



Research Article

CHARACTERISTICS OF THE SCIENTIFIC STYLE IN THE WORKS OF "MUHAKAMAT UL-LUG'ATAYN" AND "MEZON UL-AVZON"

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ABSTRACT

We dedicate the article to revealing the characteristics of the scientific method in Alisher Navoi's works "Muhokamat ul-lug'atayn" and "Mezon ul-avzon". In it, they show these features with the help of concrete examples, Navoi contributed to the formation of the scientific method in the Uzbek language.

KEYWORDS

Style, scientific style, functional style, accuracy, clarity, brevity and conciseness, polemical pathos.

INTRODUCTION

Alisher Navoi contributed greatly to the development of scientific prose in the Uzbek

language with his works "Muhokamat ul-lug'atayn" and "Mezon ul-avzon". Scientists who



Due to the new principles of the period and the consistent policy in this regard, most of the creators who started to write in their native language do not have deep and reasonable scientific knowledge about the features of the Turkish language. because they could not use its rich possibilities, they could not achieve significant success, and their writings did not gain fame among Turkish literature lovers, on the contrary, they caused various objections. There were also those who misunderstood the above circumstances and interpreted it as a defect of the Turkish language.

Alisher Navoi felt the need to study these aspects of the literary and linguistic processes of his time, to show their causes and consequences, to explain their essence to the public, first to Turkish artists, and to deepen the knowledge of Turkish artists about their own language, to make them feel the subtleties of the language. He realized they need to be taught to do, and without this, they cannot succeed in artistic creation, and the further development of the Turkish language and literature is also impossible. These were the factors that caused the creation of "Muhokamat ul-lug'atayn". "Muhokamat ul-lug'atayn" is a unique work that has no parallel in the philology

of that time, according to its goals and objectives, its essence and content, and the ideas it puts forward.

As in "Muhokamat ul-lug'atayn", in "Mezon ul-Avzan" the characteristics of the scientific method arose in connection with the determination and resolution of goals and tasks. We created this treatise intending to familiarize Turkish-language literary people and lovers with the rules of aruz, and, as academician Izzat Sultan correctly pointed out, adding additions and innovations to aruz, enriching it [3-429]. It is known that Arab scientists founded the theory of Aruz. It was later developed by others, particularly by Persian writers. Naturally, both the Arabs and the Persians examined Aruz on the example of their literature, and the features of Turkish Aruz were neglected. One of the main reasons that prompted Navoi to write "Mezon ul-Awzon" was to fill this gap in the science of aruz, and his innovations in aruz can be seen mainly in this matter. We see in the treatise the author's broad and sophisticated approach to the issue, the reasons for writing the work, and the goals and tasks set by the author are related to the needs of the time, the development of Turkish literature, and the development of the science of aruz.

Systematization of scientific knowledge related to the field and the views of the author and presented to the reader in a systematic way, accuracy and clarity of the statement, consistency, justification and proof of opinions, confirmation of information and facts, and for this purpose, referring to various sources and works, proving one's opinion with the help of examples, the presence of scientific analysis - all these are components of the scientific method, which are characteristic of both treatises of Navoi. In "Muhokamat ul-lug'atayn" the existing knowledge about language - from the emergence of languages to their characteristics - is systematized in this way, and then the views, analysis and conclusions of the author are stated, while in "Mezon ul-Avzon" the knowledge and existing views about the science of aruz are systematically presented. will be presented, then Navoi's scientific observations and news will be given. This form of creating and organizing a scientific text has been preserved and is used in the scientific tradition.

The characteristics of the scientific method are manifested not only in the general structure of the text, but also in its internal structure, in the construction of sentences and sentences, and in

the form of expression of thoughts. These places show that Navoi understood well that the scientific method requires accuracy, clarity, and conciseness and strove for it. A vivid example of this is the explanation given of the meanings of various words in "Muhokamat ul-lug'atayn". They are all short and blunt. For example, the meaning of the word "brow" is explained as "Between the eyes and eyebrows". The words "ingramak" and "singramak" are interpreted as follows: "And ingramak and singramakki are hiding in pain, crying softly, and there is little difference between them." We can see that the explanations given to the words siktamak, inchinkirmak are more compact and concise, and at the same time clear: "And siktamakkim, I am exaggerating in tears"; "Inchkirmak ul inchka is to cry with flour." "Muhokamat ul-lug'atayn" and "Mezon ul-Awzon" also contain definitions of language and literary concepts. They meet the main requirement for a scientific definition, that is, they fully reflect the essence of the phenomenon or concept being described. For example, in "Mezon ul-Avzon" the concept of taqti' is defined as follows: "The taqti of the poem is composed of andindurkim, the verse is different from each other, and every part of the verse is equal, the afo'ilidin of the bay is united, the bayt is in the sea" [4 - 551] .



One of the characteristics of the scientific method in "Muhokamat ul-lug'atayn" is that analysis takes a large place in it. This is a purely linguistic, grammatical analysis.

The author analyzes the composition of words, and their semantic features, and uses the method of comparison to reveal several possibilities and qualities of the Turkish language, which make up valuable pages of the work. In these places, Navoi, as a great creator, feels the subtlest aspects of language, and as a scientist, he has a linguistically correct, scientific approach to language phenomena.

Explaining the range of issues mentioned above, and expressing one's scientific thoughts and views on them, certainly required the use of words and terms belonging to a certain layer of the language. We used a large group of such words in "Muhokamat ul-lug'atayn". Among them, we should note that there are words and terms related not only to linguistics but also to literary studies. The reason for this is that, as researchers have shown, Navoi does not examine language separately, but studies other social phenomena, first, in an integral connection with literature. The brochure contains a huge layer of functional style words. Among them are speech,

language, mutakallim, takallum, soz, kalam, alfoz, zasad, mani, bayan, mazhar, mani adosi, taqrir, nav', qayil, furui, mansha', eloquence, balogat, alfoz and to make a speech, exaggeration, wazi' . chapter, mufolaa chapter, attach, verb, two participle verbs, foreign language, ado and many other words, phrases, terms.

Words and terms belonging to the functional style form a large group in "Mezon ul-Avzon". The article by Berdak Yusuf, a linguist, describes them in detail and lists them. Therefore, we did not stop here [5 – 28-29].

Another important aspect of the style of "Muhokamat ul-lug'atayn" is the fact that the work is written in a discursive spirit, with the presence of polemical pathos in it. This is natural since the treatise aims to change the stereotypes about the Turkish language in the minds of the society, and scientific and literary circles of the time of the author, to reject the existing views. It is known that discussion and polemic require a specific tone, expression, and style. In addition, the author is not enough for a polemic, there must be an opposing side as well. "Muhokamat ul-lug'atayn" has such a side - an opponent. In relation to the opponent, Navoi uses the words "mudaiy", "khasm". In addition, Navoi Forsigoy

also writes about Turkish begs and they are also close to the opponent. During the presentation of his scientific observations, views and conclusions, the author always refers to the opponent, taking into account his logic and position. Proving his ideas with strong logic, irrefutable arguments, and numerous examples, Navoi tries to leave no chance to the opponent, to completely defeat him in the debate, to "bind" him in Navoi's own words. For example, before giving examples to confirm his opinion about the hundred verbs presented in the treatise, he writes: "For example, let's study and fix a few of these hundred verbs so that it becomes an obligation in the conversation so that he compares others to the world" [6-516].

With his own thoughtfulness, Navoi takes into account objections that may be expressed by the opponent in "Muhokamat ul-lug'atayn" and answers them in advance. For example, in order to avoid objections that his opinions about Persian and Turkic languages are caused by his inclination towards Turkic and his lack of familiarity with the Persian language and its features, he specifically dwells on this issue:

"I don't know the meaning of these words and I don't think that they are false, I exaggerate in the description because my taste is gentle to the

Turkish language, and I insist on negation and negation for the sake of my relationship with the Persian language. He is free to not know better..." [7-527].

Navoi makes a wide and detailed comment on this matter, and thus his great knowledge of the Persian language and literature, and his skill in Persian poetry is recognized by everyone, and therefore, he has a moral right to compare Turkish and Persian, to comment on one or another aspect of them, with no He emphasizes that there is no room for objection: "The status of the poor man with a rich word, and a strong testimony, and a strong testimony, has been fixed and clear in the Persian and Turkish verse of this science. If I translate one of them again that this category does not support anyone. There should be no other proverbs and sayings..." [8-533].

In the spirit of debate and polemical pathos require a certain level of emotionality. In order to ensure this, Navoi uses rhetorical tools. "Oh! - he exclaims when he writes about the word sipkaram, - What can they do in Persian poetry with the meaning of the word sipkaray? Or in another place, he writes: "Persigoy Turkish begs and mirzods, if they wish to be blessed in Persian, they will do it, Oyo, what kind will they do?"



Navoi's use of rhetorical questions and other tools in "Muhokamat ul-lug'atayn" was noted by the linguist Ganijon Abdurakhmanov in his article entitled "Some comments on the style of Muhokamat ul-lug'atayn" [9-54]. But he thought that it was not typical of the scientific method. It seems that the teacher here refers to the neutral style typical of most scientific texts. But in the history of science, there have been sharp debates and conflicts of opposite points of view, and there are articles and works written in connection with this. Only neutral style is not typical for them. In such texts, not only rhetorical questions, and addresses, but also a number of other tools specific to the artistic style, including pitching, irony, cutting, sarcasm, and etc., are used. Their tone and tone are also different from those of neutral scientific texts. Researchers investigating the scientific method should take this into account.

It can be seen from the above that the great writer, who knew well the characteristics and requirements of the scientific method, created deep and mature scientific works. It is necessary to learn them and use them because they have not lost their importance even today. Going deep into the content of these treatises allows us to clarify

many issues, deepen our knowledge, and correct our mistakes. Here I would like to give an example. There are four words "bor" in the Uzbek language: the word "bor" meaning existence, the word "bor" which is a command verb, the word "bor" meaning load, and the word "bor" meaning fruit, samar. In "Muhokamat ul-lug'atayn", Navoi notes that there are many homonyms in the Turkish language, he cites the word bor as an example of Turkish words with four meanings and writes: one meaning is existence and one meaning is a command to go and one meaning is the burden and one meaning is fruitful". Now, our linguists believe that the two words "bor" meaning presence and command verb are Uzbek, and the two words "bor" meaning load and fruit, fruit are Persian according to their etymology. This is how it is given in the explanatory dictionary of the Uzbek language. It turned out that Navoi wanted to prove the wealth of the Uzbek language at the expense of the words that came from the Persian language! No, not at all. From Navoi's words about the four meanings of the word "have", it is understood that all four meanings are Turkic. If you really pay attention to the meanings of these words, it is not difficult to understand that both the word "bor" meaning load, and the word "bor" meaning fruit, fruit, were



formed by transferring meaning from the word "bor" meaning existence. A load is something that a person has in his hand or on his shoulder in a cart (on a horse, donkey, camel, cart). Fruit is the fruit that is on the tree. Due to the transfer of the meaning of existence, two words meaning burden and fruit were formed. A certain role was also played by the language's tendency to economize. People did not mention the names of the loads, but said: "take everything, put everything down" in the meaning of taking or unloading what you have, and thus the meaning of load was transferred to the word "bar".

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