

LANGUAGE IS A MEANS, SPEECH IS A PROCESS

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ANNOTATION

This article explains the views of the great thinker Alisher Navoi on the role of language and speech in society and the magic and charm of the word. The essence of the culture of speech is highlighted, and the main object of study in the work is the work "Mahbub ul-qulub".

Key words: language, speech culture, word art, preaching science, oratory, etiquette.

In his works, Navoi noted that speech is a unique tool that meets the daily needs of people. In Mahbub ul-Qulub, preachers reflect on the etiquette of language, while in Muhokamat ul-Lughatayn, he acknowledges the richness of the Uzbek literary language. He not only acknowledged, but stressed that language is a social phenomenon. The historical and cultural function of the word is incomparable, but the possibilities of language are revealed only in the process of speech. If there is no speech, the infinite possibilities of language and speech will not be realized. Majolisun-nafois also contains personal comments on the role of the word in the lives of preachers. In the work "Nazm-ul Javohir" it is said that the word is a powerful tool, it is a vital necessity. It is known from history that Navoi himself was a skilled orator and with his sweet words, sharp thinking, which took place in the hearts of the people, and in his works, sweet words that benefited the people, took place in the hearts of the people. about the need to learn how to speak, to compose beautiful and fluent speech stated excellent ideas.

From time immemorial, special attention has been paid to the art of speech, oratory, and the culture of speech focused. Western scholars in this field are influencing people with their words expressed his views on the art of persuasion and persuasion while in Eastern thinkers, on the contrary, they recognized the culture of speech, mainly as a culture of conversation, a culture of listening. Hazrat Navoi, the sultan of the realm of words, in his works provided valuable information about the culture of speech and speech. Navoi's views on linguistics and rhetoric are expressed not only in Muhokamat ul-lugotayn, but also in Hamsa, Chor Devon, Ghazal, Rubai, and Qitani.

Husn jamoli yo 'q odam shirin so 'z bo 'lsa,

Go 'zal va shirin so 'zi bilan barchani qo 'lga oladi.

This verse is quoted in Navoi's Mahbub ul-Qulub, which calls on thinkers to be polite. We know that grapes can be used to make both molasses and wine. The language is the same. That is why in the wisdom of the people we see such wise sayings as "Get out of the scabbard with a bad word, get out of the snake's nest with a good word." It is true that our great scientist used this wisdom in his works.

Navoi understands the need for language to grow and develop, to adapt to the needs of society, and languages interact.

confuses. Navoi emphasizes that human speech is innate. Alisher Navoi's "Mahbub ul-Qulub" is a more complete expression of his views on the culture of speech. Because in this work, the poet expresses his views on the importance of language, its use, the need to accurately reflect the thoughts of the speaker.

"Saodatbaxsh ruh zuloliga matla` ham til. Tilga iqtidorlig`-hakimi xiradmand, so`zga ixtiyorsiz-layni najand. Tilki fasih va dilnazir bo`lgay, xubroq bo`lgay agar ko`ngil bila bir bo`lgay" deb yozadi Navoiy.

Meaning: "The source of the clarity of the blessed soul is also language, misfortunes

The reason for the beginning of the star is also the language. He who has the power of the tongue is the king of the mind: he who does not pay attention to the word is cursed and lowly. It is better if the language is beautiful and inspiring, but it reflects the heart of the speaker. When Navoi meant language, he meant speech. He emphasizes that language, that is, the word, with its many good qualities, is a material for speech, and that the roughness and inappropriateness of speech convey the necessary message to the speaker.

In another place, Navoi said, "When you speak, take into account the circumstances, the interlocutor. Don't say the wrong thing." That is, when preaching, future listeners must take into account the age, gender, worldview, profession, and circumstances of the audience. For example, a speaker may not be able to communicate his or her views equally to professionals and non-experts. This is because differences in people's interests and professions lead to different perceptions of the content of speech. Therefore, the speaker should also consider the possibility of some.

Another example: "... bir deganni ikki demak xush emas, so'zchi takror topdi dilkash emas". Navoi says repeating the word can lead to speech impediments. Reduces the impact of ideas and reduces the value of words. Also, let Navoi be one and the same. Always tell the truth, teach honesty, conciseness and accuracy so that your speech is honest.

About the etiquette of speaking in a soft, pleasant, juicy voice, not to speak without thinking: "*Tildin azubat diltisanddur va miynat sudmand. Chuchuk tilki achig'liqqa evruldi, zarari oni bo'ldi. Chuchuk so'z sof ko'ngullarga nushdir... So'zni ko'ngulda pishqormaguncha tilga kelturma, harnakim ko'nglungda bo'lsa, tilga surma*". This means that the sweetness, sweetness and softness of the tongue are beneficial. When a sweet tongue becomes bitter, it harms the listener. If they make vodka that intoxicates the blood, it becomes unclean. Pure words are sucked by pure hearts ... Do not say the word until it is cooked in the heart, do not say any thoughts that are in your heart. The purpose of the speech is to express an opinion: "But the purpose of words and lessons is meaning."

You need to think it through, refine it, organize it, and then speak. Otherwise, default is preferable. "So'zni ko'ngulda pishqormaguncha, tilga keltirma, har nakim ko'ngulda bo'lsa tilga surma..." Language is a weapon of speech with so much honor. If speech is mispronounced, it is a disaster for the tongue.

Chapter 24 of the work "Mahbub-ul Qulub" by the poet, who was seriously engaged in the theory of speech, is devoted to " *voiz uldurki, majlisg'a kirgan to'lg'ay va to'la kirgan holi bo'lg'ay* ". Navoi himself raised the art of public speaking to a high level. He wrote: "Tilga ixtiyorsiz-elga e'tiborsiz" or "Ma'dani inson gavhari so'z durur, gulshani odam samari so'z durur" said.

In "Mahbubul-qulub" there are such wise sayings as "It is the work of a fool to say what comes into his mouth", "Say what you say, come back from what you do not say", There are a lot of words and proverbs. Navoi also creates bytes with the same content. According to the poet, the word has the power to resurrect the dead:

Ham so'z ila elga o'limdin najot,

Ham so'z ila topub o'luk tan hayot.

Sometimes, in a word, a living being, a healthy person, can become a lifeless corpse. A lie has the same power:

O'luk gar andin erur joni pok,

Valekin tirikni ham aylar haloq.

According to Navoi, a lot can be done with sweet words. Bitter may, boda is also transmitted with a sweet tongue. Even by "expressing a sweet word to the people," he becomes "a heavy burden to everyone," no matter who he is. The language of our people gives such ratios as "tongue is poison", "tongue is poison" to those who are bitter and hurt the human heart. Everyone withdraws from such people. He does not want to talk sincerely, on the contrary, he is forced to act only when necessary. Navoi rightly emphasizes the need for "analysis" of people with "bitter words, anfos":

Har kimki achchiq bo`ldi so`zi, anfosi,

Bor suhbatidin xalqning istig`nosi.

There are also rules of speech. "Because there are so many words of ignorance" - too much talk is ignorance, the cause of ignorance. It is necessary to say the word as short as possible, no matter how sweet it is. There is a word that is true and true. There are lies and deceptions. The identity and character of the people who speak in the teachings of the poet are revealed not by his appearance, but by what he says. Expressing every thought that comes to mind leads to frustration. Talking in vain, in vain, and in mockery hurts oneself. Causes the tongue to cut. The word should be cooked in the heart, meditated on, and then "spoken." Everyone's word reflects his heart. The poet wants to say:

Senga bor esa so`z bilurdin mazoq,

O`zim sari boqma, so`zim sari boq.

What does Navoi mean by "word"? Professor A. Hayitmetov writes: "Navoi uses the word" word "in many ways in his works. Under the term "word" he understands all the spiritual wealth of mankind - both a language that is a separate social category, and philosophy and fiction, which are forms of ideology, and often do not differ from each other. "

When talking about the "word", Navoi takes into account the following:

1. In the sense of words.
2. In the essence of speech, speech, speech.
3. In word-artistic creation, as a means of shaping the content.

According to Navoi, the role of the word (language) in human life is incomparable. He is the element that signifies the humanity of man, that he is superior to all living beings. The greatest blessing of Allah to mankind is language:

Tengriki, insonni qilib ganji roz,

So`z bila hayvondin anga imtiyoz.

God created man as a treasure trove of secrets. It is a miracle.

The difference between the "privilege" of man and the beast was "with the word". If in this byte When it comes to language, sometimes language and speech are separate phenomena interpreted as. The poet compares the tongue to a steel dagger. The word is this dagger. The adornment is the pearls attached to it: Here is a similar expression in this verse:

In a word, the disbelievers become Muslims,

He is a man with a word animal.

In the first verse, "Sweet word", "influential word", "word of exhortation", "soft and gentle word" and so on, "disbelievers" are also used by unbelievers. It is said that he should be a Muslim. The second verse speaks of language as a means of separating man from the beast.

Navoi respects the word as a wonderful, magical and precious gem. In many verses, especially in such works as "Khamisa", "Mahbub-ul Qulub", the word, its place, importance in human life, the culture of speech, the role of the word in art, the etiquette of speech. comments. In the poet's opinion, "The word is a pearl in the sea of the world", the culture of the human heart - "The word of a human being is a guzar", "Gulshani is the fruit of a man", "ajab guzar", "bahru mavjvar", "dur", "ore ruz", "a song that never dies", "a treasure that never dies" - an inexhaustible treasure:

Aytib sovumas tarona sen-sen,

Olib qurumas xizona sen-sen.

In our native language and literature classes, we learn language as a tool and speech as a process. Indeed, no matter how rich a language may be, its inability to make effective use of it has a negative effect on the impoverishment of speech and the scale of language.

It can be said that Alisher Navoi recognized the potential of the Uzbek language, which no one understood and used before, and was able to use it in his works. He studied the language practically, theoretically, scientifically and reached a high level.

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