



Muslimakhon NEMATULLAEVA,
Student Uzbekistan State University of World Languages
E-mail: muslimanematullayeva797@gmail.com

Based on the review of PhD P. Botirova

SIGNIFICANCE OF ALISHER NAVOI'S WORK IN COMPARATIVE LINGUISTICS

Annotation

This article is devoted to considering the significant role and contribution of Alisher Navoi, the sultan of poetry and ghazals, to the development of linguistics and Uzbek language. Furthermore, within the article, a quick synopsis of the fundamental idea, intent, and subject matter of his historical and artistic works is provided. Having said that, opinions and descriptions of Alisher Navoi are specifically included in the article, highlighting Navoi's personality and his priceless contribution to world literature.

Key words: Language, scientific prose, Turkic language, Persian language, linguistics, scientific literature.

ALISHER NAVOIY ASARLARINING QIYOSIY TILSHUNOSLIKDAGI AHAMIYATI

Annotsatsiya

Ushbu maqolada she'riyat va g'azal sultoni Alisher Navoiyning tilshunoslik va o'zbek tili rivojidadagi salmoqli o'rni va hissasi haqida so'z boradi. Bundan tashqari, maqolada uning tarixiy va badiiy asarlarining asosiy g'oyasi, maqsadi va mavzusi to'g'risida fikrlar keltirilgan. Shu bilan birga, Alisher Navoiy shaxsi, uning jahon adabiyotiga qo'shgan bebaho hissasi yoritilgan va maqolada olimlarning fikr-mulohazalari, Alisher Navoiy haqidagi ta'riflari alohida o'rin olgan.

Kalit so'zlar: Til, ilmiy nasr, turkiy til, fors tili, tilshunoslik, ilmiy adabiyot.

ЗНАЧЕНИЕ РАБОТ АЛИШЕРА НАВОИ В СРАВНИТЕЛЬНОМ ЯЗЫКОЗНАНИИ

Аннотация

Данная статья посвящена рассмотрению значительной роли и вклада Алишера Навои, султана поэзии и газели, в развитие языкознания и узбекского языка. Кроме того, в статье кратко излагаются основная идея, цель и тема его историко-художественных произведений. Личность Алишера Навои и его неопенимый вклад в мировую литературу освещены в статье, включающей мнения ученых и их характеристики Алишера Навои.

Ключевые слова: Язык, научная проза, тюркский язык, персидский язык, языкознание, научная литература.

Introduction. The comparative-historical, or historical-comparative approach gave the study of language history a new focus and has greatly advanced science ever since. One of the primary techniques in the field of linguistics is the historical-comparative approach. The historical comparison approach is the foundation of linguistics as a science, but a comparative method is vital for a closer relationship between linguists and philologists. Philology cannot draw historical parallels.

Linguists use juxtaposition as their primary tool for comparing and studying the historical development of a language. It is acknowledged in all scientific literature that comparative studies first appeared in linguistics at the turn of the 19th century, and it is shown that, even though the comparison approach originally existed in the 19th century, Mahmud Kashgari, a scientist, was the first to employ it. In his description of related Turkic languages, he employed this technique.

The historical and comparative approach of comparison is employed by Mahmud Kashgari in his work "Devon Lu-gotit Turk" to investigate the varieties of Turkic languages that belong to the same family. One of the first to elevate the Turkish language to the stature of a literary language, matching the heights of the Arabic and Persian languages, was Alisher Navoi. It is particularly significant for comparing various languages, as he was equally proficient in Persian and Turkic[1]. Since he wrote in both Turkic and Persian, Alisher Navoi was also known as "Zu-l-Lisonain". This is because he gave himself such a high yet fair evaluation, saying, "No one knows Turkic and Persian as well as I do."

In Uzbekistan, public policy has been developed to support scientific research and the transmission of the material and spiritual legacy that our ancestors bestowed upon us over many generations. One of the crucial first stages in resolving issues with language, history, and culture within a certain era is to examine the written monuments.

Alisher Navoi's scientific and literary legacy has played an unparalleled role in shaping the literary language of Uzbekistan. His poems and prose works spread fast over nearby and distant places, attracting the attention of knowledgeable people due to their elevated ideological and spiritual content. Alisher Navoi's writings, especially "Muhokamat ul-Lugatayn" and "Mezon ul-avzon" made a significant contribution to the advancement of scientific prose in the Uzbek language. Researchers who studied these works concluded that they are excellent illustrations of scientific writing[2]. It was specifically highlighted that "Muhokamat ul-Lugatayn" has a distinctive place in the history of Uzbek linguistics, and Navoi also advanced the first ideas and opinions of the major current trends in linguistics. Navoi's "Mahbub ul-Qulub" and "Mezon ul-Avzon" treatises demonstrate the scientific method's qualities in the first place through goal-setting and problem-solving.

Material and methods. Both secondary and qualitative data analysis methods were applied throughout the course of this research. Many other researches, done by renowned professors, are studied and analyzed while conducting the study. As Nigora Khudoyorova states, Alisher Navoi was the first person in history to compare languages that are unrelated to one another, or languages from separate linguistic families, in 1499. He contrasts the Persian language, which is a member of the Indo-European family, with the ancient Uzbek language, which is a member of the Turkic language family.

"Muhokamat ul-Lugatain" is the title of this piece by Alisher Navoi. Languages are compared based on their phonological, lexical, and grammatical characteristics. The world's languages are categorized for the first time by Navoi in his book "Muhokamat ul-Lugatain": "There are so many different kinds of words (languages) that it is impossible to describe and classify them all. They can be roughly summarized as follows: they are classified into 72 languages spoken by 72 different peoples, but there are even more of them[3]."

The number of countries in the seven continents, the number of towns, cities, villages, and villages inside each country, and the number of people living in groups on mountains, islands, and riverbanks all add up to the total number of languages. The linguistic expressions of every group and every society exhibit distinctive characteristics and facets that set them apart from one another and are not found in other languages." "Then there are three types of languages that are real and most revered, they are like a precious stone, the dignity of each is great," writes Navoi, examining in depth the origins of languages and their classification. Real Turkic, Persian, and Indian languages have their roots in them.

In other words, each of the three fundamental languages that make up all languages relates to a certain speaker. Numerous other languages stem from these. He categorizes all languages into three families and emphasizes that all languages are descended from Turkic, Persian, and Hindi, even if he acknowledges that Turkic and Hindi served as the foundation for the formation of other languages. Current categorization and Alisher Navoi's classification match. Nevertheless, the primary disadvantage of this arrangement is that it places Hindi and Persian in separate linguistic families. This is because Persian and Hindi are very different from one another. Furthermore, in his work "Muhokamat ul-Lugatayn," Alisher Navoi compared the Turkic and Sartic (Persian-Tajik) languages, expressing his opinion that certain Turkic concepts were not expressed in the Persian-Tajik language, which resulted in the creation of cultural space (modern linguistics refers to this phenomenon as "lacuna") [4].

Specifically, he wrote that the Persian-Tadjik language did not contain the units that denoted the meaning expressed by the following words: hoy-hoy yig'lamoq (to weep out), ingramoq, singramoq, siqtamoq (the strongest degree of crying), o'kurmak (to cry with overweight emotion), inchkirmak (to cry with thin sound), and sipqarmoq (to drink); telmurmak, bezanmoq, yasanmoq; and yig'lamsinmoq (to cry without tears). In addition, he employed the term bo'g'izni qirib yig'lash, which is another way of saying yig'lamoq (to cry):

Charx zulmidaki, bo'g'zumni qirib yig'larmen,
Igirur charx (urar) inchkirib yig'larmen.
(I roar from the oppression of the world) [5]

Results and analysis. Several people researched rare texts during the time of Alisher Navoi. Navoi was a passionate text critic as well, adhering to consistent guidelines when crafting texts and selecting the best, accurate replica of an artwork. According to A. Khayitmetov, who examined Navoi's perspective on textual criticism using the poet's works such as "Muhokamat ul-Lugatain," "Navoi's writings related to textual criticism were based on his deep knowledge of philosophy and history."

In art history as well as the exact sciences, astronomy, mathematics, geometry, and medicine. It is now possible to classify the kind of Navoi work involved in creating the copy required for a scribe as textual. All of Alisher Navoi's writings are priceless resources for youth education. In his work, he was able to utilize each word sensibly and successfully. All wisdom is a model for humanity. People can cultivate universal traits in young people by following the example set by Alisher Navoi's life and legacy. His ideas on education and universal traits are significant for our times. The great poet made a significant contribution to the raising of a harmoniously developed generation.

Alisher Navoi showed the possibilities of the Turkic language in a descriptive, comparative, analytical way. As we said above, Navoi clarifies this approach by quoting 100 Turkic words as an explanation. He interprets parts of words with poetic precedents, stating that the absence of the concepts and meanings he represents in the Persian indicates that the expression of this concept obliges a person to use either a complex word or phrases. Navoi compares the two languages and reflects on the fact that certain concepts in the Turkic language are not expressed in sarti (Persian-Tajik), forming a cultural gap [6].

It should be especially noted that the name of Alisher Navoi is a symbol of the progress of his era for the peoples of the whole world. His name is next to such names of classics of world literature as Homer and Dante, Rudaki and Firdousi, Nizami and Rustaveli, Saadi and Jami, Shakespeare and Pushkin. More than

five centuries have passed since Navoi lived. The importance of the poet's work has never decreased. Every generation finds something for themselves in it. Because the lines of the great son of the Uzbek people, Alisher Navoi, glorify the love of life, the dignity of a human creator, friendship between people, freedom and peace.

Asserting the most progressive ideas of the time, he advanced into a number of outstanding minds of the era and brought Uzbek literature to the world stage. Therefore, the literary legacy of the brilliant Alisher Navoi has already become the property of all progressive mankind.

Navoi wrote poems, poems, prose works, scientific treatises comprehensively revealing the spiritual life of Central Asia in the XV century. He attached great importance to the fact that a person possesses reason and said that this is a great gift given from above, and no diamonds and rubies can compare with reason. In his poems, he praised such qualities as modesty, kindness, love for the Motherland, for people. All these values are values all over the world.

Discussion. There is another attribute of "Muhokamat ul-Lugatayn" that literary academics and linguists can learn from. Navoi views linguistic quirks as a prerequisite for creative speech rather than isolating and analyzing linguistic problems from literary concerns in the play. In this book, Alisher Navoi describes how language and speech interact. He tries to use the story of the diver and the gem to clarify this problem. Numerous jewels, both large and small, can be found at the bottom of the river, or the heart. From the bottom of the river (the heart), a beautiful stone (word) is grabbed by a diver (speaker). The size of the stone determines how much a mined gemstone costs. Such a word's significance, effect, and worth are all closely related to the speaker. The power of the word will be strong if the speaker is intelligent and thinks clearly, or vice versa. In addition to comparing languages, Alisher Navoi also examines the philosophical systems of the Turkic and Persian peoples. The following is a description of the Persian people, or "kinds", naming them as follows:

The Turkic clan has a greater understanding and more accurate knowledge of perfection and goodness, and this is demonstrated by the Turks' genuine, pure, and salty intentions as well as by the clans' wisdom, fun, and knowledge.

According to his evaluation, the creatures are kinder and purer, and the Turks are smarter and more intelligent. Alisher Navoi considers Turks to be highly developed, quick-witted, clever, and perceptive. As a result, those with sophisticated thought patterns will speak in elegant, sophisticated languages. "Poor", "the language of the desert", and "not the language of fiction" are all inaccurate terms to use to describe this language.

Navoi highly appreciated the human mind and science. "Knowledge and wisdom are the adornment of man," he said. In his poetic and prose works, the issues of education and training are widely presented. Navoi's pedagogical views are deeply humanistic. He paid great attention to the issues of the formation and upbringing of a child, whom he considered a luminary in the house, bringing joy and happiness to the family. "A child," Navoi said, "should be given proper upbringing from an early age, in accordance with age, and it is necessary to start studying sciences as early as possible. Mastering the sciences and crafts should be useful to the people, because the one who received knowledge and failed to apply it is like a peasant who plowed a field but did not sow it." And as a continuation of these thoughts - the love of the native language, which the poet had no boundaries. Navoi processed and brought the Old Uzbek literary language to classical perfection, using it not only in poems and poems, but also in scientific treatises.

Conclusion. The significant merit of Navoi lies in the fact that he was the first in the history of the Uzbek language to examine and, at least partially, explain the relationship between the concepts of language and mind, language and speech, and form and content. The general standards of the Uzbek literary language were formed and reinforced in these and other works by him. His peers and succeeding generations completely endorsed and developed these ideals. His entire body of work contributed significantly to the advancement of the Uzbek literary language.

In his comparative analysis of the Uzbek and Persian-Tajik languages, Navoi offered unbiased comments while highlighting the richness of the Uzbek language's lexicon and evaluating the intellectual development of the Turkic and Persian peoples. Nevertheless, he did not lessen the significance of either language.

By treating peoples and languages equally, he showed that the Uzbek language has much potential to produce works of high art and is just as rich and beautiful as the Persian-Tajik language through a clear and in-depth investigation of linguistic occurrences.

REFERENCES

1. <https://www.idpublications.org/wp-content/uploads/2020/03/Full-Paper-THE-LEXIS-OF-ALISHER-NAVOI%E2%80%99S-HISTORICAL-WORKS.pdf>
2. <https://oaji.net/articles/2020/679-1608453028.pdf>
3. <https://zenodo.org/record/3252354/files/Khalmanova%20Zulhumar%20Turdievna.pdf?download=1>
4. https://www.oriens.uz/media/journalarticles/69_Yulbarsova_U.M._544-548.pdf
5. <https://www.innoscience.org/IJNRAS/article/download/486/432>
6. <https://frontlinejournals.org/journals/index.php/fsshj/article/download/261/243>
7. <https://it.academiascience.org/index.php/it/article/view/291>