



Alisher Navoiy nomidagi
Toshkent davlat o'zbek tili
va adabiyoti universiteti



TASHENEV
UNIVERSITY



“Alisher Navoiy va XXI asr”

10-ULUSLARARO KONFERANSI

Toshkent-Shimkent, 2025-yil 6-fevral

“Әлішер Науаи және XXI ғасыр”

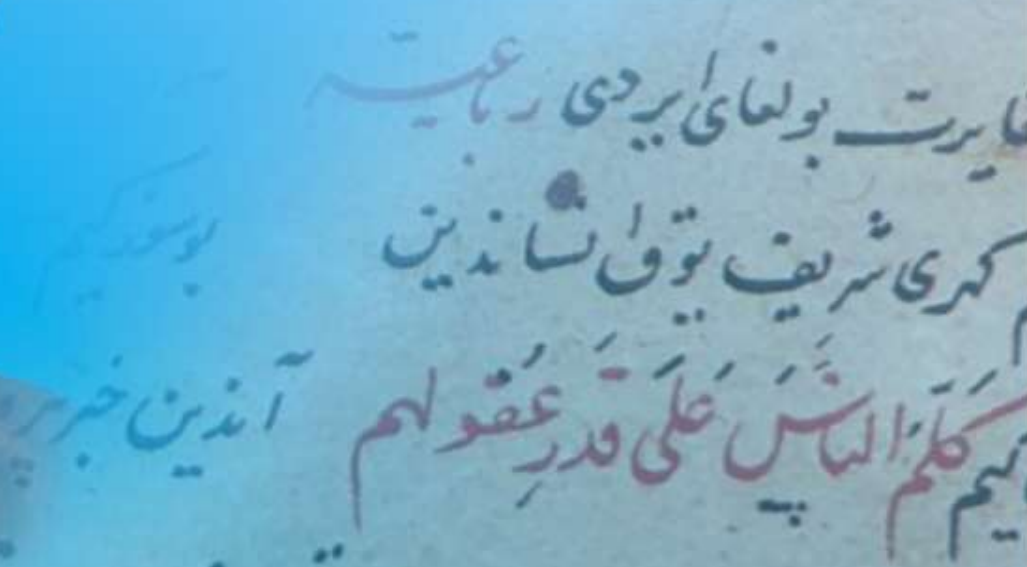
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Ташкент-Шымкент, 6 ақпан 2025 жыл

“Alisher Navo'i and the 21st century”

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**Alisher Navoiy nomidagi
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Tashenev nomli universitet**

«ALISHER NAVOIY VA XXI ASR»

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materiallari**

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Ushbu to'plamda "Alisher Navoiy va XXI asr" mavzusidagi 10-uluslararo konferansi materiallari jamlangan. To'plamda Alisher Navoiy adabiy-ilmiy merosining mumtoz adabiyotimizdagi o'rni va bugungi kun uchun ahamiyati, shuningdek, shoir ijodiga bog'liq holda matnshunoslik va tilshunoslik muammolariga doir ilmiy maqolalar o'rin olgan. Navoiyshunoslikning bugungi holati va istiqboli borasida muayyan tasavvur berishi uning ahamiyatini belgilaydigan omillardan biridir. Kitob filolog mutaxassislar, ilmiy tadqiqotchilar, magistrantlar va bakalavr talabalari hamda keng o'quvchilar ommasiga mo'ljallangan.

Mualliflar qarashi va asarlar nomlaridagi imlo tahririyat nuqtayi nazaridan farqlanishi mumkin.

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«ӘЛІШЕР НАУАИ ЖӘНЕ XXI ҒАСЫР»

**тақырыбындағы 10-халықаралық
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“MUHOKAMAT UL-LUG‘ATAYN” – TURKIY XALQLAR LEKSIKASINING SO‘NMAS BULOG‘I

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Annotatsiya. *Maqolada Alisher Navoiyning “Muhokamat ul-lug‘atayn” asari, uning turkiy tillar rivojida tutgan o‘rni ot leksemasi va uning atrofiga birlashgan til birliklari misolida ochib berilgan.*

Kalit so‘zlar: *til, o‘zbek tili, qozoq tili, turkiy tillar, Alisher Navoiy, lug‘atshunoslik, ot, otning turlari, tillarning bugungi holati.*

Аннотация. *Мақалада Әлишер Навоидың «Мухокамат ул-лұғатайн» еңбегі, оның түркі тілдерінің дамуындағы орны, жылқы есім лексемасы мен оның төңірегіне топтасқан тілдік бірліктердің мысалында ашылады.*

Негізгі сөздер: *тіл, өзбек тілі, қазақ тілі, түркі тілдері, Әлишер Навои, лексикография, жылқы есім, жылқы есім түрлері, тілдердің қазіргі жағдайы.*

“MUKHOKAMAT UL-LUGATAYN” – AN ENDLESS SOURCE OF THE VOCABULARY OF THE TURKIC PEOPLES

Abstract. *This article examines Alisher Navoi's Mukhokamat ul-Lugatain and its contribution to the development of Turkic languages, focusing on a specific nominal lexeme and the linguistic units associated with it. Through this analysis, the article highlights the significance of Navoi's work in shaping the linguistic landscape of Turkic languages and its enduring influence on their evolution.*

Keywords: *language, Uzbek language, Kazakh language, Turkic languages, Alisher Navoi, lexicography, grass, types of nouns, current state of languages.*

Markaziy Osiyo azal-azaldan Yevropa va Osiyo qit‘asini bir-biriga bog‘lab turuvchi ko‘prik sanalib kelgan. Turli davlatlar va millatlar o‘rtasidagi siyosiy, iqtisodiy, ijtimoiy, madaniy va ma‘naviy munosabatlarni yo‘lga qo‘yishda ushbu mintaqada yashagan turkiy xalqlar va ularning bugungi avlodlari sanalgan o‘zbek, qozoq, qirg‘iz, turkman, ozarbayjon, tatar, boshqird va boshqa xalqlar muhim rol o‘ynagan. Ayniqsa, bu borada tarixi, urf-odatlar, dunyoqarashi bir-biriga yaqin va asrlardan beri yonma-yon hududlarda yashab kelayotgan qardosh o‘zbek va qozoq millatlarining o‘rni katta.

O‘zbekiston Respublikasi Prezidenti Sh.M.Mirziyoyev o‘zining xalqaro va mahalliy minbarlarda qilgan chiqishlarida mazkur masalaga alohida ahamiyat qaratib, Markaziy Osiyoning jahon tamadduni chorrahasida joylashganini ta’kidlab: “Bugun Markaziy Osiyo davlatlari oldida muhim strategik vazifa turibdi. U ham bo‘lsa, mintaqamizning global iqtisodiy, transport va tranzit yo‘laklarida chuqur integratsiyani ta’minlashdir”, – degan edi [Mirziyoyev, 2023: 422-429].

Bu gaplar bugungi kunimizning asosini tashkil qiladigan madaniy, ma'naviy va ma'rifiy hayotimizga ham tegishlidir. O'zbek tilida yaqin kishilarni jigarim, qardoshim, do'stim, o'rtog'im deb aytish azaliy qadriyatlardan sanaladi. Xuddi shu ma'noda qozoq tilida *бауырым* degan so'z keladi. Bu ikki xalq asrlar davomida bir-biriga yelkadosh, bir-biriga suyanchiq bo'lib kelgan.

Turkiy xalqlar ichidan yetishib chiqqan buyuk zotlar ham har ikki xalqqa birdek tegishlidir. Bugun Bilga hoqon, Kul Tegin, To'nyuquq Bahodir, Alp Er To'ng'a, Mahmud Qoshg'ariy, Yusuf Xos Hojib, Ahmad Yugnakiy, Abu Nasr Farobiy kabi ulug'lar haqida gap ketsa, ularni o'zbek yoki qozoq, qirg'iz, uyg'ur deb ajratish nojoiz. Barchasi hozirgi turkiy xalqlarga birdek tegishli.

O'rta asrlardan keyin o'zbek va qozoq xalqlari ichidan yetishib chiqqan mutafakkirlarning hayoti va ijodi haqida ham shunday gaplarni aytish mumkin. Ular katta ummonga turli tomonlardan kelib quyilgan azim daryolar kabi bir-birlarini to'ldirib, bir-birlaridan o'rganib ijod qilishgan. Jumladan, o'zbek xalqi tarixida Alisher Navoiy va qozoq xalqi tarixida Abay Qo'nanboyevchalik chuqur iz qoldirgan ijodkor kam topiladi.

Xususan, akademik Sh.Sirojiddinovning ta'kidlashicha: "Alisher Navoiy Sharq Uyg'onish Renessansining yirik vakili sifatida jahon sivilizatsiyasi tarixida, ayniqsa, turkiy tilli xalqlar madaniy va ma'naviy hayotining rivojida alohida o'rin tutadigan yorqin shaxsdir" [Sirojiddinov, 2023: 3].

Qozoq yozuvchisi Qaldibek Seydanovning yozishicha, Abay Alisher Navoiy va Bobur kabi mumtoz adabiyotimiz vakillari ijodini juda qadrlagan, ularning asarlaridan ilhom olgan. Muxtor Avezovning ta'kidlashicha, o'g'li Oqilboyga Navoiyning "Sab'ai sayyor" dostoni syujeti asosida "Jarroq" nomli asar yozishni buyurgan.

Abay nabiralaridan birining ismini Bobur qo'ygan. "Qozoqning kelib chiqishi haqida birmuncha so'z" nomli maqolasida Boburshohning onasi bilan tug'ishgan ikki qarindoshi bo'lganini, kattasi Toshkentda, kichigi qozoqlarda xon bo'lganini ta'kidlagan. Qozoqlarga xon bo'lganining ismi Ahmad ekanligini, u qozoqlardan 300 askar to'plab, qalmoqlarga qarshi jang qilganini, bu jangda ularning jasoratini ko'rgan qalmoq xoni: "Bu bir yonog'ish bo'ldi", – deyish o'rniga "Mana bu bir Alash bo'ldi", – deb yuborganini va shundan so'ng Ahmadning nisbasi Alash bo'lib qolganini aytib o'tgan [Seydanov, 2015: 139]. Bu faktlar ham ikki qardosh xalqlar o'rtasidagi uzilmas rishtalar qadimdan bo'lib kelganini isbotlab turibdi.

Xususan, Alisher Navoiy nafaqat o'zbek, balki butun turkiy xalqlar madaniy va ma'naviy hayotida tub burilish yasagan buyuk zotlardan sanaladi. Agar ta'bir joiz bo'lsa, shunday deyish mumkinki, turkiy xalqlar bir musht bo'lib, bir xalq bo'lib yashagan qoraxoniylar, saljuqiylar, g'aznaviylar davrida siyosiy, ijtimoiy va ma'naviy hayotda turkiy tilning o'rni beqiyos bo'lgan. Turkiy til butun Ipak yo'li bo'ylab Sharqdan tortib G'arbgacha karvonlar tili sanalgan. Bu xususda Namangan davlat universiteti professori B.Ja'farov e'tiborga loyiq tadqiqot ishini bajargan. U o'zining "Kodeks kumanikus" hamda "Tarjumoni turkiy "va ajamiy va mo'g'liy va forsiy" qo'lyozmalarining qiyosiy tahlili" mavzusidagi doktorlik ishida "Kodeks kumanikus"dagi 780 ta va "Tarjumon turkiy "va ajamiy va mo'g'liy va forsiy"dagi 1400 ta leksik birlikning hozirgi o'zbek tilida istifoda etilishini uqtirib o'tgan [Ja'farov, 2022: 56].

Agar kumanlarning tarixda qipchoq deb yuritilganini hisobga oladigan bo'lsak, mazkur manbalarda qozoqcha so'zlarning ham salmoqli o'ringa ega ekanini tasavvur

qilish qiyin emas. XI-XIII asrlarda turkiy til ravnaq topdi, “Qutadg’u bilik”, “Hibat ul-haqoyiq” singari betakror asarlar yaratildi.

Keyingi asrlarda turkiy tilning davlat ishlaridagi, badiiy va ilmiy uslubdagi o’rni sezilarli darajada pasayib qolgan edi. Alisher Navoiyning buyuk xizmati shundaki, u turkiy tilning o’sha davrda saroy, madaniyat va adabiyot tili darajasida qo’llanayotgan fors-tojik tilidan har jihatdan aslo qolishmasligini ilmiy asoslab berdi. Agar Hazratning butun ijodini tarozining bir pallasiga qo’yib, ikkinchi pallasiga uning shu mavzuda yozilgan “Muhokamat ul-lug’atayn” asarini qo’yadigan bo’lsak, yuk keyingi pallaga og’ganini kuzatishimiz mumkin.

Mutafakkir shoir “Muhokamat ul-lug’atayn”da turkiy tilning juda ko’p jabhalarda forsiy tildan sira qolishmasligini, aksincha, juda ko’p o’rinlarda undan ortiq turishini aniq amaliy misollar yordamida isbotlab bergan. Shulardan birini turkiy xalqlar hayotida katta ahamiyatga ega bo’lgan ot bilan bog’liq leksik birliklar tashkil etadi. Bu bejiz emas, albatta. Chunki, turkiy xalqlarning katta bir qismi uzoq vaqt davomida Yevroosiyoning ulkan hududlarida ko’chmanchilik bilan hayot kechirgani tarixdan hammamizga ayon. Bu esa o’z-o’zidan, turkiy tillarning lug’at tarkibida birinchi galda chorvachilik, yilqichilik bilan bog’liq ulkan so’zlar zaxirasining paydo bo’lishiga olib kelgan.

Eramizdan oldingi II-I asrlarda Farg’ona vodiysiga tashrif buyurgan Xitoy elchisi Chjang Chyan: “Buyuk Farg’ona (Day-yuan) xunlarning janubi-g’arbida yoki Xan [mamlakatining] roppa-rosa g’arbida va undan 10 000 li (5760 km) yiroqliqda joylashgan. Ular [farg’onaliklar] dehqonchilik bilan shug’ullanishadi, sholi va bug’doy ekishadi, uzumdan sharob tayyorlashadi. [Ularda] badanidan qonsimon ter chiqadigan zotli otlar ko’p ekan. Aslida, ushbu otlar Tangri otlaridan tarqalgan ekan. Buyuk Farg’ona (Day-yuan) otlarini Tangri otlari (tyanma) desa to’g’ri bo’ladi”, – deb yozadi. [Xo’jayev, 2013: 33]. Gap yana otga borib taqalmoqda.

Tadqiqotchi T.Xo’jamberdiyev “Jivotnovodcheskaya leksika uzbekskogo yazika” (O’zbek tilining chorvachilik leksikasi”) nomli nomzodlik ishida Mahmud Koshg’ariyning “Devonu lug’otit turk” asarida 800 dan ortiq chorvachilikka oid so’zlar tilga olinganini aniqlagan. Ularning 200 dan ortig’i ot bilan bog’liq so’zlardir [Xo’jamberdiyev, 1975: 10]. Mazkur qatlamga oid so’zlarning aksariyati Navoiy davriga oldingi davrlardan o’tgan. Alisher Navoiyning turkiy til taraqqiyoti yo’lidagi beminnat xizmatlari tufayli ular bugungi kungacha yetib kelgan va o’zbek hamda qozoq xalqlari tillarida faol qo’llanib kelinmoqda.

Alisher Navoiy “Muhokamat ul-lug’atayn”da yozadi: “Va jonivorlarning unidin bir ot kishnamaganiga shiyxa ot kuyubdurlar, teva bo’zlamogiga va uy mungramagiga va eshak xangramagiga va it tigishmagi va ulumagiga lafz yo’qtur. Yana ot anvoidaki, tubuchoq va argumoq va yaka va yobu va totu yo’sunluk – borini turkcha-o’q ayturlar. Va otning yoshin dari ko’prakin turkcha ayturlar. Bir qulunni «kurra» derlar. O’zga: toy va gunan va do’nan va to’lan va chirg’a va lang’a deguncha fasihroklari turkcha derlar va ko’pragi muni ham bilmaslar...” [Navoiy, 2000: 17].

Alisher Navoiy eslagan bu atamalar bugun ham jonli so’zlashuv tilida bor. Tadqiqotchi S.Usmonov “Gippologicheskaya terminologiya sovremennogo uzbekskogo yazika” nomli nomzodlik ishida ot yoshlarini tubandagicha ajratadi: “qulun – olti oygacha, toy – olti oydan bir yarim yoshgacha, g’o’non – 1,5-2,5 yoshli; do’non – 2,3-3,5 yoshli; osi – 3,5 yoshli otdir. O’rta yashar otlar 5-12 yosh, katta yoshli otlar 12-18 yosh, qari otlar 18dan yuqori yoshda bo’ladi. Shuningdek, u jayron, burul, chavkar, chetgir,

saman, to'riq, qorabayir, duldul, tulpor, ko'k, bo'z, qo'ng'ir kabi ot nomlari ustida batafsil tahlillarini beradi [Usmonov, 1988: 6].

Navoiy toychani lang'a, 6 yoshga kirgan otni chirg'a deb atagan. Bu ma'lumotlar Alisher Navoiyning turkiy tilda ot nomlari bilan bog'liq boy qatlamni dildan his qilganini isbotlab turibdi. Mazkur so'zlarning o'zbek va qozoq tillarida hamon saqlanib kelayotgani bu turkiy tillar boqiyligidan nishona.

"Kazaxskaya pravda" gazetasining 2013-yil 6-sentyabr sonida Yuriy Bekkerning "Verxom na sinem jerebse" nomli maqolasi e'lon qilindi. Maqolada qozoq tilida ot ranglarini bildiruvchi 358 ta leksik birlikning mavjudligi haqida yozilgan. Alkyreң, aqboz, burыл, qarauryл, kyreң, qылаң, теңbil, shabdar (o'ynoqi), ala, ala burыл, qұla, torы kabi otlar haqida gapirilgan. Bunday so'zlarning roman-german tillarida 60 ta, rus tilida 30 ta ekanligi ta'kidlangan. Undan tashqari, otning tashqi ko'rinishi bilan bog'liq 100 dan ortiq, ot anjomlariga aloqador 200 dan ko'p so'zlarning mavjudligini haqida faktik materiallar bayon qilingan [Kazaxskaya pravda, 2013: 4].

Bu ma'lumotlar Navoiyning fikr-mulohazalari naqadar to'g'ri ekanligini yana bir bor isbotlaydi.

Alisher Navoiyning "Va otning eyarin agarchi "zin" derlar: ammo ko'prak ajzosin, misli: jibilgir va hano va to'qum va jazlig' va ularchog' va g'anjug'a va jilbur va qushqun va qantar va tufak va to'qa yo'sunluq ko'pin turkcha ayturlar va qamchini agar "tozyona" derlar, ammo buldurg'asin va chubchurg'asin turkcha ayturlar. Va jiba va javshan va ko'ha va qolganduruq va qorbichi va kechim va oha yo'sunluq urush asbobin ham turk tili bila ayturlar" degan fikrlari ot bilan bog'liq leksik qatlamning turkiy tillarda naqadar keng ko'lamda ekanligini isbotlaydi [Navoiy, 2000: 17].

Shoir tilga olgan eyar/egar turkiy xalqlarda eng muhim anjomlardan sanalgan.

Ot, ulov (ot, eshak, xachir, bug'u va boshqalar) ustiga uriladigan va minib o'tirish hamda yuk tashish uchun moslashtirilgan qulay abzalga egar deyiladi. Egarining suyanchiq, o'rindiq, do'g'a, qopqoq, qanot, terlik, ayl, uzangi, uzangibog' kabi qismlari bo'ladi va ularning har biri o'z nomiga ega. Alisher Navoiy bularni ham juda yaxshi bilgan.

Eng muhimi, Navoiy turkiy tilni forsiy tilga qiyoslaganda, arabcha so'zlarni ham misol tariqasida keltirmagan. Masalan, ot ma'nosida ishlatiladigan arab tilidagi markab leksemasini ham tilga olmagan. Bu shoirning o'z ona tilisini qadrlagani, uning obro'si, sha'ni uchun tinimsiz kurash olib borganini isbotlaydi.

Umuman olganda, Alisher Navoiy turkiy tilning tolmas kurashchisi va mohir bilimdoni bo'lgan. Uning yozganlaridan bir zarra olib, turkiy tillarga tatbiq etadigan bo'lsak, undan olam-olam ma'no kelib chiqaveradi.

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MUHAKAMAT AL-LUGHATAYN'S LITERARY AND ACADEMIC ASPECTS

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Abstract. *This article examines the significant impact of Alisher Navai's literary works on the revival of Turkic languages, particularly Chagatai Turkic, marking a pivotal moment in the literary renaissance of Turkic peoples. This renaissance encouraged poets and authors to write in their native languages rather than Persian, which had long been the dominant literary medium. Navai's legacy has had a lasting influence, inspiring subsequent generations of writers. His work Muhakamat al-Lughatayn stands out for its innovative synthesis of the Timurid literary language, Chagatai Turkic, with Persian, providing a foundation for future literary and linguistic scholarship. Muhakamat al-Lughatayn is a seminal text that offers valuable insights into the linguistic and cultural dynamics of late medieval Central Asia. It is considered foundational in the field of Turkic philology and has had a profound influence on the development of Turkish literature and the global understanding of the region. The corpus of literature surrounding Navai's work is extensive and continues to shape scholarly discourse.*

Keywords: *Muhakamat al-Lughatayn, Persian, Chagatai Turki, Literary value.*

Abstrakt. *Navoiy adabiy asarlari turkiy tillar, jumladan, chig'atoy turkiy tilining tiklanishiga katta ta'sir ko'rsatib, turkiy xalqlar adabiy olamida qayta tiklanishga olib keldi. Bu uyg'onish shoir va mualliflarni asrlar davomida asosiy adabiy vosita bo'lib kelgan fors tilida emas, balki o'z tillarida ifoda etishga undaganini ko'rdi. Navoiy merosi mualliflarning kelajak avlodlari uchun zamin yaratdi, uning izidan borganlarni ilhomlantirdi. Uning "Muhokamat al-lug'atayn" asari temuriylar adabiy tili bo'lmish chig'atoy turkiy tilini fors tili bilan yangicha uyg'unlashgani, kelajakdagi adabiyotshunoslik va tilshunoslikka asos solganligi bilan diqqatga sazovordir. Muhakamat al-lug'atayn so'nggi o'rta asrlardagi O'rta Osiyoning til va madaniy dinamikasi haqida ma'lumot beruvchi ilmiy asardir. U turkiy filologiya sohasida asosiy matn sifatida baholanib, turk adabiyoti rivojiga va mintaqaning global idrokiga katta ta'sir ko'rsatadi. Mavzu bo'yicha adabiyotlar majmuasi keng.*

Kalit so'zlar: *Muhakamat al-lug'atayn, fors tili, chag'atoy turkiy, adabiy qadriyat.*

Introduction

Muhakamat al-Lugatayn, also known as *Muhakamet ul-Lughateyn*, is widely regarded as a groundbreaking work of Ali Shir Navai (d.1501), a distinguished Timurid poet, writer, and statesman who flourished in the 15th century. Completed in December 1499, this significant work is widely considered to demonstrate Navai's intellectual and literary excellence. During Navai's era, Persian emerged as the lingua franca of high culture, literature and governance throughout the Islamic world, including Turkic-speaking regions. Navai's position in the context of Turkic literature is particularly noteworthy, as he dedicated significant efforts to promoting his native language, the Timurid literary language, within the literary milieu of his era.

It is a widely held view amongst scholars that Ali Shir Navai is the most significant representative of classical Chagatai literature, having exerted a profound and lasting influence on the field. Navai demonstrated a precocious interest in literature, composing a corpus of twenty-nine works addressing subjects such as music, prosody, language and worldview, in addition to his contributions in the genres of *divan*, *masnavi*, *tezkire* and history. Navai was a staunch defender of his language, seeking to establish Turkish as a language superior to other languages through his literary works, thus encouraging the next generation to write in Turkish and raising the Chagatai language to a high level of literary expression. An in-depth analysis and study of Navai's extensive corpus has been carried out. The principal aim of this study is to demonstrate that Turkish is a literary language that is as proficient as Persian and, in certain instances, even more so. The work under scrutiny draws parallels between the two languages, accentuating the superiority of Turkish in terms of vocabulary. This assertion underscores Navai's linguistic cognisance and highlights his deliberate utilisation of Turkish to showcase its linguistic preeminence. Furthermore, al-Navai's critique extends to young poets who use Persian in their poetry, underscoring his commitment to upholding linguistic standards and promoting the literary preeminence of Turkish [Özönder 1996: 778a1/10-14]

In this work, Ali Shir Navai commences by enumerating the primary languages of the world as Arabic, Hindi, Chagatai, Turkic and Persian. He then proceeds to compare Turkish and Persian, acknowledging the prevailing consensus that Arabic is the most superior language and Hindi the least valuable. The author then attempts to substantiate his assertion that Turkish is the superior language based on various rationales. To this end, he employs a comparative analysis, drawing parallels between the two languages across a range of linguistic dimensions. Following these comparisons, he concludes that Chagatai is a superior language to Persian [Özönder, 1996: 168].

Since the 19th century, a significant body of studies has been accumulated on this work. Among these studies, which cover a wide range of content, a large number of scholarly studies and publications have been devoted to textual criticism, translation, textual analysis, and vocabulary and linguistic features. These publications are based on several

manuscripts of *Muhākemat al-lugatayn*. However, in the 19th and early 20th centuries, printed copies of the work were published several times in Paris, Istanbul, Crimea and Khokand, thus establishing it as one of the most significant sources of scientific studies among Nevâî's works.

A substantial corpus of research has been dedicated to the text of the work, with numerous scientific publications having been made and comparative texts having been prepared. The work has been translated into numerous languages, including Hungarian, French, Russian, Persian, and English, and also into Turkmen, Azerbaijani, Uyghur, Uzbek, and Turkish, as well as Ottoman Turkish [Boltabayev, 2024: 820].

The work of *Muhakamat al-Lughatayn* has had a significant impact on scholarly discourse, stimulating deliberations among scholars on subjects such as language, culture and identity. This has had a considerable effect on related fields, including, but not limited to, linguistics, literature and cultural studies, particularly in the context of understanding the interplay between the Persian and Turkic cultural spheres.

Literary Value

Navai's literary contributions were instrumental in catalysing the renaissance of the Turkic language, with a particular emphasis on the revitalisation and promotion of the Chagatai Turkic language. This contributed to asserting its viability and aesthetic appeal for elevated literary expression. This contributed to a literary renaissance among Turkic peoples, encouraging poets and writers to compose in their mother tongue rather than in Persian, the dominant literary medium for centuries. Navai's literary legacy has provided a foundation for subsequent generations of writers, inspiring many who have followed in his footsteps. Navai's literary contributions have been instrumental in shaping the development of Turkic literature, particularly in the works of subsequent generations of writers such as Fuzuli (d. 1556) and Babur (d.1530). These writers further advanced the development of Turkic literature, thereby consolidating its position as an integral component within the whole Turkic-speaking region.

The book is particularly significant for its skillful and innovative juxtaposition of the Timurid literary language, Chagatai Turkic, with Persian. These comparisons are remarkable for their inspiration and serve as a foundation for further literary and linguistic research in the field. Navai's skillful incorporation of the compelling literary language of the Timurids into his poetic compositions is particularly inspiring. An exciting aspect of the study is its in-depth analysis of Persian, the vibrant literary language of the Central Asian intellectuals of Navai's time. The richness and complexity of Navai's work are further enhanced by his skillful use of Chagatai Turkic, a literary language that was widely used by Central Asian intellectual elites at the time.

In contrast, the present work focuses on the Islamic cultural sphere, particularly the literary works of the Persian and Arabic traditions. The literary style of this work is reminiscent of Navai's other writings, and it is contended here that it established standards for prose and poetry in Turkic, exerting an influence on literary forms and genres. The

utilisation of language to convey emotion, philosophy and beauty, as demonstrated in this work, served as a model for subsequent poets. In addressing the question of literary superiority, Navai presents a compelling argument for the literary merits of the Turkic languages, despite the historical dominance of Persian. This argument is both inspiring and bold in its celebration of the rich cultural heritage of the Turkic language and its challenging of the established preference for Persian as the preferred literary language. As Navai points out, this approach is based on the following: "In the early childhood of my Persian, pearls began to emerge one by one from the inkwell of the mouth, but these pearls had not yet entered the thread of poetry. When the gems drawn from the depths of the heart into the thread of verse began to come to the shore of the mouth with the effort of the wave-maker of creation, it was fulfilled with the principle mentioned in the vision, my inclination was towards Persian. But when the age of knowledge began, when God Taalā made it special for creation to turn towards the foreign, to begin to be attentive and observant, (then) it became necessary to examine carefully the words of Turkish. Such a world came into view, more than eighteen thousand worlds! There the ornamental sky became known to nature as more than nine heavens! The treasure of infinity and height was discovered there; its pearls are brighter than the pearls of the stars! A garden of roses appeared before him; its roses were brighter than the stars of heaven! The environs of the blessed place are protected from the footsteps of strangers, and its wonderful breeds are free from the danger of being touched by the hands of others! But the snake of your cellar is fierce, and the thorns of your rosebush are endless.

It is as if, because of the fierceness of the poison of these serpents, the wise men of their Maker had passed through this cellar without finding their portion. And the heart was filled with this thought: The Nazims probably went on their way between the touch of these thorns without being able to take the rose in their hands. For on that path, the effort was very great, and nature could not tread it without fear and trembling." [Özönder, 1996: 778b1/4-11]

Historical and Scholarly Value

From a scholarly point of view, *Muhakamat al-Lughatayn* is considered by some to be a seminal work that can provide a comprehensive insight into the linguistic and cultural dynamics of late medieval Central Asia. It is regarded as a primary source for those seeking to understand the linguistic debates that characterised the period and as a foundational text in the field of Turkic philology.

The Timurid literary language, known as Classic Chagatai, has gained significant recognition, and the positive impact exerted by the work is evident. Evidence suggests that the book had a profound impact on the cultural, educational, and literary landscape of Central Asia, as a substantial corpus of literature on the subject attests. The development of Turkish literature, in particular, was significantly influenced by this seminal work, as was its global perception. A comprehensive review of the work of *Muhakamat al-Lughatayn* is

available, revealing its salient features and its place in the history of linguistic and cultural debate in Central Asia.

Educational and academic impact

The text has been the focus of academic study, particularly in the fields of linguistics and literature, providing insights into the historical comparison of languages and their cultural significance. It has also had a significant impact on the formulation of educational policies and the development of literary curricula in the region. Navai's literary contributions are widely regarded as indispensable for understanding the historical development of Turkic languages and their literary manifestations.

In *Muhakamat al-Lugateyn*, Nava'i provides a comparative analysis of the Chagatai Turkic and Persian languages, positing the argument that Chagatai Turkic boasts a more extensive, exacting and adaptable vocabulary. To illustrate this contention, he employs a range of examples from poetry and everyday language, demonstrating how Persian speakers would utilise Turkic words when their language lacked the necessary richness. However, some contemporary critics have suggested that the validity of Nava'i's argument may have been compromised by the utilisation of Arabic and Persian loanwords in his text. Navai, who commenced his Persian poetry composition at the age of fifteen, contends that none of his contemporaries exhibited a superior command of Persian literature. Nava'i's literary oeuvre serves as a testament to the Chagatai Turkic language, his mother tongue, in conjunction with Persian, the prevailing literary language of the era. Navai's advocacy for Chagatai Turkic's brilliance and clarity, coupled with his critique of Persian's limitations in communicating specific notions, positions him as a significant figure in the promotion of Turkic linguistic and literary traditions.

Legacy

Beyond its direct influence, the *Muhakamat al-Lughatayn* offers invaluable insight into the historical development of the Turkic languages. It is also an early example of linguistic nationalism. Its influence on subsequent debates about language policy and cultural identity in the Turkic-speaking world is undeniable. This book serves as an invaluable resource for scholars and researchers interested in the language policy and cultural dynamics of this fascinating period, which revolves around the remarkable figure of Navai. It provides an engaging examination of the historical and cultural context of the Timurid period. Navai's magnum opus, the *Muhakamat al-Lughatayn*, provided a powerful platform for the promotion of the cultural identity of the Turkic peoples. The book's significance lies in its ability to broaden our understanding of Central Asian cultural pride and national identity.

Conversely, the domain of modern scholarship has frequently approached Navai's work through the perspective of cultural and linguistic nationalism, acknowledging it as a seminal moment in Turkic literary history, whilst simultaneously evaluating his linguistic contentions. Those scholars within this domain who recognise Navai's cultural significance

have emphasised the nuances of linguistic contact and the dynamic nature of linguistic boundaries.

The academic consensus holds that *Muhakamat al-Lughatayn* is a foundational book, that provides a thorough understanding of the linguistic and cultural processes of late medieval Central Asia. It is widely acknowledged as a foundational document in the field of Turkic philology and is regarded as a valuable source of knowledge for those interested in the subject.

Muhakamat al-Lughatayn is considered to be of great scholarly value in several fields

Linguistic studies

The work is of paramount importance for the study of comparative linguistics, particularly concerning the relationship between Chagatai Turkic and Persian. A historical perspective on the development of language in Central Asia during the 15th century can be gained from Navai's assertions about the richness, accuracy and malleability of Turkic vocabulary in comparison to Persian vocabulary, and his contributions are regularly cited as a source of information in academic discussions of the evolution of Turkic languages.

Literary criticism

The widely held belief that Persian was the dominant language in the period's literature is challenged by Navai's support for Chagatai Turkic as a language well suited to literary expression. This book will be of great importance to scholars of the history of Turkic literature, particularly in terms of understanding how Navai sought to enhance the prestige of his native language in literary contexts.

Philological research

This work has been the subject of translation and analysis, with scholars such as Robert Devereux offering insights not only into the content but also into the linguistic strategies employed by Navai [1965: 28]. Nevertheless, contemporary linguists have cast aspersions on some of Navai's claims, arguing that they don't meet current standards of linguistic analysis. This further enhances the academic value of the work in terms of our understanding of historical linguistic methodology.

Navai's position is that Turkish vocabulary is both more abundant and more aesthetically pleasing than Persian. Furthermore, he contends that Turkish is a more adaptable language than Persian. In support of this claim, he provides several examples, including the observation that many Turkish words have three, four or more meanings, a quality he claims is absent in Persian. Moreover, he asserts that Turkish possesses a greater abundance of words with analogous meanings, a quality he perceives as absent in Persian.

To demonstrate the linguistic richness of Turkish, Navai employs a range of examples, including kinship names, terms related to domestic life, clothing, war culture, animal and bird names, organ names, horse names according to their breeds and ages, saddles and other parts of the horse. This extensive collection of data, representing distinct periods, serves as a valuable resource for the study of the vocabulary and philological

studies, of the history of the Turkic languages. Navai's assertion that Turkish is characterised by a linguistic accumulation so extensive that it is devoid of almost all of these words serves to validate the claim that Turkic is a linguistically more robust language.

In the context of higher education, particularly within institutions specialising in Turkic studies or Central Asian history and literature, *Muhakamat al-Lughatayn* is frequently incorporated into academic curricula. Its inclusion in these curricula is purported to facilitate students' access to primary source material.

Conclusion

The book *Muhakamat al-Lughatayn* provides a comprehensive evaluation of the fundamental elements of the work, in addition to its role within the historical context of linguistic and cultural discourse in Central Asia. Because of its contributions to linguistics, literature, cultural studies and the history of language in Central Asia, *Muhakamat al-Lughatayn* is considered an important source for both academic study and teaching.

The impact of *Muhakamat al-Lughatayn* on language use, literary creation, cultural identification and even political discourse in Turkic-speaking countries has been profound. The lasting impact of this phenomenon underscores the enduring capacity of language to influence cultural identity.

The truly transformative impact of *Muhakamat al-Lughatayn* on the Chagatai language is an aspect that is widely acknowledged, and it is indeed exciting to observe the positive influence it has had. The work has been meticulously and excellently documented, and it is evident that it has had a significant impact on the cultural, educational and literary landscape of Central Asia. The development of Turkic literature has been greatly influenced by this pivotal work, as has its perception on a global scale.

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АЛИШЕР НАВОИНИН ЧЫГАРМАЛАРЫНДАГЫ ТИЛДИК КАРАЖАТТАР АРКЫЛУУ СТУДЕНТТИН КЕП МАДАНИЯТЫН ӨСТҮРҮҮ

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Аннотация: Макалада авторлор А.Навои — түрк жана перс тилдеринде жазган улуу акын, философ катары өзүнүн чыгармалары аркылуу бир нече кылымдар бою адамзаттын акыл-ой дүйнөсүнө таасир эткен автор катары илим жана маданият ошондой эле түрк адабий тилин өнүктүрүү тармагында чоң кызмат аткаргандыгын белгилейт. Анын поэзиясынын тили, таасири, көркөмдүк дарамети, терең философиялык ойлору жана гуманисттик идеялары азыркы күндө дагы актуалдуу болуп саналып, чыгармаларынын тили, сөз байлыгы, стили жана образдык каражаттары көптөгөн адабий изилдөөлөрдүн темасы болуп келгендигин талдоого алат. Ошондой эле А. Навоинин чыгармалары маданий мурас гана болбостон, окурмандардын кеп ишмердүүлүгүн өнүктүрүүнүн кубаттуу куралы болуп саналат. Анын чыгармаларында көркөм тилдик каражаттардын жардамы менен студенттердин кеп ишмердүүлүгүн өнүктүрүү окутуунун эффективдүү ыкмасы болуп саналат. Алар акындын чыгармаларын окуу аркылуу сүйлөө чеберчилигин, тилди терең түшүнүүнү жана адабий баалуулуктарды өздөштүрүүнү өркүндөтүү менен бирге, терең моралдык жана эстетикалык тарбия алат. Студенттер бул чыгармаларды окуп үйрөнүү аркылуу өздөрүнүн гана эмес, жалпы коомдун кеп маданиятынын өнүгүшүнө да салым кошо алышат деген сыяктуу ойлорун билдиришет.

Ачкыч сөздөр: кеп маданияты, баарлашуу, көркөм сөз каражаттары, кеп ишмердүүлүгү, маданият аралык коммуникация

DEVELOPMENT OF STUDENTS' SPEECH CULTURE THROUGH LINGUISTIC DEVICES IN THE WORKS OF ALISHER NAVOI

Abstract: This article examines the enduring intellectual legacy of Alisher Navoi, a prominent poet and philosopher who wrote in both Turkic and Persian, and whose works have significantly influenced human thought for centuries. His contributions to the development of science, culture, and the Turkic literary language are highlighted. The article emphasizes the continued relevance of Navoi's poetic language, its artistic potential, and the profound philosophical and humanistic principles embedded in his works. These elements remain vital to contemporary literary discourse. Additionally, the article discusses the rich lexical, stylistic, and imagistic qualities of Navoi's poetry, which continue to serve as the focus of extensive literary analysis. It is further noted that Navoi's works function as a cultural treasure and an effective pedagogical tool for enhancing speech skills. The use of artistic linguistic devices in his poetry offers an effective means of developing students' speech activity, contributing to improved linguistic proficiency, a deeper understanding of language, and the cultivation of literary values. The article asserts that through the study of Navoi's works, students can not only enhance their own speech culture but also contribute to the broader enrichment of societal speech culture.

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