

## HAZRAT ALISHER NAVOI - A GREAT REPRESENTATIVE OF THE ART OF SPEECH

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### ABSTRACT

This article deals with the study of the rich and diverse creative heritage of Hazrat Alisher Navoi, a great representative of the art of speech, a scholar who has written in all genres of fiction, the article presents the way how the heritage of Alisher Navoi was investigated by the scientists from different parts of the world; then the article shows tasks in the processes of promotion of the works, the poet's reflections on those engaged in artistic expression and the analysis of his views on speech culture is highlighted.

**Key words:** beauty of speech, artistic word, culture of speech, speech delicacy, narrator, toady, reception at the king, word artist, sultan of the science of thinking, periodic event.

### INTRODUCTION

The President of the Republic of Uzbekistan Shavkat Mirziyoyev noted that it is important to recognize that: *“Every country, every nation in the world is strong, first of all, with its intellectual potential, high spirituality, and in this context the great figure of the Uzbek people is Alisher Navoi - a powerful representative of the Turkic people”* [Mirziyoyev, 2020: 1].

One of the most important tasks today is to fully study the rich and diverse creative heritage of Alisher Navoi, to widely promote his works and to perpetuate the memory of the scientist. After all, there is a great interest in studying the works of the great thinker not only in our country but also abroad.

### METHODOLOGY

Alisher Navoi is an artist of words, a *sultan* of thought, a great poet. Today, many research studies are being conducted in the field of Navoi studies, scientific conferences are being held at the national and international levels. At the same time, we know that in higher education institutions, in particular, clubs, courses and trainings organized to immortalize the memory of the great figure, the installation of statues of the scientist in our country and a number of foreign countries, the full publication of works, the construction of architectural monuments in city centers. This is one of the most

important activities of the day. In particular, the foundation of the cultural monument erected in the Alley of Writers was laid by the Hazrat Navoi complex.

In order to celebrate the 580th anniversary of the great Uzbek poet and thinker Alisher Navoi, who left an invaluable artistic, spiritual, scientific and historical heritage for the peoples of the East, the President of the Republic of Uzbekistan made a resolution under the number of PD-4865 at October 19, 2020 “On the 580th anniversary of the great poet and thinker Alisher Navoi”.

The greatest thinker of his time - linguist, author of original moral-aesthetic, religious and philosophical ideas, statesman Alisher Navoi during his lifetime donated his unique, inimitable creativity, cultural value that is valuable to the Turkic peoples.

The study of Navoi’s work is equivalent to being aware of the works of the great thinker, the schools he created, the periodical events and happenings.

Alisher Navoi’s language and vocabulary require perfection. Because Navoi’s world is so unique, it can be considered as the boundless ocean. Scientific research on the language of the poet’s works, theoretical views on this issue in Turkic studies, the views expressed in the author’s pamphlet “Muhokamat-ul-lug`atayn” and other works help to describe the general and important points of the Navoi linguistic world [Borovkov, 1946: 92 ].

It is very important to study the works of Alisher Navoi, to get acquainted with his mysterious linguistic world [1-4]. Alisher Navoi’s poems, prose works, his religious, historical, philosophical and educational treatises are the embodiment of all the power and majesty in the imagination of any person. Alisher Navoi is the whole Turkic world, a unique figure in world literature. His legacy, the poet’s own *beauty of speech*, in his own words, his thoughts are dear and revered by all people. Navoi’s legacy is especially valuable to us [Edition 6, 1947].

The culture of speech, literature, language and social ideas inherited from Alisher Navoi play an important role in shaping the worldview of young people. His creativity and ideas about the culture of speech - raised him to the level of a speaker. His name is among the great writers of the East, such as Ferdowsi, Nizami, Jami. The artist brought Uzbek literature to the level of the great literature created by these geniuses.

It is well known that speech etiquette, the culture of communication, interpersonal relationships - all of this is born and carried out through speech. The impact of a lively, profound word is reflected in its ability to delight people. From the earliest examples of written literature to the present day, the great power of the word has been praised in almost all of the works that have been created and are being created. The power of the living word is also recognized in the works of Alisher Navoi:

*“Body is a word for a garden,  
The spirit is the fruit of the Ash'arite”*

Thoughts on the culture of speech and the linguistic and methodological features of speech are expressed in many works of Alisher Navoi.

Alisher Navoi's account of the speakers raises the question of why the poet was interested in preachers and why he studied their work.

Alisher Navoi himself was one of the most eloquent, eloquent poets of his time. His interest in the subject of preaching shows that he had an extremely deep knowledge, and that he increased his knowledge by studying various secular sciences [Dictionary, 1961: 265].

Indeed, before studying a problem, having theoretical knowledge on that issue means being able to solve it correctly.

Alisher Navoi also conducted a theoretical analysis of preaching. The poet divides those who are engaged in artistic expression into “*nadims, qissagoys, masalgoys, badihagoys, qiraatkans, problemogoys, preachers, goyandas, maddohs, qasidahs.*”

According to Navoi, they should have a strong, pleasant and attractive voice. They need to be well versed in how to make a passionate speech in public, able to focus on their own words, their own speech[5-7].

Alisher Navoi's views on speech culture and rhetoric are reflected in his profound thoughts on language, speech, rhetoric, speech culture, speech etiquette, speech elegance. According to Prof. Ernst Begmatov, in the poet's interpretations of the etiquette of speech:

- 1) speech, its oral and written form;
- 2) masters of speech activity;
- 3) ways of occurrence of speech;
- 4) speech styles;
- 5) meaning and form in speech, their harmony;
- 6) speech tone; his appearances;
- 7) speech etiquette;
- 8) problems such as speech subtlety (aesthetics) were mentioned.

According to this author, Alisher Navoi divided the speakers into two groups - speakers of positive quality and speakers of negative quality, based on their speech perfection and the purpose of speech[8]. The author describes the speakers of positive quality in more than 80 phrases, such as “pubertal slogan, spring, *gugarposh, durbor, noktadon*, magic, sweet, sweet”.

The study of the work of our talented preachers who lived in the past is of practical importance even today. It is very important to study the heritage of Alisher Navoi in the history of speech culture.

The skillful use of language resources, the ability to apply them to the content of the text, to subordinate them to the main goals and objectives is the culture of speech[9].

At the same time, Alisher Navoi is a man of eloquence and unique abilities. In his artistic and scientific works, Alisher Navoi paid special attention to the problems of the Turkic language, its relationship with other languages, the most delicate artistic possibilities of Turkish speech[10].

Speech culture dealt with issues of speech activity ethics, especially the *linguistic* and *extralinguistic* criteria for selecting the means of providing a linguistic culture. In studying the current problems of speech culture, its etiquette, Alisher Navoi often paid special attention to the artistic means of ensuring the accuracy and expressiveness of speech, the greatest conformity to its purpose. At the same time, the poet condemns situations that contradict the culture of speech and the etiquette of communication encountered in particular.

From this point of view, Navoi's views and opinions on the study of speech culture can be divided into two main groups:

- 1) means to serve the culture of speech, its ethics and aesthetics;
- 2) listed the negative phenomena that violate the culture of speech, the rules of morality.

By studying the poet's thoughts on the features and means of perfecting speech, we can divide them into two more subgroups:

- 1) linguistic requirements of speech culture;
- 2) rules of speech etiquette.

The poet's works also contain general statements concerning both sections. Alisher Navoi talks about:

- 1) the need to treat language with respect and care, to appreciate it, to protect it;
- 2) to study the infinite possibilities of language resources, to master them. conscious approach to language, use of its potential for good purposes.

Enjoying the incomparable power of the living word is one of the characteristics of the Uzbek people. Scholar Alisher Navoi is a genius who has brought the art of beautiful and impressive speech, the art of eloquence, to the highest level [Oratory and its linguistic-methodological means, 2007].

One of the most important tasks today is to thoroughly study the rich and diverse creative heritage of Alisher Navoi, to widely promote his immortal works in our country and abroad, and to immortalize his memory[11].

The first information about the work of the great poet in France began to appear in the second half of the XVII century. However, the systematic study of the work of the thinker began in the XIX century - a time when the science of Oriental studies has accumulated sufficient resources, developed research methods. Such orientalists as

D'Erbelo (1625-1695), Sylvester de Sasi (1758-1838), E. Kartmer (1792-1857), Fransua Belen (1817-1877), Pave de Kurteyl (1821-1882) and Lusen Buva made a great contribution in terms of the work of decision-making and development of French Navoi studies.

The works of Bertelmi de Molenville D'Erbelo, a well-known orientalist and the author of the famous Oriental Library, provide the first information about the life and work of Navoi. D'Erbelo published a three-volume study based on Arabic, Persian, and Turkish manuscripts that introduced French readers to Oriental literature. D'Erbelo provides information about the work of Alisher Navoi in the first and third volumes of his research. This small article entitled "Navoi" included in the first volume allows us to recognize D'Erbelo as the first propagandist of our great poet in France. In the article, the French researcher tells about Navoi's social status, his prestige among the people of Khorasan, describing him as a great poet and thinker. He gives detailed information about the library, which was founded by the poet in Herat and later bequeathed to the historian Khandamir. This article will also explain the meaning of Alisher's name to the reader[12]. In the third volume of his book, the French scholar praised the Uzbek poet as follows: At the same time, he lists four Turkic (old Uzbek) devons of Navoi. Such brief and accurate information served as the main source for European and French orientalists until the nineteenth century.

## DISCUSSION

Navoi's name is also mentioned in the research of Sylvester de Sasi, another French explorer after D'Erbelo, the founder of the eastern school. As the 19th century Russian scholar Mikhail Nikitinsky put it in his dissertation [Amir Nizamiddin's position in the state and literature. SPB. 1856, p. 3] Sylvester de Sasi wrote a major work on the life and work of the founders of Uzbek literature, based on information from the Samarkand State and Som Mirzo. In this study, he emphasized the versatility of Navoi's work and his contribution to the development of his national literature. In particular, he writes of the poet: "Alisher was a political figure and a well-known poet, who wrote in all genres of fiction and was a scholar of literature."

Sylvester de Sasi narrates Navoi's biography in more detail than D'Erbelo, but in his book he gives only a dry list without any scientific critical commentary on the poet's works.

Katrmer Etienne Mark, a professor of Semitic languages at the College de France, a scientist famous for his works, and an extraordinary intellectual, made a great contribution to the promotion and dissemination of Navoi's work in France.

An article in Brockhaus and Efron's encyclopedic dictionary states that [SPB., 1893, vol. 5, p. 363] writes of the "enormous erudition" of the Russian orientalist

Berezin Katrmer, who was "extraordinarily intelligent in the analysis of details." V. V. Barthold, on the other hand, evaluates the introduction written by a French scholar to a study on the history of the state established in Iran during the Mongol period, saying that it is "as perfect as all of Katrmer's research" [V. V. Bartold. Works, Volume VIII, p.272].

In 1841, M. Katrmer published a chrestomathy on Eastern classical literature, which included Navoi's *Muhokamat-ul-lug'atayn* and *Tarikh muluki Ajam*. Both works were first published in Europe on the basis of Navoi's manuscripts kept in Paris. Later, the scientist drew up a detailed plan for the publication of the works of the Uzbek thinker in French, but this plan did not materialize due to the death of the researcher.

D'Erbelo's work should not be seen as a gap in the study of Navoi's work in France. The available facts show that this process continued uninterrupted. In particular, the famous French writer and philosopher Jean-Jacques Rousseau, who lived in the XVIII century, as a huge fan of Eastern classical literature, knew Navoi *devons* well, as well as Turkish translations of rare monuments of Oriental poetry (for example, the Turkish translation of Saadi's *Gulistan*, etc.).

Thus, the process of spreading Navoi's works in Europe is much more complex and multifaceted. It is noteworthy that Alisher Navoi was one of the most famous and influential poets of his time, and the creative sphere of the writer was studied by foreign scholars. Lucien Bouva continued the work of French orientalists in the study of the life and work of Navoi. At a conference of orientalists in Paris in 1902, he gave a detailed account of a newly discovered manuscript copy of *Muhokamat-ul lug'atayn*. In 1926, Lucien Buva published an article in the magazine "Asia" about the culture, art, architecture and literature of the Timurid period, in which he gave a brief biography of Navoi and a list of works by the poet. L. Grandpa describes Navoi as a humble, humane man who did not aspire to a higher title and career. He emphasizes the poet's *kyong-encompassing* noble activity and lists the buildings he built in Herat. L. In 1927, Buva's book, *The Mongol Empire*, was published. One chapter of this work deals with the work of Alisher Navoi. V. V. According to Barthold, L.A. Buva does not turn to new sources this time, he still relies on the original works of Mirkhand, Khandamir, Babur and Alisher Navoi.

V. V. Bartoldning L. Despite his critical assessment of Buva, the research of the French orientalist is important in popularizing the work of the founder of Uzbek literature among the French and European public. French orientalists, especially L. Buva's books attracted the attention of scholars to a more thorough scientific study of Navoi's work.

Alisher Navoi was a great poet, thinker, public figure and statesman of the Turkic peoples, who left his mark on history, inheriting his works in Persian, Arabic and Turkic

languages. Thanks to the Turkic-speaking artist, Navoi is a mature ancestor of the literature of many Central Asian peoples in intercultural relations.

Alisher Navoi's most famous work, *Hamsa*, is one of the works written in honor of Nizami Ganjavi, a classic of Persian poetry. Alisher Navoi is a genius who left delicate thoughts in both science and enlightenment. Navoi recognized that science is one of the most beautiful and necessary qualities of man, that the most important duty of every person is to acquire knowledge. According to Navoi, in order to master science, every young generation should study hard: "When you are young, you should accumulate knowledge, and when you grow old, you should spend it", said Navoi. Alisher Navoi memorized many poems from a young age, including Farididdin Attor's "Mantiq ut-tayr" ("Bird's speech"), which he read freely from childhood. Alisher Navoi also paid great attention to the issues of public speaking, and in his time opened several cell-schools, where he took care of the students. During his stay in Astrobod, Alisher Navoi sent letters to King Hussein Boykaro with a proposal to open schools for boys and girls, and personally initiated the construction of madrassas. According to Navoi, science brings light to the people, shows them the right way, and therefore repeatedly tries to educate the younger generation. He opened a school near his *Ikhlosiya* madrasah, created the necessary conditions for the education and upbringing of children, and allocated the necessary funds for this.

In-depth study and popularization of Uzbek literature and culture on the example of Alisher Navoi's rich literary heritage is more important than ever.

## RESULT

Alisher Navoi expressed his views on education by creating positive images that represent a more harmonious person. His views on the issues of science, enlightenment and ethics are reflected in his scientific, philosophical and didactic works. The great artist and thinker Navoi expressed his views on the education of young people in several works, including his epics "Hayrat ul-abror", "Farhod and Shirin", "Layli and Majnun" are among the philosophical and educational epics. In these works, Navoi paid great attention to his philosophical, socio-political and educational issues [Alisher Navoi's works, 2021]. Evil traits are condemned in the epic, and cases of hypocrisy and hypocrisy are sharply exposed. In particular, Navoi praises the qualities of generosity, decency and humility, respect for parents, honesty and integrity, the benefits of science and humility. Several chapters of *Hayrat ul-abror* are devoted to morality and education. In the sixth article of this epic, Navoi praised manners and humility and expressed his valuable views on education. In this play, arrogant and obscene people are condemned. In the article of the epic, the poet thought in detail about the upbringing of the younger generation, its upbringing, education and puberty, as well as the responsibilities of

parents in this regard. The poet urges young people to serve their parents, to respect them, to always be kind to them, and to equate parents with the moon and the sun. These include bowing down to one's parents with respect, saying, "Sacrifice your head to the spoon, and give your body to the charity." your loved ones say.

## CONCLUSION

In-depth study and popularization of Uzbek literature and culture on the example of Alisher Navoi's rich literary heritage is more important than ever. Alisher Navoi expressed his views on education by creating positive images that represent a more harmonious person. His views on the issues of science, enlightenment and ethics are reflected in his scientific, philosophical and didactic works. The great artist and thinker Navoi has expressed his views on the education of young people in several works[13].

Studying the works of the great artist, expanding the scope of young Navoi scholars - teaching them the history and content of the poet's perfect works - is a step towards national progress.

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