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Issues of Speech Culture in Navoi's Work

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Abstract: In this article, Navai realized that language is a growing and developing necessity that meets the needs of the society. In the work "Muhokamatul-lughatayn" the Arabic language is glorified as a "divine word" and the Persian and Turkish languages are compared.

Keywords: literary text, drama, action, hot spot, real picture, excerpt, beautiful speech.

Introduction

Alisher Navoi, the founder of the Uzbek literary language, created famous works that show the richness of the Uzbek language as a champion of beautiful speech in the Turkish language. Thanks to Navoi's efforts, in the 15th century, the Uzbek language proved to be a language capable of creating world-famous literary works.

Uzbek classic literary language introduced by Navoi in the works of poets and writers such as Babur, Ogahi, Kamil Khorazmi, Munis, Mashrab, Makhmur, Gulkhani, Nadira, Uvaisi, Muqimi, Furqat, Avaz O'tar, Fitrat, Behbudi, Su'fizoda standards were perfected.

Navoi noted in his works that speech is a rare tool that satisfies people's daily needs. In the work "Mahbub ul-Qulub" the preachers thought about language etiquette, in the work "Muhokamat ul lug'atayn" he recognized the richness of the Uzbek literary language. Navoi acknowledged and emphasized that language is a social phenomenon.

The historical and cultural service of the word is incomparable, but the possibilities of the language are revealed only in the process of speech. If there is no speech, the unlimited possibilities of language and words will not be realized. In "Majolisun-nafois" there are also personal comments about the role of the word in the life of the preachers. In the work "Nazmul Jawahir" it is mentioned that the word is a powerful tool and is considered a vital necessity for a person.

Material and methods

It is known from history that Navoi himself was a skilled orator, and with his sweet words and sharp thinking, he won the hearts of the people, and in his works, the words of sweet language that benefited the people and won a place in the hearts of the people. He expressed excellent thoughts about the need to learn how to speak, how to make a beautiful and fluent speech.

Only a living person has the ability to speak, because of words he proves that he is alive. The word informs a friend, brother or sister. Words are what separates man from animals, so there is nothing in the world more precious than words. A person's heart is a river, and a word is like a diver. Words are different, just as the style is different. A good word can save a person's life, a bad word can kill a person. As language is a tool of enlightenment and literature, the purpose of speaking words is to express meaning, says the poet.

That is, because of the meaning, the word comes to the language, and the meaning is understood from

the word. Navoi takes language and thought in a harmonious unity. He considers the meaning to be primary, the form to be secondary, and defines the meaning as the soul of the word.

Result and discussion

Navoi realized that the language is necessary to grow and develop, to adapt to the needs of the society, and believes that languages interact and intertwine with each other. Navoi emphasizes that a person's ability to speak is innate. In the work "Muhokamatul-lughatayn" the Arabic language is glorified as a "divine word" and the Persian and Turkish languages are compared. In this work, the scientist compares the features of the two languages, such as vocabulary, word formation, phonetic composition, and stylistics, and proves that the Turkish language is not inferior to the Persian language in terms of artistic possibilities. He even gives examples of Uzbek words that have no equivalent in the Persian-Tajik language.

The work "Muhokamatul Lug'atayn" is directly aimed at solving the theoretical problems of the linguist, defining the place of the Uzbek language among other languages, studying the culture of Uzbek speech. In his works, the thinker widely used the lexical wealth of the Uzbek language, synonyms and homonyms, folk expressions, proverbs and sayings, phraseological and ideomatic combinations, sentence structure.

"Mahbub ul-Qulub" is a more perfect expression of Alisher Navoi's thoughts on the issues of speech culture. Because in this work, the poet expresses his thoughts about the importance of language, its use, and the need to correctly reflect the thoughts of the speaker.

"The tongue is also a mat for a blessed soul." A talent for language is a judge, and a lack of desire for words is a joke.

If the fox is eloquent and gentle, if it is good-natured, then it will be one with the heart," writes Navoi.

Meaning: "The clarity of the happy soul is the source of the language, and the language is the cause of the beginning of the star of misfortunes." He who has the strength of his tongue is the king of the mind: he who does not value words is cursed and low. Language is beautiful and heart-warming, but it is even better if it reflects what is in the speaker's language.

By language, Navoi meant speech. He emphasizes that the language, that is, the word, with its many good qualities, is the material for the speech, and that the roughness of the speech, the inappropriateness of the speech, is necessary for the speaker.

About the manners of speaking with a soft, pleasant, juicy voice, about the need not to speak without thinking: "Tildin is kind and loving. The sweet fox became bitter, and the damage was immediate. A sweet word is a gift to a pure heart... Don't say a word until it boils in your heart. This means that a sweet, pleasant and soft language is a benefit. When a sweet tongue becomes bitter, it harms the listener. If they make sugar into intoxicating vodka, it is haram. A pure heart will digest a sweet word... Do not speak until you have cooked the word in your heart, and do not express any thoughts that are in your heart. The purpose of speech is to convey thoughts: "But words and lessons have meaning."

Conclusion

The poet, who is seriously engaged in the theory of speech, devotes the 24th chapter of his work "Mahbubul-Qulub" to the science of preaching. Navoi himself raised the art of oratory to a high level in his time. He writes "You don't care about the language, you don't pay attention to the hand" or "A stone is a gem of a person, and a flower is a fruit of a person." Navoi's 24th chapter is devoted to the "Remembrance of the People of the Exhortation and the Preachers."

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