



DOI: **10.5958/2249-7137.2021.01941.8**

SCIENTIFIC STYLE OF NAVOI LANGUAGE

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ABSTRACT

The article analyzes Alisher Navoi's work "Mezonul-avzon" in terms of scientific methods and terms, and tries to prove the ancient existence of scientific methods in the Uzbek language. In general, scientific works were written in Arabic both before and during Navoi. Under the influence of this tradition, Arabic terms were taken from the donor language ready in the first scientific works in Turkish. Of course, in the written literature, different styles of language appeared much more advanced, but all the same in this way all the variations of the style in all its spheres related to the language do not end. During the Shura period, many linguists claim that this method was not before the October Revolution in Turkic languages, it appeared only after October [1,12].

KEYWORD: *Scientific Style, Term, Text, Word, Lexicon.*

INTRODUCTION

There are different views on the emergence of a scientific style in the Uzbek language, in general Turkic languages, contradicting each other. During the Shura period, many linguists claim that this method was not before the October Revolution in Turkic languages, it appeared only after October [1,12]. Whereas, the presence of a scientific style in the language of VIII-X century Turkic written monuments E.The R. Tenishev showed in his article [2,180].

It should also be noted that in some works on linguistics published in the Center during the period of the Soviets, an idea was made about the styles of artistic, scientific, publicistic, official works, in Tatar, Uzbek, Azerbaijani, Uighur languages with the inscription "these styles existed in part even before" [3,63], among other styles, it was recognized that the scientific style existed in ancient times. Also about the fact that all styles are available e.G. Tumanyan writes: "It is

known that a number of ancient records in the USSR, for example, Armenian, Georgian, Lithuanian, Estonian and other languages, had an advanced system of styles"[4,48]. The discovery of the work "Fununul-balogha" at the end of the last century was a great event in the history of our culture. Sheikh Ahmad Tarazi's work on the science of this age was written in the old Uzbek literary language in 1436-1437.

The A. About this work hayitmetov says: "Fununul-balogha" is the first perfect guide to the theoretical issues of literature in the Uzbek language, as well as a work of poetic Tazkira character " [5,70].

When the author of a work sometimes wants to explain a term, he first gives its lexical meaning, then its meaning as a term. For example, "The dictionary of Tarse says to set up jewelry made of gold and silver. And the weight corresponds to it, and the word is in one voice, and the last letter in one voice. "[6,78].

Before writing this work, Sheikh Ahmad gets acquainted with the works written in Arabic and Persian on this subject. Due to the fact that such a work was not yet written in Uzbek at that time, Persian, Arabic words and isofas are often found in the explanation of terms: the example is similar to the other. Also, in addition to the Uzbek examples, which are presented after the interpretation of any term, sometimes Persian and Arabic examples from the Qur'an are given in the works of representatives of Persian literature.

"Fununul-Balog'a " studied J. About this written monument " this booklet is the first scientific work created in the Turkic language. Because another work created in the Turkic language on a branch of science is not known to science until today"[7,33], - he says. It's hard to agree with the idea, of course. Because in the Turkic language, more precisely in the ancient Uighur language, works on medicine and astronomy were written[8,69]. Therefore, it will be correct to say that "Fununul-balogha " is the first scientific work written not in the Turkic language, but in the Uzbek language. He studied this work from the point of view of Literary Studies a. Hayitmetov's opinion that "he is the first scientific work in the Uzbek language " [9,24] is very relevant. From the foregoing, it becomes clear that the Turkish language, including the Uzbek language, including the scientific style, did not appear after the October Revolution. Its appearance dates back to the distant past. The e.I. Ubryatova writes about this: "I think the term "style" is used in a very narrow sense. Of course, in the written literature, different styles of language appeared much more advanced, but all the same in this way all the variations of the style in all its spheres related to the language do not end.

Whether a language is spoken or written, whether it has recently been written, or it has been written from ancient times, the concept of "style" is inherent in any language. Apparently, this is typical of a very ancient period of language development"[10.307].

Now we are thinking about the scientific style of the work "Mezon ul-avzon" by Navoi. Depending on the historical development of the language, the concept of style changes. Alisher Navoi understands the type when it comes to style. He puts Nazm above prose.

The name he coined in the science of words,

He did his style in two parts.

If he wants to do a great person,

One is mansur erur, one is manzum.

Nasru nazmi angaki mudrakdur,

The stem of the poem is longer (Sab'ai Sayyar, X-35) [11.93].

The beginning of the use of aruz in the Middle Ages, as a result of the development of the literature of the Turkic peoples, including Uzbek literature, necessitated the writing of works on this weight in the Uzbek language. At the end of the pamphlet, the poet explains why he wrote Mezonul-avzon: "Gharaz is an article and its purpose is an introduction, because the Turkish language is a poetic verse, it has no authority and no knowledge, and there are no books or pamphlets in the field of aruz for the development of science." [12,94]. Continuing after that, Huseyn Boyt made Devon in the weight of aruz, which increased the rank of the poem, Arab and Persian poet scientists wrote books about aruz science, but not one such book was written in the Turkic language, so he wrote this work as follows: "This cell was in the time, the king of the Times, Devon ordered, the blessed memories were preoccupied with the poem vaznig and Beth takte'ig, in this respect the stem of the Turkish poem passed through the Persian poem, and the career of the Bethlehem ate the Bethlehem. Every month, the emancipated emancipates of gentleness, but also the Knights of the evil mind of the evil mind will see this Sharif ilmga iştig'ol and buhur and avzoni and takte'i and zihofoti and davoyiri ilmidinki Arab fusahasi and Ajam bulag'ovu shuarasi ul ilmda categorize the books that without the moment this FANG'a vukufi and can not be conscious, it is not in the sight of the Munga multafit, by the time it was present in the beginning of the book, was the cause of this interpretation and classification, for this reason, this knowledge officer was penned" [13,61].

When Navoi writes about the poet and scientist Darvesh Mansur in the work "Majolisun-nafois", he says that "I studied Faqir aruz under Darvesh" and learned his aruz science from him. Navoi glorifies aruz as "aruz Fanni Sharif fandur" [14,13], writes that the founder of this science is Khalil Ibn Ahmad. As you know, aruz is a complex and extremely capricious science. Therefore, he studied carefully the SARS of Ibn Hajib (XIII century) "Ilmul-aruz", Rashididdin Vatvot (XII century) "me'yorul-ash'or", written in Arabic and Persian about the knowledge of aruz (aruz) of previous scholars. But Navoi remembers this work in the book "Mukhtasar", which was written in Uzbek in the first half of the 15th century and dedicated a large part to aruz, cites examples from the poems of Ahmad Taraziy [15,69].

It should be noted that such works as "Muhabbatname" of Khorezmi (Khorezm, 1353), "Gulistan bit-Turkic" of Sayfi Palace (Egypt, 1390-1391), "Devon" of Hofiz Khorezmi, written elsewhere than Khorezm, are also not mentioned in the works of Navoi. Kemal Eraslan, who carried out the critical publication of Navoi's work "Mezonul-avzon", argues that he was Navoi "who wrote the first Turkish treatise on Aruz ghaq" [16,5]. Apparently, K.Eraslan was also unaware of the work "Fununul-balogha". Navoi's "Mezonul-ul avzon" IDA is the dictionary meaning of the term aruz, eight solim TAF'ila, zihof and far, formed from these TAF'ilas, circles in which the Bahrs are located, poem takte'i, Bahr weights are in place. Also, about the types of poems written in Navoi aruz, such as tuyug, song, Chinga, muhabbatnama, Turkic, will be discussed in detail. At the end of the work, aruziy notes that he wrote this book about important and honorable Science in order to ensure that there are no works in the Turkic language.

Each scientific field has its own terminological structure with hundreds and thousands of terms. Navoi's "Mezonul-avzon" is a work written in a scientific style. The peculiarity of the style of this work is that it contains many special terms. These terms served to express complex concepts related to the theory of aruz. These terms, most of which are of Arabic origin, are: alif (ME-30), avtod (ME-14), avzon (ME-14), akhrab (XVI-48), anosir (ME-11), orzuvoiy (ME-60), aruz (ME-33), aruziy (ME-15), afo'il (ME-30), asl (ME-30), aslam (XVI-51), asram (ME-53), atf (XVI-60), atf vovi (ME-31), ahtam (ME-16), arkon (ME-15), aslam (ME-20), asram (ME-20), ashtar (XVI-65), avzon (ME-13), azall (ME-16), batar (ME-16), bahr (XVI-52), bahri basit (ME-57), bahri muqtadab (ME-48), bahri muzore' (ME-46), bahri mujtass (ME-49), bahri munsareh (ME-44), bahri mushokil (ME-52), bahri mutadorik (ME-54), bahri mutaqorib (ME-53), bahri rajaz (ME-41), bahri ramal (ME-43), bahri sare' (ME-50), bahri tavil (ME-57), bahri vofir (ME-57), batar (ME-15), byte (XVI-59), bina (XVI-52), bihor (XVI-52), buhur (ME-12), jahv (XVI-49), jabb (ME-16), jad' (ME-19), juzv (XVI-48), jadid (ME-53), chinga (XVI-92), doira (XVI-84), doirai mukhtalifa (ME-23), doirai mutalifa (ME-22), doirai mujtami'a (ME-26), doirai mukhtalita (ME-58), doirai mushtabiha (XVI-59), doirai muttafiqa (ME-24), doirai muntazia (XVI-55), darb (ME-33), dapur baho (ME-91), dubaytiy (ME-36), abtar (ME-20), ajabb (ME-16), ajzo (ME-24), advor (ME-60), afoil (XVI-59), fossil (ME-13), fossil kubro (ME-14), fosilai sugro (ME-24), fan (XVI-45), far' (XVI-48), fatha (ME-30), furu' (XVI-48), xabl (ME-18), xabn (ME-16), movement (ME-32), hazarai ahram (ME-37), harb (ME-15), kharm (ME-15), hashv (ME-33), hazf (ME-19), hazz (ME-18), hamza (ME-30), hatm (ME-16), huruf (ME-30), humosiy (ME-20), humosiyot (ME-24), ibtido (ME-33), ishbo (ME-30), iskon (ME-17), isqot (ME-17), isola (ME-18), qarib (ME-26), qasr (ME-19), qat' (ME-17), kaff (ME-16), kabz (ME-15), kasir ul-vuqu' (XVI-47), kasra (ME-30), kashf (ME-19), song (ME-58), mahbul (ME-19), mahbuli muzol (ME-18), prisoner (ME-18), prisoner (ME-17), prisoner of war (ME-17), prisoner of war (ME-19), prisoner of war (ME-19), prisoner of war (ME-19), maxbuni musabbagh (ME-17), max muraffal (ME-18), mahbuni muzol (ME-18), mahzuf (ME-17), matviyi makshuf (ME-19), matviyi mavquf (ME-19), matviyi muraffal (ME-18), matviyi muzol (ME-18), majhufi musabbagh (ME-17), majdu' (ME-19), makfuf (ME-17), makshuf (ME-19), manhur (ME-19), marfu' (ME-18), mavquf (ME-19), mavzun (ME-15), misra' (XVI-56), muxalla' (ME-50), majhufi musabbagh (ME-17), maktui musabbagh (ME-17), mahbuni musabbagh (ME-17), muraffal (ME-18), musamman (ME-26), mustahdas mushas (ME-17), mushokil (ME-26), mushokili makfuf (ME-25), mushabbad (ME-30), mushaddas (ME-30), motaharrik (ME-14), muzol (ME-18), nahr (ME-19), nomavzun (ME-13), ozan (ME-60), ozmaq (ME-60), rab' (ME-17), raf' (ME-19), rakz ul-hayl (XVI-87), ramal (ME-20), rubai (XVI-66), sadr (ME-33), sokin (ME-14), solim (ME-33), savt un-noqus (XVI-87), cause (ME-13), cause light (ME-13), cause saql (ME-14), salm I (ME-20), salm II (ME-19), sarm (ME-19), suboiy (ME-20), suboiyot (XVI-52), shatar (ME-16), form (ME-16), tahliy (XVI-49), taqte (ME-30), tavil (ME-20), tayy (ME-17), tarona (ME-36), tarfil (ME-18), tasbig (ME-17), tafo'il (ME-115), tash'is (ME-17), turkiy (XVI-94), tuyug (XVI-91), argushtak (XVI-58), usul (ME-58), usul (XVI-88), waqf (ME-19), vatad (XVI-49), vatadi kompleks' (XVI-50), vatadi mafruq (ME-15), weight (ME-12), zamma (ME-30), zalal (ME-16), zihof (ME-15), zihofot (ME-16).

Apparently, the terms that are inherent in the aruz theory presented, as already mentioned above, mainly refer to the Arabic language. In general, part of the terms used by Navoi in all spheres is Arabic and Persian. Therefore, it is not true that some scholars say that "most of the terms used

by Alisher Navoi are Uzbek in terms of their origin"[137]. The reason for many meetings of foreign words in the works of the poet is that Navoi wrote all his works, including Mezonul-avzon, in a high style. At that time, the high style was due to the use of a lot of Arabic, Persian words and terms. In general, scientific works were written in Arabic both before and during Navoi. Under the influence of this tradition, Arabic terms were taken from the donor language ready in the first scientific works in Turkish. These special terms give the text a stylistic coloring: However, it should be noted that in the science of aruz, the building of the method of poetry is divided into three pillars, which are called "cause" and "vatad" and "fossil" (ME-13); The total poetry of the Arab and non-Arab councils is a complex social one, and the people of Aruz say that it is afo'ilu tafo'il. And he is the owner of eight originals (ME-15); Munsarihi and muzare' and muqtazib and mujtass and sari 'and jadid and old and light and difficult building subo'iyotqadur, at the moment there is disagreement, they do not gather their health in one frame (ME-23); "Harm" is the isqat of the "mim" of the mafu'il, until the fo'ilun is left and the maf'ulun is replaced (ME-15). The scientific terms related to aruz sometimes consist of isophagous compounds. Mushokili musammani makfufi maqbus (ME-157); Mutaqoribi musammani mahzufi aruzu darb (ME-159); But the munsarihi matvi and muzare'i makfuf and muqtadabi matvi and mujtassi mahbunki, musamman ul-ajzadur, put in a circle and call the circle different (ME-23); And sare'i matviy and jadidi mahbun and qaribi makfuf and hafifi mahbun and mushkili makfuf are musaddas ul-ajzod (ME-25).

Due to the abundance of terms, the style of scientific literature acquires bookishness, complexity. One of the main levels of the scientific style is "logical coherence is reflected in the logical connection of thought with each other in the plural application of nouns and terms, in the coherent description, in the multiplicity of repetition, in the fact that repetition is the norm for scientific speech"[17].

If we compare the colloquial terms of the XV-XVI centuries with the colloquial terms of the VIII-IX centuries with the colloquial terms of the written monuments of astronomy, we can see that the terms assimilated in the XV-XVI centuries constitute the majority. Because by this period, the influence of Arabic and Persian on the Turkic language and Uzbek language was great. Azerbaijani scientist V about it. Aslanov writes: "usually Arabic and Persian lexicons account for 80-90% of the total lexical composition of poetic works in almost all medieval Turkic written sources (including Sakkokiy, ATOI, Navoi, Ahmad Doy, Sheikh Roth, baqiy, Nasimi, Kishwari, Fuzuli and others).). Poets who follow the Arabic-Persian poetic tradition typical of the medieval Turkish language train used poetic templates, which are characteristic of the medieval Persian train "tumultuous, stereotyped expressions" [19,56].

In addition to terminological vocabulary, there is also a general vocabulary concept about scientific methods in the scientific literature. "General words are close to terminological lexicon in terms of the meaning of scientific concepts, differ from terminological lexicon, they are not limited to a single topic, but are widely used in the scientific literature of all disciplines" [20,46]. The following general words are found in the mesonul-avzon: method (ME-11), table (ME-11), science (ME-61), method (ME-58), science (ME-12), rule (ME-12), qavoid (ME-12). The blessed memories of Sultanus-salotin, as at the beginning of the book, were muntafit, which led to the definition and classification, and for this reason the pen of this scientist was written in pencil (ME-61); Every month, gentle princes, but also wise princes, are interested in this noble

knowledge (ME-61); But, of course, my dream is the criterion of poetry, the noble science, why the rank of the science of poetry is so high (ME-12); So I am convinced that the science of dreams is a noble science. And there are various reasons why he calls this science "aruz" (ME-13).

In "mezonul-avzon", some universal lexical can sometimes acquire a terminological meaning, losing its universality in the scientific style. For example, in the works of Navoi, "Turkic "as a general-language word means" typical for Turkic languages". But in the following text, having lost the feature of universality, it has acquired a terminological meaning: and again surudedurkim, ANI say "Turkic". (Me-60) such examples can be cited a lot from the work of Navoi "Nasoyimul-love". In this game, most of the terms of mysticism were previously related to the all-encompassing lexicon.

the word in	the meaning of	terms	the meaning of
but,	but, joint	But	desire for
ourselves	astana	ourselves	to tak
debilitating	grief, bitterness,	sorrow	divine ishq
jonon	love	jonon	Allah
junun	madness	junun	if it is true lovers of crazy, like crazy contours
knowledge	knowledge, knowledge	knowledge of the	irfon, enlightenment, self-aware
meaning	meaning	meaning	the secret of enlightenment,
meaning,	meaning,	meaning,	truth, enlightenment,
enlightenment,	enlightenment, knowledge is	enlightenment	to allah the long way to reach the fourth status
shayx	elderly	shayx	murshid disappointed

Sheikh San'an was the mediator,

He was aware of the mysteries of the unseen. Lisonut-tayr, (TM-67).

You are in pain with yourself,

The body is the soul of the oppressed. Lisonut-tayr, (TM-145).

The general pilgrimage to the painful alligator, even if he does not die

Why should death save Majnun and seduce Layla? Boboul-bizoya, I-508.

Navoi savti ishq Ahlin qilur khush,

If the morning dawns, the pain will not be happy. Navodirush-shabab, IV-93.

About Bataxis, love and pain. Muhokamatul-lug'atayn, (ML-182).

Which Omirni chu ishq eti zabun,

Zayil is a wise man between seven loves. Lisonut-Tayr, (TM-199).

Here, apparently, if juraturdur,

Lek means time away from the road. Lisonut-tayr, (TM-135).

After the moment of the Valley of Enlightenment,

Dashti bepoyonlyogin supervises. Lisonut-tayr, (TM-157).

So, if such a word is a simple word in one sentence, then in another spelling is a terminology. The fact that they have a terminological status is a link to the character of the text. Even in the current Uzbek language, the terminology of all-system words is a very common phenomenon. In the beginning of the last century, Fitrat wrote that it was necessary to use this method when making a term: "in the madrasah of Christian life, as they say *Sunga shams*, they also say *Shams* in the Union of camels. When the Arabs turned their Greek knowledge into their own language, the shul camel took their words and made a "scientific invasion". As long as we do not do so, why"[21,131]. From the above it is possible to draw the following conclusions.

1. In the old Turkic language there were functional styles, including a scientific style.
2. The first scientific work written in the old Uzbek literary language in the scientific style is "Fununul-balogha" (XV aсp).
3. The work "Mezonul-avzon", written in the scientific style of Navoi, is distinguished by its richness in scientific terms.
4. The main majority of the terms in the "Mezon-avzon", which are written in a high way, are borrowed from the Arabic language.

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