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The Explanation Of Dialectism And Figurative Naming In “Muhokamatu-L-Lugatain”

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ABSTRACT

This work is a rare specimen of Uzbek scientific prose of the XY century. The author compares the Turkic language with Persian in the play and points out that the word "lament" has a hundred synonyms in the Turkish language, emphasizing that the Persians pronounce this word with only one (Greek) word. The author also emphasizes the peculiarities of the Turkish language in the field of word formation and vocabulary. Although the title of the work means "Discussion of Two Languages", so far it has been written in two versions: "Muhokamat ul-lug'atayn" (pp. 4-28) and "Muhokamatu-l-lug'atain".

The phonetic, morphological and syntactic features of this work have been studied and are being studied by Uzbek scientists from various scientific points of view. This work belongs to such disciplines as "Uzbek dialectology", "Historical dialectology". In this play, Alisher Navoi is approached both as a creator and as a scientist. In these and other works of the poet, one can feel the presence of a name, a title, a figurative (metaphorical) name and a serious approach to it. This work has been scientifically studied many times, and it can be studied even more specifically in the development of linguistics. After all, if a poet is glorified by his people and language, he will never fall below the rank of a great poet and scientist.

KEYWORDS

Sultan of words (soz mulkingining sultoni), sultan of gazelles (Kazal mulkingining sultoni), holy of holies, "Muhokamatu-lug'atain", bilingual discussion, Turkish, sart, Turkish, Persian, phonetic features of the work, grammatical features of the work, the presence of a hundred synonyms of the word cry, giryan word means crying in Persian, attitude to dialect words, types of dialect words, uniqueness of figurative names, scientific and artistic character of the work.

INTRODUCTION

Alisher Navoi is not only “... the saint of saints, if we say a thinker, he is the thinker of thinkers, if we say a poet, he is the sultan of poets” (Islam Krimov) and was not only the second person after Husain Baykaro being a famous statesman in Herat in the 15th century, which was the capital of Huroson, at the same time he was one of excellent linguists who knew the Turkic (Uzbek) language perfectly which was his mother tongue and he could compare it with other languages. One sometimes has such situation, you can notice it, i.e. you learn and understand something while you read some works. One of such works is Alisher Navoi’s work called “Muhokamatu-l-lugatain” which was dedicated to linguistics [1]. Like other works of the poet this work discusses many problems that belong to different fields of science. Only you have to catch the meanings of them.

THE MAIN PART

If you pay attention to the date written of this work, Navoi was shining like the sun before the people of science with thousands of forms of the miracle of the words of Turkic, we should take into consideration that he wrote “Muhokamatu-l-lugatain” which was conspicuous with the unique significance of the great poet when some poets would say “There can’t be written any poems except Persian. Turkic is a military language. Being a military language beautiful and meaningful poems can’t be written in it”, praising the Persian language at that time. This was the example of spiritual heroism which was only essential to Alisher Navoi who could appreciate his mother tongue without depreciating other languages. Despite the fact that the name of the work means “Discussion of two

languages”, till now it was written in two ways: “Muhokamat ul-lugatain” (p. 4-28) and “Muhokamatu-l-lugatain” [2]. We think that the second writing is right.

In this place we have to mention that in the 60s of the 20th century a linguist scholar Alibek Rustamov made a special research on the works of the poet [3]. In the 80s of the 20th century academicians Ganijon Abdurahmonov and Alibek Rustamov made a special research on the grammar of the poet’s works [4]. In the 70s and 80s of the 20th century professors Hudoyberdi Doniyorov and Dustmurod Abdurahmonov proved that many of the words in the works of the poet are from the Karluk and Kipchok dialects analyzing consonants and vowels.

While the rivals of the poet hated him because of his meaningful and life-enhancing gazels (poems), dastans (epic poems), having written this work he unearthed any backbiting against the Turkic language. In the end “We can say that there is not any Turkic and Persian speaking person who doesn’t know Navoi, love Navoi and hasn’t faith and adoration to Navoi (Islam Karimov).

As we read the work several times [5], we constantly understand that some people feel themselves as a poet grasping a small amount of words. And Alisher Navoi could use the language of palace of that time and dialectal words which were the treasury of our dialects productively. For example, pay attention to the synonyms of the verb “yig’lamoq (to cry)” in his work, the half of these words were from dialectal words. Look: quvormoq, quruqshamoq, usharmak, jinjaymoq, o’ngdaymoq, chekrimak, do’msaymoq,

umunmoq, o'sanmaq, igirmak, egarmak, o'xranmak, toriqmoq, aldamoq, arg'adamoq, ishanmak, iglanmak, aylanmoq, erikmak, igranmak, ovunmoq, qistamoq, qiynamoq, qo'zg'almoq, sovrulmoq, chayqalmoq, devdashimoq, qiymanmoq, qizg'anmoq, nikamak, siylanmoq, tanlamoq, qimirdamoq, sernmak, sirmamak, ganorgamak, sig'riqmoq, sig'inmoq, qilimoq, ėlinmoq, munglanmoq, indamak, tergamak, tevrarak, qingg'aymoq, shig'aldamaq, singramoq, ashqamoq, isqarmoq, ko'ngranmak, suxranmoq, siynamoq, qoralamoq, surkanmak, kuymamak, ingramoq, tushalmak, mung'aymoq, tanchiqamoq, tanchiqolmoq, ko'ruksamak, bushurg'anmoq, bo'xsamoq, kirkinmak, sukadamak, bo'smoq, burmak, turmak, tomshimoq, qahamoq, sinqormoq, chicharkamak, jurkanmak, o'rtanmak, sizg'urmoq, gurnaklashmak, chunrutmoq, jirg'amoq, bichimoq, qiqzanmoq, singurmak, kundalatmak, qumurmaq, bikirmak, ko'ngurdamak, kinarkamak, kezarmak, do'ntulmoq, chidamoq, tuzmak, qazg'anmoq, qichig'lamoq, gangiramak, yadamoq, qadamoq, chiqanmoq, ko'ndurmak, so'ndurmak, suqlatmoq" [6].

The verbs umunmoq, o'sanmaq, igirmak, egarmak, o'xranmak, toriqmoq, aldamoq, arg'adamoq, aylanmoq, ovunmoq, qistamoq, qiynamoq, qo'zg'almoq, sovrulmoq, ganorgamak, sig'riqmoq, sig'inmoq, qilimoq, indamak, tergamak, tevrarak, suxranmoq, siynamoq, qoralamoq, surkanmaktanchiqamoq, tanchiqolmoq, ko'ruksamak, bushurg'anmoq, bo'xsamoq, kirkinmak, burmak, turmak, tomshimoq, qahamoq, sinqormoq, chicharkamak, jurkanmak, sizg'urmoq, gurnaklashmak, chunrutmoq, jirg'amoq, bichimoq, singurmak, kundalatmak, qumurmaq, ko'ngurdamak,

kinarkamak, do'ntulmoq, chidamoq, tuzmak, qadamoq, chiqanmoq, suqlatmoq" are very rare words in the literary Uzbek language. Because above mentioned words were actively used in the dialects of Huroson where the capital of it was Herat, so the poet collected and investigated them, and said some words about the synonyms of "yig'lamoq" to prove their delicate meanings: "Bu yuz lafzdurki, g'arib maqosid adosida ta'yin qilibdurlarki, hech qaysi uchun sort tilida lafz yasamaydurlarki, barchasi muhtojun ilayhdurki, takallum chog'ida kishi anga muhtoj bo'lur" [7], that is, "To express the delicate purposes of these hundred words the Persians did not make any words for each of them. But a man has a need for all of them, will have a demand during the conversation" [8].

The poet was not only in one place but he was sent to Samarkand and got servitude with the order of Abusaid Mirzo [9], he witnessed the speaking and using different types of words by the people of Termez, Shahrisabz and Samarkand, that is, he heard the speech of the people of the dialects of Turkic (Uzbek): "Va bu so'zning tanavvuyi taaqquldin nari va tasavvurdin tashqaridur. Agar mubolag'asiz ijmol yuzidin qalam surulsa va ixtisor jonibidin raqam urulsa, yetmish ikki nav bila taqsim toparida xud hech so'z yo'qturki, yetmish ikki firqa kalomig'a dalolat qilg'y; ammo ulcha tafsiliydur. Har jamoat alfozi, o'zglaridin va har guruh iborati yonalaridin mutag'ayyir va bir necha xususiyat bila mutamayyazdurki, o'zgalarda yo'qtur" [10], that is, "There are so many words that you can't imagine and describe all of them. If it can be said simply and written shortly without any suspicions, there is no any word in dividing into seventy two sorts and becoming the word of seventy two nations, but they are more. It is such that there

are so many countries in each of seven parts of the world, so many cities, towns in every country, there are many kinds of desert people in the deserts, there are many groups of people at the foothills and on the points of each mountain, on the islands and on the banks of each river. The languages of every collective and every group are different and differ with their several properties; this difference does not exist in other languages" [11]. Here the author fully explained the dialects of Turkic (Uzbek), only he did not use dialectal terms. A well-known dialectologist Hudoyberdi Doniyorov says that the sixty nine of the hundred synonyms of the word "yig'lamoq" come from kipchak dialects [12]. This means that Navoi knew the vocabulary of dialects very well alongside with the literary language of his time, he used those words in the right place in his works to make them perfect.

Alisher Navoi, listing the hundred synonyms of the single word "yig'lamoq" in his work, showed it was an endless treasure for dialectologists of all times, the poet commented his works shortly in this book as a proof [13]. Also he tried to explain the properties of homonyms in his work. Homonymy, which was based on homogeneity both in our language and dialects, caused the development of the poetic genre of tuyuq (a kind of poem). In this work of the poet polysemantcity and word formation process which are peculiar to Turkic found their place. This proves that we can be confident about the information that Alisher Navoi wrote his dictionary "Sab'atu abhur" as a linguist. The reason is that only that man who made a dictionary can feel the word jewellery of our mother tongue with all his heart. Also the poet could answer frequently asked question

exactly which had always been an argument: "Who is Sart?", he gave the answer "Persians".

The poet named his work "Muhokamatu-l-lugatain" (its English translation is "Discussion of two languages"), the Arabic name is also a form of figurative naming. At that time he described the names of the Persian language as sart tili, sart lafzi, sart iborati, the Indian language as hindi, the Arabic language as arab tili, arabi til, arabi alfaz, the Turkic language as turk tili, turk lafzi, turk alfazi, turk iborati, turkcha, turki, turki alfaz, the Turkic people as turk, turklar, turk eli, turk ulusi, atrok; naming the Turkic and Sart (Persian) languages with the words "turki va sart lug'ati" (the vocabulary of Turkic and Sart; these namings were earlier and general forms of figurative naming which is being investigated nowadays in Uzbek onomastics [14]. With them the poet gave examples to both onomastic naming (name of the work) and figurative naming.

The poet could use the term til (language) alongside the word lison in his work whenever needed, the ability of showing the difference between them proves his great experience in linguistics [15]. And using these two words together is a form of figurative naming like using these two words by the author who knows the difference. And also the poet learning our dialects with the word "yig'lamoq" showed the model of collecting dialectal words, using and familiarizing them.

When we read this work we get to know the singarmonism in the speech of a man, and we understand that we are lack of labial and singarmonistic natural properties when we say words delicately in our speech [16]. At this time it's good to appreciate the poet, who is "... the saint of saints, if we say a thinker, he is the thinker of thinkers, if we say a poet, he is the

sultan of poets ...”, who encouraged us to save our language and its dialects.

Besides a specialist in literature, a chemist, a physicist, a dialectologist, a linguist, an onomasiologist and a historian can find rare items for his sphere reading this work. That’s why they were right when they said that “The poet is the founder of Old Uzbek” [17] and “Alisher Navoi is an onomasiologist” [18].

Hence I am going to add our comparison which is based on our thirty years observations. In the 15th century Alisher Navoi wrote a linguistic work “Muhokamatu-l-lugtain” alongside with his poetry, and in the 20th century the people’s poet and the Hero of Uzbekistan Erkin Vohidov made some hints about collecting and learning Uzbek dialectal words and paying attention to the language of the people [19], and in practice using the lexical and semantic properties of Uzbek dialects in some of his poems, articles and in his work “So’z latofati” (The beauty of a word) [20]. And also alongside with the elements of our literal language, which made famous the two poets, we must pay attention to the dialectal lexis of our dialects, which have been absorbed to our souls.

At present, the "Explanatory Dictionaries of the Uzbek language" published in 2006 contain more than eighty thousand words of our native language. This is our native language, the great and independent Republic of Uzbekistan, as well as the power, potential and opportunities of the Uzbek people, one of the most ancient peoples. and a "Dictionary of Uzbek Folk Dialects" of only 4,505 (four thousand five hundred and five) words was published [21].

In fact, many of our philologists do not even imagine the dialectal word and its types, how to distinguish them from the speech of dialects, as a result, millions of words that have

not yet been studied in the speech of the people are ignored. Look, in front of more than eighty thousand words, even if we collect the dialect words of ten types of dialects in the dialects studied by Alisher Navoi, at least or at least two million dialectal words based on recording the speech of dialects and distinguishing dialectal words in these texts. if dictionary articles were prepared, at least a hundred volumes of our dialectal dictionaries would be published, and our dialects would be preserved. Naturally, if the Sheva representatives record their speech as a dialectal text and work according to special scientific requirements and norms, then the richness of our native language, that is, our words, will become our incomparable mountains.

Indeed, just as the synonyms, homonyms, and paronyms of our dialects have not yet been studied, word formation in dialects and various forms of dialectal lexicon are not included in the set of multi-volume dialectal dictionaries that will be compiled. This problem is one of the most pressing issues in the field of Uzbek dialectology. That is why this work encourages the collection, collection and scientific analysis of dialectal words of our dialects, which are forgotten to be collected and studied today, as well as the study of figurative names specific to our language. [22] we are not mistaken. That is why this work has an encyclopedic essence.

It should be noted that the works of Alisher Navoi, in particular, his work "Muhokamatu-l-lug'atayn" have not been specially studied from the point of view of dialectological and figurative names. Indeed, the most correct and acceptable way is to carry out a historical dialectological study of each of the works of this poet, contrary to the scientific research of scholars who, knowingly or unknowingly

adapting his works to the modern Uzbek literary language. The poet's creative skill is to give information about the indexation of dialectal words (or how many synonyms in the language) on the example of synonyms of the word cry in the Turkish language (s), emphasizing that it is called only one word "giriyan" in Persian to a certain extent contributed to the scientific theoretical and scientific-practical aspects of the scientific direction of linguistic geography (or lingvogeography). Because in the second half of the XY century, the poet lived and worked in an area where the Turkic and Persian languages meet, that is, in Herat (in the poet's own words, Hiri).

So far, the Uzbek dialectology has about two or two and a half million types of dialectal words and their examples in the field of Uzbek dialects. It is expedient to think of dialectal words (this quantity is the least pronounced quantity in our calculations. If this said quantity increases in the process of collecting dialect words, it increases, increases, does not decrease). This means that more than a hundred dialectal dictionaries of dialectal words of Uzbek folk dialects are being prepared and published. We will need both experienced and qualified specialists, as well as material and spiritual sponsorship to collect them, compile them on a systematic basis, and prepare dictionary articles.

Five hundred years ago, the great poet and statesman Alisher Navoi was able to begin this complex and controversial work by writing the work "Muhokamatu-l lug'atayn". It should be noted that the textbooks and manuals prepared or prepared on the subject of "Uzbek dialectology" [23] should be prepared not in the traditional way that bores our students,

but to increase students' interest in their own dialect and native language.

It is obvious that Alisher Navoi's Muhokamatul Lughatayn, which called for the study of our dialects and figurative names, not only raised topical issues in the field of language and literature education, but also at least two million or two and a half million Uzbek dialects with ancient history. can also encourage the study and scientific research of dialectal words as dialectal texts from the speech of dialect representatives. This will be the basis for the step-by-step "Uzbek Linguogeography" and "Uzbek Area Linguistics" on the basis of small achievements in the field of "Uzbek dialectology".

CONCLUSION

The conclusion is that colourful appearance of word formation in dialects and dialectal lexis are not still included in the dialectal collections being written in the future, like the synonyms, homonyms and paronyms which have not been investigated yet. This problem is one of the important tasks that must be solved in the subject of Uzbek dialectology now. That's why this work is invoking us today to collect and analyze them scientifically and learn figurative naming in our native language; we don't make a mistake saying "The word is such a pearl that the orators are unable to identify its value" [24]. That's this work has encyclopedic value.

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6. Alisher Navoi. Discussion-l-dictionary. Qosimjon Sodiqov is under analysis, conversion and interpretation. -Tashkent, Akademnashr, 2017. 32 pages.
7. These words belong to the poet..
8. These ideas is form of explanation of the ideas of the poet in his works.
9. It is a historical fact that was described in historical sources of that time.
10. This idea is the own words of the poet which is in his works.
11. These ideas are the forms of the explanation of the ideas in poet's works.
12. Look: Doniyorov H. Trees and dialects of the Uzbek people. T., Science, 1968. Doniyorov H. Alisher Navoi and Uzbek literary language. T., 1972. Дониёров Х. Old Uzbek literary language and Kipchak dialects. T., 1976. Doniyorov H. Vocabulary of Kipchak dialects. T., Science, 1979.
13. Look: Alisher Navoi. Mukhaqamat ul-lughatayn. Matnni P. Suyima Ganieva, Shamsiev, with comments and translations based on the publication. - Tashkent, Fan, 2000.18-19 pages.
14. We have written this article in order to begin the researches on figurative naming paying attention to this work. Alisher Navoi. Discussion-l-dictionary. Qosimjon Sodiqov is under analysis, conversion and interpretation. -Tashkent, Akademnashr, 2017. Pages 86-89.
15. Alisher Navoi. Discussion-l-dictionary. Qosimjon Sodiqov is under analysis, conversion and interpretation. -Tashkent, Akademnashr, 2017. p.87.
16. So, it was specific to the period of the Soviets that Russian and international words came to our language. That's why in this period singarmonism was ignored in the books on linguistics and in the lessons of the higher education of the republic. But this remained in the dialects of our native language.
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20. These two poets collected the words of the dialects which show the beauty of our

native language and agitated to use them in their right place.

21. See: Dictionary of Uzbek folk dialects. Tashkent, Science, 1971. T. Enazarov and others. Uzbek dialectology. Study guide. Tashkent, University, 2012. T. Enazarov, H. Abdullaev. Questionnaire of dialectological operations. Tashkent, 2018.
22. The idea given in italics belongs to the poet himself.
23. We have prepared a textbook “Uzbek dialectology: theory and practice” (Tashkent, 2020), but due to the negligence of some, its recommendation for publication has been delayed.
24. Italic written ideas belong to the poet.