

COMPARISON OF UZBEK AND PERSIAN TERMS IN NAVOI’S WORK

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Annotation: *In the article, Uzbek (Turkish) and Persian languages are compared in terms of vowel sounds, lexis and morphology. Initially, when vowels in both languages were compared, the poet showed that the number of vowels in the Persian language is limited, while in the Uzbek language, the vowels have a number of meaning-differentiating variants and they are distinguished by their length and shortness.*

Key words: *synonyms, term of grammar, word combination, affix, suffixes, synharmonism, the sound system*

In Navoi’s work "Discussion of two languages" (Muhokamat ul-lughatayn), Navoi scientifically proved the richness and power of the Uzbek language, and its ability and right to take a place among the literary languages of that time. In order to compare the lexicon of Uzbek and Persian languages, Alisher Navoi cited hundreds of words related to many fields, such as natural scenery, household items, hunting, species of animals and birds, and emphasized that these words do not have equivalents in Persian, and Persians often use the same Uzbek words. showed his rich potential in every way. Here are some of his thoughts:

"...the eyes and eyebrows of the Khobs are so close that they say it's a forehead, there is no horse for this part in Persian..."

Allama the thinker shows the wide range of possibilities of the Uzbek language in terms of multiple meanings of words and synonyms, their importance in expressing different subtle meanings in poetry (in the interpretation of words such as horse, dog, dream, side, side, have, sogin, salt, blue). Navoi analyzes that the Uzbek language has some possibilities compared to the Persian language in terms of grammar. It is known that a language that can express meaning in a short way is a developed language. The poet shows that the Uzbek language is a developed language with necessary examples. For example, in the Uzbek language, the relative proportion is formed by the short -sh affix: "and by adding a shin letter to the masdar, they have found the goal."

It's just to run and to puzzle and to hug and to kiss and this is a word. Persians express this meaning through a combination of words. Navoi proved the nature of personal noun suffixes in the examples of about 30 words (khorchi, waterman, spearman, yurtchi, qushchi, barschi, koychi, turnachi, kiikiychi, etc.)

Navoi makes a reasonable analysis of the wealth and power of the Uzbek language, and comes to the following conclusion: there are many words and phrases with such delicate meanings in the Uzbek language, but "to this day, no one has considered the truth of this, so it has remained hidden... He is engaged in reciting verses with Persian alphabet shards". That is why Navoi encourages Uzbek poets to create in their own language.

In addition, we can see that synharmonism (harmony of sounds) is applied as an "iron law" in the language of Navoi's works. This also allows you to understand the sound system. For example, in the examples given by the author, the -maq variant of the infinitive indicator is added to the "thick" stem-based words: "to dry", "to cheat", "to cut", "to lean"; and to the words with "thin" pronunciation, the variant -mæk is added: "iğirmak", "indamak", "surkanmak", "ortanmak", for example. So, in the Navoi language, the back row, the front row with "thick" a, and the "thin" ä were used as independent phonemes.

If we focus on the term lacuna here, we should also dwell on the difference between lacuna and language. The concept expressed and named in language has the status of semema, i.e. "meaning". Lacunas are considered as a deficiency in the language system and have the status of "empty lexeme". At this point, it is worth saying that the reflection of thinking is reflected not only in a person's views, but also in his language. Therefore, the occurrence of concepts with a certain name in the speech of representatives of a culture with its own national landscape, which do not have a lexical equivalent in another language, or have some differences compared to another language, is "lacunarity". It can be observed that the term "lacuna" has been used in scientific sources, in particular, in dictionaries, since the 70s and 80s of the 20th century. In fact, the first views on the lacuna phenomenon can be found in Alisher Navoi's "Muhokamat ul lug'atayn" five centuries before the recorded period. This justifies the fact that opinions on the relationship between language and culture were first formed in Oriental science. It shows the importance of "Muhokamat ul-lughatayn" in the history of Turkology, especially in the development of Uzbek linguistics, as a source with both practical and theoretical value.

It is noted that this linguistic term began to be used in the 20th century. But in fact, the incident was explained for the first time by Alisher Navoi. If the Turkish "ichmoq" is an alternative to the Persian-Tajik word "khordan", then "yemaq" is a lacunar unit and forms a lacuna in the Persian-Tajik language, that is, the existence of the concept, but it is known that it is not expressed in words. . "Simirmoq", "sipqormoq", "sip", "drip" are lacunar units, since the concept expressed by these words is not named in Persian-Tajik language, lacuna ("empty space", "void") brought about.

It is worth saying that Alisher Navoi was one of the first to explain the term lacuna and prove it based on lexemes, as we can see through the work "Muhokamat ul-lughatayn".

The work "Muhokamat ul-lughatayin" contains valuable information about linguocultural and sociolinguistics. The lacuna phenomenon is observed both within two languages and within one language (between a literary language and a dialect). For example, the lacunar unit "idramoq" in the dialect forms a lacuna in the literary language. If the lacuna in the literary language is eliminated on the basis of dialects, the vocabulary layer of the language will continue to expand. In his work "Muhokamat ul-lughatayn" Alisher Navoi also proved his infinite love for his mother tongue and the fact that Turkish language is in no way inferior to other languages and in some places it is superior to Persian language.

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