



Navoi's Attitude to the Question of Language and Thought

Saidov Yakub Siddikovich

Professor of the Bukhara State University, Doctor of Philology

Annotation: in the article before Alisher Navoi and during his lifetime, Khorezmi, Gadoi, Yakini, Amiri, Atoi, Sakkoki and especially Lutfiy made a great contribution to the development of Uzbek literature and the Uzbek literary language with their works. Despite this, there are still very few artistically and ideologically high works in Uzbek literature, the rich possibilities of the Uzbek literary language have not yet been fully disclosed, and its rich treasures remain hidden from poets. It is stated that the issue of the native language occupies a special place in the socio-political, scientific and literary activities of Alisher Navoi.

Keywords: socio-political views / scientific and literary activity / Alisher Navoi / meaning of the Turkish language / development of the Uzbek literary language.

The issue of the native language occupies a special place in the socio-political, scientific and literary activities of Alisher Navoi. He expressed his views on the Turkish (Uzbek) language in almost all his works, fought for the development of his native language, showed its richness and beauty, tried to please his people with intellectual and artistic masterpieces written in their native language, and called on artists from among the Uzbek people to be their own, urged them to create in their native language and propagated his ideas and opinions on this matter all his life. At the end of his life, he summed up all his activities in this area and wrote the work "Muhokamat-ul lugatain" ("Conversation about two languages"), which is of great scientific and historical value. The work was completed in December 1499.

It is known that Khorezmi, Gadoi, Yakini, Amiri, Atoi, Sakkoki and especially Lutfiy made a great contribution to the development of Uzbek literature and the Uzbek literary language before Alisher Navoi and during his lifetime. Despite this, there are still very few artistically and ideologically high works in Uzbek literature, the rich possibilities of the Uzbek literary language have not yet been fully disclosed, and its rich treasures remain hidden from poets. During these times, the Persian-Tajik literary language and literature have come a long way of great development, its vocabulary, various means of artistic representation, stylistic diversity and possibilities were perfectly developed and polished by the great masters of the word. A number of books and essays have been written about Persian-Tajik literature and its features. In the eyes of poets, writing poems and works in this language seemed a little easier and easier. For this reason, many Uzbek poets wrote their works not in their native language, but in Persian-Tajik. Navoi expresses it this way: "And the young men of skillful Turks are busy reading poetry in the Persian alphabet for convenience."

In order to completely free the native language from the body of the Persians, Navoi waged a fierce struggle with poets who insulted and despised the native language. He sharply rejected the traditions of the Arabic language in science and the Persian-Tajik language in fiction, demonstrated the richness of his native language, artistic and stylistic means and possibilities, and created almost all of his artistic and scientific works in his native language.



In the linguistic views of Navoi, such issues as the origin of the language, its social nature, language and thinking, content and form are important. Adib emphasizes that thought and language are inextricably linked. In his opinion, the word is a precious stone, the heart of a person is a river, and his thoughts are a river, and the speaker is a diver - a diver from the river of thoughts. On this occasion, he writes: "... my words to the durredurs, his river kunguldur and kungul to the mazedurks, jamii maoniyi yuzv and kuldurkim." But the gem of the river shows its brilliance with the help of the diver, and its value is revealed by the gem.

Alisher Navoi explains the interaction of language and speech in this work. He tries to explain this issue using the example of a diver and a gem. At the bottom of the river (heart) lie countless gems (words), big and small. A precious stone (word) is taken from the bottom of the river (heart) by a diver (speaking). The cost of a mined gemstone is determined depending on the size of the stone. The value, impact and meaning of such a word directly depend on the speaker. If the speaker is intelligent, thinks intelligently, the power of the word will be high, or vice versa. Adib gives a special assessment to the word and says that the word is such a precious stone that a person is powerless to determine its status, its status goes from the destruction of an evil word to the miracle of Jesus with a kind word, i.e. he resurrects a dead person.

In this work, Alisher Navoi compares the Turkic and Persian peoples not only in terms of language, but also in terms of thought. The Persian peoples (Navoi calls them "kinds") are described as follows: "The Turkic clan is more precise in knowledge and cognition and deeper in the idea of perfection and virtue, and this is evident in the sincerity and purity and salt of the intention of the Turks and in the knowledge and fun and wisdom of the clans" . He assesses the Turkic peoples as follows: "The Turks are smarter and more intelligent, and the creatures are kinder and purer." It is clear that Alisher Navoi evaluates the Turks as quick-witted, intelligent, highly insightful and highly developed people. Therefore, the language of the people whose thinking is developed will be rich, beautiful and developed. It is a mistake to call this language "poor", "poor", "the language of the desert", "not the language of fiction".

In the work of Alisher Navoi, it is repeatedly emphasized that the Turks are not inferior to the Persians in terms of thinking and language. In this regard, it is appropriate to cite the following opinion of him: "The greatest of the Turks, the youngest and youngest of the Turks use their native language. Andokkim, they speak according to their little situation, but they also imitate with some eloquence and maturity. Even the Turks, like the Turks, speak Persian beautifully and sweetly, but they cannot speak any Turkish language, and do not know the meaning of what they say."

It is clear that the realization of the language is carried out through thinking. Just as there is no language without thought, so there is no thought without language. It would be as much a mistake to call thought and language one as it would be to call them something else. Navoi shows the social nature of the language, emphasizes that it serves the development of culture and education. In his opinion, language is always evolving, different languages influence each other and thus are constantly enriched. Adib is trying to protect the Uzbek language, to protect it from all kinds of insults, to prove that the vocabulary of the Uzbek language is capable of creating various works of art.

The great merit of Navoi is that he was the first in the history of the Uzbek language to analyze the question of language and thought, language and speech, form and content, at least partially, and clarified their relationship. In these and other works of his, the universal norms of the Uzbek literary language were developed and strengthened. These standards were fully approved and developed by his contemporaries and subsequent generations. All his works served as an important source for the further development of the Uzbek literary language. Navoi expressed objective opinions in the



comparative study of the Uzbek and Persian-Tajik languages, showing the richness of the vocabulary of the Uzbek language, and assessing the level of thinking of the Turkic and Persian peoples: he increased the value of one and did not diminish the other. Perhaps he treated both peoples and languages equally, and on the basis of a clear and deep analysis of linguistic phenomena, he demonstrated that the Uzbek language is as rich and beautiful as the Persian-Tajik language, and that it has ample opportunities for creating high art works.

Literature used:

1. Употребление собственных слов в 20-е годы XX века Современная Бухарская филология: Научные статьи коллекция. - Бухара: БухГУ, 1994. стр. 33-34.2
2. Вопросы лексикологии в альтернативных программах и их совершенствовании, актуальные проблемы обучения узбекскому языку: научно-практической конференции. - Самарканд: СамДУ, 1991. 123-125.
3. Орфография слов, заимствованных из русского языка в первой четверти XX в. Современная Бухарская филология: БухДУ, 1994. - № 2. -Б. 58-60.
4. К вопросу о толковании европейских слов. Современная Бухарская филология: Сборник научных статей - БухГУ, 1994. - № 2. 63-64.
5. Периодизация слов, полученных через узбекскую прессу. Современная Бухарская филология: Сборник научных статей –БухДУ, 1994. -№ 2. стр. 75-77.
6. Диалектизмы в драме Фитрата «Абулфайзхан». Актуальные проблемы языкознания: материалы научно-практической конференции молодых языковедов республики. - Ташкент: УзМУ, 1996. 37.
7. Сравнительный анализ лексики произведений Фитрата и Хамзы. Языкознание и методические вопросы: Сборник научных статей - Ташкент, 2000. 38-41.
8. Древнетюркские слова в произведениях Фитрата Узбекский язык и литература. -Ташкент: 2000. -№ 5. 49-51.
9. О языке произведения Абдурауфа Фитрата «Абулфайз хан». Языковое и литературное образование. -Ташкент: 2000. -№ 3. стр. 50-53.
10. Отношение Фитрата к вопросу орфографии не напечатано Научная информация Бухарского университета. — Бухара: 2000. — № 1. 27-30.
11. Лексикон художественных произведений Фитрата представляет собой рукопись. Филол. наука. имя ... дис. автореф. -Ташкент: УзРФА ТАИ, 2001.-24 с.1,5 п.л.
12. Истифодай лесикай военная повесть "Чаллодони Бухара" напечатано Чашнномай Айны: Материалы международной научно-практической конференции. Душанбе: Дониш, 2002. - № 9. -Б. 180,
13. Мастер С.Айны использовал аффиксы Фарсию Таджик Чашнномай Айны: Материалы международной научно-практической конференции. Душанбе: Дониш, 2002. - № 9. -Б. 181-182.
14. Отношение древних к литературному языку. Любитель литературного языка: проф. Сборник научных статей, - Бухара: БухДУ, 2002. -Б. 36-38.
15. Язык статьи Фитрата «Сложенные фигуры». Любитель литературного языка: проф. Сборник научных статей, Бухара: 2002. -Б. 59-63.



16. Идея национальной независимости и язык современной литературы Вопросы привития идеи национальной независимости в узбекскоязычном образовании: Материалы республиканской научно-практической конференции. -Ташкент: 2003. -№ 7. 114-115.
17. Огузские элементы в языке произведений Сиддики-Айзи. Научная информация Бухарского университета. - Бухара: 2004. 14-18.
18. О формировании национального языка джадидов взглядов. Актуальные вопросы языкознания и проблемы культуры речи: Материалы Республиканской научно-практической конференции. -Термез: Термез ДУ, 2004. 53-54.
19. Отношение древних к вопросу о термине. Идея национальной независимости и развитие государственного языка: материалы республиканской научно-практической конференции. 2004. 154-156.
20. Языковая проблема в статьях Чолпана 60 лет в области науки и литературы: сборник научных статей. Бухара: 2005. 61-64.
21. Элементы диалектики в драмах Абдуллы Бадри. Научная информация Бухарского университета. - Бухара: 2004. 38-42.
22. По поводу статьи Бехбуди «Языковой вопрос». Педагогические навыки. -Бухара: 2005. - № 2. -Б. 41-46.
23. Прилагательные - для определения уор jamolin Пословицы Махтумкули Фероги: Сборник научных статей. Бухара: 2005. стр. 69-71.3
24. История узбекского языка Учебное пособие. - Бухара: Зия - ризограф, 2005. - № 1. -56
25. История узбекского языка. Учебное пособие. -Бухара: Зия - ризограф, 2005. -№ 2. -48
26. Языковое и литературное образование о языке драмы Чолпона. -Ташкент: 2005. -№ 5. 14-18.
27. Древности и национальный язык (монография) Ташкент: 2006. 7-8 стр.
28. Алишер Навоий. Муҳокамат ул-луғатайн // Мукаммал асарлар тўплами. 20 томлик, 16-том. -Т.: Фан, 2000.
29. Ирискулов М. Тилшуносликка кириш. -Т.: Ўқитувчи, 1992.
30. Гурсунов У., Ўринбоев Б., Алиев А. Ўзбек адабий тили тарихи - Т: Ўқитувчи, 1994.
31. Фалсафа. Энциклопедик луғат. -Т.: Шарқ, 2010.