

SPEECH CULTURE AND ITS LINGUISTIC CRITERIA IN THE VIEWS OF ALISHER NAVOI

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Abstract. This article analyzes the formation of speech culture and its linguistic criteria in the views of Alisher Navoi from a linguistic perspective. The study consistently highlights Navoi's interpretation of the relationship between language and speech, the role of speech in the communicative process, the use of words appropriate to the situation, logic, accuracy, and effectiveness as criteria. Based on the ideas in the works "Muhokamat ul-lug'atayn" and "Mahbub ul-qulub," aspects of speech culture such as normativity, pragmatic appropriateness, and stylistic compatibility are revealed.

Keywords: speech, language, oratory, speech effectiveness, communicative.

The personality and creative activity of Alisher Navoi demonstrate that in whatever field he engaged, he was a person of profound intellect who achieved remarkable results in that direction. His activities in the scientific, literary, state governance, and spiritual-educational spheres manifest as a prime example of Eastern Renaissance culture. For this reason, the ruler of Khorasan, Husayn Bayqara, particularly acknowledged Navoi's personality, evaluating him as a creator who revitalized the artistic and spiritual possibilities of the Turkic language and elevated this language to a high level in the realm of poetry and art. This assessment by the ruler emphasizes that the possibilities of language and expression are inadequate to fully convey the aesthetic and linguistic power of Navoi's work.

Navoi treated his native language with deep respect. He did not limit himself to artistic creation in expressing his love for his language and people. By authoring the work "Muhokamat-ul lug'atayn," he theoretically compared the capabilities of the Turkic and Persian languages and scientifically substantiated that the advantage in this regard also lies with the Turkic language.

The French scholar M.Bellin, who read this work, in his book written in 1861, describes Navoi's attention to his native language as patriotism: "The fact that Alisher Navoi proved the advantages of his national language with irrefutable evidence is a testament that he initiated patriotism among his people"[6,3].

As a statesman, he legally protected the Uzbek language, which has been proven to possess rich theoretical and practical potential. He patronized creators who worked in the Turkic language, elevated the status of the Turkic language in state affairs, and continually encouraged these efforts.

In his works, Navoi notes that speech is a rare tool that satisfies people's daily needs. In his work "Mahbub ul-qulub" while discussing preaching, he reflects on language etiquette, and in his work "Muhokamat ul-lug'atayn" he acknowledges the richness of the Uzbek literary language. He not only acknowledges but also emphasizes that language is a social phenomenon. The historical and cultural service of the word is incomparable, but the possibilities of language are revealed only in the process of speech. If there is no speech, the boundless possibilities of language and words remain unexposed.

Alisher Navoi's work "Mahbub ul-qulub" is a more perfect expression of his thoughts on the issues of speech culture (preaching). In this work, the poet expresses his ideas about the importance of language, its use, and the necessity of correctly reflecting the thoughts in the speaker's heart. Navoi pays attention not only to the form and content of words but also to considering the situation and circumstances in their use, encouraging clear, concise, and logical speech: ***"Voiz uldurkim, kim aning majlisig'a to'lib kirsam bo'shab chiqsun, kim bo'sh kirg'on bo'lsa to'lib chiqsun"***[1,16] (Translate: "The preacher is one who enters his assembly empty and leaves full, and enters full and leaves empty. The preacher who is a scholar and pious - from his advice emerges the wretched") that is, "the listener who enters the lecture with preliminary questions or certain knowledge on the topic should leave free from doubts and with clarified thoughts, and the person who does not have information on the topic should have mastered the necessary knowledge, concepts, and basic ideas by the end of the meeting", he emphasizes.

***Voizki, dastyorsiz o'lmas suxanguzor,
Anga yorodu munga ayolg'uvchi hukmi bor.
Tengri so'zin ayolg'uvchi bo'lmay dey olmag'ay,
Bir soz bo'lsa ham kerak ul qilg'ay ixtiyor [1,17]***

*(Translate: "Preacher, without an assistant the eloquent one won't perish,
He has the authority to help one and rule the other.
He cannot say that God's word cannot be interpreted,
Even if it's just one word, he must choose it carefully")*

This work demonstrates that the main function of speech is to convey the speaker's thoughts accurately, logically, and in accordance with the norms of etiquette. Along with the content and formal aspects of speech, Navoi defines its situational application, consideration of communication conditions, and being understandable, concise, logical, and impactful for the listener as integral criteria of speech culture.

In Navoi's views on the art of preaching, it is stated that the main task of the speaker is to satisfy the listener's need for knowledge, consistently answer their questions, and fill the educational gap. The qit'a concluding that the preacher's helper is the word, and even if one chooses a single word, it should be right, embodies Navoi's requirements for oratory. [3, 20]

“Saodatbaxsh ruhbxsh zulolig'a manba' ham til, ahli shaqovatlar nahs qabqabig'a matla' ham til. Tiliga iqtidorlig' hakimi xiradmand; so'ziga ixtiyorsizlaimi najand. Tilki fasih va dilpazir bo'lg'ay- xo'broq bo'lg'ay, agar ko'ngul bila bir bo'lg'ay” ya'ni “saodatbaxsh ruhning tiniqligi ham, baxtsizliklar yulduzining boshlanishiga ham til sababchidir. Tilga kuchi yetadigan inson aql podshosidir, so'ziga ahamiyat bermaydigan kishi esa la'natlangandir. Til ko'ngillarni olovlantiruvchi bo'lishi bilan birga, so'zlovchining dilidagini aks ettirsa yanada yaxshiroq bo'lar edi” [2, 94]. *(Translate: "The tongue is the source of the life-giving elixir of happiness, and also the origin of the unfortunate star of the wretched. A wise man has power over his tongue; a foolish man is at the mercy of his words. If the tongue becomes eloquent and pleasant - it will be better, if it becomes one with the heart" that is, "language is the reason for both the clarity of the blessed spirit and the beginning of misfortune. A person who has mastery over their tongue is the king of*

reason, and a person who does not pay attention to their words is cursed. It would be even better if the language not only ignites hearts but also reflects what is in the speaker's heart".

In Alisher Navoi's perspective, the concept of "language" is interpreted not as a static system, but as a phenomenon inextricably linked with the practical process of speech. The poet considers language as the primary means of producing speech and emphasizes that the correct or incorrect use of words in the communicative process directly affects the speaker's social and moral standing. In this sense, the rudeness, inappropriateness, or irrelevance of speech is assessed as a factor causing not only aesthetic but also social harm to the individual.

Navoi promotes an important criterion of speech culture: not hurting one's heart with words, which entails caution, gentleness, and politeness in communication. These views demonstrate that speech can be understood not only as a means of conveying information but also as a moral mechanism that balances interpersonal relationships. The poet himself exemplifies these principles in his personal life and social activities, creating a high standard for the culture of gentleness and politeness.

The influential potential of speech is also interpreted in Navoi's work as a means of resolving social conflicts. One of the central ideas in the poet's views is that through good, thoughtful, and responsible words, it is possible to find solace for people's pain, mitigate conflicts, and achieve compromise. This perspective theoretically substantiates the diplomatic and mediative function of speech culture.

It is precisely due to this communicative and diplomatic potential that Navoi's oratory skills were effectively utilized in the practice of state governance. In particular, the ruler of Khorasan, Husayn Bayqara, wisely leveraged Navoi's personality and speech competence in resolving political and social issues. This situation clearly demonstrates the role of speech culture in shaping professional and institutional image.

"Language is created by the people, but those who refine and make it artistic are the masters of the word. A writer's linguistic taste and talent are determined by how well they can harmonize elements of literary and colloquial speech" says the

poet N. Rilenkov[7]. From this perspective, recognizing Navoi's contributions to the formation and development of the Uzbek language, he is rightfully glorified as the founder of the old Uzbek language.

In conclusion, we would like to emphasize that we have only partially touched upon one aspect of Navoi's work. Navoi's creative output and activities are a bottomless ocean. Understanding it and continuing his great works is both an obligation and a duty for every generation.

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