


<p>NAVOI AND UZBEK LITERARY LANGUAGE</p>		<p>Literature</p>
		<p>Keywords: ancient Uzbek literary language, common Turkic language, classical literature, Chagatay literature, official language.</p>
<p>Berdak Yusuf</p>	<p>Senior Scientific Researcher of Institute of Uzbek language, literature and folklore of the Uzbekistan Academy of Sciences, city Tashkent, Uzbekistan.</p>	
<p>Abstract</p> <p>Alisher Navoi is known as the founder of Uzbek literature and Uzbek literary language during Soviet period. But this is a mistake. Navoi is not the founder of Uzbek literature and Uzbek literary language.</p>		

Alisher Navoi is one of the great figures in the history of the Turkic people's literature, culture and science. Nobody in the history of these peoples has written so much and did not write as a Navoi. At that time, in which genre and style were created in the Persian language, all of them had high literary, immortal works in Uzbek. He has even created genres in the Persian literature. The poet includes more than 30 poetical and prose works, such as "*Khazoyin ul-maaniy*", "*Devoni Foniy*", "*Khamsa*", "*Majolis un-nafois*", "*Mezon ul-avzon*", "*Lisan ut-tayr*", "*Muhokamat ul-lug'atayn*". He wrote not only Turkic literature, but also became one of the great figures of world literature.

"Because of the richness and richness of its own language treasury, Navoi is among the Shakespeare, Pushkin, and Firdavs, none of whom has written the works of the treasury". [10. P. 26.]

The Turkish (Uzbek) language was humiliated in that language the writing of this work was defended by the same language. He also proved that he can write works of art in Uzbek language too. He encouraged poets from the Uzbek nation to write in Uzbek language.

In Turkology, there are different opinions about the language of Navoi, its name, which language or dialect it is based on. His ideas about the Soviet literature and the role of the Uzbek literary language in the Soviet era are quite remarkable. It is known that in 1970 – 1980 years, Navoi is the founder of Uzbek literature and the Uzbek literary language. In 1940 there was published a collection of articles about Navoi and his work "*Founder of Uzbek literature*".

In 1946 in the book "*Alisher Navoi*" dedicated to the great poet's creativity and his article was published an article by A.Borovkov.

"Alisher Navoiy as a founder Uzbek literary language". In this article A.Borovkov attempts to prove that Navoi is the founder of the Uzbek literary language. At the beginning of his article, he wrote: Alisher Navoi proudly speaks about the episode in the "Lisan ut-Tayr"

*Turk nazmida chu tortib men alam
Ayladim ul mamlakatni yaqqalam
“V tyurskoy poezii znamya podnyal”
I zavladel etoy prochno stranoy”,*

he is a founder Uzbek literature, saying like that. Navoi’s struggle for its literature also meant fighting for the creation of a literary language”. [4. P. 92]

Obviously, the word “*founder*” does not appear in the Russian text in the transcript of this beit in the translation of A.K.Borovkov. The great connoisseur of the epic of the “*Mantiq ut-Tayyor*” and the poet of the Navoi language “*Lison ut-Tayr*” by Attor, the E.Bertels translates the beit as following into Russian: “Kogda podnyal znamya v turetskix stihah, Ya vse eto tsarstvo podchinil moemu prikazu”. [3. p.31.]. Here again, there is no word “founder”. A.Borovkov says there is something incompatible with his idea.

A.Usmanov also quoted his poem called “*Lison al-Tayr*” from Navoi's poem (The translation of this beite into Russian is the same as that of A.K.Borovkov), as Navoi himself proudly proclaimed in “*Lison ut-Tayr*” as the founder of Uzbek language and literature, the fighter and the flagman”. [P. 47.]. As you can see, A.Usmanov also said that under the influence of A.Borovkov, the Navoi did not saying opinion, but say “*the founder of Uzbek language and literature*”.

It should be noted that this bay of Navoi is not understood to be the founder of Uzbek literature and, consequently, the Uzbek literary language. It is a mistake to make a serious conclusion like the one above, based on such an artistic text that has been written in a high-tech, fundamentalist word or one of its synonyms.

If Navoi wanted to say that he was the founder of Uzbek literature, he would have used the word “vozi”. This word clearly expresses the word “*founder*”. It can be found in the following passage from his Mezon ul-Avzon:

“Bu ilmni nechun “aruz” dedilar, muxtalif aqvol bor. Ul jumladin, biri bila iktifo qilulur. Va ul budurkim, Xalil ibni Ahmad rahmatullohki, bu fanning voziudur”.

Interestingly, A.Borovkov seeks to prove that Navoi is the founder of the Uzbek literary language and interpret some of the beites according to his idea. For example, from the poet's “G‘aroyib us-sig‘ar” the following two beites are added:

*Men ulmenki to turk bedodidur,
Bu til birla to nazm bunyodidur,
Falak kōrmadi men kibi nodire
Nizomiy kibi nazm aro qodire.*

*“Ya tot kto položil osnovanie poezii
Na yazыke, chto byl nespravedlivostыu tyurkov*

The translation of his first Russian translation is inaccessible. That is because it is not the foundation of thisbeit. In general, the word "**ul**" in the works of Navoi has never been found. The word **ul** is written in the basics of the XII-XIII centuries. A.K.Borovkov intends to prove his thesis in Navoi himself and try to convince people. But as it can be seen, he can not achieve it.

In the *"Explanatory Dictionary of the Uzbek Language"*, the word "founder" refers to the words "the one who laid the foundation, the one who laid the foundations; a person who has built, establishes or initiated a thing; creator.

"The word "osnovopolojnik" in Russian is termed "a doctrine, a stream, a school, and so forth". [10. p.651.]

If it is based on these sources, it would be wrong to say that Navoi is the founder of Uzbek literature and the Uzbek literary language. It is well-known that before Navoi there were also Uzbek literature and Uzbek literary language. It is based on the foundations of the Uzbek literature and the Uzbek literary language.

Navoi's predecessors, Lutfi, Sakkaki, Atai, Hafiz Khorezmiy, Amiri and others, who lived in the first half of the XV century, wrote remarkable works in ancient Uzbek literary language. Even Navoi is highly appreciative of Lutfi. Why, then, A.Borovkov, A.Usmanov, in general, do not call almost all Lutfi or Sakkoki in the Soviet era but the founder of Uzbek literature and Uzbek literary language? A.Usmanov explains why:

"We know that Uzbek literature was to Navoi. But only Navoi raised it to a great level of development. Even though some of the poets in Navoi had created some of the oldest Uzbek literary texts, he did not bring the Uzbek literature to the Persian literature" (he confirm this in poem "Muhokamat ul-lugatayn"). [11. p.30.]

Kh.Daniyarov also commented:

"No one has ever served Alisher Navoi before the rise of the ancient Uzbek literary language. In this sense, we consider Alisher Navoi as the founder of ancient Uzbek literary language". [7. p.79.]

N.Mallayev emphasized that Navoi's works have been widely used in the works of Navoi, from the lexical wealth of the Uzbek language, synonyms and their legends, folk tales, articles and fables, phraseological, ideological combinations. That is why Navoi was the founder of ancient Uzbek literary language. [8. p.559.]

Firstly, the title of the *founder* does not give rise to a great degree of development in literature, or because of the abundance of service or the use of the lexical wealth of the Uzbek language. It is known from the statement made by the *founding* member.

Secondly, Uzbek poets have long passed to Navoi. Some of them, for instance, have been able to compete with Lutfi's mature Persian poets, such as the "*Owned Word of His Own Time*" (Navoi). Navoi him self writes:

"And in the medieval part of the Persian, there was no one who did not appear, but a Mavlana Lutfiy's altercation ...". [1. p.36.]

A.Usmanov for some reason does not pay attention to Navoi's statement and says,

"He confirms that he was not a poet until recently, so he continued to dominate the Persian language to Navoi as a literary and official language". [11. p.32.].

First of all, A.Usmonov's opinion contradicts Navoi's opinion. In addition, the Persian language remained a dominant language both in and around Navoi.

Thirdly, "*the old Uzbek literary language was mostly formed in XIII century*", and in some sources "*the old Uzbek language is writing language, which I formed in XIV century and until end of XIX century*". [13. p.266]. That is, Navoi was built as long as there is an old Uzbek literary language ... Some linguists have said that. For example, he wrote about Navoi:

"Though it is not the founder of East Turkic literature, everyone accepts it, but with the numerous works in Turkish, and also against the Turkish national elements, in the lives of Iran's oppressive and negative attitude and after his death he gained a profound respect for his fellow citizens". [5. p.273.]

"The old Uzbek literary language, as well as Alisher Navoi, is based on a certain level", [7. p.78.] says Kh.Daniyarov. It seems that he is afraid of the idea that he is elsewhere in this book "*We fully agree with the idea that Alisher Navoi is the founder of ancient Uzbek literary language*". [7. p.76.]

Almost nobody has opposed the idea that the center of attention was "the founder of Uzbek literature and the Uzbek literary language". Scientists, writers, and generally most people had to accept this view. It is worth noting that Kh.Daniyarov's

"We are Uzbek philologists, and we all agree that Alisher Navoi is the founder of ancient Uzbek literary language". [7. p.75.].

It should be noted that Navoi did not fully accept the idea that the founder of Uzbek literature and the Uzbek literary language. For example, Gafur Gulam said:

"One of the great figures of the XV century, a prominent statesman, one of the founders of our language, is Alisher Navoi, the great poet of Uzbeks, whose fathers and patriarchs, with their dignity and creativity, with their creative and vital activity", said as a Navoi is a founder". [14. p. 97.]

So, why do all the Soviet scientists and writers say that Navoi is the founder of Uzbek literature and Uzbek literary language? To find out why it is important to pay attention to the political situation in the 1920-1930 years, the events taking place in the country, and the attitude to Navoi in the literature.

It is known, since the early days of the Soviet Union, there were conflicting views on the issue of cultural heritage. Some have argued that some have to abandon cultural heritage altogether, while others claim that it is critical to use it. The same is true of past writings. In Uzbekistan, too, there was a time of intense debate. For example, J.Boybulatov tells about Chigatay literature, that is, the classic Uzbek literature:

"The artists who are fleeing the real world are, of course, the only monuments of their time. From this fanciful, mystical and symbolic one we can get something for the modern Uzbek proletariat literature". [2. p.13.] He continued on this subject: "Can we build the literature of Chagatay in the proletariat? We told the poets of Chewing that they are not mystic. For example, we can show Navoi, the "father" of the Chigatat poets. [2. p.12.] It is widely known that Fitrat's "Uzbek Literature samples" were widely criticized for Navoi's creativity in it.

In general, the policy of the Soviet at that time was to separate small nations from their history. Therefore, they were trying to deprive the Uzbeks of the classic literature and its brilliant representative Navoi. A lot has been done to achieve this goal. However, as their intentions failed, they began applying different tactics. Now they seized Navoi from nationalists and used them for their own political purposes.

It is well known that in the 1920-1930 years, the Turkic movement was even more widespread in Uzbekistan. Their purpose was to create an overall Turkish language for all Turkic peoples. The founder of this stream is Ismail Gaspirali. Under the influence of Turkish and Tatar Turks, Turkic ideas have also spread in Uzbekistan. The Turkic people did not recognize that Uzbeks, Kyrgyzs, Kazakhs, Turkmens and others were independent peoples, they were called

"tribes of the great Turkic nation" and they worked to create a common civilized culture with these "great, unique Turkic language". [11. p.10.]

The Turkic people declared Navoi the father of all Turkic peoples. Aybek said:

"Pan-Turkic writers and critics have tried to portray Navoi as the first poet to raise the first Turkic national flag in history". [9. p.44.]

Thus, the movements that were hostile to each other, Turks, nationalists, and Bolsheviks tried to use Navoi for their own purposes. It is worthwhile to recall that Hamid Alimjan was a quarrel in Navoi. [12. p.12.]. And Aybek also wrote:

"The bourgeois ideologists, the Pan-Turkist in various forms ... sought to serve him (the Navoi –Berdakj Yusuf's opinion) ideologies". [9. p.44.]

Hamid Alimjan and Aybek's ideas reflect the difficult, complicated situation at that time.

The Soviets, who had previously ignored Chigatay's literature – those who did not recognize the Uzbek classic literature, and therefore Navoi – and who had promoted them, would now make it their own.

The language of Navoi's works was not well-studied in the 1920 years and 1930 years. So, what language the poet wrote in his own language, his language is closer to one of the languages of today's Turkic languages, in general the Navoi language is either the general or the Uzbek language? There was a lot of excitement over questions like this.

It is well known that the Soviet policy was based on the principle of "be and manage". They divided all Turkestan and set up a nation for each nation. Then the Soviets invented it for every nation the founder of his language and literature. For example, Abai, the founder of the Kyrgyz literature Toktogul, the founder of the Tukmen literature Mahtumquli, founder of the Tajik literature Rudaki, the founder of the Tajik Soviet literature S.Ayni, the founder of the Uzbek literature and literary language Navoi, the founder of the Uzbek Soviet literature Hamza and others.

Such a rule does not happen in other nations. For example, he is the founder of British literature and literary language, the founder of Turkic literature and literary language.

If Navoi is the founder of Uzbek literature and the literary language, then in the first half of XIV and XV centuries, "*Nahjul-farodis*" (1357-1358), created in Khorezm and Golden Orda, and "*Khusrav and Shirin*" by Kutb (1341), Khorezmi's "*Muhabbatname*" (1353), "*Gulistan bit-turkiy*" by Sayfi Sarayi (1390-1391) and other works will be under the doubt.

As you know, the language is created by the people. Literary language is not created by one person. "*Literary language is always a product of collective creative activity*", [6. p.288.] said V.V.Vinogradov. In his opinion, Alexander Pushkin is the organizer and creator of the Russian national literary language. [6. p.296.]. Other Russian scholars say Pushkin is the founder of Russian literature. The English Language lecturer R.Oti writes: "*The change in literary language can be the result of the activities of individuals or institutions (grammarians, writers, academics,*

and even political figures). But here the role of the whole community plays a decisive role". [6. P. 296.]

If we call Navoi is a founder of ancient Uzbek literary language, then who is the founder of modern Uzbek literary language? Naturally, there is no founder of modern Uzbek literary language. The great role was played by Fitrat, A.Kadiriy, Chulpan, G.Gulam, Aybek, H.Alimjon and other scholars in its formation and development. Similarly, there are great services of Navoi, Bobur, Lutfi, Atayi, Sakkaki and others in the formation and development of the ancient Uzbek literary language. In conclusion, it can be said that Navoi remains the genius of the Uzbek people, although Navoi is not the founder of Uzbek literature and the Uzbek literary language (he does not need it).

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