



ACTUAL PROBLEMS OF CONSERVATION AND NAVOI IN THE DEVELOPMENT OF LINGUISTICS PLACE

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Abstract

The article defines the status of the language issue in the socio-political and scientific-literary activities of the great thinker Alisher Navoi, describes his views on the origin and social essence of languages, evaluates the relationship between language and thinking, language and speech, and content and form issues, proves that he is the founder of the fields of lexical methodology and comprativistics in linguistics, studies the manuscripts and editions of the scientist's work "Muhokamatul-lug'atayn" on linguistics, determines its role in the development of world and Uzbek linguistics, and reveals its scientific and historical significance with factual materials.

Keywords: Language, Turkic language, Persian language, speech, thinking, lexical methodology, comparative studies, sound, phoneme, letter, literary language, form

Introduction

The issue of language occupies an important place in the socio-political and scientific-literary activities of Alisher Navoi. In almost all his works, he expressed his views on the Turkic (Uzbek) language, fought for the development of the native language, the full manifestation of its richness and beauty, and the expansion of its scope of application; he strove to provide his people with high ideological and artistic works written in the native language, and throughout his life systematically promoted his ideas and opinions on raising the socio-political status of the Uzbek language. Toward the end of his life, he summarized all his activities in this field and wrote the work "Muhokamatul-lug'atayn" ("Discussion



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of Two Languages"), which is of great scientific and historical value. The work was completed in December 1499. Its emergence is a very important event in world linguistics. Four manuscript copies of the work "Muhokamatul-lug`atayn" are known:

1. The first copy is kept in the Revan Library of the Topkapi Palace Museum in Istanbul. This manuscript was copied in 1497.
2. The second copy is kept in the Fatih department of the Sulaymaniye Library in Istanbul.
3. The third copy is kept in the National Library of Paris. The manuscript was copied between 1526 and 1527.
4. The fourth copy is kept in Budapest [8, 97].

This work was first published in 1841 in Paris by M. Catremer. It was published by Ismailbek Gaspirali in 1882 in Boghchasaroy, and by Ahmad Javdat in 1895 in Istanbul. The work was published in 1917 in Kokand using the lithographic method. In Tashkent, Porso Shamsiev published the work three times: in 1940, together with O. Usman, he provided an introduction in the Latin alphabet, the text, and a modern Uzbek translation. This edition was based on the Paris copy of the work. Again in 1948 and 1967, he published it by himself in Cyrillic script. The work was also published in Ankara, Ashgabat, and Urumqi. In 1996, the work was republished by the Turkish Language Association in Ankara [4, 57].

It is known that until the end of his life, Alisher Navoi tried to write artistically and ideologically high works for the Uzbek people, to bring its literary language closer to the living spoken language, to fully show all the possibilities of the Uzbek language, to use its rich treasury productively and effectively, to completely free the native language from the body of some Persian poets. The French scholar M. Bellin, who read the work "Muhokamatul-lug`hatayn," emphasizes this in his book "Mir Alisher Navoi's Bibliography and Creativity," written in 1861: "The fact that Alisher Navoi proved the advantages of his national language with irrefutable evidence is evidence that he began patriotism among his people."

Before and during Alisher Navoi's lifetime, Khwarazmi, Gadoi, Yaqini, Amiri, Atoi, Sakkoki, and especially Lutfi made a great contribution to the development of Uzbek literature and the Uzbek literary language through their works. Despite



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this, there were still very few artistically and ideologically high works in Uzbek literature; the rich possibilities of the living colloquial language in the Uzbek literary language had not yet been fully manifested, and its rich treasury remained hidden from the eyes of poets. During these periods, the Persian-Tajik literary language and literature underwent a multi-century path of development, and its vocabulary, diverse artistic means of expression, stylistic diversity, and possibilities were perfectly developed and refined by great masters of the word.

A number of books and anthologies were created about Persian-Tajik literature and its features. In the eyes of poets, writing poems and works in this language seemed somewhat easier and easier. Therefore, many Uzbek poets wrote their works not in their native language, but in Persian. Alisher Navoi waged a fierce struggle against poets who insulted and disrespected his native language in order to completely rid it of Persian speakers. He sharply rejected the traditions of the Arabic language in science and the Persian language in fiction, demonstrated the richness, artistic-stylistic means, and possibilities of the native language, and created almost all his artistic and scientific works in the native language.

In Alisher Navoi's linguistic views, issues such as the origin of language, its social essence, language and thinking, content and form occupy an important place. The writer emphasizes that thinking and language are inextricably linked to each other. In his opinion, the word is a precious stone, the human heart is a river, and the speaker is a diver—a collector of pearls from the river of the heart.

In his work, Alisher Navoi repeatedly emphasizes that the Turks were not inferior to the Persians in terms of thinking and language. Obviously, the realization of language occurs through thinking. Without thinking, language does not develop, and conversely, without language, thinking does not develop. But they are not the same thing, nor are they different. It is just as erroneous to call language and thinking the same thing as to call them different things. They should be understood as two sides of the same sheet of paper. This is what is understood from Navoi's thoughts.

In this work, Alisher Navoi demonstrates the social nature of language and emphasizes that it serves the development of culture and enlightenment. According to him, language is constantly developing, different languages influence each other and are constantly enriched in this way. The writer tries to



protect the Uzbek language, to save it from various reproaches and discriminations, to prove that the vocabulary of the Uzbek language has the opportunity to create various works of art.

The work was written with the aim of raising the status of the Turkic (Uzbek) language in social life, proving that it is not inferior to the Persian language, which has been leading in the fields of education and literature of the Turkic peoples for several centuries, that it is richer in terms of words and has wider opportunities for creating new words, and encouraging Turkic-speaking poets to create in their native language, that is, Turkic (Uzbek). Navoi wanted to say that the reason why some Turkic-speaking poets preferred to write in Persian rather than their native language is that they did not know the rich and endless possibilities of Turkic and could not use it.

The scientific and historical significance of the work is as follows:

1. In his work, Alisher Navoi, based on the dialectics of possibility and reality, generality and specificity in philosophy, tried to distinguish language and speech units in linguistics to a certain extent, to determine their relationship. He emphasizes that the word, that is, the unit of language, can be differently expressed by the speaker, that is, it can be realized as a unit of speech. The scholar tries to explain this issue using the example of a diver and a pearl. He compares the heart to a river, and the word to a pearl.

It is clear that at the bottom of the river (soul) there are countless, large and small pearls (words) scattered. The pearl (word) is extracted from the bottom of the river (soul) by means of a diver (speaker). The value of the extracted gemstone is determined by its size, depending on the stone. Similarly, the value of a word, its power of influence, and what meaning it expresses also depend directly on the speaker.

If the speaker is intelligent and quick-witted, the power of the word will also be high, or vice versa. The scholar gives a special assessment of the word, saying that the word is such a gem that a person is powerless to determine its rank; its rank ranges from the destructiveness of a bad word to the miracle performed by Jesus with a good word, meaning it resurrects a dead person. If the pearls under the river are set in



2. In this work, Alisher Navoi notes that form and content in philosophy are inextricably linked, and at the same time, content is primary in relation to form. Based on this philosophical idea, he determines long before Western scientists that language and thinking are closely related, that language is a powerful means of expressing thought (meaning). Obviously, the realization of language occurs through thinking.

In this work, Alisher Navoi compares the Turkic and Iranian peoples not only in terms of language but also in terms of thinking. He calls the Iranian peoples "sorts." The scholar evaluates the Turks as a quick-witted, intelligent, highly intellectual, and highly developed people. This means that the language of a people with developed thinking is also rich, beautiful, and developed. Accordingly, the Turkic (Uzbek) language is rich in words, elegant, and developed.

3. Alisher Navoi also made a worthy contribution to the development of the field of lexical methodology (lexical stylistics) in linguistics, and substantiated scientific and practical stylistics. As proof of this, it can be said that in the work of Alisher Navoi, he notes that the verb to cry has seven synonyms, such as to cry, to groan, to sing, to squeeze, to cry, to cry, and to show the meanings of each of these synonyms and the stylistic differences and nuances between these meanings. The scholar emphasizes that a certain meaning can be expressed in various forms, that the speaker has different possibilities in using these forms in speech, and that the extent to which speech is realized depends on the purpose, skill and worldview of the speaker.

4. Alisher Navoi laid the foundation for a new scientific direction in world linguistics – comparative linguistics. He developed his research methods, methods of analysis, and methodological foundations. He compared the lexical, phonetic, and morphological features of two languages belonging to different families – Turkic and Persian—and developed the lexical-semantic, phonological, and morphological aspects of typology.

From beginning to end, the work relies on typology, methods, and techniques for comparing languages. Unfortunately, in the history of linguistics, the emergence of comparative linguistics is associated with the names of Western linguists, and the beginning of this linguistic direction is dated to the 19th century. These ideas



arose from the ignorance of Western scholars regarding the works of Alisher Navoi [2, 67].

5. Alisher Navoi improved scientific views on the relationship between sound (phoneme) and letter with his new ideas. He notes that a sound (phoneme) and a letter do not always correspond to each other; one letter can represent several sounds (phonemes), for example, the letter "yoy" represents four sounds (phonemes), and the letter "vov" also represents four sounds (phonemes).

It is understood that although Navoi did not use the term phoneme in his work, he clearly indicated the type of sound (phoneme) and extensively explained the concept of phoneme with examples. It replaces a sound in the same phonetic situation in a word with another and determines whether it performs a phonological function based on the sign of meaning differentiation. This method was used in the Prague Linguistic School and American descriptive linguistics at the beginning of our century and was called distribution.

6. In Alisher Navoi's work, some information is given about the means of word formation and derivatives, which are important for historical morphology. For example, he mentions the wide range of possibilities of the formative tool *-chi*, adding to the base part and forming various personal nouns related to the meaning of this part, and proves his opinion with the following examples: *qo'ruqchi*, *tamg'achi*, *jibachi*, *yo'rg'achi*, *kemachi*, *qo'ychi*, *turnachi*, *kiyikchi*, *tovushqonchi* and others.

7. This work of Alisher Navoi is also significant because it is the first philological work dedicated to comparing the Uzbek and Persian languages and their vocabulary. According to the work, Persian is one of the languages that most influenced the Turkic (Uzbek) language, in particular, its vocabulary. At the same time, many words (such as *qatlama*, *qurut*, *bulamog'*) were borrowed from Turkic (Uzbek) languages. According to the scholar, the world's languages develop due to their mutual influence.

8. Another important aspect of the work "Muhokamatul-lug`atayn" is that such a work, written with the aim of achieving the status of the official and literary language in the history of the Uzbek language, was not created until the beginning of the 20th century. This treatise, without exaggeration, can be said to be one of the first works that called for the maintenance of state documents in the Turkic



(Uzbek) language and promoted its wide introduction into the world of artistic creativity.

Alisher Navoi's great merit lies in the fact that, for the first time in the history of the Uzbek language, he partially analyzed the issue of language and thought, language and speech, form and content, and clarified their relationship. In the comparative study of the Uzbek and Persian languages, in demonstrating the vocabulary of the Uzbek language, and in assessing the level of thinking of the Turkic and Persian peoples, the scholar expressed objective opinions: he did not exaggerate the importance of one and downgrade the other.

Rather, he treated both peoples and languages equally; based on a clear and deep analysis of linguistic phenomena, he demonstrated that the Uzbek language is as rich and beautiful as the Persian language, and that it possesses broad opportunities for creating high-quality works of art. This study, dedicated to raising the prestige and status of the Turkic (Uzbek) language in socio-political, cultural and literary life, is of great importance not only in the history of Uzbek, but also in the history of world science. In these and other works of Navoi, the national norms of the Uzbek literary language were developed and strengthened. These norms were fully approved, continued, and developed by his contemporaries and later creators. All his scientific and artistic works served as an important source for the further development of the Uzbek literary language.

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