

## **LANGUAGE AND COMMUNICATION CULTURE IN ALISHER NAVOI'S "MAHBUB UL-QULUB"**

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**Abstract:** This article analyzes the issues of language and communication presented in the "Mahbub ul-qulub" by Alisher Navoiy. In the work, language is interpreted as the main means of expressing a person's inner world, and its correct and appropriate use is considered an important moral criterion. The author emphasizes that speech should be truthful, concise, and meaningful, while strongly criticizing negative traits such as excessive talkativeness, lying, and speaking ill of others. Furthermore, special attention is given to the culture of communication, highlighting that a person's position in society depends on their manners, politeness, and interactions with others. Navoiy stresses the importance of controlling one's speech, keeping secrets, and thinking carefully before speaking. The study concludes that in "Mahbub ul-qulub," language and communication are regarded as key factors in personal development and social relationships.

**Keywords:** language, communication, society, culture, spirituality, ethics, ideal person

### **ALISHER NAVOIYNING "MAHBUB UL-QULUB" ASARIDA TIL VA MUOMALA MADANIYATI**

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**Annotatsiya:** Ushbu maqolada Alisher Navoiyning “Mahbub ul-qulub” asarida yoritilgan til va muomala masalalari tahlil qilinadi. Asarda til insonning ichki dunyosini ifodalovchi asosiy vosita sifatida talqin etilib, uning to‘g‘ri va o‘rinli qo‘llanishi muhim axloqiy mezon sifatida ko‘rsatib beriladi. Muallif so‘zning rost, qisqa va mazmunli bo‘lishini ulug‘lab, ortiqcha gapirish, yolg‘on va boshqalarni yomonlash kabi illatlarni keskin tanqid qiladi. Shuningdek, asarda muomala madaniyatiga alohida e‘tibor qaralib, insonning jamiyatdagi o‘rni uning odobi, shirinso‘zligi va boshqalar bilan munosabatiga bog‘liq ekanligi ta’kidlanadi. Navoiy tilni nazorat qilish, sir saqlash va har bir so‘zni o‘ylab aytish zarurligini uqtiradi. Tadqiqot natijasida “Mahbub ul-qulub” asarida til va muomala inson kamoloti va ijtimoiy munosabatlarning asosiy omillaridan biri sifatida qaralishi yoritib beriladi.

**Kalit so‘zlar:** til, muomala, jamiyat, madaniyat, ma’naviyat, odob, komil inson

**Kirish:** Alisher Navoiy o‘zbek mumtoz adabiyotining yirik vakili bo‘lib, uning ijodi nafaqat badiiy, balki axloqiy-falsafiy jihatdan ham katta ahamiyatga ega. “Mahbub ul-qulub” asari Navoiyning umrining so‘nggi davrida yozilgan bo‘lib, unda insoniy fazilatlar, jamiyatdagi turli toifalar va axloqiy qadriyatlar chuqur tahlil qilinadi. Asar didaktik xarakterga ega bo‘lib, unda muallif inson kamoloti, adolat, halollik va ma’naviy poklik kabi g‘oyalarni ilgari suradi. Ushbu asar o‘zbek adabiyotida axloqiy-ta’limiy fikrlarning muhim manbalaridan biri hisoblanadi.

**Introduction:** Alisher Navoi is one of the greatest representatives of classical Uzbek literature, whose works are highly significant not only artistically but also ethically and philosophically. His work “Mahbub ul-qulub” was written in the final period of his life

and presents a deep analysis of human virtues, different social groups, and moral values in society. The work has a didactic nature, where the author emphasizes ideas such as human perfection, justice, honesty, and spiritual purity. This work is considered one of the most important sources of moral and educational thought in Uzbek literature.

**Asosiy qism:** Mahbub ul-qulub asarida Alisher Navoiy inson axloqi, ayniqsa til va muomala madaniyatiga alohida e'tibor qaratadi. Muallif tilni insonning eng muhim fazilatlaridan biri sifatida baholab, uning to'g'ri va o'rinli qo'llanishi jamiyatdagi obro'e'tiborni belgilashini ta'kidlaydi. Shuningdek, asarda shirinso'zlik, muloyimlik va o'zini nazorat qilish kabi xususiyatlar komil inson belgisi sifatida talqin etiladi. Ushbu parchada Alisher Navoiy til va muomalaning inson hayotidagi o'rni va ahamiyatini chuqur falsafiy asosda yoritadi. Muallif avvalo tilni insonning jamiyatdagi mavqeyini belgilovchi asosiy vosita sifatida talqin qiladi. “Тилга ихтиёрсиз – элга эътиборсиз”<sup>1</sup> degan fikr orqali u o'z nutqini boshqara olmagan inson jamiyatda hurmat qozona olmasligini ta'kidlaydi. Asarda behuda va ortiqcha gapirish keskin tanqid qilinadi. Behuda gaplarni gapiruvchi odam itning tun bo'yi hurishiga qiyoslanib, uning nutqi jamiyat uchun foydasiz va yoqimsiz ekani ko'rsatiladi. Bu orqali muallif muomala madaniyatida nafaqat nima deyish, balki qanday va qanchalik gapirish ham muhimligini uqtiradi. Shuningdek, yomon tilning zararli oqibatlari ochib beriladi. Qo'pol va o'ylamay aytilgan so'z nafaqat boshqalarning ko'ngliga ozor yetkazadi, balki insonning o'ziga ham balo keltiradi. Aksincha, muloyim va shirin so'z inson qalbiga taskin berib, og'ir holatlarni ham yengillashtirishi mumkin. Bu fikr orqali Navoiy tilning ruhiy va ijtimoiy kuchini namoyon etadi. Muallif tilni insonni boshqa mavjudotlardan ajratib turuvchi eng muhim ne'mat sifatida baholaydi. Inson aynan nutqi orqali sharaf topadi, biroq noto'g'ri ishlatilgan til uning eng katta ofatiga ham aylanishi mumkin. Shu sababli Navoiy til va ko'ngil uyg'unligini alohida ta'kidlab, so'z va niyat bir bo'lishi kerakligini

<sup>1</sup> Alisher Navoiy - “Mahbub ul-qulub”. 48-tanbeh (54-bet)

ilgari suradi. Navoiy yana shunday deydi: “Yaxshi so‘zlay olish (nutq)—san‘atdir, noyob hunardir. Uni egallashga intilgin: Erdin so‘z hunar, enchidin bo‘z hunar”<sup>2</sup> (“Mahbub ul-Qulub” 55-bet). Yaxshi so‘zlay olish, ya’ni nutq madaniyati inson uchun eng muhim fazilatlardan biri hisoblanadi. Bu oddiy ko‘nikma emas, balki san‘at darajasiga ko‘tarilgan noyob hunardir. Inson o‘z fikrini aniq, mazmunli va chiroyli ifoda eta olishi orqali nafaqat boshqalarning hurmatini qozonadi, balki o‘zining ichki madaniyati va tafakkur darajasini ham namoyon etadi. Alisher Navoiy ham nutqning ana shu yuksak ahamiyatini ta’kidlab, inson uchun eng katta hunar so‘zlash qobiliyati ekanini alohida qayd etadi. Uning fikricha, oddiy hunarlar bilan solishtirganda, chiroyli va o‘rinli so‘zlay olish insonni yanada ulug‘laydi. Shuning uchun har bir inson o‘z nutqini rivojlantirishga, so‘zlarini o‘ylab va mulohaza bilan aytishga intilishi zarur. “Mahbub ul-Qulub”ning 52-tanbehida shunday deyilgan:

*Ким сўзни териб айтгувчи оғзига бергай,  
Молик ани дўзах ўтининг дудига тергай.*<sup>3</sup>

Bu bayt chuqur va mas’uliyat bilan so‘zlashning muhimligini ta’kidlaydi. Alisher Navoiy so‘zini sinchiklab tanlaydigan va ehtiyotkorlik bilan gapiradigan inson salbiy oqibatlardan asralishini urg‘ulaydi. O‘ylab aytilgan so‘z donolik, o‘zini boshqarish va mustahkam axloqiy qadriyatlarni ifodalaydi, beparvo aytilgan so‘zlar esa zarar va pushaymonlikka olib kelishi mumkin. Ushbu g‘oya orqali muallif til faqat muloqot vositasi emas, balki inson xarakterining ham o‘lchovi ekanini ko‘rsatadi. Donolik bilan so‘zlash insonni nafaqat ijtimoiy hayotda, balki ma’naviy jihatdan ham himoya qiladi. Shuning uchun har bir inson o‘z nutqini nazorat qilishga va gapirishdan oldin o‘ylashga intilishi kerak, chunki so‘zlarning kuchi katta va ularning ta’siri uzoq davom etadi.

<sup>2</sup> Xadjimetova Gullola Ikramovna (2024). ALISHER NAVOIYASARLARIDA TIL VA NUTQ MASALALARI, 2 (1), 1-5-108

<sup>3</sup> “Mahbub ul’qulub” 52-tanbeh (55-bet)

Mahbub ul-qulub asarida Alisher Navoiy til va muomala masalasini yanada chuqurroq ochib beradi. U nafaqat yaxshi gapirishni, balki **qachon gapirish va qachon sukut saqlash** kerakligini ham muhim deb biladi. Navoiy fikricha, ba’zi holatlarda sukut qilish ortiqcha so‘zlashdan ko‘ra foydaliroq, chunki noo‘rin so‘z insonni sharmandali vaziyatga solib qo‘yishi mumkin. Shuningdek, u **so‘zning vaqt va o‘ringa mos bo‘lishi** kerakligini ta’kidlaydi. Har qanday to‘g‘ri fikr ham noto‘g‘ri vaqtda yoki noto‘g‘ri tarzda aytilsa, o‘z qiymatini yo‘qotadi. Shu sababli, inson faqat nima deyishini emas, balki qanday va qachon deyishini ham o‘ylashi lozim. Navoiy yana shuni ko‘rsatadiki, **ortiqcha gapirish — nodonlik belgisi**, qisqa va mazmunli so‘zlash esa donolik alomatidir. U kam gapirib, lekin o‘rinli va mazmunli fikr bildiradigan insonlarni yuqori baholaydi. Bundan tashqari, muomala jarayonida insonning **ohangi, munosabati va hurmati** ham muhim hisoblanadi. Hatto yaxshi so‘z ham qo‘pol ohangda aytilsa, salbiy ta’sir qilishi mumkin. Shu bois, Navoiy nafaqat so‘zning mazmuniga, balki uning ifodalanish uslubiga ham katta ahamiyat beradi. Umuman olganda, u tilni boshqarish orqali inson o‘zini ham, jamiyatdagi o‘rnini ham boshqara olishini ko‘rsatadi.

**Main part:** In the Mahbub ul-qulub, Alisher Navoiy pays special attention to human ethics, particularly the culture of language and communication. The author considers language as one of the most important human qualities and emphasizes that its proper and appropriate use determines a person’s reputation in society. Moreover, qualities such as politeness, kindness in speech, and self-control are presented as essential traits of a morally developed individual. In this passage, Alisher Navoiy deeply explores the role and significance of language and communication in human life on a philosophical level. First of all, the author interprets language as the main tool that determines a person’s position in society. Through the idea “He who has no control over his tongue has no respect among people,<sup>4</sup>” he emphasizes that a person who cannot control their

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<sup>4</sup> Alisher Navoi - “Mahbub ul-qulub”. 48-admonition (Page 54)

speech cannot gain respect in society. In the work, meaningless and excessive talk is strongly criticized. A talkative person is compared to a dog barking all night, showing that such speech is useless and unpleasant for society. Through this, the author highlights that in the culture of communication, not only what is said, but also how and how much one speaks is important. Furthermore, the harmful consequences of bad speech are revealed. Rude and thoughtless words not only hurt others but also bring trouble to the speaker. On the contrary, kind and gentle words can comfort the human heart and ease difficult situations. Through this idea, Navoiy demonstrates the psychological and social power of language. The author evaluates language as the most important gift that distinguishes humans from other creatures. A person gains honor through speech; however, if used improperly, language can become their greatest misfortune. Therefore, Navoiy emphasizes the harmony between speech and heart, suggesting that words and intentions should be united.

In 52<sup>nd</sup> admonition it is stated that:

***Whoever carefully chooses and speaks their words,  
God will protect them from the smoke of the fire of hell.<sup>5</sup>***

This verse highlights the deep importance of speaking thoughtfully and responsibly. Alisher Navoiy emphasizes that a person who carefully chooses their words and speaks with consideration will be protected from negative consequences. Thoughtful speech reflects wisdom, self-control, and strong moral values, while careless words may lead to harm and regret. Through this idea, the author shows that language is not only a tool of communication but also a measure of a person's character. Speaking wisely can protect an individual not only in social life but also in a spiritual sense. Therefore, every person should strive to control their speech and think before they speak, as words have

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<sup>5</sup> "Mahbu ul'qulub" 52-admonition (Page 55)

great power and lasting impact. In Mahbub ul-qulub, Alisher Navoiy develops the idea of language and communication even more deeply. He emphasizes not only the importance of speaking well, but also **knowing when to speak and when to remain silent**. According to Navoi, in some situations silence is wiser than unnecessary speech, because careless words can put a person in an embarrassing or harmful situation. He also highlights that **words must be appropriate to time and context**. Even a correct idea can lose its value if it is expressed at the wrong moment or in the wrong way. Therefore, a person should think not only about what to say, but also how and when to say it. Moreover, Navoi considers **excessive talking as a sign of ignorance**, while speaking briefly and meaningfully is a sign of wisdom. He highly values people who express their thoughts clearly and concisely. In addition, he points out that in communication, a person's **tone, attitude, and respect** are just as important as the words themselves. Even good words can have a negative effect if they are delivered in a rude or harsh manner. For this reason, Navoi pays great attention not only to the content of speech but also to its manner of expression. Overall, he shows that by controlling language, a person can also control their behavior and position in society.

**Xulosa:** Mahbub ul-qulub asarida Alisher Navoiy til va muomala madaniyati inson kamolotining asosiy mezoni sifatida ko'rsatiladi. Asardan xulosa qilish mumkinki, insonning so'zi uning aql-idroki, tarbiyasi va ma'naviy darajasini aks ettiradi. Navoiy fikricha, o'ylab, o'rinli va muloyim so'zlash insonni ulug'laydi, ortiqcha yoki qo'pol so'z esa uning obro'siga putur yetkazadi. Shuningdek, u sukut saqlashni ham ba'zan eng to'g'ri tanlov sifatida ko'rsatadi. Umuman olganda, asar insonni tilini nazorat qilish, muomala madaniyatiga rioya qilish va axloqan yetuk bo'lishga undaydi.

**Conclusion:** In Mahbub ul-qulub, Alisher Navoiy presents language and communication as a key measure of human perfection. It can be concluded that a person's speech reflects their intelligence, upbringing, and moral level. According to Navoi, thoughtful, appropriate, and polite speech elevates a person, while excessive or rude words damage their reputation. He also shows that in some cases, silence is the

wisest choice. Overall, the work encourages people to control their speech, follow communication etiquette, and develop moral maturity.

**FOYDALANILGAN ADABIYOTLAR:**

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