



## **ALISHER NAVOI IS THE FOUNDER OF UZBEK LITERARY LANGUAGE**

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**Annotation:** *In the literary, scientific, socio-political activity of the great poet and writer, the great thinker Alisher Navoi, the attitude to languages in general, and to the mother tongue in particular, has a special place. In almost all of his works, he expresses his views on the language, his ideas on the development of the native language, its richness and beauty, the enjoyment of his people by the high ideological and artistic works written in this language. Towards the end of his life he summarized all his activities in this field and wrote "Muhokamat-ul lug'atayn" (bilingual discussion), which has great scientific and historical value.*

**Key words:** *languages, literary, scientific, socio-political activity, native language, poets.*

**Annotatsiya:** *Buyuk shoir va yozuvchi, buyuk mutafakkir Alisher Navoiyning adabiy, ilmiy, ijtimoiy-siyosiy faoliyatida umuman tillarga, xususan ona tiliga munosabat alohida o'rin tutadi. Deyarli barcha asarlarida u til haqidagi o'z qarashlarini, ona tilini rivojlantirish, uning boyligi va go'zalligi, o'z xalqidan bahramand bo'lish haqidagi fikrlarini ushbu tilda yozilgan yuksak g'oyaviy va badiiy asarlar bilan ifodalaydi. Umrining oxirlarida u bu sohadagi barcha faoliyatlarini sarhisob qildi va katta ilmiy va tarixiy ahamiyatga ega bo'lgan "Muhokamat-ul lug'atayn" (ikki tilli munozara) ni yozdi.*

**Kalit so'zlar:** *tillar, adabiy, ilmiy, ijtimoiy-siyosiy faoliyat, ona tili, shoirlar.*

These lines are Navoi's main idea about language. According to him, thinking and language are interrelated. The heart of the believer is a river of thought, and the word is a precious stone, and the speaker is a collector of the river of contemplation: ... the word is a river, its river is a lake and the lake is a mockery. His understanding is that the meaning, the meaning, is the primary, and the form is the expression of the secondary meaning: in his word. That is why "alfoz is spoken in mani ados and the meaning of alfozdin is understood". Just as the value of a dur is different, so is the word different, and "the soul of a sharif is purified by a dead body, and the poison of the life coin of a sharif is purified". It basically shows the social nature of the Navoi language, that it is a means of expression of content, serves the development of culture and enlightenment. It is a language that is constantly evolving, and there are a number of limitations and contradictions and contradictions in the way languages interact and enrich each other.



The most important of Navoi's linguistic views are the origin of language, its social significance, issues of language and thinking, the unity of content and form.

*Insonni so‘z ayladi judo hayvondin,*

*Balkim guxari sharifroq yo‘q ondin.*

Navoi's views on the lexical richness of the language, the use of lexical units for various methodological purposes are important. While comparing the dictionary of the two languages, he cites many Uzbek words that are not alternatives in Persian-Tajik.

In his career he was a blacksmith, a waterman, a treasurer, a landowner, a plumber, and in his profession he was a builder, a seamstress, a carpenter, a sailor, a musician, a birder. The adjective is formed: by adding words such as "khirovul", "karavul", "suzovul", "bakovul", "chiqvul", "yasovul", "yasol", "kabol", "tunkol", "sevargol".

The following can be seen in the word formation in Navoi: If the specific form of reading - the joint form, which means the movement of two or more persons, does not exist in Persian-Tajik, and in Uzbek it is expressed by adding a letter "chin": run, find, itch, kiss:

There are no two Arabic maf‘ul verbs (meaning of the object object command) in the varieties, and the Turks express this meaning very briefly and clearly by adding a letter: kildurg, yashurt, chikart: *The following forms are used: borgudek yrgudek, kelgudek, bilgudek, aytgudek:*

By adding a "chim" to the end of the verb, the speed of the action, ezlik is expressed: tegach, aytkach, borgach, ergoch, topgoch, sotgoch: by adding the letter "re", it is understood: ketakur, etakur:

In the adjectives, the excess of the sign, in the sense of an exaggeration, is preceded by the letter "r", "mim,": white-white, snow-black, crimson, blue-blue, green, bo Like`m-empty.

Muhokamat - ul lug‘atayin ”was completed in December 1499. In this work, Navoi studies the Turkish-Uzbek language and the Persian-Tajik language on the basis of a comparison. It is known that in the period of Navoi's life, Uzbek literature, Khorezmi, Gadoi, Yaqini, Amri, Atoi, Sakkoki and especially Lutfi made a great contribution to the development of the Uzbek literary language. From the time of Khologukhok (Kholakukhon), the son of the sultan Sahibkiran Temur Kuragon, the successor of the caliph Khokhruk Sultan, until the end of the time there was a council in the Turkish language, No one appeared on the cover of the poem, except for one Mavlono Lutfiyidin, who has a few poems, which can be read in the mind of the taboo. In spite of this, there were still very few works of high artistic and



ideological value in Uzbek literature. The rich potential of the Uzbek literary language and the language of live speech had not yet been fully revealed, and its rich treasure remained hidden from the eyes of poets. "There are so many of these words and phrases that no one has been able to reflect on the truth to this day." During this period, the Persian-Tajik literary language and literature have undergone many centuries of development, its richness of vocabulary, a variety of artistic means of expression, the diversity of styles and possibilities of the great word art. was perfectly crafted by the performers. A number of books and commentaries on Persian-Tajik literature, its rhyme and dictionary were also written. For this reason, it seemed easier and easier for poets to write poems and write works in this language. Even many Uzbek writers and poets wrote in Persian-Tajik, not in their mother tongue. This is also noted by Navoi: "And the skilful young men of the skilled Turks could easily recite poems in Persian." However, at a time when the prestige of the Turkic people was growing, the country had to communicate with more people in the vernacular.

Moreover, with the exception of an educated section of Uzbek readers who knew Persian-Tajik, the vast majority of the population did not enjoy this literature. Navoi, well aware of this, says in Arbain:

*Forsiydonlar aylabon idrok,  
Oriy erdi bu naf`din atrok.  
Istadimki, bu xalq ham bori  
Bo`limgaylar bu naf`din oriy.*

Therefore, Navoi himself studied the samples of Persian-Tajik literature, studied the rich literary heritage of Nizami, Khusrav Dehlavi, Haqqani, Anvari, Saadi, Hafiz Fariddin Attar, his teacher and friend Abdurahmon Jami and others. He continued their literary and creative traditions in the native language, created works in 16 different literary genres only in "Khazoin-ul Maoniy". The great poet enjoyed the literary masterpieces of his people with such masterpieces as "Khamsa", "Lison-ut tayr", "Mahbub-ul qulub", "Nazm-ul javohir", "Nasoim-ul muhabbat", "Arbain". At the same time, he encouraged poets who grew up among their own people to create works in their native language.

Navoi, in Muhokamat-ul Lughatayn, after describing the richness of the Uzbek language and its great potential, addresses the poets and says: "And then, the Turkish language community was established with so much evidence that I needed it. , if the taboos and taboos that had arisen among these people were not manifested in their own language, in another language, and they were not ordered to work. And if they both had the ability to speak in tongues, they would speak more in their own language, and they would speak less in another language. And if they exaggerated,



they would both speak the same language. I can't allow this possibility. The good people of the Turkish nation sing in the language of madness and do not speak in the Turkish language, but they can't say much ... "

Navoi waged a fierce struggle against poets who despised and disregarded the mother tongue in order to completely rid it of the Persians. In science, he sharply rejected the traditions of the Persian-Tajik language in Arabic and fiction, demonstrated the richness, artistic and methodological means and capabilities of the native language. Navoi created all his works of art “Majolis-un nafois” and other scientific works in his native language.

In Navoi's *Muhokamat-ul lug‘atayn*, the Uzbek language is also one of the richest languages through the comparative study of two languages belonging to different families, and he has great potential in the creation of high ideological and artistic works. It proves that it has a fully developed literary language in practical and scientific-theoretical terms.

In "*Muhokamat-ul lug‘atayn*" the author emphasizes the richness of vocabulary, phonetic structure and grammatical forms of the language, as well as the importance of stylistic features of words and phrases in concise and accurate expression of objects, signs, actions, etc. showed. M: "... I am in a better position in the definition of Husn, the Turks are pouring me out."

*Bayt: «Aningkim, ol enginda meng yaratdi,  
Buyi birla sochini teng yaratdi»*

However, a comparative study requires a broader and more detailed account of the influence of the Uzbek language on the Persian-Tajik language and, conversely, the influence of the Persian-Tajik language on the Uzbek language.

Thus, "*Muhokamat-ul lug‘atayn*" was the result of Navoi's struggle for the perfection of the Uzbek literary language, the culmination of all his literary, scientific and socio-political activities.

We consider Alisher Navoi to be the founder of the Uzbek literary language. This, of course, does not mean that Navoi has created a new language. But it is also not fair to denigrate Navoi's great services.

It should be noted that two people, one person, even if he has the genius and talent of Navoi, he can not create the language of his people. However, for the perfection of the mother tongue, it can play an extremely important role in identifying and demonstrating its enormous hidden potential.

Alisher Navoi made such a great contribution to the Uzbek literary language of the XY century, to its future. Realizing that society and social life place new demands on language, Navoi reconsidered and changed the methods and directions of language



use in the play, based on the living language of the people, the language of his predecessors and contemporaries. As a result, new clear, free, short colors, colors appeared in the language, it was possible to use a variety of events, different ideas and experiences in an artistic, beautiful, concise and effective way. For this reason, the literary language of Navoi was accepted by his contemporaries and followers as the best free language at that time. Thus, Navoi became the founder of the language of poetry and prose.

The great merit of Navoi is that in his works the national norms of the Uzbek literary language were developed and strengthened. These norms were fully approved and developed by his contemporaries and future generations. The creation of general norms of literary language covered not only the construction of language, but also its various stylistic manifestations. Although Navoi developed the only general norms on the basis of the language of fiction, they serve as an important source not only for the language of fiction, but also for the further development of the Uzbek literary language in general.

Many wise words and phrases created by Navoi became folk proverbs, and his figurative artistic expressions became exemplary proverbs of the people and enriched the phraseology of the Uzbek language. Through such combinations and expressions, he generalized the typical features of the events of social life, typical of folk wisdom, and showed examples of concise and meaningful expression. Thus, Navoi, through his works of art, demonstrated the inexhaustible richness of the Uzbek literary language, determined its prospects and ways of further development. Navoi was proud of this and said in "Muhokamat-ul lughatayn": . He wrote a number of veterans about his activities and services in this field.

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