and specific linguistics, national thinking, transcription, transliteration.

Introduction

Indeed, while studying disciplines such as linguistics and philosophy during the educational process, we must read and understand them with great diligence. Linguistics is the science that studies languages. It has both theoretical and applied branches: theoretical linguistics examines the structure of a language and its meaning. Grammar encompasses morphology (the structure and change of words), syntax (rules of combining words into phrases and sentences), and phonology (the study of language through abstract sounds). Applied linguistics, on the other hand, deals with applying theoretical linguistic knowledge in practice and includes learning and teaching foreign languages.

Linguistics is the science that studies language, its social nature, functions, internal structure, classification, patterns of functioning, and historical development. Depending on its aims and tasks, linguistics has several branches:

- *General linguistics* – studies language as a universal human phenomenon and aims to identify the most general features common to world languages;
- *Specific linguistics* – investigates the characteristics of a particular language;
- *Applied linguistics* – develops methods for solving practical issues related to language use (experimental phonetics, lexicography, linguistic statistics, transcription, transliteration, etc.);
- *Mathematical linguistics, structural linguistics, comparative-historical linguistics, paralinguistics, ethnolinguistics, psycholinguistics, sociolinguistics, which examine language in relation to human activity within society.*

During the IX–XII centuries in Central Asia, national intellectual thought reached its peak. This period is considered the First Renaissance because many great scholars who laid the foundations of numerous sciences emerged precisely in this era. The encyclopedic works of Abu Rayhon Beruni, Muhammad al-Khwarizmi, Abu Nasr al-Farabi, Abu Ali ibn Sina, and Al-Farghani in mathematics, chemistry, geodesy, astronomy, medicine, music, history, and philosophy are widely recognized as masterpieces of world scholarship.

At the same time, significant works were also created by these scholars concerning the phonetic, morphological, and syntactic structure of language and the semantic features of words,

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which greatly influenced the formation and development of linguistic science in Central Asia. In particular, the services of our great thinker Alisher Navoi in the formation of the Uzbek literary language and its subsequent development are invaluable.

However, since most scientific works before Navoi were written in Arabic and literary works in Persian, the development of Central Asian linguistics may be divided into two main periods:

1. *The period before Navoi*
2. *The period after Navoi*

During the pre-Navoi era, several important works related to linguistics were written in Central Asia. Farabi's linguistic views are clearly reflected in his work "*On the Classification of Sciences*". The fact that the first section of this book is dedicated to the science of language shows how much importance Farabi placed on linguistics.

Abu Rayhon Beruni authored more than 150 works in various fields of science. Among his surviving works, "*Chronology*," "*India*," "*Geodesy*," "*Mineralogy*," "*The Canon of Mas'ud*," and "*Kitab as-Saydana fi-t-Tibb*" are particularly well studied and translated into Arabic, Russian, English, German, and other languages. Beruni's linguistic views are clearly expressed in "*Saydana*." In its introduction, he describes his youthful passion for learning about the world around him and the names of objects in various languages. The value of the work lies in the fact that it provides the names of medicinal substances in several languages and even records dialectal variations, which simplifies practical use.

Ibn Sina's "*Asbob*" differs from traditional Arabic linguistic works in that it does not address phonetic changes; rather, it studies the physiological and acoustic features of sounds, which makes it a purely synchronic phonetic study.

Reliable information about where or when Mahmud Kashgari studied is unknown. However, the author of the encyclopedic work "*Devonu Lug'atit Turk*" was undoubtedly one of the leading scholars of his time and showed immense dedication to linguistics. To compile the dictionary, he traveled across all regions inhabited by Turkic tribes to record similarities and differences in their languages.

Zamakhshari became famous for his works "*Al-Kashshaf*" and "*Al-Mufasssal*." These works are still used as textbooks in many schools and madrasas of Saudi Arabia.

Alisher Navoi became world-renowned for his masterpieces such as "*Khazoyin ul-Ma'ani*," "*Khamisa*," "*Lison ut-Tayr*," "*Majolis un-Nafais*," "*Mezon ul-Avzon*," and "*Muhokamat ul-Lug'atayn*." He created works in all literary genres that existed in Persian-Tajik literature, proving that they could also be produced in the Turkic (Uzbek) language. The dialectic of form and content occupies a central place in Navoi's philosophy, and this relationship manifests itself in the dialectic of language and thought.

Navoi is considered the founder of comparative (contrastive) linguistics. In 1499, he wrote "*Muhokamat ul-Lug'atayn*," a comparative grammatical work analyzing the relationship between two languages and scientifically proving the expressive richness of the Turkic language.

From the 15th century onward, Navoi's linguistic heritage became one of the main subjects of philological research, particularly lexicography. Among numerous dictionaries compiled for his works, Mirzo Mehdikhon's "*Sanglox*" (1760), a massive work containing 6,181 dictionary

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entries, stands out for its completeness and accuracy. It includes not only explanations of words but also an attached grammatical treatise of Old Uzbek titled “*Maboni ul-Lug‘at.*”

Conclusion

In conclusion, every nation has its own language, customs, and traditions, and therefore we must preserve our mother tongue. To preserve it, we must first thoroughly understand it. As our ancestors wisely said:

“If the language lives, the nation lives.

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