

THE RENAISSANCE OF THE CREATION AND DEVELOPMENT OF THE  
CLASSICAL LITERARY LANGUAGE IN THE CURRENT EDUCATIONAL  
ENVIRONMENT

Shamsiddinova Shohida Muxamadjanovna  
*A teacher of the English Languages Teaching Department  
Faculty of English philology  
Namangan State University*

**Annotation:** In this article we will talk about the essence and relevance of the development of our literary language. It is about such a unique phenomenon that is mentioned about the enrichment of the dictionary of the Uzbek language, about the reflection of new words coming from abroad in dictionaries and about the important parts of the study of our literary Uzbek language and outdated words. A good dictionary allows a person to express his opinion more accurately and more efficiently, understand the contexts and oral speech for successful communication. Now the relevance of the study of our national language is gaining the importance not only in Uzbekistan, but also around the world. In the case of literary tilde, many people are prone to a number of mistakes. With the reading of literary books and articles in the Uzbek language, when reading new texts, literary words and phrases are encountered that can be added to the vocabulary. It becomes necessary to learn a few literary words from texts that are streamed every day and use them in oral practice.

**Keywords:** Renaissance, dictionary, book, educational technologies, language and culture, language and ethics, critical thinking, professional development.

BUGUNGI TA'LIM SHAROITIDA MUMTOZ ADABIY TILNING YARATILISHI  
VA RIVOJLANASHINING QAYTA TIKLANISHI

Shamsiddinova Shohida Muxamadjanovna  
*Ingliz tili o'qitish metodikasi kafedrasi o'qituvchisi  
"Ingliz filologiyasi fakulteti  
Namangan davlat universiteti*

**Annotatsiya:** Ushbu maqolada bugungi kunda adabiy tilimizning rivojlanish mohiyati va dolzarbligi haqida so'z boradi. Aynan Navoiy dahosi xuddi ana shunday noyob hodisa haqida, O'zbek tilidagi lug'atni boyitish, chetdan kirib kelayotgan yangi so'zlarni lug'atlarda aks etishi va adabiy o'zbek tilimizni o'rganishning muhim qismlari va eskirib borayotgan so'zlar haqida so'z yuritiladi. Yaxshi lug'at inson fikrini aniqroq va samaraliroq ifodalash, matnlar va og'zaki nutqni tushunish va o'zbek tilida muvaffaqiyatli muloqot qilish imkonini beradi. Hozirgi kunda milliy tilimizni o'rganish dolzarbligi nafaqat O'zbekistonda balki dunyo bo'ylab muhim ahamiyat kasb etmoqda. Adabiy tilda so'zlashishda ko'pchilik bir qancha xatoliklarga yo'l qo'yadi. O'zbek tilidagi adabiy kitoblar

va maqolalarni o'qishda va yangi matnlarni o'qiyotganda, adabiy so'z va iboralar duch keladi. Har kuni oqilgan matnlardan bir nechta adabiy so'zlarni o'rganish va ularni og'zaki amaliyotda ishlatish zarur bo'ladi.

**Kalit so'zlar:** renessans, lug'at, kitob, ta'lim texnologiyalari, til va madaniyat, til va etika, tanqidiy fikrlash, kasbiy rivojlanish.

## ВОЗРОЖДЕНИЕ СОЗДАНИЯ И РАЗВИТИЯ КЛАССИЧЕСКОГО ЛИТЕРАТУРНОГО ЯЗЫКА В СОВРЕМЕННОЙ ОБРАЗОВАТЕЛЬНОЙ СРЕДЕ

**Шамсиддинова Шохид Мухамаджановна**

*Преподаватель кафедры преподавания*

*английского языка факультета филологии английского языка*

*Наманганский государственный университет*

**Аннотация:** эта статья расскажет о характере и актуальности развития нашего литературного языка говорит о таком уникальном явлении, как обогащение словарного запаса узбекского языка, отражение в словарях новых слов, поступающих из-за рубежа, а также о важных составляющих изучения нашего литературного узбекского языка и об устаревших словах. Хорошая лексика позволяет точнее и эффективнее выражать мысли человека, понимать тексты и устную речь, успешно общаться на узбекском языке. В настоящее время актуальность изучения нашего национального языка приобретает все большее значение не только в Узбекистане, но и во всем мире. При разговоре на литературном языке многие допускают ряд ошибок. При чтении литературных книг и статей на узбекском языке и при чтении новых текстов встречаются литературные слова и выражения. Каждый день будет необходимо выучить несколько литературных слов из потоковых текстов и использовать их в устной практике.

**Ключевые слова:** Ренессанс, словарь, книга, образовательные технологии, язык и культура, язык и этика, критическое мышление, профессиональное развитие.

There are not many nations in the world that have created a classical literary language. Because the creation and development of the classical literary language is associated with the phenomena of cultural and spiritual uplift, which are called the Renaissance and occur only a few times in a thousand years. It would not be an exaggeration to say that the genius of Navoi is an equally unique phenomenon, which in the XV century marked the beginning of the Renaissance in the region and created the conditions for the transformation of the people into a nation.

Today, more than ever, it is important to educate the younger generation in the spirit of the glorious pages of national history, universal traditions, and high spiritual and educational faith. After all, the personalities and biographies of such genius thinkers as Hazrat Navoi connect the past with the present and, like the sun emitting the same light,

serve as a beacon illuminating the spiritual world of our contemporaries and calling for perfection.

Alisher Navoi is a unique figure in the entire Turkic world, in world literature. His legacy, ideas and views that he puts forward in his works are worthy and valuable for all of us. This figure occupies an invaluable place in the history of Uzbek culture, literature, language, and social thought. His work matured in the context of the strengthening of the patriotic movement of the Turkic peoples and served to raise Uzbek literature to the level of classical literature. And the genius of Navoi, taking his place among such great writers of the East as Firdousi, Nizami, Jami, brought Uzbek literature to the level of great literature created by these figures.

Alisher Navoi was well aware of how difficult and painstaking the work is on the development of the Turkic literary language (Old Uzbek literary language), on its dissemination, on the recognition of this language in the world of poetry, for which it is necessary to create literature equal in content and artistic value to the literature in Persian, which prevailed at that time in Khorasan, and I considered it necessary to fully cope with the task.

It should be said that Navoi reflects on the relationship between the Turkic and Persian languages in a number of his works. For example, in the epic "Khairat-ul-Abror", the poet writes that the Persian Eli enjoys reading works written in his native language, that the Turks also deserve such wealth, that at the end of the work "Layli and Majnun" the narrative is told in Turkish, that among the Turks there are many pious, purely astute people. The "mukhokamat-ul-lugatain" compares the power of expression of the Turkic and Persian languages. Looking at such arguments, Alisher Navoi was interested all his life, forced to think about the linguistic problem - the relationship between the Turkic and Persian languages, which consisted in an effort to prove that the expressive power of the Turkic language is not inferior to the expressiveness of the Persian.

What was the level of literacy and cultural and educational level of the Turkic population living in Transoxiana and Khorasan during the Navoi period has not yet been specifically studied. But based on the available data, it is possible to draw certain conclusions about this. A number of Alisher Navoi's works contain valuable information about poets and scientists, scientists and representatives of the Gazalkhan Turkic population. Adding to these data information about Gazalkan evenings, often held by Turkic poets and poetry lovers, it is not difficult to conclude that in the Navoi era the Turkic population had a high level of literacy, cultural and educational level, the Turkic intelligentsia led a rich, intense mental and cultural and educational life. It can be said with full confidence that this cultural and educational environment, the activities and speech of the Turkic intelligentsia, and the goodwill of the highest authorities were among the factors that seriously influenced Navoi's creative activity and the language of his works.

There is another side to the question of the ethnolinguistic foundation of the Turkic literary language of the Navoi era. To demonstrate the power of expression of the Turkic language, some of the 100 verbs presented in debatah-ul-lugatain are not found in other sources. This fact testifies to Navoi's serious interest and respect for the living language of the people, that he tirelessly studied, collected and used the riches of the national language.

The old Uzbek literary language, in particular Navoi, is an invaluable product of the creative power of our people. It has become the basis and support in the formation of our current literary language. In addition, the old Uzbek literary language, including the Navoi language, literary, historical, scientific and other sources written and stored in this language, are an inexhaustible spiritual treasury for our people. And we are witnessing how not only the ordinary reader, but almost all poets and writers still receive spiritual and spiritual food and create from this treasure.

For example, the famous poet Azam O'oktam, creating a spiritual and artistic image of the great scientist in his poem "Alisher Navoi", assigns a special stylistic task to words in the use of visual means of language.

One of the linguistic and poetic means that provide an emotional and artistic level, the expressiveness of the language of poetic works that form imagery, is analogy. The poem begins with the lines: "blue is a tablecloth, oim is holy bread, ears are scattered on Tehran." Addressing Hazrat Navoi, the poet does not say: "You are great and exalted like the sky, and secluded like oimomod," avoids familiar words and simple allusions to many, but creates a new poetic image corresponding to the leading anthropocentric trend in modern linguistics, and tries to prove an analogy.

Azam Oktam exalts to heaven the perfect qualities of Hazrat Navoi - high and elusive, and the ears scattered in front of him on the tablecloths of the table are Munavvar dur, cast from the pen of a great thinker. The tablecloth and bread concentrates in the line "blue is a tablecloth, oimomo is sacred bread" combine concepts expressing the common positive qualities of the world, sacred values that give comfort and consolation to the human psyche, creating a poetic landscape that encourages the reader to think, to reflect - "ears scattered in the smallest details."

Azam Oktam brings the image of a bat to the text to enhance the poetic expressiveness. And do not trample, and do not trample, and do not trample, and do not trample, and do not trample, and do not trample, and do not trample, and do not trample, and do not trample, and do not trample, and do not trample, and do not trample, and fly, and fly under different names" - it is confidently emphasized that even today the essence of Hazrat's works has not lost its value Navoi, scattered all over the world and still striking the world, withstood the trials of regimes that "chased under different names" in different periods, that at all times it was high as the sky and sacred as bread.

It seems that Azam Oktam is looking for solutions to conflicts in the spiritual world of the great poet. The poet's inner suffering and dramatic experiences reach their climax here, and the author metaphorically sets out his goal: "neither man nor force can break this grin." The proportions of the poetic lines to the ear bring a certain peace to the reader's soul, give him a hint of the inner feelings of the lyrical hero, floods in his psyche and infatuation. "The one who can't spit is the holy table, the one who can't crush is no one's foot." The poet reinforces the poetic image line by line, his unexpected conclusion by means of comparison makes the reader think.

The philosophical spirit in Azam Oktam's poem "Alisher Navoi" convincingly and touchingly metaphorically expresses the state of human feelings in the whirlpool of various epochs. As you know, individuality, that is, uniqueness, is determined by the art of choosing words by each creator. Thus, we get an idea of the poet's artistic thinking, how he

feels, perceives the word, and, most importantly, about his linguistic abilities, that is, language skills.

Or another example. The poem "Navoi Treasure" by the talented poet Minkhojiddin Mirza celebrates the qualities of perfection of Hazrat Navoi in a bright, figurative language that beautifully conveys emotional pleasures:

The poet, with a cry of his soul, strives to reveal the deep essence of the genius and creativity of the Lord, to bring it to today's reader. Compares Navoi with Khizr. In the 4th volume of the explanatory dictionary of the Uzbek language, the following interpretation is given: "Khizr - to turn green, to turn green. From the source of life mentioned in Islamic narratives, Obi is a pious man who drinks life and has eternal life." Bearing in mind that the word "ro" means "path" (Volume 3, page 395), we see that the poet compares Hazrat Navoi with the legendary Khizr in the narratives, believing that he will be a guide on the path of poetry full of muskets. The lesson of Ishq murshidi Irfan shelter: Murshid is a righteous feast (volume 2, page 647), while shelter is a refuge, a patron with the power of protection. About the heart, come, be a tab ganjiddin ogo: Ganj - treasure, mine, wealth (volume 1, p. 481), tab-nature, the inner nature of man, manifested in his character, in his attitude to people, things (volume 4, p. 25), in the depths of the poet Hazrat Navoi's soul, we are an inner soul that we do not know is also a huge treasure, so let's find out a treatise from Navoi (a treatise is a guide to high debt, authority, profession, industry and its procedures (Volume 3, page 386), that is, a guide to such high debt As literature, as the word, we also learn from the Lord.