

ALISHER NAVOI - GREAT LINGUIST

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ANNOTATION

This article seeks to provide information about the unique role of Navoi as a linguist in the world community in the field of linguistics, his work and linguistic views.

Keywords: World, culture, Turkish, Uzbek, Persian, treasure, fiction, opportunity, journalistic, language, speech, differentiation.

АННОТАЦИЯ

В данной статье представлена информация об уникальной роли Навои как лингвиста в мировом сообществе в области лингвистики, его творчестве и лингвистических взглядах.

Ключевые слова: мир, культура, турецкий, узбекский, персидский, сокровище, художественная литература, возможности, публицистика, язык, речь, дифференциация.

Alisher Navoi, who has a great reputation in the history of world culture, has devoted all his activities to the promotion of Uzbek culture in the world, raising the status of the Uzbek language. Alisher Navoi respectfully mentions the names of unique Turkic poets Sakkoki, Haydar Khorezmi, Atoi, Muqimi, Yakin, Amir, Gadoi and Mavloni Lutfi. But he regrets that there was no poet other than Mawlana Lutfi, who could stand up to the Persian poets and compete with them.

The Persian-Tajik language still dominated the literature, and the potential of the Uzbek language remained hidden.

Alisher Navoi writes about this: “*Бу алфоз ва иборатда бу навуҳ дақойиқ кўлдурким, бу кунга дегинча ҳеч киши ҳақиқатиға мулоҳаза қилмагон жиҳатдин бу яшурун қолибдур... ва филҳақиқат, агар киши яхши мулоҳаза ва таммул қилса, чун бу лафзда вусҳат (кенглик) ва майдонида мунча фусхат (очиқлик) топилур...*”

The poet considers the Turkish (Uzbek) language a treasure. It is such a treasure and chamanzar that its surroundings are protected from the touch of a hand and from the touch of valuables by others. However “*маъзанининг йилони хунҳор (қонхўр) ва гулианининг тикани беҳад ва шумор (сон-саноқсиз)*”. The poets were afraid of the spear of the serpents and could not enjoy this treasure. It was as if the bundles of the bundle of poems, fearing the harm of being bitten by thorns, could not get the flower out of this beautiful garden.

Persian-Tajik literature is much older and more experienced than Uzbek literature, it was a little easier to create in Persian-Tajik because even rhyming-dictionary books were written in this language. That is why many Turkish (Uzbek) poets wrote not in their native language, but in Persian-Tajik. As a result, although a certain group of Uzbeks enjoyed Persian-Tajik literature, but many were deprived of fiction. Alisher Navoi writes in the epic “*Hayrat ul-abror*”:

Форси эл тонди чу хурсандлиқ

Турки доҳи топса барумандлиқ.

Alisher Navoi called on Uzbek poets to write in their native language, at least in both languages. He called the struggle for the development of the Uzbek literary language the most important work of the period:

Сенга онча ҳақ лутфи воқеदурур,

Ки то турк алфози шойедурур.

*Бу тил бирла то назм эрур халқ иши,
Яқин қилмамиш халқ сенидек киши.*

(“Saddi Iskandariy”)

The great poet Alisher Navoi, who fought tirelessly in this direction, isolated the whole country with his immortal artistic, journalistic and scientific works and introduced the fame of the Uzbek literary language to the world:

*Турк назмида чу тортиб мен алам,
Айладим ул мамлакатни яққалам.*

Hussein Boykaro always encouraged Alisher Navoi to fight for the development of the Uzbek literary language. Hussein Bayqara himself wrote in this language. When Alisher Navoi Abulgazi Sultan Hussein Bahodirkhan ascended the throne and the country rested in a place of begging, he laid the pearls of peace in the country, sowed the seeds of society in the world's crops, raised the people of the word to a high level, created useful works in every science, published interesting books, wonderful devons, ghazals, qasida and masnavi types, and spread them everywhere, they themselves, although unable to recite both Persian and Turkish poetry, are pleased to state that they tended to create a devon in Turkish in order to elevate the status of the Turkish language.

Alisher Navoi became famous for his immortal works such as “Khazayn ul-maoniyy”, “Hamsa”, “Lison ut-tayr”, “Majlis un-nafoiyis”, “Mezon ul-avzon”, “Muhokamat ul-lug'atayn”.

He created works in all of the literary genres and genres that existed in the Persian-Tajik language at that time in order to prove that it was possible to create in the Turkish (Uzbek) language as well.

He stated that government documents and letters can be written in Uzbek as well as in Persian-Tajik:

“... ва муқобалада форсий алфознинг дилназир ишиолари мавжуд ва дилтисанд макотиб домлолари маҳбуд. То хаёлга андоқ келдиким, турк алфозининг доғи ружалари ҳамул мисол била айтилгай ва бу тил номларинни ҳам ушул минвол била сабт этилгай” (“Munshaot”).

He creatively competed with Persian poets in any style, demonstrating the beauty of the Uzbek language and the breadth of opportunities. He writes about this in “Mezon ul-Avzan”:

“...Ажам шуароси ва форс фусаҳоси ҳар қайси услубдаким, сўз арусига жилва намойиши бериб эрдилар, турк тили била қалам сурдум ва ҳар нечук қоидадаким, маҳни абкорига зийнат ва оройиши кўргузуб эрдилар, чигатой лафзи билан рақам урдум. Андоқким, то бу мазкур булгон тил ва лафз биносидур, ҳеч нозимга бу даст бермайдур ва ҳеч роқимга бу муяссар бўлмайдур”.

But not because Alisher Navoi failed to embark on a great career in Persian, perhaps because he was a Turkish (Uzbek) child, he felt that it was his childhood duty to raise the prestige of the Turkish (Uzbek) language, so he made it his main task to create in the Turkish (Uzbek) language.

Otherwise, Alisher Navoi began to write in Persian in his youth and achieved great success, astonishing many Persian poets with his work. Alisher Navoi writes about him: *“Бу сўзлардин ҳасм мундоқ бўлмасун ва муддаий бу навҳ гумон қилмасинки, менинг табъим турк алфозига мулойим тушган учун таърифиди мубалага изҳор қидурмен, ва форсий иборатқа муносабатим озроқ учун инкор ва нафийга исрор кўргузурменким, форсий алфоз истийфосин ва ул иборат истиқсосин иши мендин кўпроқ қилмайдур эркин ва салоҳ (яхши) ва фасодин (ёмон) мендин яхшироқ билмайдур...”*

Thus, the Timurid period became a period of awakening in Central Asia. Thanks to the wise language policy pursued by Amir Temur, it was possible to raise the prestige of the Turkic languages without lowering the prestige of the traditional Persian language.

Particular attention was paid to expanding the use of the Turkish (Uzbek) language, restoring its rights, fully demonstrating its internal potential. It was in this context that the sultan of poetry, Alisher Navoi, entered the realm of literature and considered the elevation of the Turkish (Uzbek) language to the sky of poetry as the purpose of his life. He spread the fame of the Turkish (Uzbek) language to the world with his world-famous works of art.

Alisher Navoi is not only a great poet, a talented literary critic, but also a great philosopher and scientist. He is one of the great representatives of mystical philosophy. Alisher Navoi gives valuable insights on a number of issues, such as things in the universe and their essence, the emergence of man.

Alisher Navoi's definition of generality and specificity, the relationship of descent and manifestations allowed him to discover the relationship of language and speech in linguistics, to distinguish between language and speech units to a certain extent.

In modern linguistics, language and speech are consistently different from each other. The discovery of the relationship between language and speech The distinction between linguistic phenomenon began with the famous German scholar Wilhelm Humboldt, and it was believed that the Swiss scholar Ferdinand De Saussure formed the basis of linguistic teaching.

But if we pay attention to the works of Alisher Navoi, we will see that this scientist distinguished the phenomena of language and speech from each other long before Wilhelm Humboldt and F. de Saussure. A. Navoi states that the possessor of a word (language unit) in the form of opportunity can be differentiated (realized as a unit of speech) by a specialist (speaker).

According to "Muhokamatul-lug'atayn", the word seems to stand still. If the location of the dur is on the seabed, the location of the word is the heart (memory). If it is taken out of the seabed with the help of Dur diver and polished, and the value of the diver is determined by the ability to polish the ore, the speaker is taken out by the specialist, and the value of the speaker is determined by the skill of using the word, its ability to polish.

In the depths of the sea, when the idols are in the form of motionless chance, they are activated by the diver, while the words in the form of chance in the depths of the heart are also found in the speech process by the speaker.

It is clear that the dialectic of possibility and reality, generality and specificity, was reflected in the works of Alisher Navoi long before Hegel. The above distinction between language and speech is also a manifestation of the fact that this dialectic is manifested in language.

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